



Interdisciplinary Research Journal for Humanities

ISSN 2249-250X VOLUME - 10. NO.1 SEPTEMBER 2018

Rev. Dr. S. Mariadass, S.J.

Micro Enterprises

Rev. Fr. Godwin Rufus, S.J.

The Principle and Foundation of the Spiritual Exercises and Building

Ignatian Leadership Among the Youngsters

Dr. V. David Jeyabalan & Mr. J. Xavier Raj

A Study on the Role of Critical thinking (CT) in English Language Teaching (ELT).

Rev. Dr. A. Sebastian Mahimairaj & Mr. R. Amirtham

Alternative Medicines and Reproductive Health

முனைவர். ஆ. தனஞ்செயன்

கடந்த காலத்தின் நிகழ்காலம்: நாட்டார் வரலாறு பற்றிய ஓர் அறிமுகம்

Sr. Mary Joyce Baby, osm

Cultural Clash and Hybrid Identities in Adichie's short stories

Dr. P. Mary Vidya Porselveci

An Eco Semiotic Reading of Select Mamang Dai's poetry

Dr. J. Amalanathan

Neoliberal Context of Micro Credit in the Indian Rural Economy

முனைவர். சகோ. ஆ. மரிய சாந்தி

முதுமொழிக்காஞ்சி முழங்கும் அறநெறிகள்

Mr. R. Sahayaraj

Quality of Services among Child Protection Agencies

Ms. B. Manohari

Biculturalism in Chitra Banerjee Divakaruni's One Amazing Thing

Interdisciplinary Research Journal for Humanities

(A Peer-Reviewed Journal)

ISSN 2249-250X

VOLUME - 10

NO.1

SEPTEMBER 2018



ST. XAVIER'S COLLEGE (AUTONOMOUS)

(Recognized as 'College with Potential for Excellence' by UGC)
(Re-accredited by NAAC with "A" Grade with a CGPA of 3.50)

PALAYAMKOTTAI – 627002

TAMILNADU, INDIA.

Website : www.stxavierstn.edu.in

Interdisciplinary Research Journal for Humanities

(A Peer - Reviewed Journal)

ISSN 2249-250 X

Volume 10

No. 1

September 2018



ST. XAVIER'S COLLEGE (AUTONOMOUS)

(Recognized as "College with Potential for Excellence" by UGC)

(Re-accredited by NAAC with "A" Grade with a CGPA of 3.50)

PALAYAMKOTTAI - 627 002

TAMILNADU, INDIA

Website: www.stxavierstn.edu.in

Patron

Rev. Dr. V. Britto, S.J.
Principal
St. Xavier's College (Autonomous), Palayamkottai—627002

Chief Editor

Dr. S.J. Idhayaraja, Associate Professor of Tamil, St. Xavier's College,
Palayamkottai

Editorial Board

Dr. V. S. Joseph Albert,
Deputy Principal, St. Xavier's College, Palayamkottai
Dr. S. Venkataraman, Member of the Governing Board,
Central Institute of Classical Tamil, Chennai
Dr. F.X. Robert Bellarmine, Dean of Arts &
Assistant Professor of Commerce, St. Xavier's College, Palayamkottai

Advisory Board

Dr. A. S. Dasan, Professor of English and Director, Shukrodaya's Academy
for HRD, & Former Chairman, Dept. of English, University of Mysore
Rev. Dr. Dominic Savio, S.J., Principal & Associate Professor of Commerce,
St. Xavier's College, Kolkatta
Dr. A. Joseph Dorairaj, Professor of English, Gandhigram Rural University
Dr. Deepti Gupta, Professor of English, Panjab University, Chandigarh
Dr. Ulo Valk, Professor of Comparative Folklore, University of Tartu,
Estonia
Dr. Solomon Selvam, Professor of Sociology, Claflin University, USA

Subscription

Annual subscription for Individuals and Institutions in India: Rs. 300
Annual subscription for Individuals and Institutions in Foreign Countries: \$ 200



Veritate Lumen et Vita

(Light and Life through Truth)

Interdisciplinary Research Journal for Humanities

Bilingual, Biannual Research Journal

Vol. 10 No.1

September 2018

Contents

- 5 **S. Mariadoss,**
Micro Enterprises.
- 16 **Godwin Rufus,**
The Principle and Foundation of the Spiritual Exercises and
Building Ignatian Leadership Among the Youngsters.
- 23 **V. David Jeyabalan & J. Xavier Raj,**
A Study on the Role of Critical Thinking (CT) in English Language
Teaching (ELT).
- 32 **A. Sebastian Mahimairaj, & R. Amirtham,**
Alternative Medicines and Reproductive Health.
- 47 **ஆ. தனஞ்செயன்**
கடந்த காலத்தின் நிகழ்காலம்: நாட்டார் வரலாறு பற்றிய
ஓர் அறிமுகம்.
- 63 **Mary Joyce Baby,**
Cultural Clash and Hybrid Identities in Adichie's Short Stories.
- 75 **P. Mary Vidya Porselvi**
An Eco-Semiotic Reading of Select Mamang Dai's Poetry.
- 84 **J. Amalanathan**
Neoliberal Context of Micro Credit in the Indian Rural Economy.
- 97 **ஆ. மரிய சாந்தி**
முதுமொழிக்காஞ்சி முழங்கும் அறநெறிகள்.
- 105 **R.Sahayaraj**
Quality of Services Among Child Protection Agencies
in South Districts of TamilNadu.
- 113 **B. Manohari**
Biculturalism in Chitra Banerjee Divakaruni's One Amazing Thing.

MICRO ENTERPRISES**Abstract**

Micro enterprises play a vital role in empowering the economy of a country. In today's Indian context, they are considered vibrant units for accelerating Indian economy. Micro enterprises are small business ventures with a small investment, mostly own and with indigenous technology. They are mostly informal, with less number of employees, family based business activities, unregistered and unorganised. Micro enterprises are looked at as potential units for employment creation as well as reduction of unemployment problem. Micro enterprises are considered a strong foundation and fitting platforms for nurturing the spirit of entrepreneurship of an individual, a family, a group. Though this sector has inherent transformational power for initiating changes in the lives of people at the bottom of the society, its nature, survival, status and future seems to be declining. This study is an attempt to describe the nature, characteristics, motivating factors and persons of micro enterprises. Case study method has been adopted for this study. A qualitative analysis on the selected micro enterprises reveals that such type of enterprises are models of motivation for promoting entrepreneurship at the grass root level.

Key words: Micro enterprise, Case study, Entrepreneurship, motivation

Assistant Professor, Department of Commerce, St Xavier's College,
Palayamkottai-627 002

Introduction

Micro enterprises play a vital role in the growth and development of a country. They have potency for accelerating the economic development of a country and enhancing entrepreneurship at different levels. They provide adequate and stable income for a family. Creation of self-employment as well as employment for others, meaningful existence and reduction of unemployment problem are possible through micro enterprises¹. From the literature available, it is learnt that the contribution of micro enterprises for the economic growth and development of a country is amazing. The magnitude of contribution of micro enterprises to employment generation varies between 70 per cent and 95 per cent in Africa, and 40 per cent to 70 per cent in certain regions of Asia-Pacific². In Bangladesh, the various categories of micro enterprises together contribute between 80 per cent and 85 per cent of industrial employment. In Nepal, a major share of the total national value addition in the manufacturing sector is from micro enterprises which are 80 per cent. In Pakistan, the micro enterprises employ approximately 70 per cent of the total employment. In India micro enterprises account for some 95 per cent of all industrial units, 40 per cent of industrial output and 35 per cent of national exports³. Similarly, the trend of contribution of micro enterprises in the developed countries is also seen to show upward trend. The micro enterprises seem to generate around 44 per cent of employment in UK, 66 per cent in European Union and 81 per cent in Japan. Therefore micro enterprise assists in the creation of balanced economic development of a country.

Micro enterprises Across the World:

The word “micro enterprise’ has many definitions, interpretations and explanations across the world. According to Christen (1989), “a micro enterprise represents the smallest economic unit which functions independent, manages its own investment capital, and involves a manufacturing, commerce or service activity.” Micro enterprises are seen as diverse possible dynamic units which have significant impact on individuals, families, groups and communities⁴. The spectrum of business activities taken by Amish firms are sidelines, cottage industries, manufacturing establishments and construction crews.⁵ Micro enterprise is called differently in different countries. It is called Small Business (SB) in USA, Small Firm (SF) in Europe and UK⁶, Small &

Cottage Industries in South Asia and in India. It is also called Small Scale Industries, (SSI), Small Scale Enterprise (SSE), Small and Medium Enterprise (SME), Medium and Small Scale Industry (MSSI), Micro, Small and Medium Enterprise (MSME), and Micro Enterprise (ME) in India⁷. Whatever be the name, it is understood that micro enterprises play a very active role in promoting entrepreneurship and help for a country's economic growth and development

Micro Enterprises in India

Recognising the contributions of this sector, In Oct 2006, the Government of India came out with an Act known as the "Micro Small and Medium Enterprises Development (MSMED) Act 2006 which gave the official definition to the Micro Enterprises. In accordance with the provision of Micro, Small and Medium Enterprises Development Act 2006, the Micro, Small and Medium Enterprises (MSME) are classified into two categories: (a) Manufacturing Enterprises: The enterprises engaged in the manufacture or production of goods pertaining to any industry specified in the first schedule to the industries Development and Regulations Act, 1951. The Manufacturing Enterprises are defined in terms of investment in Plant and Machinery and (b) Service Enterprises: The service enterprises are engaged in providing or rendering services and are defined in terms of investment in equipment. The following table gives a clear picture of the definition of micro enterprise in India.^{viii}

Definition of Micro, Small and Medium Units based on Investment Ceiling

Category	Investment ceiling for Plan and Machinery Manufacturing Enterprises	Investment ceiling for Machinery or Equipment Services Enterprises
Micro Enterprises	Up to Rs. 25 lakh	Up to Rs. 10 lakh
Small Scale Units	Above Rs. 25 & upto Rs. 5 crore	Above Rs. 10 lakh & upto Rs 2 crore
Medium enterprises	Above Rs 5 crore & upto Rs 10 crore	Above Rs. 2 crore & upto Rs. 5 crore

Methodology: Case Study for the purpose of this study:

Case study is one of several methods of doing social science research. A case study method depends on three conditions. a) the type of research questions b) the control an investigator has over actual behavioural events, and c) the focus on contemporary as opposed to historical phenomenon.^{ix} In case study research, array of questions are asked. The possible questions are who, what, where, how and why, how much, how many etc. Case study aims at getting or retaining the holistic and meaningful characteristics of real-life events. The case may be a social unit, person, a group, social institution, a district or community. It tries to study and understand the interplay of various complex variables of the unit taken for study.

Case study method has been adopted for this study. For the purpose of this study, thirty seven micro enterprises were selected and classified into five sectors namely: Agro sector (4 units), Production sector (12 units), Trade sector (4 units), Service sector (8 units) and Food and Beverag sector (9 units). All the selected micro enterprises were units of Self Help Groups of Grama Vidiyal, a Micro Finance Institution functioning in Tiruchirappalli district. Applying ‘How’ and ‘Why’ questions, the nature of the market, capital structure, type of family, motivating factors and motivating persons of the selected cases were analysed and described. Personal visits to the location of the micro enterprises, recording the responses of the respondents in writing and audio were the strategies adopted for collecting data. Qualitative analysis helped for a realistic and objective study, presentation and analysis of the data of the selected cases.

Researchable Questions:

Cases study involves posing of research questions. The following researchable questions were framed for the purpose of analysis.

- 1. Why the members chose the venture?**
- 2. How is the capital structure framed?**
- 3. How do they perform their business activity?**

ANALYSIS AND INTERPRETATION:

The table below presents the details of the data and analysis of the selected micro enterprises in the form of a table and description.

Table: 1: Details of the selected cases					
S. No	Characteristics	Areca	Tobacco	Flower Mart	Bamboo
1	Age	32	35	43	39
2	Level of literacy	Degree	Illiterate	10 th standard	5 th standard
3	Experience	Five Years	20 years	30 years	25 years
4	Marital Status	Married	Married	Married	Married
5	Type of family	Nuclear	Nuclear	Extended	Nuclear
6	No of family members	Four	Five	Four	Three
7	Religion	Hindu	Muslim	Hindu	Muslim
8	Community	SC	BC	FC	BC
9	Motivating Persons	Self, Family members	Family Members	Family members	Self and family members
10	Motivating Factors	Self motivation	Hereditary	Hereditary	Unemployment
11	Nature of the the business	Self started	Hereditary	Hereditary	Self started
12	Affiliation	Independent	Independent	Independent	Independent
13	Total investment	< Rs 300,000	Rs 100,000	Rs 100,000	Rs 700,000
14	Business Loan	Rs 40,000	Rs 25,000	Rs 30,000	Rs 40,000
15	Number of employees	Four	2 Casual	Five workers	Three
16	Market coverage	Local and National	Local	Local and District	Local
17	Reasons for choosing the business	Level of education desire to be different	Hereditary	Hereditary and experience	Hereditary, known customers
18	No of working days	Six	Six	Seven	Six
19	Daily working hours	More than 10 hours	More than 12 hours	More than 10 hours	More than 12 hours
20	Location	Semi urban	Semi urban	Semi urban	Semi urban

1. Why the members chose the venture?

Motivation is an important aspect of any one's life. It assumes much more importance in case of entrepreneurship in general and micro enterprises in particular. Several research studies have been undertaken to identify the various factors that inspire entrepreneurs. For an entrepreneur, motivation is a significant factor. The respondents were asked, "How are they motivated?" and "Why they chose this venture?". They revealed that their own family members were the greatest motivating source for entering into business. They gratefully acknowledged the support of all their family members especially at times of difficulties and challenges. According to all the respondents, a conducive and favourable environment was very useful and encouraging for them to run the business. Hereditary and prior experiences in the same line were other factors which had motivated the respondents to take up and run the business courageously. This revealed that occupational experiences and traditional businesses were also considered as important factors of motivation.

Unemployment was also seen as another motivating factor to the respondents. They did not like to be idle and dependent on others for their livelihood. For the success of any activity, self-motivation is very much important in one's life. This was another significant motivating factor for all the respondents to take up the family business. It was evident that all the respondents had high level of self-confidence and self-esteem. It was noted that the respondents had not preferred to working under somebody even though their entrepreneurial motivation was high. They felt that self-employment was more satisfying than working under someone for a salary. Need for achievement, desire to be different, prior experience, known customers, favourable location, own place, proximity to the market and familiarity with the customers were the other factors which seemed to have influenced the respondents to venture into the business.

It was heartening to listen to Samsnia who was doing Tabacco business when she said "instead of getting monthly salary from others, I am proud that I give jobs to three members of my group. Now I feel that I am the master of my life. I do not depend on others." This revealed that they were proud to be job providers to the society and not

job seekers. From this it was understood that in spite of all the hardships they faced, their strong inner self which was intact helped them to conduct the business.

Therefore, from the interactions with the respondents, it was observed that the motivating factors and persons for all the respondents were from multiple situations and sources.

“Quality products, rich experience and hereditary are the strengths of my business which help for marketing my products” said Bama of Sridharan Flower Mart .

2. How is the capital structure framed?

Finance is the blood of any activity. It is necessary for starting, nurturing and establishing any business activity. Without sufficient finance, any business activity may face natural exit. To the question about the capital structure of the business activity of the respondents, from the responses, it was seen that the range of investment in the business was found to be between Rs 100,000 and Rs 700,000. All of them had taken loan from “Grama Vidiyal” a micro finance institution. The maximum loan obtained by them is Rs 40,000. Therefore the capital structure of the selected micro enterprises was the combination of own fund and borrowed fund. The borrowed fund was higher than own money. For meeting the needs of the day today transactions, they depended on their friends and relatives. It was also realised that even though the micro financial institutions increased the interest rate, they did not approach money lenders as it would make them permanently dependent. However, at times, for emergency they approached some private money lenders. One disturbing factor that was common to all the respondents was that they had not saved any money for future even though they were running their units for many years.

Therefore it was observed that the financial capital of the respondents (loans and savings, assets) was limited and not encouraging. However their human capital (education, experience and entrepreneurial motivation etc) and the social capital (network, traditional business, known customers, known environment) were very much high and encouraging and helping the respondents for surviving in their ventures.

3. How do they perform the business?

Network is a system which helps for survival and sustainability. It is important for any business activity. Network connects people irrespective of the distances and helps for operational efficiency. Most of the respondents opined that they did not have any formal affiliation or network with other markets or entrepreneurs for marketing their products. As most of the respondents had their own family business and known customers, they did not see the need for expanding the present customer base or creation of new markets or for any network. Therefore, all the respondents confined themselves to the local and district markets. None of them operated at the international level. However, it was seen that they had their own network of informal relationships which helped them for sustaining their day today business activities. They worked for six days and for more than 12 hours per day. It showed that they invested all their time and energy in this business only. It was understood that they were not really business like and professional in marketing their products and management of time. Their informal, friendly and personal approach helped them a lot for being successful in their in their business. Almost all the respondents had minimum four members in their families. Therefore all the respondents did not have any formal network for marketing their products. They also seemed to lack in professional approach. Kavitha (32) involving in selling Areca nut plates and cups said “there is no substitute to hard work, commitment and persistence”

4. Other Findings: From the qualitative analysis of the collected data, the following were observed.

All the selected micro enterprises were located in the semi urban area. The average age of all the four entrepreneurs was 37. Their literacy level varied from illiteracy to degree. All of them had prior experiences in the business. Except one, all belonged to nucleus family sector. It was learnt that micro enterprises had significant potency to create self-employment and employment for others. It catered to the needs of local place at a cheaper price, in a simple way and easier way. Micro enterprise created a sense of ownership among the entrepreneurs. It promoted entrepreneurial culture within the family first and later it spread into a

group and then to the society at large. Micro enterprise seemed to be the cradle for future entrepreneurship. It was evident that micro enterprises had got integral dimensions like socio, cultural, psychological, and economic dimensions. Micro enterprises were seen as tools for redistribution of wealth and opportunity to everybody. It reduced poverty, ensured balanced development and providing goods and services. Micro enterprise had psychological dimension where it was identified as a tool for self-confidence, self-reliance and motivation. It also nurtured entrepreneurial spirit leading to stand on one's legs. It also helped them to learn to take risks and face uncertainty. All the micro enterprises had very small scale of operations, low level of technology, low access to finance and low level of managerial capacity, but they were tall in their self-confidence.

Recommendations:

Based on the analysis of the selected micro enterprises, the following are recommended for the promotion and sustainability of micro enterprises.

1. Finance is the blood of any activity. The need for small loans was expressed by all the respondents. Micro finance may be provided to all such budding entrepreneurs. Micro finance means providing small loans to such people. It would be a great motivating factor for all of them. This will help them engage in productive and income generating activities which will lead to reduction in poverty and unemployment. It will also improve their standard of living. Therefore financial support in different levels and stages to enhance their business activities and improve their standard of life should be extended to them either by the banks or the governments or micro financial institutions.
2. Network is a system which ensures success and sustainability. Micro enterprises in this study had informal relationships which helped for the day today operations but not for sustainability. Therefore, the informal network of relationships needs to be transformed into professional network so that they would be able to run their units successfully. This would also ensure professionalism in their approach

in the management of their enterprises and help for more profitability and sustainability.

Conclusion:

Several studies had brought out very clearly that micro enterprise was an informal sector, mostly a family based activity having a significant potency to contribute for the economic development of a country. From the present study, it is learnt that micro enterprise is a major source of job creation. It assumes greater importance for developing countries. It is realised that for taking a country to greater heights, micro enterprises certainly requires greater and visible recognition. Therefore micro enterprise, the foundation of the Indian economy needs to be strengthened in all aspects as it targets and helps the people at the bottom of the society. The central and state governments should come forward to offer special financial and other types of assistance to this sector so that this sector continues to remain dynamic units for ensuring sound economy of Indian society.

End Notes

- ¹ Seers (1972), *The Meaning of Development*, in N Bastor, eds. Measuring Development, London: Cass
- ² Ahemed (2003), *The Economics of Small Scale Industries Revisited*, Dhaka: Micro.
- ³ Amir Mohammad Nasrullah (2015) *Micro Enterprise Policy Development: A Developing Country Perspective*, Serials Publications Pvt, LTD., New Delhi.
- ⁴ V Soosai & N Lalitha, (2015) “Micro Enterprises and its impact on livelihood”, M J Publishers, Chennai
- ⁵ Donald B Kraybill (2004), *Amish Enterprise-From Plows to Profits*, The Johns Hopkins University Press, Maryland, United States of America.
- ⁶ Amir Mohammad Nasrullah (2015), *Micro Enterprise Policy Development*, Serials Publications Pvt Ltd.
- ⁷ C B Gupta, N P Srinivasan, (2015), *Entrepreneurial Development*, Sulatan Chand & Sons, New Delhi

⁸ C B Gupta, N P Srinivasan, (2015), *Entrepreneurial Development*, Sulatan Chand & Sons, New Delhi p. 15.4.

⁹ Rober K Yin (2009), *Case Study Research* , Sage Publications

References:

1. Ahmed, M.U. (2003), *The Economics of Small Scale Industries Revisited*, Dhaka: Micro.
2. Amir Mohammad Nasrullah (2015) *Micro Enterprise Policy Development: A Developing Country Perspective*, Serials Publications Pvt, LTD., New Delhi.
3. Christen, R.P. (1989), *What Micro enterprise credit programmes can learn from the moneylenders*, ACCION International, Discussion Paper Series, Document No:4, October 1989.
4. Daniel Lazar, S Aravanan, Malabika Deo (2011) *Embodiment of Empowerment Self Help Group*, Vijay Nicole Imprints Private Limited. Chennai
5. Donald B. Kraybill (2004), *Amish Enterprise-From Plows to Profits*, The Johns Hopkins University Press, Maryland, United States of America.
6. Mustafa (2008) *Case Study Method*, Atlantic Publishers & Distributors (P) Ltd
7. Rahman, M, et al, (2007) *Bagladesh apparel Sector in Post MFA Era: A study in the Ongoing Restructuring Process*, Dhaka: Centre for Policy Dialogue (CPD)
8. Robert K Yin, *Case Study Research-Design and Methods* Sage India Pvt Ltd, New Delhi, 2009
9. Seers, D. (1972), *The Meaning of Development*, in N Bastor, eds. *Measuring Development*, London: Cass
10. Sinha Shalini (2005), *Developing Women Entrepreneurs in South Asia: Issues, Initiatives and Experiences” Trade and Investment Division UNESCAP Bangkok, Thailand.*
11. Soosai, V. & Lalitha. N. (2015), *Micro Enterprises and its impact on Livelihood*, MJ Publishers, Chennai.
12. Sridhar Krishna (2008) *Micro Enterprises: Perspectives and Experiences (Edited)*, The Icfai University Press.
13. Stevenson, L. (1990), *Some Methodological Problems Associated with researching women entrepreneurs*, *Journal of Business Ethics*, 9 April/May pp.439-46

**THE PRINCIPLE AND FOUNDATION OF
THE SPIRITUAL EXERCISES AND
BUILDING IGNATIAN LEADERSHIP
AMONG THE YOUNGSTERS**

After explaining to my students about different types of sufferings which human persons encounter, and the philosophical and theological aspects of Job's suffering I asked my students whether they had understood the talk and if they needed any clarification they could raise questions on the topic. To my surprise none of them asked a question. When I went on insisting the students to ask question one of the students casually remarked, "What is the use of asking questions? Either you will have an already set of prepared answers or you will scold us for asking such nonsensical questions if you are unable to answer the questions. Further nobody is going to ask this topic in the semester exams as it is meant for non-detailed reading" It took an hour for me to regain myself to normalcy. I wondered what generation am I moulding if they do not ask a question to the lessons that life and society teach them. Will these youngsters raise critical questions to the consumeristic minded policies and dehumanizing policies of the government and the state? Are teachers moulding the students towards critical thinking and encouraging them towards building a just society?

In my association with the students of higher learning in Tamil Nadu and even of other states which claim that they give quality education, many of

Assistant Professor, Department of English, St. Joseph's College,
Tiruchirappalli.

the students are quite happy about the probable questions that would appear in the exams and sometimes even the teachers are quite prepared in handing to them the necessary notes or even the full answer. Some colleges even insist on preparing a question bank on each subject of different courses and place a 'demand on request' to the question-setters to ask only those questions which are given in the question bank. 'Parroteering', 'Rot Memory', 'by heart memory' or the so called 'cut and paste' method are more common and recommended if not insisted in our teaching- learning method. One really wonders what has happened to the higher educational values like critical thinking, creativity, efficient learning, transforming oneself and the society and working for the cause of an egalitarian society.

The world today is filled with followers: professionals, aided-teachers who go by the norms entrusted on them, disciples of a so called guru, fans of a film star, mob behind a nationalist or some 'isms', vote bank behind a politician with oratorical skills or casteism. But behind the hearts of the following multitudes there is a craving within each person called the 'hunger to be a leader.' Everyone wants his or her name to be pronounced as leader by the other. In the introduction to his book, "How to be a Leader in Any Organization" D.A (Debra) Benton, a renowned leadership expert says,

"...he is a first-rate performer who makes others glow brighter around him. He is so honest you could play cards with him on the phone. He is not afraid to make big decisions, take risks, or make mistakes because he learns from everything he's involved in and applies it to the next time. He fits in with our way of doing things yet can set up and stand out when necessary. He attracts the best people around him..... He has developed two or three people who could step n and fill his void when he moves up.....People like him, trust him, and will walk of the edge of the earth for him. He's a leader in every situation he's been in."(p 1)

But unfortunately most of the time these wishes of the mind and heart just remain as wishes and as days go by these wishes evaporate into thin air and those wishes do not even become a memory. Therefore there is a felt need among the teaching fraternity and social thinkers to motivate the student community towards social commitment and enrichen them by moulding and sharpening them as leaders sent on mission to accomplish the great dreams of

our forefathers. The author of this short essay is of the opinion that the Spiritual Exercises of St. Ignatius of Loyola has a proven method and means to motivate the students towards greater horizons of realizing their deep down dreams and desires and chisel and mould them as men and women for others and to establish as Michael Jackson, the famous American pop singer, ‘a better world for you and for me and the entire human race’ and creation.

The Spiritual Exercises of Ignatius of Loyola (Latin original: *Exercitia Spiritualia*), composed 1522–1524, are a set of Christian meditations, contemplations, and prayers written by Saint Ignatius of Loyola, a 16th century Spanish priest, theologian, and founder of the Society of Jesus (Jesuits). The structure of these exercises are divided into four thematic “weeks” of variable length and are designed to be carried out over a period of 28 to 30 days. (Wikipedia)

Chris Lowney, an ex-Jesuit and the author of his renowned book, *Heroic Leadership* says :

The (Spiritual) exercises were developed by Ignatius Loyola, based on his own journey toward personal and spiritual awareness....He distilled the most effective of these practices into what might be called a self-awareness “handbook... It is not a book to be read; one achieves self-awareness not by reading how someone else achieved it but through focused reflection on one’s own experience....Engaging in the exercises is the uniquely unifying experience of jesuit life, shared by recruits from Rome to India, from the founding genrtion through this year’s entering class. (Lowney 114)

Therefore unlike other classics in Western Spirituality the *Spiritual Exercises* is not a book that could be read at a stretch from the beginning to the end. It is more like a handbook, especially for use by spiritual directors who accompany and guide people through this dynamic process of reflection. The Spiritual Exercises is a compilation of meditations, prayers, and other contemplative practices. These are not a set of rules or pious rituals, but a journey of self- discovery through prayer. This journey makes one arrive at certain decisions with almost certainty that one is doing God’s will, and not self- seeking. In other words Ignatius of Loyola through a variety of meditations,

contemplations and prayerful discernment helps the one who is a seeker “to see the truth and want to live by bit and for it” (Rodrigues 11).

Therefore the Spiritual Exercises becomes a way of life and living. The seeker of God or the ultimate truth through these exercises has a total self- transformation that leads to a life of peace, of freedom from tensions, and of knowledge that one is doing the will of God. The Spiritual Exercises grew out of Ignatius Loyola’s personal experience as a man seeking to grow in union with God and to discern God’s will. “In his/her way of proceeding he or she no longer makes decisions in one’s life, but now discerns to find out if that is God’s will” (Rodrigues 12).

The Ignatian pedagogical paradigm is a way of learning and a method of teaching taken from the Spiritual Exercises of Ignatius of Loyola which shapes them as critically thinking and socially committed leaders. It is based in St. Ignatius Loyola’s the Spiritual Exercises, and takes a holistic view of the world. The three main elements are Experience, Reflection, and Action. Harvey D. Egan in *Ignatius Loyola the Mystic* explains that “Ignatian mysticism is contemplation in action. It is an active or apostolic mysticism. It offers us a way of being engaged with the world. It never leaves of neighbour and the world. Ignatius wanted nothing less than to reform the entire world” (Egan 119).

