

ISSN 2454-3314

THE INVESTIGATOR

An International Peer-Reviewed Journal of Multidisciplinary Explorations
(Vol. 4, No. 4) December 2018



Association for Cultural & Scientific Research

ISSN 2454-3314

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Association for Cultural & Scientific Research

Thrissur, Kerala, India-680689

www.acsrinternational.com

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The Investigator
(An International Peer-Reviewed Journal of Multidisciplinary Explorations)
Vol. 4, No. 4, December 2018
Published by: Association for Cultural & Scientific Research (ACSR)
Thrissur, Kerala-680689, India
Printed at: educare, Periodicity: Quarterly

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Editor's Note

The Investigator is an international refereed multidisciplinary journal published quarterly (March, June, September and December), launched under the auspices of the academic community *Association for Cultural & Scientific Research (ACSR)*. Keeping the panoramic scopes of research as a vibrant path, *The Investigator* intends to reflect on the skilled minds attitudinally conjuring from humanities to other disciplines. The journal explores the currents of criticism and unleashes divergent thinking. It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English. It is a peer reviewed journal that brings the scholarship of academicians and practitioners around the world. *The Investigator* hopes and wishes to provide a self assuring means to you for your further accomplishments.

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Rain- A Plurality of Expression: A Study on the Cultural and Psychological Dimensions of Rain in Malayalam Cinema

Rain is recurrently used as an iconic tool for the best representation of varying human feelings, both: conscious and unconscious. For the present study five Malayalam films :Thuvanathumbikal(1987),Vaisali(1988),Mazha(2000),Kazhcha(2004)andPerumazhakkalam(2004) , from late 80's till early 21st century is taken for analysis. A linear evaluation of how rain depicting an arena of emotions in these films is the thrust area of this study. The paper is also intended to explore the subterranean narrative of rain in films. Since rain exists as a myriad of imaginations; it could be studied as a metanarrative too. The cultural and psychological intervention of rain in human mind scapes is a matter to be observed.

Rain being an offspring of human emotions is always well caricatured in celluloid. It is recurrently used as an iconic tool for the best representation of varying human feelings, both: conscious and subconscious. Like other forces of nature, rain is a constant reminder of a sacred relation between human beings and the other objects of existence in our environment. Rain makes no distinction between a King and a pauper. It beats and soaks them alike. Metaphysically, rain could be understood as an outpouring of spirit that constantly refreshes and enriches man's developing thoughts. It is the descent of potential ideas into substance.

Thuvanathumbikal is a 1987 romantic Malayalam movie born in the magical hands of the veteran director Sri P Padmarajan. It is an artistic musing of love and lust in the life of the protagonist Jayakrishnan, a typical Keralite youth of eighties. The crux of the story is the love triangle between Jayakrishnan, Clara and Radha, where Clara is a prostitute with whom Jayakrishnan spends a day or two and Radha his first crush and prospective bride. It is in the backdrop of rain; the character Clara is being introduced. It also happens to rain during their first meeting and love making thereafter. Once Jayakrishnan reveals his relation with Clara to Radha. All his attempts to recoup his intimate meetings with Clara were accompanied by rain. Whenever he tries to ponder or pleads to see her, his mind gets rejuvenated and an emotional flood overwhelms him. Rain could be traced as his unlimited lust towards Clara.

Vaishali (1988) is a mythical saga of a devadasi girl, who goes to the forest to seduce Rishyashringan, a powerful saint, to her kingdom and perform a pooja that will bring rain. The story of *Vaishali*, was bloomed in the pen of the renowned writer M T Vasudevan Nair and was well acclaimed as an art film under the iconoclastic direction of Bharatan: the multi-talented gem of Malayalam film industry. The pith of the story is the necessity of rain after heavy drought in the place called Angarajya, ruled by King Lomapadan. *Vaishali*, an extremely beautiful lady is King Lomapada's illegitimate daughter, born to him in his relation with a palace dancer named Malini. *Vaishali* is depicted as destiny's child. She is sometimes forced to sacrifice her life for her father and her mother country. Her mission to seduce and bring Rishyashringa,

culminates in the tragic death of her mother. Her dreams of leading a perfect and happy family life is shredded with the heavy down pour of rain at the end. Rain during the climax of the movie spreads binary emotions. While the whole country blissfully rejoices by welcoming the rain that they received after long twelve years of drought, Vaishali and her mother were drenched in the sad showers of rejection and negligence. Rain cleanses Angarajya but fails to clear the mind of its people especially that of the Rajaguru who successfully plotted his revenge on Vaishali, his son's beloved. Vaishali being victimized for the selfish gains of the authorities remains as a symbol of lost identities. Hence the rain in the climax shot of the film could be read as tears of a lonely woman who was physically and mentally tortured by the patriarchal society.

The Hindu symbolism of rain is of great concern in the movie *Vaishali*. In fact it is an adaptation of the story told by Veda vyasa to Yudishtira in *Mahabharatha*. Rain occupies a primary position in the *Vedas*, because it is considered as a gift from Gods. It is the repayment of the debt by Gods to humans, for the food they receive from them as offerings. Rain is an aspect of nature, and one of its modifications, which brings cheer as well as sadness in the mortal world according to the fate of the world and play of Gods.

Mazha (2000) is a musical melodrama released at the cusp of twenty-first century. This Lenin Rajendran movie is an adaptation of the short story *Nashtapetta Neelambari* by Madhavikutty. *Mazha* is a visual revelation of the immaculate love story of Bhadra and her music teacher Sastrikal. Bhadra, a teenager is the daughter of a medical practitioner, who shifts to his home village called Shivapuram in Madurai district of Tamil Nadu. She was born and brought up in Bangalore, which obviously posed her a tough time to mingle with the village ambience and culture. Her passion for music developed into worship and later turned to her love towards Sastrikal. Bhadra's flair for poetry and music flourishes under the guidance of Sastrikal. She tries to express her affection towards him through her poems which frequently rendered about an unknown lover. But Sastrikal remained deaf to her love. Soon Bhadra's parents find her infatuation with Sastrikal and they leave the village with her. The remaining part of the story shows Bhadra as a well-established doctor with matured but silent thoughts. She increasingly became silent and tried to behave as a good wife to Chandran, a software engineer. She tried to remain inactive under the protective wings of Chandran, who totally neglects to appreciate her artistic talents. Soon Chandran dies due to liquor overdose. Even while she lives with Chandran, she is provoked by the reminiscence of her memories of the Shivapuram village and her unfathomable love for Sastrikal. The film ends with Bhadra's discovery of the pathetic condition of Sastrikal.

Bhadra's enquiry about Amritavarshini Raga, which is able to bring rain by singing, is a prominent thought of her confidence and approval of Sastrikal as her man is a notable scene in the movie. Sastrikal replies to Bhadra that it is possible to bring rain in the mind by soothing and sensuous music. It is her dreams and fantasies about her love life that poured in as rain in her mind. Sastrikal refrains, rain always stood as a favourite topic for every writer. The colour, smell, and rhythm of rain vary from person to person. Rain decorates the background while Bhadra writes poems. It evokes her poetic thoughts, nourishes it and often flows as pretty poems. After her

marriage with Chandran, only once she dares to sing that too to pacify the ailments of her husband. The song sequence is set in an aquatic backdrop. The serenity of nature, the calm flow of backwaters and the pampering coolness of breeze pushes her to escape once again to her world of fantasies which she once owned in her youth. She searches amidst the rain for her unnamed lover, but her creative thoughts are blemished by her arrogant husband and those thoughts remain suspended in her subconscious still in search of an answer. Bhadra tries to content her thoughts, lost love, music and her passion for writing via the metaphysical symbol of rain.

Perumazhakkalam (2004) is a typical Kamal movie that unveils the story of two women from entirely different religions. It is the agonized story of Razia and Ganga, whose husbands were friends working abroad. All of a sudden, the table turns with an accidental death of Ganga's husband Raghu Rama Iyer by the hands of Akbar, Razia's consort. Since it wasn't purposeful, the Saudi government offers to reduce the punishment of Akbar providing Ganga is willing to give him repentance letter. A racial conflict arises when Razia visits Ganga's house, which is situated in a strict community Centre. In between all these calamities, the print as well as the visual media makes a sumptuous deal out of this burning caste issue, truly unconcerned about the feelings of the lost ones. The film ends with Ganga's ostracization due to her decision of repenting to Akbar. The reunited family of Akbar and Razia finally meets Ganga and her child after a few years. Meanwhile Ganga becomes self-dependent with her cottage industry and leads a lonely life sacrificed for her girl child. Rain magnifies the intensity of the mental dilemma which the characters are put into. A fair complexion of the mental torments of the leading characters are depicted by the unending descend of rain throughout the film.

A psychoanalytical observation of the characters' mental process requires a Freudian dream analysis. According to Freud, all dreams are wish fulfillments. The analysis of the latent content of the dreams of Jayakrishnan, Clara, Vaishali, Bhadra, Ganga and Razia, results in their subterranean wish fulfillments. The cravings for their basic needs of love and affections are typically symbolized through the single entity- rain. Hence rain exhibits an amalgamation of mental enigmas which the characters unconsciously go through. Rain derives an archetypal meaning when it becomes a collective conscious, a Jungian psychology.

In the movies discussed above, rain consummates a feminine aspect. The female characters: Clara, Vaishali, Bhadra, Ganga and Razia enshroud their multiple identities through rain. While Clara and Bhadra reveal their lust and love towards their male counterparts, Ganga and Razia projects their disconsolations and isolations through the somber weather followed by heavy rain. The heavy descent of water from the cloudy sky portrays a myriad of allusions on the varying emotional stages that a woman goes through in her life from birth till death. Rain here, is used as an ornament to make up these women with a melancholic beauty

Rain is sometimes like a kaleidoscope. It acquires vivid shapes, colors and patterns, as it is turned on and on. Likewise, rain spread the colors of life, renewal, devotion, love, sorrow, rebirth, compassion, difficulties in life et.al. It is a metanarrative that foregrounds an array of meanings. The semiotics of rain is better communicated in

movies. In fact, it is a magnificent tool for simulation of man's most subtle forms of emotions.

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Toxicomania Colonialism: Fight for Green in David Klass' Whirlwind

Toxicomania-colonialism is a rapidly growing movement, which started in the US as a series of community-based resistance against toxication of local environment and sitting of waste dumps and polluting industries that discriminate against poor and otherwise depowered communities, particularly minority communities seen as victimized by what has come to be called Toxicomania-colonialism. In contrast to mainstream environmentalism, whose traditional support base has been predominantly the white educate middle class, with leadership of major organizations until quite recent times predominantly male, the anti-environmentalism agendas of environmentalism activism have strong leadership and support from minority groups and from women across the line. Then US environmental justice advocates do not see this movement as narrowly national, but as part of worldwide attempt to broaden the definition and scope of environmentalism to include the basic needs of poor and politically less power group. Whirlwind is the sequel of Firestrom in which one of the main streams is environmentalism racism; hence the researcher makes an attempt to cull out points which have been reflected on theme of environmental racism in the novel.

Whirlwind begins after six months from saving the ocean reefs with help of Eko and Gisco. This novel fully packed with metaphorical statements and strong concerns over depowered communities as well as forest conservation. It begins with when he starts to go in search of P.J. for the reason is that he still loves her despite all his doubts and responsibilities. He heads with enumerable questions:

No doubt my Firestrom adventure and the long journey home transformed me. Why was I chosen/ if there's a God, why did or she let things get so messed up? Is our earth really so fragile? If this is the Turning Point, can we save it? Do our lives have meaning, or is it all for nothing? Many questions with no answers. (4)

Jack starts to retrospect himself how he was sent back to find something called Firestrom and save the ocean, thereby improving living condition of centuries hence. A telepathic dog and a beautiful shaped- changing woman blinked out, leaving me alone. As he goes in the search of P.J. suddenly Gisco appears and tells the truth about P.J. where she is abducted by whom. Then they travel in a boat on Hudson River, suddenly people of dark Army attack them in which Gisco goes unconscious in addition to that boat has been damaged twenty miles away from shore, somehow they reached shore. Then once again they decided to go Outer Bank.

Jack asks it what damage is he doing down there? Gisco says that everything he can. He's deforesting the Amazon. Wiping out huge tracts of irreplaceable virgin rain forest, the destruction of which is having a terrible effect on the future earth and strengthening the hand of the Dark Army and he has another reason for coming back. An extremely personal only, you killed his only son, maybe he wants revenge and this

time we are going to save the impenetrable forest Amazon. The entire future is threatened by what the Dark Lord is doing in the Amazon. The world stripped of its lungs today. Then as he wanders in the forest, group of uniformed people arrest Gisco, the boy and Ernesto. The first victim of the group namely, Ernesto introduces him his mates:

One tale of woe is sadder than the next. There four types of people one encounters in the Amazon. First there are the native Indians who hunted and fished in the rain forest for centuries. There are several of them in our cell. From different tribes. He identifies one sad-looking fellow as a full-blooded Korubo chief. Their lands are supposed to be (128).

Ernesto who is controlled by a white man namely Colonel and ceaselessly asks his indigenous people to do what they do not want to do. These native Indian' occupation are hunting and fishing but they were captured by colonel's crew willingly, then he makes them to cut trees, taking resources from forest and finding leaves for medicine. Klass brilliantly projects the environmental racism, how money oriented people take a native land forcefully from sons of the soils around the world and decrease of traditional occupations.

Ernesto moves on to the second group, the Caboclos. They are mixed Indian and European heritage, Ernesto says, and have retained some of their native survival skills. Many of them love the land and try to protect it. And he is also one among the Cabaclos who worked as photographer for paper all over South America. When founded a group that tried to use technology to document environmental abuses. I have videos of roads being bulldozed for miles just to get to protect mahogany trees and every year our dominators dump tons of mercury into the Amazon basin. Ernesto admits himself that: I also had many friends. I would never have believed that I could just disappear. But one day as I was driving on a remote stretch of highway my car was stopped by gunmen in army uniforms, and I was blindfolded and brought here. I don't think my family and friends even know that I am still alive. (129)

Then Ernesto points out to a few men who are taller than the Indians, but now look just weak and miserable. But those promises turned out to be hollow- the rain exits in a delicate balance with nature, and when the trees are burned and the wring crops are planted, the soil quickly becomes useless. The settlers fell into debt, they couldn't feed their families, so they rebelled and ended up in t prison with the very Indian whose land they stole. Klass vividly tells us the consequence of fight for green when the sons of the soils fight for their right and mercilessly have been put into jail, then he captures the peak of the environmental racism. This how the major parts of the world still the people who are fighting against for their justice either they will be put into serfdom or expatriated. He couldn't do what he is doing. It sounds like many different people are involved in destroying the rain forest. Europeans, Asians, Brazilians, Caboclos, Indians and Americans. Then Klass indirectly criticizes those who are in power, especially the people plunder the lands which give good yields. Michael Foucault aptly says power determines and corrupts everything. Ernesto agrees that:

There have always been corrupt government officials who bent the rules in exchange for bribes, but never on the scale of what this colonel is doing. He's using his powerful connections to help loggers, miners, and foreign companies gain access and break laws. In the last few years, with his influences rising the destruction of the Amazon has proceeded at an ever-increasing pace. (131) He glances an area the size of France has already vanished, chopped down or burned. Suddenly Ernesto tells "in thirty years it will all be gone. Every animal. Every tree and the people."

Five centuries ago, when the European first came knocking, more than a million Indians lived in the rain forest. "Ernesto tells him today here fewer than two hundred thousand. Each time a group of tribes disappears, we lose all the knowledge they have accumulated about the plants and animals. The problem is that the wrong men are coming now, for the wrong reasons. Soon it will be gone". (133)

Klass through Ernesto gives entire history of unheard voices. Ernesto, who with a depressing voice relates the rare species in the world of Amazon and tribesmen. This planet is four and a half billion years old and there are more different species right here in the Amazon than have ever existed anywhere else, at any time, in that whole time span. Klass criticizes people's ignorance of destroying the rarest culture of the world. He is basically a social activist who rises his voice for preservation of environment and who also published several articles and research papers in the New York magazine. And one of the co-founders of the Earth Day is John Hayes says that: if humans continue this then the future generation will never know certain species and few will be extinct within twenty five to seventy years. The first world countries dominate and make use of all the resources by alienating the indigenous people and especially places like Amazon, Atlantic shores, south east islands, and Everest. It results in either killing or eradicating the traditional ambience of native people. When a powerful country occupies, the less powerful country where both economical and environmental crisis happen in the dominated country which results in culture degradation. Despite all their attempts they are caught once again. Each one is tied to a cycle of chain; their hands are fastened at their back.

Colonel Aranha being an outsider dominates the native people of forest and forces them to work for his satisfaction. He asks people to cultivate the plants which can yield drugs. The people who protest against are killed and he also imports and exports few varieties of woods for foreign countries with help of tribes. When Jack asks Ernesto why they burned the forest?

In four months, it will be seeded with rice or soy, he explains. The grains will go to feed cattle who will end up as hamburger meat in western fast-food restaurant chains. So acre by acre, our beautiful rain forest becomes millions of double cheeseburgers. (140)

Sometimes non-natives can't accustom with nature and the climate conditions when a few of the men are forced to go another cell it's intolerable. But the boy from the Andes adapts to this wretchedness with surprising ease. Jack guesses these are not a total surprise. At night he sleeps near me, perhaps seeking comfort or protection, but during the day he seems happy and fearless. Klass brilliantly conveys that non-native

can't adapt the native culture except son of soils. Being protagonist Jack time and again fails to adapt and recognizes connection between him and nature. Whereas, the boy and Eko easily imbibe and discern the sense of connection with nature. Then he interweaves the nextricable connection between men and environmental when he talks about Eko and the boy.

Colonel, who wants to exploit the Amazon simply for getting name and power despite he knows that he is creating kind of disturbed atmosphere. Klass refers him through all the misguided representatives. All these kind of things happen because of few misguided heroes in government, who can be bribed or threatened. Then Klass brings few historical facts so as to show the consequences of environmental disaster:

I think back to what know of American environmental history over the last two centuries and can't find a good answer. From the near extinction of the buffalo to acid rain, from the bad farming techniques that led to the Dust Bowl to the *Exxon Valdez spill*, I know our own record of preserving natural beauty is not a distinguished one. (151)

When Jack is taken to P.J.'s room, sees cascade of tears truckling from her cheeks. She narrates Colonel's appearance to Jack: He doesn't have a name. He doesn't have an age, or a place of birth that you anyone knows. He's mysterious for the worst reason; everyone who comes up against him dies horribly. They say he likes to do the killing with his own hands, or even with his teeth and maybe half snake and spider. When Colonel enters, he fights against Colonel Jack fights back somehow he escapes from that place and helps other to escape from the hell and Colonel's clench. All men and boys are out there. Mudinho, young companion from the Andes, now looks to be inseparable from Gisco. He waves at him and similes. Then he hops into a canoe and snaps his fingers, and Gisco bounds in after him and settles down by his feet. He watches him pat the dog's snout and give Gisco's ears a good scratch. Jack, P.J. and some of the prisoners escape in another canoe.

Jack happily begins his second journey; he goes with the satisfaction that he has saved few. As they travel Jack relates the entire outer bank and saving the firestorm. Klass clearly tells us that humans are very much interested and makes several ways to make use of indigenous sources. He is an excellent painter in describing native culture and often delineates connection between nature and humans. He always gives first preference to nature as social activist, who strongly reflects the notion of Mikhail Gorbachev, 1990: "I believe in the cosmos. All of us are linked to the cosmos. Look at the sun: If there is no sun, then we cannot exist.

This novel *Whirlwind* briefly tells us that how natural resources are exploited by the bourgeois, how they make use of the local people for their administrative purpose which creates profound consequence on depletion of traditional occupations of people. Ceaselessly he disseminates "we are all live in a web and "each generation takes the earth as trustees. We ought to bequeath to posterity as many forests and orchards as we have exhausted and consumed." Klass propagates environmental racism or justice movement throughout this novel. Colonel who represents politically powered people and the opposite less powered people (people of the forest) who are tortured, exploited, imprisoned and speculated from their own land and recurrently warned not continued their menial jobs in the Amazon.

Toxicomania-colonialists imbue Hegelian concept that: Contradictory idea or fight arises only when there is conflict. Fundamentally these environmental studies have got its root in this idea, which promulgate that when minority groups dominate another group with power. In environmental racism encourage the victimized to rebel against the dominators so as to retrieve their cultural habits including culture, traditional occupations, rite, and approaches. Indeed Jack tries to save the people of the forest but he couldn't hence he rises the war against them and kills everybody and he frees the people of the forest in this second novel, with this *The Caretaker* ends up. David Orr aptly says "when we heal the earth, we heal ourselves". This main idea that has revolved around all through this novel and invariably this has been instilled in Jack mind by Eko and people of Dann. Klass is very much conscious about preserving the indigenous culture of the people. His concerns about the tradition colorfully expressed in *Whirlwind*. Each chapter talks about the tribes and the how their primitive cultures are inextricably connected with natural world.

This novel ensures that "no community suffers disproportionate environmental burden or goes enjoying fair environmental benefits." Klass, who has been profoundly influenced by great leaders of nations, therefore he might have been imbibed few of our great sayings of Gandhi's that: what we are doing to the forest of the world is but a mirror reflection of what we are doing to ourselves and to one another. This may be one of the ideas that Klass wanted to convey through this novel as social activist and environmentalist. Klass as an environmentalist fights against the exploiters and he anticipates our environmental condition:

I see images of a brutal future world: children trying to breathe impossibly thin air, old people roasting alive in unfiltered solar glare, and a lethal sandstorm. (264)

Klass, as an environmentalist takes extra interest in nature. He wants to save it. He takes interest not only indigenous people, but also the plants and animals. Every writer has love for their country. They express it in different ways in their works. Some talk about their rich heritage, some culture but his unconditional love for nature is unfathomable above and beyond he systematically gives historical facts and refers classic works which were written on nature throughout the novel.

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Poetics of River in Mamang Dai's *The Legends of Pensam, The Black Hill* and Her River Poem "Small Towns and the River"

*Water, one of the natural resources that sustain life in Earth, is considered one of the symbols of Nature in literature that signifies the different stages in life based on the customs and traditions believed by people of different communities. Writers interpreted various discourses on water through their poems and fictions. They used the symbols of natural and man-made sources of water to convey the meaning of Environmentalism. This paper is a study on the Poetics of River in Mamang Dai's two fictions *The Legends of Pensam* (2006) and *The Black Hill* (2014) and her River poem "Small Towns and the River". The Paper also analyses the ways in which literature treats the rivers and it focus on the ecological imbalance concerned with the rivers due to urbanisation and westernization depicted in the works. It also points out how River come together in the works of Mamang Dai to propagate ecocentric and ecofeminist perspectives and its impact on the readers.*

In the contemporary scenario one of the mostly discussed and acknowledged discourses is Environmentalism. United Nations Environment Programme (UNEP) has effectively worked to administer activities such as Territorial approach to Climatic Change (TACC), ecosystem management, environmental governance and resource efficiency and many such practices to protect humankind and ecology and advocate sustainable development.

India is facing the country's worst water crisis based on the report of Niti Ayog and it is mainly because of the specific factors such as climate change and anthropocentric activities. The hot summer has almost dried up most of the Indian rivers and this has led to river disputes between states. So the need for Environmental 'peace build' or a "Peace Rock" or "Water truce" the term used in *The Jungle Book* 2016 movie based on Rudyard Kipling's *The Jungle Book* (1894), is significant at this point and a need to revive the water bodies should be given the first priority which is taken seriously by writers and poets who warn the mankind to protect nature and natural resources through their dedicated works that propagate ecocentric perspectives.

Writers are always fascinated by the power of Nature and they nourish and nurture nature through their feelings and imagination which are revealed to us through wonderful poems and fictions. They choose a symbol from nature to cause ripples in human hearts. They compare nature with Man to elucidate the connection. One such example is the "river women" in Mamang Dai's *The Legends of Pensam*. It is clearly an ecofeministic perspective as the tribal woman Nenem is compared to the river at the Pigo village. The strategy will be when relating River to Nenem is from outer to inner, "the *external* is read as *internal*" (Barry 251), thus concentrating and relating the inner thoughts of a woman's heart to that of a river thus connecting women to nature. "Those who had known her said Nenem was of quiet demeanour, but with an

impulsive streak that was unpredictable. ‘Like the river,’ they said.”(*The Legends of Pensam* 90).

Nenem’s bond with the river proved to be so strong. She gave up her studies in the first mission school for girls in the town across the river because after a year in the school her health deteriorated and her father had no other choice other than to take her back home. Later she revealed to her friends that all she needed was freedom and she was of the fear of losing her soul; “her soul might shrink, or be altered forever, and that she might never see the river again” (*The Legends of Pensam* 96) while she was away from the village. This substantiates ecofeminism. “Eco-feminism suggests that an end to the oppression of women is bound up with ecological values, and that women should be centrally concerned with ending the exploitation of the eco-system.” (Tandon 56). Nenem needed freedom from westernization and was deeply rooted in her culture and could not forget the value of river as she had already integrated her soul with the river; the very reason for which she was determined to forget her love for David, the British officer as she could not bear the thought of leaving the village with him. In other words Nenem is the manifestation of river itself.

...strange women who was young and unlettered, but who conveyed to him through all her gestures and expressions the feelings were the evidence of god within? He pondered this all the time. It was as if they had come together again from a previous life. When he was with her he smiled and tried to hold her interest, afraid that she suddenly disappear.”(*The Legends of Pensam* 100) How can we ignore the fact that one that sustain life in earth is God; the belief in Indian culture in which river is considered as sacred. When humans completely ignore it and pollute the rivers they have to keep in mind that it will disappear one day which is unimaginable.

According to Hoxo, “she was like the river, constant, nurturing, self-possessed. Like the river, she was the soul of our land”, (*The Legends of Pensam* 121) but ‘unpredictable’. The earthquake resulted in the flooding which caused destruction of the land and many houses. The roaring sound of the river reminded Nenem about the sound of aeroplanes at war of David’s description. It perturbed her. A few years after the earthquake, she collapsed and died drowning in the same river which was her soul. Barry Commoner’s lines “Everything is connected to everything else” (16) does make sense; perhaps the incident agrees with the quote “a woman’s heart is a deep secret of oceans” in *Titanic*. She was drowned in the inner turmoil or oppression of the past memories of her love. When we consider the inside out strategy, the same instance emphasizes ecocriticism. “The ecocentred reading, by contrast focuses *outside*, on the house and its environs, rather than *inside*, on the owner and its psychology” (Barry 251). The natural disaster swept away most of the village and Nenem had to shift to new shelter which was a sudden uproot through which she succumbed to despair. The ecocentred reading focuses on the natural calamity earthquake that caused huge flooding of the river and its aftermath in the lives of people and the destruction of the land. “Kao saw the river spreading like the sea and watched the sun where it fell into the distant waters” (*The Legends of Pensam* 127). The river changing its course denotes “the speed of change visible in strange ways all across the land.”(*The Legends of Pensam* 188). The anthropocentric activities for the development of village without protecting the environment culminated in the

metamorphosis of river from “the green-and-silver vein” to “the red pool” (*The Legends of Pensam* 146,158). Imagine what will happen if rivers could react. If river is a woman will she be able to suffer the heaps of garbage thrown to her? How can she endure the extraction of her sand? In *The Legends of Pensam* humans have turned the River a psychopath.

