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Editor's Note
The Investigator is an International Peer-Reviewed 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 It welcomes original, scholarly unpublished papers from the researchers, faculty members, students and the diverse aspirants writing in English.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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Locating the Cartography of Bisexual Exclusion: Need for Social Change to Make Bisexuality Visible

Bisexual exclusion, bi-erasure, and bi negativity are negative attitudes against bisexuality propelled by hetero and homo-normative bodies. The paper reveals the multifaceted side of bisexual exclusion operating within the queer space that makes bisexuality an outlier within the queer community. By critically navigating into the affective homonormative codification that champion mono-amoral discourse by persistently denigrating polyfidelity and parasexual fluidity, the paper delves into the continued uncertainty of bisexual space passing as either gay/lesbians or straight for avoiding prejudices and jeering remarks. The paper also underpins the diverse trajectory of bisexuality, navigating and negotiating through various emotional terrain. The paper aims to bring out the apparent paradox of bisexuality as the silenced majority who are closeted compounding the rampant invisibilisation of bisexual identity. This paper intends to highlight how bisexuality is misinterpreted, shamed, misread within the queer space, often portrayed as greedy, confused, 'Janus face' closeted homosexuals not true to their orientation between the dichotomy of doing and saying. With the absence of social agency, rampant stigma, lack of awareness, devoiding sensitization, and lesser visibility, the presence of bisexuality is mostly obscured and co-opted within the standardized homosexual and heterosexual narrative. The paper thus endeavours to systemically emphasize the importance of social intervention and communitarian role for bolstering the bisexual discourse to rewrite their social reality and to empower their legitimate socio-sexual visibility. Keywords: Mono-amoral, Polyfidelity, Parasexual Fluidity, Bisexuality

The continual erasure and stigmatization of bisexuality, often considered as the silent majority are rendered invisible. Bisexuality with its vivid sexual preference and orientation challenges the established mono-normative mores. By manifesting para sexual fluidity and poly amoral predilection, bisexuality problematizes the dominant alignment of the queer landscape. Through contending and reinscribing the collective consciousness by freely levitating in the continuum of sexual and affective affinity, bisexual bodies carve their niche by choosing, living, doing, and making their social and phenomenological embodiment.

By portraying bisexuality as the archetype of a confusing, fence-sitter, promiscuous, privileged seeker, confused closeted gay and lesbian who cannot take a definite stand, the alignments and the direction of bi-negativity and bi-erasure are vindicated both by the heterosexual and homosexual bedrock. In simple parlance bi exclusion and bi-erasure is the process of alienating and

silencing the identity and sociosexual orientation of bisexuality through the performative cartography of shame, denigration, abomination, and hatred consolidating deep-seated phobia. The social skin of bisexuality is perforated, punctured, and pierced by the forces of stigmatization and prejudices operating within the queer space, inducing bisexual bodies to internalize that hatred to foster their space through the multiplicity of desire and eros (Hemmings, Clair.2002).

As bisexual bodies navigate the social and emotional terrain of continued uncertainty to map their affinitive psycho-sexual morphology, their overall and evolving journey of self-identity is tarnished as unstable and sexually irresponsible. The myth on bisexuality that is reified by the dominant homosexual episteme is crystallized by drawing a line and making a direction that considers certain positions as legitimate. As the bisexual body creates their own space of embodied experience that emphasizes lived experience and the situated spatial scale of locale mediated by time and space, the production of Bi-topia (a haven, abode) offering the protective sanctity for bisexuals becomes a paradoxical space. The space is scrutinized and gazed through the normative socio-sexual ideology of the homosexual superstructure that is disciplining and negating the ontological reality of bisexuality through '*concerted coercion*' (Kaplan, Rebecca.2006).

However, no matter how incisively bisexuality embodies the fluidity of desire by deconstructing the binary schema, the coercive monolith of monosexual and mono-amorous thought process paints bisexuals as a pariah within the queer community (Dyar, C.2018). With the perpetuation of erasure and exclusion widening the lacuna between homosexuality and bisexuality, bisexual people are vulnerable to unique stressors of *passing as* either heterosexual or homosexual. The '*passing as*' mechanism is a systematic process adopted by bisexual people to protect and safeguard themselves from the unrelenting prejudices enacted and reconstituted by the trajectory of imperious homo and hetero orientation.