It is usually the comment of many a teacher of the universities that the students lack the motivation to study and come up in life. They have high dreams and aspirations but never have the desire nor the thirst of achieving nor the audacity the hunting hound which rushes after the prey that runs before it. St. Ignatius of Loyola begins his spiritual lessons by focusing on the purpose of one’s existence on the earth, which he calls the Principle and Foundation.

“Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.

And other things on the face of the earth are created for man and that they may help him in prosecuting the end for which he is created.

From this it follows that man is to use them as much they help him on to his end, and ought to rid himself of them so far as they hinder him as to it...”(SE 23)

In the words of John Harriot S.J., a reputed Ignatian expert, “The Principle and Foundation focuses attention where man’s attention needs to be focused-on God, a God who is the creator and destiny of Man, who alone can meet his deepest hungers and solace his natural afflictions.”

The Principle and foundation makes one to think of at least four important points for creating future leaders. Awareness, Acceptance, creating the Right Disposition and ready to be sent into the World to realize the dream of God. In any journey to be undertaken one has to be aware of where he/she is at present and where does he/she want to proceed. The present young generation is almost in a fix. Instead of one choosing his/her destination the consumeristic world decides the choices. The Kingdom Exercises (SE 91-100) serves the purpose where one is going to pledge one’s allegiance. In other words it is to follow the example of Jesus on earth. Edward Yarnold, an expert in Ignatian Spirituality in his short essay, “The Basics of the Spiritual Exercises” spells the standard to be taken by an Ignatian Leader in the following words:

“...it is an attempt to assimilate his values, his totally unselfish and loving services of others, his passionate quest for his Father’s will, his confidence in his father, his hatred of hypocrisy and all sin, his repeated recourse to prayer, his compassion for the weak; but above all the paschal shape of his life. We ought to imitate Christ because he is the embodiment of God’s idea of what a true human life should be.” (The Way, Supplement no: 16 p 13) Ignatius points out that the call of the underworld of Lucifer is very strong. This is so strongly felt to the young generation. He or she rushes to the neo forms of Satan’s call; The waving of a high-pay cheque, the gimmicks of the multinational companies, the mirage of a cozy life style promoted by IT gurus etc. are thrust upon the fragile youngsters who want to prove to the world their leadership. Unfortunately they fall straight into the abysmal depth of the materialism where there is no redemption like the Faustus of Christopher Marlowe who sold his immortal soul to Mephistopheles for the pleasures of the world for twenty four years. This awareness brings the emerging leader to accept the facts of reality. Only a repentant sinner could get up and walk. It is not the hiding or non-acceptance of ones fall but rising again that makes the leader. John C. Maxwell in his book The Difference Maker says, “When you fail, and fail, and fail again-and keep getting back up on your feet and keep learning from your failures-you are building strength, tenacity, experience and

wisdom.” Therefore an emerging leader should not flee from or forget or fight back failures or problems that they encounter but has to face it with the spirit a missionary.

When one tries to face the realities of life one gets confused or disturbed or have self- doubt with a lot of options that keep coming our way. During those moments of doubt and confusion there is need for clarity. St. Ignatius calls this as Discernment of the spirits. The discernment of spirits underlies the Exercises. We notice the interior movements of our hearts, and discern where they are leading us. A regular practice of discernment helps us make good decisions and walk in the way of truth or how God wants us to do. It is never easy to find God’s will, so the art of discernment of spirits is central to the Exercises. Discernment is not simply a matter of rational logic, but rather an understanding of how to read the signs of God’s will. “It provides needed inspiration and illumination for dealing with the daily struggle of good and evil within ourselves and in the world about us. Discernment of spirits becomes an important art for ongoing discovery and revelation, and it presumes a vibrant, enlightened affective life” (“Discernment”). The process of making a choice or choosing the best in life is called discernment. The English word, ‘discernment’ or its verb ‘discern’ derives its meaning from the Greek and Latin roots which literally means ‘to sift, to separate, to distinguish.’ In ordinary parlance it is like separating fruits from unripen ones or fine flour from the coarse flour or the good from the bad. The word got into the way of life of men and women and is generally used in variety of other fields to like discern a problem, or the need of an operation, or perhaps the stock market or even before any simple decision making. But in spirituality the word ‘discernment’ gathers more significance and is very specific. A. Rex Pai, an expert in Ignatian Discernment defines discernment as, “a sifting of one’s inner experiences to discover their orientation and hence recognize their origin” (Pai 32). This Discernment of the Spirits will lead the new born leader towards being men and women for others.

After making the right decision one is impelled to his better best. This St. Ignatius calls it as of MAGIS that is doing more, in today’s parlance, doing things in an excellent manner. This is a mission where one consecrates oneself to do the will of the Father as his son Jesus did. This consecration is the grace that St Ignatius of Loyola received in vision at La Storta when he experienced

that (God, the Father) placed him beside Christ, and dedicated him to Christ's service. Paul Coutinho in *The Ignatian Ideal and Jesuit Reality* says, "The graces received at La Storta, like those received at Manresa were not meant for Ignatius alone. (p 73) It is meant for all those who walk in the Ignatian footsteps. This calls the future leaders to spread the mission by humility in service, seeing in God in all things and all things in God and doing greater things for God and his creation. Therefore the Ignatian leaders are filled with two vital ingredients. Chris Lowney beautifully summarizes the spirit of Ignatian leader's mission. "Indifference frees Jesuits (the followers of the Spiritual Exercises) from prejudice, attachments, fears, and narrow mindedness that can block the enthusiastic pursuit of new ideas and opportunities. And the Exercises' final meditation- the contemplation to attain love- endows recruits (future leaders) with an optimistic vision of the world thoroughly shot through with divine love." With imagination, creativity, adaptability and with the great strength that God is with them the future Ignatian Leaders are called make a difference in this world.

Books Cited

1. Benton D. A. *CEO Material: How to be a Leader in Any Organization*: New Delhi: Tata McGraw Hill, 2009.
2. Coutinho Paul. *The Ignatian Ideal and Jesuit Reality*: India: Gujarat Sahitya Prakash Anand, 1999.
3. Fleming David L. *The Spiritual Exercises: A Literal Translation and a Contemporary Reading*, India: Gujarat Sahitya Prakash Anand, 1978
4. Egan, Harvey D. *Ignatius Loyola the Mystic*. Wilmington: M. Glazier, 1987
5. Lowney, Chris. *Heroic Leadership*. Chicago: Loyola Press, 2003.
6. Pai, Rex. *Discernment*. Dindigul: Dawn Publications, 2000
7. Maxwell John C. *The Difference Maker: India: Pearson Power*, 2008 .
8. *The Way*, Supplement Number 16, London: Prayer and the Ignatian Exercises: New directions, Edit. James Walsh SJ

****J. Xavier Raj**
Author

*** V. David Jeyabalan**
Co-author

**A STUDY ON THE ROLE OF CRITICAL
THINKING (CT) IN ENGLISH LANGUAGE
TEACHING (ELT)**

Abstract

This article aims to share the theoretical and practical ideas about developing critical thinking skills to enhance the quality of English language teaching and learning. Learners' inadequacy of critical thinking skills at any level of their learning has become a matter of concern in the present educational scenario. Hence, this study attempts to examine the possibilities of integrating Critical thinking in English Language Teaching given that the life skill (thinking skills) and the language skills (expression) together go hand in hand. This venture enumerates the objectives, followed by the importance of CT skills in language development. There are also different strategies proposed here in order to integrate CT skills into English language syllabus for classroom teaching and learning to realise the development of the language skills. The study has identified the need for critical thinking among the professionals in the field of English language teaching and the students in the ESL classrooms and for the inclusion of critical thinking abilities in the whole ELT curriculum.

(Key Terms: Critical thinking, English as a Second Language (ESL), Co-operative learning, Information Explosion)

* Associate Professor, **PhD Scholar, Department of English,
Loyola College, Chennai - 34

At the outset, critical thinking skills are becoming pertinent to academic pursuits across disciplines. As an essential skill for students working on assignments and performing research, it is becoming imperative in many workplace scenarios. Developing critical thinking skill is a central educational aim across the curriculum. Both for language and thinking skills, content and context are the foundation upon which language is expressed and thinking skills are developed in pursuit of a new meaning from a particular situation or a problem presented. Hence, an effort to explore the possibilities of integrating both the life skill and the language skills, presuming that development of critical thinking in the English language classrooms would lead to the development of language skills .

In the 8th Annual International Conference on Critical Thinking and Education Reform, organised in the Summer 1987, Michael Scriven & Richard Paul presented a definition, stating, “Critical thinking is the intellectually disciplined process of actively and skilfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action.” (As cited in “Thinking critically about Critical Thinking” by Jennifer Mulnix, p.465)

The Critical Thinking Community (2002) proposes that critical thinking is that mode of thinking - about any subject, content, or problem - in which the learner improves the quality of his or her thinking by skilfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them. Connecting this skill to everyday life, Halpen (2008) defines critical thinking as, “the use of those cognitive skills or strategies that increases the probability of a desirable outcome, the thinking that is purposeful, reasoned and goal oriented.” (p.6). Asking the right questions is the essential tool to achieve the outcome .

Few noteworthy characteristics of Critical thinking provide better understanding of critical thinking. Critical thinking skill is generally reasonable and rational. It encourages acquiring a habit of being reflective, thus inspiring an attitude of enquiry, and establishes autonomy of action. It qualifies itself as creative, producing new ideas and proves to be fair, being unbiased. Thinking skills focus on deciding what to believe or do. Besides, in nature it is social

for its societal aspects and scientific for matching all the skills of the scientific method.

These features of critical thinking establish the need for it and its importance in the field of language teaching and learning in manifold ways. Consequently, many ESL instructors are generally in argument with the belief that it is essential; the students should be assisted in developing Critical Thinking Skills (CTS) while at the same time being engaged in their language learning process especially those learning the target language at higher level. Trained and knowledgeable instructors are necessary to impart the relevant information and skills. In any case, part of the task of the ESL / EEL teacher is to prepare students to expand their personal and professional avenues beyond their immediate familial space.

Perfecting critical thinking skills in learners has been a matter of research interest for the researchers and is a very vital element of schooling in the 21st century. Mayfield (2001) with respect to classroom teaching propagates that a possible way to raise learners' consciousness of critical thinking is to involve them explicitly in critical thinking opportunities and in dialogue with others. For example, allowing them the time to pause, reflect, analyse and discuss an issue in a context, supports and values critical thinking, which is the key to critical thinking education.

The information explosion and other rapid technological changes pose a great challenge to instructors of critical thinking. Hence, the students are in an immediate need of developing and effectively applying critical thinking skills to solve complex problems they might face, to avoid the passive acceptance of the available information and to weed through the information. It is crucial to teach students the art of asking questions. Centre for Critical Thinking (1996) strongly hints that it is only to that extent that fresh questions are generated and taken seriously, any field could stay alive. Questioning gives an intellectual approach that enables the learners to select from the available information that is relevant and agreeable .

Critical thinking essentially means having a questioning, challenging and an analytical state of mind. A critical mind is comfortable with a degree of scepticism and doubt; it is a mind that is open to reinterpreting and refining its knowledge, and accepting that what we know may change in the light of new knowledge.

The purpose of specially and specifically teaching critical thinking in the Science and Humanities or any other discipline is to improve learners to perform better while carrying out their everyday activities, both professionally and personally. To accomplish the desired outcome the students should be taught *how to think* (to understand and evaluate) rather than *what to think* (the content or subject matter).

To realise this, there are a few teaching strategies available to promote critical thinking in the English language classroom. *Classroom Assessment Techniques* assist in monitoring and facilitating students' critical thinking; *Co-operative Learning Strategies* to promote group learning and expect continuous support and feedback from the students and teachers; *Case Study /Discussion Method* where the teacher presents a case without a conclusion and allows the students to construct a conclusion for the case, after careful consideration; *Conference Style Learning* where the teacher does not teach but facilitates the development of dialectic reasoning of the students to argue from different quarters of an issue; *Written dialogues* used for analysis and *Spontaneous Group Dialogue* aids the learners to identify bias and errors in thinking. However, when teachers and students pursue towards improved critical thinking, cognitive magic is possible.

Experts from the field of ELT consider that the insertion of critical thinking skills in English classes is essential to improve students' language proficiency. They believe that students' critical thinking skills will be optimally increased if meaning is the focus in English lessons. These two inter-related components can be put into practice when teachers do collaborative activities stimulating students' thinking process and meaning negotiation. There is still a fear that such realisation might be counter-productive if they are applied without careful consideration of task purposes and of students' roles.

Hence the teachers of English need to present alternatives, different ways of construing texts and multiple conceptions of the world. The significance of thinking in the university education requires the main concept of critical thinking in which there is always more than one way to approach a challenge and it is the responsibility of the concerned individual to evaluate and find the truth on any given issue or the subject matter.

The implementation of critical thinking skills and meaning in English language teaching is in fact a common phenomenon and multiple methodologies have been integrated instead of an absolute format. The underlying principle is that language learning is improved through increased motivation and seen naturally in meaningful contexts. When learners are interested in a topic and are given chances to negotiate meaning, they will be motivated to discuss things critically and at the same time acquire language to communicate (Darn, Rfaner, 2006). Such an integration is generally done through collaborative activities, i.e., pair work and group work.

While designing CT activities in the classrooms, teachers need to be flexible and creative; they may use one or more strategies combined in a new way or develop alternative methods suitable to their own classes. Effective Critical thinking instruction in EFL classroom depends on teachers' deliberate and persistent efforts.

Here is a module, adapted from 'Critical Thinking in the Language Classroom' (2014) by John Hughes that explains well how they can be integrated in the language classrooms .

Activity - Critical questioning

Critical thinking aim: To help the learners develop their critical questioning skills .

Language aim: To make them practise the language components of asking closed and open questions.

Rationale: Students need to develop the skill of asking searching questions if they choose to become effective critical thinkers. This activity demonstrates them how closed questions that require only yes/no answers do not help to question critically while the open questions are much more effective. Simultaneously the students review the structures they need to ask questions.

Procedure

1. Write the following question words on the board:

What...? Why...? Who...? When....? Where....? How...?

2. Set the students in pairs. Give Student 'A' a copy of the following closed questions:

1. Do you believe that meditation is good for you?
2. Would you say that young children use too much of gadgets?
3. Is the universe becoming warmer than twenty years ago?
4. Do you think chunk food is bad for you?
5. Should most people participate in the actual politics more than they do now?
6. Is the bond among the joint families getting faded?
7. Are religions important in our lives?
8. Can ecologists make a difference in the eco-system today?

3. Student **A** asks the first question and Student **B** answers Yes or No. Then Student **A** changes the closed question into an open question using a question word on the board. Student **B** answers with a much longer and more reasoned answer. So their conversation might start like this

A Do you believe that meditation is good for you?

B Yes, I do .

A Why do you believe that meditation is good for you?

B Because I've heard people say about the benefits of meditation to the physical and mental well being of an individual and I'm contented about it.

4. The students can now work through all the eight questions above in the same way until they reach the end. In order that everyone has an equal opportunity to ask and answer the questions, student **B** can take his/ her turn to do the same. Or, if running short of time, student **A** can ask questions 1, 3, 5 and 7 while Student **B** can ask the rest.

Variation

For higher level learners we can make the open questions on the board more focussed to the types of question that might be asked when thinking critically. These can be:

- What evidence is there that...?
- Why do you think that...?
- Who says that...?
- How do you know that...?
- When did people start believing that...?
- Where did you read that...?

So a dialogue using these types of question phrases might sound like this:

A Do you believe that meditation is good for you?

B Yes, I do.

A What evidence is there that meditation is good for you?

B Well, there are lots of people who share the same view out of their personal experiences and they themselves are looking young and relaxed at all circumstances. They seem to be calm but deeper in thoughts.

Conclusion

Incorporating critical thinking in lesson plans is a challenge which language teachers should experience in order to provide their learners with a quality learning experience. Success in such tasks, as in life, requires effective use of language along with measures to improve their critical thinking. Critical thinking is one of the most thought provoking methods of teaching which can be implemented in any discipline. The implementation of critical thinking can encourage learners to bring about positive changes in the way they think and expand the horizons of their language. Therefore, if it is introduced and integrated in ESL classrooms, the learners will develop further the communicative competence in English and broaden their intellectual faculties.

Such engaging activities cater to students' communicative competence as they are usually receptive in lively learning atmosphere.

References

1. Bedir, H. (2013). Reading and Critical Thinking Skills in ELT Classes of Turkish Students. *World Applied Sciences Journal* 21/ 10, pp 1436-1439.
DOI: 10.5829/idosi.wasj.2013.21.10.2898
2. Hove, Genal., M. (2011). Developing Critical Thinking Skills in the High School English Classroom. A Research Paper Submitted in Partial Fulfilment of the Requirements for the Master of Science Degree in Education.
3. Hughes, J. (2014). Critical Thinking in the Language Classroom.
4. Maynes., J. (2015). Critical Thinking and Cognitive Bias. *Informal Logic*, Vol. 35/2, pp.183-203.
5. Nieto, A, M., Saiz, C. (2010). Critical Thinking: A Question of Aptitude and Attitude? *Inquiry: Critical Thinking across the Disciplines*, vol. 25/ 2 .
6. Rezaei, S., Derakhshan, A., & Bagherkazemi, M. (2011). Critical Thinking in Language Education. *Journal of Language Teaching and Research*, Vol. 2/ 4, pp. 769-777.
DOI: 10.4304/jltr.2.4.769-777
7. Shirkhani, S., Fahim, M. (2011). Enhancing critical thinking in foreign language learners. *Procedia - Social and Behavioral Sciences* 29, pp 111 – 115.
8. Shalova., N.S. (2015). Critical Thinking as a Tool for Teaching Listening in the English Classroom at the Universities.
9. Schafersman., S.D. (1991). *An Introduction to Critical Thinking*.
Link: <http://www.freeinquiry.com/critical-thinking.html>

10. Ten Dam, G. T.M., Volman, M.L.L. (2004). Critical thinking as a citizenship competence: Teaching strategies. *Learning and Instruction* 14(4), pp 359–379 .
DOI: 10.1016/j.learninstruc.2004.01.005
11. Vdovina, E, K., Gaibisso., C. L. (2013). Developing Critical Thinking in the English Language classroom: A Lesson Plan. *English Language teachers Association*. Vol.1/1, pp 54-68.
12. Villa., A. d. (2017). Critical Thinking in Language Learning and Teaching. *History Research*, Vol. 7/ 2, pp 73-77.
DOI: 10.17265/2159-550X/2017.02.002
13. Kuhn, D. (1999). A Developmental Model of Critical Thinking. *Educational Researcher*, Vol. 28/ 2, pp. 16-25+46
14. Sekoubaou, Abel, & Gbenakpon. (2017). The concept of Critical Thinking in EFL Classes in Benin: Prospects and Challenges-Ministry of Higher Education and Scientific Research, Republic of Benin. *Studies in English Language Teaching*. Vol. 5/4. pp 749-770.
URL: <http://www.jstor.org/stable/1177186>
15. Shukri, N.A., Mukundan, J. (2015). A Review on Developing Critical Thinking Skills through Literary Texts. *Advances in Language and Literary Studies*. Vol. 6/2.
16. Tuzlukova, V., Al Busaidi, S and Burns, S. L. (2017). Critical thinking in the Language Classroom: Teacher Beliefs and Methods. *Pertanika J. Soc. Sci. & Hum.* 25 (2), pp 615 – 634.

“Research is about engaging in a conversation with a brand”
- Mathew Rhodes

****R.Amirtham,**
Author

***A.Sebastian Mahimairaj**
Co-author

ALTERNATIVE MEDICINES AND REPRODUCTIVE HEALTH

Introduction:

When anything practiced or performed outside mainstream then it can be called as alternative, whether it is with development or medicine. Thus the term 'Alternative Medicine' is any form of medicine that is practiced outside the mainstream of western medicine – allopathy. These alternative/traditional medicine systems display a common holistic approach, founded upon the assumption that wellbeing is intrinsically linked to the integration and balance of the whole person-body, mind, and spirit in harmony with the environment and prevailing culture. In 1973, the Medical Faculty of the University of Rome convened the first World Congress of Alternative Medicines and the provisional program contained no less than 135 therapies. Alternative medicine exists in all cultures to some degree and terms such as traditional medicine, indigenous medicine or folk medicine etc. are used to describe such practices. These alternative medicines were date back hundred or even thousands of years depending on the country and culture concerned. These medicines try to provide remedies in its own way with some specific methodology, for example, acupuncture is the best-known traditional Chinese Medicine that aims to influence body functions and stimulate and restore the body's own regulatory system by using specific (acupuncture) points on the surface of the body. Besides the use of needles, the application of pressure (acupressure) and heat (moxibustion) are also traditionally used. Likewise the Ayurveda (the 'science

* Assistant Professor, **Ph.d. Scholar, Department of Rural Development
Science, Arul Anandar College, Karumathur.

of life') is a system of traditional medicine native to the Indian subcontinent using methods for achieving physical, mental and spiritual health and well-being and involves herbal medicine, meditation and yoga.

These alternative medicines address the need of the entire society whether it is the men or women, child or aged, rich or poor, rural or urban. Women's health usually is associated with their reproductive health as it significant role in deciding their health this provide prime focus is with the reproductive health of women. With regard to allopathic medicine there are several achievements and milestones crossed in the women's reproductive health care. In terms of infertility or any other reproductive health problems the role of alternative medicine is also is in raise in the recent years. This paper is an attempt to analyse the role of alternative medicines and its therapeutic practices in reproductive health care.

WOMEN'S HEALTH

Women even though covers the half the sky of the human population, their status in any sphere of life is relatively lacks the prime focus. In terms of the role in any basic social institutions they take the back seat. Likewise in health too women's health is not prioritized. It is quite interesting that whether it is women's health or development or welfare programmes the initial central attention starts with reproductive health. The programmes on development of women, at the preliminary stage, address the reproductive health and child development. Later the tentacles of the development interventions were widened. Similarly the women's health is viewed with reproductive health. Even though there are other aspects in terms of women's health. Here productive years of life are primarily decided with her reproductive health. Reproductive Health of women in the lens of the Alternative medicines complements the conventional medicine. Alternative therapies many a times supplement and sometimes the combinations of some of the practices are providing effective results.

ALTERNATIVE MEDICINES

The medicinal practices which are out of the conventional medical practice are treated as alternative medicine and these medicinal practices are termed in the western countries as 'Complementary and Alternative Medicine'

which are popularly characterized as CAM. In the Indian context the popular and the accepted medicinal practices other than the conventional one are known as AYUSH – which is an abbreviated version of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy. In India, in 1995 a separate department was initiated as the Department of Indian Systems of Medicine and Homoeopathy (ISM&H) as a government body with the objective of developing, education and research in the above mentioned medicines and other Indigenous Medicine systems. In 2003 the nomenclature of the Department was changed as *AYUSH*, The department initially worked/operated under the Ministry of Health and Family Welfare. The Department of AYUSH was elevated as Ministry of AYUSH with effect from 9 November 2014. The idea of AYUSH also has a derivation from the Sanskrit term ‘ayush’ which means “life”. With this backdrop the present paper specifically discusses on the significance of Acupuncture, Varma therapy and Yoga in the reproductive health of women.

ACUPUNCTURE

Acupuncture was developed in China more than 2000 years ago. According to ancient Chinese beliefs, disease is due to a blockage in the flow of *qi* energy through the body. Inserting needles into acupuncture points unblocks *qi* to restore health, according to this theory. Modern scientists think that acupuncture may work by causing the release of natural painkillers in the brain. Research has shown that acupuncture may be useful for reducing (US HHS Office on Women’s Health 2008: 376):

- pain after dental procedures
- severe vomiting that can occur during pregnancy
- labour pain
- pain in osteoarthritis of the knee

The ancient Chinese believed that disease (“dis-ease”) was caused by the imbalance in the body of two principles which they called yin and yang. According to them Yin is female and Yang is male where both are universally present in all nature. The Chinese discovered that certain points of the body which if massaged, punctured, heated or burned had a beneficial effect of certain disorder. The massage technique is called as acupressure and the technique of puncturing is known as needling for which needles are used whereas the heated

technique is called moxibustion. The procedure of needling is termed as ‘acupuncture’. The objective effects produced by needling recognize six different effects. Through the passage of the time, many such points were discovered and it was found that by stimulation of separated points it was possible to influence the functioning of internal organs. These points were then systematically arranged on the basis of the pertaining organ. The series of points which had an effect on a particular organ connected to form a channel. There are twelve regular channels called the ‘twelve paired channels’ and the eight extra channels called the ‘eight extraordinary channels’.

These twelve paired channels are related to the internal organs. Hence they are linked with anyone of the twelve internal organs. In terms of yin and yang there are six channels of Yin and six Yang. The coupling of Yin and Yang channels are known as Zang (Solid organs) and Fu (Hollow organs). The paired channels have an interior relationship as well as exterior relationship.

The Twelve channels are

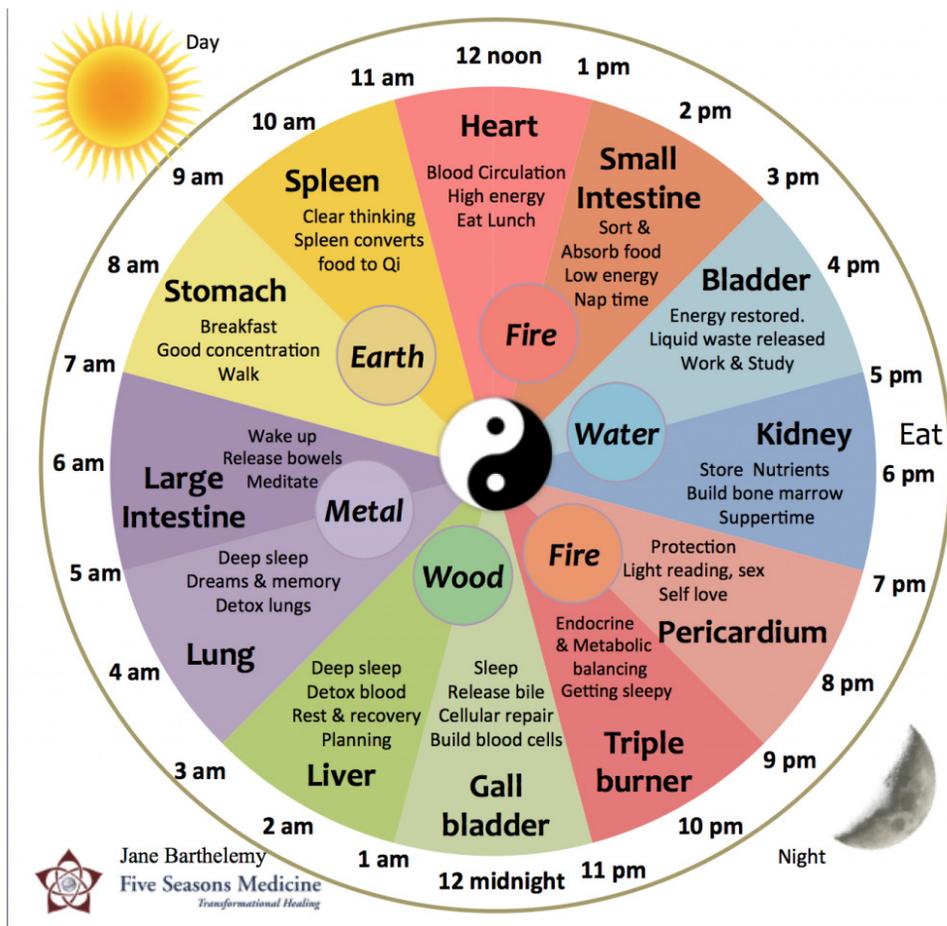
No.	Yin Channals	Yang Channals
1	Lung (Lu.)	Large Intestine (L.I.)
2	Stomach(St.)	Spleen(Sp.)
3	Heart (H.)	Small intestine (S.I)
4	Urinary Bladder(U.B.)	Kidney (K.)
5	Pericardium (P.)	Sanjiao(S.J.)
6	Gall bladder(G.B.)	Liver (Liv.)

The above channels are having role in the women’s health. Specifically the urinary bladder and kidney is important in female reproduction and secondary sexual characteristics and strengthening of these channels will help strong health status of the reproductive system.

ORGAN-CLOCK THEORY

The acupuncture procedure the human organs work on the basis of organ clock theory. According to this theory, each organ is active for two hours

every day. Hence it is believed that treating the organ in the specific time with any complications end up in better result. The activities of the organs are based on five element theory Fire, earth, metal, water, and wood. The five element theory is used to diagnose the cause of the disease and to associate signs and symptoms to particular organ. Six pair organs classified into twenty-four hours based on the basic five elements help in diagnosing and treatment.



The measurement of the acupuncture is based on the unit called “cun”. The first and best known effect in acupuncture is the **analgesic** (pain relieving effects), which is achieved by the raising of the pain threshold, relieve the pain. It is mainly applied in the ailments like arthritis, toothache, headache, low back pain and other painful disorder.

The second one is **needling** specific points which result in sedation. Some people may even fall asleep during treatment, but wakeup refreshed. It has been shown that there is a decrease in delta and θ wave activity on the electro-encephalogram during acupuncture treatment .