“People had heard of the mad woman who appeared by the stream made red by gouged-out earth and threw bits of shale and rock at travellers. There were also whispers that the road was inauspicious. Everyone believed in the story of the red pool, the colour of blood, where ghostly fish swam round and round wearing bells that tinkled and drove strong men to acts of murderous violence.”(*The Legends of Pensam* 149) Such representation of river as a woman can be seen in SitanshuYashashchandra’s poem “Vishvaamitri”. It can be categorized as a factual writing as the poet mourns the pitiful plight of Visvaamitri River in Gujarat. “No water at all in fact, that could rightly be called water/ She flows on mute, dragging along some nameless liquid”(*Greening the Earth* 157)

Yashashchandra personifies river as a woman who incessantly suffers and mutely accepts the garbage and industrial effluents discharged into the river thus disregarding the state of humiliation tolerated by her and diseased her. “Like a leper woman she retreats with her limbs drawn into herself. This river of ours cannot afford to have Shame, hope, pain or a faint smile on her lips.”(*Greening the Earth* 157) In the section “a matter of time” in *The Legends of Pensam*, Mamang Dai pointed out all the anthropogenic activities that lead to ecological imbalance through the villagers and their impact on Environment when they seek their dreams. “They cut into the earth, removed the trees, ravaged the soft soil and wept in their dreams, not knowing for what or whom they mourned” (168).They should have mourned for Nature because what we considered sacred is lost. The change afflicted upon the village is universal.

The description of “landscape out of a dream” (*The legends of Pensam* 148) alludes to the destiny of the protagonist in EasterineKire’s *When the River Sleeps* who is in the quest of a river of his dream. In Mamang Dai’s *The Black Hill*, River was witnessing the Time, the past, present and future to be. It connects all tribes and clans. It sees the arrival and departure of people and their lives and death. “It is the silver vein that embraces us all. It goes everywhere”. (*The Black Hill*, 35). The novel itself is a glimpse of rivers of our dreams; rivers which are undisturbed by people. Rivers are given fictitious names such as Dau River, Burhampooter River which represents the Brahmaputra River, Dhunseeree River, Dibang River, Siang and Yamane rivers, The Lohit River and The Tidding River. The sight, very rare now a days, such as “It was the middle of summer, the Burhampooter was swollen in summer flood”, “sailing up along a big river “and “ The surface of water was like glass”(84).These are the scenes we desire at present because of the usual sight of dried up and contaminated rivers.

The novel presents certain scenes which depict the anthropocentric attitude like “ From where she saw the river and the fields and everything on that flat landscape that had been so impregnable and oppressive appeared like tiny dots”(*The Black Hill*, 286) . This unfolds the human centred attitude towards Nature that the whole universe is for the well-being of mankind. Later the self-realisation of the protagonist Gimur who realizes her role in this universe as “I am earth”, “And I am fire, water, air.”(*The*

Black Hill 289), establishes the ecocentred and ecofeministic perspective. Gimur's urge for freedom is described as "She was ceaseless, like water, a gleaming, flowing world" (286). She feels that all these elements are inherent in her blood and which keeps her alive, she can also understand the "Rain words and water words"(288). It agrees with the deep ecologists' idea of oneness. We are inter connected with Nature and this interconnection is the very reason we survive. All this analysis leads the readers to the ecophilosophy of Arne Neess. He felt that the philosophy would guide people to act to prevent ecocatastrophe.

In "Small Towns and the River" Mamang Dai communicates the universalized sense of protecting rivers and thus saving the humanity from the anxiety for future. It aims for stability in conserving the natural sources. The beginning of industrialization resulted in the development of villages to towns and gradually to cities thus creating many unstable mind that undervalue the power of Nature. Mamang Dai repeatedly uses the line "The River has a soul" to invoke the readers the love towards the natural entity. River is personified; "the river knows/ the immortality of water." The poem ends with an optimistic note "In Small towns by the river/ we all want to walk with the gods" which suggest a way of life having a deep strong bond with the Nature whom we have to consider as our Gods, our protector.

Mamang Dai, through the symbol River, could convince the ecocentric and ecofeministic perspectives. She successfully drew the reader's attention to the three discourses of water in her works; water as a human right, commodity and an environmental issue. The gradual development of the villages is inevitable, but what we need is sustainable development for the sake of the world. Her work, rich in the portrayal of landscape, could definitely enrich the humanity with the value of Nature.

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Indian Role in the Indian Ocean Rim Association

India is a peninsular country, covered by bay of Bengal, Arabian Sea and the Indian Ocean. Indian Economic growth depends upon its hold on the peninsula. The Indian Ocean is a gate way of commercial opportunities for India and plays a main role in framing 'The Indian Ocean Rim Association for Regional Co-Operation (IOR-ARC). India has equal part sea with land boundary of 7200 KM. This length of border plays an important role in Indian Defense. Given this context, India has great interests in the IOR-ARC. The IOR-ARC and Indian Ocean Naval Symposium have a good understanding and work in a cooperative manner. This mutual understanding and cooperation with the IOR-ARC countries is vital for the maritime security. As far as the Indian Ocean is concerned, its various channels are responsible for two-thirds of world's oil shipment, one third of world's cargo movement and nearly half of its container traffic movement. The IOR-ARC is an Intergovernmental Organization of 21 Countries coastal states bordering the Indian Ocean.. India have vital role in the organization since beginning of its setup. IOR-ARC constitute for maintain and safeguard for Economical and commercial interest of the countries. But undeclared main purpose is to maintain the power politics and avoid the possibility of power vacuum.

The Indian Ocean is the world's third largest ocean in the world. It carries half of the world's container ships, one third of the world's bulk cargo traffic and two thirds of the world's oil shipments in international business. It is a become lifeline of international trade and transport. The Indian Ocean Rim is a region comprised of the sovereign states whose share border by the waters of the Indian Ocean. The region is home to around two billion people. It is a region of more cultural diversity and richness in languages, culture, religions, traditions, arts and cuisines. The countries of the Indian Ocean Rim vary considerably in terms of their areas, populations and levels of economic hub and development. They may also be divided and associated into a number of sub-regions like Australasia, Southeast Asia, South Asia, West Asia and Eastern & Southern Africa), each with their own regional groupings, such as ASEAN, SAARC, GCC and SADC.

India is a peninsular country, covered by bay of Bengal, Arabian Sea and The Indian Ocean. Indian Economic growth depends upon its hold on the peninsula. The Indian Ocean is a gate way of commercial opportunities for India and plays a main role in framing 'The Indian Ocean Rim Association for Regional Co-Operation (IOR-ARC). India has equal part sea with land boundary of 7200 KM. This length of border plays an important role in Indian Defense. Given this context, India has great interests in the IOR-ARC. The IOR-ARC and Indian Ocean Naval Symposium have a good understanding and work in a cooperative manner. This mutual understanding and cooperation with the IOR-ARC countries is vital for the maritime security. As far as the Indian Ocean is concerned, its various channels are responsible for two-

thirds of world’s oil shipment, one third of world’s cargo movement and nearly half of its container traffic movement. Recently Prime Minister Mr. Modi said, “For us, it also serves as a strategic bridge with the nations in our immediate and extended maritime neighborhood. In March last year in Mauritius, I had spelt out our vision for the Indian Ocean. The Indian Ocean Region is one of my foremost policy priorities. Our approach is evident in our vision of ‘Sagar’ which means ocean and stands for Security and Growth for all in the region”. The IOR-ARC is an Intergovernmental Organization of 21 Countries coastal states bordering the Indian Ocean.. India have vital role in the organization since beginning of its setup. IOR-ARC constitute for maintain and safeguard for Economical and commercial interest of the countries. But undeclared main purpose is to maintain the power politics and avoid the possibility of power vacuum.

IOA-ARC bringing together representatives of Government, Business and Academia, for promoting co-operation and closer interaction among them. It is based on the principles of Open Regionalism for strengthening Economic Cooperation particularly on Trade Facilitation and Investment, Promotion as well as Social Development of the region. The organization was first time established as Indian Ocean Rim Initiative in Mauritius on March 1995 and launched on 6–7 March 1997 by the conclusion of a multilateral treaty known as the Charter of the Indian Ocean Rim Association for Regional Co-operation.

The IOR-ARC with the aim of promoting economic and technical cooperation. IOR-ARC is the only pan-Indian ocean grouping. It brings together countries from three continents having different sizes, economic strengths, and a wide diversity of languages, cultures. It aims to create a platform for trade, socio-economic and cultural cooperation in the Indian Ocean rim area, which constitutes a population of about two billion people. The Indian Ocean Rim is rich in strategic and precious minerals, metals and other natural resources, marine resources and energy, all of which can be sourced from Exclusive Economic Zones (EEZ), continental shelves and the deep seabed.

The Indian Ocean Rim Association (IORA) Leaders’ Summit was recently held in Jakarta, capital of Indonesia from March 5 to 7, 2017. The theme of the summit was ‘Strengthening Maritime Cooperation for a Peaceful, Stable and Prosperous Indian Ocean’. It was attended by leaders from 21 member states namely.

1	Commonwealth of Australia	2	People's Republic of Bangladesh
3	Union of Comoros	4	Republic of India
5	Republic of Indonesia	6	Islamic Republic of Iran
7	Republic of Kenya	8	Republic of Madagascar
9	Malaysia	10	Republic of Mauritius

11	Republic of Mozambique	12	Sultanate of Oman
13	Republic of Seychelles	14	Republic of Singapore
15	Federal Republic of Somalia	16	Republic of South Africa
17	Democratic Socialist Republic of Sri Lanka	18	United Republic of Tanzania
19	Kingdom of Thailand	20	United Arab Emirates
21	Republic of Yemen		

Highlights of IOR-ARC 2017: It drew attention on issues of regional interest such as maritime security, disaster relief and humanitarian assistance, fisheries management, people. 21 member states issued a strategic vision document known as the Jakarta Concord. It sets out a vision strengthening the regional architecture to face. It also issued Joint Declaration of the IORA business Community to build partnership for a sustainable and equitable economic growth.

It also adopted IORA Action Plan, a document containing the implementation actions of the Jakarta Concord to strengthen the implementation of priority. The Declaration on Preventing and Countering Terrorism and Violent Extremism was also adopted, stating importance of countering terrorism. The Declaration on Preventing and Countering Terrorism and Violent Extremism was also adopted, stating importance of countering terrorism. The member nations stressed on the need to work together in order to eliminate the growth and spread of terrorism and violent extremism.

To promote sustainable growth and balanced development of the region and member states. To focus on those areas of economic cooperation which provide maximum opportunities for development, shared interest and mutual benefits. To promote liberalization, remove impediments and lower barriers towards a freer and enhanced flow of goods, services, investment, and technology within the Indian Ocean rim. Indian Ocean Rim Association (IORA) has identified six priority areas, namely: Maritime Security, Trade and Investment facilitation, fisheries management, disaster risk reduction, academic and scientific cooperation and tourism promotion and cultural exchanges.

The Main objectives of the Association are as follows: Firstly to promote the sustained growth and balanced development of the region and of the Member States, and to create common ground for regional economic co-operation. Secondly to focus on those areas of economic co-operation which provide maximum opportunities to develop shared interests and reap mutual benefits. Thirdly to explore all possibilities and avenues for trade liberalization, to remove impediments to, and lower barriers towards, freer and enhanced flow of goods, services, investment, and technology within the region.

Fourthly to encourage close interaction of trade and industry, academic institutions, scholars and the peoples of the Member States without any discrimination among Member States and without prejudice to obligations under other regional economic and trade co-operation arrangements. Fifthly to strengthen co-operation and dialogue among Member States in international forum on global economic issues, and where desirable to develop shared strategies and take common positions in the international forum on issues of mutual interest; and sixthly to promote co-operation in development of human resources, particularly through closer linkages among training institutions, universities and other specialized institutions of the Member States.

India and IOR-ARC:

The year of 2011 India took over as Chair of the IOR ARC organization. A major revitalization, in keeping with the emerging geo-strategic challenges that confronted the IOR commenced, with re-formulation of IORA priorities taking center-stage. At the 11th Meeting in Bengaluru in November 2011, six priority areas were identified on the basis of an Indian proposal to focus cooperation amongst member states of IORA in the years to come.

These include the following:

- (a) Maritime Safety and Security
- (b) Trade and Investment Facilitation
- (c) Fisheries Management
- (d) Disaster Risk Management
- (e) Academic, Science and Technology
- (f) Tourism and Cultural Exchange.

The six “Priority Sectors” resulted in clearly defining the way forward for the organization and focusing the efforts along these priority areas. This was followed by the decision of the other three G-20 countries- Australia, Indonesia and South Africa deciding to take leadership roles as succeeding Chairs of IORA. Prime Minister of India remarked during his visit to Mauritius on March 12, 2015, “Our Indian Ocean Rim Association can be an important instrument for pursuing our vision for a sustainable and prosperous future in the region. We often define regional groupings around landmass. The time has come for a strong grouping around the Indian Ocean. We will pursue this with new vigor in the years ahead.... We seek a future for Indian Ocean that lives up to the name of SAGAR – Security and Growth for All in the Region.”

In July 2016, IORA featured in the Joint Statement between President of South Africa and Prime Minister of India on the occasion of the official visit of the Indian Prime Minister to South Africa. President Zuma noted that IORA gained new momentum with India as Chair (2011-12) and committed that it will be South Africa’s objective to ensure that this momentum is sustained during its incoming Chairpersonship (2017-18). Both leaders noted the importance of the Ocean Economy, growing interest by other countries to join the organization as dialogue partners, and the strategic nature the Indian Ocean can play in developing the Region.

Indian Ocean Dialogue was launched as an Indian initiative. India hosted the first Indian Ocean Dialogue in Kochi, Kerala from September 5-7, 2015 as a Track 1.5

event bringing together Official, Academics and other Strategic thinkers. The participants discussed six broad themes—the geopolitical contours of the Indian Ocean Region (IOR), maritime security challenges, strengthening regional institutions, information sharing, cooperation in disaster relief and management, and economic cooperation. Kochi Consensus was adopted as the outcome document of the First Indian Ocean Dialogue.

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A Study on Cultural and Religious Uses of Water in Kerala

The present study aimed to know the “cultural and religious uses of water in Kerala”. Economic growth and poverty reduction. The debate around culture and development has been stimulated by a growing awareness that development programmes fail to consider the cultural environment and cultural factors influencing their sustainability. Questionnaire and interview method was used to collect the necessary data. For this study, qualitative method was used data was collected from 50 samples are collected by using simple random sampling method. The statistical test used for F-test and correlation. The study on the cultural and religious uses of water aims at collecting information to determine the extent at which communities use water for cultural and religious purposes. Based on the findings of this study, the information collected can be used to inform the Department of Water Affairs and Forestry if there is a need for a more detailed study. Result shows that respondents differ in their level of cultural and religious uses of water based on community. Further in Hindu respondents group have high level cultural and religious uses of water.

Water resource management and development are central to responsible socioeconomic growth and poverty reduction. The debate around culture and development has been stimulated by a growing awareness that development programmes fail to consider the cultural environment and cultural factors influencing their sustainability. An added dimension to this is the issue of cultural rights and the recognition that people’s cultural identity, beliefs and values can be a powerful ally as well as a barrier to development or poverty reduction.

Water plays a central role in many religions and beliefs in Kerala. Communities and indigenous peoples have assigned religious and cultural values to water for generations. It is a key element in cultural ceremonies and religious rites. Many rural communities are linked to water for both physical and spiritual health. Traditional management practices often reflect these socially determined norms for water allocation and sustainable practices. This phenomenon is not unique to Kerala; the value of water to the human spirit has been celebrated throughout the history of the world.

The National Water Act (1998) promotes equitable, efficient and social use of the nation water resources. However, there is still very limited understanding on the use of water for cultural and religious activities and the value attached to these uses and the manner in which these affect management decisions.

Recognizing cultural and religious activities of communities can be powerful drivers for social or economic growth and engender a sense of cultural identity and self-confidence, all of which have a positive impact on the development and/or well-being of a community.

Water represents many values to society and it contributes to a complex system of services. Social services provided by water include water for basic human need, for recreation, for cultural and religious activities. Each of these services should be understood and valued differently where necessary. Understanding the complex totality of these values is an important element in integrated water resources management. Likewise identifying the manner in which specific values, attitudes, beliefs and practices affect state and water management strategies is obviously very useful for the design and the implementation of such management systems.

The religious and cultural uses of water are poorly understood in the Kerala context. To bridge this information gap this report provides a brief synthesis of the common cultural and religious uses of water of various cultural and religious belief systems in South Africa by drawing examples collected from selected regions. If applied appropriately, this could be used to encourage and promote more sustainable approaches in future water related policies, programs.

There are complex interactions in the way religious and cultural community's value water as a natural resource in Kerala. This should be kept in mind, since the approach to water management requires an integrative approach in order to adequately record and consider not only the natural features, but also the social, cultural and economic conditions of a catchment area.

Definitions are important since they promote a common way of thinking and understanding on a subject. In many cases concepts are used carelessly and without sufficient explanation, and this could trigger conflict and misunderstandings. There are cases where sometimes segments (or sections) of a community are left out of development processes because of undefined intentions or project aims, and this has led to a situation where communities withdraw their support. In order to safeguard our actions, the term "religion and culture" will be defined using definitions from the literature reviewed during this study. The definitions should serve as a guide for the reader. The researchers feel that the terms of reference could not be addressed sufficiently without these definitions being given first.

As required by the terms of reference, the desktop study will address the following:
Identify cultural and religious uses of water. Determine the extent/scale of such use.
Discuss the impact of such uses on the water resources. Determine the value attached to these uses and the role of such uses on Socio-economic structure. Examine the impact on communities if these uses are affected negatively; and determine the need to develop a policy that promotes the recognition of these Uses.

The concept of religion is problematic in that it can be interpreted differently by different people and different religions. The definition that is closer to the global consensus is that of Gardner (2002). Gardner defines religion as that which "offers a means of experiencing a sustaining creative force, whether a creator deity, an awe-

inspiring presence in nature, or simply the source of all life” Some religious experiences could be embodied either in an institution (such as a church, temple and mosque) where religion/worship is separate from daily (domestic) life. Or in some instances this religious experience is deeply embedded in the way communities live their life. Take for instance some of the African traditional religions; where the life of a community is integrated with its natural resources. The term “culture” is simply used to refer to a society and its way of life. Many definitions of culture refer to particular values and beliefs. Other definitions refer to the everyday life and behavior of people that flows from these beliefs.

Smith (2006) conducted a study on Understanding the impact of cultural and religious water use. Investigates the effect that cultural and religious backgrounds have on water consumption patterns among ethnic minorities in UK cities. District meter area data were combined with ethnicity and religion data from the 2001 UK census to highlight particular areas of interest. The research identifies startling differences in water use patterns, which are clearly linked directly with religious and cultural practices. The overall conclusion is that it would be extremely unwise to exclude these social parameters in any further research into understanding domestic water demand. The research has application in the wider context of research or practice outside the western world, where the factors identified in this research may characterize the vast majority of water supply systems

Objectives: To find out the cultural and religious uses of water based on community.
 Hypothesis: There is no significant difference between cultural and religious uses of water based on community. Method of Data collection: To collect the primary data standard questionnaires were used. The tool was circulated among the selected respondents and interview method also adopted. Statistical tool used. The following statistical tools were used to analyze the data. They were Descriptive analysis (Mean and Standard Deviation), Simple correlation analysis. The means, standard deviations of the entire sample are computed, In order to test the significance ‘t’ test is used.

Result and Discussion

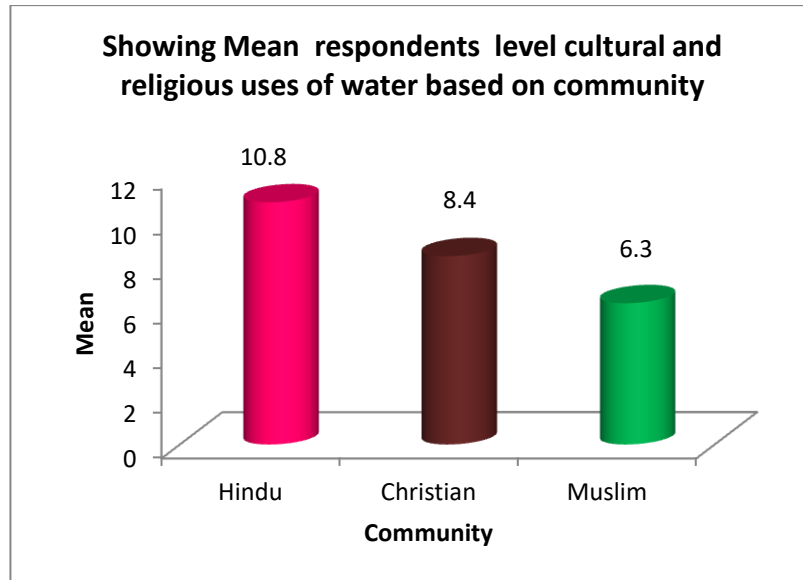
Table: 1

Showing Mean, S.D. and F-value for respondents level cultural and religious uses of water based on community

Community	Mean	S.D	F-value	P-value
Hindu	10.8	1.42	5.18	0.001 Significant
Christian	8.4	1.06		
Muslim	6.3	1.13		

Ho: There is no significant difference between cultural and religious uses of water based on community. It is inferred from the table 1 reveals the details of Mean, S.D. and F-value for respondents level cultural and religious uses of water based on community. It is observed from the obtained F-value there is a significant difference in respondent’s level of cultural and religious uses of water based on community. Since the calculated F-value (5.18) which is significant at 0.001 level. Therefore the stated null hypothesis is rejected and alternate hypothesis is accepted. Therefore it is concluded that respondents differ in their level of cultural and religious uses of water

based on community. Further in Hindu respondents group have high level cultural and religious uses of water.



Findings: Result shows that respondents differ in their level of cultural and religious uses of water based on community. Further in Hindu respondents group have high level cultural and religious uses of water.

The present study aimed to know the “cultural and religious uses of water in kerala”. Economic growth and poverty reduction. The debate around culture and development has been stimulated by a growing awareness that development programmes fail to consider the cultural environment and cultural factors influencing their sustainability. Questionnaire and interview method was used to collect the necessary data. For this study, qualitative method was used data was collected from 50 samples are collected by using simple random sampling method. Result shows that respondents differ in their level of cultural and religious uses of water based on community. Further in Hindu respondents group have high level cultural and religious uses of water.

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Usage of Aquatic Medicine in HIV Patient in Puthucherry

The aim of the study accepted to classify the usage of aquatic medicine in HIV patient in Puthucherry. 40 samples were selected based on stratified random sampling method. In order to identify the interview scheduled well structured questionnaire were used. To test the hypotheses statistical tool such as t-test and (ANOVA) was used. Therefore it is concluded that respondents differ in their level of usage of aquatic medicine in HIV patient based on gender. Further in male respondents group have high usage of aquatic medicine in HIV patient. Analysis proved that respondents differ in their level of usage of aquatic medicine in HIV patient based on religion. So, the Hindu respondents have high level usage of aquatic medicine in HIV patient.

Allopathic practitioners in India are outnumbered by practitioners of traditional Indian medicine and homeopathy (TIMH), which is used by up to two-thirds of its population to help meet primary health care needs, particularly in rural areas. India has an estimated 2.5 million HIV infected persons. However, little is known about TIMH use, safety or efficacy in HIV/AIDS management in India, which has one of the largest indigenous medical systems in the world. The purpose of this review was to assess the quality of peer-reviewed, published literature on TIMH for HIV/AIDS care and treatment.

Aquatic medicine significant roadblocks to achieving these research goals exist. A broad spectrum of TIMH practices is currently in use, but there is limited availability of scientific information on which to build testable hypotheses. It is difficult to fit non-Western clinical practices that are often individualized for each patient into the Western, reductionist scientific model. Finally, there is a general lack of scientific expertise or a research culture within the TIMH practice community and a weak TIMH clinical perspective in the scientific community. The majority of TIMH research has been conducted outside the traditional setting in which the therapy was created and is practiced, which seriously limits the model validity and generalizability of research findings. To overcome these roadblocks, both standard and innovative methodologies will be required, such as whole systems research, rapid ethnographic assessments and outcomes studies evaluating the use of TIMH as it is currently being practiced within India, and as an adjunct to allopathic care.

HIV may reduce your appetite, make food taste bad, and prevent the body from absorbing food in the right way. Some HIV medicines may also cause these symptoms (if this is so, tells your HIV specialist--you may be able to change to medications that do not have these side effects). Symptoms like a sore mouth, nausea, and vomiting make it difficult to eat fatigue from HIV or medicines may make it hard to prepare food and eat regularly

Edward Mills (2005) herbal medicines are often used as primary treatment for HIV/AIDS and for HIV-related problems. In general, traditional medicines are not well researched, and are poorly regulated. We review the evidence and safety concerns related to the use of two specific African herbals, which are currently recommended by the Ministry of Health in South Africa and member states for use in HIV: African Potato and Sutherland. We review the pharmacology, toxicology and pharmacokinetics of these herbal medicines. Despite the popularity of their use and the support of Ministries of Health and NGOs in some African countries, no clinical trials of efficacy exist, and low-level evidence of harm identifies the potential for drug interactions with antiretroviral drugs. Efforts should be made by mainstream health professionals to provide validated information to traditional healers and patients on the judicious use of herbal remedies. This may reduce harm through failed expectations, pharmacologic adverse events including possible drug/herb interactions and unnecessary added therapeutic costs. Efforts should also be directed at evaluating the possible benefits of natural products in HIV/AIDS treatment. To examine the usage of aquatic medicine in HIV patient based on gender. To know the usage of aquatic medicine in HIV patient based on religion.

Hypothesis: There is no significant difference between usages of aquatic medicine in HIV patient based on gender. There is no significant difference between usage of aquatic medicine in HIV patient based on religion. Sampling 40sample was selected based on stratified random sampling method.