The central objective of the paper is to highlight the gamut of exclusion and negativity inflicted on bisexual people in the interiority of queer space, gradually obscuring visibility and inclusion. The paper also strives to seek out the dialectics of Mono-Amoral and Mono-Fidel corporeal discipline and speech acts. The paper questions the paradoxical constructions of different kinds of the closet in which the ontology of bisexual subjectification is forcibly kept in the stygian prison of invisibility, sprouting a dissenting non-conformist possibility and a dynamic springboard of social location and bi visibility, slowly disintegrating the shackle of the closet. Finally, the paper aims to quest for seeking effective intervention to reduce bi negativity and bi-erasure with remedial awareness. The paper instrumentalizes a need-based

holistic communitarian role that positions the bisexual embodiment in a positive framework.

The erasure of bisexuality is not a new phenomenon. The unremitting invisibility and iteration of the conventional thematic discourse of mono-normativity and mono-fidelity alienate and shun the standpoint of bisexual subjectivity (Yoshino, Kenzi 2001). Bisexuals are considered abnormal and deviant that questions the normative canon espousing diverse intimacy interlacing the space of polyfidelity for mapping the fluid embodiment that directs their psychosexual terrain (Hemmings, Clare 2002).

The negative attitude of sexuality inducing the production of the closet has a chequered history of misrecognition and erasure. The marginalized group with varied sexual orientation has been misrecognized and misbegotten in which bisexuality is no exception (Prior, E. Emily 2018). The unrelenting repression and violence amalgamating exclusion in the bisexual landscape circumscribe the visibility of bisexual reality generating the continual perceptible invisibility in the social world (Prior, E, Emily 2018).

The perpetual production of the closet intensifies negative mental and physical ramifications. The lonely self-isolating closet is a stressor in which the negotiation of bisexual space within the queer ecosystem becomes an impermeable territory (Prammagiori, Maria 1999). The epistemic perplexities of bisexuality is also based on the deliberate assimilation of bisexual identities with homosexuality, then to be compared to heterosexual individuals, or are compared with those of other orientations with a considerable focus on health disparities or differences. Little to no research focuses on bisexuality as group, with its possible physical, mental, emotional, and social issues (Prior, E, Emily 2018).

The categorical manifestation of dual-orientation impel by binary landscape often propagate a pigeon-hole macrocosm in which entities is observed by the monochromatic hue of straight and gay, black and white, right and left leaving no space for fluidity. The intentionality of bisexual consciousness with its variegated shades is mainly erased by compulsory heterosexuality and homosexuality. The co-optation of mono-normative discourse integrating homosexual social milieu with one gender and sexual attraction with the customary norms of remaining loyal to a single partner compounds invisibility, potentially erasing the existence of bisexuality (Swan, Joye.D 2018).

Conspicuous with the different experiences of male, female and trans bisexual people, the locus of toxic masculinity, normative patriarchy, and the cross-currents of intersectional discrimination affect bisexual people differently. It is generally perceived that bisexuality is a phase entrenched in the interstitial

space between the binary compartmentalisation of homosexuality and heterosexuality. For women, bisexuality is generically stereotyped as a temporary erotic space satiating the libidinous eros of heterosexuality. These stereotypical prejudices often paint a pejorative picture on their sexual canvas that erases the ontology of homoeroticism within bisexual inscape. In a similar vogue, bisexual men are considered promiscuous, greedy, hypersexual and the contaminator of proliferating AIDS and HIV in both the gay and straight communities. The forceful stereotype of bi men as sexually promiscuous, inexorably into unconventional sexual practices (i.e. BDSM) militates against the ethics of the virtuosity of conventional love practice (Flanders, E, Corey 2018).

It is also pivotal to underscore the lived reality of the transgender bisexual body who are grossly erased and misunderstood by the desire line and orientation for affirming their visceral sexual subjectivity. Transgender bisexual orientation is understood and seen as the materiality of gender and sexual dysphoria whose bisexual inclination is questioned and misconstrued within the queer space as it problematizes and decenters the normative paradigm of binary monolithic subjectification (Firestein, Beth 2006). The importance of advocacy for establishing a holistic awareness and to discuss the significance of mental health through dialogue by galvanizing and unifying the diverse voice from the social milieu can be better tailored to meet and cater to the concerning needs of the bisexual individual (Habibi, Shani 2018).

The methods of this paper are autoethnography and unstructured interviews. Keeping in mind the sensitivity of this small research and for protecting the identity of participants, original names are not taken into consideration. Participants are approached through various SNS (social networking sites) like *All India Queer Association* and ODS (online dating sites) like *Blued*, *Planetromeo*, and acquainted through snowball sample. To maintain communication with the participants by making them aware of the significance of this paper. By using the insider's perspective for getting into the internal landscape of bisexuality, the apparatus of autoethnography by reflecting into the self-reflexivity and personal experience for underpinning the wider spectrum of social, cultural, and emotional geography of bisexual morphology enabled me to unravel the complex contour of bodily terrain. The age group of the sample size bisexual population used for the research is between 20 – 50. The population size for the present study is 8-10. The majority of the interviewed people are men and a few are women situated in cosmopolitan spaces, followed by tier two and three cities of Delhi, Bangalore, Coimbatore, and Kolkata.