These effects are utilized in the acupuncture treatment of insomnia, anxiety states addictions, epilepsies, mental disorders and behavioral problems. The third effect is very important is called the **homeostatic** or regulatory effects, which means adjustment of the internal environment of the body towards a state of normal balance. Generally, Homeostasis is maintained by the balanced activity of the sympathetic and parasympathetic division of the autonomic nervous system and also the endocrine system. In addition, there are numerous homeostatic mechanisms in the body for regulating the respiration, heart rate, blood pressure, urinary excretion, metabolic rate, sweating, temperature, ionic balance of the blood and many other vital parameters. This effect is often used for treating opposite disorder like high and low pressure, or diarrhea and constipation .

The fourth action is the **immune-enhancing action** of the acupuncture, where body resistance to disease is strengthened. This has been shown to an increase in the white corpuscles (leucocytes), antibodies, gamma globulin and other substances, which increase the resistive powers of the body. It is very useful to combat infection. Antibiotic may have used the need of prolonged antibiotic therapy can be considerably reduced by the concurrent use of the acupuncture .

The fifth objective effect of acupuncture is the **psychological effects**, which is a calming and tranquilizing action apart from mere sedation. An action on mid brain reticular formation and specific metabolic chemistry of the brain increase the dopamine content of the brain. This effect is successful in certain mental disorders and in Parkinsonism.

The sixth important effect of acupuncture is that the **motor recovery** in patients who have become paralyzed from some cause or another. The explanation, which is complex, apparently involves antidromic stimulation of the anterior horn cells and their re-activation through a bio-feedback mechanism, operating through the spinal cord.

Of the above mentioned six effects all are having direct or indirect role in the women's health. Third and fifth action effects have successful influence on reproductive health by applying it their health can be maintained. Research (ibid: 377) suggests that acupuncture plus moxibustion may cause a breech baby to move to the head-down position, which allows for a normal vaginal birth. Acupuncture as an alternative medicine is used in women's health as complement or supplement.

VARMA

Varmam is an ancient practice of treating patients for various ailments by activating the vital points in the body. This is also called as Varmam Kalai which is considered as one of the oldest alternative medicines which trace back its origin with religious myths and epics. Varmam is a branch of Siddha medicine. Varmam, in Ayurvedha, is called marmam, the reference for it was provided in *Ravana Kaviyam*. Recently, as stated by the Times of India, it is gaining ground in the state (C P Sajit | TNN | Jun 2, 2012,). The word 'varmam' denotes energy flow in the body, also known as life energy. The points where this energy resides in the body are identified as varmam points. The basic objective of the varmam system of medicine is to stimulate these points using palms, fingers, etc., to cure diseases. Varma Kalai is a martial art and esoteric healing art originating from ancient Tamil Nadu in South India. The name literally translates as "The Art of Vital Points".

Varma identifies 108 vital points in the body. It is divided into **Thodu Varmam - 96 vital points** that are triggered by a touch. This touch can affect the victim by disabling the body, organ movement and function. The next one is **Padu-varma** – in this there are **12 vital points**. These are fatal, causing immediate, severe effect upon the victim. Apart from these there are two more classifications they are **Thattu Varmam** and **Nooku Varmam** (also known as **Meitheenda Kalai**). Thattu Varmam is a confidential knowledge possessed on decisive vital points by the master and this will be passed on to selected disciple. **Nooku Varmam** technique of treatment is done by triggering vital points by focusing/ concentrating on the target. Practice makes one to become an expert in Nooku Varmam (Narmadha.P.R)

Vital points	Part of Human body
25	From head to neck/throat
45	From neck/throat to navel/stomach
9	From navel to arm
14	Arms
15	Legs

The Susruta samhitha one of the oldest available texts on surgery in the world, dating back to a time between 300-3000BC provided a conceptual framework to the principles of surgery text.

According to Susruta, varma are divided in to five categories anatomically as follows

- Muscles varma (Mansa- varma)
- Blood vessel varma (sira -varma)
- Ligaments varma (snaya- varma)
- Joints varma (sandhi -varma)
- Bone varma (asthi -varma)

Blood vessel varma called sira is most important of the five. Any injury of sira can be fatal, and so there is description in this form of treatment, what should be avoided during blood- letting for the purpose of protecting the varmas, as precautionary measures. In female reproductive system the siras and bones - asthi plays an important role. These are further classifies as varmas for 700 blood vessels, 300 bones, 400 ligaments and 500 muscles. Siras is classified as

- Vatavahasira
- Pittavaha sira
- Kaphavaha sira
- Raktavaha sira

All siras are originate and linked with umbilicus, and it travel upward, downward and also in oblique directions. The breath (prana) is also based on umbilicus.

Usually in varma can be trauma divided into two kind of treatment

1. Traumatic orthopedic disorders – its main focus is on the injury related bone problems of the human body and it is mainly treated in association with the spinal bones and its association with the other body parts.

2. Non-Traumatic orthopedic disorders – other than injury any ailments on the basis of dislocations, compression and so on will be treated through massage of different types settings of bones etc. With regard to bones, according to varma trauma – injury in any parts may lead to severe pain, disability, loss of function, loss of sensation and death. In Varmam the basic feature healing is through ‘a timely touch, a slap, the use of specialized massage techniques or a gentle blow on another vital point can save a life of a dying man’. According to the Varmam healers the treatment procedure creates the miraculous stimulation of impulse, the magnetic power and innate human dynamism and helps in recovery from injury or in cure of a disease. In any injury bones, particularly, spinal bone specifically major role in female reproductive system. The internal reproductive system is surrounded by punch of nerve in spinal cord and it placed in the end of the spinal cord.

The spinal bones are of following types

S.No	Name of the bone	No of bones
1	Cervical spine	7
2	Thoracic spine	12
3	Lumbar spine	5
4	Sacrum (5 join bones)	1
5	Coccyx (4 join bones)	1
6	Sternum	1
7	Ribs	24
8	Hyoid bone	1
9	Ear bones	6

The spinal cord taking a major role in the functions of female reproductive system

The non traumatic orthopedic disorders include the women health issues too. Even in women’s health their reproductive health is treated using varma techniques. The female reproductive system consist of the ovaries (produced eggs as well as hormone secretion (estrogen, progesterone) the fallopian tubes (Transport the eggs to the uterus for implantation), The Uterus (place of fetus growth), and the vagina (the passage connects the uterus to the exterior). Varmam is having the healing for the following reproductive health problems. They are menstrual disorder for which Palla varmam, and Kodukai Varmam is

advised by the healers as therapy. These varmams not only cure menstrual disorders but also menopausal disorders and fibroids. Kooradangal varmam treats menopausal disorder, for anemia, thyroid problem and infertility also there are varmams which can heal the problem in more cost effective way. For Anemia - Sakthi varmam and for infertility Kondaikoli varmam, Pallavarmam, Kodukai varmam. Varmam addresses both hyper thyroid – kondai kalli varmam and Uthirakalam varmam as well as hypo thyroid – kondai kalli varmam and Sumai varmam. Even though evidences are there that reproductive health of women can be taken care by Varma therapy research in this field was relatively lesser. Lack of authentic information with empirical evidence and lack of documentation of the techniques remain as the setback for the treatment. Hence need for more research in this area is expected which actually helps in the improvement of women's health.

YOGA

Yoga is an important branch of Indian Philosophy which was originally developed by an Indian sage Patanjali who lived in 400 B.C. Yoga is a timeless pragmatic science evolved over thousands of years dealing with the physical, moral, mental and spiritual well being of human as a whole. The word yoga is derived from the Sanskrit root YUJ meaning 'to bind, join, attach and yoke, to direct to concentrate one's attention on, to use and apply'. Sage Patanjali gave his work as 'Patanjala yoga sutra' which is the earliest written record of yoga and one of the oldest text in existence. Patanjali's 'Astanga yoga' consists of eight components namely Yama (abstention), Niyama (observances), Asana (posture), Pranayama (breath control), Prathyahara (sense withdrawal), Dharana (concentration), Dhyana (meditation) and Samadhi (contemplation). Although the system was initially developed to help the practitioner to attain spiritual goals, some of the components of yoga like asana (posture), pranayama (breathing) and dhyana (meditation) can be very effectively used to provide relief from several physical and psychological symptoms associated with chronic human diseases and also to provide good health, strength, balance, vitality and clarity of mind, all of which help to enhance the quality of life, at all stages of human life (Nayak, Gayathry 2013: 2,3&59). Pathanjali, presented the methodology deeply rooted in the culture and tradition in India. The yoga sutra consist of 196 aphorisms in 4 chapter

1. Samadhi pada (Ecstasy) - 51 aphorism
2. Sadana padha (path) - 55 aphorism
3. Vibhuti padha (powers) - 56 aphorism
4. Kaivalya pada (liberation) - 34 aphorism

There are four major distraction such as pain, despair, unsteadiness of body, unsteady of respiration these are depend on the following technique

- Asana - Physical posture to keep the body healthy and strong.
- Pranayama - Control of breath or life force .
- Pratyahara - withdrawal of the sense .

The techniques will address three gunas

1. Sattva - the illuminating good quality
2. Rajas - the quality of activity
3. Tamas - the dark quality

Yoga therapy (asana, pranayama and dhyana) is an economical and non-invasive, safe practice. It is becoming increasingly popular in the modern world as a means of potentially relieving stress, enhancing health, improving fitness and managing the various symptoms associated with chronic diseases. (Raub JA 2002, Saper R, Eisenberg D et al 2004) Most importantly, there is a growing body of research suggesting that practice of yoga may reduce risk factors for chronic disorders, and may attenuate symptoms, reduce complications, and improve the prognosis and thus contribute significantly to the overall enhancement of quality of life. (Chandler K 2001, Gimbel MA 1998, Yogendra J et al.2004, Innes KE et al. 2005) [referred in Nayak, Gayathry 2013]

According to Pathanjali, any comfortable position that is steady is an asana. There are easy and comfortable postures. Lord siva is said to have demonstrated 84 lakhs of asanas. Pathanjali lists 84 asanas. The aim of asanas is to keep both the mind and the body in perfect health through exercise of the body and the mind. Asanas are two types

1. Physical and 2. Meditative

In physical there are nine types of posture in asanas it used to flexible the body and feel energy and fresh.

1. Standing posture
2. Sitting posture
3. Twists posture

4. Prone and supine posture
5. Inverted posture
6. Balancing posture
7. Back bent posture
8. Jumping posture
9. Relaxation posture

In these yoga postures especially for females standing, sitting, twist, back bent, relaxation posture is most important. Asana bring steadiness, and comfort to the body (Swamy Adidevananda) resulting in firmness, health and lightness of all the limbs (Brahmananda). By practicing asana the body develops agility, flexibility, endurance and vitality and keeps body free from disease. It reduces the fatigue and soother to nerves, produces the mental equilibrium and prevents fickleness of mind. The regular practice of asana-s imparts strength to the body, brightness to the free, high spirits to the mind and impetus to the intellect, aim to developing will power and purification of self. In the aspect of female reproductive system the asanas keep muscles elastic. Joints and ligaments remain soft and supple. Strengthen the spinal column, entire nervous system is regulated. The beneficial effects of asanas are primarily on musculo-skeletal system. The gentle and optimal contraction and stretching of muscles and joints caused by the performance of the asanas seems to result in the improvement of mobility and flexibility thereby reducing the physical symptoms related to muscles and joints. The better circulation and oxygenation occurring to muscles improves the metabolism thereby improving the strength and energy and also reducing fatigue and tiredness.

In nervous system preserving health electrical transmission, control the autonomous. In endocrine system asanas support to stimulate the hormone and balancing the hormone levels. In circulatory system the velocity of the blood flow is free without strain and can be changed voluntarily, arteries and veins remains soft and elastic. Blood pressure is regulated, cardiac nerves are rested. Above benefits are interlinked with women's reproductive system. It helps the women regular menstruation, painless menstruation. In the menopause stage women's relived from stress. Studies have shown that practice of yoga fine tunes and modulates neuro-endocrine axis which results in beneficial endocrine and metabolic changes. Yoga with meditation resulted in higher plasma melatonin levels. (Harinath K et al. 2004, Tooley GA 2000). Whether

this increase was due to the decreased hepatic metabolism or a direct effect on pineal physiology is not clear. The maximum night time melatonin levels in yoga group showed a significant correlation with the well-being score. Yoga also showed beneficial effect on pregnant women during the process of delivery with significant reduction in physical pain from base line to post intervention. (Narendran S et al 2005, Beddoe AE et al 2009)

Female can do the suriya namaskara, padmasana, Salabasana, Dhanurasanam, Halasanam, Vajrasanam, Sarvangasanam, pavalmathasanm etc. Females are expected to avoid asanas during the menstrual period and first three months of pregnancy. After the three months of delivery all asanas may be practiced with comfort. Nayak, Gayathry's (2013) work on yoga therapy and women's perimenopausal stage concluded that yoga offers acceptable and cost effective intervention for menopausal women demonstrating promise for improvement of physical, psychological and spiritual health, prevention and management of CVD and associated chronic disorders, thus contributing significantly to the overall quality of life. The study further stated that, a customized yoga program, performed at home may offer excellent therapeutic benefit to the women.

CONCLUSION

There are many alternative medicines which are gaining importance in the modern globalised era. The importance for the alternative medicines is mainly due to the side effects of mainstream medicine. Though there are successes in the alternative medicines due to the lack of systematic research and documentation they lag behind in proving their efficiency. To substantiate the treatment procedures, efforts are taken both by the researchers and the practitioners

The alternative medicines Acupuncture, Yoga and Varma are having several healing tactics which directly addresses women's health, particularly reproductive health. The reviews of the literature show the evidences of the effectiveness of the practices. They are cost effective and they make use of corrective mechanism in the reproductive health, which promises healthy way of life to women. It is also to be noted that the proper learned, knowledgeable practitioner are expected to avoid misleads and misappropriation of treatments.

REFERENCE

1. US HHS Office on Women's Health (2008), *The Healthy Woman: A Complete Guide for All Ages* Washington DC: Official U.S. Government edition
2. C P Sajit, 2012, 'A stimulating treatment for ailments' *Times of India Coimbatore* | TNN | Jun 2, 2012. <http://timesofindia.indiatimes.com/city/coimbatore/A-stimulating-treatment-for-ailments/rticleshow/13713206.cms>
3. Varmam or Varma Kalai is an art of treatment and martial art based on 108 vital points. Dragan, T. Jairaj, Varma Sasthiram, (Tamil), Chennai, 2007, p.1
4. Ravana Kaaviyam is believed to be written by Ravana of Sri Lanka and he is a character in Kampa Ramayanam, an epic written by Kambar. Marmam means hidden or secret. Karpa Aviltham, Siddha Medicinal Monthly, Vol.2, No.20, Palayamkottai, August 2011, p.20..
5. Raub JA. Psychophysiologic effects of Hatha yoga on musculoskeletal and cardiopulmonary function: a literature review. *J Altern Complementary Med* 2002; 8: 797-812.
6. Saper R, Eisenberg D, Davis R, Culpepper L, Phillips R. Prevalence and patterns of adult yoga use in the United States: results of a national survey. *Altern Ther Health Med* 2004; 10: 44-9.
7. Chandler K. The emerging field of yoga therapy. *Hawaii Med J* 2001; 60: 286-7.
8. Gimbel MA. Yoga, meditation and imagery: clinical applications. *Nurse practitioner Forum* 1998; 9: 243-56.
9. Yogendra J, Yogendra HJ, Amberdekar S, et al. Beneficial effects of yoga life style on reversibility of ischemic heart disease: Caring Heart Project of International Board of Yoga. *J Assoc Physicians India*. 2004; 52: 283-9. References 223

10. Innes KE, Bourguignon C, Taylor AG. Risk indices associated with insulin resistance syndrome, cardiovascular disease, and possible protection with Yoga: A systematic review. *J Am Board Fam Pract* 2005; 18: 491-519.
11. Nayak, Gayathry (2013) Effect of Yoga Therapy on Physical, Psychological, Biochemical and other Quality of Life Parameters in Perimenopausal Women <http://shodhganga.inflibnet.ac.in/handle/10603/7965>
12. Swamy Adidevananda. Sri Ramakrishnashrama Mysore. Vyasabhashya sahita 'Patanjala-Yogadarshana' of Patanjali.
13. Brahmananda 'The Hathayogapradeepika of Svatmarama' the Adyar library and research center, the theosophical society, Adyar, Chennai, India.
14. Harinath K, Malhotra AS, Pal K, et al. Effects of Hatha yoga and Omkar meditation on cardio-respiratory performance, psychologic profile and melatonin secretion. *J Altern Complement Med* 2004; 10: 261-8.
15. Tooley GA, Armstrong SM, Norman TR, Sali A. Acute increases in night-time plasma melatonin levels following a period of meditation. *Biol Psychol* 2000; 53: 69-78.
16. Narendran S, Nagarathna R, Narendran V, et al. Efficacy of yoga on pregnancy women. *J Altern Complement Med* 2005; 11: 237-44.
17. Beddoe AE, Paul Yong CP, Kennedy HP, Weiss SJ, Lee KA. The effects of mindfulness based yoga during pregnancy on maternal psychological and physical distress. *J Obstet Gynecol Neonatal Nurs* 2009; 38: 310-9.
18. Narmadha 'Varma Sikichai for all diseases' www.viswams.org/pps/Varma%20Kalai%20for%20all%20Diseases.ppsx

**கடந்த காலத்தின் நிகழ்காலம்:
நாட்டார் வரலாறு பற்றிய ஓர் அறிமுகம்**

கடந்த கால ஞாபகம்

ஒவ்வொரு சமூகத்தைச் சேர்ந்த மக்களும் தங்களுடைய கடந்த காலத்தைப் பற்றிய சில நினைவுகளை வழிவழியாகத் தலைமுறைகள் தோரும் தங்களிடையே பகிர்ந்து வருகின்றனர். பேச்சுவடிவம், சிறுசிறு கூற்றுகள், பாடல் வகைகள் மற்றும் கதை, புராணம், பழமரபுக்கதை, காரண விளக்கப் புராணம் முதலிய கதைவகைகள், பழக்க-வழக்கங்கள், சடங்குகள் என்பன போன்ற நடத்தை வகைகள் உள்ளிட்ட நாட்டார் மரபுகள் வாயிலாகத் தங்கள் கடந்த காலத்திய நிகழ்வுகள் பற்றிய கருத்துக்களை, உணர்வுகளை அல்லது கண்ணோட்டங்களைத் தொடர்ந்து வெளிப்படுத்தி வருகின்றனர். வாய்மொழித் தகவல் தொடர்பைப் பெரும்பான்மையாகச் சார்ந்திருப்போர் மட்டுமல்லாமல், எழுத்தறிவுச் சமூகத்தினரும் இதில் அடங்குவர். அவ்வகையில், இணக்குமுச் சமூகங்கள், முற்பட்ட வகுப்பினர், பிற்பட்ட, மிகவும் பிற்பட்ட வகுப்பினர், அட்டவணைச் சாதியினர் என்று அனைத்து வகையான சமூகங்களைச் சேர்ந்த மக்களும் தத்தம் கடந்த காலத்தில் அல்லது முன்னோர் வாழ்ந்த காலத்தில், நடைபெற்ற முக்கிய சம்பவங்கள் என்று சிலவற்றைப் பற்றி அவ்வப்போது இணக்கமான தொடர் ஒழுங்கில் வாய்மொழியாக நினைவுகூர்ந்து வருகின்றனர்.

அந்தந்தச் சமூகம் தொடர்பான தோற்றம், புதிர்மையான, போற்றத்தக்க சம்பவங்கள், தெய்வீகத் தன்மை நிறைந்த முன்னோர் பற்றிய வாழ்க்கை நிகழ்வுகள், தொழில், கலை மரபுகள், பழக்கவழக்கங்கள், வழிபாடு என்பன போன்றவற்றின் தோற்றுவாய்கள் - எனப் பலவற்றைப் பற்றி, சராசரியான கண்ணோட்டத்திற்கு அப்பாற்பட்ட வகையில், சிறப்பிடம் கொடுத்து, அகவயச்

மேனாள் துறைத்தலைவர், நாட்டார் வழக்காற்றியல்துறை, தூயசவேரியார்
'(தன்னாட்சி)கல்லூரி, பாளையங்கோட்டை.

சார்பு நிலையோடு ஞாபகத்தில் நிறுத்தித் தங்களுக்குள்ளேயும், வெளியாரிடமும் பகிரந்துக் கொள்கின்றனர். இத்தகைய வாய்மொழிப் பகிர்வில், ஒருவகை மரபுத் தொடர்ச்சியை நாம் அறியமுடியும். அதாவது, ஐதிகம், செவிவழிச் செய்தி என்பன போன்ற சொல்லாட்சிகளைக் கொண்டு அடையாளப்படுத்தும் ஒருவகை வரலாறு பற்றிய கருத்துருவம் அதில் செயல்படுவதை நாம் புரிந்து கொள்ளலாம்.

நாட்டார் வரலாறு

மக்கள், தங்களுடைய சமூகத்தினை மையப்படுத்திய கடந்த காலச் சம்பவங்கள் பற்றிப் பேசும் செய்திகளில் இழையோடும் வரலாற்று உணர்வுக்குத் தனி ஒரு கருத்துருவம் கொடுத்து அறிஞர்கள் விவாதித்துள்ளனர். 'நாட்டார் வரலாறு' அல்லது 'மக்கள் வரலாறு' (Folk History) என்பதே அக்கருத்துருவமாகும் அதாவது, "குறிப்பிட்ட சமுதாயத்தைச் சேர்ந்த மக்கள், கடந்த காலத்தில் நடைபெற்ற நிகழ்வுகள் பற்றிக் கொண்டிருக்கும் கூட்டுக் கண்ணோட்டம்தான் நாட்டார் வரலாறாகும்" என்பது நாட்டார் வரலாறு பற்றி வழங்கும் ஒரு குறைந்தபட்ச வரையறையாகும். (R.H. Saltzan, 1997: 448).

'ஏதேனும் ஒரு குறிப்பிட்ட சமுதாயத்தின் கடந்த காலம் பற்றிய கூட்டுக் கண்ணோட்டம்' என்பது, நாட்டார் வரலாறு குறித்த வரைவிலக்கணத்தில் ஒரு முக்கிய கூறாக அமைகிறது. உலகில் உள்ள மக்கள் சமூகங்களில் ஒவ்வொன்றுக்கும் தனது கடந்த காலம் பற்றி ஒரு கருத்தோ கண்ணோட்டமோ நிச்சயமாக இருக்கும். சமூக உறுப்பினர்கள் தங்கள் சமூகத்தின் கடந்த காலம் பற்றிக் கொண்டிருக்கும் கருத்தானது, அச்சமூகத்தின் தற்காலத்திய சிந்தனைகள், செயல்பாடுகள், கண்ணோட்டங்கள் ஆகியவற்றின்பால் இன்றியமையாத வகையில் தாக்கத்தை ஏற்படுத்தும் என்பர்.

நாட்டார் வரலாறு : வரையறைகளும் கோணங்களும்

இருபதாம் நூற்றாண்டில் மரபான சமூகங்களைப் பற்றிய வரலாற்றை முதன்மைப்படுத்தி மேற்கொள்ளப்பட்ட ஆய்வுகளின் ஊடாக, வரலாறு பற்றி வரையறைகளும் மாற்று வரலாற்று வடிவங்களும், வரலாறு எழுதப்படுவதன் சமூக நோக்கங்களும் அறிஞர் பலரால் முன்வைக்கப்பட்டன. அத்தகைய குறிப்பிடத்தக்க ஆய்வுகளுள் லின்வுட் மான்டெல் என்பவரின் 'கோயி ரிட்ஜி' யின் வீரகாவியம் : வாய்மொழி வரலாற்று ஆய்வு (The Saga of Coe Ridge : A Study in Oral History, 1970) என்னும் நூல் மிகவும் குறிப்பிடத்தக்கது. அமெரிக்காவில் கெண்டுக்கி நகரிலிருந்துத் தொலைவாக விலகியிருந்த கிராமப்புறத்தில் வாழ்ந்த ஆ.ப்ரோ அமெரிக்கர் சமூக மக்களைப் பற்றிய வரலாற்றையே லின்வுட் மான்டெல் ஆராய்ந்து எழுதினார். அந்த ஆய்வின்

விளைவாக உருவான கருத்துருவமாக நாட்டார் வரலாற்றை அறிந்து கொண்ட நிலையில், அது பற்றிய வரைவிலக்கணத்தை அவர் வெளிப்படுத்தினார். அதாவது, “ஒரு குறிப்பிட்ட சமூகத்தைச் சேர்ந்த மக்கள் தங்களைப் பற்றி எடுத்துரைக்கும் வாய்மொழி மரபுக்கதைகளின் தொகுப்பே நாட்டார் வரலாறு ஆகும்” என்று தொடக்கமாகக் குறிப்பிட்டார். (Lynwood Montell, 1996:175) இந்த வரையறையின் விரிவுப்படுத்தப்பட்ட வடிவமாகப் பின்வரும் விளக்கம் அமைகிறது.

“குறிப்பிட்ட மக்கள் தங்களைப் பற்றி எடுத்துரைக்கும் மரபான வாய்மொழிக் கதையாடல்களின் தொகுப்பே நாட்டார் வரலாறு. ஆகவே, அக்கதையாடல்களில் விவரிக்கப்படும் சம்பவங்கள், மனிதர்கள் பற்றிய அக்குழுவின்ருடைய உணர்வுகளை அக்கதையாடல்கள் பேசுகின்றன. இவ்வரையறையில், நாட்டார் கண்ணோட்டங்கள் என்பன ஒரு பகுதியாக இணைத்துக் கொள்ளப்படுகின்றன. ஏனெனில், தகவலாளிகளிடமிருந்துச் சேகரிக்கப்படும் ஒவ்வொரு கதையாடலிலும் அந்நாட்டார் கண்ணோட்டங்கள் ஒருங்கிணைந்த பகுதியாக உள்ளன” (Lynwood Montell, 1996:184).

நாட்டார் வரலாறு, ஏனைய வரலாற்று வகைமைகள் அல்லது வரலாற்று நெறி முறைகளிலிருந்துக் கணிசமாக வேறுபடுகிறது. ஏனைய வரலாறுகளின் ஆசிரியர்கள் வேறு ஏதேனும் அந்நியப் பண்பாட்டினராக இருப்பவர்கள்; ஆனால், நாட்டார் வரலாற்றின் ஆசிரியர்களோ சொந்தப் பண்பாட்டினராக விளங்குகின்றனர். போட்கின் என்னும் அறிஞர் இது பற்றிக் கூறும் கருத்து இங்கு எடுத்துக் காட்டத் தக்கது. “கீழிருந்து மேல் நோக்கி எழும் வரலாறுதான் நாட்டார் வரலாறு. அதில், மக்கள் தாங்களே தங்கள் வரலாற்று ஆசிரியர்களாக ஆகிறார்கள்” (Lynwood Montell, 1996:186).

நாட்டார் வரலாறு பற்றி அக்கறை செலுத்திய அறிஞர்களுள் முக்கியமானவரான ரிச்சர்ட் எம். டார்சன், “நாட்டார் ஞாபகத்திலும், நாட்டார் மரபிலும் இடம் பெற்றிருக்கக் கூடிய கடந்த காலத்திய நிகழ்வுகள் பற்றிய தனிச்சார்பு நிலைக் கூற்றுகளே நாட்டார் வரலாறு” என்கிறார் (Richard M. Dorson, 1996:285).

நாட்டார் வரலாறு குறித்து முன்வைக்கப்பட்ட வரையறைகளில், “ஒரு குறிப்பிட்ட சமுதாயத்தின் கடந்த காலம் பற்றிய மக்களின் கூட்டுக் கண்ணோட்டமே நாட்டார் வரலாறு” என்று விளக்கும் வரையறையானது, வேறு சில வரலாற்று நெறிமுறைகளிலிருந்து நாட்டார் வரலாற்றை வேறுபடுத்திக் காட்டுகிறது. “உலகிலுள்ள ஒவ்வொரு சமுதாயமும், குழுவும் தத்தமது கடந்த காலம் பற்றி ஒரு கருத்தையோ, கண்ணோட்டத்தையோ

கொண்டிருக்கும். அவ்வாறு, அதனதன் உறுப்பினர்கள் கடந்த காலத்தைப் பற்றிக் கொண்டிருக்கும் கருத்தானது, அதனதன் சிந்தனைகள், செயல்பாடுகள், கண்ணோட்டங்கள் ஆகியவற்றின்பால் தாக்கத்தை ஏற்படுத்தும்” (Saltzman, 1997: 448) என்ற விளக்கமானது நாட்டார் வரலாற்றின் இயல்பினை வெளிப்படுத்துகிறது.

கூட்டுக் கண்ணோட்டம்

‘நாட்டார் வரலாறு’ (Folk History) என்னும் இச்சொல்லாட்சியானது, ஏனைய வரலாற்று முறையியல் வகைமைகளான வாய்மொழி வரலாறு, இனக்குழு வரலாறு, வாய்மொழி மரபுகள் என்பனவற்றையும் குறிக்கும் வகையில் கையாளப்படுகிறது. எனினும் மேற்கண்ட வரலாற்று வகைமைகளிலிருந்துத் தன்னுடைய தனித்துவமான பொருளின் அடிப்படையில் ‘நாட்டார் வரலாறு’ என்பது முற்றிலும் வேறுபடக்கூடியது .