Method of data collection: To collect the primary data standard questionnaire was used. The tool was circulated among the selected respondents and the tool was distributed, Respondents completed their responses in the tool. Statistical tool used The following statistical tools were used to analyse the data. They were Descriptive analysis (Mean and Standard Deviation), Inferential analysis The means, standard deviations of the entire sample are computed, In order to test the significance 't' test is used. In order to find out the significance of more than two variables, 'F' test is also used in this present investigation.

Result and Discussion

Table: 1

Showing Mean, S.D.and t-value for respondents level usage of aquatic medicine in HIV patient based on gender

Gender	Mean	S.D	t-value	P-value
Male	8.21	0.87	2.85	0.05 Significant
Female	6.17	0.42		

Ho: There is no significant difference between usage of aquatic medicine in HIV patient based on gender. It is inferred from the above table shows the details of Mean, S.D. and t-value for respondents level usage of aquatic medicine in HIV patient based on gender. It is obtained from the obtained t-value there is a significant difference in respondent's level of usage of aquatic medicine in HIV patient based on gender. Since the calculated t-value 2.85 which is significant at 0.05 level. Therefore the stated null hypothesis is rejected and alternate hypothesis is accepted. Therefore it is concluded that respondents differ in their level of usage of aquatic medicine in HIV patient based on gender.

Further in male respondents group have high usage of aquatic medicine in HIV patient.

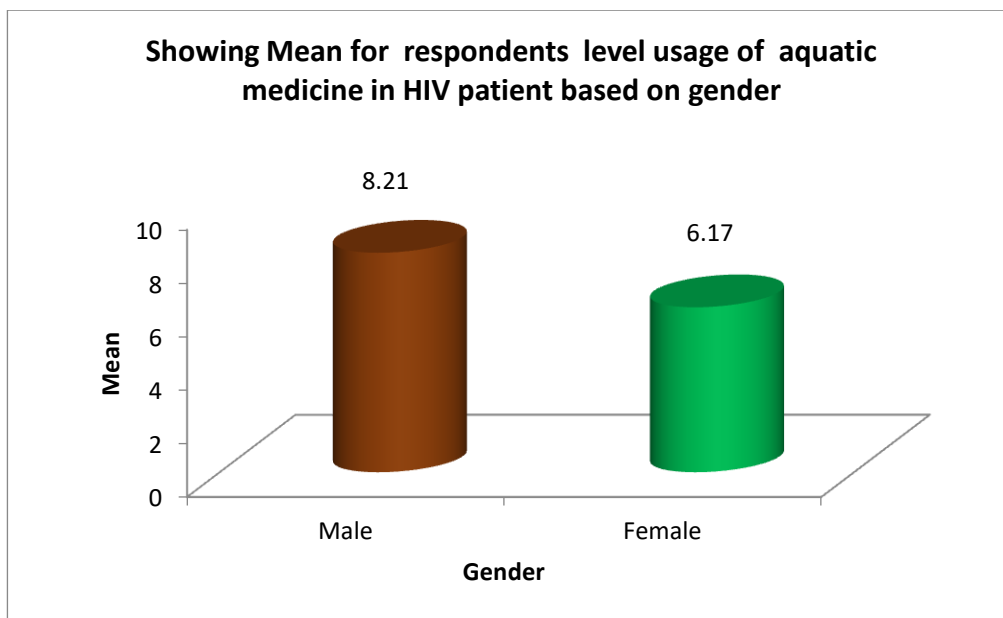
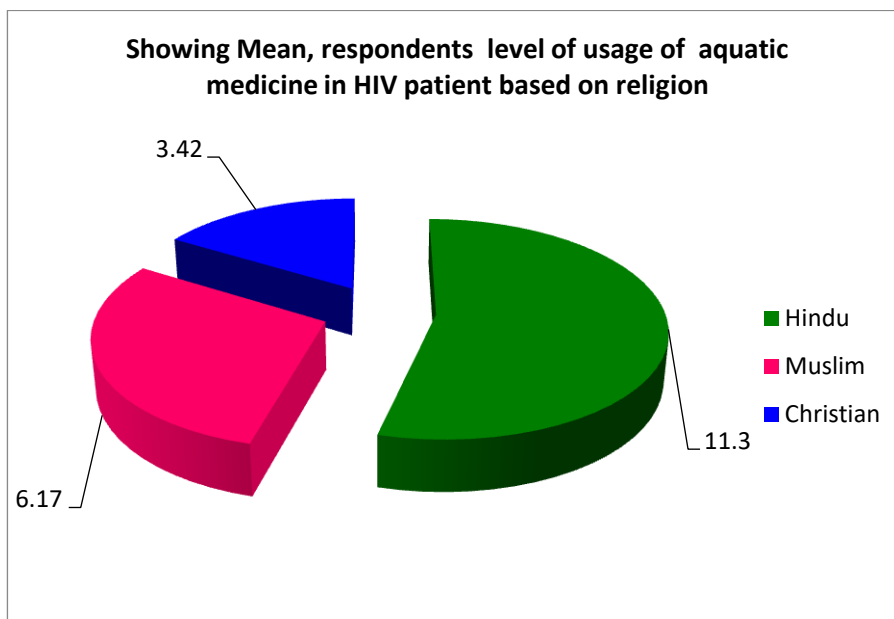


Table: 2
Showing Mean, S.D. and F-value for respondents level of usage of aquatic medicine in HIV patient based on religion

Religion	Mean	S.D	F-value	P-value
Hindu	11.3	1.78	4.26	0.001 Significant
Muslim	6.17	0.74		
Christian	3.42	0.59		

Ho: There is no significant difference between usages of aquatic medicine in HIV patient based on religion. Result proved that the table 2 reveals the details of Mean, S.D. and F-value for respondent's level of usage of aquatic medicine in HIV patient based on religion. It is inferred from the obtained F-value there is a significant difference in respondent's level of usage of aquatic medicine in HIV patient based on religion. Since the calculated F-value (4.26) which is significant at 0.001 level. Therefore the stated null hypothesis is rejected and alternate hypothesis is accepted. Hence, it is concluded that respondents differ in their level of usage of aquatic medicine in HIV patient based on religion. So, the Hindu respondents have high level usage of aquatic medicine in HIV patient.



Findings: Based on the statistical analysis the following findings are arrived. They are: Therefore it is concluded that respondents differ in their level of usage of aquatic medicine in HIV patient based on gender. Further in male respondents group have high usage of aquatic medicine in HIV patient. Analysis proved that respondents differ in their level of usage of aquatic medicine in HIV patient based on religion. So, the Hindu respondents have high level usage of aquatic medicine in HIV patient.

The present study accepted to classify the usage of aquatic medicine in HIV patient in Puthucherry. 40 samples were selected based on stratified random sampling method. In order to identify the interview scheduled well structured questionnaire were used. To test the hypotheses statistical tool such as t-test and (ANOVA) was used. Therefore it is concluded that respondents differ in their level of usage of aquatic medicine in HIV patient based on gender. Further in male respondents group have high usage of aquatic medicine in HIV patient. Analysis proved that respondents differ in their level of usage of aquatic medicine in HIV patient based on religion. So, the Hindu respondents have high level usage of aquatic medicine in HIV patient.

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The Living Conditions of Fishermen Community

Fishing has been one of the oldest economic activities of human race. It comes next only to agriculture. Fish-and other sea food constitute an attractively integral part of a wholesome food provision. Specially, fishes of several varieties serve as tasty and healthy food with rich protein and fat content. The 'omega' a chemical element found in fish has immense medicinal value. Experts believe that such properties of fish could be consumed even by persons having bean problems. They have both nutritive and curative powers. Fish has a curative culture of creditable value. Fishery is an important sectors in most of developed and developing countries the world from the standpoint of income and employment generation. Fishery is the oldest and most important livelihood option for the population of the coastal line of the country, in India, many good and rare varieties offish are found. 'Prawn' seems to be the queen of fishes. Millions of people all over the world have been profitably engaged in fishing and fish trading over the years, in a sense, fish and fisher fob are together and inseparable to a great extent. They go to the sea, stay and search, catch fish, spend even bights, take risk and been uncertainties and venture bravely and rewardingly. Many hurdles and riddles seem of prevail and persist. It is a real problem and a paradox too. The present study aims to find out the living conditions of fishermen community in Thoothukudi district, Tamil Nadu.

Fishermen mean the person who engaged mainly in fishing and related activities for their livelihood (Ambili C S, 2008). They are very close lo nature and element of great risk lo life make him as superstitious as he is generous and care free. Thegreatest asset of fishermen in their accumulated Knowledge about the fish, fish habits, waves, currents and stars. They have a tradition of learning by doing, handed over from generation to generation. Family background influences mental ability of children through pre-natal and post-natal care, intake of food, and the ability to go through a sustained educational process. To go to school implies keeping away from fishing. Most of the arts of fishing, particularly with traditional craft ad gear, can only by pick up through a process of learning by doing from young age. Consequently schooling on one hand results in putting the out of their traditional occupation and also the dropout rate is higher in fisher folk.

One of the paramount reasons for the poor quality of life and substandard conditions of habitat of marine fishing community of the state is crowding of the whole community on a narrow strip of the coastline. As a result, there are 222 fishing villages in 590 km. and none of these villages is more than half km wide from the sea front. In some districts like Trivandrum and Quilon they are hardly half km wide. This is the one of the reason for during monsoon the sea may take away land and houses of fishermen. The life is always in the doldrums. That makes an unsuitable environment for studies. A study of health status highlight that respiratory and skin infections, diarrheal disorders and hook worm infestations are much more in the coastal area of the state. This is due to overcrowding, lack of facilities for disposal of wastage. Scarcity of drinking water-naturally providing an ideal breeding ground for these infections and disorders. Another important problem is related with their health

problem is lack of sufficient amenities and Hygienic issues, This will leads to regular absenteeism in classes and situation for studying.

One main impact of crowding is reflected in the land holding pattern. Most of the fishermen do not have their own homestead plot. They are living on Purampoke (Land owned by Government) without any little deed. Inadequate housing condition is the main Killer of Education of Their children, diseases. All their earnings and precious health are consumed by ill health and they reduced to utter poverty and socio economic paralysis. The lion's share of income is spent by the fishermen for earning their bread, lie spend a little for his housing, dress, education and recreation. A big portion of amount goes for medical facilities. The chronic alcoholic addiction among the vast majority of the fisher folk and related issues are the another contributive factor for their educational backwardness of fisher folk.

The high rate of unemployment among the educated children of fishermen has a negative influence on educational development. Parent's position in the hierarchy of relations is an important aspect of socio-economic background. It develops in children's personality traits corresponding to particular class cultures. It is again reinforced in the secondary socialization institutions, i.e.. school. These personality traits play a major role in determining one's success in gaining higher incomes. Achievements in the educational scenario are far famed. In this respect the stale is often compared not only with other Indian stales but also among some of the developed countries.

The total literacy, free and universal elementary education, low dropout rate at the school level, easy access to educational institutions etc. However, the situation in coastal area reveals that the fishing community has been kept away from this educational development. This inaccessibility to educational process has been instrumental in bringing them to the abysmal of poverty and to the bottom end of social structure. Contrary to the previous period, most of the new generation abstains from fishing even if they could not find a job outside fishery and tends to remain unemployed. New generation of fisher folk is showing tendency for moving towards coolie works. This trend is initiated after the hope emanated from the booming gulf migration. Regarding Gulf migrant fishermen, 33% is employed in fishing activities and 50% in coolie activities. Secondary level education and lack of vocational competency fetch them a salary of Rs. 10000/month. In a deprived community with low income, the role played by women member in securing the livelihood of their family members is quite significant. The trend noticed among a part of the fisher folk families is that the fishermen will generally squander the money they earn on the same day itself forcing the women to run the family. The additional income realized by the woman member of the family will in turn accelerate the process of socio-economic development.

Gupta (2006) in this work on "Challenges in sustaining and increasing fish production to combat Hunger and poverty in Asia" has concluded that while there are ample opportunities for fish and fisheries to make a major contribution to food and nutritional security and to contribution to the eradication of the poverty, the number of challenges that need to be addressed, their requirement; and that political will,

policy change and effective and efficient implementation. Our fight against hunger is a long process and we need patience, endurance and great commitment.

Namasivayam (2007) in his article entitled India marine Exports: An overview, observed that the marine food export fetches several crores of foreign exchange to our country and provides employment opportunities for people directly and indirectly. To increase the export of marine food products to various countries, the hurdles such as export duties, over tax in the exports is to be taken into consideration with immediate effect.

Nirmal Chandra et al., (2009) in their articles remarked that the fisherwomen of Gopalpur have a vibrant organisation called 'Kalinga Fish Workers Union' that fights for their rights. The women also assert their rights through self help groups (SHGs) and through participation in the Panchayat. The girl children are now sent to school. Women in the area with the help of the local NGOs began to protest against child marriages and child labour. They have also fought against illegal taxes. The economic contribution of fisherwomen to their families is quite significant. The income of the fisherwomen is mainly determined by the amount of time allocated to collection, processing and marketing of fish. The age, body weight, marital, maternity status and education do not significantly influence their income. The seasonal nature of fishery and the risk and uncertainties associated with marine fishing work of the fishermen which leads to low-income trap. The poor economic conditions coupled with less availability of finance from the institutional agencies compel them to sustain with less equipped fishing equipments which in turn results in lesser returns. Lack of marketing and infrastructure facilities is another factor responsible for lesser returns to the fishermen. Therefore, extensive and comprehensive area development programme for the entire coastal belt is required to improve the socio-economic condition of marine fishermen.

Ganesh Kumar et al., (2010) their study has been conducted with the objective of understanding the process of innovative marketing models in the fisheries sector and to draw lessons from the success stories to upscale and institutional agencies, opportunities for supplementary occupations and better infrastructural facilities for marketing are some of the suggestions given for the economic improvement of traditional fishermen.

K.V. Basvakumar et al. (2011) conducted a profile study on the socio-economic status of the fisherman community of a village in Dharwad district was conducted during 2007. A total sample of respondents, as 57 families and head of the family was considered as respondent for collection of the data in addition to the head of the fisherman co-operative society. Pre-tested interview schedule was used for collection of the information from fisherman community. The results of the study revealed that the male population constituted around 52.33 percent indicating the dominance of males in the fisheries sector. Amongst the total fishermen's only 13.84 percent were found to be literate. 45.78 percent of the population fall under the age group of less than 20 years and the total earning population constituted around 56.60 percent. The dominance of male population was evident in all the categories giving an indication that fishing and related activities are the domain of males. On further examination, it was found that smoking, betel nut chewing and consumption of liquor were the

common habits of adult fisherman community. As the major occupation was fishing, majority of the population were engaged in fishing activity and 56.14 percent were under the income group of? < 30,000. The study indicated that the general socio-economic status of the fisherman community could be improved by the adoption of improved fishing and fish farming methods and by imparting education.

The total inland fisherman population of India was estimated around nine lakh people in 2007. There is dearth of systematic data on the socio-economic status of these fishermen population. It has been felt that there is urgent need to carry out systematic study on fisherman population and formulation of schemes to help them to improve the overall status. Unlike, marine fisherman, the inland fisherman population are scattered throughout the country and their dependence on fisheries varies. Hence local surveys need to be conducted to understand the extent of dependence on fisheries and thereby devising a policy approach to suit the local needs.

S.K. Mazumder (2014) conducted a study on the socio-economic conditions of fishermen in Jelepura under Pahartoli of Chittagong district. Randomly selected 50 were interviewed among 200 fishermen. From the survey it was found that 94% fishermen were male and 6% were female. A large portion was Hindus (88%) and rest was Muslims (12%). About 84% were found married. Single family was much more (94%) than joint families. It was found that the number of school going children was 1.9 per house and 54% were school dropout boy and 46% were girl. Eighty eight percent houses were full katcha, while semi-pacca were 12% and all the families have electricity facilities. Different types of net were used viz: the set bagnet, tong jal, current jal, tanajal etc. They used engine boats and engine power ranges from 8 to 22 HP. On average a group of fishermen (4) caught 35-80kg/day using a boat. Maximum fishermen sold their fish after fulfilling their demand. Monthly average income was around BDT. 6000-15000. Fifty six percent of the fishermen borrowed money from money lenders and 44% from the NGO's. They need more institutional, organizational and technical help for the betterment of their socio-economic condition and sustainable livelihood.

Methodology: The present research aims to study the living conditions of fishermen community in the study area. The present study was undertaken to study the fishermen community in Thoothukudi District. The above district was selected for the present study purposively. The data were collected from Thoothukudi District. However, despite effective attempts only from 50 households the data collection was possible. From each of households, the head of the family was considered as respondent for the present study. On the basis of the literature review, an interview schedule was framed. The schedule was used to collect the necessary data from the respondents using interview method. The collected information was coded and tabulated. Simple percentage calculations were made to interpret the data. The respondents taken for this study is limited to Thoothukudi district.

Analysis and Interpretation

Table 1: Distribution of the Respondents by their demographic variables
(N=50)

	Sub Samples	No. of Respondents	Percentage (%)
Age	Below 30	12	24
	31-40	21	42
	41-50	13	26
	51 and above	4	8
Religion	Hindu	15	30
	Christian	29	58
	Muslim	06	12
Marital Status	Married	46	92
	Unmarried	04	08
Education	Illiterate	16	32
	Primary	20	40
	Middle School	11	22
	Higher Secondary	03	06
Daily Wages	300-400	21	42
	401-500	16	32
	501-600	06	12
	Above 600	07	14
Ownership of the Houses	Own house	39	78
	Rented house	08	16
	Lease	03	06
Family Type	Nuclear family	41	82
	Joint family	09	18
Type of House	Government Scheme House	28	56
	Thatched Houses	19	38
	Pucca house	03	06
Family Size	Small (Below 3)	06	12
	Medium (4 to 6)	16	32
	Large (Above 6)	28	56

Out of total 50 respondents, 42 per cent are in the age group between 31-40, 24 per cent of them are below 30 years, 26 per cent of the respondents fall under the age group of 41-50 years old and the remaining 8 per cent of them are in the age group of above 50 years. It could be noted that majority of the respondents in the study area are in the age group between 31-40 years.

The majority (58%) of them are Christians. 30 per cent of them are Hindus and the remaining 12 per cent of them are Muslims. It could be noted that the majority of the respondents in the study area are Christians. In the level of marital status 92 per cent of them are married and the remaining 8 per cent of the respondents are unmarried. It could be noted that the vast majority of the respondents in the study area are married category.

With respect to the educational level of the respondents 40 per cent of the respondents have up to primary level education, 22 per cent of the respondents have up to middle school level education, 6 per cent of the respondents have higher secondary level education and the rest of them (32%) are illiterates. In this study, the majority of the respondents have studied up to primary school level education.

Regarding their wages category 42 per cent the respondents daily wage fall under the category of Rs. 300-400, 32 per cent of the respondents have their daily wage between Rs. 401-500, 12 per cent of the respondents daily wage fall under the category of the Rs. 501-600 and the remaining 14 per cent of the respondents earn

above Rs. 600 per day. It could be noted that majority of the respondents in the study area earn Rs. 300-400 per day.

With respect to the housing status of the respondents 78 per cent of the respondents live in own houses, 16 per cent of them live in rented houses and the remaining 6 per cent of the respondents live in leased houses. It is clear that the vast majority of the respondents in the study area live in own houses. In the family level 82 per cent of them belong to nuclear family and the remaining 18 per cent of them live in joint family. It could be noted that majority of the respondents in the study area live in nuclear families.

In housing status 56 per cent of them dwell in the government scheme houses, 38 per cent dwell in the thatched houses and the rest of them (6%) dwell in the pucca houses. It is clear that majority of the respondents in the study area dwell in the government scheme houses. In family level 56 per cent of them have large family size with above 6 members, 32 per cent of the respondents have medium size families (4 to 6 members) and the remaining 12 per cent of them have small families i.e. with a maximum of 3 members. It could be noted that majority of the respondents in the study area have large size families.

Table 2: Distribution of the Respondents by Possession of Articles in their Houses

S.No.	Possession of Articles in their Houses	No. of Respondents	Percentage (%)
1.	Radio/T.V.	29	58
2.	Radio/T.V./Mixie	06	12
3.	Radio/T.V./Mixie/ Grinder	10	20
4.	Radio/T.V./ Mixie/ Grinder / Refrigerator	05	10
	Total	50	100

Regarding the possession of articles in the respondents' house, Table 2 shows that 58 per cent of the respondents possess Radio and Television, 12 per cent of them have Radio/Television and Mixie, 20 per cent of them have Radio/T.V./Mixie and Grinder and the remaining 10 per cent of them have Radio, Television, Mixie, Grinder and Refrigerator. It could be noted that majority of the respondents have only Radio and Television.

Table 3: Distribution of the Respondents by Basic Facilities in their Houses

S.No	Facilities	No. of Respondents	Percentage (%)
1.	Electricity	26	52
2.	Electricity/Drainage	11	22
3.	Electricity/Drainage Separate Kitchen	08	16
4.	Electricity/Drainage Separate Kitchen/ Toilet	05	10
	Total	50	100

The table 3 shows that 52 per cent of the respondents have electricity in their houses, 22 per cent of the respondents have electricity and drainage facilities, 16 per cent of them have electricity, drainage and separate kitchen and the rest of them (10%) have

electricity, drainage separate kitchen and toilet facilities. It could be concluded that most of the respondents have electricity facility in their houses.

Table 4: Distribution of the Respondents by their Possession of Vehicles

S.No.	Possession of Vehicles	No. of Respondents	Percentage (%)
1.	Bi-cycle	19	38
2.	Motor Cycle	25	50
3.	Car	6	12
	Total	50	100

The data in table 4 presents the distribution of the respondents according to the possession of vehicles. Out of total 50 respondents, 50 per cent of the respondents possess Motor cycle, 38 per cent of the respondents possess bicycle and the remaining 12 per cent of the respondents possess car. It could be noted that majority of the respondents in the study area possess motor cycle.

Table 5: Distribution of the Respondents by their Opinion on Facing Problems during Fishing

S.No.	Facing Problems	No. of Respondents	Percentage (%)	Responses	No. of Respondents	Percentage (%)
1.	Yes	26	52	Compromising the problems at time of fishing	20	77
2.	No	24	48	Complaint to the fishery association	05	19
	Total	50	100	Ignored the problems	01	08
				Total	26	100

The above table 5 reveals the distribution of the respondents by their opinion on facing problems during fishing. Out of total respondents, 48 per cent of them have not faced any problems during fishing and the remaining 52 per cent of them have faced problems during the time of fishing. Among them, 77 per cent of them reported that they are compromising their problems during the time of fishing, 19 per cent of them stated that they have complained to the fishery association and the rest of them (4%) stated that they ignored their problems.

Table 6: Distribution of the Respondents by Alcoholic Drinking Habit

S.No	Alcoholic Drinking Habit	No. of Respondents	Percentage (%)	Consuming Alcohol	No. of Respondents	Percentage (%)
1.	Drinking	37	74	Daily	12	32
2.	Not Drinking	13	26	Weekly Once	07	19
	Total	50	100	Weekly Twice	08	22
				Rarely	10	27
				Total	37	100

The table 6 shows the distribution of the respondents by their alcoholic drinking habit. Out of total respondents, 74 per cent of them have alcoholic drinking habit and the remaining 26 per cent do not have alcoholic drinking habit. Among them 32 per cent drink daily, 19 per cent of them drink once in a week, 22 per cent of them drink twice in a week and the remaining 27 per cent of them drink rarely. It could be noted that majority of the respondents in the study are have alcoholic drinking habit.

Table 7: Distribution of the Respondents by Savings and Place of Savings

S.No.	Habit Saving	No. of Respondents	Percentage (%)	Place of Savings	No. of Respondents	Percentage (%)
1.	Yes	22	44	Nationalized Banks	11	50
2.	No	28	56	Monthly Chits	9	41
	Total	50	100	Gold Saving Scheme	2	09
				Total	22	100

The data in table 7 presents the distribution of the respondents according to the habit of savings. Out of total respondents, 56 per cent of them do not have the habit of savings and the remaining 44 per cent of the respondents are having the habit of savings. Regarding the analysis of the place of savings, 50 per cent of the respondents save their money in the Nationalized banks, 41 per cent of them save their money in the form of monthly chits and the remaining 9 per cent of them save their money in the form of gold saving scheme in Jewellery shops. It could be noted that majority of the respondents in the study area save their money in nationalized banks.

Table 8: Stepwise regression analysis predicting living conditions (n=50)

Sl.No	Step/Source	Cumulative R ²	ΔR^2	Step t	P
1.	Age	0.040	0.037*	3.075	0.01
2.	Marital status	0.057	0.051*	2.623	0.01
3.	Education	0.073	0.064*	2.013	0.01
4.	Family Type	0.085	0.073*	2.401	0.01
5.	Family Size	0.100	0.086*	2.332	0.01

* P < 0.01

Constant value = 16.587

Five variables viz Age, Marital Status, Education, Family Type and Family Size have significantly contributed for predicting the living condition. The variable age predictive value of living conditions seems to be 0.040, when paired with the variable marital status it is 0.057, with education 0.073, with family type 0.085 and with family size 0.100. The predictive value of these variables separately is 0.01. The constant value is 16.587.

Table 9

Correlation between the living condition and fishermen demographic variables (n=50)

Variables	Living Conditions
Age	0.292**
Marital status	0.150**
Education	0.246**
Family Type	0.272**
Family Size	0.291**

** Significant

Table 9 shows the correlations between the variables living conditions and fishermen demographic variables were worked out for the general sample of 50 samples. There is a positive significant relationship between living condition and fishermen demographic variables. So direct relationship between living condition and fishermen demographic variables. The r-value of age (0.292), marital status (0.150), education (0.246), family type (0.272) and family size (0.291).

The fishermen community which engaged in fish culture and fishing activities are poor thus they are unable to adopt scientific technology to produce fish at scientific level. It may be concluded that the socio economic condition of the fisher community of the study area is very poor and miserable. The immense scope of aquaculture development and tourist attraction of several spots of coastal belt should be given priority in the programmes. In this context, it is better to form a Coastal Zone Development Authority (CZDA) in each maritime state, exclusively to look after the capacious development of the coastal region.

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**Battle of Life and Death in Ernest Hemingway's
*The Old man and the Sea***

Nautical fiction is setting on or near the sea, which focuses on the human relationship to the sea and sea voyages and highlights its culture in these environments. - Strength in the Sea American writer Napoleon Hill once said, "Strength and growth come only through continuous effort and struggle." In particular, it is an allegorical story about life's struggles and rewards. Santiago constantly endures struggles against nature and it affects him externally and internally. There are many examples of the hardships of man versus nature that Santiago endures. In the story seems to be about a man who struggles to catch a giant marlin and who struggles to protect the marlin against the sharks and to save his life in sea are portrayed well. He also struggles with himself and his abilities that have collapsed with his aging body.