நாட்டார் வரலாற்றின் தனித்துவம் என்பது, கடந்த காலம் பற்றி ஒட்டுமொத்த குழுவினர் அனைவரும் கொண்டிருக்கும் ‘கூட்டுக் கண்ணோட்டம்’ என்பதில் அடங்கியிருக்கிறது. அதாவது, ‘ஒரு குழுவினைச் சேர்ந்த உறுப்பினர்களுடைய எந்த ஒரு கூட்டுக் கண்ணோட்டமானது, கடந்த காலத்தினை முக்கியத்துவம் வாய்ந்தது என்று தீர்மானிக்கிறது’ என்பதிலும், அத்துடன் ‘எவ்வாறு அந்தக் கடந்த காலமானது, நிகழ்காலத்தைப் பாதிக்கிறது’ என்பதிலும் கடந்த காலத்தின் முக்கியத்துவம் வெளிப்படுகிறது. (1997:448)

வாய்மொழி வரலாறு – நாட்டார் வரலாறு ஆகிய இரண்டிற்கும் இடையே வேறுபாடுள்ளதா என்பதை அறிய வேண்டும். நாட்டார் வரலாற்றிலிருந்து முற்றிலும் வேறுபடுவது, வாய்மொழி வரலாறாகும். அதாவது, ‘வாய்மொழி வரலாற்றியலர்’ என்ற நேர்காணல் செய்யக்கூடியவர், முக்கியமானவை என்று கருதக்கூடிய நிகழ்வுகள் பற்றிக் குழுவினரோ தனிமனிதர்களோ முன்வைக்கும் விளக்கங்கள், நினைவு கூர்தல்கள் போன்றவற்றையே வாய்மொழி வரலாறு முதன்மைப் படுத்துகிறது. வாய்மொழி வரலாற்றியலர்களுக்கும் நாட்டார் வழக்காற்றியலர்களுக்கும் இடையே ஒரு வேறுபாடு இருப்பதையும் குறிப்பிட வேண்டும். நாட்டார் வழக்காற்றியலர்கள், ஒரு குறிப்பிட்ட நாட்டார் குழுவானது தனது கடந்த காலம் பற்றிக் கொண்டிருக்கும் நுண்ணோக்குகள் (Perceptions) பற்றியே முதன்மை நிலையில் ஆர்வம் காட்டுவர். ஏனெனில், அந்தக் குழுவினரின் கடந்த காலம் பற்றிய கண்ணோட்டங்கள் தாம் மரபான கைவினைப்பொருட்கள் முதல் அழகியல் வெளிப்பாடுகள் வரையில் அவர்களுடைய அனைத்து வகையான வழக்காறுகளையும் அவற்றுக்கான சூழல்களையும் வழங்குகின்றன. அவ்வாறே, காலந்தோறும் எது அம்மக்களுக்குப்

பண்பாட்டு ரீதியில் முக்கியத்துவம் வாய்ந்ததாக இருந்து வந்துள்ளது என்பது தொடர்பான குழுவினரின் உள்ளார்ந்த கண்ணோட்டத்தையும் அச்சூழல்களே நமக்குப் புலப்படுத்துகின்றன. (1997:448)

நாட்டார் வரலாறும் இனக்குழு வரலாறும்

நாட்டார் வரலாறு என்பது, வாழ்க்கை வரலாறு போன்றது அல்ல என்று இரண்டினையும் வேறுபடுத்தக் கூடிய தேவையும் உள்ளது. எடுத்துக் காட்டாகச் சொல்வோமானால், ஒரு தனிமனிதனின் வாய்மொழிக் கதையாடல் ஒன்று வழங்கும் நிலையில், அக்கதையாடல் தனி ஒரு குழுவினருடைய ஏற்றுக் கொள்ளப்பட்ட கதையாடல் பனுவலாக இருக்க வேண்டும் என்று அவசியமில்லை. அத்துடன், நாட்டார் வரலாற்றை, மேலோட்டமாக இனக்குழு வரலாறு என்று கருதிவிடவும் கூடாது என்று அறிஞர்கள் சுட்டிக்காட்டுகின்றனர். இனக்குழு வரலாறு, தனக்கெனத் தனித்த வரையறையை உடையது. அதுகாறும் ஒரு குறிப்பிட்ட இனக்குழுவிடம் அந்நியரின் பண்பாட்டுத் தொடர்புகள் எவையும் நடந்திராத நிலையில் அக்குழுவைப் பற்றி இனக்குழு வரலாற்றியலர்கள் எழுதும் வரலாறே இனக்குழு வரலாறாகும் என்பதை நாம் தெளிவுப்படுத்திக் கொள்ள வேண்டும்.

ஒரு குறிப்பிட்ட மக்கள் குழுவையோ சமூகத்தையோ மையப்படுத்தி யோசிக்கும் போது, அதனுடைய நாட்டார் வரலாறு, எத்துணை அளவிற்கு அதற்கு இன்றியமையாதது என்பதையும் நாம் புரிந்து கொள்ள முடியும். ஏனெனில், ஒரு குறிப்பிட்ட சமூகத்தின் பல்வேறு அம்சங்களையும் நாட்டார் வரலாறு தனக்குள் அடக்கிக் கொண்டிருக்கிறது. குறிப்பாகச் சொல்வோமானால், 1) அந்தச் சமூகம் கொண்டிருக்கும் நம்பிக்கைகள், 2) குறிப்பிடத்தக்க சம்பவங்கள் பற்றிய மதிப்பீடுகள், 3) எவையேனும் குறிப்பிடத்தக்க நிகழ்வுகள் என்பன, ஒரு சமூகத்திற்கு ஏன் முக்கியத்துவம் உடையனவாக இருக்கின்றன என்பதற்குரிய காரண விளக்கங்கள், அவ்வாறே, 4) குறிப்பிட்ட நிகழ்வுகள் எவ்வாறு தம் சமூகத்தினைத் தற்காலத்தில் பாதித்திருக்கின்றன என்பது பற்றிய விளக்கங்கள் ஆகிய அனைத்தையும் நாட்டார் வரலாறு தன்னில் உள்ளடக்கியுள்ளது. (1997:448).

தற்காலப் படைப்புகளில் நாட்டார் வரலாறு

பொதுவாக வாய்மொழி மரபின் வாயிலாகவே நாட்டார் வரலாறு கையளிக்கப்படுகிறது என்றாலும், அனைத்து நாட்டார் மரபுமே நாட்டார் வரலாறாக ஆகிவிடுவதில்லை. ஏனெனில், கலைப்பாங்கான அர்த்தத்தோடு தொடர்புடைய, பெரும்பான்மையாக வழக்கில் பயிலக் கூடிய வடிவங்களோடு தொடர்புடையதாக நாட்டார் மரபு திகழ்கிறது. மேலும், கடந்த காலத்திய

நிகழ்வுகள் பற்றிய காலவரிசைத் தொடர் (Chronicle) என்பதை விட, ஒரு திறனோடு கடந்து செல்லக் கூடியதாக அம்மரபு திகழ்கிறது. இந்த யதார்த்தமானது மற்றொரு கருத்தை வலியுறுத்திகிறது. அதாவது, நாட்டார் வரலாறு அனைத்தும் நாட்டார் மரபில் காணப்படும் எனக் கூற முடியாது. அவ்வாறே, எழுத்தறிவுப் பெறாத மக்களிடம் மட்டுமே நாட்டார் வரலாறு காணப்படும் என்றும் சொல்லவியலாது. நாட்குறிப்புகள், கடிதங்கள், தொடர்பு ஊடகங்கள், புனை கதைகள், நினைவுக் குறிப்புகள் (Memoirs), முறைமை சார்ந்த வரலாற்று நூல்கள் போன்றவையும் நாட்டார் வரலாற்றுக்கான மூலாதாரங்களாக அமையக் கூடியவை. ஏனெனில், இவை யாவும் வரலாற்று நிகழ்வுகள் பற்றிய ஒரு குழுவின் கண்ணோட்டங்கள் எத்தகையவை என்பதை அறிந்து கொள்ள உதவக்கூடியவையாகும் .

அணுகுமுறைகளில் வேறுபாடு

ஏனைய சமூகவியலர்களான வரலாற்றியலர், மானிடவியலர் போன்றோர் நாட்டார் வரலாற்றை அணுகும் கண்ணோட்டத்திலிருந்து, நாட்டார் வழக்காற்றியலர்களின் அணுகுமுறை மாறுபட்டது. பொதுவாக வரலாற்றியலர்கள், 'ஏனைய ஆவணம் போன்றதே நாட்டார் வரலாறு' என்று மேலோட்டமாகக் கருதுவார்கள். 'அதன் நம்பகத் தன்மை பரிசீலனைக் குட்பட்டது' என்று கூறுவதோடு நில்லாமல், 'நம்பகத்தன்மை, பரிசீலனையின் அடிப்படையில் நீக்கப்படுவதற்கும் உரியது' என்றும் 'துணை ஆதாரமாகப் பயன்படக்கூடிய ஆவணம் அல்லது ஏனைய தரவினை எடுத்துக் காட்டுடன் விளக்கவதற்கு உரியது' என்றும் அணுகினர். அச்சில் பதிவாகியிருப்பதன் காரணமாக மிகவும் நம்பகத்தன்மை உடையவை என்று கருதக்கூடிய வேறு ஆதாரங்கள் கிடைக்காத நிலையில், கடைசிப் போக்கிடமாக நாட்டார் வரலாற்றை அணுகும் போக்கு வரலாற்றியலரிடம் உண்டு. நாட்டார் வழக்காற்றியலர்களிடம் இத்தகைய அணுகுமுறை காணப்படுவதில்லை.

நாட்டார் வரலாறு பற்றிய மானிடவியலர்களின் அணுகுமுறையும், நாட்டார் வழக்காற்றியலர்களிடமிருந்து வேறுபடக் கூடியது. 'நாட்டார் வரலாறு என்பது, முறைசாராத, எழுதப்படாத நினைவுகூர்தல்களின் தொகுப்பு' என்று மானிடவியலர்கள் கருதினர். மேலும், மேற்கத்திய பண்பாடுகள் அல்லாத ஏனைய பண்பாடுகளில் காணப்படும் அறிவுவானர்களின் அதிகாரப்பூர்வமான கதையாடல்களே நாட்டார் வரலாறு என்றும் கூறினர்

ஆனால், இத்தகைய நிலைப்பாடுகளுக்கு நேரெதிரான நிலைப்பாட்டினையே நாட்டார் வழக்காற்றியலர்களிடம் காணமுடிகிறது. கடந்த காலத்தைப் பற்றிப் பேசும் குறிப்பிடத்தக்க எடுத்துரைப்பு வழக்காறுகள்,

மறைமுகமாக ஆதாரங்களைத் தம்மில் பொதித்து வைத்திருக்கும் நாட்டார் பாடல்கள், கூற்றுக்கள், பழமரபுக் கதைகள், வாழ்க்கைக் குறிப்புகள், தனிமனித அனுபவக் கதையாடல்கள் போன்ற பல்வேறு ஆதாரங்களை அடிப்படையாகக் கொண்டு, நாட்டார் வழக்காற்றியல்கள், சந்தர்ப்பச் சூழ்நிலைகள், குறியீட்டு வெளிப்பாடுகளின் சூழல்சார் அர்த்தங்கள் போன்றவைப் பற்றி உட்குழு மாந்தர்கள் எத்தகைய கண்ணோட்டங்களைக் கொண்டுள்ளனர் என்பதை ஆராய்ந்தனர் (1997:449).

நாட்டார் வரலாறு : மாற்று உலகக் கண்ணோட்டம்

நாட்டார் வரலாறு, கடந்த காலத்தின் பிரதிநிதித்துவமாக விளங்குகிறது என்பதே அதன் தனிச்சிறப்பாகும். ஒரு தேசியக் குழுவோ, இனக்குழுவோ, தொழிற்குழுவோ, நிலவியல் சார்ந்த வட்டாரக் குழுவோ, சமயக் குழுவோ-அது எந்த வகை மக்கள் குழுவாக இருப்பினும், அக்குழுவிற்கு, நாட்டார் வரலாறு என்பது, கடந்த காலம் பற்றிய ஒரு பிரதிநிதித்துவத்தை அளிக்கிறது. அத்தகைய பிரதிநிதித்துவம் என்பது, அக்குழுவின் நோக்கங்கள், செயல்பாடுகள் ஆகியவற்றை நியாயப்படுத்துவதாக அமையலாம்; சமூக அமைப்புகளை விளக்கலாம். ஒரு மாற்று உலகக் கண்ணோட்டத்தை நிறுவவும் செய்யலாம்.

ஒரு குறிப்பிட்ட சமூகம் அல்லது குழுவின் நாட்டார் வரலாற்றை மற்றொரு குழு ஏற்றுக்கொள்ளாமல் மறுப்பதற்கும் வாய்ப்பிருக்கிறது. எடுத்துக் காட்டாக ஒரு குழுவினருடைய கடந்த காலத்தோடு தொடர்புடைய முதன்மையான கதையோடு (dominant story) முரண்பட்டு அமைவதன் காரணமாக அவ்வெளிக்குழு உறுப்பினர்கள், நாட்டார் வரலாற்றினை முற்றிலும் புணையப்பட்ட கட்டுக்கதை என்று கருதும் நிலையும் உள்ளது. ஏனெனில், கடந்த காலம் பற்றிய ஆதிக்கத் தன்மையிலான கதையோடு நாட்டார் வரலாறு மாறுபட்டு அமைவது ஒரு காரணமாக இருக்கலாம். உட்குழுவினருடைய கண்ணோட்டங்கள் பற்றிய விவாதம் என்பது, பெரும்பாலும் சட்டரீதியாகவும் அதிகாரத்துவ அடிப்படையிலும் போர்த்தி மூடப்பட்டதாக இருக்கலாம். இல்லையெனில், ஆதிக்கச் சமூகமோ சிறுபான்மைச் சமூகமோ குறிப்பிட்ட நிகழ்வு பற்றிக் கொண்டிருக்கும் கருத்து மற்றும் உள்நோக்கங்கள் என்பன, சரியானவையா என்பது பற்றிய விவாதமாகவும் இருக்கலாம்.

நாட்டார் வரலாறும் இடதுசாரிகளும்

வாய்மொழி வரலாற்றைப் போலவே, நாட்டார் வரலாறும் கணிசமான அளவில் அரசியல் சித்தாந்தத்தைச் சுமந்துச் சென்றது. அந்த அரசியல்

சித்தாந்தப் பின்புலம் என்பது, நாளடைவில், நாட்டார் வரலாற்றின் மதிப்பினை மங்கச் செய்யும் வண்ணமோ உயர்த்திப் பிடிக்கும் வகையிலோ செயல்பட்டது. அறிஞர்கள் பலர் நாட்டார் வரலாற்றினை ‘மக்கள் வரலாறு’ என்று கருதினர். ஒடுக்கப்பட்ட மக்கள், ஓரஞ்சாரம் புறந்தள்ளப்பட்ட விளிம்புநிலை மக்கள், புறக்கணிக்கப்பட்ட மக்கள் ஆகியோரின் வரலாறாக நாட்டார் வரலாறு கருதப்பட்டது. அத்துடன் இடதுசாரி அரசியல் சார்புடைய அறிஞர்களுடைய ஆய்வுக்குரிய கருத்தியல் தளமாகவும் நாட்டார் வரலாறு அமைந்தது. அமெரிக்க நாகரிகம் பற்றிய ஆய்வில் தோய்ந்துப் பயிற்சி எடுத்துக் கொண்டவரும் நாட்டார் வழக்காற்றியலருமான ரிச்சர்ட் எம். டார்சன், 1930-களில் தோன்றிய இடதுசாரி அறிவுவாணர் இயக்கத்தின் வாயிலாகத் தோன்றிய “மக்கள் வரலாறு” தான் “நாட்டார் வரலாறு” என்னும் கருத்தாக்கத்தினை எதிர்த்தார். ‘நாட்டார்’ என்பது, பெரும்பான்மையாகக் கடந்த காலம் பற்றிய பழமைவாதக் கருத்துக்களை வெளிப்படுத்தக் கூடியதாக உள்ளது என்று அவர் சுட்டிக்காட்டினார். ‘நாட்டார்’ என்பதன் கருத்தாக்கத்தை ஒருவகைப் புனைவுப் பண்புடையதாக ஆக்கிய அறிஞர்களுடைய கருத்திலிருந்து அவை கணிசமாக வேறுபட்டிருந்ததையும் சுட்டிக் காட்டினார்.

ரிச்சர்ட் எம். டார்சனின் மாணவர்களான லின்ஷுட் மான்டெல், வில்லியம் ஐவே ஆகிய இருவரும் சமுதாய வரலாறு தொடர்பான குறிப்பிடத்தக்க ஆய்வுப் படைப்புகளைக் கொண்டு வந்தனர். இந்த ஆய்வுப் படைப்புகளின் வாயிலாக மரபுவழிப்பட்டதும், ஆவணக்காப்பகம் சாராதவையுமான ஆதாரங்கள் பெற்றிருந்த மதிப்பினை வெளிப்படுத்திக் காட்டினர். இதில் குறிப்பிடத்தக்கது என்னவென்றால், நாட்டார் வரலாறு பற்றிய விவாதங்களை முன்வைத்த மானிடவியலர்களும் வரலாற்றியலர்களும் - எவருமே நாட்டார் வழக்காற்றியலர்களாக அங்கீகரிக்கப்படவில்லை என்பதுதான். மாறாக, அவர்கள் வரலாற்றியலர்களாகவே அங்கீகரிக்கப்பட்டனர் என்பது குறிப்பிடத்தக்கது (1997:451).

நாட்டார் வரலாறு என்னும் கருத்தியல் தளத்தில் செயல்பட்ட அறிஞர்களான ரிச்சர்ட் டார்சன், லின்ஷுட் மான்டெல், வில்லியம் ஐவே, டென்ரி க்ளாசி ஆகியோர் குறிப்பிடத்தக்க பங்களிப்பினை வழங்கியுள்ளனர். ஏதேனும் ஒரு குறிப்பிட்ட சமுதாயத்தின் உறுப்பினர்களுக்குக் கடந்த காலத்தில் எது முக்கியத்துவம் வாய்ந்ததாக இருந்தது என்பதை எடுத்துக் காட்டுகள் மூலம் மெய்ப்பித்துக் காட்டுவது என்பதில் தான் நாட்டார் வரலாற்றின் நம்பகத் தன்மையானது கால்கொண்டிருந்தது. இதற்கு வித்திட்டதன் வாயிலாக நாட்டார் வரலாற்றிற்குத் தனித்துவமான பங்களிப்பை வழங்கியவர்களாக மேற்கண்ட அறிஞர்கள் சிறப்பிடம் கொடுத்துப் போற்றப்படுகின்றனர்.

அண்மைக் காலங்களில் நாட்டார் வழக்காற்றியலர்கள் அமெரிக்க திணைக்குடி மக்களைப் பற்றி மேற்கொண்ட ஆய்வுகள் குறிப்பிடத்தக்கவையாகக் கருதப்படுகின்றன. அந்த ஆய்வுகள் என்பன, திணைக்குடிகளுடைய வரலாறுகள், தொழில்கள், சமுதாய ஆய்வுகள், போர்கள் பற்றிய ஆய்வுகள்,

நிகழ்த்துகைகள் பற்றிய பகுப்பாய்வுகள் ஆகியவற்றைத் தழுவிவையாக இருந்தன இந்த ஆய்வுகளின் வாயிலாக நாட்டார் வழக்காற்றியலர்கள் தத்தம் ஆய்வில் ஓர் இலக்கு சார்ந்த நோக்கில் உறுதியாக இருந்தனர். அதாவது, அந்தத்தத் திணைக்குடிச் சமூக மக்களுடைய கண்ணோட்டங்களை அடியொற்றியே அவர்தம் கடந்த காலத்தை மீட்டுருவாக்கம் செய்தனர். விடுதலைப் போராட்ட வீரர்கள், தேசியவாதிகள், புரட்சியாளர்கள், போராளிகள் ஆகியோரைப் பற்றிக் குறிப்பிட்ட பக்கம் முன்னிறுத்துகிறது எனில், அவர்தம் நாட்டார் வரலாறானது, குறிப்பிடத்தக்க நிகழ்வுகள் பற்றி நினைவுகூர்ந்து விவரிப்பதற்குரிய தர்க்க அறிவை வழங்குகிறது.

∴பெருஞ்சு வரலாற்றியலர்களின் அன்னல்ஸ் பள்ளியினர், தாம் மேற்கொண்ட ஆய்வுகளில் வரலாற்றில் காணப்படும் பொருட் செறிவுடைய அமைப்புகளை முதன்மைப்படுத்தினர். பிரிட்டிஷ் சமூக வரலாற்றியலர்கள், வெவ்வேறு குழுக்கள் தத்தம் கடந்த காலத்தை எவ்வாறு கட்டமைக்கின்றன என்பதை மையப் பொருளாகக் கொண்டு ஆராய்ந்தனர். அமெரிக்கப் பண்பாட்டு வரலாற்றியலர்கள், ஆதிக்கப்பண்பாட்டினரால் முக்கியத்துவம் அற்றவர்களாகப் பார்க்கப்பட்ட மக்களுடைய கண்ணோட்டங்களை வெளிக்கொணரும் ஆய்வு முயற்சியை மேற்கொண்டனர். மேற்குறிப்பிடப்பட்ட நிறுவனங்கள் மேற்கொண்ட ஆய்வுகளில் முன்வைக்கப்பட்ட கண்ணோட்டங்களுக்கு இணையொத்தவையாக நாட்டார் வழக்காற்றியலர்கள் அமெரிக்கத் திணைக்குடிகள் பற்றி மேற்கொண்ட ஆய்வுகளின் அணுகுமுறைகள் அமைந்திருந்தன என்பது குறிப்பிடத்தக்கது.

எந்தச் சமூக அறிவியல் துறைகளைச் சார்ந்த அறிஞர்கள் நாட்டார் வரலாற்றை ஏற்றுக் கொண்டார்களோ அத்துறைகளைச் சார்ந்த வேறு சிலரோ அதனை மறுத்து, அதன் நம்பகத்தன்மையைக் கேள்வி கேட்கவும் செய்தனர் என்ற நிலைப்பாட்டையும் காண்கிறோம். ‘நாட்டார் வரலாறு என்பது, கடந்த காலத்தைப் பற்றி விளக்கும் ஆதாரப்பூர்வமான கூற்றாக அமையக் கூடியதா?’ என்னும் கேள்வியை முன்வைத்து, அதன் மதிப்பீட்டினை மறுத்துக்கூறும் போக்கு, வரலாற்றியலர்கள், மானிடவியலர்கள் ஆகியோரிடமிருந்து மட்டுமல்லாது நாட்டார் வழக்காற்றியலர்களிடமிருந்தும் தோன்றியது. அதே சமயத்தில், அதன்பால் அவர்கள் காட்டும் அணுகுமுறையையும் - சற்று நெருடலானதுதான் எனினும் - இங்குக் குறிப்பிட வேண்டும். அதாவது, மிகவும் பொருத்தமானவையும், நம்பகத்தன்மை உடையவையுமான ஆதாரங்கள் கிடைக்காத நிலையில், விடுபட்ட இடங்களைப் பூர்த்தி செய்யக்கூடிய ஏதாவது ஒன்றாக - இட்டுநிரப்பியாக - நாட்டார் வரலாற்றைக் கருதினர். இதனைவிட மோசமான அணுகுமுறையும் அவர்களிடமிருந்து

வெளிப்பட்டது. நடந்த நிகழ்வுகள் பற்றிய பொய்யும் புனைவும் கலந்த எடுத்துரைப்பாகவும் திரித்துக் கூறுதலாகவும் நாட்டார் வரலாறு கருதப்பட்டது. மேலும், 'நாட்டார் வழக்காற்றின் ஏனைய வடிவங்களைப் போல், 'நாட்டார் வரலாறு என்பதும் கற்பனை நிரப்பியே' என்றும் 'கண்டு பிடிப்பு' என்றும் அல்லது 'மறுபடைப்பாக்கம்' எனவும் பலவாறு குறைத்து மதிப்பிடப்பட்டது.

நாட்டார் வழக்காறுகளிலும் நாட்டார் வரலாற்றிலும் இயல்பாகக் காணப்படக்கூடிய சில பொதுக் கூறுகளின் ஒற்றுமைத் தன்மையை இங்குச் சுட்டிக் காட்ட வேண்டும். நாட்டார் வழக்காறுகளில் காணப்படும் பொதுவான அமைப்பியல் கூறுகளையும் கலைப்புண்புக் கூறுகளையும் போன்றே வட்டார வரலாறு, நினைவமைதிகள் (anecdotes) தனிமனித அனுபவக் கதைகள் போன்றவற்றிலும் காணப்படுகின்றன. இத்தகைய கலைக்கூறுகள் பற்றிய கூறலும் அல்லது இணையொத்த அமைப்பியல் மாதிரிகளை அடையாளங் கண்டறியும் திறமையும் நாட்டார் வரலாற்றை நுட்பமாகக் கையாளுவதற்கு மிகவும் இன்றியமையாதது என்று அறிஞர்கள் வலியுறுத்தும் கருத்தும் நாம் நினைவில் கொள்ளத்தக்கது.

மற்றொரு கருத்தும் நமது சிந்தனைக்குரியதாகும். அதாவது, 'நாட்டார் வரலாறு நம்பகத்தன்மை இல்லாதது, ஆதாரத்தன்மை அற்றது' என்பதை வெளிப்படுத்துவதை விட, சமூக வரலாறுகளில் காணப்படும் ஒத்த மாதிரிகள், திரும்பவரல் அமைப்புகள், கலைப்புண்புக் கூறுகள் போன்றவை, எவ்வாறு பண்பாட்டு ரீதியில் முக்கியத்துவம் வாய்ந்த தரவுகளை உட்கொண்டிருக்கின்றன என்பதையும், அவற்றைப் பரவல்படுத்தி வருகின்றன என்பதையும் வெளிப்படுத்த வேண்டும்' என்று அறிஞர்கள் வலியுறுத்துகின்றனர்.

நாட்டார் வரலாறும் ஏனைய வரலாற்று முறையியல்களும்

பொதுவாக வரலாற்றைக் கட்டுவதற்குத் தேவையான ஆதாரங்களின் நம்பகத்தன்மை பற்றிய கேள்விகள், விவாதங்கள் முதலியவற்றை முன்னிறுத்திச் சில மாற்று வரலாற்று நெறிமுறைகள் தோற்றுவிக்கப்பட்டன. அவற்றுள், முதலாவதாக விளங்குவது வாய்மொழி வரலாறு ; அதனை அடுத்து வேறு சில வரலாற்று முறையியல்களும் பல்வேறு சமூக மக்களின் வரலாற்றை வெளிப்படுத்துவதற்குப் பயன்படுத்தப்பட்டுள்ளன. அவற்றுள் குறிப்பிடத்தக்கவையாக இனக்குழு வரலாறு, வட்டார வரலாறு, குடும்ப வரலாறு போன்றவை அடங்கும். இவை யாவும் நாட்டார் வரலாற்றிலிருந்து வேறுபடுகின்றன. அதிலும் குறிப்பாக வாய்மொழி வரலாறு, இனக்குழு வரலாறு ஆகியவைத் தத்தம் இயல்பு, இலக்கு, நெறிமுறை முதலியவற்றின்

அடிப்படையில் நாட்டார் வரலாற்றிலிருந்து வேறுபடும் முறையைச் சுருக்கமாகக் காணலாம்.

“தங்களுக்குத் தாங்களே குரல் கொடுக்க இயலாத மக்களின் குரலாக எதிரொலிப்பது” என்று வருணிக்கப்படும் வாய்மொழி வரலாற்றை வரையறுக்கும் முகமாக “நேரிடையான தனிமனித அனுபவங்கள் பற்றிய ரூபகங்களையே மையப்படுத்துகிறது” என்றும், “வரலாற்று முக்கியத்துவமுடைய ஒரு பொருளைப் பற்றி, ஒருவனோ ஒருத்தியோ தான் நேரில் பங்கேற்ற அல்லது பார்த்தறிந்த அனுபவத்திலிருந்து எடுத்துரைப்பதை நேர்காணலாக ஒலிப்பதிவு செய்வதை உள்ளடக்குவதாக வாய்மொழி வரலாறு அமைகிறது” என்றும் விளக்குவர் (Willa Baum, 1996). “ஏதேனும் ஒரு நிகழ்வில் பங்கேற்றவர் அல்லது அதனை உற்று நோக்கிய ஒரு தனிமனிதனுடைய நினைவு கூர்தல்களே வாய்மொழி வரலாறாகும்” எனவும் வரையறுப்பர் (Gary Okihiro, 1996:204).

வாய்மொழி வரலாற்றின் தனித்தன்மையைப் பற்றி கேரி ஓக்கிகிரோ முன்வைக்கும் கருத்து நமது கவனம் ஈர்க்கக் கூடியது. “வாய்மொழி வரலாறு என்பது வரலாற்றை மீளப் பெறுவதற்கான கருவியோ ஒரு முறையியலோ மட்டுமன்று ; அது ரு வரலாற்றுக் கோட்பாடுமாகும். மேலும் அது, சாமானிய நாட்டாரும் புறக்கணிக்கப்பட்டவர்களும் தமக்கென வரலாற்றைக் கொண்டுள்ளனர், அவ்வரலாறு கட்டாயம் எழுதப்பட வேண்டும் என்பதை வலியுறுத்துகிறது” (Gary Okihiro, 1996: 209).

‘ வாய்மொழி மரபே வரலாறாகும் ’ என்னும் கருத்துருவத்தை அடிப்படையாகக் கொண்டது ஜேன் வன்சினாவின் ‘வாய்மொழி வரலாறு’ “வாய்மொழி வரலாற்றியலின் ஆதாரங்கள் என்பன தகவலாளிகளுடைய வாழ்நாட் காலத்திலேயே நடந்த சமகாலத்திய நிகழ்வுகள், தருணங்கள் பற்றிய நினைவுகூர்தல்கள், செவிவழிச் செய்திகள், நேரில் பார்த்த சாட்சிகளின் கூற்றுக்கள் முதலியனவாகும். இது, வாய்மொழி மரபுகளிலிருந்து வேறுபடுவது. அதாவது, வாய்மொழி மரபுகள் என்பன, ஒருபோதும் சமகாலத்தியவை அல்ல. அவை தகவலாளிகளின் வாழ்நாட்காலத்தைக் கடந்தும் வாய்மொழியாக ஒருவரிடமிருந்து மற்றொருவர் என்ற நிலையில் பரவலடைவனவாகும் ஆதாரங்கள் சேகரிப்பு, அந்த ஆதாரங்கள் பற்றிய பகுப்பாய்வு ஆகியவை தொடர்புடைய இரண்டு சந்தர்ப்பங்களும் முற்றிலும் வேறுபட்டவை; வரலாற்றுணர்வு என்பது, தொடர்புடைய சமகங்களில் தொடர்ந்து மாற்றத்திற்கு ஆளாகும் நிலையில், வாய்மொழி வரலாற்றியலர்கள் அண்மைக் காலத்திலோ மிகவும் அண்மைக் காலத்திலோ நடந்த நிகழ்வுகளில் பங்கேற்றவர்களிடம்

பெரும்பாலும் நாடகவியல்புடன் - நோக்காணல் செய்வர். இத்தகைய வரலாற்றை அறிஞர்கள் சிலர் ‘உடனடி வரலாறு’ என்றழைக்கின்றனர்” (Jan Vansina, 1985: 12-13).

வாய்மொழி வரலாற்றிற்கும் வாய்மொழி மரபுக்கும் இடைப்பட்ட தொடர்பும் நுணுக்கமான வேறுபாடும் நமது கவனம் ஈர்ப்பனவாகும். ‘ஒரு நிகழ்வில் பங்கேற்றவர் அல்லது உற்று நோக்கிய ஒரு தனிமனிதனின் நினைவுகூர்தல்களாக’ வரையறுக்கப்படும் வாய்மொழி வரலாறு என்பது, “மற்றொருவருக்கு எடுத்துச் சொல்லப்படும் போது - பொதுவாக ஒரு குடும்பத்தைச் சேர்ந்த கால்வழி மரபைச் சேர்ந்த தலைமுறையினர்க்கு எடுத்துரைக்கப்படும் போது – அது வாய்மொழி மரபாக அமைகிறது” (Jan Vansina). இவ்வாறு, ஒரு சான்றாதராம் (testimony) செங்குத்து நிலையில் பரவலடையும் போது, உருவாக்கம் பெறுவதுதான் வாய்மொழி மரபு. அம்மரபு இடைநிலையில் குறிப்பிட்ட மக்கள் குழுவினரிடையே அகண்ட நிலையில் பரவலடையும் போது, அதுவே ‘நாட்டார் வழக்காறு’ என்றோ ‘அறிவுவாணர் வழக்காறு’ (elite lore) என்றோ மக்கள் குழுவின் சமூகவர்க்க அடிப்படைக்கேற்ப குறிப்பிடப்படுகிறது. (Gary Y. Okihiro, 1996:204)

நாட்டார் வரலாறு, இனக்குழு வரலாறு ஆகிய இரண்டினையும் ஒப்பிட்டுப் பேசும் அறிஞர்களுைய கருத்துக்கள் இங்குக் குறிப்பிடத்தக்கவை. “ஓர் இனக்குழு வரலாற்றியலனின் நோக்கில், நாட்டார் வரலாறு என்பது, மற்ற சமூகங்களும் பண்பாடுகளும் கொண்டிருக்கக் கூடிய வரலாற்று நம்பிக்கைகளைக் குறிப்பிடுகிறது” என்று கூறும் சார்லஸ் ஹட்சன், இனக்குழு வரலாற்றை விளக்கும் முகத்தான், ‘நம்பத்தகுந்த ஆதாரங்களைக் கொண்டு மீட்டுருவாக்கம் செய்யப்படுவதுதான் இனக்குழு வரலாறு’ என்கிறார். இதனைத் தெளிவாகக் கூறுவோமெனில், “அறிவார்ந்த நம்பகத்தன்மை மற்றும் புத்திக்கு இயைந்த பொருத்தப்பாடு ஆகியவற்றால் உண்மையாக நடந்தது என்று ஏற்றுக் கொள்ளப்படும் நிகழ்வு பற்றிக் கிடைக்கக் கூடிய ஆதாரப் பொருட்களைப் பயன்படுத்தி மீட்டுருவாக்கம் செய்வதே இனக்குழு வரலாற்றின் இலக்காகும்” .

இவ்வாறு, இனக்குழு வரலாற்றின் நோக்கத்தைப் பற்றித் தெளிவுறுத்தியவர் நாட்டார் வரலாற்றைப் பற்றிக் கூறும்போது, “வேறு சமுதாயத்தைச் சேர்ந்த மக்கள், தமது நம்பகத்தன்மை, பொருத்தப்பாடு சார்ந்த புலனறிவினால் உண்மையாக நடந்தது என்று தீர்மானித்து எதனை நம்புகிறார்களோ அதனைக் கண்டுபிடிப்பதுதான் நாட்டார் வரலாற்றில் நமது நோக்கமாக இருக்கிறது” என்கிறார்.

இவ்வாறு, நாட்டார் வரலாறு, இனக்குழு வரலாறு ஆகிய இரண்டினையும் வரையறுத்து வேறுபடுத்துபவர், அவை ஒவ்வொன்றின் முறையியல்களைச் சுட்டிக் காட்டுகிறார். “இனக்குழு வரலாற்றின் முறையியலானது புறவய நோக்கு (புறக்குழுவினர்க் கண்ணோட்டம்) என்பதை அடியொற்றியதாக அமைந்திருக்க, நாட்டார் வரலாறோ திணைக்குடிக் கண்ணோட்டம் (உட்குழு மாந்தர்க் கண்ணோட்டம்) என்பதை அடியொற்றியதாக உள்ளது” என்கிறார் (Larry Danielson, 1996:189).

வாய்மொழி வரலாற்றின் முறையியலோடு ஒப்பிடும் போது, நாட்டார் வரலாற்றின் முறையியல் முற்றிலும் வேறுபட்டது, நாட்டார் வரலாறு, குறிப்பிட்ட முகாமைப் பொருளைப் பொருத்த வரையில், தற்சார்புடையதாக விளங்குவது. நாம் நாட்டார் வரலாறு பற்றி ஆர்வம் காட்டுகிறோம் என்றால், கடந்த காலம் பற்றிய திணைக்குடி மக்களின் கண்ணோட்டத்தின்பால் நாம் ஆர்வம் கொண்டிருக்கிறோம் என்று பொருளாகும் - அது கூட்டுமரபு என்னும் வடிவத்திலோ அல்லது தனிமனித நினைவுகூர்தல்கள் என்ற வடிவத்திலோ இருந்தாலும் சரி, கடந்த காலம் பற்றிய கண்ணோட்டத்தை வருணிப்பதற்கும் விளக்குவதற்கும் தேவையான தரவுகளைச் சேகரிப்பதற்கு, நாம் ஏனையவற்றின் உத்திகளோடு, வாய்மொழி வரலாறு சார்ந்த உத்திகளையும் பயன்படுத்துகிறோம் என்பது இங்குக் குறிப்பிடத்தக்கது. (1996:189).

இதுவரையில், நாட்டார் வரலாறு, வாய்மொழி வரலாறு, இனக்குழு வரலாறு ஆகியவை பற்றிய கருத்தாக்கங்களைப் பார்த்தோம். ஒவ்வொன்றும் அதனதன் இயல்பில் தனித்தன்மை உடையவை. வாய்மொழி வரலாறு என்பது, ஏதேனும் ஒரு குறிப்பிட்ட நிகழ்வில் பங்கேற்றவரிடம் செய்யப்படும் நேர்காணல் வாயிலாகச் சேகரிப்படும் தகவல்களை அடியொற்றி எழுதப்படுவது என்பதால், அது நேரிடையாகப் பெறப்பட்ட தனிமனித அனுபவங்கள் பற்றிய ஞாபகங்களையே மையப்படுத்துவதாக உள்ளது. அவ்வகையில், அது சமகாலத்தியத் தன்மை உடையதாகவும் பார்க்கப்படுகிறது. அது மிகவும் கடந்த காலம் பற்றிய வரலாற்றுணர்வைப் பிரதிபலிப்பதில்லை. இனக்குழு வரலாற்றைப் பொறுத்த வரையில், உண்மையாக நடந்தவை என்று அறிவுப்பூர்வமாக ஒத்துக்கொள்ளப்படும் நிகழ்வுகள் தொடர்புடைய தரவுகளைக் கொண்டு வரலாற்றியல்களால் மீட்டுருவாக்கம் செய்யப்படும் ஒன்றாக உள்ளது. மேலும், அப்படைப்பானது, ஒரு நிகழ்வைப் பற்றிய சான்றாதாரங்களை உரசிப்பார்க்கக்கூடிய புறவயமான அணுகுமுறையை (etic perspective) கடைப்பிடிக்கும் வரலாற்றியலின் பகுப்பாய்வாக அமைகிறது. ‘நாட்டார் வரலாறு என்பது, ஒரு குறிப்பிட்ட சமூக மக்களின் கடந்த காலம் பற்றிய கண்ணோட்டமாக அமைவது’ என்ற வரையறையைக் கொண்டு பார்க்கும்

போது, அது எந்த மக்களைப் பற்றிப் பேசுகிறதோ அந்த மக்களே தங்கள் வரலாற்றின் ஆசிரியர்களாக அமைகிறார்கள். மேலும், ஏனைய வரலாற்று முறையியல்களைப் போல் அல்லாமல், நாட்டார் வரலாறானது திணைக்குடி மக்களின் கண்ணோட்டத்திற்கே முதலிடம் கொடுக்கிறது. அவ்வகையில் திணைக்குடி மக்கள் தங்கள் புத்திக்கு இயைந்தவாறு உண்மையாக நடந்தவை என்று எவற்றை நம்புகிறார்களோ அவையே நாட்டார் வரலாறாக முதன்மை இடம் பெறுகின்றன. வாய்மொழி வரலாறு, இனக்குழு வரலாறு ஆகியவற்றோடு ஒப்பிட்டுப் பார்க்கும் போது, நாட்டார் வரலாறு என்பது, பின்வரும் தனித்தன்மைகளை முன்னிறுத்துகிறது:

1. ஒவ்வொரு மக்கள் குழு அல்லது திணைக்குடிகளின் கடந்த காலம் பற்றிய கூட்டுக் கண்ணோட்டமாக நாட்டார் வரலாறு அமைகிறது. அக்கூட்டுக் கண்ணோட்டம் பற்றிய தளத்தை ஆதாரமாகக் கொண்டே – அதன் நீட்சியாகக் குறிப்பிட்ட சமூகத்தின் நிகழ்காலமும் அமைகிறது.
2. நாட்டார் வரலாறு என்னும் கடந்த காலம் பற்றிய கூட்டுக் கண்ணோட்டமே, குறிப்பிட்ட மக்களின் வழக்காறுகளைப் புரிந்து கொள்வதற்கான சூழலை வகுத்தளிக்கிறது .
3. கடந்த காலம் பற்றிய கண்ணோட்டம் என்பது, குறிப்பிட்ட மக்களின் சிந்தனைகள், செயல்பாடுகள், கருத்தியல் பார்வைகள் ஆகியவற்றின்பால் தாக்கத்தை ஏற்படுத்தும் .
4. நாட்டார் வரலாறு என்பது, எழுத்தறிவற்ற மக்கள் சமூகத்திற்கு மட்டுமே உரியது என்று கருதமுடியாது. எழுத்தறிவுச் சமூகமும் தனது கடந்த காலம் பற்றிய கண்ணோட்டமான நாட்டார் வரலாற்றைத் தனது பண்பாட்டுப் படைப்புகளான இலக்கிய வகைகள், ஊடகங்கள், வரலாற்றுத் தன்மை உடைய நூல்கள். நிகழ்கலை வடிவங்கள் என்பனவற்றின் வாயிலாக வெளிப்படுத்துகிறது

நாட்டார் வரலாற்றின் இன்றைய தேவை

5. தமிழ் இலக்கிய நூல்களில், சங்க இலக்கியங்கள் முதல் சமகாலத்திய நாவல், கவிதை முதலிய படைப்புகள் வரையில் ஒருவகை வரலாற்றுப் பிரக்ஞையைப் பிரதிநிதித்துவம் செய்வதை அறியமுடியும். ஒரு குறிப்பிட்ட வட்டார மக்கள், குடும்பத்தினர், சாதியினரில் ஒரு கூட்டத்தினர் அல்லது கால்வழி மரபினர் என்று மக்கள் வழிவழியாகத் தங்கள் ஞாபகங்களில் சுமந்து வந்துக் கையளிக்கும் கடந்த காலம்

பற்றிய கண்ணோட்டங்களை இலக்கியவாதிகளான படைப்பாளிகள் கவிதை, சிறுகதை, நாவல் என்பன போன்ற தத்தம் இலக்கியப் படைப்புகளில் பிரதிபலிக்கச் செய்கின்றனர். இனவரைவியல் நாவல், வாய்மொழி வரலாற்று நாவல், என்றெல்லாம் தனிமுத்திரை கொடுத்துச் சில படைப்புகளைப் பற்றிய பேசும் நாம், நாட்டார் வரலாற்றுத் தன்மையை முன்னிறுத்தும் படைப்புகளையும் இனம் கண்டு விவாதிக்க வாய்ப்பிருக்கிறது. அவ்வகையில், நாட்டார் வரலாறு என்பது சமகாலத்திய முக்கியத்துவம் உடைய கருத்துருவமாகத் திகழ்கிறது.

6. தமிழகத்தின் சாதிச் சமூகங்களில் பெரும்பான்மையானவை தத்தம் கடந்த காலத்தைப் பற்றிச் சில கண்ணோட்டங்களைக் கொண்டிருக்கின்றன. அத்தகைய கண்ணோட்டங்கள் என்பன வாய்மொழி வழக்காற்று வடிவங்கள், எழுத்து வடிவில் அமைந்த தனிமனித, சமூக வரலாற்று நூல்கள் போன்றவற்றின் வாயிலாக வெளிப்படுத்தப்படுகின்றன. சில வகைச் சமூகங்கள் தங்களை முற்காலத்தில் நாடாண்ட அரச வர்க்கங்களான பல்லவர், சோழர், சேரர், பாண்டியர் மற்றும் காரி, ஓரி முதலிய குறுநில மன்னர்கள், பிற்காலத்தில் அரசாட்சி செய்த ஜமீன்தார்கள் ஆகியோரின் பரம்பரையில் வந்துதித்த வழித்தோன்றல்களாக அறிவித்துக் கொள்கின்றன. ஏறக்குறைய ஆயிரம் ஆண்டுகளுக்கு முற்பட்ட காலத்தில் சோழ நாட்டை ஆண்ட ராஜராஜ சோழனைத் தத்தம் முன்னோராகப் பல சமூகங்கள் உரிமை பாராட்டிக் கொள்வதை, அவற்றின் சாதி மாநாட்டுத் தருணங்களில் ஒலிக்கும் உரத்த குரல்களில் கேட்கிறோம். இத்தகைய உரிமை பாராட்டுகை என்பது, அத்தகைய சமூகங்களின் எத்தகைய கண்ணோட்டங்களை வெளிப்படுத்துகிறது? அது, அவை அவற்றின் வரலாற்று நம்பிக்கையா? சமகாலத்தில் ஏற்பட்ட அடையாள நெருக்கடியா?, மனாதிதாக ஏற்பட்ட தொய்வினைச் சமன்படுத்திக் கொள்வதற்கான ஓர் உத்தியா? ஒன்றை ஒன்று ஆதிக்கம் செலுத்த விரும்பும் அதிகார விழைவா? அரசாட்சி நிலவிய கடந்த காலத்தோடு தொடர்புபடுத்திக் கொள்ள விழையும் இன்றைய சமூகங்களின் கண்ணோட்டங்கள் எத்தகைய சிந்தனைகளை உட்பொதித்து வைத்திருக்கின்றன என்பதை அறிந்து கொள்வதற்கு நாட்டார் வரலாறு பற்றிய கருத்துருவங்கள் நமக்குத் துணைபுரியும் என்பதில் அய்யமில்லை.

7. தமிழகத்தில் ஆங்காங்கே நிலையாக வாழ்ந்து வரும் சமூகங்கள் பல, ஒருவகைப் புடைபெயர்வு பற்றிய கடந்த கால ஞாபகங்களை

எவையேனும் சில வடிவங்களில் - பழமரபுக்கதை, புராணம், பாடல்கள் - பாதுகாத்து வைத்துள்ளன. இன்று தென்தமிழகத்தில் உள்ள சமூகங்கள் சில, சில நூறு ஆண்டுகளுக்கு முன்னர் தஞ்சாவூரிலிருந்துத் தம்முடைய முன்னோர்கள் தெற்கில் குடியேறியதாகச் சொல்வதைக் கேட்கிறோம். அவ்வாறே, இன்றைய தமிழகத்தில் வாழும் நிலைகுடிகளில் தெலுங்கைத் தாய்மொழியாகக் கொண்ட சமூகங்களும் முன்னர் ஆந்திராவிலிருந்து, அங்கு ஏற்பட்ட அரசியல் நெருக்கடியிலிருந்துத் தப்பிக்கும் வகையில், தமிழ்நாட்டிற்கு வந்துக் குடியேறின என்பது பற்றிய வரலாறு, வாய்மொழி இலக்கியத்தில் எதிரொலிக்கிறது. அத்தகைய புடைபெயர்வுக் கதைகளை அடியொற்றி கி.ராஜநாராயணன் கோபல்ல கிராமம் என்னும் நாவலை எழுதியுள்ளார். இது போன்ற நாவல் முதலிய படைப்புகளையும், பல்வேறு சமூகங்கள் தத்தம் கடந்த காலம் பற்றிப் பேசும் வழக்காறுகளையும் பற்றிப் புரிந்து கொள்வதற்கும் ஆராய்வதற்கும் நாட்டார் வரலாறு, வாய்மொழி வரலாறு, இனக்குழு வரலாறு உள்ளிட்ட வரலாற்று நெறிமுறைகள் நமக்கு இயன்ற அளவிற்கு உதவக்கூடியவை.

ஆதார நூல்கள்

- Dorson, Richard M. 1996: "The Oral Historian and the Folklorist" (Pp283-291) in Oral History An Interdisciplinary Anthology" Walnut Creek: Altamira Press.
- Dunaway, David King, Bauam Willa K. (eds), 1996: Oral History An Interdisciplinary Anthology, Walnut Creek: ALTAMIRA Press.
- .Jan Vansina, 1985: Oral Tradition As History, Wisconsin: The University of Wisconsin Press.
- Larry Danielson, 1996: "The Folklorist, the Oral Historian, and Local History" (Pp187-198) in Dunaway, David King Baum, Willa K. eds, Walnut Creek: Altamira Press .
- Montell Lynwood, 1996: "Preface to The Saga of Coe Ridge", (Pp175-186) in Dunaway, David King, Baum Willa K.eds. Oral History, Walnut Creek: Altamira Press.
- Robert Perks and Alistair Thomson (eds), 1998: The Oral History Reader, New York: Routledge.
- Saltzan, R.H. 1997: "Folk History" in Folklore: An Encyclopedia of Beliefs, Customs, Tales, Music and Art, Santa Barbara: B,

**CULTURAL CLASH AND HYBRID
IDENTITIES IN ADICHIE'S SHORT
STORIES**

Culture includes multifarious impressions of habits and practices and it is a vaguely defined term, which for different people has different meanings that change continuously over time. Moreover, culture is a term that is politicised for different purposes. Postcolonial theorists later emphasised the powerful purpose of the use of culture as a tool of separation, exclusion and discrimination. And the anthropologists, believe that we are all part of several cultures and that every institution and organization, and every approach is based on a certain culture developed for the purpose of identity. The concept of hybridity was prominently discussed regarding cultural influence and mixture in the frame work of postcolonialism and globalization. It was a way of describing how individuals react to alien influences triggers by colonization and globalization. Individuals attain a hybrid cultural identity if they adopt new forms and practices and integrate them into their own behaviour repertoire. The process of hybridizing is defined as forms becom[ing] separated from existing practices and recombine[ing] with new forms in new practices” (Rowe and Schelling 231; Nederveen Pieterse 165). As an example, second-generation migrants separate and mix, depending on the situation, a ‘home’ culture and language (matching the culture of origin) with an ‘outside’ culture and language (matching the culture of residence) (Nederveen Pieterse 56).

Assistant Professor in English St. Mary's College, (Autonomous)

Thoothukudi-628001

Acquiring new cultural forms and practices is by no means uncommon and is not a new development. In fact, from a hybridity point of view, every cultural form or experience is hybrid since people have interacted, and cultural forms have become hybridised all along. S/he separates and mixes home and office culture, depending on the situation. Thus, hybridity can be seen as a characteristic of every culture (Bhabha 2, 3, 10; Kraidy 148). Hybridity has become a bigger issue through globalisation since the cultural forms and practices that were confronted and mixed in international encounters were much more diverse than home and office culture. Thus, the mixing is not new; only the differences (already hybrid) that become mixed and the pace in which the mixing happens is new, and is referred to as globalisation (Nederveen Pieterse 231). In Kraidy's words, hybridity is "the cultural logic of globalization" (148) as it "entails that traces of other cultures exist in every culture" (148) That said, we do not mean that hybridity is an empty notion of everything or nothing. We believe that a combination or mixture of different views and practices adds value to a cultural identity.

The article analyses the cultural clash and hybrid identity in *Bird Song* and *The Headstrong Historian*. These short stories are taken from the collection of *The Thing Around Your Neck* (2009) written by Chimamanda Ngozi Adichie. In the contemporary times, Adichie has emerged as one of the leading daughters of Achebe who has frequently acknowledged the crucial influence of the older novelist's work on her own imagination – for instance, she has called him the writer whose work is most important to her and has identified him as the writer whose work gave her permission to write her own stories. Her contribution can be allied to Chinua Achebe's fiction – a voice of the Nigerian culture and cry. Besides, she is referred to new face of Nigerian Literature and the third generation of influential and representative African female writer. And her short story is a window into live experiences of contemporary African women, expressed in fresh and compelling prose.

Her writings demonstrate a thorough knowledge of contemporary Nigerian landscape and touches on those troublesome issues that scampers growth and development in Nigeria, issues such as misplacement of priorities, religious extremism and sentimentality, military irresponsibility, slavish mentality, corruption in high and low places, harassment of journalists,

dictatorship, cultism in campuses and the decay of entire educational system and the consequent fall in standards.

Adichie brings in her writing the Africanness which give her aspiration, inspiration, culture, religious belief, reverence to the supernatural powers, ethos, morality, knowledge of metaphysics, well-being, creativity, acceptability and rejection of issues, etc. The widely respected Nigerian novelist Chimamanda Adichie is known for her award-winning novels *Purple Hibiscus* and *Half of a Yellow Sun*. According to Habila, she is referred to as “the third generation of influential and representative African female writer” (7). However, her short stories collection *The Thing around Your Neck* (2009) has many tales of the Nigerian national imaginary and the situation of Nigerian society after colonialism .

Adichie offers a new view of hybridity in her short stories. She explores how hybridity affects Nigerian characters in America and creates hybrids that suffer through identity crises and anxieties of falsehood; her hybrids live difficult and dark existences. Hitherto these anxious hybrids are all females: the men, on the other hand, are confident, content, and examples of happy hybrids: they feel little anxiety in their positions, and are portrayed as naïve and shallow for feeling this way. It is not only plots that are based on cultural hybridity; characters in these works are also related with the predicament of being a hybrid in one way or another.

Adichie’s collection *The Thing Around Your Neck* comprises twelve stories, which can be read individually and in any random order recurring themes, such as racism, gender, family and other relations, the generation gap, immigration, religion, violence, oppression and political corruption. These are just the main themes mentioned in Adichie’s collection but their reoccurrence ties those stories together. Although the reader is free to choose his or her own order of reading, it is hardly unnoticeable that Adichie must have put thought on the succession of her stories in this collection. This can be seen in the alternation of settings; the first story is set in Africa, the next one in America, and this order repeats itself throughout the whole collection. The purpose of such an ordering is to highlight the contrast between those two continents and this depicts even more clearly the main theme that recurs in each of these short stories – the culture clash.

Although Adichie's short stories are fictional, she often incorporates chronological references of historical, such as the death of a former President of Nigeria's wife or the impact of religious colonisers on the lives of indigenous people. Furthermore, personal experiences of her life in Nigeria and the USA can be found in her short stories

Birdsong is one of the powerful story, focuses on the influence of power, class and status on the formation of hybrid identity. The story conveys the depth of the feelings each character found within and the way they form various identities. The influence of class from the very first beginning: "she was looking down at me from the back seat of her jeep". (19) It is evident that the narrator comes from a lower class than others in Lagos and the mention of Jeep is apparently a status symbol in that place. The differentiation is further substantiated by her description of the other woman whom she imagines as the wife of her former lover as:

She was beautiful, or perhaps she was just so unusual-looking, with wide-set eyes sunk deep in her face, that "beautiful" was the easiest way of describing her. She was the kind of woman I imagined my lover's wife was, a woman for whom things were done ... at her fair skin, which had the plastic sheen that comes from expensive creams; and at her hand, forefinger bejeweled, which she raised to wave a magazine hawker away, with the ease of a person used to waving people away". (19)

Priyanka Carla in her article on "The ugly refugee"- brown skin and white standards said that western beauty standards carry with an inherent racism -rooted in the white West's colonisation of the rest of the world. Living within these standards as a woman of colour, never "beautiful enough", provokes feelings of insecurity and inferiority. Adichie made the world realise that how deep European beauty standards are ingrained in the minds of African women. The West's dominant ideas have challenged the notion of beauty and they have perpetuated that the line between racism and imposition of beauty standards is murky. Beauty standards are imposed on every being despite of race but the intensity of the same is highly imbalanced. For a woman of colour, not only the Western beauty standards are highly unattainable also they come with a set of imposed ideas of who she is, where she comes from and what

she is deserving of. This is where Western beauty standards become inherently racist and much worse for some women. One manifestation of white supremacy is the use of whiteness as the standard of beauty. When whiteness is considered superior, white people are considered more attractive by definition and, insofar as the appearance of people of other races deviates from that standard, they are considered ugly. Non-white people are still allowed to be considered beautiful, of course, as long as they look like white people.

“At first, I glanced away, but then I stared back, at the haughty silkiness of the weave that fell to her shoulders in loose curls, the kind of extension called Brazilian Hair and paid for in dollars at Victoria Island hair salons” (19)

In the 15th century Africa, hairstyles were used to indicate a person’s marital status, age, religion, ethnic identity, wealth and rank within the community. Field slaves often hid their hair, whereas house slaves had to wear wigs similar to their slave owners, who also adorned wigs during this period. Noliwe Rooks in her book, *Hair Raising: Beauty, Culture, and African American Women*, underscores the relationship between hair and identity for black women (3-4). For young black girls, hair is not just something to play with, it is something that is laden with messages, and it has the power to dictate how others treat you, and in turn, how you feel about yourself. As Rooks affirms, “Hair in 1976 spoke to racial identity politics as well as bonding between African American women. Its style could lead to acceptance or rejection from certain groups and social classes, and its styling could provide the possibility of a career” (5-6). Black hair is not just about hair; it is about identity. It is about the juxtaposition of hegemonic norms and black subjectivity .