Nautical fiction or sea fiction, and their constituent naval, nautical or sea novels, depends largely on the focus of the commentator. Sea fiction encompasses novels in the vein of Marryat, Conrad, Melville, Forester and O'Brian: novels which are principally set on the sea, and immerse the characters in nautical culture. Typical sea stories follow the narrative format of "a sailor embarks upon a voyage; during the course of the voyage he is tested – by the sea, by his colleagues or by those that he encounters upon another shore; the experience either makes him or breaks him".

Sea narratives have a long history of development, which arising from cultures with genres of adventure and travel narratives that profiled the sea and its cultural importance, for example, Homer's epic poem the Odyssey and the Old English poem The Seafarer. Early sea novels deals with the main theme of life at sea such as Masculinity and heroism, Women at sea and The working class at sea. A distinction between nautical fiction and other fiction merely using the sea as a setting or backdrop is an investment in nautical detail.

Nautical novels dealing with life on naval and merchant ships set in the past are written by men and deal with a purely male world with the rare exception, and a core themes found in these novels is male heroism. The tradition focuses on a militaristic storytelling, some of the prototypes of the genre focus on a commercial naval heritage but continue to highlight the role of masculinity and heroism with that tradition. There are instances of women working as fishers and even commanding naval ships, maritime fiction on the whole has not followed this cultural change. Generally, in maritime fiction, women only have a role on passenger ships, as wives of warrant officers, and where the action is on land. The bulk of people aboard nautical voyages are common sailors, drawn from the working classes.

The Old Man and the Sea is the story of an epic struggle between an old, seasoned fisherman and the greatest catch of his life. For eighty-four days, Santiago, an aged Cuban fisherman, has set out to sea and returned empty-handed. So conspicuously unlucky is he that the parents of his young, devoted apprentice and friend, Manolin, have forced the boy to leave the old man in order to fish in a more prosperous boat. Nevertheless, the boy continues to care for the old man upon his return each night. He helps the old man tote his gear to his ramshackle hut, secures food for him, and discusses the latest developments in American baseball, especially the trials of the old man's hero, Joe DiMaggio. Santiago is confident that his unproductive streak will soon come to an end, and he resolves to sail out farther than usual the following day.

On the eighty-fifth day of his unlucky streak, Santiago does as promised, sailing his skiff far beyond the island's shallow coastal waters and venturing into the Gulf Stream. He prepares his lines and drops them. At noon, a big fish, which he knows is a marlin, takes the bait that Santiago has placed one hundred fathoms deep in the waters. The old man expertly hooks the fish, but he cannot pull it in. Instead, the fish begins to pull the boat.

Unable to tie the line fast to the boat for fear the fish would snap a taut line, the old man bears the strain of the line with his shoulders, back, and hands, ready to give slack should the marlin make a run. The fish pulls the boat all through the day, through the night, through another day, and through another night. It swims steadily northwest until at last it tires and swims east with the current. The entire time, Santiago endures constant pain from the fishing line. Whenever the fish lunges, leaps, or makes a dash for freedom, the cord cuts Santiago badly. Although wounded and weary, the old man feels a deep empathy and admiration for the marlin, his brother in suffering, strength, and resolve. Santiago says this to the marlin he has hooked after it makes a lurch forward in the middle of the night. He has a lot of line left, so he is at an advantage against the fish. But he knows it will drain him of his strength to trail the fish until it loses energy and eventually dies, so Santiago says this to express his commitment to that task. Either he will die or the fish will die, or both.

On the third day the fish tires, and Santiago, sleep-deprived, aching, and nearly delirious, manages to pull the marlin in close enough to kill it with a harpoon thrust. Dead beside the skiff, the marlin is the largest Santiago has ever seen. He lashes it to his boat, raises the small mast, and sets sail for home. While Santiago is excited by the price that the marlin will bring at market, he is more concerned that the people who will eat the fish are unworthy of its greatness.

As Santiago sails on with the fish, the marlin's blood leaves a trail in the water and attracts sharks. The first to attack is a great make shark, which Santiago manages to slay with the harpoon. In the struggle, the old man loses the harpoon and lengths of valuable rope, which leaves him vulnerable to other shark attacks. The old man fights off the successive vicious predators as best he can, stabbing at them with a crude spear he makes by lashing a knife to an oar, and even clubbing them with the boat's tiller. Although he kills several sharks, more and more appear, and by the time night falls, Santiago's continued fight against the scavengers is useless. They devour the marlin's precious meat, leaving only skeleton, head, and tail. Santiago chastises

himself for going "out too far," and for sacrificing his great and worthy opponent. He arrives home before daybreak, stumbles back to his shack, and sleeps very deeply.

"*He* didn't beat you. Not the fish." (124) Manolin says this to Santiago after Santiago has returned home, having lost the fish and slept through the night. In the morning, Santiago tells Manolin that "They truly beat me." But he is talking about the sharks who ate the fish after he caught it. It wasn't the fish who beat him - the fish and he were brothers in his eyes, and he feels like he has betrayed the fish by letting it be eaten by the scavenging sharks.

The next morning, a crowd of amazed fishermen gathers around the skeletal carcass of the fish, which is still lashed to the boat. Knowing nothing of the old man's struggle, tourists at a nearby café observe the remains of the giant marlin and mistake it for a shark. Manolin, who has been worried sick over the old man's absence, is moved to tears when he finds Santiago safe in his bed. The boy fetches the old man some coffee and the daily papers with the baseball scores, and watches him sleep. When the old man wakes, the two agree to fish as partners once more. The old man returns to sleep and dreams his usual dream of lions at play on the beaches of Africa.

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Subtheme: Sea and Ecosystem
Scope of Coastal Ecotourism in Kerala: A Literature Survey

Rachel Carson's Silent Spring (1962) ignited several environmental movements. Various discussions at the international level about the degrading environment led to a concept of sustainable development, and the U. S. National Environmental Policy Act of 1969. Soon, most governments constructed legislation regarding environmental degradation and waste management. Later, they understood that the 'environmental disruption' is not a matter to discuss within the border of a country – it triggers an international treaty. Tourism, a highly developmental sector, generates a lot of employment opportunities and it is mutually interlinked with natural environment. Like most of the countries, India also encourages tourism industry as means of economic development. Various state governments allowed public-private participation in the tourism field to attract more visitors and achieve economic incentives, as private tourism agents are capable of investing and providing sophisticated needs of tourists from all the over world.

Environmental pollution and issues has been in the world since the beginning of civilization. Pollution levels are as high as the human consumption and interaction with the nature. The environmental issues are not only distressing the industrialized countries (whom might massively consume natural resources), but its negative impact proliferates the whole world. Environmental issues are problems that affect air, water and soil of earth due to massive anthropological activities on the earth. The foreign substances formed as a result of any human activity that potentially damaging environment are also said as environmental issues. Some of major environmental issues are global warming, erratic rainfall, deterioration of water quality and groundwater level, deforestation, coastal erosion, loss of biodiversity and ecosystem.

Most of studies saying that though the developed nations are most pollution producers, they are less distressed, as they are more aware about the environmental issues and maintain preventive measures. While due to lack of awareness, developing and underdeveloped countries are most vulnerable to the environmental problems. Environmental problems often arise from a lack of understanding of ecosystem and ecological environment and massive use of natural resources. The United Nation has accelerated the importance of global environmental protection and environmental education for sustainability. Environmental education adapts a sense of connection to the natural world, encourages conservation of natural resources and ecosystem and promotes sustainable development.

In our competitive world it has become a trend to adapt the fastest initiatives for vast economic growth, without any concern about future generation. Tourism industry based natural environment also propel economic growth without any concern for the

next generation. However, adverse effects of tourism on the environment led to the introduction of alternative tourism. Here comes the scope of sustainable tourism. Towner (2018) noted in his article that the involvement of local stakeholder groups is essential for sustainable development of a tourism destination. Tourism studies develop a sense of ethical responsibility to protect nature to achieve sustainable development. This resulted in the need for sustainable tourism.

Ocean ecosystems are the largest of earth's aquatic ecosystems. Oceans are essential for the overall health of both marine and terrestrial ecosystem (Kadam et al., 2017). But the ocean ecosystem is being degraded by various anthropogenic activities. Most of the anthropogenic effluents end up in ocean. The ocean is the mostly polluted region in the earth, as all effluents are dumped in ocean. It is being a practice, several times noticed that oceans has been used for different waste disposal for many years including the disposal of chemical and industrial wastes, medical wastes, radioactive wastes, sewage sludge, etc. This pollution seriously affects the whole ecosystem as all are interdependent. Oceans have an essential part in human existence, as it has key roles to play in our everyday life. Fish and other marine organisms are having an inevitable role in maintaining food security of many countries. The fisheries sector provides livelihood to billions of people. A recent report says that numerous fish stocks in the Indian marine region has significantly declined due to marine disruptions over the last few years (Karnad, 2017).

In the recent years, shoreline retreat, beach erosion and degradation of dune have become a global issue. India has a long coastline of about 7,517 km, with many developing cities are based on the coastal line (ISRO, 2012). Coastal zone of India are highly dynamic and they are notified by economic activities such as fisheries, seaweed mariculture, pearl oyster culture, tourism and recreation, etc. (Natarajan, 2012). The excessive interaction and rapid urbanization along with plastic waste disposal, sand mining are having a detrimental impact on the development of the coastal region which is necessary for the uplift of the poor and vulnerable people living in the most fragile zone (Manickam, 2017). The construction of hotels and recreational facilities for the sake of tourism promotion without considering local residents the livelihood of regional people and also destroying the natural resources (Matsuoka & Kelly, 1988). The coastal zones of India are under increasing pressure due to over exploitation of natural resources, unsustainable tourism development and discharge of waste effluents, municipal sewage, oil spills etc. (Natarajan, 2012).

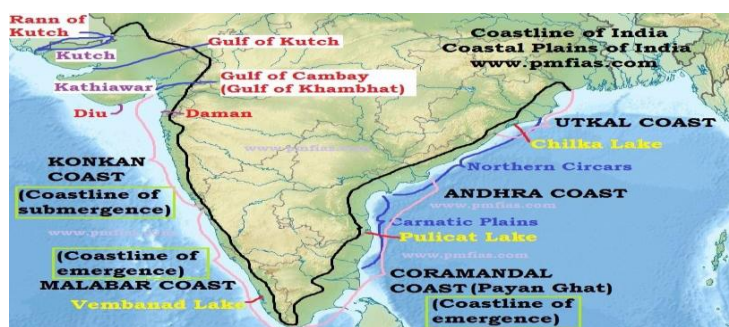


Figure 1 Coastal line of India – A reference map
Coastal tourism

Tourism, one of the fastest growing sector, has a significant environmental, socioeconomic effects, both positive and negative. Tourism is often said as the people from different regions with different cultural, linguistic people assemble at a place to enjoy natural beauty of a place and acquire knowledge about the region they are visiting. Therefore, coastal tourism takes place along the shore and the water immediately adjacent to the shorelines. In Kerala, coastal tourism projects are always interlinked with backwaters as these are adjacent to Kerala coasts. However, one of the positive aspects of tourism is considered as a popular form of economic recreation, while the improper management of tourism paves the way for environmental degradation. This may destroy the beauty of natural destination which, in turn, forces tourists to reject the degraded lands. So tourism has its own seeds of destruction and, therefore, tourism can kill tourism (Glasson et al., 1995). Coastal and marine environments attract millions of tourists every year and are a mainstay of the economy for many coastal communities (Hall, 2001). While coastal resources are increasingly threatened due to the tourism-related pressures on coastal zones include urbanization and industrial developments, water pollution, loss of mangroves, as well as overuse of fresh water and marine resources (Guldberg et al., 2015).

Objectives: To find out the various factors affecting aquatic ecosystem analyse the positive and negative impacts on coastal tourism. Develop awareness model to minimize the negative impact of coastal tourism on environment To find out the need of aquatic ecotourism in Kerala.

Methodology: This paper is based on secondary data sources that include literature review collected from different journals, articles and newspaper reports. The literature review discusses the basic concept of environment and tourism. The methodology is useful in identifying the positive impacts as well as negative impacts of the aquatic tourism. From the study, the authors conclude that tourism as a threat and an ecotourism as opportunity for Kerala coastal tourism.

Review of Literature: Tourism has become one of the most important economic industries in the world. Most of the countries are encouraging tourism for their economic development (Glasson, 1995). Developing countries are embracing ecotourism for economic and environmental conservation strategies (Kiper, 2013). The strength of tourism is natural environment and resources. According to World Travel and Tourism Council (WTTC), Kerala is the most sought and trusted tourism brand in India. The divergence of natural environment of Kerala has the potentiality to attract tourists from the worldwide.

Tourism is directly associated with natural environment and culture for the economic progression, hence it is considered as an interdisciplinary approach and practice. Primarily, nature is the marketing substance in tourism – it deals with ‘preservation of nature, protection of species, and their habitats’ (Pillai, 2010). The quality of natural environment is essential in tourism. The relationship between tourism and nature are interrelated and complex. It involves many activities that have adverse effects such as massive construction of infrastructure with a single dimension of economy alone. These negative impacts of tourism development can gradually destroy environmental resources on which it depends (Sunlu, 2003).

Mow forth and Munt (1998) suggest eco-friendly approach to the tourism is a more sustainable way and it makes tourism itself sustainable. The protection of natural resources is essential for sustainability of tourism. That can be achieved by practices principles of ecotourism (Honey, 1999). Ecotourism is a form of sustainable tourism. Limited negative environmental impact and increased economical conservation is the core of sustainability, the sustainable tourism should balance the ecological and economic system of the host region. According to Drumm and Moore (2005) for successful attainment of ecotourism and generate sustainable benefits each local area must implement a planning framework to guide and manage the tourism activity. Economy, society and ecology are the three dimensions of sustainable tourism, but the tourism agents are concentrating only on economic dimension and not considering the other dimensions, where the others can be achieved through the implementation of ecotourism. The domination of foreign and non-local investor targeting only on economic growth (Mowforth and Munt, 1998). Kerala is well-known for its beautiful beaches, estuaries, backwaters, mountain ranges, forests that all support for natural tourism, but the current scenario of tourism in Kerala is also not strange, the private and foreign investors are overlapping the local people.

Tourism provides a plenty of natural enjoyment and knowledge about the culture and history. It is empirical fact that the natural beauty of a region attracts more than human (Vijayakumar, 1995). Drumm and Moore (2005) differentiate the ecotourism from nature tourism by explaining that not all travel to natural areas is ecotourism. Nature tourism is opposed to ecotourism not having consideration for mitigating impacts on environment and not bothers about the local people and culture. Instead of all these, they are economically booming because of lack of awareness among the tourists.

The construction of huge hotels and resorts in the seashore line targeting the economically higher-upper-class tourists by providing exclusively significant visual ambiance is on the path of growth, this made the shore inaccessible to the local people including fisher folk and other tourists (Hawaii, 2014). These practices not only block the view of marine to the public, but also these business oriented buildings exhaust their garbage directly in to the marine environment. The garbage will never settle in the single region of ocean, these pollutants spread over the ocean and severely affect the ocean ecosystem (Nammalwar, 2008). Kerala's coastline which has about 580 km with high density of population and adjacent to fine brackish water (ISRO, 2012) faces the above said troubles. Most of the studies are say that it is the time to take preventive measures to eliminate this. And the tourism development and local administration should consider the wellbeing of local people and nature. For a successful paradigm of ecotourism, the ecologists need a greater understanding of business considerations; that is necessary to ensure the sustainability (Drumm& Moore, 2005).

Kadam (2017) concluded that employing members from fisherfolk society as the intermediaries of marine pollution awareness among the beach visitors can create a good result. As they are the regional, they have more time to monitor the region than others. Also they are directly depending on sea for their livelihood; there can be a sentimental (sympathized) approach for that, no one else can be that much responsible. The local people can represent their location and work as tour guides. It

is known fact that visitors can make their extreme perceptions about a location, from the interpretation of tour guides (Modlin et al., 2011). Public participation and support are needed for environmental policy makers to frame the marine environment measures (Gelcich et al., 2014).

As ecotourism benefits the local people and natural conservation, it is an ideal component of a sustainable development strategy where natural resources can be utilized as tourism attractions without causing harm to the natural area (Drumm & Moore, 2005). Unlike luxurious expensive hotels, the local people provide accommodation facility to the tourists in the local people's home for local real lifestyle experience, personalized service and authentic/genuine social interactions with hosts. This provides opportunity for guest to enjoy and understand the local culture and also being part of the guests' lifestyle. This practice makes economic satisfaction for the guest and the host. Hatton (1999) observed in his studies that homestays are providing a real cultural experience to the guests, which cannot be by luxurious hotels and resorts.

For a prolonged time, tourism industry is dominated by large multi-national-companies and exploits the environment; this rapid exploitation vulnerably affects the local community compelling them to migrate. Uncontrolled tourism development make native people more vulnerable to diseases and damages the biodiversity. According to the recent census records, the native population in Andaman Islands has declined due to the dominance of tourism industry (Agoramoorthy & Sivaperuman, 2014). But homestay programme encourages Local people to tieup with Tourism Department as it empowers the local community to earn benefits directly. Understanding the potentiality of economic and environmental conservation through homestay tourism, environmentalists and policy makers also recommend it. As homestays are administrating by local people they are more concerned about natural environment and they provide natural environmental awareness and cultural education to the guests.

Aiming on socio-economic wellbeing of rural parts of India, environmentalists suggest implementing homestay tourism programme. For promoting homestay tourism, many of Indian state governments relaxed luxury and sales tax from homestay organisers and also as an incentive they were charged with nominal domestic fee for water and electricity (Outlook magazine, 2008). In India, luxurious hotels were heavily taxed both by the State and Central Governments. Meanwhile, the local municipal corporations also levy taxes separately. Hence these hotel industrialists get huge amount from the tourists as accommodation and other charges. But as homestays are balancing the environmental equilibrium between tourism and economy, they were considered as sustainable practice of tourism and free from luxurious taxation.

Homestay programme are promoting worldwide by various a travel agencies, but *Airbnb* from San Francisco is exclusively branded for homestay hospitality worldwide. They are working as mediators for connecting the guest-host, all over the world with their websites mobile applications, also having working offices in major cities (Airnb, 2017).

As a form of encouraging homestay programme, the Indian Ministry of Tourism incorporated "Incredible India Bed & Breakfast/Homestay Establishments" with Tourism Department for providing a comfortable tourism facility by minimizing the expenses for hosts and minimizing environmental degradation, the same time economic benefit for regional people (Ministry of Tourism, Government of India, 2017). The basic idea of establishing "Incredible India Bed & Breakfast/Homestay Establishments" is to provide a clean and affordable place for foreign and domestic tourists to stay with an Indian family and enjoy the taste of Indian culture and cuisine (Kannanthanam, 2018).

A study report by Paul and Smitha (2014) arguing that Alappuzha is blessed with backwaters, houseboat tourism, beaches, ethnic culture and numerous well-connected canals, being the potentiality Alappuzha tourism is distressing with lack of accommodation facilities for the visitors. This urgent requirement without harming the ecosystem can be achieved through homestays. This enhances tourist arrivals and revenue there by bringing about local economic development.

Major benefits of homestay programme are: Host and host region Local people are directly providing the accommodation facility to the tourists in their own homes and this will minimize the construction of huge recreational centres by destructing the environment. Compared to staying in a hotel, a homestay may result in a lower carbon footprint. As directly the local community is involving, it opens doors for employment opportunities. It can be used for mitigating unemployment problems. Business opportunities have provided to regional people, instead of large business tycoons. Hence homestay is a best tool for economic accumulation. This considers environment, economy and wellbeing of social status. Without any mediators the local people can sell the products and earn more. Benefits for the Guest Savings on lodging costs. As compare to hotels and lodges homestays are economically moderate. Host themselves work as a *tourist-guide*. Visitors get an authentic information about the destination. Local perspective and information about the location is not more found in guidebooks. Provides a deeper understanding and analyzing of the everyday life of the locals. Most of hosts arrange the homestay for the tourists in their own living house. This provides the tourists a homely feeling of safety and enjoy the homely made local food. As tourists staying with the regional people, the visitors get a chance to buy original craft product from the region without any mediators.

Canyoneering is not a new form of adventure tourism, but for Kerala it is now emerging in Wayanad (Indian Express, 2017), which used to be popularly enjoyed in the Himalayan regions. The Western Ghats provide the unlimited canyon opportunities to learn about the regional flora and fauna. It is considered as one of complex form of adventure tourism. As the participants cannot enjoy the canyon activity overnight, canyoneering is an adventure sport that combines hiking, wading, and swimming, jumping, sliding, scrambling, down-climbing, and rappelling— often over waterfalls (Bangalore Adventure School, 2017). The sport activity is jumping into the water and flowing with it.

For canyoneering enjoyment, one needs several skills and equipment as used in the activities like hiking, rappelling, bouldering, sliding, swimming, wading, scrambling

and rafting. Though they are exploring the unfamiliar tourism regions canyoneering is comparatively high expensive and the organizers do not belong to the local region (Adventure Nation, 2017). These profit oriented tourisms' adversely affect the aesthetic value and quality of canyon regions that raises the question of sustainable development of tourism in these regions. Hence canyoneering comes under adventure-natural-tourism but not the ecotourism category.

The earth is the only planet known to have large amounts of water, hence life exists in it. Water is a key factor for all living organism therefore, the maintenance of water quality (mostly vulnerable to pollution) is important for the sustainability of life. Kerala offers a variety of water tourism; beach tourism, backwater tourism, houseboat tourism. The backwaters are not only the passage of water but also a bio-corridor for the survival of aquatic flora and fauna; a lot of humans are directly and indirectly depends on this. Vijayakumar (1995) concluded in his research work that aquatic nature of Kerala is more attractive for foreign tourists than any other factors.

For achieving vast economic growth, less concern is given for nature and environment. To support this view, the hyper-construction of huge hotels and other infrastructure takes place at the cost of destroying the abundant forestlands, hill regions and a lot of fertile land area. This leads to climate change that results in drastic change in rainfall rate, glacier melts, sea water level variation and high depletion of groundwater level and this totally affects the ecosystem.

The aquatic ecosystem is being degraded by various anthropogenic activities. Most of the anthropogenic pollution ends up in ocean. The marines are the most polluted region in the earth, as all effluents are dumped in ocean (Mishra et al., 2017). The aquifers are most vulnerable to contamination from various anthropogenic activities. Humans are increasingly dependent on aquatic environments for entertainment, livelihood security, and as a platform for the exchange of goods in a globalized world. The increasing use of aquatic environments poses a number of challenges, including the biodiversity conservation and sustainable use of renewable resources (Halpern et al., 2007). The unstructured development of tourism has negatively affected the natural environment which is being the base for the tourism industry. Rapid constructions with lack of waste management plans, deforestation, maximum utilization of resources, etc., severely affect the aesthetic value and quality of natural environment that raises need for aquatic sustainable tourism (Vijayakumar, 1995). The plastic wastes along the shorelines increases as the number of tourists increases (Agoramoorthy&Sivaperuman, 2014).

Tourism contributes heavily to water pollution through discharge of huge amount of sewage effluents from hotels and lodges. These sewage effluents are dumped into the rivers, backwaters, lakes and oceans. Similar to large ships polluting the ocean, the small houseboats are polluting most of lakes and backwaters. The houseboats are a popular leisure choice for many Kerala tourists; dump a lot of waste into ocean through the backwaters. The ecofriendly *kettuvallam* operators are also not following the environmental ethics that led to environmental degradation. Increasing improper disposal of waste material, sanitation, solid waste and littering by houseboats are degrading the environment and visual appearance of the destination. The booming houseboat tourism of Kerala is providing economic benefits, while the water access

for regional people is being severely threatened. . In the backwater area of Alappuzha, people's entire way of life is intimately associated to the backwaters. Improper management of tourism is affects ecosystem. The livelihood of the people depends on the quality of water. Houseboats leak diesel and other pollutants directly into waterways. These petrochemicals disrupt the ecosystems. Hence the sustainability is being questioning.

Soil is base of all living organisms and ecosystem. It is necessary for the sustainability of humankind. Soil and water are co-exist, hence soil quality maintenance is imperative. The improper waste management lead to environmental, economic and social impacts. Soil conservation is preventing of soil from fertility loss caused by over usage, littering, acidification, and other unsustainable methods of anthropological activities. As quality soil is desirable for flora and fauna and they are the maintainers of aesthetic nature environment of a region. Massive tourism activities open door for the degradation of land (TIES, 2015). Modern human considers, it is impossible without plastic hence consequences human health (UNEP, 2018).

Beaches, seashores and backwaters are landscape specifications of Kerala and they generate a great deal of waste disposal. Aquatic debris, in particular the accumulation of plastic debris, has been identified as a global problem as a result of tourism results in climate change and loss of biodiversity. It is frequently seen in media reports that tourism hotels and large ships are being threaten to the environment as they pulled out their untreated waste (plastic, manures and other garbage) directly to the oceans. A report in *The Times of India* (2018) clearly saying that oceans are one of the biggest silent victims of pollution. Oceans across the world are so choked with plastic waste that it is killing the marine life including fisheries, which is the lifeline of hundreds of millions of traditional fisher folk the world over. The report concluded by blaming the unsustainable practices is the major reason. Although the government has taken numerous initiatives to reduce water pollution, they were struck because of no follow-up and lack of proper awareness among the tourists for not using the plastic materials. Kerala's Fisheries Minister, Mercykutty Amma, has inaugurated the *Suchitwa Sagaram* (Clean Sea) in 2017 with the mission to prohibition of plastic waste dumping into the sea. The inauguration day itself the fisherfolk collected 25 tones of plastic from sea – exhibits how far the ocean is filled with plastic waste (The Hindu, 2017).

Overall high pressure for the economic development without consideration of environment and local people disturb the ecosystem and sustainability. Tourism industry competitors with multiple unsustainable developmental activities to grab benefits from environment vulnerably affect and lead to irreparable damage to the environment. According to Drumm and Moore (2005) the term *ecotourism* have been powerfully abused by big tourism operators to attract conservation conscious travellers and arrange just travel to natural areas, which may cause negative environmental and social impacts

The present generations' greed and overexploitation negatively affect the resources for the future generations. It is necessary to implement that development path should not have any factor that adversely causes the environment. Sustainable development

programme is friendly to the ecosystem in all respects and has the capacity to absorb abrupt changes of the present and the future. Thus, sustainable development programme have a balanced economic development and environmental protection. The destruction does not end with the construction of tourism infrastructure. Likewise, not all constructions have vigorous destruction habit, major problem arises only due to programmes do not have a long-term vision for future and improper planning and awareness.