According to Adichie, Hair is political! [...] A white woman alters her hair to make a statement, whereas a black woman alters her hair to avoid making a statement. Hence, hair is not only an inescapable factor which touches upon the complexity of colourism, racial and gender inequality, however to simply believe that all women who relax their hair or wear weaves and wigs do so in order to satisfy a deep-rooted desire to be white, thereby undermining the essence of being ‘black’, would be to window dress the issue [2]

The story *Bird Song* is set in Lagos, the tale follows the plight of a young woman romantically involved with a wealthy married man. Pushed into the shadows of the margin, quite literally, this woman is subjected to the humiliation of the secrecy surrounding her relationship with this man that readers know only as “my lover”[2]. She is positioned in this way as the unrecognized Other, existing only for her lover on his terms, fashioned out of his language and expectations. Adichie’s narrator finds that the woman’s “stare was too direct, not sufficiently vacant . . . she was looking at me” (3). In *Birdsong*, connecting this woman’s power to an invisible man allows Adichie to underscore the overbearing gender imbalance that indirectly makes this woman’s identity rely on a man’s presence. This invisible man is moreover the reason why the protagonist and this woman resent each other. Appadurai discusses the “cultural dynamics [...] of deterritorialization,” wherein a person who moves from one place to another suffers from feeling disconnected from the culture of where they left and overwhelmed by the culture they came to (51).

Furthermore forefingerbejeweled insinuating the presence of a wedding ring raised to wave a magazine hawker away, with the ease of a person used to waving people away. Her marriage status is thus understood in terms of her level of power. Chikwado is obsessed with marriage, which she views as a means of upward social mobility. She also notes that, were the narrator married, she would not be disrespected in public by a taxi driver. Chikwado’s view of marriage as the ultimate tactic to improving a woman’s position (13) appears to be the general view in the story— “It was all our female co-workers talked about.[...]at the cafeteria” (5), the narrator complains; her coworkers again connecting her problems to marriage (14). Marriage is also the first thing her lover mentions after they have . . . for the first time (5). As the story progresses, the slights begin to accumulate from the repeated visits to the one restaurant where he safely takes her each time they go out and to the disapproving attitude of her lover’s driver. In the restaurant, she notices that the waiter seems to think she is invisible and finally confronts him. To give her the due respect with a greeting. But the waiter glanced at him and this infuriates her all the more. This is a story, lot of details are offered. There is the suave duplicity of the married man overridden by the eventual shrill despair of the other. It is difficult for her to stand up for self and dignity when she is already standing in her own way. There is more than one conflict actively at work here.

The Headstrong Historian, creates a protagonist who decides to take matters into her hands and, by doing so, finds herself through the complex story of her family: starting from the disruptive effects of British missionary colonialism in Nigeria, the story focuses on the social and cultural disparity created in rural Nigeria by the arrival of white, Christian rules in that context. Afamefuna, the daughter of a convinced Anglophile Christian convert, and granddaughter of a pot- maker who refused to comply with Western customs, finds herself torn between two cultures, two identities, and even two names: her father had baptized her 'Grace'. Through her grandmother's death, she eventually decides to become a historian and to give a voice to the history of Southern Nigeria and its pre-colonial traditions an affirmation of Nigerian cultural traditions.

However, her worries are not without any reason. Anikwenwa, now Michael, distances himself from his clan's customs and moves to Lagos in order to become a teacher. When he marries a fellow converted Christian woman, Nwamgba is certain that she has lost her son for good (212). However, the story turns positive with the birth of Michael's second child, Grace. Nwamgba's hope returns when she sees the girl the first time because she is certain that her husband's spirit has returned with Grace (214). She is determined to teach her grandchild traditional stories (215) and it turns out that Grace is interested in the same culture that her father deliberately abandoned. After Nwamgba's death, it becomes even more apparent that Grace has adopted her grandmother's characteristics. Her strong-mindedness and ability to reflect the silenced past of Nigeria, make her the person, who is described in the title of the story: the headstrong historian .

Trying to depict Nigeria's culture, tradition and people in a different light is one of her major achievements in her future. An outlook at the end of the story, however, depicts a woman in search of her roots and she therefore "would go to the courthouse in Lagos and officially change her first name from Grace to Afamefuna" (218).

Adichie denounces the oppressive and abrasive practices of colonial project. VanZanten mentions, "the female side of Igbo life", as well as certain 'religious practices' pertaining to traditional gender roles of Igbo culture (92). As such, it is the headstrong historian, who, having taken stock of these

distortions, must confront the responsibility of reclaiming the histories of a people and telling the world about common sense things. The historian doesn't fully erase the original text but interrogates and, finally, overwrites by placing the new ahead of the old. A mother defends her family lineage against disruption from envious cousins:

His cousins, during the funeral, took his ivory tusk, claiming that the trappings of titles went to brothers and not to sons. It was when they emptied his barn of yams and led away the adult goats in his pen that she confronted them, shouting, and when they brushed her aside she waited until evening, then walked around the clan singing about their wickedness, the abominations they were heaping on the land by cheating a widow, until the elders asked them to leave her alone. She complained to the Women's Council, and twenty women went at night to Okafo's and Okoye's homes, brandishing pestles, warning them to leave Nwamgba alone. But Nwamgba knew that those grasping cousins would never really stop. She dreamed of killing them.(38)

This story is about empowerment and change, but also about loss and grief. Is it possible to move forward and be educated and without losing one's cultural roots? Anikwenwaia an example of how being educated can separate one from cultural roots. As Anikwenwa became educated, he became Christian, and lost all spiritual and cultural connections with his mother. He grew up trying to convert his mother to Christianity. Nwamgba's strong character is highlighted from the beginning of the story until its end. Her display of self-will and sharp tongue enables her to marry the man she loves (198), ignoring every advice against a wedding. Many miscarriages and the murder of her husband do not weaken her headstrongness but make her even tougher.

Furthermore, having lost the claims to her land and valuable belongings of the diseased to the cousins and murderers of her husband, she is even more determined to fight back (203). Her only son, Anikwenwa, plays an important role in this plan since she sends him to a school, which is managed by Catholic missionaries, in order to learn English. With his help and the knowledge obtained, she is sure to be able to reclaim the stolen land at the

white men's court (206). At this point, she overlooks her son's unhappiness of having to attend school and getting used to the settlers' customs, like taking on a Christian name (208) and wearing clothes (209). Nwamgba pride of her son's achievements in school even overshadows her worries that her son might get too fond of the Christian lifestyle .

The superiority ascribed to men in Nigerian culture is ascribed to women in this story with high maternal morality rates, high rates of miscarriages, physical abuse they still try to uphold their beliefs. Nwamgba shows how after facing difficulties like multiple miscarriages, murder of her husband after the birth of her only child, her son being taken from her by Christians, being denied the right to see her grandchildren; She felt her son slipping away from her, and yet she was proud that he was learning so much, that he could become a court interpreter or a letter writer, and that with Father Lutz's help he had brought home some papers that showed that their lands belonged to him and his mother. Her proudest moment was when he went to his father's cousin Okafo and Okoye and asked for his father's ivory tusk back. And they gave it to him. (211). She rises above like Phoenix and faces her murderous cousins in law and stay true to her region despite the rest of her families change their beliefs.

Throughout its history, African countries have been swamped with Christian Missionaries who offered education and some support, as long as the 'natives' converted to their faith, learned English and to a certain extent left behind their cultural roots. Adichie also explains the reasons for leaving behind their old and embrace the newer, the American Culture offers more freedom, interesting, give future generation education and occupation. Western cultures are more accepted in the world .

Eisenberg sees a contemplative melancholy: None of the headstrong historian's writing can bring back what has been lost in the colonial encounter—the 'roots' that have been severed. Remembering history may be a worthy enterprise, but it cannot restore lost lives, lost generations—it cannot 'remember' the body, cannot put the strong 'head' back together with lost 'roots.'(50).” ... her chi and his chi had destined their marriage” (35) African Traditional Religion was the indigenous religion of the people before the advent of Christianity. Like all Igbo people, they believed in the existence of a Supreme Being 'Chukwu' (Almighty God) or 'Chineke' (God the Creator). There is also

the belief that one is guided by his personal god 'Chi' who determines the fate of man. There is the belief in ancestors; the forebears of the community who are long dead but are believed to watch over their respective kindred's and families from the land of the spirit. Apart from the Supreme Being 'Chukwu' the people believe in the existence of other smaller gods or deities, to whom sacrifices are made, being seen as messengers and intermediaries between the far removed 'Chukwu' and man .

Spiritual duties in traditional Osomala society and spiritual authority resided in a pantheon of deities, which served different functions. At the peak of the hierarchy was God-the Creator (Olisa-kelu-Uwa). This deity is so revered that He is approached through lesser deities. Ani, the earth deity is the next in authority to Olisa-kelu-Uwa. Ani is a custodian of communal fertility and is responsible for general productivity in the community. It is Ani who ensures a good and bountiful harvest; making moderate rainfall available and adequate sunshine to aid the ripening of fruits. Ani ensures that peace and harmony reigns in the community. Ani is the symbol of peace, progress and general wellbeing in the community and supplication must be made to her before every dance performance within this culture. The land generally cannot be farmed without asking for her permission. Also the most important festival, the yam [harvest] festival is held in her honour and she receives offerings during the planting season, when the first fruits are harvested. Sacred violations known as so (taboos) and alu (abomination) are forbidden by the earth deity. The totem of Ani is kaolin chalk, representing her benevolent and temperate character.

Compared to the rest of the short stories in Adichie's collection, *The Headstrong Historian* one, one is out of the ordinary. Not only does it exceed any timeframe, as the story comprises three generations, but it is also set in a completely different period of time and environment than any of the other short stories. "The Headstrong Historian" is set in an Igbo clan in Nigeria. The story encompasses perspectives from characters in- and outside of this clan, enabling the reader to conceive individual opinion. The stories in this book are mostly related with the modern-day relationship of Nigeria and the US involving immigrants. Hybridity is a recurring theme in this book with many of the stories and characters dealing with the fusion of African and American cultures.

In his seminal work on hybridity and culture, *The Location of Culture*, Homi Bhabha describes hybridity as a “force...that disturbs the visibility of the colonial presence and makes the recognition of its authority problematic” (159). For Bhabha, hybridity is a weapon for fighting against colonial power: hybrids create a space that is in-between the fixed identities of the colonial and pre-colonial subjects, and reject the notion of a single sense of identity. There is muscle that lies within this rejection: “[Hybridity] is the name for the strategic reversal of the process of domination through disavowal” (159).

Thus, the power that is found in hybridity is that hybrids take the dominant culture and mutilate it to create something of their own; hybrids can turn dominance into difference, enabling their own agency and empowering themselves. This allows the hybrid space—what Bhabha calls the Third Space, the space in-between—to be the best for an artist to succeed: “It is from this hybrid location of cultural value—the transnational as the translational—that the postcolonial intellectual attempts to elaborate a historical and literary project” (248). Though Bhabha does not deny that with this new identity comes problems of signification, he concludes that hybridity, for the most part, is a cause for celebration, a place of cross-cultural liberation, an opportunity for originality and interdependence. Chimamanda Adichie continues this conversation by offering the lived experience of hybrids. Her female characters are not happy hybrids: instead, they are anxious ex-patriates, fumbling as they attempt to reconcile their two cultures, their dual identities. In revealing these lived anxieties, Adichie, as well as the critics who argue against the happy hybrid, gives a more realistic view of the hybrid experience, and puts pressure on the idea of a blissfully globalized and cosmopolitan world.

Works Cited

1. Chimamanda Ngozi Adichie, *The Thing Around Your Neck*, (London: Harper Collins, 2009) Print.
 - The Headstrong Historian, *New Yorker* 84.18, 23 June 2008, pp. 68-75
 - Birdsong, *New Yorker* 86.28, 20 September 2010, pp. 96-103.
 - Bhabha, Homi K, *The Location of Culture*, London, Routledge, 2004.
2. Brigg, Morgan, “Culture: Challenges and Possibilities”, In: Richmond, Oliver P.(ed.), *Palgrave Advances in Peacebuilding. Critical Developments and Approaches*, Hampshire, Palgrave Macmillan, 2010, pp. 329- 346

3. Kraidy, Marwan M., Hybridity or the Cultural Logic of Globalization, Temple University Press, Philadelphia, 2005.
4. Nederveen Pieterse, Jan, "Globalisation as Hybridisation", International Sociology, 1994, pp. 161-184 .
5. Rowe, W. and V. Schelling, Memory and Modernity: Popular Culture in Latin America, London, Verso, 1991.
6. Said, Edward, Orientalism, New York, Pantheon Books, 1978.
7. Williams Raymond, Keywords: a Vocabulary of Culture and Society, Oxford University Press, 1985 .

I believe in innovation and that the way you get innovation is you fund research and you Learn the basic facts”

- Bill Gates

AN ECO-SEMIOTIC READING OF SELECT MAMANG DAI'S POETRY

Abstract

Mamang Dai is a notable writer of Arunachal Pradesh who celebrates Nature in her poetry. She has written poems on rivers, clouds, rain and mountains. Her works are in tune with the tribal folklore. Nature forms a part of tribal people's consciousness. The paper aims to study the significance of Mamang Dai's poetry from an ecofeminist perspective. The various tenets of ecofeminist thought such as: interconnectedness of life forms, the interdependence of human and non human living beings and the respect for the intrinsic value of life are explored in Mamang Dai's poetry. Quite specifically, the researcher identifies the relationship between women and water bodies such as rain and rivers represented in Mamang Dai's poetry. Semiotics is the study of how women and men make meaning through both linguistic and non-linguistic means. This paper underscores the importance of understanding the sign systems of woman-nature proximity and the impact of the ecological landscape on the mind and body of a woman in the select works of Mamang Dai. An Ecofeminist viewpoint facilitates the understanding of alternative worldviews of women and men who live close to Nature, which in turn paves a way towards gender equity and sustainable development.

Ecofeminism poses a clarion call to the dismal problems of the Anthropocene and explores life-affirming trajectories of thought and action for the wellbeing of Nature and women. This paper explores the significance of Mamang Dai's poetry from an ecosemiotic perspective. Mamang Dai is a

Assistant Professor Department of English, Loyola College Chennai-600034

prominent writer of Arunachal Pradesh who celebrates Nature through her poems on rivers, clouds, rain and mountains. Some of her well-known works are *River Poems*, a poetry collection, *Arunachal Pradesh: The Hidden Land*, a coffee-table book and *Legends of Pensam*, a work of fiction. Mamang Dai's works are in tune with tribal folklore in which nature is interlaced with people's consciousness.

The nature, environment and ecology interface in literature, moves beyond the aesthetic purpose and contribute towards eco-sensitivity and eco-consciousness. Sensitivity, empathy and compassion is at the core of ecocritical thought. Hence, standing testimony to the nature of ecology, which interweaves everything, 'An Ecosemiotic Study of Mamang Dai's poetry' seeks to explore the possibility of permeating interdisciplinary fields of semiotics and poetry within the framework of eco-literature. Thus, select poems of Mamang Dai are considered for the proposed research, where the use of images and symbols from nature, offer space for multifarious interpretations in the backdrop of conventional semiotic frameworks.

Eco-semiotics is the study of signs in relation to Nature and Culture. The term 'Ecosemiotics' was first used by W. Noth in 1996. Ferdinand de Saussure used a 'dyadic' model of semiotics where the sign consists of a signifier and signified. In contrast to Saussure's model, Peirce formulated a three-part triadic model consisting of an interpretant, representamen, and an object. Subsequently, Peirce recreated the ecosemiotic model with the three dimensions: text as a sign, the object in an environment as the signifier and the interpretant which includes the contextual meaning of the landscape as the signified. The representamen is the form which the sign takes and an interpretant is the sense made of the sign.

In her article on "The Nature of Faith and Worship among the Adis", a culturally rich tribal group of Arunachal Pradesh, Mamang Dai explains that, "the great forest, the mountains and the environment shaped the consciousness of the Adi people" (Vohra 45). As an amalgamation of theoretical standpoints chosen from ecocriticism and feminism, ecofeminism recognises woman-nature relationship in different ways and celebrates women-nature propinquity. An ecofeminist perspective throws light on the nature-nurture proposition where women are equated to Mother Earth, the

binary opposition of man as culture vs. woman as nature, women in the household and their sensitivity towards environmental problems, women's proximity to natural cycles and women being revered as nature goddesses.

Quite specifically, the paper deals with representations of women and water bodies such as rain and river in Mamang Dai's poetry. The river woman is a central metaphor and a representamen in Mamang Dai's poetry. According to Bipin Patsani, Dai's poetry has a "rare passion and flow, fresh and full like the Siang River that meanders through her valley" (1). In her poem 'Small Towns and the River' Dai writes,

The river has a soul.
In the summer it cuts through the land
like a torrent of grief. Sometimes.
sometimes, I think it holds its breath
seeking the land of fish and stars. (11-15)

These lines represent the beliefs and concerns of the ecocritical philosophy called Deep Ecology. Deep ecology is an environmental philosophical paradigm formulated by Arne Naess, a Norwegian philosopher, in 1972. Arne Naess' deep ecology claims that "the well-being and the flourishing of human and nonhuman life on Earth have value in themselves" (Sessions 68). Deep ecology questions anthropocentrism that oppresses nature. Ecofeminism interrogates both anthropocentrism and androcentricism that subjugate woman, nature and other marginalised groups. In unison with the tribal worldviews, Mamang Dai's poetry promotes Earth-centredness, where every creation is unique, possessing an intrinsic value.

According to Mamang Dai, the river is a living being with a spirit or essence of its own. The eternity of the river is juxtaposed with the mortality of human beings in the lines, "life and death, life and death" (9) and "the river knows the immortality of water" (20). The poem highlights the tribal people's belief in the cyclical pattern of life. On the one hand, the river reminds her of the happy memories of childhood. On the other, she remembers the "dreadful silence" of people witnessing death.

Nature is defined as the all pervading, everlasting principle. The river has a “her-story”, a story that links the past with the present and the present with the future. Mamang Dai in her introduction to *The Legends of Pensam* describes Arunachal Pradesh as one of the “greenest” (xi) states in India, “criss-crossed by rivers and high mountain ranges running north-south that divide into five river valleys” (xi). Tribal women and men believe in a culture close to nature. According to Dai, the river knows the past, governs the present and promises a ray of hope to the “future generations”. In ‘An Obscure Place’ the river becomes an epitome of history, culture and civilization.

The history of our race
begins with the place of stories.
We do not know if the language we speak
belongs to a written past....
We slept by the river.
But do not speak of victory yet. (1-7)

When the Adi people “slept by the river” Mother Nature comforted them. The river woman calms people’s mind and provides strength to all living beings. While history is always equated with the written word – often the prerogative of men – “stories” belong to the oral tradition which is the forte of women. Ecofeminism provides an impetus to revisit the past in search of such “her stories”.

Ecofeminism attempts to find solutions to the contemporary problems of women and environment. It unites the rights of women with the rights of nature. In a patriarchal consumerist society, Earth is considered a mere resource that produces material commodities. Ecofeminists defy this reductionist worldview by highlighting the power of Mother Nature. In her poem, ‘The Sorrow of Women’ Mamang Dai writes,

They are talking about a place
Where rice flows on the streets
About a place where there is gold
in the leaves of trees,
They are talking about displacement,...
And they are talking about escape,

about liberty, men and guns,
Ah! The urgency for survival.
But what will they do
Not knowing the sorrow of women. (14-26)

The poem deals with the conflict between the indigenous way of life of the tribal people and the mechanical way of life of the globalised world. The tribal people worship nature and revere the spiritual element in all living beings. The words “displacement” and “survival” in the poem raise serious issues about the indigenous people’s right to existence in the modern world.

According to Dai, the tribal people live in an in-between space called ‘Pensam’. ‘The Missing Link’ raises existential questions regarding the life of the tribal people in an age of transition. The poem begins with the creation myth of Arunachal Pradesh.

I will remember then
the great river that turned, turning
with the fire of the first sun,
away from the old land of red robed men
and poisonous ritual,
when the seven brothers fled south
disturbing the hornbills in their summer nests. (1-7)

The earth is created with the blessings of the “great river” and the “first sun”. Arunachal Pradesh is one of the seven states known collectively as the ‘Seven Sisters’. The other states are Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. The tribal people of Arunachal Pradesh and the other North-Eastern states, narrate several “seven brothers” tales. From an ecofeminist standpoint one identifies the seven sisters/ states as realms of nature-culture and the seven brothers/men as representatives of the patriarchal, anthropocentric society. The “seven brothers” trouble “the hornbills” (the state bird) “in their summer nests”. They disturb the harmony in nature.

The inherent connection between women and nature is threatened/put under severe stress by various forces of dominant, oppressive systems. In the words of Greta Gaard, “ecofeminism calls for an end to all oppressions, arguing

that no attempt to liberate women (or any other oppressed group) will be successful without an equal attempt to liberate nature. Its theoretical base is a sense of self most commonly expressed by women and various other non dominant groups- a self that is interconnected with all life” (1). By respecting the spiritual element of all living/ non living beings, ecofeminism seeks to reweave the world together by gathering threads of care, concern, peace and harmony.

The tribal people are aware that their lives are intertwined with nature. The theme of interconnectedness and interdependence is underscored in the Native American prayer called ‘Aho Mitakuye Oyasin’. The tribal people believe that all living beings are relatives who live in the circle of life together acknowledging coexistence and interdependence. Similarly, Julekha Begum, a peasant woman from Gaibhandha, Bangladesh says “Life is a whole, it is a circle. That which destroys the circle should be stopped” (Mitra 4). In ‘The Missing Link’ Dai writes, “The River was the green and white vein of our lives”. The title suggests that life on earth is perceived by the tribal people in the form of a circle and the rampant exploitation of natural resources breaks the links of harmony.

Ecofeminism believes in recognizing the voices of the silenced, the marginalised and the oppressed. According to ecofeminist thinkers like Karen J. Warren and Jim Cheney, “As a methodological and epistemological stance, all ecofeminists centralize, in one way or another, the ‘voices’ and experiences of women (and others) with regard to an understanding of the nonhuman world” (Gaard 53). Women’s understanding of the nonhuman world finds representations in Mamang Dai’s poetry. In ‘Birthplace’ she writes,

We are the children of the rain
Of the cloud woman (1-2)

Like the river woman, the cloud woman affirms the strength of women as *Shakthi*. Rain symbolises hope to the indigenous people who suffer from the heat of controversies that affect their livelihood. Nature offers solace to the human beings in misery. In the poem ‘A Stone breaks the sleeping water’ Dai voices out,

Now when it rains

I equate the white magnolia with perfect joy
Spring clouds, stroke of sunlight
The brushstrokes of my transformed heart (14-17)

The alternative worldviews reiterate that Mother Earth, the woman, was created first. The first man was the son of Mother Earth. As Mamang Dai writes in her poem 'Birthplace',

The first drop of water
gave birth to man (16-17)

The water bodies in nature symbolise life, hope and strength to humankind. The construction of numerous dams across various rivers in the country signifies the greed of a consumerist society. In an interview, Mamang Dai explains that the numerous hydel projects imposed on the state pose a threat to both people and nature. "In Siang side there has been little public agitation. People are just beginning to organize themselves. And we don't need them, neither for our own energy requirement even if we export to the rest of the country we can try with one project and see how well it works" (Sarah).

In *Staying Alive* Vandana Shiva quotes a folk song which deals with the life of a rural Dalit woman. The woman forgets her "self" and cares for the wellbeing of people around her which is reflected in the following lines: "I collect yesterday's husk for today's meal/The sun rises/And my spirit sinks. / Hiding my baby under a basket/ And hiding my tears/I go to build the dam (184). In the name of development people in the tribal areas are exploited, displaced and abused by different oppressive forces. Ecofeminists call this phenomenon "maldevelopment" (Shiva 5). Maldevelopment is the opposite of sustainable growth. It violates the organic, interconnected and interdependent systems and "sets in motion a process of exploitation, inequality, injustice and violence" (Shiva 6). Many tribal groups across the country suffer from maldevelopment. Mamang Dai is one of the promising writers who intend to raise the level of people's consciousness through her works.

Ecofeminism intends to rouse people up from a romantic reverie. It exposes man-made hierarchical systems that oppress women and environment and suggests alternative constructive paradigms that create new avenues towards gender equity and sustainable development. Various tenets of ecofeminist

thought, such as interconnectedness of life forms, interdependence of human and nonhuman living beings and respect for the intrinsic value of life, find expression in Mamang Dai's poetry.

Works Cited

1. Bergman, Mats, Sami Paavola & João Queiroz . *Commens Digital Companion to C. S. Peirce*. 12 Feb 2018. <http://www.commens.org/dictionary/term/representamen>. Web.
2. Chander, Daniel. *Semiotics the Basics*. Abingdon: Routledge, 2002. Print.
3. Dai, Mamang. "An Obscure Place". *Muse India Archives*. Issue 8, 2006. Web. 23 October, 2013.
- , *The Legends of Pensam*. New Delhi: Penguin Books, 2006. Print.
- , "Arunachal Pradesh-The Myth of Tranquility". *Faultlines*: Vol 5. Web. 25 October, 2013
- , "Oral Narratives and Myth". *Glimpses from the North-East*. National Knowledge Commission, 2009.
- . "Small Towns and the River", *Poetry International*. Web. 26 October 2013.
- . "The Voice of the Mountain". *India International Centre, Quarterly* . Vol . No.2/3. 2005.
- . "The Nature of Faith among the Adis" *Understanding Tribal Religion* . Ed Mibang. Mibang, Web. 22 October 2013.
4. Gaard, Greta and Patrick D. Murphy. ed. *Ecofeminist Literary Criticism-Theory, Interpretation, Pedagogy*. Chicago: University of Illinois Press, 1998. Print.
5. Lakota Prayer. *Mitakuye Oyasin*. <<http://nhpeacenik.livejournal.com/>>. Web. 20 Feb 2011.
6. Mies, Maria and Vandana Shiva. *Ecofeminism*. Jaipur: Rawat Publications. 2010. Print.

7. Mitra, Debamitra and Kasturi Basu. eds. *Ecofeminism: An Overview*. Agartala: Icfai University Press. 2009. Print.
8. Patsani, Bipin, “ Old voices and New literature From Arunachal”. *The Seven Sisters Post Literary Review*. Web. 22 October 2013.
9. Sarah, Inam. <http://www.merineews.com/article/rendezvous-with-padmashree-mamang-dai/15864177.shtml>. Web. 26 October 2012.
10. Shiva, Vandana. *Staying Alive- Women, Ecology and Development*. New York: South End Press, 2010. Print.
11. Sturgeon, Noel. *Ecofeminist Natures*. London: Routledge, 1997. Print.
12. Vohra, Harpreet. *Symbolism of the Mountains: A Study of Selected Poems of Mamang Dai*. NEHU Journal Vol XI, No. 1, January 2013. Web. 28 October 2013.

“ Research is what I am doing when I don’t know what I am doing”

- Wernher von

NEOLIBERAL CONTEXT OF MICRO CREDIT IN THE INDIAN RURAL ECONOMY

The Dubious role of Microcredit in the Rural Economy of India needs a critical perspective in understanding the backdoor functioning of neoliberalism which is constructed by Imperialism. Imperialism according Oxford Advanced Learner's Dictionary is that the fact of a powerful country increasing its influence over other countries through business, culture, etc is called as Imperialism.

Thomas Caswell of Oswego City School District Regents Exam Prep Centre (1999) says, "Imperialism occurs when a strong nation takes over a weaker nation or region and dominates its economic, political, and cultural life."

Lenin's definition of imperialism (as quoted in Socialist Workers.org October 10 2003) was historically specific. For Lenin, imperialism was distinct because it represented—and was the product of—a new stage in the development of capitalism. The internal composition of capitalism had changed dramatically in the years around the turn of the last century. Responding to competition and economic crisis, capitalism in the U.S., Germany, Britain, Japan and France tended to become more concentrated and dominated by massive monopolies. Lenin documented how smaller companies—the kind of privately owned firms that Karl Marx wrote about in his analysis of capitalism—were replaced by corporations dominating whole markets. Wealth, capital and power rested in fewer and fewer hands.

Associate Professor, Department of Economics,
St. Xavier's College (Autonomous), Palayamkottai.

Lenin further reiterates that ‘Capitalism’s transition to the stage of monopoly capitalism, to finance capital, is connected with the intensification of the struggle for the partitioning of the world.’

In 1876, Africans controlled 90 percent of African territory. By 1900, Europeans controlled 90% of African territory. Lenin described the phenomenon this way: “The characteristic feature of this period is the final partition of the globe—not in the sense that a new partition is impossible...but in the sense that the colonial policy of the capitalist countries has completed the seizure of unoccupied territories on our planet. For the first time, the world is completely shared out, so that in the future only re-division is possible.”⁴ Lenin said further “Capitalism has grown into a world system of colonial oppression and of the financial strangulation of the overwhelming majority of the people of the world by a handful of ‘advanced’ countries’.

On explaining capital accumulation Prabhat Patnaik (2005) says, “Indeed one of Marx’s basic propositions (Marx 1978, 584-9) was that the processes of capital accumulation, of an increase in the scale of production and of “centralization of capital” (of which the growth of one bloc of capital through the displacement of other blocs is an important mechanism) were intertwined and mutually-related processes, so that “accumulation through encroachment”, in the sense of “centralization of capital” at any rate, was always round the corner even when “accumulation through expansion” happened to be occurring. Encroachment through “centralization” in other words was an integral part of the accumulation process”.