Most of tourist resorts of Kerala empty their sewage and other wastes directly into aqua-regions. Recreational activities such as careless boating, rough sailing, scuba diving, snorkeling, etc., substantially damage the aquatic ecosystem. Houseboat tourism enlarges the consumption of fishes in an area, putting pressure on local fish populations and overfishing. And the regions are dominated by tourism industries, where the traditional local fisherfolk are grieved.

With the rapid tourism development, the water pollution has become a serious problem in Kerala. The unsustainable tourism overexploits the land and water resources. These detriments the people who are living neighbour to these water resources and compel them to migrate. The tourism establishments exhausting the effluents directly to the marginal lands and nearby water resources affect the regional people and livestock by various diseases making survival impossible. Hence the poor locals illegally lose their livelihood without any compensation. This vulnerable livelihood problem and the negligence actions from the related members have to change. Various researches have recommended the environmental ignorance can be mitigated by proper *awareness* programmes and follow-up to attain sustainable aqua-ecotourism in Kerala. The tourism industry in Kerala is contributing a lot to water pollution. Successful achievement of sustainable tourism is based on the level of participative tourism (Kiper, 2013).

Developing a sustainable ecotourism industry is a way to protect an area through tourism. (Drumm and Moore, 2005). The three dimensions of sustainability (economy, society and ecology) intersect only in ecotourism (Eriksson, 2003). Conceptual model of tourism by Eriksson (2003) clearly differentiates the ecotourism and natural tourism.

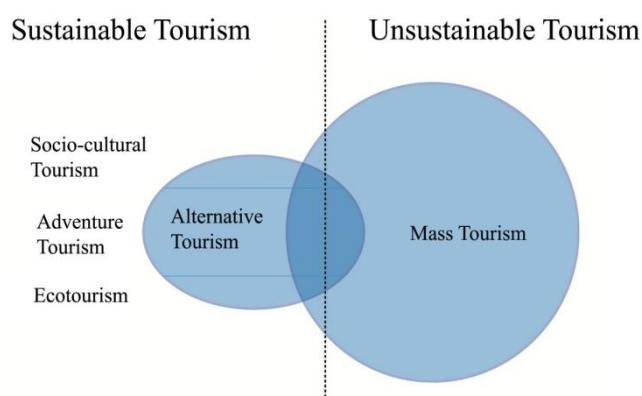


Figure 2 Conceptual Model of Tourism (Eriksson, 2003)

According to Eriksson (2003), Figure 1 explains that ecotourism is an alternative form of tourism from mass tourism and conceptually alternative tourism is subdivided into Socio-cultural tourism Adventure tourism Ecotourism In which ecotourism only ensures that travellers have the responsibility to the nature and wellbeing of local people as well as it involves environmental education.

Drumm and Moore (2005) explain *natural tourism as just travel to natural areas for enjoyment* and not having a concept of environmental education, awareness and never bother about the local people. Honey (2008) defines nature, wildlife, and adventure tourism as follows: “Nature tourism involves travel to natural areas enjoy nature. It usually involves moderate and safe forms of exercise such as hiking, biking, sailing and camping. Wildlife tourism involves travel to observe animals, birds, and fish in their natural habitats. Adventure tourism is nature tourism with: physical skill and endurance and involves a degree of risk taking.”

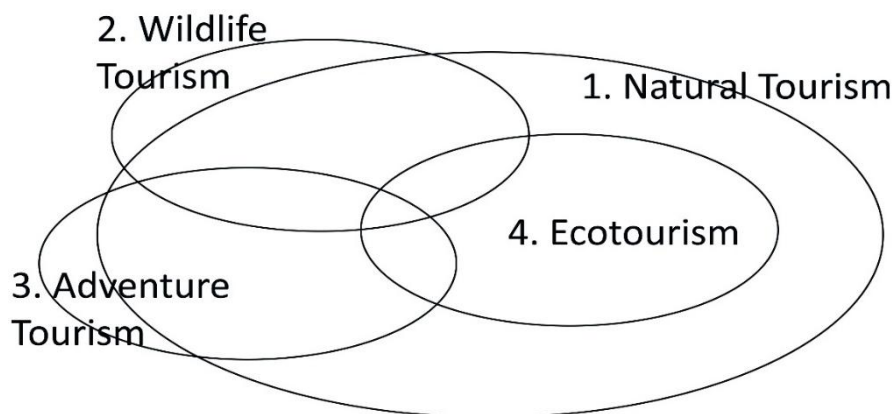


Figure 3 Ecotourism and Tourisms (Hill & Gale, 2009) Hill & Gale (2009), demonstrating in Figure 2 that Natural tourism is combined of all Wildlife tourism, Adventure Tourism and Ecotourism Wildlife tourism interact with wildlife. This may include elements of Adventure tourism and Ecotourism. Sometimes Wildlife tourism involves artificial settings, certain areas come out of Natural tourism. Adventure tourism is on adventure activities; it may occur in Natural tourism and Wildlife and certain comes out of Natural tourism. Ecotourism purely based on Natural tourism. And it involves education and conservation. Wildlife tourism, Adventure tourism and Ecotourism overlap, but both Wildlife tourism and Adventure tourism come out of the Natural tourism area. This Ecotourism only practices sustainable development.

From the literature survey, the authors reached the conclusion that the existence of the whole world is based on diversity of the natural environment and ecosystem. Although the authors’ area of study is limited by aquatic tourism destinations of Kerala, being a part of the whole ecosystem, the findings are generalised to the whole world. For the rapid economic development, the natural resources were exploited and the hazardous bi-products were disposed in an unsafety manner that severely affects the ecosystem. An ecosystem which is well-connected becomes distressed. But the

vulnerable are disturbed more. Later the other also becomes vulnerable, as the whole natural resources are exploited. A tourism industry is based on natural environment becomes vulnerable to unsustainable practice of development. Meanwhile, tourism has the potentiality for economic recreation with less capital expenditure (Smokeless industry). Various conceptual frameworks by Eriksson (2003), Drumm and Moore (2005), Hill and Gale (2009), etc., all focus that 'ecology, society and economy' as the three dimensions of sustainability and in ecotourism only the three dimensions intersect. So well-planned management of tourism with the concept of environment and local people paves the way for economic sustainability. A portion of economy attained from nature should be deposited for environmental conservation activities, which is the best practice for sustainable development.

Environmentalism stimulates the necessity and responsibility of humans to respect and protect the natural environment in each and every anthropogenic activities. The authors also found out that lack of proper environmental awareness leads to problems. Environmental education should be integrated with tourism programmes that should begin from the tourism operators, employees, stakeholders and then to the tourists. Environmental tourism provides opportunity to understand environmental issues and need for the environmental conservation. Ecotourism take the visitors directly to the field; educates the need of environmental preservation along with local people and culture, also lead to the wellbeing of local people. Most of environmental researchers mentioned the development of the tourism industry should go parallel with ecology, social-cultural, and economy for the sustainability. But in most cases, tourism industry concentrates only on economic dimension and to never concern with the other dimensions that cause environmental degradation and loss of local identity. The quality of nature is essential in tourism. The negative impacts of tourism development can gradually destroy natural environmental resources on which it depends.

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Water Quality Management of Adyar Estuary, Chennai

Degradable and non-degradable wastes reach the coastal water through rivers and cause coastal pollution. Residential, industrial, commercial, institutional and recreational activities contribute to this. The impact on the Adyar river is influenced mainly by industrial waste from upstream and domestic waste from the city of Chennai. It flows for 15 km in the city and 9 km in the metropolitan area. It enters Chennai at Nandambakkam, and in its journey to the sea it gets transformed into a wide lagoon – the Adyar estuary, with many islands and large sludge-filled backwaters. The water width is only 15-200 m in the dry season, while sludge fills up 90-500 m. The river is almost stagnant except during the rainy season. Rapid industrialization and urbanization have led to severe contamination of the river. The heavily-polluted water ultimately affects the quality of coastal water near the vicinity of mixing zone. The Tamil Nadu government has carried out eco-restoration in 58 acres of Adyar estuary and a further area of 300 acres has been set apart as a protected area. This study evaluated the coastal water quality management plan for the Adyar estuary and creek by testing water quality in post-monsoon period, comparing it with the past data, and presenting the findings in Geographical Information System (GIS).

Rapid industrialization and urbanization during the recent years have polluted the rivers and estuaries. The disposals of liquid and solid waste into the water bodies are increasing thereby polluting surface water, air, soil, and groundwater. The river water plays a major role in planning water supply, public health environment, navigation, and water quality management. Industries generate effluents containing several thousand part per million of organic and inorganic impurities. They are disposed on land and water bodies without proper treatment. Geographical Information System (GIS) is the most powerful technique for analyzing water quality. One major advantage of GIS is that it provides spatial information about water quality.

The increase in estuarine and marine pollution will lead to greatest threat to the marine ecosystem. Hence it is important to prevent and control marine water pollution. For this, a detailed study on spatial distribution of various physico-chemical parameters is required to understand the status of water quality of coastal waters which is needed for sustainable management and utilization of natural resources of the Chennai coastal region. To develop water quality management plan for the Adyar estuary. To provide a GIS-based analysis to show the spatial distribution of estuarine water quality parameters. To study the eco-restoration activities in the Adyar creek and estuary.

The Adyar river originates near the Chembarambakkam lake in Kanchipuram district in the State of Tamil Nadu in south India. It is one of the three rivers which winds

through Chennai city and joins the Bay of Bengal at the Adyar estuary. The 42-km long river contributes to the estuarine ecosystem of Chennai. In its mouth, it forms an estuary which extends from the Adyarbridge to the sandbar at the edge of the sea, with some small islets in-between. The estuary attracts a wide variety of birds. The estuary covering an area of about 120 hectares was made a protected wildlife reserve in 1987. The river forms a backwater near the mouth known as the Adyar creek. The estuary is situated between north latitude 13°0'39" to 13°1'28" and east longitude 80°15' to 80°17'.

Considering the width of estuarine channel, it was decided to collect three water samples across the river width at locations shown in Table 1. Six sampling locations were also identified in the Adyar creek region. Totally, 19 samples were collected. The collected samples were analyzed for physico-chemical parameters at quality assurance wing, water analysis laboratory Chennai Metro Water Supply Sewerage Board (CMWSSB). The data collected through primary source were compared with the datasets already available in 2008 and 2014. The following physico-chemical parameters were taken up for the study: pH, electrical conductivity (EC), dissolved oxygen (DO), phosphate, turbidity, alkalinity, ammonical nitrogen, chloride, sulphate, and total dissolved solids (TDS). In the GIS maps below, the samples are marked in smaller or bigger dots in accordance with the prominent presence of the phenomenon studied.

1. pH

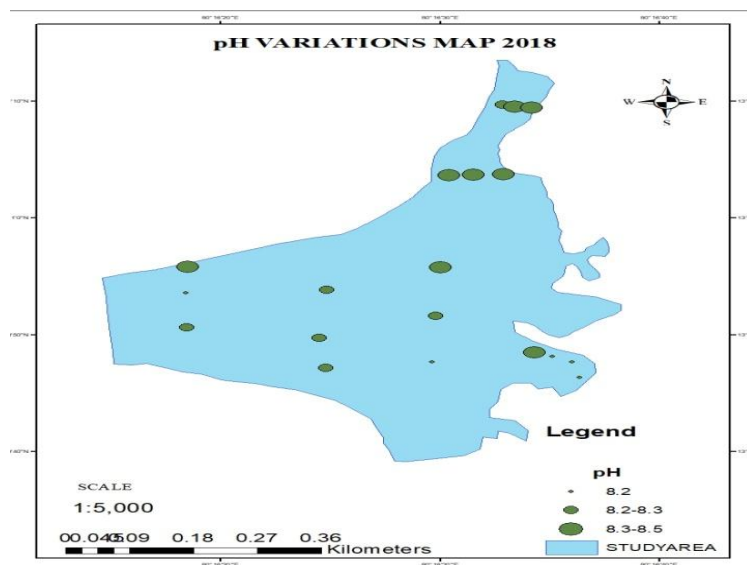
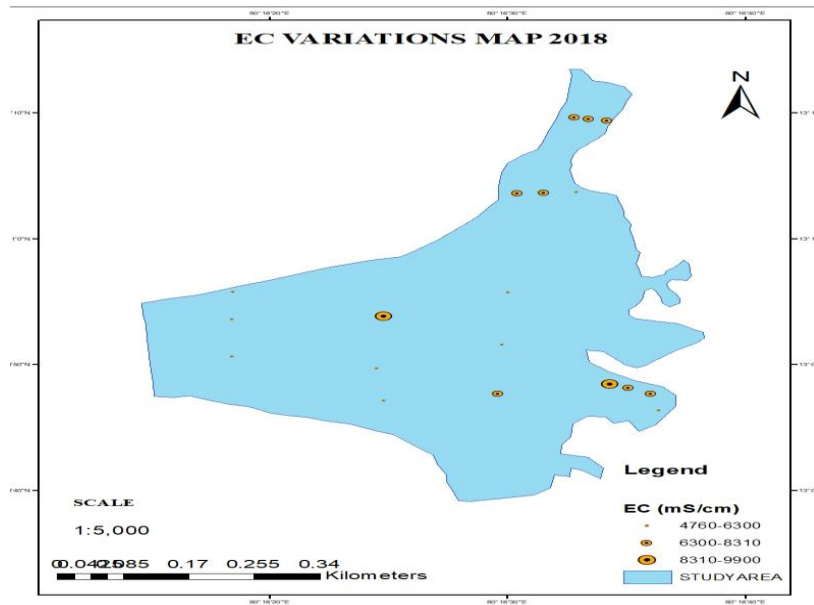


Fig. 1 pH variations map

pH in creek water ranges between 8.2 to 8.5 indicating slight alkaline nature of water. This could be due to hydrogen ions compensated with hydroxyl ions. This is in agreement with the study of Chang (2008) that the increasing pH appears to be associated with increasing use of alkaline detergents in residential areas and alkaline materials from waste water in industrial areas.

2. Electrical Conductivity (EC)



The highest electrical conductivity was recorded in and around the mouth (8310 to 9900 $\mu\text{S/cm}$). The highest EC may be due to the industrial effluents because they contain salts, chemicals and dissolved solids. Domestic wastes also showed moderate to high EC values. The middle of the estuary too has high EC due to shallow depth and the increase in the suspended particulate matter due to the movement of the sampling boat.

3. Dissolved Oxygen (DO)

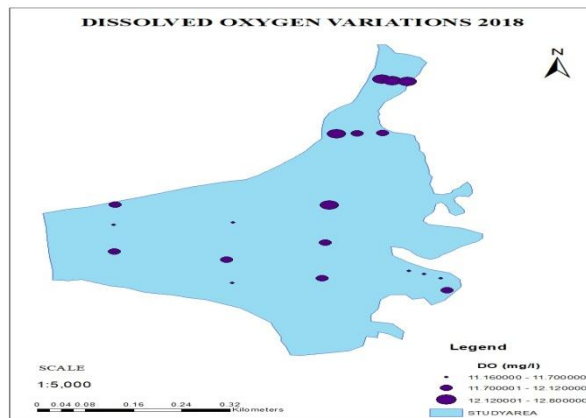


Fig. 3 DO variations map

Maximum dissolved oxygen was recorded near the creek. It may be due to the restoration activities. Minimum dissolved oxygen in the mouth of the river might be due to high temperature, availability of huge quantity of untreated domestic sewage with enriched inorganic nutrient, and high metabolic rate of organisms. Dissolved oxygen is the most important indicator of the health of a water body and its capacity to support a balanced aquatic ecosystem of plants and animals. Waste water containing organic pollutants depletes the dissolved oxygen and may impact benthic communities by producing acute changes in their distribution, abundance, and

diversity of species (Raffaelli, 2000). The lower dissolved oxygen also implies that the estuaries were more polluted at the downstream.

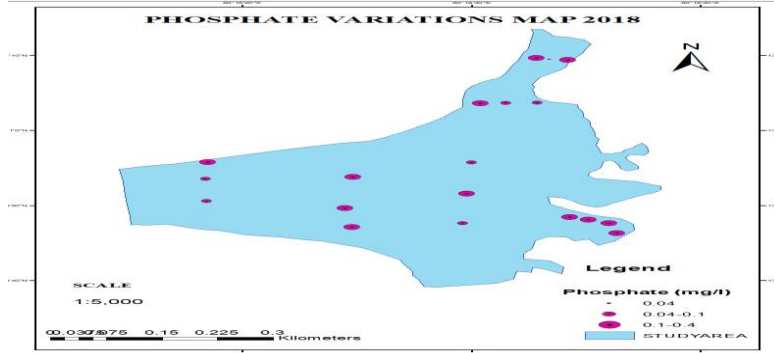


Fig. 4 Phosphate variations map

Phosphate ranged between 0.04 and 0.4 mg/l. Generally, too much of phosphate due to untreated waste water and run-off from agricultural sites could speed up eutrophication. The desirable limit of phosphate is below 0.6mg/l. Hence the phosphate levels were well within their limits.

5. Ammonical Nitrogen

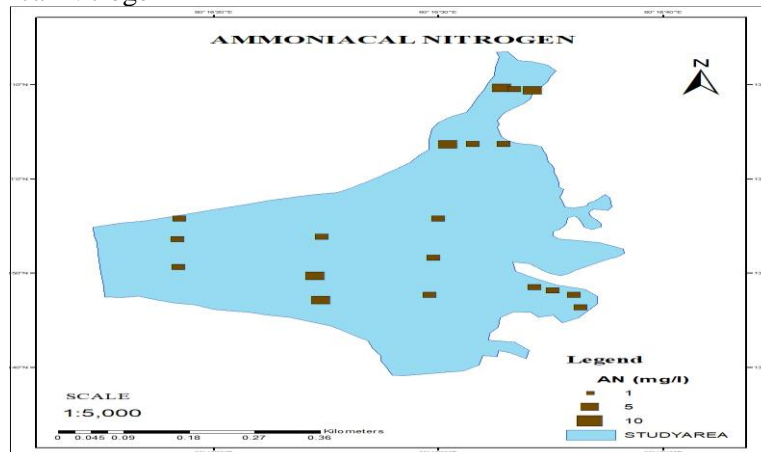


Fig. 5 AN variations map

Ammonical Nitrogen (AN) is a measure for the amount of ammonia, a toxic pollutant found in sewage. It can also be a measure of the health of natural water bodies such as rivers and lakes. Ammonia is toxic to marine life and humans. Higher values were recorded near the creek, since the sewage disposal from local communities is mixed with the creek water. Lower values were recorded near the mouth of the river.

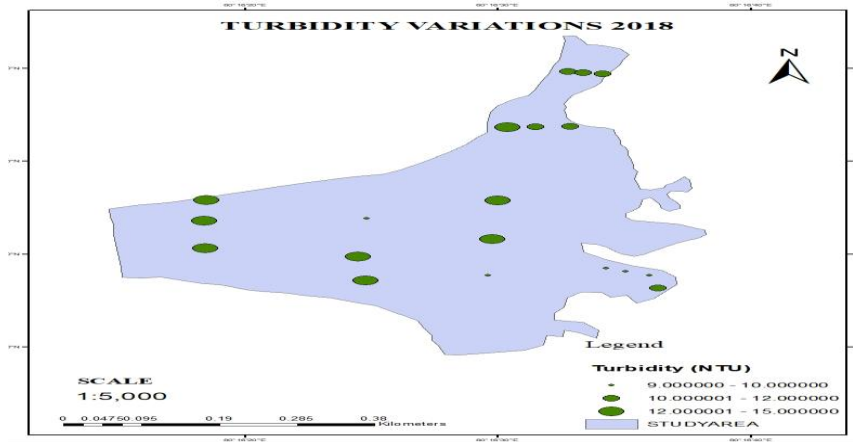


Fig. 6 Turbidity variations map

In most locations, the water was highly turbid with maximum 15 NTU. At a few locations near the mouth of the estuary, transparency improved marginally. Lower turbidity values were recorded at the creek locations where the water remains stagnant.

7. Alkalinity

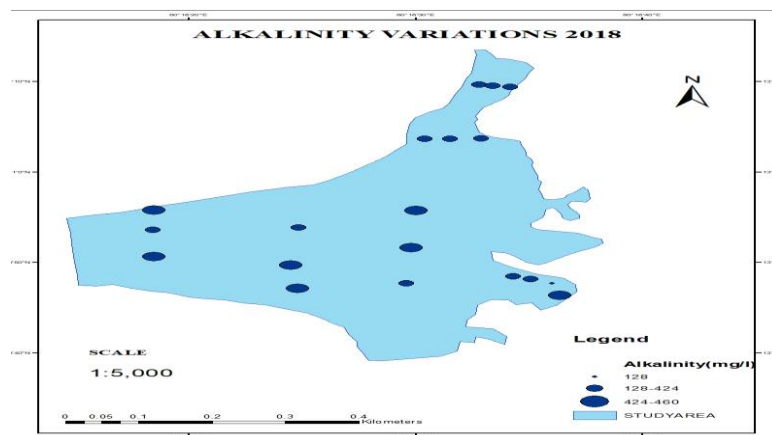


Fig. 7 Alkalinity variations map

High levels of alkalinity (424-460 mg/l) were recorded in the upstream side of the estuary. Alkalinity depends on the concentration of the substance which would raise the pH of the water. High levels of alkalinity indicate the presence of strongly alkaline industrial waste water and sewage in the estuary (Safari et al., 2012).

8. Chloride

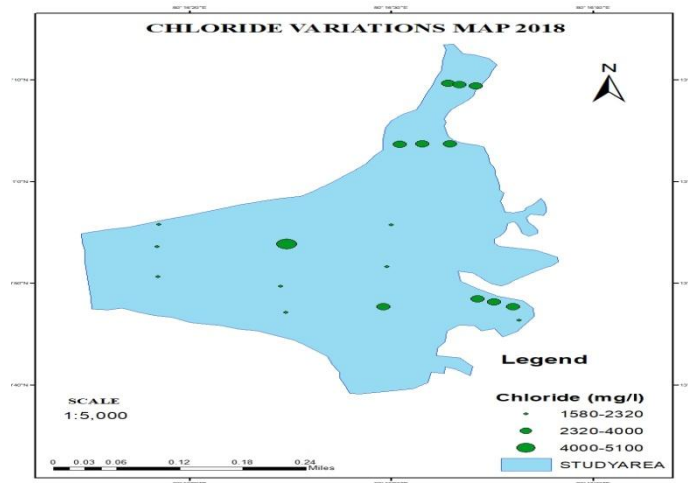


Fig. 8 Chloride variations map

Chloride values (3500 to 5100 mg/l) were observed higher near the mouth of the estuary. It clearly indicated that more salt content present in the water. The moderate values (3150 to 3850 mg/l) were found at the creek area. There was domestic waste pollution (from soaps, detergents and cleaning products) from the residential area.

9. Sulphate

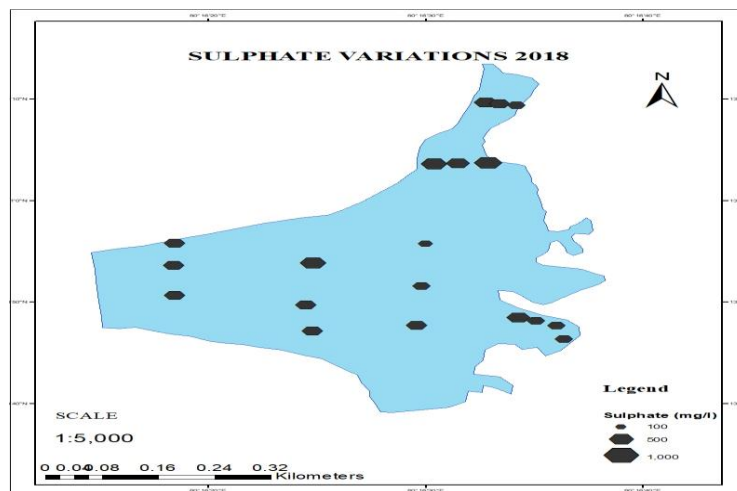


Fig. 9 Sulphate variations map

Sulphate values were recorded higher near the creek area where the residential wastes directly mixed with the water. It ranged from 500 mg/l to 700 mg/l in the creek.

10. Total Dissolved Solids (TDS)

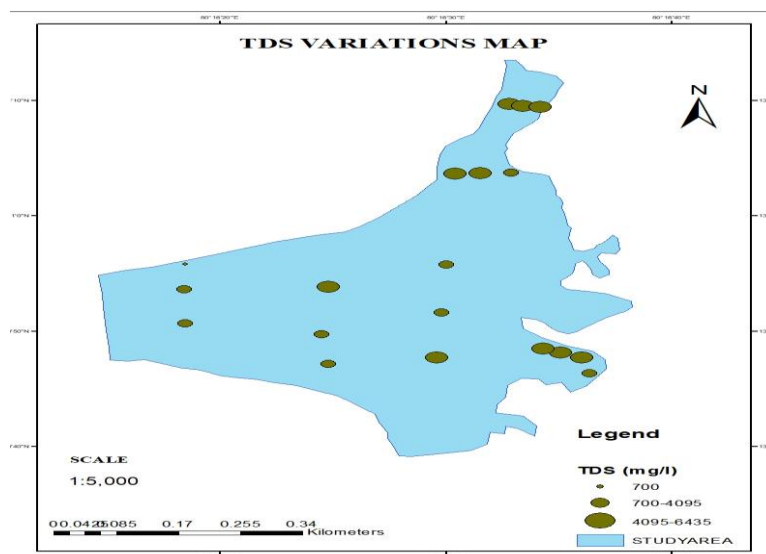


Fig. 10 TDS variations map

Higher TDS values were recorded at the mouth of the estuary, since tidal inflow exchanges the river water and the sea water. The sources of TDS in river water were agriculture, residential run-off, leaching of soil contamination, etc. Based on level of TDS in water, the water could be classified as

Fresh water: <500 mg/l

Brackish water: 500 to 30,000 mg/l

Saline water: 30,000 to 40,000 mg/l

Hyper saline: >40,000 mg/l

Source: Master plan for Eco-restoration of Adyar creek and estuary, 2008 by CRRT, Government of Tamilnadu

Socio-economic data were collected from 20 respondents through a survey (questionnaire) about water quality, water pollution, eco-restoration, and solid waste management. Educational qualifications: 50 percent of the respondents are illiterate, only 15 percent of the respondents are graduates, remaining respondents know to read and write. Fishing: As much as 33.33 percent of the respondents are fisherfolk in both sea and backwater. And 55.56 percent of the respondents are fisherfolk in sea only. Livelihood options other than fishing: catamaran lending (5%), gardening (5%), security job (5%), 75 percent of the people belongs to fishing option only, and remaining 10 percent of the people belongs to other options. Reason for water pollution: Respondents answered that wastes from hospital, domestic sewage, and industrial sewage are the key factors for water pollution. Diseases suffered by people due to polluted water are: nearly 77 percent of the respondents said that there was no water-borne disease and 23 percent of the respondents said that they suffered from diseases due to mosquito bite like fever. Source of water: For drinking and other purposes, they had been using metro water, can water, and bore-well water daily. Some respondents said that there was sweet potable water along the shore within 1 to 2 feet until a decade ago. But now there is no water and the available bore-well water is mostly salty.