When Henry Veltmeyer (2005) attempts to explain the promoting agents of Imperialism he says, “ But in its multilateral form it originates in various projects funded by the International Bank of Reconstruction and Development (later became World Bank) in Chile in 1948 and in Brazil and Mexico year after. The World Bank is a pillar of the Bretton Woods system designed to resurrect the global form of capitalist development and international (international economic integration) trade characteristic of earlier epochs”.

Dag Einar Thorsen (2009) says, “Neoliberalism is a concept that originated in the 1960s and gained prominence in the 1980s. It is a political philosophy

that is rooted in classical liberalism focusing economic growth only with the means of free markets. Some foundational concepts that are supported by neoliberals, who are also called economic liberals, include deregulation, privatization and limiting the government's role in social funding”.

David Harvey's definition is very important in understanding Neoliberalism. He defines, “Neoliberalism is a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. The role of the state is to create and preserve an institutional framework appropriate to such practices. The state has to guarantee, for example, the quality and integrity of money. It must also set up that military, defence, police and legal structures and functions required to secure private property rights. “The process of neoliberalisation has, however entailed much ‘creative destruction’ not only of prior institutional frameworks and powers (even challenging traditional forms of state sovereignty) but also of divisions of labour, social relations welfare provisions, technological mixes ways of life and thought, reproductive activities attachment to the land and habits of the heart”.

Elizabeth Martinez and Arnoldo Garcia underlie that, ‘the experience of even Imperialist Countries is very worse due to the merciless reality of neoliberalism. In the United States, neo-liberalism is destroying welfare programs; attacking the rights of labour (including all immigrant workers); and cut backing social programs. The Republican “Contract” on America is pure neo-liberalism. Its supporters are working hard to deny protection to children, youth, women, the planet itself — and trying to trick us into acceptance by saying this will “get government off my back.” The beneficiaries of neo-liberalism are a minority of the world's people. For the vast majority it brings even more suffering than before: suffering without the small, hard-won gains of the last 60 years, suffering without end’.

Sara Flounders says, “Imperialist countries have cut public financing of health, education and other social services. Western aid is now focused on grants for microcredit loans. This leads to privatization at every level and the shredding of what minimal social safety programs exist.

Underlying the working of neoliberalism Chew says, “First-world NGOs sponsored by Western governments and private donors such as Ford and Rockefeller foundations step in as those in charge of executing women’s development policies. These are in fact created and regulated by the World Bank and other Western-based financial organizations entrusted with the expansion and consolidation of neoliberal agendas, the point of which is to further the cycles of private capital accumulation by massive dispossession of the majority”.

Chakravarti (2008) comes out with a statement on, “how the imperialists evolve ideas to exploit the third world countries using women strata that the concept of development and poverty alleviation schemes launched by Western hegemonic powers and targeted at Third World women. Within these policies, Third World women are again constituted either as “recipients of development or [its] instruments but never as “agents of their development as they [might] understand and conceptualise it.”

In the words of Sara Flounders, “Imperialist nations today, through finance capital wielded by their governments, their banks and lending agencies, and MFI corporations are modern version of moneylenders – moneylenders even worse than the traditional variety because of the sheer scale of profit they earn at the cost of the poor, and their political agenda of keeping the poor under control in the name of ‘freeing’ them from poverty. They have cut public financing of health, education and other social services. Western aid is now focused on grants for microcredit loans. This leads to privatization at every level and the shredding of what minimal social safety programs exist. This is not a mistake. It is the heart of the capitalist ethic.”

On the impacts of Imperialism upon the agricultural sector of developing economies, Prabhat Patnaik (2005) says that Agriculture everywhere is being “opened up” to multinational seed and marketing companies. Through a variety of means ranging from “contract farming” (under which the peasants get tied to MNCs); to outright expropriation of land; to purchase of land at “throwaway prices” from peasants reduced to penury, under the twin impact of higher input prices (more generally the withdrawal of State support) and reduced output prices; to the reduction of peasants to the status of inferior tenure-holders through the process of entrapment in debt; through all these means agri-

business, catering to the demand emanating from the advanced capitalist countries, is displacing peasant agriculture.

Srilata Swaminathan, (2010) argues that, ‘Imperialist nations today, through finance capital wielded by their governments, their banks and lending agencies, and MFI corporations are modern version of moneylenders – moneylenders even worse than the traditional variety because of the sheer scale of profit they earn at the cost of the poor, and their political agenda of keeping the poor under control in the name of ‘freeing’ them from poverty’.

Exposing the agenda of Imperialists Taj Hashmi says, “The powerful Grameen-NGO lobby in Bangladesh and its more powerful promoters in Western capitals, multinationals, mega financial institutions, and donor agencies, including the World Bank and the IMF, do not entertain any adverse publicity of microcredit and NGO operation anywhere in the Third World”.

Goldy M. George says, ‘Industrialization has today proved to be the worst form of development with unchecked exploitation, particularly with WTO taking the centre stage of all sorts of trade related agreements and transactions. Trade is no longer buying and selling of goods and services but it encompasses issues like Intellectual Property Rights, exploitation of resources, maintenance of supremacy, mobilizing capital, controlling share market etc. Prophets of free trade argue that it maximizes economic output but what has been witnessed is a competition of unequals – diametrically opposite to these claims.’

As Bhattacharyya N. rightly says, “Structural-adjustment programs promoting trade liberalization, deregulation and privatization have brought greater poverty and inequality to most parts of the developing world over the last quarter century, and have made economic stagnation a permanent condition. Many of the same institutions that pushed and are continuing to push these failed macro programs (sometimes under new labels like “Poverty Reduction Strategy Papers”), like the World Bank, are often the same institutions pushing microcredit programs. Viewed broadly, microcredit can be seen as the safety net for millions of people destabilized by the large-scale macro- failures engendered by structural adjustment”.

Bhattacharyya says further, ‘The WTO’s game plan is specifically targeted against the interest of millions of small and marginal cultivators who are the vast majority in numbers but own hardly 43 per cent of the cultivated land area. To please the previous American President Clinton, who visited India in March 2000, the Government of India withdrew Quantitative Restrictions on 714 items out of 1429 items just before his visit and promised to withdraw restrictions from the rest of the items in March 2001, twenty-two months ahead of the WTO’s dictated date i.e. 2003. ‘True’ democrats in the Indian republic can only expect such loyalty to imperialists. Coconut, rubber, tea and oilseed and sundry other crop producers in south India in particular and in rest of the country in general are suffering huge losses due to unrestricted dumping of agricultural commodities from outside India.’

Muhammed Yunus, the proponent of Micro Credit, wrote in his autobiography, “I believe that ‘government’, as we know it today, should pull out of most things except for law enforcement and justice, national defence and foreign policy, and let the private sector takes over their other functions.” He is the man who rightly pronounced and pragmatized the perspectives and ideals of neoliberalism in his mother country and started Grameen Bank, the Bank in NGO model for promoting micro credit business.

Chew says, “Imperialism rests on gender inequalities, which it helps to perpetuate and exacerbate; leaving women mired in greater poverty and gendered cycles of structurally re-enforced exploitation. In the process of imperial annexation, women’s status is re-arranged to fit the Western patriarchal concepts of women’s free reproductive and domestic labour, their placement in the privacy of the family and the glorification of a restrictive and self-effacing cult of motherhood tied to a modernized breadwinner model, all of which has served in the West as an “excuse for [capital owners’] disinvestment from public support system”

Kalpana K. criticizes that the current aggressive promotion of microcredit is not about the promotion of small credit for development purposes per se but about the promotion of a particular model and a particular ideological understanding of credit. This vision emphasizes credit as the most effective weapon against poverty among the array of poverty alleviation instruments available and consequently advocates the exclusive injection of credit for

promoting self-employment of the poor, emphasizes non-governmental agencies as the most effective channels of delivery of microcredit and advocates an organizational structure of the microfinance institution that prioritizes the optimization of operational efficiency and the attraction of private capital investment so as to eliminate dependence on donor grants and subsidies.

Pallavi Chavan quotes David Harvey to argue that neoliberalism redistributes wealth from the poor to the rich, and that credit has been an instrument of this redistribution. The interest rate policy of MFIs helps in such redistribution.

Bateman, Milford (2010) state that the subsequent neoliberalisation (commercialisation) of MF then very neatly justifies ending all forms of financial support for the poor –the poor can and should be made to pay for their own (supposed) way out of poverty!

One of the major promises of the NGOs was also to initiate a new development paradigm in contrast to poverty- friendly dominant development paradigm. Soon NGOs became largely concentrated in credit operation and export-oriented activities. It is correct to observe that the potential irony is that NGOs originally challenged the concept of ‘trickle down’ to help create the target group based approach. But in so doing, they have unwittingly contributed toward its reinstatement, as credit delivery has increased in importance as a key rural development input. NGO model has been successfully captured development ideology. Its hegemony has become so absolute that media, research and academic world take the model as an obvious choice in a country like Bangladesh. Poverty alleviation became buzzword of this model. Micro credit is considered as the most important means of that.

Pathak Lal Golder, (2011) records that, in 1996 World Bank’s recommendations regarding NGO and micro credit in Bangladesh are noteworthy here. Recommendations categorically stated: “Integrate NGOs with commercial finance markets by: a) developing an appropriate regulatory framework for the financial operations of the NGO sector; (b) encouraging large NGOs to establish themselves as banks; (c) encouraging ‘wholesaling’ of

credit to established NGOs; and (d) using smaller NGOs as brokers to mobilize self-help savings groups.

One of the major changes that the process of liberalization has effected is ‘an increasing inequality in rural employment opportunities and income’. The decline in employment opportunities for the agriculture labor has been simultaneous ‘causalisation with concomitant’ ills of low wages and declining job security. Apart from the relatively large proportion of households suffering from low incomes, rural households also suffer.

While Farida Akhter (2006) analyses the impact of Globalisation, she identifies the outcome of rural development policies of the Imperialist forces and their agents like World Bank are the following.

- Ø The breakdown of rural families.
- Ø The emergence of ‘female headed household in rural areas.
- Ø The migration of rural people, particularly women to urban slums.
- Ø The influx of commodities in to the rural market from the urban areas.
- Ø The high cost and non-availability of food in the villages.

In India more than 80% of the farmers are marginal and small land holders owning less than two hectares and find it difficult to meet the cost of farms inputs, especially purchases inputs. The consensus emerged among the social scientist, activists and advocacy groups on factors responsible for the present agrarian distress are, the changed pattern of land holdings, changed cropping pattern due to a shift towards cash crops, liberalization policies which prematurely pushed Indian agriculture into the global markets without a level playing field; heavy dependence on high cost inputs; growing cost of cultivation; volatility of crop output, neglect of agriculture by the government decline in public investment, breakup of joint families, individualization of agricultural operation and so on so forth.

In fact, the benefits of globalization goes mainly to the large farmers and will further bring out the existing disparity in the rural sector.

Development of Rural Economy of a Nation must include not only attention to Production, but to the analysis of distributional issues in the light of focussing the larger deprived sections of people.

V. K. Ramachandran and Madura Swaminathan confirm that from the official policy statements, it appears that the Government envisages only one major policy instrument to fill the gap left by the formal credit sector in the countryside: the establishment of micro-credit projects in rural India.

Santosh Kumar Verna , Rupali Praminik and Gyan Prakash (2009) affirm that In the current scenario of liberalization and economic reforms, agricultural growth and rural development have been relegated to the periphery of the development agenda, because greater focus is an industrial development and creating SEZs(Special Economic Zones) which will certainly be built on fertile agricultural land.

Ramachandran.V.k. and Mathura Swaminathan in their study further confirm that the smallest cultivators, that is, those with land holdings of less than 2.5 acres of marginal cultivators were the worst affected by the post-1991 decline in credit to agriculture.

The observation of Narashimha Reddy and Srijit Mishra on the drastic changes that have been imposed by the LPG policy in the Agricultural sector is of major concern. They have identified the following areas of Liberalization that is going to deprive the rural economy of India.

i. External Trade sector:

- a) In tune with WTO regime, since 1997 Indian product lines placed in GSP
- b) In 1998 QRS for 470 agricultural products dismantled in 1999, further 140 agricultural-products brought under OGL and canalization of external trade in agriculture is almost reversed
- c) Average tariffs on agricultural imports are reduced from 100% in 1990 to 30% in 1997
- d) Though India in principle against Minimum Common Access, but already it is importing 2% of its food requirements

ii. Internal market liberalization:

- a. Seeds:
- b. Since 1991, 100% agriculture equity allowed in seed industry.
- c. More liberalized imports of seeds

iii. Fertilizers:

- a) Gradual reduction of fertilizer subsidy since 1991

iv. Power:

- a) Since 1997, Power Sector reforms were introduced at the instruction of the World Bank in terms of intervention of state on power generation, permitting local and foreign capital both on generation and distribution of power.

v. Irrigation:

- a) Increasing of Water rates in some States.
- b) Participatory Water management was sought do be introduced through water users' associations (WUAs)
- c) States such as AP made new large irrigation projects conditional on stakeholders contribution to part of investment

vi. Institutional credit:

- a) Khusro Committee and Narshimman Committee(1992) undermining the importance of targeted priority sector lending by Commercial Banks.
- b) The objectives of Regional Rural Banks (RRBS) namely priority to lending to weaker sections in rural area diluted since 1997.

vii. Agricultural marketing:

- a) Changes in the provisions of the Essential Commodities Act
- b) Relaxations of restrictions of the inter-State movements of farm produce.
- c) Model Agricultural Market Act
- d) Encouragement of contract farming
- e) Agricultural Commodity Forward Markets

viii. Fiscal Reforms:

- a) Fiscal reforms with an emphasis on tax reduction and public expenditure turned to reducing fiscal deficit as priority (grave implications for public investment in agriculture and rural infrastructure). The proportion of plan expenditure on agriculture and allied activities declined from 6.1% to 4.5%.
- b) Gradual declining of Developmental expenditure on rural sector
- c) Declining Credit of SCBs to Agriculture during the post globalisation period. Short term credit of Agriculture Sector declined from 13.3% to 6.1% save profit during the same period.
- d) Agricultural share in terms of lending came down heavily from 16.9% to 8.3%. Share of small borrowers in bank credit declined steeply from 21.9% in 1992 to 7% in 2001.
- e) A Nationwide Survey brings out that almost 50% of the farming household are indebted; in AP:82%, Tamil Nadu:74.5%, Kerala= 64.4%, and Punjab:65.4%.

In addition to the above that have led to lot of upheavals not only in the primary sector but also in the Industrial sector of Indian Economy, people are being kept in the culture of living only on borrowing from both the formal and informal credit sources to compensate their purchasing power that lost with the LPG tsunami. When explaining the existing agricultural policy of rural economy by relating to microcredit, Sonja Grusch, identifies the following as conditions of our Indian Economy.

Agricultural policy internationally is a explosive issue that even can lead to conflicts on an international scale, for instance between the US and the European Union, but also within the EU. Within the different international institutions, such as the WTO, agricultural policy is central, as well. Today's situation can be summed up in the following points.

- Ø The imperialist countries produce an excess in agricultural products, which they would like to sell to the so-called Third World.

- Ø Internationally, agricultural production is increasingly industrialised, which, especially in poorer countries, leads to erosion of living conditions for peasants.
- Ø This process is reinforced by the use of hybrid seeds, which forces peasants even quicker into the debt trap.
- Ø The imperialist countries export their agricultural products to the Third World, which is increasingly dependent on imports, as these countries have changed their production to an export oriented one (coffee, tea, tobacco etc).
- Ø Within the imperialist states, agricultural production is sometimes highly subsidised, while, at the same time, WTO bilateral contracts ban these subsidies in the neo-colonial countries.

Sara Flounders says, “Imperialist countries have cut public financing of health, education and other social services. Western aid is now focused on grants for microcredit loans. This leads to privatization at every level and the shredding of what minimal social safety programs exist.⁴³ Imperialist Countries demand the same from all the developing economies to formulate and practice in their countries.

The practical implementation of neoliberal policies will, therefore, lead to a relocation of power from political to economic processes, from the state to markets and individuals, and finally from the legislature and executives authorities to the judiciary. In fact both the legislative and executive authorities will have to have the active role and to a larger extent be the vanguard of protecting and promoting the exercise of neoliberalism in all the social, political, economic and cultural spheres of nation.

The structural adjustment programmes (SAP) led to reductions in agricultural subsidies for poorer countries which makes it even more difficult for them to compete on the world market against often highly subsidised agricultural products from imperialist countries. In India, for example, credits are mainly given for the creation of small shops. Poor people are driven out of agriculture into the service sector. In some cases, they are exploited as part of new distribution chains. The effects are far reaching. Dependence increases.

Of course, agriculture, in most cases, only produced small crops, but it was possible to cover basic needs without money. This possibility is closed in the service sector. The side-effects are good for multinational corporations: it is easier to buy land, the former landowners are easier to exploit and manipulate as their debt burden increases, and the dependence on imported food increases.

International finance organisations have turned to poorer countries partly due to the worldwide over-accumulation of capital. Since the 1980s, capitalism finds it increasingly difficult to make profits. As international competition intensifies, the realisation of profit is more difficult to achieve. In relation to what people can afford - not what they would need - there is worldwide overproduction. It is less profitable to invest in the sphere of production. This is why more and more capitalists turn towards speculation.

Sara Flounders asks one important question common to all microcredit activities is why credit is needed from microcredit organizations at all. After all, they are outsiders to the local communities of the poor—typically government providers of credit to the poor, international agencies, or NGOs operating either with donated funds or funds received from governments or international agencies. Are there no internal funds; is there no capitalmarket at the village level? In many other development situations, after all, the influx of outside funds can distort local markets in damaging and sometimes dangerous ways.²⁹

The multi level swindling of the Imperialist Economies embedded with neoliberalism in strong support of the Indian broking capitalists and feudalists has totally affected the survival and development aspects of people in the Rural Sector. The ongoing struggles of rural people in different parts of India have to be channelized to protect the economy of people from the clutches of the swindling Neoliberalism.

“Research means to investigate something you do not know or understand”

- Neil Armstrong

முதுமொழிக்காஞ்சி முழங்கும் அறநெறிகள்

முதுமொழிக்காஞ்சி நீதி நூல்களில் சிறு அடிகளை உடைய மிகச் சிறிய நூலாகும். இந்நூலை இயற்றியவர் மதுரைக் கூடலூர் கிழார். இது பத்து அதிகாரங்களாகப் பகுக்கப்பட்டு ஒவ்வொரு அதிகாரத்திலும் பத்துப் பத்துப் பாக்கள் அமைந்துள்ளன. ஒவ்வொரு பத்தின் முதலடியும் “ஆர்கலி உலகத்து மக்கட் கெல்லாம்” என்று தொடங்குகிறது. பொருளை அடிப்படையாகக் கொண்டு ஒவ்வொரு பத்திற்கும் பெயரிடப்பட்டு, சிறந்த பத்து, அறிவுப்பத்து, பழியாப் பத்து, செவ்வாப் பத்து, அல்லபத்து, இல்லைப்பத்து, பொய்ப்பத்து, எளிய பத்து, நல்கூர்ந்த பத்து, தண்டாப் பத்து என அதிகாரங்கள் அமைந்துள்ளன. முதுமொழிக்காஞ்சி எடுத்துரைக்கும் அறநெறிகளை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

அன்புடைமை

அன்புடையோருக்கு, பிறர் வேண்டிய பொருளைக் கொடுப்பது எளிதாகும். அன்புடையார் ஈதலிலும் சிறந்திருப்பர். “உரம் வெய்யோர்க்கு நசைகொடை எளிது” (8:3) என்கிறது முதுமொழிக் காஞ்சி. மற்றவர் சமையை விரும்பி ஏற்பவர்களுக்கு உணவைப் பகுத்துத் தந்து உண்ணுதல் எளிதாகும். “பாரம் வெய்யோர்க்குப் பாத்தூண் எளிது” (8:9) என்ற அடி இதனை உணர்த்துகிறது.

அருளுடைமை

இதயத்தில் ஈரம் உடையவர்கள் இரக்கக் குணத்தை இயல்பாகக் கொண்டராக வாழ்வர். ஒருவர் அருளுடையவர் என்பதை அவரது ஈகைத்தன்மையால் அறிந்து கொள்ள இயலும்.

“ஈரம் உடைமை ஈகையின் அறிப” (2:2)

தமிழ்த்துறை, தூய மரியன்னை கல்லூரி (தன்னாட்சி), தூத்துக்குடி

என்னும் அடி கொடையால் இரக்கக் குணத்தை அறியலாம் என்பதை உணர்த்துகிறது. விருப்பமின்றி ஒன்றைக் கொடுத்தல் கொடுக்காத தன்மைக்குச் சமமாகும். இதனை,

“பேணில் ஈகை மாற்றலின் துவ்வாது” (4:4)

என்ற அடி எடுத்துரைக்கிறது. ஒருவருக்கு ஒன்றை வெறுப்புடன் கொடுப்பதை விட இல்லை எனக் கொடாமல் இருத்தல் நல்லது என முதுமொழிக் காஞ்சி சுட்டுகிறது.

ஒழுக்கமுடைமை

ஒழுக்கத்தை உயிரினும் மேலாகப் போற்றினால் வாழ்வு சிறக்கும். நல்லொழுக்கம் செல்வத்தைப் போன்றதாகும் என நான்மணிக்கடிகை (பா.8) குறிப்பிடுகிறது. கடலால் சூழப்பட்ட இந்த உலகத்தில் உள்ள மக்கள் எல்லாருக்கும் ஒழுக்கம் என்பது மிகவும் தேவை. நல்ல நூல்களைப் படிப்பதை விட ஒழுக்கம் உடையவர்களாக வாழ்வது என்பது சிறந்ததாகும்.

“ஆர்கலி உலகத்து மக்கட்கு எல்லாம்

ஓதலிற் சிறந்தன்று ஒழுக்கம் உடைமை” (1:1)

என்ற அடிகள் ஒழுக்கத்தின் சிறப்பை எடுத்துரைக்கிறது. அறியாத நாட்டவர் ஒழுக்கத்தைப் பழித்தல் கூடாது (3:8) எனவும் அறிவுறுத்துகிறது.

முயற்சியுடைமை

ஒருவரது முயற்சியை அவர் செய்து முடிக்கும் செயலால் அறியலாம். இதனை,

“சீருடை ஆண்மை செய்கையின் அறிப” (2:10)

என்னும் அடி உணர்த்துகிறது. செல்வ மிகுதியை விரும்புவவர் எவ்வளவு கடினமான முயற்சியையும் மேற்கொள்ள தயங்கமாட்டார். இதனை,

“மிகுதி வேண்டுவோன் வருத்தம் தண்டான்” (10:6)

என்னும் அடி சுட்டுகிறது.

நேரிய உழைப்பு

ஒருவர் உழைத்து நேர்மையான முறையில் செல்வத்தை ஈட்ட வேண்டும். ஒருவர் தன்னிடம் உள்ள செல்வம் குறையாமல் இருக்கப் பார்த்துக்

கொள்வது நல்லது (1:10). ஒருவர் தானே தன் செல்வத்தால் இன்பம் அடைதல் கூடாது. ஒருவர் தன் செல்வத்தால் தான் மட்டுமே இன்பமாக வாழ்தல் என்பது வறுமையை ஒத்ததாகும். இதனை, “தான் ஓர் இன்புறல் தனிமையின் துவ்வாது” (4:10) என்ற அடி உணர்த்துகிறது. செல்வந்தராக அவர் இருந்தாலும் வறியவராகவே கருதப்படுவார். மிக்க செல்வத்தை உடையவன் சினம் கொள்ளாமல் இருப்பது அரிது. “பெருஞ்சீரோன் தன் வெகுளியின்மை பொய்” (7:2) என்ற அடி இதனைக் குறிக்கிறது. பொருள் சினத்தைப் பெருக்கும் தன்மை உடையது. ஆதலால் அதை உடையவர் சினங்கொள்வர் என்று முதுமொழிக் காஞ்சி உறுதிப்பட எடுத்துரைக்கிறது.

சுற்றம் போற்றுதல்

உதவி செய்யும் இயல்புடைய உறவினர் உதவி செய்யவில்லை என்றால் அவரை இகழ்தல் கூடாது. தக்க காரணத்தினால் அவரால் உதவி செய்ய இயலவில்லை என்பதைப் புரிந்து கொள்ள வேண்டும். “**செய்தக்க நற்கேளிர் செய்யாமை பழியார்**” (3:7) என்ற அடி இதனை எடுத்துரைக்கிறது. அன்புடைய தொடர்பே சுற்றமும் நட்புமாகும். அன்பற்ற தொடர்பு சுற்றமும் நட்பும் அன்று என்பதை “**ஈரம் இல்லாதது கிளைநட்பு அன்று**” (5:3) என்ற அடி எடுத்துக்காட்டுகிறது. உள்ளத்தில் அன்பு இல்லையென்றால் நட்பு வளராது. இதயத்தில் ஈரம் இல்லையென்றால் கிளைக்கும் நட்பு ஆகாது. அன்பற்ற தொடர்பினால் நட்பு பெருகாது என்பதை இது சுட்டிக்காட்டுகிறது.

காலம் அறிந்து செயல்படுதல்

செய்ய இயலாததைச் ‘செய்வேன்’ என்று செய்ய மேற்கொள்ளுதல் அறியாமையை ஒத்ததாகும்.

“செய்யாமை மேற்கோள் சிதடியின் துவ்வாது” (4:5)

என்ற அடி இதனை உணர்த்துகிறது. அவரவர் தகுதிக்கு ஏற்ற செயல்களையே செய்தல் வேண்டும் தவறும் அத்தகையதே என்பதை,

“திறத்தின் நோலாதது நோன்பு அன்று” (5:9)

என்ற அடி புலப்படுத்துகிறது. ஒவ்வொரு மனிதரும் தன்னால் எதைச் செய்ய இயலுமோ அதைச் செய்தால் வெற்றி கிட்டும். இயலாதவற்றைப் பெரும் முயற்சி கொண்டு ஈடுபாட்டுடன் செய்தாலும் அச்செயல் நிறைவுறாது. எனவே இயன்ற காரியங்களில் ஈடுபாட்டுடன் முயற்சி செய்ய வேண்டும் என்று முதுமொழிக் காஞ்சி மொழிகின்றது. ஒருவர் தாம் செய்யத்தக்க செயல்களை

அறிந்து செய்தலை விடத் தகுந்த செயல் வேறில்லை. இதனை “ஓப்புரவு அறிதலின் தகுவரவு இல்லை” (6:2) என்ற அடி விளக்குகிறது.

செயல் செய்வதற்குரிய காலத்தை அறிந்து முயலாதவன் செயலானது முடிவது இல்லை. எச்செயலை மேற்கொண்டாலும் காலம் அறிந்து செயல் செய்ய வேண்டும் என்பதை,

“காலம் அறியாதோன் கையறல் பொய்” (7:4)

என்ற அடி குறிப்பிடுகிறது. தகுந்த செயலைச் செய்யாமல் வெறுத்துச் சோம்பலாய் இருப்பவர் உயர்வை அடைய இயலாது. **“உறுவினை காய்வோன் உயர்வு வேண்டல் பொய்” (7:6)** என்ற அடி சிறந்த செயலைச் செய்பவரே மேன்மையுடையவர் என்பதை உணர்த்துகிறது.

துன்பத்தை எதிர்கொண்டு இன்பம் எய்துதல்

துன்பத்தை விரும்புவர்கள் இன்பத்தை அடைவர். இன்பத்தை விரும்புவர்கள் துன்பத்தை அடைவர் என்பதை,

“துன்பம் வெய்யோர்க்கு இன்பம் எளிது” (8:5)

“இன்பம் வெய்யோருக்குத் துன்பம் எளிது” (8:6)

என்னும் அடிகள் விளக்குகின்றன. இன்பத்தை விரும்புவர் முயற்சியால் வரும் துன்பத்தைப் பொருட்படுத்த மாட்டார்கள். முயற்சி செய்யும்போது துன்பம் உண்டாதல் இயற்கை. அதைக் கண்டு தயங்காது முயற்சி செய்தால்தான் இன்பம் உண்டாகும்.

“இன்பம் வேண்டுவோன் துன்பம் தண்டான்” (10:7)

“துன்பம் வேண்டுவோன் இன்பம் தண்டான்” (10:8)

முன் இன்பம் அனுபவிப்பவர் பின் துன்பத்தை அடைவர். தண்டா என்னும் சொல்லுக்கு ‘நீங்காத’ என்று பொருள்படும்.