By comparing the longitudinal data on water quality in the Adyar estuary, it has been found that the pH and alkalinity have been changing drastically. pH, TDS, AN, chloride, sulphate and phosphate are found to be high in the water near the creek. Hence, the creek water and its vicinity are more susceptible areas. Water quality forms the basis for the propagation of aquatic organisms, especially juveniles. The continued discharge of effluents to the estuarine ecosystems is vulnerable to all compartments of the food web.

It is necessary to improve tidal exchange. Construction of groynes may help effective tidal exchange at the south side of the estuary. It will help the river mouth opening. There is a need to control or restore the domestic sewage wastes from huts near the creek water. Monitoring is required to control the activities like illegal disposal of septic tank sewage from external sources in the estuarine water. Recycling of waste water would be a solution to control water pollution. Encouraging the use of domestic waste water for growing non-edible crops would be an effective solution. Sources of water and waterbodies should not be allowed to get polluted. A system of third party periodic inspection should be evolved and stringent punitive actions taken against the persons responsible for the pollution.

Solid wastes should be removed from the bank of the estuary and creek. Awareness should be created among the residents. Illegal residential buildings near the creek should be evacuated. According to Wetland Rules (2017), with regard to conservation and management, the following activities shall be prohibited within the wetlands: encroachments, setting up of any industry and expansion of existing industries, solid waste dumping, and poaching. Vegetation growth should be maintained along both sides of river banks. The river banks should have a dense tree cover from a bank to 1 km distance. The free flow of river water should be maintained.

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Sea as a Symbol of Eternal Reality in the Plays of Eugene O'Neill

The present research paper has been attempted to explore the one act 'Sea Plays' of Eugene O'Neill. O'Neill's early challenges are dealing with the desolations, delusions and obsessions of men adrift in the world. As a writer, he started his literary career and expressed his talent with one-act plays, which he wrote between 1912 and 1920—his early phase. Most of them deal with the sea-life and are known for their honest realism. Realism is a literary technique practiced by many schools of writing. It is a movement of art which started in the mid 19th century in France and later spread to the entire world. In literature writers use realism as a literary technique to describe plot, setting, character, theme and dialogues without using any decorative language and way like simile, metaphor etc. Realism is something opposite to romanticism and idealism. O'Neill provided realistic dialogues, natural acting and scenes. He dramatized sea people and their lives realistically. Therefore O'Neill has chosen the sea and the men and the women of the sea as the symbols of eternal realities as he finds them.

Eugene O'Neill, America's preeminent playwright, winner of the Nobel Prize (1936) and four Pulitzer Prizes (1920, 1922, 1928, 1957), was born in the Barrett Hotel, New York City, son of the actor James O'Neill and his wife, Mary Ellen (Ella) Quinlan. O'Neill was always attracted to the sea, beginning from his summers spent in New London, Connecticut, where his father bought Monte Cristo Cottage, overlooking the Thames River, which flows into the Atlantic. To this day, the cottage resounds to foghorns and sea noises. From an early age O'Neill had his own rowboat and later a motor dory. As a child he was photographed sitting reading on a rock overlooking the water, now commemorated by a statue near the railway station.

After hospitalization for tuberculosis at Gaylord Farms, Connecticut (1912), he returned to a boarding house in New London, where he swam so frequently that swimming became his most important permanent physical activity. Most of his matrimonial residences overlooked the sea, at the old Coast Guard station at "Peaked Hill Bar," Massachusetts; at "Spithead," Hamilton, Bermuda; at the specially built "Casa Genotta," Sea Islands, Georgia; in rented quarters at Puget Sound, Washington; in San Francisco hotels; and in the remodelled "Point o' Rocks," Marblehead, Massachusetts. His only residences lacking a sea view were Chateau du Plessis in France and "Tao House" overlooking the San Ramon valley of California. There in a world of then-unpopulated mountains, in a swimming pool apparently suspended in space, he re-experienced the rapturous and devastating experiences of his earlier life.

Attempting to escape his first marriage to Kathleen Jenkins, O'Neill went briefly to Honduras in May 1910 with the financial help of his father. After returning to New York in June 1910, he shipped aboard the Norwegian windjammer *Charles Racine* as a working passenger bound for Buenos Aires. He worked briefly on the German vessel *Timandra* and returned to New York in May 1911 on board the *Ikala*, soaking up the fore-castle experience he was later to use in numerous plays. In July 1911 he

shipped aboard the S.S. *New York* for England as able seaman, returning on her sister ship, S.S. *Philadelphia*; for many years he sported a sweater with that name.

O'Neill made extensive use of his sea experiences throughout his dramatic career, beginning with the one-act *Thirst* (1914), where three people die on a raft, followed by another one-act, *Warnings* (written 1913; rev. into the scenario *S.O.S.*, 1917; pub. 1914), concerning a wireless operator who goes deaf, with disastrous results; this play recalls Joseph Conrad's *The End of the Tether* (1913). The one-act *Fog* (1914) is also concerned with a raft of survivors, saved by the supernatural cry of a dead child that brings about their rescue.

Most importantly, the four one-acts of the S.S. *Glencairn* cycle re-create aspects of forecastle life. *Bound East for Cardiff* (1916) deals with the death of an injured seaman. *In the Zone* (first perf. 1917; pub. 1918) evokes the wartime possibility of submarine attack and a sailor disappointed in love. *The Long Voyage Home* (1919) shows the broken dream of a shanghaied sailor, while *Moon of the Caribbees* (1918), usually played first, sums up O'Neill's attitude toward shipboard life with a romantic and experiential introduction to this series, a microcosm of human existence. *Ile* (1919) portrays a gentle wife driven into insanity as she sails with her whaler husband. *The Rope* (1919) has a prodigal son theme that looks ahead to O'Neill's first Broadway success. *Where the Cross Is Made* (1919), which includes buried treasure and insanity, has one hallucinatory scene depicting the return of drowned sailors; this play was cut down from the unfinished four acts of *Gold* (1921).

O'Neill's first Broadway success, *Beyond the Horizon* (first perf. 1920; pub. 1920) is also a "sea play," about two brothers who reverse roles. The poetic younger brother renounces his escapist sailing vessel voyage, marrying the love of his older brother and ruining the family farm. He dies of tuberculosis, as the older one returns as a hardened sea-dog entrepreneur. *The Personal Equation* (1988) has importance in its portrayal of the familial and political plot of a second engineer and his anarchist son, who attempts to destroy the vessel, only to end up as a brain-damaged vegetable. *Anna Christie* (1922), a successful play, concerns Chris Christophersen, the master of a coal barge, his daughter, Anna, formerly a prostitute, and Matt Burke, a shipwrecked sailor overwhelmed with Anna's beauty. Eventually, they plan to marry. Here there is a repetition of the situation of *Moon of the Caribbees*, where the sea, in the tropics or off a foggy New England coast, exercises a mysteriously emotional and curative influence on the characters. Anna and Matt discover love and the necessity of marriage and companionship.

The Hairy Ape (1922) combines forecastle and political drama in eight scenes. This time O'Neill's central character, Yank, is a stoker who celebrates his strength and importance as a man who makes a vessel move. As before, the forecastle, or stokehole in this play, is a universe in itself, populated by men who epitomize the history of the sea. In a stage set that evokes a prison, Yank celebrates his physical force as the source of power in a mechanized world, while Paddy the old Irishman regrets the passing of a simpler, romantic world where the pure strength of men was the motive force of sailing ships. Then it was man against the elements rather than man at the "bottom," the mechanistic servant of filthy, polluting machines. Ridiculing Paddy's sea chanteys and evocations of the world of sail, Yank celebrates his work in

the stokehole in sexually charged words of rape as he shovels coal into the furnace that drives the ship. On deck the purity of the sea is shown in contrast to the exploitative and discontented universe of wealth. When those two worlds clash in the stokehole, as the passenger Mildred visits what she perceives as a zoo, Yank's certainty is destroyed. His pride in his mechanistic cosmos is lost, and after experiencing his total lack of political power, he submits to the fatal embrace of a gorilla, finding in such a death a pessimistic fulfillment. The play was adapted for film in 1944.

In *The Fountain* (1926) the sea is the motivating force of discovery in the voyage of Christopher Columbus and Ponce de Leon. The *Santa Maria*, carrying corrupt and self-aggrandizing European colonists, brings oppression and disaster to Puerto Rico. Nonetheless, it leads Ponce de Leon to experience the purity of the world's three major religions when he discovers in Florida the fountain of tripartite knowledge together with Beatriz, an evocation of Dante's Beatrice. The play concludes by celebrating the salvific power of love. The affirmative image of the sea as escape from civilization and the joy of primitivism come into fatal contrast with New England culture in *Different* (1922). In this play, the whaler Caleb experiences sex in a Pacific island community, only to be forced to pay for it through suicide after rejection by the puritanical New England woman he has continued to love. Later the musical motif of the trilogy *Mourning Becomes Electra*, (1931) is "Shenandoah," a chantey expressing "the brooding rhythm of the sea." In *The Haunted*, Orin Mannon tells of Lavinia's discovery of sexual freedom in the sea-surrounded world of "The Happy Isles" in the Pacific Ocean, while Christine's beloved in *The Homecoming* and *The Haunted* is the master of a sailing vessel.

The sea is also a world of competition, trade, adultery, and disaster in "The Calms of Capricorn" (written 1931; no perf.; no pub.), one of three surviving portions of O'Neil's aborted cycle "A Tale of Possessors, Self- Dispossessed," the others being *More Stately Mansions* (1982) and *A Touch of the Poet* (1957). In "The Calms" scenario, O'Neill develops the central theme of relentlessly possessive economic ambition and self-destruction within the Harford family when the sailing vessel *Dream of the West* is becalmed off gold-rush San Francisco, foiling the captain from surpassing the record of the clipper *Flying Cloud*.

Finally, in his most poignant and complex work, the posthumously performed *Long Day's Journey into Night* (1956), O'Neill, in the persona of the autobiographical character Edmund Tyrone, conveys the psychic and emotional importance of the sea as the source of experiences that took him beyond himself, suspending him between earth and heaven, making him part of the sea, realizing life in a moment of "ecstatic freedom." These events are recalled as a trinity of experiences. The first occurs on a sailing vessel, when he is lying on the bowsprit, looking back on the sails, and finds himself in unity with the vessel, the elemental ocean, and the moon and the stars. He recalls a second moment of affinity while sitting in the crow's nest of an American Line steamer at dawn, with smoke pouring from its funnels, when he identifies with the journey of life, individual fulfillment, and "the last harbour." Finally, swimming extraordinarily far out, he recounts his experience of platitudinous revelation beyond the normal limits of humanity, momentarily glimpsing the secret of existence and becoming it. He returns to the mundanity of land-bound life, where he feels himself a

permanent stranger, while his images of the sea permanently burn themselves into the reader or playgoer's experience.

In the plays of O'Neill realism has been a revolt against classicism. Classicists show life as rational while realists show the incidents and events as they observe in the society. O'Neill was not an academically trained dramatist. Whatever he learnt, he had learnt from life. His personal life is the main reason for his pessimism and writing tragedies and realistic plays. Through the techniques like realism, naturalism, expressionism, symbolism and myth, he has added valuable work of art in theatre. Thus O'Neill has employed the imagery of sea in most of plays.

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World Wide Hydro Politics in Water Issues

Water scarcity in some regions is a leading source of economic and political instability. Upstream countries have a clear advantage over downstream countries. Almost 40% of the world's population relies on river systems used by at least two countries. Water conflicts are most evident in the Asian countries, where population growth rates are among the worlds highest and agricultural productivity depends almost exclusively on irrigation. Irrigated cropland yields 36% of all global food crops. Without dams, some countries are forced to increase arable lands or to boost agricultural production. Dry farming poses environmental problems, e.g, those linked to chemical use. Dams also cause environmental problems. Natural drainage is required for sustainable irrigation schemes, some of which have endured for centuries. Most of the 26 intensely water scarce countries have rapidly growing populations and are in Africa and the Middle East. The best way for these countries to address this scarcity is to use existing water better, ideally in a way that minimized environmental damage. By 2025, at least 96 countries will be facing great water shortages. Water scarcity will spark conflicts between countries and within countries. The world probably cannot provide enough water to support 8-10 billion people.

Water is an absolute necessity in human sustainability and human survival. There is no human activity that can be sustained without the use of water whether it be at a direct or indirect level. The United Nations declared access to water as a fundamental basic human right under articles 11 and 12 of the International Covenant, which identifies and protects rights at an international level "If the wars of this century were fought over oil, the wars of the next century will be fought over water". This statement was made by Ismail Serageldin; a former high-ranking executive at the World Bank and a renowned water security activist. The veracity of his assertion stands confirmed when one sees the state of affairs between Pakistan and India; two nuclear power neighbours, who have been wrangling over the waters of the Indus River System for the past seven decades.

The Radcliffe line not only divided the Indian subcontinent into two sovereign nations, but also cut through a developed irrigation system without providing any mechanism for the division of water between the newly created states. The Indus river system flows from Jammu and Kashmir into Pakistan. Indian forces illegally and unilaterally occupied Kashmir in 1948 and gained control over the flow of water into Pakistan. The Kashmir issue, which has since become an international human rights problem, is inextricably linked with the Indus river system, as both the countries want unfettered jurisdiction over the waters of Indus. March 22, World Water Day, we focus attention on global issues of water access. The statistics are not comforting. The poorest ninth of us - about 800 million people - have reliable access to clean drinking water. This is the starkest form of "water insecurity" - the inadequate access of individuals and groups to fresh water.

A spatial approach to water insecurity reveals that water-insecure communities often reside in socioecological peripheries - regions without sufficient access to water

because of a lack of political power and infrastructural connection. For example, the rivalry between Pakistan and India over the Indus river in northwest South Asia. Pakistan and India signed the famous Indus Waters Treaty (IWT) in 1960 with the mediation of the World Bank. Experts regard the treaty as a model of good transboundary governance.

However, central state elites arranged the IWT and they did not necessarily account for the needs of the many river-dependent communities residing within those states. Ethno-regional minorities in both countries have protested for decades that IWT failed to account for their needs. In Pakistan, the downstream province of Sindh feels that the upstream province of Punjab captured the lion's share of IWT benefits and the associated construction programme, the Indus Basin Plan. The people of the disputed Kashmir have the strongest case for political exclusion. Most, if not all, of the Indian and Pakistani engineering and policy elites involved in the negotiations agreed it would be too problematic and messy to give Kashmiris a political voice.

Water politics, sometimes called hydro politics, is politics affected by the availability of water and water resources, a necessity for all life forms and human development. While bodies of water typically help form natural borders of countries, several nations tend to share access to rivers or lakes – the Nile runs through nearly a dozen countries alone, for example. Given how conflict-prone humankind is, it's surprising there haven't been more dust-ups of a "hydro-political" nature.

Experts agree: if there was no access to water, there would be no world peace. That's why one of the grand challenges of the next few decades could be maintaining this ultra-sensitive stasis of water management. In the 21st Century, freshwater supplies are drying up, climate change is raising sea levels and altering borders, explosive population growth is straining world resources, and global hyper-nationalism is testing diplomatic relations. Meanwhile, water demand is expected to go up 55% between 2000 and 2050. In the coming century, in terms of its value as a global resource, it's been described as "the next oil." So what can we do to guarantee global access to water – and thus global peace?

In the Middle East, water is an important strategic resource and political issue. By 2025, it is predicted that the countries of the Arabian Peninsula will be using more than double the amount of water naturally available to them. According to a report by the Arab League, two-thirds of Arab countries have less than 1,000 cubic metres (35,000 cu ft) of water per person per year available, which is considered the limit

Water's role in shaping politics goes back centuries. "In the ancient world, large bodies of water formed natural boundaries for people and nations," says Zenia Tata, executive director of global development and international expansion at XPrize, an organization that's holding a worldwide competition for innovative water management solutions. "But today's geopolitical landscape looks very different," and access to water remains paramount

In many areas of the world, bodies of water run through several countries or brush up against many countries' borders. That's where something called "riparian water rights" come into play. In the case of a river, upstream countries – where the river

originates – enjoy inherent power and leverage over the downstream countries. These kinds of riparian hotspots abound. And they're often in places that are already fraught.

In the Middle East, the Jordan River basin is the primary water source for many regions, including Jordan, Palestine, and Israel, regions of long-standing political tensions. In Syria, meanwhile, the worst drought in close to a millennium has been partly blamed for the country's generation-defining civil war and radicalization that led to the formation of so-called Islamic State.

Egypt and Ethiopia have sparred over development of water from the River Nile for centuries: the iconic river originates in Ethiopia but ends in Egypt, which sets up an inherently combative relationship. In 2015, Egypt and Ethiopia put enough differences aside to construct the Grand Ethiopian Renaissance Dam on the river, which is Africa's largest dam and is due to open in July. The countries also signed a deal that strives to ensure fair river access

According to the Pacific Institute, California-based water resource information nonprofit, there have been dozens of water-related conflicts worldwide from 2000BC to present day. So how do we make sure everyone gets enough water – and thus keep relative world peace in the 21st Century? The real answer won't lie in countries controlling others' water supply in what's been dubbed so-called "water wars" – rather, the answer might lie in how countries with more food and water export those supplies to other countries.

While there have been many "water-related" conflicts over the millennia, there have actually been very few in terms of sending water over national boundaries. There are three main issues when it comes to water in the 21st Century, says Aaron Wolf. He's a professor of geography at Oregon State University who specializes in water resource management and environmental policy. The first issue is the most obvious: water scarcity. A lack of safe, reliable water kills as many people worldwide as malaria and HIV/Aids, he says. The second issue is the political implications of that scarcity. For example, in Syria, that history-making drought drove more people to cities, saw rising food prices, and exacerbated tensions in the country that already existed. They ended up with "climate refugees", who travel to other countries to seek places that have better water availability, which may in turn stoke the flames of political tension. The third main issue – and perhaps the most underreported, experts say – is that trans-boundary flow of water. In other words: water moving between countries. And that's where those riparian rights come into play. But here's the twist – that third part of the puzzle, the hydro-politics, is actually the part to be most optimistic about, says Wolf, since there have been so few violent skirmishes over transboundary water flows

But amid all these changes in the aqua political landscape, experts urge us to remember that not all water exists in rivers and lakes and even oceans. There's water in the soil – the soil that farmers use to grow vegetables, crops and feed for livestock. And the water from that soil is transferred into these products – whether it is wheat or beef – before they get shipped from water-surplus nations to deficient ones. This is known as "virtual water", a phrase coined by John Anthony Allan at King's College

London, whose specialties include water issues, policy and agriculture. “Virtual water” is going to play a huge role in the 21st Century.

Corruption, terrorism, nepotism and flight of capital are important challenges, which the country is facing. However, the water issue needs to be tackled with the utmost diligence and commitment by our government. Additionally, the media, civil society and policy makers need to highlight the severity of this situation if we want to make our future generation’s food and water secure.

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A Chronology of Water-Related Conflicts

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**The Effect of Globalization on Naga Culture
and Ecology Reflected in Temsula Ao's Poetry**

The term 'Naga' designates the group of tribes living in the hilly terrains of the erstwhile Assam and in the borders of Myanmar. There are more than 40 Naga groups inhabiting the hills and every tribe has its own versions of its origin. There is no common Naga language due to the countless number of dialects within a tribe. Despite the variations in language, culture and dress code among the various Naga groups, they are united by the traditional belief of their existence which is closely linked to the cycles of nature. Natural phenomena like stones, rivers, trees and mountains are believed to be endowed with 'deities' or spirits and are always held in reverence. The ecological space has a strong identity as far as the Naga community is concerned. British colonization had a huge impact in their cultural heredity. The spread of Christianity, educational system and the legal system created awareness in the Nagas. But then the process of assimilation started in the hilly terrains. The wave of modernity was spread among the younger generation. Poets from Northeast brought out in their writing the environmental degradation, and the overwhelming barrenness all over the region. TemsulaAo through her poetry represents the Naga culture, history and myths. She brings out the natural landscape consciousness to the younger generation by vividly capturing the essential beauty of their land in the past.

The term 'Naga' designates the group of tribes living in the hilly terrains of the erstwhile Assam and in the borders of Myanmar. The Nagas with a distinguished identity have a rich cultural heritage. There are more than 40 Naga groups inhabiting the hills and every tribe has its own versions of its origin. The Nagas form the largest tribal group embedded in their folklore and legends. Their language belongs to the Tibeto-Burman family and there is no common language for the Nagas. Every tribe has a unique and complex language which is not easily understood by the other tribe. The Nagas as observed by the anthropologists are known by their headhunting, betel chewing, tattooing by pricking, dwelling houses which are built on posts or piles and residences in hilly regions and their crude forms of agriculture.

The Naga culture, art and folklore assert their traditional distinctive identity. They are proud of their cultural practices which are safeguarded and practiced in the regions. The 'Hornbill festival' held every year in the month of December brings the Naga tribes together to display their ethnic tradition not only amongst themselves but also to showcase to the rest of the world. The Nagas are known for their aesthetic and colourful dressing. Their traditional clothing is primarily drawn from their surrounding natural environment. The use of cowry shells in their dresses is one of the distinctive features of the Naga dress and ornaments. However with the spread of modernization, the Naga dresses are changing tremendously to western style of clothing and fashionable accessories are imbibed by the youngsters.

Head hunting is the cliché image bestowed on the Nagas. Head hunting took place when somebody from other village trespassed or broke rules or hurt somebody or invaded the village. There are rules, codes and ethics for head hunting. It is also a tradition related to the religious ritual practices. The heads were sacrificed to appease the God of crops for the harvest and to add fertility to the soil. If human heads were not sacrificed the Nagas believed that the spirits would destroy the crops through natural calamities. This practice depicts the reverence the Nagas have for nature. But after the British advent the head hunting practice was abolished by the church, yet the Naga community takes pride in their past.

The Naga people are self-reliant drawing sustenance from the bounties of nature: its soil, forests, rivers and streams. The livelihoods of Nagas are centered on the forest resources. They are traditionally hunters and agriculture is their main occupation. Their basic requirements, colorful clothes, even utensils for cooking are derived from their natural environment. Nagas are united by the traditional belief of their existence which is closely linked to the cycles of nature. Natural phenomena like stones, rivers, trees and mountains are believed to be endowed with the qualities of the 'deities' or spirits and are always held in reverence. Lofty mountains and mighty rivers were considered to be holy and given due reverence by the Nagas, even thunder and lightning too belonged to their sacred cycle. The bond between man and nature thus forms an integral part of the Nagas.

TemsulaAo is one of the major Northeast poet, writer and ethnographer. Her poems provide ample eco-critical materials. Through her poetry she tries to change the perspective of the 'outsiders' by giving the 'insiders' view about Naga culture and heritage. The perceptions laid down by the foreign rulers are replaced in her poems by the depiction of the past history and the traditional tribal life of the Nagas. TemsulaAo through her 'songs' traces the past glory of Naga people to resurrect the lost history. Her poems instill the sense of pride in community identity and reinforce cultural markers.

The ecological change in their hilly regions is a major issue addressed by TemsulaAo. The damage done to their land, culture and natural resources uproot them from their identical markers which were dear to their heart. The changes wrought on their land beyond recognition are narrated in the poem "My Hills". The lack of bird's songs, lovely sights of nature and the pure air of the past are lamented by the poet. The change in nature's cycle and the magic present in each season are deeply felt by the poet. She writes,

Because
The very essence
Of my hills
Are lost
Forever ---- (28-32)

Temsula Ao in her poem "Distance" points out the void that arises in relationships, lack of bonding among the people of the community and the rift that comes between father and son due to modernization. Westernization along with its materialism has

changed these peace loving people antagonistic and intolerant rivals. The growing distance between human beings and nature is regretted at the end of the poem. The poem becomes part of her quest to recover and connect with the mythologies of the community in order to conserve nature.

A sky
Looking down
On an earth
No longer housing mortals.
That is distance. (18-22)

The existence of dense forest which was vibrant in the Naga hill with the canopy of trees not allowing even the mighty sun's rays to penetrate is depicted in the poem, "Lament For Earth". The ecological lushness of the Naga land, forest, wind and the river is elaborated in the poem. The modernized land now stands raped of its natural resources replaced with buildings, roads, mills, and other grotesque elements. The sight of the deer at the river bank relishing the water as though it was honey can never be seen at present. The lament stands also for the people of the land who have exploited its richness in the name of commerce and profit.

Alas for this earth
Thus ravaged
Stripped of her lushness
And her sap
Her countenance
Furrowed and damaged
Like a fading beauty (62- 68)

TemsulaAo's adoration and awe as she visualizes the natural landscape of her hills is evident in her description of the mountains in the poem, "Lesson of the Mountain". Ao identifies herself deeply with nature, observes the scenery around her and describes them in her poems. The tiny creatures like the frogs and owls in her region too find a place in her poetry. The poem "Fire-Fly" tells of how the Fire-Fly in its zig zag pathway flits around happily. The magnificence present in every ecological sphere is admired by TemsulaAo through her poetry and she persuades her fellow human beings to feel the play of this magic in their environmental surrounding. The monthly changes in nature and the various seasons are delightfully presented in occasional poems like "October" and "December". TemsulaAo relishes nature in every form; even the rains are vividly pictured in her poems, "Summer Rains" and "December Rain".

Nagas are traditional agriculturists and all their major festivals, rituals and ceremonies are centered on agricultural calendars. The most important ceremony is held during sowing and harvest. The ceremonies and rituals are observed to invoke blessings for the crops and to offer thanksgiving for the harvested crops. The daily routine of the Naga people going to their agriculture fields for work is narrated in the poem, "A Village Morning".

Myths of the Nagas point out the harmonious relationship maintained between humans and nature. The poem, “The Leaf –Shredder” tells about the recorded Naga oral tradition, where some special men and women were endowed with powers to read the future. They used to shred the leaf called ‘Aam’ in order to predict future and also to cure different diseases. The lines: “Where she conversed with/ The spirits of the earth/ To ferret the secrets of their hearts” (58-60) envision the synchronic living of Nagas with Nature.

The deteriorating environment is the major concern expressed by TemsulaAo through her poetry. “Prayer of a Monolith” is a poem which describes the pathetic situation in which westernization had placed them, as brought out in the line “I stand at the village gate / In mockery of my former state” (1-2). To return to their former ethnic traditions, roots and ecological system form the quest in Ao’s poems. The Naga myth and oral traditions are narrated by her in poems like, “The Old Story-Teller”. Ao wishes to pass on to the next generation the richness of their ancient history so as to inculcate in their mind a sense of pride.

We believed that our gods lived
In the various forms of nature
Whom we worshipped
With unquestioning faith. (9-12)

The above lines from the poem, “Blood of Other Days” recount the Naga history, their days in connection with nature and their present abandonment of their roots and rituals. The imbibing process has led the younger generation forget the good old ways and cultural spirit of the Nagas.

We borrowed their minds,
Aped their manners,
Adopted their gods
And became perfect mimics. (45- 48)

The above lines narrate the crux of TemsulaAo’s pursuit to recover the modernized younger generation from their mimic state. The Naga ‘Soul Mountain’ was reduced ‘Into a tiny ant-hill’ and their minds are wiped clean by strangers who began scripting a new history and thus the Nagas gradually moved towards westernization. Ao voices out to stop the negation done to their culture and to bring back the resonance of primitive days. She stands strong in her demand to reinstate the lost culture and ecology. She believes that the reverence for nature taught by their fore fathers not only made them humble before the mysteries of creation but also taught them the art of survival within their ecology.

The commonness holding the Nagas together is their reverence for the land as sacred and as the place of their origin. Geography, history and culture unite the Naga people in their bonding towards their roots. TemsulaAo as a first step to move towards their cultural roots, advocates the youngsters to bring back their ecology which was lost during the modernization process. Ao believes that the natural environment surrounding them has the magic play to withhold her tribe from becoming mere

mimics. Restoration of ecology, re-birth of valleys and rejuvenation of the Naga hill is the aspiring vociferation of the poet.

To conclude, Temsula Ao through her poetry represents the Naga culture, history and myth. Ecological concern is an important feature of her poetry. She brings out the natural landscape consciousness to the younger generation by vividly capturing the essential beauty of their land in the past. Images and metaphors of nature bring about a sense of belonging and rootedness to the Nagas. Ao consciously uses ecology as a means to return to their glorious past, for the assertion of their identity and richness of their cultural heritage.

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The Politics of Water– A Commodity, Privilege or Weapon by 2050?

The famous director Jim Burroughs did a documentary on a contemporary relevant issue of global war over water titled 'Water Wars' in 2014. The documentary focuses on the ways the country Bangladesh has dealt with the dual threats of dwindling water supplies and rising sea levels. The more Bangladeshi native people drilled for wells, the greater the risk of those people suffering from arsenic poisoning. Adding to the burden, due to global warming, the sea level is increasing rapidly. Sam Bozzo, another director, directed a documentary film titled 'Blue Gold: World Water Wars' in 2008. It was based on the work Blue Gold: The Fight to Stop the Corporate Theft of the World's Water by Maude Barlow and Tony Clarke. This documentary also focuses on the problem of Earth's dwindling water supply in the coming future and points out that future world war will be over water. These films and documentaries remind humans of a serious problem that our coming generations will have to face – lack of clean and fresh water which will definitely lead to wars among nations.

There are a lot of places in the world where lack of clear and fresh water is a serious issue. The lack of clean and fresh water available is not due to lack of water on the planet. Rather, these problems occur due to systematic issues in water management, funding and economic sustainability and even due to not giving proper education on these issues. The political scientists all over the globe view this issue as part of a greater conflict in securing global development. This notion is not new and so there is a growing body of literature dedicated to focusing on the politics of water development called hydro politics.

A research on the development of water and sanitation was done by the United Nations Sustainable Development and according to the figures proposed by them, by 2050, at least one out of four people will be likely to live in a country facing chronic or recurring shortages of fresh and clean water. In the 1990s, the former World Bank Vice- President Ismail Serageldin predicted, "The wars of this century were fought over oil, the wars of the next century will be fought over water." W. Barnaby in her work Nations sees the notion of 'water war' as a myth reaffirmed by the attention to global water crisis. She argues for an effective mechanism trade, international agreement and economic development which will ease water shortages. This is a matter of primary concern because identifying water as the primary object of contention in a conflict is difficult as compared with the traditional notions of security, territorial claims and identity in conflicts.

Water politics is a major area of concern throughout the world. In the case of India, nearly a quarter of the country's population has been affected as the country is in the middle of a devastating drought with consequence throughout the country's politics. India's water crisis arises out of a number of geographic, economic and political factors. Most of the water supplies in India are dependent on a few major river systems, especially the Ganges and its tributaries. India's agriculture sector accounts for more over 90% of total water draws, but less than 20% of the country's GDP. At the same time, water is unevenly allocated for different uses. In the case of farmers,

obtaining water is both difficult as well as expensive, which leads many to the over use of groundwater reserves or outrageously expensive tanker trucks. This means that even if Indian cities grow and the country is developing in all fields, there's often not enough water to go around.

Many developing countries face the same issues and challenges. But in India, nearly all the country's major waterways are across state boundaries which heighten the problem of determining who gets how much water, and for what purpose. This requires upstream states to agree on how much water each is permitted to use. Inter-state water sharing has always been difficult and this problem is at its zenith in the present era of rapid economic change. Nowadays, water is used as a bargaining chip by state politicians who represent political parties that belong to a particular linguistic or ethnic group and so supplying water to the neighboring states is often disrupted. In February 2016, the member of Jat caste seized a canal supplying water to Delhi in order to protest against economic hardship and discrimination. The people were brave enough to threaten the capital state until the army dislodged them.

When we check the history of India, one can see that internal disputes over water have long featured in Indian politics. During the British rule in India, in order to increase productivity and tax revenue, colonial leaders urged large scale expansion of irrigation. These politics led to conflicts between British administrated territories and the princely states under native rule. The British administrated territories were often near the coast whereas the princely states were often further inland. Due to these conflicts, post- Independence leaders assigned states the primary responsibility for their own irrigation and water resources management under the constitution. The duty entrusted upon Central government was to negotiate conflicts, if any. But, the system was not very effective. During the Congress rule, leaders preferred to handle inter - state water disputes in private. Even central government has been more willing to refer disputer to private tribunals and commission for resolution. Again, these efforts are complicated by state - based political parties that rely on specific ethnic and linguistic group. Since in India states are primarily drawn on linguistic lines, these parties do not believe in cooperation from their neighboring states. Instead, these parties create stifles by saying that the neighboring states are 'stealing' water at their constituent's expense. This is just a matter of gaining attention among the public hoping they can collect more votes in the coming election.

There are many instances of inter-state water conflicts in India. The disputes on water sharing between rivers such as the Krishna and Kaveri lasted long in the southern state. The Kaveri river water dispute between Tamil Nadu and Karnataka dates back to the 19th century. This has been a serious issue since 1974 when the 50 year old agreement between the Madras President and the princely Mysore state collapsed. Karnataka asserts that the 1924 agreement asked for a discontinuation of water supply to Tamil Nadu after 50 years. Many treaties and negotiations have been held to come out with a conclusion, but none of them proved to be successful. A century old conflict between Karnataka and Tamil Nadu had affected a number of farmers in both the states. This is a perfect example of institutional failure that helps in understanding the problems and limitations of the current institutional frame work.

Another instance of interstate water dispute is the Krishna River Water Dispute between the states Maharashtra, Karnataka and Andhra Pradesh. This dispute was present since the colonial times. The states mentioned share the water resources based on some agreement like the 1892 agreement between the Mysore princely state and the Madras presidency and the 1933 agreement between the Hyderabad princely state and the Madras presidency. With the establishment of KWDT (Krishna Water Dispute Tribunal), there was a disruption in the policies. The state government of Karnataka, Andhra Pradesh and Maharashtra asked for help from the central government and thus the central government set up a tribunal in 1969 under the State Water Dispute Act 1956. The tribunal was headed by R.S. Bachawat. The biggest challenge faced by the tribunal was about estimating the dependable flow in the river and sharing it equally and unbiased among the state. Each state came up with its own methods to estimate the dependable flow and also methods to allocate water resources. After going through all the details, the tribunal gave its final verdict in 1973. Acceding to this, there were two schemes -scheme A and scheme B where scheme A is based on 75% availability of water and scheme B is based on the sharing of surplus water.

Recently, Punjab and Haryana had an argument over a canal that is actually in Punjab but supplied water to Haryana, its downstream neighbor. Punjab's then chief Minister, Captain Amarinder Singh, claimed that the state had no enough water to share. On the other hand, Haryana supplies most of Delhi's water. The thing is that, not surprisingly, all three states are ruled by different political parties and each of these parties sees political advantage in maximizing their control over water. Also, another instance of dispute between Punjab and Haryana itself is the dispute on Ravi and Beas rivers. Punjab and Haryana, the main current parties in this dispute, are both agricultural surplus states, providing large quantities of grain for the rest of India. Because of the scarcity and uncertainty of rainfall, irrigation is the mainstay of agriculture. An initial agreement on the sharing of the waters of the Ravi and Beas after partition was reached in 1955, through an inter-state meeting convened by the central government. The present dispute between Punjab and Haryana about Ravi-Beas water started with the reorganization of Punjab in November 1966, when Punjab and Haryana were carved out as successor states of erstwhile Punjab. The four perennial rivers, Ravi, Beas, Sutlej and Yamuna flow through both these states, which are heavily dependent on irrigated agriculture in this arid area. Irrigation became increasingly important in the late 1960s with the introduction and widespread adoption of high yielding varieties of wheat. As a result of the protests by Punjab against the 1976 agreement allocating water from Ravi-Beas, further discussions were conducted (now including Rajasthan as well), and a new agreement was accepted in 1981. This agreement, reached by a state government allied to the central government, became a source of continued protest by the political opposition, and lobbies outside the formal political process. Punjab entered a period of great strife, and a complex chain of events led to the constitution of a tribunal to examine the Ravi-Beas issue in 1986. Both states sought clarifications of aspects of the award by this tribunal, but the center has not provided these. Hence, the award has not been notified, and does not have the status yet of a final, binding decision.

Recent studies show that India's water crisis is set to intensify in the coming years. India is mainly dependent on water from two sources, glaciers and snow in the

Himalayas and the annual monsoon rains. Also, people depend on groundwater and nowadays the amount of groundwater being used is increasing on an alarming rate. Both glaciers in Himalayas and annual monsoon rain are expected to vary because of the climatic changes. This shows that India has very few alternatives to make up the growing demand for water.

Indeed, one can say that water scarcity is perhaps one of the most serious obstacles in India's rise as a major power. It is high time the political leaders adopt significant reforms to the way water is used and managed rather they are likely to face intensified economic pain and social unrest from poor farmers and also urban-dwellers who suffer the most from inadequate water supplies. Also, in some areas, industries too suffer due to the lack of water mainly for working the machines and to generate hydropower. Even though this is the situation, India is a true model of international water cooperation. For example, under the Indus water Treaty, India shares several waterways with the neighboring country Pakistan. Also, construction of a dam in the Indian state of Manipur dominated a series of bilateral summits between India and Bangladesh in 2010 -11. All these international water issues show a tendency to have a great impact on India's relations with its neighbors. Also, if such similar disagreement continues it may be difficult for India to play a leading role in regional stability.

Fortunately, in the case of India, the country does possess a number of resources that it can use in case of addressing water scarcity. Also, the government along with the neighboring countries can together take steps to control water use and forestall water-related challenges for the overall development of India as well as other countries. First of all, government should promote efficient use of water by accurately mapping the water resources and should encourage people to adopt water saving technologies. For this, world-class expertise on research and technology sectors should be made use of. Secondly, government should create dedicated and specialized tribunal for addressing inter- state water disputes. This tribunal should work fairly and should not be influenced by any political parties. By creating such a fair, impartial and credible forum, current political tensions on inter- state water disputes can be impeded. Thirdly, India can work along with the global power United States of America and other multilateral organizations to strengthen institutions that govern such problems on water. In the time of climatic change and regional tensions, this co-operation between nations will help in preventing the threat that water scarcity poses, both for India as well as other countries.

India occupies 2.4% of the World's land, 18% of world population but only 4% of renewable water resources. It's high time the government takes sufficient steps for the proper distribution of water; otherwise, the uneven water distribution will increase the possibility of water conflicts. Inter-state water disputes can hinder the proper and peaceful working of a nation. Disputes must be resolved by dialogue and talks without the interference of any particular political parties. The involvement of a political party can lead the decision making biased. Such issues can be resolved by discussing the dispute in Inter - State Council, a perfect platform for such negotiation and talks. The disputes must be resolved as early as possible so that it will ensure greater cooperation between the states and this will again lead to the overall development of the nation as a whole.

There are 'water wars' in the international level too. Egypt is involved in an ongoing dispute with nine other nations upstream for more intake of water from the Nile River. Mainly, Egypt needs water for irrigation on a large scale. If irrigation development in those nations goes ahead, it would reduce the proportion of flow left to Egypt dispute its rights claimed under international agreement. Adding to their water scarcity problem, they are even short of wheat production which is the staple food of Egypt. Egypt has applied to the International Monetary Fund for a huge amount as loan. The situation is becoming worse in Egypt and water is at the center of the crisis. The Indus –River water shared between India and Pakistan, rivers shared by China with its neighbors to the north, south –west and south are all instances of international water conflicts.

Apart from inter-national and inter-state conflicts, the lack of fresh water is critical to community based issues. Mozambique is a place suffering from poor water quality, health crises and sanitation issues. Here, 14.8 million people have no clear water. Seven out of every 100 children die before turning five here due to health issues linked with lack of sanitation. All these cases shows that shortage of clean and fresh water leads to a competitive environment which again leads to internal conflicts in the community level, state level and even national level. Even though these conflicts cannot be termed as pure 'wars', but these conflicts will definitely cause a disturbance for the peaceful life of citizens. Peace and security cannot be obtained without providing the basic necessities of survival of which fresh water is an important aspect. If there is no access to water as needed, then there would be no world peace. So, one of the great challenges of the coming decade would be about the chronic issue of water management.

In the present century, we can see that fresh water supplies are drying up, climatic changes leads to rise in sea level and altering borders, and explosive population growth consumes natural resources on an alarming rate. Meanwhile, water demand is expected to rise up to 55% in 2050. So, hydro politics occupies a seminal role for world peace in the contemporary scenario.

In the old days, water bodies formed natural boundaries for people and nations. Thus water's role in shaping politics goes back to centuries. But today's geopolitical landscape looks very different. Now, there are definite boarders that divide state nations made by eminent geographers. In many areas the world, water bodies run through several countries' borders. For example, the country from where a river originates-upstream country-enjoy more power and access over the downstream countries. In such cases, it is the duty of upstream countries to share water fairly with the downstream countries. This will enhance a co-operation among the nations even in other sectors. Thus, water can act even as a card for mutual understanding among different nations. Issues relating to humans' continued existence on this planet have to be managed in a holistic manner. One such aspect is fresh water and it cannot be isolated from other issues such as land use or biodiversity. Although the management of our planet is the responsibility of all humans, politicians, as decision and policy makers, have to accept a major share of the responsibility for this. As the ability of governments to supply adequate amounts of safe water to communities diminishes, so does the potential for political conflict and instability increase. The political

management of our planet's scarce resources, especially water, will largely depend on the capacity and human capital available at local government level. If this is not available, then the resulting water shortages required to sustain communities will become a growing source of political unrest and conflict. It is within this context that hydropolitics needs to be redefined.

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**Portrayal of the Ocean Monsters in Contemporary Cinema:
A Critical Analysis of in Disney's *The Pirates of the Caribbean***

Disney's The Pirates of the Caribbean presents a remarkable fusion of the real with the unreal, the historic, the mythical through the dominant ecological imagery and the objective versus the fabulous creatures to the modern visual space. The portrayal of monsters and the fabulous in the western cinema underwent drastic changes over the course of cinema history. The paper endeavors' to evaluate the history of monsters in cinema and categorise them into three distinct yet historically overlapping phases in the genre of monster cinema. The paper also strives to showcase how the Pirates of the Caribbean series figures in the third category of the classification.

The sea has always been an insurmountable adversary for humanity ever since the prehistoric era. Supernatural spirits and mythical beasts filled the void of the unknown, as the sea was for them a space of the unknowable and hostility. Disney's *The Pirates of the Caribbean Series* is one among the most highly successful movie franchises of Hollywood, where the narrative juxtaposes the seemingly antithetical elements of mythic, the fantastic, and the historic, keeping the "sea" as the centripetal symbol. Sea, being a complex space with unpredictable conditions must have led to the development of an immense pantheon of Gods and monsters that play a large role in how the sea roaming human beings fared.

Sea thus became a space that was inhabited by supernatural beings, friendly and antagonistic, all around the world. Throughout the religious lores, we find Gods like Varuna, Poseidon who posses absolute control over the waters and for whom the sailor's must present prayers and gift lest they express their displeasure. In certain religious narratives, sea also take the form of the much revered mother goddess, whose rules one must obey or they face adversities in the seas. Apart from the God figures, mythical creatures such as Lanka Lakshmi of *the Ramayana*, and *Leviathan* of the Bible presented formidable figures who disrupted the voyages of the protagonists.

The myths and mythical creatures of the sea have captured the interest of humankind since ages. Maritime adventure meant a voyage into the unknowable and ever changing spaces where the oceans presents an environment of perennial hostility. Steven Mentz argues that "the oceans figure the boundaries of human transgression; they function symbolically as places in the world into which mortal bodies cannot safely go" (1003). In the modern times, we had however, replaced the fear of the

fantastic monsters with modern monsters of the sea, which is evident in the success of movies such as Steven Spielberg's *Jaws* and Alexandre Aja's *Piranha 3D*.

As art has always expressed mankind's greatest fears in the most expressive forms possible as we see in the fearsome descriptions of mythical sea creatures in the early Greek epics. Homer's *Odyssey* presents for its audience a plethora of monsters adversely affecting the fate of Odysseus who is lost at sea and must return home to Ithaca.

The following studies are a cross section of the works already done on monsters in cinema. These studies have mostly conformed to the psychoanalytical or anthropological framework and have ventured into the making of monsters and the reason for the popularity of the genre. The dearth of specialized studies on sea monsters in cinema is evident while studies on myths and monsters in cinema are applicable to the context of sea monsters as well.

"Myth and Monster Cinema" by David H. Styemesit explores the possibility of using monster movies as a source of contemporary myths. He posits, through the example of *King Kong*, that various modern monster films exhibit all the characteristics of a classical myth. Monsters in the movies represent the various adversities, natural and man-made and by overcoming these aspects the narratives reaffirm its faith in the modern life and the supremacy of human intelligence (401).

"Nightmare and the Horror Film" by Noel Carrol sketches out an outline of the development of monster cinemas in Hollywood and provides a psychoanalytical reading of various monsters in cinema such as the Frankenstein or Dracula as portrayed in the numerous adaptation of their tales. The essay explores the various sexual undertones in several horror films such as the *Exorcist* which is linked to the self-hatred imagery shown by the films as well. Monsters and the possessed become the source of both repulsion and attraction (17-19).

Monsters and Monstrosity from the Fin de Siècle to the Millennium by Sharla Hutchison and Rebecca A. Brown traces the evolution of the monsters in Cinema. The work focuses on a wide range of figures collectively referred to as monsters ranging from animals blown out of proportion to denote monstrosity such as bears to mentally deranged individuals (125).

With the advent of visual media, especially cinema, monsters were transported from the verbal and imaginary spaces into the popular visuality. Early monsters of cinema were mostly visual representations of the mythical creatures that had filled the imaginary terrains of humanity from time immemorial. Thus, *Godzilla*, *King Kong*, *Kraken*, and aliens figured prominently in the cinemas of pre-1970 period. There are three historically overlapping phases which divides monster film genre. Firstly, the monsters served the role of that of scary figures used to incite fear in the viewers. This was the early period of the genre when it was almost synonymous with horror cinema, where the prime aim of the monster was to entertain the audience through inciting fear. Here, the monster stood in stark opposition to the modern man, perhaps reflecting an antithetical clash between the modern and the mythical. When the genre of science fiction cinema grew out of horror film genre, the monsters of it became

scientific possibilities like a clone or 'an experiment gone wrong' instead of the usual supernatural figures and they stood to symbolize the technological advancements of modern civilization. Finally, there is the phase where the monster and the fantastic works to incite humour. The third phase can be seen as a development that at once critiques the illogical nature of positing monsters as an actual possibility and also, enables the succession of monster lore into the contemporary era. The three phases are overlapping in nature but a distinct difference can be marked as the popularity of each type of cinema rose and fell during different periods.

The paradigm shift began with the rise of modern science and a better understanding of the natural world, led to a decline in the popularity of mythical creatures and remained limited to the tales told to children. As cinema moved on from mythical monsters to quasi-scientific monsters including genetically modified creatures, cloned Dinosaurs, and killer sharks, the fantastic creatures went into the oblivion. They formed the modern mythology of Hollywood cinema.

The series of movies where monsters that scared the audiences were not at least theoretically unreal, became the cinematic trend of the 1990's as opposed to the wide reception that the unreal monster movies that came in the previous decades. Movies such as Steven Spielberg's *Jaws* (1975) presented a monster in sharks, whose attacks on humans were exaggerated and rates blown out of proportions inciting scare in the viewer(Sowa). They replaced the void that was created in the minds of the viewer created by the lack of fear in monsters. An overabundance of similar movies came out in the next two decades following similar tropes and themes. Even, readings of monster movies of the previous decades came into the foray linking them to modern technological possibilities. The most prominent example is that of the *Godzilla*, a Japanese movie franchise that first appeared in 1954, who became a symbol of the nuclear attack of 1945 that destroyed 2 major towns of Japan. Here, the monster became the signifier for the great tragedy (Rafferty).

In the third phase of cinema, Humour was infused with the mythical creatures to amuse the adult audiences instead of scaring them as it was done in the previous centuries. Such characterizations belonged to two broad categories. One was that of children's movies, such as *Monsters Inc.* and the other comprises of similar movies aimed at adult audiences, such as of course the *Pirates of the Caribbean* series and the *Scary Movie* series.

The major differences between the two are not limited to the audiences which each of them cater to. The former, removes the monsters from their scary contexts and are placed in an unrealistically created situations with characters of the same mould. The latter however, works within their original spaces with same historical and social background, where humour permeates by creating situations where the unreal reacts with the real.

The whole plot of the *Pirates of the Caribbean: The Curse of the Black Pearl* (2006) where a ship full of ghost pirates try to return stolen Gold of Hernan Cortez, a historical figure who led to the fall of the Aztec Empire and the rise of the Spanish Colonial Empire in the Americas in order to come back to life, plays out in a

humorous and ironic manner as as the captain of the ship comes back alive only to be killed the very next moment (Verbinski *The Curse*).

Captain Jack Sparrow, for example, is reminiscent of the umpteen pirate figures described in the diaries of travelers such as William Kidd, with the signature pirate hat, unrestrained drinking habit and a complete disregard for rules and authority. The character however does not work to create fear in the viewer. Instead, humor is produced through a conscious overplay of witty dialogues and slapstick falls of the characters, who have supernatural powers or are ghosts.

The second movie of the series, *Pirates of the Caribbean: Dead Man's Chest* presents further supernatural elements from the pirates lore, including *The Flying Dutchmen* the cursed ship than cannot land and Kraken, a octopus-like monster that destroys ships (Verbinski *Dead Man's Chest*). These figures are based on actual pirate lore in which they are terrible monsters that are believed to wreak havoc upon the ships. While they do the same in the movies, the context and the characters responding to these figures and their attacks elicit humor, downplaying the monstrosity of these figures.

The Pirates of the Caribbean series represents a phase in cinema history, when monsters have become synonymous with visual amusement than cruelty or fear. The paper argues that this represents the third phases of the evolution of monster movies, which loosely figures within the post-2000 period, when horror film genre saw the development of a subgenre where humour becomes the end result of the films. This is a result of the development of positivist attitudes in the reader and the inability to create willing suspension of disbelief in the viewers as it was possible in the previous decades. Hence, cinema continues to amaze through filling the gaps of disbelief with humour.

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Scope of Coastal Tourism and Environmental Education in Kerala

Rachel Carson's Silent Spring (1962) ignited several environmental movements. Various discussions at the international level about the degrading environment led to a concept of sustainable development, and the U.S. National Environmental Policy Act of 1969. Soon, most governments constructed legislation regarding environmental degradation and waste management. Later, they understood that the 'environmental disruption' is not a matter to discuss within the border of a country – it triggerman international treaty. Tourism, a highly developmental sector, generates a lot of employment opportunities and it is mutually interlinked with natural environment. Like most of the countries, India also encourages tourism industry as means of economic development. Various state governments allowed public-private participation in the tourism field to attract more visitors and achieve economic incentives, as private tourism agents are capable of investing and providing sophisticated needs of tourists from all the over world.

The economic growth supported by private tourism agencies have brought almost unstoppable seeds of destruction in Kerala, where the tourism is promoted with a caption 'God's own country'. The strength of Kerala tourism is excellent with the natural resources in the form of backwaters, hill stations and beaches. Backwater tourism are considered ecotourism as the visitors travel through water bodies for their enjoyment and less being trouble by road transport in a State like Kerala. Houseboats (traditionally called as *Kettuvallam*) are made of wooden planks that are tied with coconut ropes, and made with other ecofriendly materials such as bamboo poles and mats. Currently, boathouses are also not fully made of ecofriendly materials and the backwater tourism raises alarm on the amount of waste generated from tourism houseboats which is aggravating the pollution of the backwaters that will soon affect the ocean. Canyoneering, a new form of adventure-natural tourism, emerging now in Wayanad, which used to be popularly enjoyed in the Himalayan regions. The Western Ghats that provide the unlimited canyoneering opportunities to learn about the regional flora and fauna. The development of tourism industry should go parallel with ecology, social-cultural, and economy for the sustainability. But in most cases, tourism industry concentrates only on economic dimension. The quality of nature is essential for tourism. The negative impacts of tourism development can gradually destroy natural environmental resources on which it depends. In this paper, the authors describe the effects of tourism on natural resources, environmental pollution and recent issues associated with Kerala tourism with specific respect to coastal areas.