ஈதலே சிறப்பு

இரப்பதை விட இகழ்ச்சிக்குரியது வேறொன்றும் இல்லை (6:9). கொடுக்க முடிவதைக் கொடுக்க வேண்டும். கொடுப்பதற்கு இயைந்ததைக் கொடுக்காமல் மறைத்தல் கொடுமையாகும். இதனை,

“இயல்வது கரத்தலின் கொடுமை இல்லை” (6:5)

என்ற அடி உணர்த்துகிறது. போலியான ஈகை கீழானது (4:6). ஈயாத கையை உடையவர் புகழடைய மாட்டார் (5:4). அறநெறியில் ஈவதே ஈகையாகும். **“அறத்தாற்றின் ஈயாதது ஈகை அன்று” (5:8)**. அறமல்லாத வழியில் இருந்து ஒருவர் கொடை கொடுப்பது பசுவைக் கொண்டு செருப்பைத் தானம் அளிப்பதைப் போன்றதாகும்.

ஆசை கொள்வதை வறுமை என்று முதுமொழிக் காஞ்சி சுட்டுகிறது. ஆசையை விடப் பெரிய வறுமை வேறு இல்லை என்பதை,

“நசையின் பெரியதோர் நல்குரவு இல்லை” (6:7)

என்னும் அடி குறிப்பிடுகிறது. யாசித்து வந்தவர்க்கு அவர் வேண்டிய ஒன்றைக் கொடுப்பதை விட சிறந்தது மேன்மையானது வேறு ஒன்றும் இல்லை. **“இரப்போருக்கு ஈதலின் எய்தும் சிறப்பில்லை” (6:10)** என்ற அடி ஈகை சிறப்பே சிறந்தது என்பதை வலியுறுத்திக் கூறுகிறது. ஈதலின் எய்தும் சிறப்பில்லை என்பதை வள்ளுவர் வலியுறுத்திக் கூறியுள்ளார்.

“ஈதல் இசைபட வாழ்தல் அதுவல்லது

ஊதியம் இல்லை உயிர்க்கு” (குறள் - 231)

“உரைப்பார் உரைப்பவை எல்லாம் இரப்பாருக்கு ஒன்று

ஈவார்மேல் நிற்கும் புகழ்” (குறள் - 232)

என்னும் குறள்கள் கொடுத்துப் புகழ்பெற வாழ்தல் வேண்டும் என்பதை எடுத்துரைக்கின்றன. ஈகைத்தன்மையை விட மெய்மை சிறந்தது. **“வண்மையின் சிறந்தன்று வாய்மை உடைமை” (1:4)** வள்ளல் தன்மையை விட வாய்மை சிறந்தது என முதுமொழிக் காஞ்சி உறுதிப்பட எடுத்துரைக்கிறது.

இசைபட வாழ்தல்

புகழைச் சேர்த்து வைக்க வேண்டும் என்பதை **“இசையின் பெரியதோர் எச்சம் இல்லை” (6:8)** என்ற அடியால் அறியலாம். வருவதை அறிந்து ஒருவர் தன்னைக் காத்துக் கொள்ளுதல் வெண்டும் (7:5).

நலவாழ்வில் நாட்டம்

இளமையை விட நோயற்ற வாழ்வு சிறந்தது. இதனை,

“இளமையிற் சிறந்தன்று மெய்பிணி இன்மை”(1:5)

என்ற அடி எடுத்துரைக்கிறது. நோயற்ற வாழ்வே குறைவற்ற செல்வம் என்பது ஆன்றோர் மொழி. இளமை இன்பத்துக்கு ஏதுவான பருவம். அப்பருவத்தில் நோயின்றி வாழ்தல் சிறப்பு. நோய்வரின் எல்லாம் பாழாகும். இளமைப்பருவம் சிறந்தது. அதனைவிட நலவாழ்வு மிகுந்த சிறப்பினைத் தரும் எனப் பொருள் கொள்ளலாம். அழகு, நலன் இவற்றை விட பழிபாவத்திற்கு அஞ்சி வாழ்தல் சிறப்புடையது. “நலனுடைமையின் நாணுச் சிறந்தன்று” (1:6) என்ற அடி இதனை விளக்குகிறது. அளவுக்கு அதிகமாய் உண்டால் அளவின்றி நோய் உண்டாகும். மிக்க உணவை விரும்புவார்க்கு அளவற்ற நோய்கள் உண்டாவது எளிது என்பதை “உண்டி வெய்யோருக்கு உறுபிணி எளிது” (8:7) இதனை,

“தீயள வன்றித் தெரியான் பெரிதுண்ணின்

நோயள வின்றிப் படும்” (குறள் 947)

என்னும் குறள் விளக்குகிறது. நோயாளிக்கு இன்பம் உண்டாகாது என்பதைப் “பிணி கிடந்தோன் பெற்ற இன்பம் நல்கூர்ந்தன்று” (9:4) என்ற அடி உணர்த்துகிறது. வாழ்வில் உயர் விரும்புவர் பிறரது உயர்வை எடுத்துரைப்பர். அவர் பிறரிடம் காணப்படும் சிறந்த இயல்புகளை எடுத்துரைப்பர் (10:1). நல்லார் குணங்களை உரைக்கும் போது அக்குணங்களைத் தாமும் கொண்டு உயர்வடைவர் என்பது உண்மையே. வாழ்வில் செல்வத்தைப் பெருக்கி உயர் விரும்புவர் புகழுக்குரிய பல செயல்களைச் செய்வர் (10:2). செல்வாக்குடன் வாழும் வாழ்க்கையை விரும்புவர் மேற்கொண்ட செயலை நன்றாக ஆராய்ந்து செய்வர் (10:5). நன்கு ஆராய்ந்து செய்பவர் மேன்மையான வாழ்வை அடைவர்.

நட்பைப் போற்றுதல்

ஆராய்ந்து நட்பு கொள்ள வேண்டும். ஆராய்ந்து ஒருவரை நண்பராய் கொண்ட பின் அந்த நட்பில் மாறுபடாமல் இருப்பது நல்லது. தளர்ச்சியற்ற நல்ல நட்பைச் செய்கின்ற உதவியினால் அறிந்து கொள்ள இயலும் (2:3). ஒருவரை நட்பாகக் கொண்டபின் அவரிடம் கண்ணோட்டம் காட்டாதிருத்தல் கொடுமையானது (4:7).

“நேரா நெஞ்சத்தோன் நட்போன் அல்லன்” (5:5)

ஒன்றுபட்ட மனதை உடையவரே நண்பர் ஆவார். பகையை வெளிப்படுத்தாமல் உட்பகை கொண்டு வாழ்பவருடன் நட்புக் கொள்ளுதல் கூடாது (9:3). நட்பு

இல்லாத இடத்தில் ஓர் உதவியை நாடிச் செல்லக் கூடாது. நட்பற்றவரிடம் உதவியை நாடக் கூடாது என்பதை “நட்பில் வழிச்சேறல் நல்கூர்ந்தன்று” (9:10) என்ற அடி அறிவுறுத்துகிறது.

மக்கட் பேறு

மக்கட்பேறே சிறந்தது. மக்களைப் பெற்று வீட்டுக்கும் நாட்டுக்கும் உகந்த நன்மக்களை வளர்ப்பது பெற்றோர்களின் பெருங்கடமையாகும். மக்கட்பேறே சிறந்தது. செல்வம் முதலியவற்றைப் படைத்திருப்பினும் பிள்ளைப் பேறு இல்லையென்றால் பயன் இல்லை.

“ஆர்கலி உலகத்து மக்கட்கு எல்லாம்

மக்கள் பேற்றின் பெறும்பேறு இல்லை” (6:1)

என்ற அடி கடல் சூழ்ந்த இந்த உலகத்தில் உள்ள மக்கள் அனைவருக்கும் மக்கள் பேற்றை விட அடையக் கூடிய பிற பேறு வேறு இல்லை என்பதை விளக்குகின்றது.

“பெறுமவற்றுள் யாமறிவது இல்லை அறிவறிந்த

மக்கட்பேறு அல்ல பிற” (குறள்- 61)

என வள்ளுவரும் மொழிகின்றார். படைப்பு பல படைத்துப் பலரோடு உண்ணும் உடைப்பெருஞ் செல்வராக இருந்தாலும் மக்கள் இல்லை என்றால் வாழ்நாளில் பயன் எதுவும் இல்லை என்று புறநானூறு (பா.188) குறிப்பிடுகிறது.

மனிதர்களை மதித்தல்

மனிதர்கள் சக மனிதர்களைச் சகோதரர்களாகக் கருதி மதித்தொழுக வேண்டும். மழையானது மண்ணில் விழுந்து பயன் தருவதைப் போல பயன்மிகு சொல்லும் நல்ல மனிதர்களின் உள்ளத்தில் விதையாக விழுந்து நற்பயனை விளைவிக்கும். தன் சொல்லை மதிக்காதவர்களிடம் பேசுதல் பயனை விளைவிக்காது. பாராட்டப்படாத இடத்தில் விதைக்கப்படுகின்ற சொல் பயனற்றுப் போகும்.

“சொற்சொல்லாவழிச் சொலவு நல் கூர்ந்தன்று” (9:7)

மதிக்காத இடத்துக் கொள்ளும் சினமும் பயனற்றுப் போகும் (9:9) என்று முதுமொழிக் காஞ்சி கூறுகிறது.

நிறைவுரை

உலக நிலையாமையை எடுத்துரைத்து, சான்றோர் தம் அறிவுடைமையாற் கூறும் அனுபவ உரைகளே முதுமொழிக் காஞ்சியாகும். அனைத்து ஆத்திச்சூடிகளின் முன்னோடியாக இந்நூல் திகழ்கிறது. அன்புடைமை, அருளுடைமை, ஒழுக்கமுடைமை, முயற்சியுடைமை, நேரிய உழைப்பு, நட்பைப் போற்றுதல், சுற்றம் போற்றுதல், துன்பத்தை எதிர்கொண்டு இன்பம் காணல், இசைபட வாழ்தல், மனிதர்களை மதித்தல், மக்கட்பேறின் சிறப்பு, ஈகைச் சிறப்பு, நலவாழ்வில் நாட்டம், காலம் அறிந்து செயல்படுதல் போன்றவற்றை எடுத்துரைத்து, சிறந்த அறநெறிகளை அறிவுறுத்தும் நூலாக அமைந்துள்ளது.

“ Subjectivism is not an absolute principle, It is a necessary but not sufficient condition for Sound Methodology”

- Murray Rothbord

QUALITY OF SERVICES AMONG CHILD PROTECTION AGENCIES IN SOUTH DISTRICTS OF TAMILNADU

INTRODUCTION

Quality of services Quality is the buss word everywhere aimed at promoting and maintaining the standards for any services for that matter and child welfare is no exception. In order to promote quality in service for child protecting agencies the prime task is to set standards through well defined operating procedures, guidelines, pilot models of functional structures, enhance monitoring and supervision of services and strengthen the capacity of staff in a professional way so as to respond to the increasing needs and interests of child beneficiaries.

Service delivery is one of the important administrative functions comprising of principles, standards and policies to be used to guide the designs, development deployment and operation of services delivered by a service provider in order to of ferconsistent services to the beneficiaries and community. Delivering excellent service is one of the important factors of any service providing organization to be successful. The service delivery system through an effective service management model which should focus on how to make the beneficiaries completely satisfied and that could be detained as the core value to the organizations

Assistant Professor, P.G. Department of SocialWork, St.Xavier's College,
Palayamkottai- 627 002

CHILD PROTECTION – A BASIC UNDERSTANDING

The innocuous children are abused, neglected and exploited in manifolds; especially the children belonging to poor socio-economic background are peril of greater threats and risks. To address their issues, the non-governmental organizations voluntarily respond to protect their rights. With the support of various stakeholders, the non-governmental organizations render various measures to rescue, rehabilitate and develop the children in abuse, neglect and exploitation. There is an increasing prevention of child rights violation with the joint efforts of government and non government a organizations but hitherto there exist violation and exploitation of child rights in various forms and changing patterns, which could not be denied. Non government aloganisations working in the fields to protect the children are the major key stakeholders in organizing other stakeholders and taking up immediate measures in rescuing and protecting the vulnerable and distressed children. The vulnerable children need dedicated interventions to protect them from harm, to assist them when affected, and to promote their overall development. They also need the opportunity, where they wish it, to develop their own responses to exploitation, neglect and abuse, either alone or in partnership with adults. This study investigates the child protection organization.

Statement of the problem

Study the qualities of service rendered by these organizations so as to examine whether the child beneficiaries are able to access better benefits so that rejuvenation and rehabilitation is successful. Though there are good numbers of NGOs involved in child protection activities their services are not up to the mark as reported by number of evaluating agencies. In order to augment the services provided by child protection agencies this empirical study is mooted to examine the services and to offer valid suggestions. This study concentrates on these areas because significant child populations are depend on these agencies.

More over the quest of this research is further significant as in spite of child protection through number of interventions by child protection agencies; there is an escalation in child labour and increasing number of abandoned and destitute children The causative factors argued for driving the children out of

homes are poverty, corporal punishment, parental abuse, dislike towards education, and separation of families and death of the parents. A considerable number of nonprofit organization share working on the grounds of protecting the children. Remarkable measures have been initiated by some of the child protection agencies in protecting the rights of the children. Significant activities on prevention of child labours and creating opportunities for continuity of education through non-formal education system were promoted to an extent.

Whether the quality of services rendered by these child protecting agencies have made an impact in the protection of the children is one of the propositions that need to be studied. Child protection refers to protecting children's rights, ensuring children's rights to protection from harm, protecting society from harmful children and children protecting themselves. Child protecting agencies working for child beneficiaries need to have a systematic structure, strategic planning, mobilization of resources, available and accessible services and deliveries, key processes and practices in delivering services and achieving the goal. Child protecting agencies voluntarily dedicated and committed themselves to work directly with the children, have coordination with the government officials and other stakeholders. Hence, the question arises that how the delivery and quality of services of these Child is protecting agencies functioning in ensuring child protection against violation and exploitation.

Scope of research work

- * The main aim of the study is to explore the functioning of child protection agencies.
- * The quality of services among the child protection agencies in the four southern districts of Tamil Nadu.
- * Evaluate the quality of services among the child protection agencies in south districts of Tamil Nadu.
- * Analyze the perception of heads and staff of child protection agencies against the services provided by them.

SPECIFIC OBJECTIVES OF THE STUDY:

- * To study the quality and required quantity of the housing and accommodation facilities available in the child protection organizations

- * To find out the educational facilities and accessibility to the children at child protection organizations
- * To assess the health and nutritional aspects provided in child protection organizations
- * To Study the legal services available to the children of the child protection organizations
- * To analyze the rescue and rehabilitation operations and its quality aspects in child protection organizations
- * To explore the professionalization of the staff and head attached and worked for the children in child protection organizations
- * To identify the components of planning and administration at the child protection organizations level for children

RESEARCH METHODOLOGY

RESEARCH DESIGN

The researcher adopted the descriptive research design to conduct this study. This research study describes the quality of services of child protection organizations in the south districts of Tamil Nadu. The quality of services includes seven different domains with reference to the organizations head and staff. The domains were assessed on the low, medium and high scales scored by the respondents. The quality of services were assessed both quantum and grade score by the heads and staff of child protection organizations

SAMPLING

The researcher selected the samples from respondents of head and staff of child protection organizations in the districts of (1) Virudhunagar (2) Tutukudi (3) Tirunelveli and (4) Kanyakumari in Tamil Nadu. The samples are among the child protection organizations of the districts. The researcher fixed the criteria for the selection of child protection organizations. The first criteria are the child protection organizations should registered under Juvenile Justice Act 2006. The second one is the child protection organizations should have professional social workers and qualified heads the child protection organizations that have rendered different kind of services to the children.

TOOLS OF DATA COLLECTION

The tool have two main parts, the first part is personal profile of the heads and staff of child protection agencies. The other part is seven major do main matching with independent variables.

STATISTICAL ANALYSIS

The statistical analysis was made with primary data collected from four different south districts of Tamil Nadu. The statically accepted analysis was done. The all variables have been tested by chi square tests.

MAJOR FINDINGS

The findings made after the analysis of the primary data. The main findings areas follows:

Personal profile of Head

- * The heads of the child protection agencies were in the age group 31 to 45. The middle age group heads perception is different from the age below the 30.? The heads of agencies mainly the women folk scored highest percentage on providing educational support to the children
- * The gender having close connection with the health and nutrition service to the children. Men score lower than the female heads.
- * The study reveals that 80 percent of the staff belongs to 31 years and above
- * Health and Nutrition service are concern the majority of the staff members(Average 80 percent) felt the quality is high by the age category 31 to 45 years and above 46 years
- * It is observed that the female staff constitute more than 60 percent of the selected sample
- * The female staff members and quantum of quality of service on Housing and accommodation for the child beneficiary is high
- * Education plays vital role in improving the capability for enhancing services
- * The majority of the staff members completed their under graduation courses.
- * The grade of service on Housing and accommodation is rated high by the under graduation completed staff members

- * The experience below two years were interested the Housing and accommodation is high
- * The youngsters mainly below the age group below 31 years are changing their job frequently. The staff turnover is high.
- * The quantum score is less than the grade score in the areas of legal services responded by female heads of the agencies.
- * The age groups below 30 years are the beginners in the child protection agency grade low the service of housing and accommodation
- * The middle age between 31 to 45 are more loyal to the agency and their responses are loyal to the agency
- * The staff revealed that the quantum and grade are high for the middle age group but the beginners are different with regard to Education.
- * The staff with regard to health and nutrition 80 percent registered high in quantum and grade.
- * The legal services to the children in the agencies are not up to the mark even falls low standard.
- * The majority of 70 percent staff felt in the age group of 31 to 45 are well trained and sensitized on child protection provide care in a professional way and more child rights defenders.
- * The staff members mainly women attended many training programs and take part in the planning and administration.
- * The child protection agencies preferred women folk for the programme implementation because of their natural ability to care children in mother attitude.
- * The donor agencies initiated the encouraged the appointment of women in the agencies as head and staff mainly child protection projects.

RECOMMENDATIONS

The research on the quality of services among child protection agencies end up with some recommendations to the children, Parents, Child protection agency Head sand staff, and government for development.

To Children

- * Children should be in the school up to the age of 18. Any child out of school consider to be child labour
- * Children should get involved in child related programmes and develop the habit of participation

- * Develop the habit of asking questions to the parents, teachers and agency authorities
- * Get knowledge about the rights of them and ensure in the agencies.
- * Identify the talent and expose it for further development

To Parents

- * Parents must frequent interaction with their children and agency head and staff as well
- * The Always appoint the professionally qualified person in the implementation of child protection projects
- * Provide trainings and exposure to the staff in the respective field
- * The quality of work to be monitored by the head in stages and ensure the quality in each and every activities related to child protection activities of the children should be monitored regularly
- * Encourage the children in such away to develop them
- * Explore the possibilities of strengthen the child abilities
- * Maintain a relationship with the heads and staff of the child protection Agencies

To Child Protection Agency Head

- * The agency should have the attitude of commitment towards the cause mainly service to the children
- * The head should be sensitized the child protection aspects and practice in their own agencies.
- * All programmes having social and quality audit mechanism with in the agency.

To Government

- * The state and central government should monitor the child protection agencies now and then
- * Insist the child protection agencies to follow on child protection policies on staff, agency and other stake holders
- * Government could enact more child protection legislations
- * Ensure the child friendly environment in agencies and schools
- * Sensitize the agency and staff on standard operative system on child protection
- * The child abusers could punish instantly

- * Government have a larger role to identify the genuine agency and permit them to run child protection

The above mentioned recommendations are for the effective and quality implementation of programmes in the child protection agencies. The stake holders of child have individual role and responsibilities on the way to protect the children. Our nation will be a child friendly Nation in future with quality service delivery system.

CONCLUSION

This research on the quality of services among child protection agencies in south district of Tamil Nadu is like a mirror to identity the gaps between the child protection project holders and implementers like staff members of child protection project and the real beneficiaries like children and their family. It is useful to the future researchers to explore more on the area of quality of services of child protection agencies.

Few case studies were recorded in the study reveals that, the timely intervention of the staff and perception and attitude of Heads also sounds well in the Rehabilitation process and ensure child protection. The data collection made with the use of questionnaire method. The tool is constructed with five personal profile matches with heads of the child protection agencies and staff of the child protection projects in the same organization Focus group discussions were organized to view the children, Parents and others take folders with regard to child protection activities and its quality implementation along with the prescribed requirement. The quantum represent the numerical available fixed structures, the grade represent the quality of the available resources. The focus group discussion remarked the Parents and children are aware about the child protection Activities of the agency and the effective implementation by the staff of the agency.

“ Research is Formalized curiosity. It is poking and prying with a purpose”

- Zora Neale Hurston

**BICULTURALISM IN CHITRA BANERJEE
DIVAKARUNI'S *ONE AMAZING THING***

Literature is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction and non-fiction. Literature introduces us to new worlds experience. Such an experience is here received through Chitra Banerjee Divakaruni's *One Amazing Thing*. Chitra Banerjee Divakaruni was an Indian American author, whose works largely set in India and the United States focus on the experiences of the South Asian immigrants. She focuses on similar themes: the role of women in India and America, the struggle to adopt to new ways of life when one's cultural traditions are in conflict with the new cultural expectations, and the complexities of love between family members, lovers and spouses. Divakaruni's work is often considered to be quasi-autobiographical as most of her stories are set in California near where she lives, confront the immigrant experience specifically, of Indian who settle in the United States.

Divakaruni provides the readers a many layered look at her characters and their creative worlds. Memories play a dominant role in this novel *One Amazing Thing*. The novel deals with divergence of India. All the characters are Indians. They have presented only cultural background of India. It focuses on the reaction of all individuals in a situation of disaster. The novel delivers the stories of nine people who were waiting to get their visa in American city. There they met with an earthquake. So, they planned to safeguard their lives from that disaster. They were united and helped each other for rescue.

Assistant Professor, Department of English, St. Xavier's College
Palayamkottai - 627 002

Uma, an Indian-American girl tried to make everyone to overcome from that disaster by sharing One Amazing Thing in their lives. Uma said, 'Everyone has a story' (65). She said, "I don't believe anyone can go through life without encountering atleast one amazing thing"(65). Everyone agreed and then started to tell their stories.

Jiang, a Chinese old lady to volunteers her one amazing thing. 'When I was a child', Jiang began, 'I lived inside a secret'(67). The important thing to be noted here is, the custom of Chinese is to keep family secrets safe. But, Jiang for the first time breaks this custom. Jiang is a responsible daughter of her father who was running a shoe-mart. Mohit Das, a young man who is manager in a bank was attracted by Jiang. After some months of their meetings Jiang takes Mohit Das to her father. He gave permission to meet each other if they remain so. But, Mohit's father rejected this proposal. His father said:

The girl must have bewildered you, to make you forget your responsibilities as a son and a brother. I've heard the Chinese have sorcerers that specialize in such things. Have an affair, if you're so besotted. Get her out your system. Then we'll look for a proper match for you, a woman I won't be ashamed to introduce to Calcutta society as my daughter-in-law(73).

After such things they were separated. Then, Jiang's father arranges Mr.Chan for her to get married. But, unfortunately he died on the day. She shouts, Don't die, Don't die, I shouted, I love you (85). Here, Chitra Banerjee Divakaruni picturises the honesty of Jiang's self revelation in her pre-marital love affair and marital adjustment with her husband.

Tariq, an Indian muslim reveals his love story with Farah. She was the daughter of Tariq's mother's best friend Ammi from childhood. Farah's mother hesitates her to go to America for higher studies, being afraid of the life of America. After sometime she sent her under one condition that she should stay only in Ammi's house. She agreed and went there and met Tariq. In Ammi's house he was supposedly strict to follow the rules given by her mother.

Cameron was another character, bounded by his horrific memories of life. He aborted a child by his ex-girlfriend and finds no peace of mind. Then for redemption he sponsors a child named Seva in an orphanage in India. Now

he was waiting to get visa to go to India to meet her. Mangalam was the specific character shows the actual immigrant experience. Once he met a critical situation, he recalls about his mother's words in India. "Sandalwood Ganapathy that his mother had given him to remove all obstacles from his path when he had left home for college"(19). Farah, eventhough she was in America she followed the traditions of India as said by her mother. "She would mingle only with other Indian Muslims"(30).

Through some of the characters we feel the presence of Diaspora. Divakaruni's writings comes mostly from her Indian upbringing and encounter with foreign land and culture, and out of this mix the multicultural milieu of her writing is formed. This novel is evident of this in which characters of different cultural background are brought together to face the critical situation and find solution to the problems. By seeing the character Uma Sinha in this novel, it is clear that she is bound with American culture. While she describes Kolkata as; "The heat, the dirt, the noise, the crowded buses, the beggars, the bribes, the diarrhoea, the bootlicking, the streets littered with garbage that never got picked up. How are you going to handle it?"(5).

Through this it is understood that Divakaruni loves her exiled homeland more than her original homeland. Though she belongs to India, she follows the American culture, this is said to be cultural mix. And it is said as the hybridity not the originality. This cultural mix is said to be Biculturalism; the mixed culture of western and eastern. *One Amazing Thing* does one amazing job in weaving together a chain of individual stories to tell the combined story of a Universal journey. Thus the novel shows the immigrant experience of all characters. No character seems to outshine the other and this makes the journey of all lives universal irrespective of the cultural differences.

Works Cited

Divakaruni, Chitra Banerjee. *One Amazing Thing*. Penguin Books India Limited, 2010. Print.

Lavina's SAJA interview with Chitra Divakaruni Banerjee, 10th May 2010, Wed 22, September 2011.

<https://en.wikipedia.org/wiki/Diaspora-literacy>

www.the-criterion.com/v3/n3/Sunalini.pdf

CONTRIBUTORS

Rev.Dr.S.Mariadoss,S.J.

Assistant Professor, Department of Commerce, St Xavier's College,
Palayamkottai - 627 002

Rev.Fr.Godwin Rufus,S.J.

Assistant Professor, Department of English, St.. Joseph's College
Tiruchirappalli - 620 002

Dr.V.David Jeyabalan & Mr.J.Xavier Raj,

Associate Professor, PhD Scholar, Department of English,
Loyola College, Chennai - 600 034

Rev.Dr.A.Sebastian Mahimairaj, & Mr.R.Amirtham,

Assistant Professor, Ph.d. Scholar, Department of Rural Development Science,
Arul Anandar College, Karumathur, Madurai - 625 514

முனைவர்.ஆ.தனஞ்செயன்

மேனாள் துறைத்தலைவர், நாட்டார் வழக்காற்றியல்துறை, தூயசவேரியார்
(தன்னாட்சி) கல்லூரி, பாளையங்கோட்டை- 627 002

Sr.Mary Joyce Baby, osm

Assistant Professor in English St.Mary's College,(Autonomous)
Thoothukudi - 628 001

Dr.P.Mary Vidya Porselvi

Assistant Professor, Department of English, Loyola College
Chennai - 600 034

Dr.J.Amalanathan

Associate Professor, Department of Economics,
St. Xavier;s College (Autonomous),
Palayamkottai- 627 002

முனைவர்.சகோ.ஆ.மரிய சாந்தி
தமிழ்த்துறை, தூய மரியன்னை கல்லூரி (தன்னாட்சி),
தூத்துக்குடி - 628 001

Mr.R.Sahayaraj
Assistant Professor, P.G. Department of SocialWork, St.Xavier's College,
Palayamkottai - 627 002

Ms.B.Manohari
Assistant Professor, Department of English, St. Xavier's College
Palayamkottai - 627 002

ST. XAVIER'S COLLEGE (AUTONOMOUS) PALAYAMKOTTAI

INTERDISCIPLINARY RESEARCH JOURNAL FOR HUMANITIES (IRJH)

In order to promote quality research, St. Xavier's College, Palayamkottai, publishes four research journals with focus on dissemination of information. IRJH, has published twice in a year. The format and details of subscription are given below:

Format for Research Articles to be submitted

Cover page should contain the

- (a) Title of the article :**
- (b) Name of the author :**
- (c) Institution and address :**
- (d) Address for communication :**
- Ph. No. (Res) & (off) :**

Mobile No :

Email address :

Paper size : A 4

No of Pages : 5 to 10

Font Type : English (Times New Roman) Tamil (Bamini)

Font size : 12

Spacing : 1.5

Subscription: The annual subscription for individuals and colleges is Rs.300. It may be sent by Demand Draft drawn in favour of **The Principal, St. Xavier's College, Palayamkottai**, payable at Palayamkottai or Tirunelveli.

Instructions:

- (1) Use British English spelling in the manuscript uniformly.
- (2) Notes should appear at the end of the text.
- (3) Manuscripts should not have been published elsewhere and should not be under review for publication in other journals or proceedings.
- (4) The Editorial board is responsible for the final selection of content of IRJH and reserves the right to reject any material deemed inappropriate for publication.
- (5) Responsibility for opinions expressed and the accuracy of facts published in articles and reviews rest solely with the individual authors. Both hard copy and soft copy (CD) along with Tamil Font (if the article is in Tamil) are to be sent to the The Editor, Interdisciplinary Research Journal for Humanities, St. Xavier's College, Palayamkottai, along with a covering letter.
- (6) All communications should be addressed to:

Dr. S. J. IDHAYARAJA

Chief Editor

Interdisciplinary Research Journal for Humanities

St. Xavier's College (Autonomous)

Palayamkottai—627 002

Ph: 9843604639

Email: idhayachiri@gmail.com