Ocean ecosystems are the largest of earth's aquatic ecosystems. Oceans are essential for the overall health of both marine and terrestrial ecosystem (Kadam et al., 2017). But the ocean ecosystem is being degraded by various anthropogenic activities. Most

of the anthropogenic effluents end up in ocean. The ocean is the mostly polluted region in the earth, as all effluents are dumped in ocean. It is being a practice, several times noticed that oceans have been used for different waste disposal for many years including the disposal of chemical and industrial wastes, medical wastes, radioactive wastes, sewage sludge, etc. This pollution seriously affects the whole ecosystem as all are interdependent. Oceans have an essential part in human existence, as it has key roles to play in our everyday life. Fish and other marine organisms are having an inevitable role in maintaining food security of many countries.

In the recent years, shoreline retreat, beach erosion and degradation of dune have become a global issue. India has a long coastline of about 7,517 km, with many developing cities are based on the coastal line (ISRO, 2012). Coastal zone of India is highly dynamic and they are notified by economic activities such as fisheries, seaweed mariculture, pearl oyster culture, tourism and recreation, etc. The coastal zones of India are under increasing pressure due to over exploitation of natural resources, unsustainable tourism development and discharge of waste effluents, municipal sewage, oil spills etc.(Natarajan, 2012).

Coastal tourism is stapled to the entertainment tourism activities including swimming, surfing, boating, nautical sports, sun bathing and other coastal recreation activities taking place on coastal zone. Therefore, coastal tourism takes place along the shore and the water immediately adjacent to the shorelines. Coastal areas are the areas between the land and sea characterized by a very high biodiversity. As coastal tourism is not new for Kerala, various travel agencies are trying to provide the tourists novel experience to attract. It involves the exploitation of land and sea.

In Kerala, coastal tourism projects are always interlinked with backwaters as these are adjacent to Kerala coasts. However, one of the positive aspects of tourism is considered as a popular form of economic recreation, while the improper management of tourism paves the way for environmental degradation. This may destroy the beauty of natural destination which, in turn, forces tourists to reject the degraded lands. So tourism has its own seeds of destruction and, therefore, tourism can kill tourism (Glasson et al., 1995). Coastal and marine environments attract millions of tourists every year and are a mainstay of the economy for many coastal communities (Hall, 2001). While coastal resources are increasingly threatened due to the tourism-related pressures on coastal zones include urbanization and industrial developments, water pollution, loss of mangroves, as well as overuse of fresh water and marine resources (Guldberg et al., 2015).

This paper is based on secondary data sources that include literature review collected from different journals, articles and newspaper reports. The literature review discusses the basic concept of environment and tourism. The methodology is useful in identifying the positive impacts as well as negative impacts of the aquatic tourism. From the study, the authors conclude that tourism as a threat and an ecotourism as opportunity for Kerala coastal tourism.

Though there is an immense growth of foreign tourist arrivals to India, in recent years, through various campaign programmes in overseas markets, world level tourism surveys are exploring that more foreign tourists are much interested to visit

Kerala for enjoy species-rich ecosystem. Kerala, the green state of India is blessed with abundant water bodies including navigable rivers, backwaters and a natural network of waterways. According to World Travel and Tourism Council (WTTC), Kerala is the most sought and trusted tourism brand in India. The divergence of natural environment of Kerala has the potentiality to attract tourists from the worldwide.

Tourism is directly associated with natural environment and culture for the economic progression, hence it is considered as an interdisciplinary approach and practice. Primarily, nature is the marketing substance in tourism – it deals with ‘preservation of nature, protection of species, and their habitats’ (Pillai, 2010). The quality of natural environment is essential in tourism. The relationship between tourism and nature are interrelated and complex. It involves many activities that have adverse effects such as massive construction of infrastructure with a single dimension of economy alone. These negative impacts of tourism development can gradually destroy environmental resources on which it depends (Sunlu, 2003).

Mowforth and Munt (1998) suggest eco-friendly approach to the tourism is a more sustainable way and it makes tourism itself sustainable. The protection of natural resources is essential for sustainability of tourism. That can be achieved by practices principles of ecotourism (Honey, 1999). Ecotourism is a form of sustainable tourism. Limited negative environmental impact and increased economical conservation are the core of sustainability, the sustainable tourism should balance the ecological and economic system of the host region. According to Drumm and Moore (2005) for successful attainment of ecotourism and generate sustainable benefits each local area must implement a planning framework to guide and manage the tourism activity.

Economy, society and ecology are the three dimensions of sustainable tourism, but the tourism agents are concentrating only on economic dimension and not considering the other dimensions, where the others can be achieved through the implementation of ecotourism. The domination of foreign and non-local investor targeting only on economic growth (Mowforth and Munt, 1998). Kerala is well-known for its beautiful beaches, estuaries, backwaters, mountain ranges, forests that all support for natural tourism, but the current scenario of tourism in Kerala is also not strange, the private and foreign investors are overlapping the local people.

Tourism provides a plenty of natural enjoyment and knowledge about the culture and history. It is empirical fact that the natural beauty of a region attracts more than human (Vijayakumar, 1995). Drumm and Moore (2005) differentiate the ecotourism from nature tourism by explaining that not all travel to natural areas are ecotourism. Nature tourism is opposed to ecotourism not having consideration for mitigating impacts on environment and not bothers about the local people and culture. Instead of all these, they are economically booming because of lack of awareness among the tourists.

The construction of huge hotels and resorts in the seashore line targeting the economically higher-upper-class tourists by providing exclusively significant visual ambiance is on the path of growth, this made the shore inaccessible to the local people including fisher folk and other tourists (Hawaii, 2014). These practices not

only block the view of marine to the public, but also these business oriented buildings exhaust their garbage directly in to the marine environment. The garbage will never settle in the single region of ocean, these pollutants spread over the ocean and severely affect the ocean ecosystem (Nammalwar, 2008). Kerala's coastline which has about 580 km with high density of population and adjacent to fine brackish water (ISRO, 2012) faces the above said troubles. Most of the studies are say that it is the time to take preventive measures to eliminate this. And the tourism development and local administration should consider the wellbeing of local people and nature. For a successful paradigm of ecotourism, the ecologists need a greater understanding of business considerations; that is necessary to ensure the sustainability (Drumm & Moore, 2005).

Kadam (2017) concluded that employing members from fisher folk society as the intermediaries of marine pollution awareness among the beach visitors can create good result. As they are the regional, they have more time to monitor the region than others. Also they are directly depending onset for their livelihood, there can be a sentimental (sympathized) approach for that, no one else can be that much responsible. The local people can represent their location and work as tour guides. It is known fact that visitors can make their extreme perceptions about a location, from the interpretation of tour guides (Modlin et al., 2011). Public participation and support are needed for environmental policy makers to frame the marine environment measures (Gelcich et al., 2014).

For a prolonged time, tourism industry is dominated by large multi-national-companies and exploits the environment; this rapid exploitation vulnerably affects the local community compelling them to migrate. Uncontrolled tourism development make native people more vulnerable to diseases and damages the biodiversity. According to the recent census records, the native population in Andaman Islands has declined due to the dominance of tourism industry (Agoramoorthy & Sivaperuman, 2014). But homestay programme encourages Local people to tieup with Tourism Department as it empowers the local community to earn benefits directly. Understanding the potentiality of economic and environmental conservation through homestay tourism, environmentalists and policy makers also recommend it. As homestays are administrating by local people they are more concerned about natural environment and they provide natural environmental awareness and cultural education to the guests.

Aiming on socio-economic wellbeing of rural parts of India, environmentalists suggest implementing homestay tourism programme. For promoting homestay tourism, many of Indian state governments relaxed luxury and sales tax from homestay organisers and also as an incentive they were charged with nominal domestic fee for water and electricity (Outlook magazine, 2008). In India, luxurious hotels were heavily taxed both by the State and Central Governments. Meanwhile, the local municipal corporations also levy taxes separately. Hence these hotel industrialists get huge amount from the tourists as accommodation and other charges. But as homestays are balancing the environmental equilibrium between tourism and economy, they were considered as sustainable practice of tourism and free from luxurious taxation.

Homestay programme are promoting worldwide by various a travel agencies, but *Airbnb* from San Francisco is exclusively branded for homestay hospitality worldwide. They are working as mediators for connecting the guest-host, all over the world with their websites mobile applications, also having working offices in major cities (Airbnb, 2017).

As a form of encouraging homestay programme, the Indian Ministry of Tourism incorporated "Incredible India Bed & Breakfast/Homestay Establishments" with Tourism Department for providing a comfortable tourism facility by minimizing the expenses for hosts and minimizing environmental degradation, the same time economic benefit for regional people (Ministry of Tourism, Government of India, 2017). The basic idea of establishing "Incredible India Bed & Breakfast/Homestay Establishments" is to provide a clean and affordable place for foreign and domestic tourists to stay with an Indian family and enjoy the taste of Indian culture and cuisine (Kannanthanam, 2018).

A study report by Paul and Smitha (2014) arguing that Alappuzha is blessed with backwaters, houseboat tourism, beaches, ethnic culture and numerous well-connected canals, being the potentiality Alappuzha tourism is distressing with lack of accommodation facilities for the visitors. This urgent requirement without harming the ecosystem can be achieved through homestays. This enhances tourist arrivals and revenue there by bringing about local economic development.

Canyoneering is not a new form of adventure tourism, but for Kerala it is now emerging in Wayanad (Indian Express, 2017), which used to be popularly enjoyed in the Himalayan regions. The Western Ghats provide the unlimited canyon opportunities to learn about the regional flora and fauna. It is considered as one of complex form of adventure tourism. As the participants cannot enjoy the canyon activity overnight, canyoneering is an adventure sport that combines hiking, wading, and swimming, jumping, sliding, scrambling, down-climbing, and rappelling— often over waterfalls (Bangalore Adventure School, 2017). The sport activity is jumping into the water and flowing with it.

For canyoneering enjoyment, one needs several skills and equipment as used in the activities like hiking, rappelling, bouldering, sliding, swimming, wading, scrambling and rafting. Though they are exploring the unfamiliar tourism regions canyoneering is comparatively high expensive and the organizers do not belong to the local region (Adventure Nation, 2017). These profit oriented tourisms' adversely affect the aesthetic value and quality of canyon regions that raises the question of sustainable development of tourism in these regions. Hence canyoneering comes under adventure-natural-tourism but not the ecotourism category.

Kerala offers a variety of water tourism; beach tourism, backwater tourism, houseboat tourism. The backwaters are not only the passage of water but also a bio-corridor for the survival of aquatic flora and fauna; a lot of humans are directly and indirectly depends on this. Vijayakumar (1995) concluded in his research work that aquatic nature of Kerala is more attractive for foreign tourists than any other factors. Tourism contributes heavily to water pollution through discharge of huge amount of sewage effluents from hotels and lodges. These sewage effluents are dumped into the rivers,

backwaters, lakes and oceans. Similar to large ships polluting the ocean, the small houseboats are polluting most of lakes and backwaters. The houseboats are a popular leisure choice for many Kerala tourists, dump a lot of waste into ocean through the backwaters. The ecofriendly *kettuvallam* operators are also not following the environmental ethics that led to environmental degradation. Increasing improper disposal of waste material, sanitation, solid waste and littering by houseboats are degrading the environment and visual appearance of the destination. The booming houseboat tourism of Kerala is providing economic benefits, while the water access for regional people are being severely threatened. In the backwater area of Alappuzha, people's entire way of life is intimately associated to the backwaters. Improper management of tourism affects ecosystem. The livelihood of the people depends on the quality of water. Houseboats leak diesel and other pollutants directly into waterways. These petrochemicals disrupt the ecosystems. Hence the sustainability is being questioned.

Soil is base of all living organisms and ecosystem. It is necessary for the sustainability of humankind. Soil and water are co-exist, hence soil quality maintenance is imperative. The improper waste management lead to environmental, economic and social impacts. Soil conservation is preventing of soil from fertility loss caused by over usage, littering, acidification, and other unsustainable methods of anthropological activities. As quality soil is desirable for flora and fauna and they are the maintainers of aesthetic nature environment of a region. Massive tourism activities open door for the degradation of land (TIES, 2015). Modern human considers, it is impossible without plastic hence consequences human health (UNEP, 2018).

Beaches, seashores and backwaters are landscape specifications of Kerala and they generate a great deal of waste disposal. Aquatic debris, in particular the accumulation of plastic debris, has been identified as a global problem as a result of tourism results in climate change and loss of biodiversity. It is frequently seen in media reports that tourism hotels and large ships are being threatened to the environment as they pulled out their untreated waste (plastic, manures and other garbage) directly to the oceans. A report in *The Times of India* (2018) clearly saying that oceans are one of the biggest silent victims of pollution. Oceans across the world are so choked with plastic waste that it is killing the marine life including fisheries, which is the lifeline of hundreds of millions of traditional fisherfolk the world over. The report concluded by blaming the unsustainable practices is the major reason. Although the government has taken numerous initiatives to reduce water pollution, they were struck because of no follow-up and lack of proper awareness among the tourists for not using the plastic materials. Kerala's Fisheries Minister, Mercykutty Amma, has inaugurated the *Suchitwa Sagaram* (Clean Sea) in 2017 with the mission to prohibition of plastic waste dumping into the sea. The inauguration day itself the fisherfolk collected 25tonnes of plastic from sea – exhibits how far the ocean is filled with plastic waste (The Hindu, 2017).

The authors also found out that lack of proper environmental awareness leads to unsustainability. Environmental education is a requirement of the environmental crisis of the contemporary times. Environmental education should be integrated with tourism programmes that should begin from the tourism operators, employees,

stakeholders and then to the tourists. The Kathmandu Environmental Education Project (KEEP), an NGO of Nepal, is ensuring the future ecological and cultural prosperity of Nepal by maximising the benefits and reducing the negative impacts associated with the tourism industry through ecotourism projects. The betterment Kerala tourism calls for education and awareness programmes. Environmental tourism provides opportunity to understand environmental issues so as to take to environmental conservation. Ecotourism takes the visitors directly to the field, educates the need of environmental preservation along with local people and culture, and leads to the well-being of local people. Most of environmental researchers mentioned that the development of the tourism industry should go parallel with ecology, social-culture, and economy for the sustainability.

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The Concept of *Overman* and the Problem of Subaltern Consciousness

*Overman is one of the most discussed concepts of Freiderich Nietzsche, the German Philosopher in the last century. Nietzsche used the German term *Urbemensch* which can be translated either as superman or as over man. But Overman is considered as better because the term 'super' means for something stand above and it is also a name for some comic character. The concept Overman is first appeared in his book Thus Spoke Zarathustra. Over man stands for an existence beyond the concern of moral and religious rules.*

Nietzsche's philosophy especially in his books, *Beyond good and Evil* and *On the Genealogy of Morals* expresses the criticisms against morality and religion. Nietzsche through his genealogical analysis found that the basic intension behind religious and moral concepts are nothing but power. He uses the expression *will to power* to designate this basic drive. Nietzsche considered *will to power* as the basic driving force of every thing as well as human being. He is often discusses about two types of will to power. One is always going inward and suppresses all human instincts and the second one is going outward. In the case of second type of will to power there will be no suppression. The over man has the second type of will to power. Nietzsche makes it clear through his concepts, *master morality* and *slave morality*. Master morality is the morality of the strong aristocratic noble warriors. These masters considered them and their actions as good. Here strength, power, health happiness etc. are considered as good and the unhealthy weak and impotent are considered as bad.

Slave morality is the creation of the weak, impotent, unhealthy slaves who were opposed to the strength of the masters. Actually they resent the strength of the masters. Nietzsche's point is that priestly castes are the developers of slave morality because they are impotent. They called their masters as evil and called themselves as good. Through his genealogical analysis Nietzsche found that the concept good has different meaning in the history of morality. What was good in master morality is not the good in slave morality.

The concepts evil, justice etc. are the invention of slave morality. Slave morality waits for the judgments of god. They propagate that the god will restore justice. In his book *On the genealogy of morals* Nietzsche suggests that all the concepts in slave morality such as evil, Justice, guilt, bad conscience, ascetic ideals etc. are nothing but the means for power. Through these ideological weapons the priestly castes gain power over others. So through the emergence of religions total moral code was changed. And the upper priestly castes enjoy their power through these ideals. These ideals always suppress the natural instinct of the people and will lead to an inner life. In Nietzsche's terms these ideals actually unsealing the self. Nietzsche also attacks modern value systems including metaphysics, Ethics, epistemology etc. on the basis of its basic intensions which negate the life.

Nietzsche's concept of over man is one of the main characters in his book *Thus Spoke Zarathustra*. But it is one of the major concepts of Nietzsche and comes in most of his discussions. Over man has no concern with the pre given moral and religious values. He determines his own values and lives according to his own intentions. An over man must accept his own nature and divert the energy of primitive impulses in to a culturally, higher or socially more acceptable, activity. He is away from the values which suppress his emotions and he devaluated the traditional values. An over man in Nietzsche's view should not be restricted by tradition nor bounded by convention but has independent values of his own. In *Ecce Homo* he mentions:

The word overman as a designation for the type that has turned out best, by contrast with 'modern' men, 'good' men, Christians and other nihilists- a word which, in the mouth of a Zarathustra, the destroyer of morality, becomes a very thought provoking word- has been understood almost everywhere, in all innocence, in the sense of those values whose opposite was made manifest in the figure of Zarathustra, in other words as the idealistic type of a higher kind of man, half 'saint', half 'genius'

In *Thus spoke Zarathustra* prologue 3 zarathustra says: I teach to you the over human, the human is something that shall be overcome.....all beings so far have created something beyond themselves: and you want to be the ebb of this great tide, and even go back to the beasts rather than overcome the human?(Nietzsche,2008,11)

In his earlier book *The Birth of Tragedy* Nietzsche suggests two Greek principles of life, the Apollonian and the Dionysian. Apollonian principle is based on reason, order and strict boundaries. And the Dionysian principle based on irrationality, disorder and has no boundaries and restrictions. Apollonian involves no passion or emotion but pure reasons with order but the Dionysian is passionate, dynamic and unrestricted. So over man is the man who transcends the moral social and religious ideologies. Over man is not against morality but he is amoral or beyond the concern of morality.

The term subaltern stands for the people of lower status in society. Subalterns are the marginalized people especially in the name of cast, color, creed and religion. These people are socially, economically and politically exploit by the upper status men in social hierarchy. Subaltern consciousness is the consciousness of obedience and suppression. A ruling higher class uses their ideologies and other means to strengthen this consciousness. Religion and morality are the main sources of this consciousness. The higher class is very vigilant about maintaining this ideology. In India the Brahmins and other higher classes made the sense that they are the ruling class. They claim that they only have the capacity to rule. They also treat the subaltern Dalit people as impotent and impure. Through this ideology the Brahmins enjoy their power and luxury. The lower castes became slaves and untouchables. The fact is that even the lower classes believing the ideologies propagated by the higher classes. Ambedkar pointed out that:

Historically they have been the most inveterate enemy of the servile classes who together constitute about eighty percent of the total Hindu population. If the common man belonging to the servile classes in India is today so fallen, so degraded, so devoid of hope and ambition, it is entirely due to the Brahmins and their philosophy. The

cardinal principles of this Brahmanism are five 1, graded inequality between the different classes; 2, complete disarmament of the sudras and untouchables; 3, complete prohibition of the education of the sudras and the untouchables; 4, ban on the sudras and untouchables occupying places of power and authority.; 5, ban on the sudras and untouchables acquiring property; 6, complete subjugation and suppression of women. (Ambedkar 2002, 146). Ambedkar continues:

The Brahmins enslaves the mind and the Bania (money lender) enslaves the body between them , they divide the spoils which belong to the governing classes. Can anyone who realises what the outlook, tradition and social philosophy of the governing class in India is , believe that under the congress regime , a sovereign and independent India will be different from the India we have today?(Ambedkar 2002, 148). As Ambedkar said it is the fact that today itself we couldn't overcome these ideals. Even today the Dalits the lower castes in India face crucial discrimination and humiliation on the basis of these ideologies. In Antonio Gramsci's concept of hegemony pointed out that in a system of classes, a hegemonic class exercised the political power over the subaltern classes. This hegemony includes not only political and economic but also intellectual and moral leadership.

According to Gramsci, hegemony is a condition in which a fundamental class exercises political, intellectual, and moral role of leadership with in a hegemonic system cemented by a common world view or "organic ideology". He also noted organic intellectuals, part of the dominant class provide personnel for the coercive organs of political society. Traditional intellectuals, important in civil society, are more likely to reason with the masses and try to obtain spontaneous consent to a social order. The hegemony of the social group over the whole of society exercised through so called private organizations such as church, trade unions, schools etc. The feminist problem also arises due to these types of male dominated ideologies. The ethical concepts of morality and religion always restrict women because it is created by male cantered interests.

These all subaltern problems are the problems which are existing even today. But to resolve the problems of subaltern consciousness is not a simple task. But transcending the ideologies which limit and suppress the existence of the subaltern group has a major role to solve this issue. The power of the higher class remains due to the obedience of the so called subaltern people. If the subaltern people have no concern about these ideologies the upper class wouldn't have the power to control. So to overcome these problems the transcendence of these ideologies has a major role.

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Multiculturalism in the Philosophy of Sri Aurobindo: An Overview

In India, cultural diversity is well preserved without dribbling its beauty and harmony. Indian heritage is broad minded to accept and uphold the diverse culture. India stands in its proud head with its richness of unity in diversity. However, the British invasion and influence of west imprinted a materialistic culture in Indian minds. The Indian wits addicted to the comfort and pursuit of material success in science and technology. The rich spiritual heritage is the soul of Indian culture, but materialism get dominated and injected in Indian nerves. The spiritual wisdom and values are vital for the personal development and peace of mind. If materialism serves body, spirituality is the food for soul. In the modern world, it is not practical to rise beyond the sensual desires and arrive at a spiritual calmness and bliss. Encouraging extreme materialism also leads to spiritual poverty, degradation of values and frustrations.

Sri Aurobindo was a versatile genius and contemporary Indian philosopher who foreseen the human crisis of finding balance between Spirituality and Materialism. He advocated Integralism of two extremities in his philosophy. He neither negated material culture nor barely holds spiritualism; rather he incorporated the positives of both. He had a new synthetic and comprehensive vision of harmonious integration. He asked people to find spiritual introspection and discovery of inner self while spending each and every moment in the earth. This was a pioneering step to rediscover the great heritage and adapt it to the modern world. A man with a balanced mind can enjoy the world in its fullest.

This paper highlights the prerequisite of Sri Aurobindo's thoughts and insights in the contribution of a golden balance between Indian spirituality and materialism to build a new foundation for Indian culture. Multiculturalism is defined as the state of co-existence of diverse cultures. Culture includes, racial, religious, linguistic, etc. multiculturalism is neither the standardization of cultural practices nor any form of uniformity or homogeneity; rather, its objective is to allow and give the means for groups to pursue their differences. The coexistence of different cultures in the same geographical space is the multiculturalism.

India is a vast country with a wide variety of physical features. In India, from pre-historic times, various races and culture has harbored. Even though there is diversity in culture, there is a natural unity in the midst of diversity. The motto of Indian culture has very well expressed in the Rig Vedic dictum: "*Ekam Sat, vipra bhahudha vadanti*"-truth is one, but call it variously. India is a country that maintains the beauty of cultural diversity. So Indian perspective is to reveal the true spirit of multiculturalism based on Unity in Diversity, Composite Culture, Vasudheiva Kutumbakam (whole universe is a family). In India the multicultural nature is celebrated as a way of life.

In contrary, India has been witnessing a conflict between materialism and spiritualism from years. By the impact of west, a materialist culture advanced in India. It is a tendency to consider material comfort and scientific technologies as more important than spiritual values. The culture enhanced mechanized, rational and scientific endeavors. Generally India have rich spiritual heritage that preserve spiritual and intuitive aspects. But, Human beings are blinded by the glamour of Materialism. Materialism negated and degraded spiritualism calling it as irrational, superstitious, barbaric and dogmatic. Materialists also believe in the attainment of happiness here and now through the gratification of the senses and the fulfillment of desires. Whereas, Spiritualism argues that one attain peace through renunciation of senses, desires and choose to live unconditionally. The spirituality means manifestation of the potential divinity within us-‘see the self’. Spiritualism treats the entire universe as pervaded by one Almighty Brahman.

It imparts knowledge of oneness of the Brahman or God with the whole world and sees God everywhere. This is reflecting the fine side of Indian culture emphasizes unity in diversity. Spiritualism differs from religion. Religion is based on the very idea that God resides in heaven and in order to get to Him, one needs to worship Him and do rituals and cultic practices. Spiritualism says that kingdom of God is within you, only it can enables peace of mind and personal development. Materialism, even with all the riches and skills in the world can never buy peace.

Suppressing and negating each other without understanding the significance of both is worthless and harm to the Indian cultural beauty. To follow the spiritual path you do not have to abandon material things, nor does leading a materialistic life mean that you can’t engage in spiritual practice. In fact, even if you are totally materialistic, if you check deep within your psyche, you will find that there is already a part of your mind that is flowing in a spiritual direction. Bridging the gap between the two without eliminating or dominating the other is inevitable.

Sri Aurobindo (1872- 1950) is a finest contemporary Indian philosopher. He shown a keen interest in the study of Indian culture in it’s entirety. Sri Aurobindo gives a new orientation to Indian culture. He says, neither suppress materialism nor follow blindly all the promptings of materialism. At the same time, we should neither Ignore spiritual demands nor to be carried off by these in the utter disregard of the forces of physical nature. He states that a culture is to be valued and judged to the extent that it encourages a harmony of spiritualism and materialism. Aurobindo argues that there should be a harmonious integration of materialistic and spiritualistic aspect of culture and work together to advance the progress of future India. Integralism of opposites should be the foundation of Indian culture. He established the Integralism with his concept of ‘divine life in this world’. He taught people to feel the presence of divinity lying within this world. In his work ‘Savitri’ he says “Thus shall the earth open to divinity, the earthly life becomes the life divine”.

As a conclusion we can say that, the debate still continues. How much should we be bent towards materialism and how much preference should be there towards spiritualism? Since we are staying in this world how should we balance out our roles and responsibilities and how much significance should we give to the realization of the self or the journey of spirituality. The art of balancing both culture is called the art

of living (i.e.) lead a spiritual life while living in a materialistic society. The sage Sri Aurobindo teaches us to free ourselves from biasing or rejecting and reasonably to take the middle way, between the two extremes. If you put your mind wisely into this balanced space, you will find there happiness and joy in individual level or the nation. So we can say that India can be the leader in bringing to the world the wisdom and know of spirituality and of living in a culture where golden balance between spirituality and materialism is magnificent.

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