The continual erasure of the bisexual identity with its unique materiality is perpetuated and reified within the queer space through the dogmatic monolithic belief system hinged on mono-normative idealization. As

bisexuality is mapped in the poly and multifarious contours of desire and affective line, the fluid space of bisexual embodiment is implicitly observed as deviation and digression from the structural normative discourse. The parasexual fluidity of bisexuality is stigmatized and often the bisexual individual preferring mono-romantic relationship is painted with the benighted brush of stereotypical thought processes. As Karan, a self-proclaimed bisexual man elicited that 'there are plenty of bi people who previously and even now identify themselves as gay/lesbian'. The problem of continued uncertainty (McLean. Kristen, 2016) and bisexuals being the epitome of confusion falsely propagated within the queer space often compound erasure and invisibility, as resonated by Vaibhav 'It's a lonely space for me... I get suicidal thoughts because of my bisexuality. The feel of being homeless within the queer space is mounting my existential crisis. The saddest part is I have to keep it within myself. The repression and the doubts are making my life worse'. The escalation of negative effects internalize by the hegemonic superstructure of homonormativity produces bi-negativity in many ways, subtly put by Siddharth 'I am always jeered and jibed as fag hag who is in a relationship with a man and a trans woman. People say they feel sorry for me for being with a trans who is also a bisexual.... I laugh it off but these attitudes are self-damaging.'

Bisexual exclusion and bi-negativity is the implicit internalization of self-induced bi-hatred adopted by bisexual individuals instituted by the established mono-normative mores. It begets a negative attitude, condoning bisexual reality and produce a different kind of adverse psychological impact as bolstered by Ulhas critically, 'Bi people are the biggest part of the LGBT community. That just really struck me. It is obvious, but I know I've been missing that. We are so used to being marginalized we don't realize it'.

Bisexuals are often perceived as carrying out a charade, pretence, and inside there is fear and fright that they are always wrong and confused, henceforth hampering their self-worth. The fear of admitting because of a fear of assumed reprisal in the form of being mocked and lampooned by the social world and living with the constant disgrace inflicted on bisexual identity sprout the stygian closet of isolation. Nilanjana, a self-identified bisexual woman in her 30's asserted her own experience. 'It is so frustrating and claustrophobic to live in the closet. You go to any pride march; the least you will see is bisexual visibility. It is mentally frustrating that the inclusion of bisexual people is seen as optional. I've been read as a cheater, promiscuous and safe player. I am jeered as a weirdo, a polyamorous confused despicable woman always prowling for sex from both genders'

The negative power of assumption of others combined with the power of fear begets the dark shadow of invisibility that pervades into erasure (Tucker. Naomi, 2009). Echoing this axiomatic truth, Paresh a married bisexual man

asserts his quandary and fear, 'I am just going to stay quiet, isn't it's better to be invisible rather being demonized? I don't mind being mislabelled if that means I might be spared from seeing as defective and pervert. This voice within me is getting more strident breeding self-hatred, slowly consuming me alive'. The rift between bisexual and homosexual embodiment is embedded with the identitarian tussle of sexual choice and conduct interlacing low self-esteem, anger, fear, exclusion of intimacy, closeness, empathy, emotion and love.

The major challenge to establish a communitarian model of inclusivity in the bisexual ecosystem is plagued with many difficulties. The rich diversity existing within the bisexual landscape and the lived reality of involuted orientation, affinity, and identity in the tapestry of bisexuality makes it difficult to blend and emerge as a community. The polyamorous bisexual body maintaining a lifestyle that replicates their desire line and intimate landscape cannot co-relate with the monogamous or mono amoral bisexuals, living with their partner. The absence of social agency and social awareness further alienates the bisexual embodiment in the tenebrous prison of the closet that makes visibility rarefied. In urban space, the Bi Collectives and Sappho for equality organize workshops that dispel the negative myth of bisexuality through awareness driving programs on sexual health and producing an inclusive ecosystem. Paradoxically the visibility of gay, lesbians, and trans often overshadow the identitarian space of bisexuality.

Bisexuals are engulfed under the stronghold affective consciousness of homosexuality that considers them invisible and a silenced minority. What is vital in the present scenario is to unearth the normative stigma implanted on the bisexual body by fostering an effectuated space for open dialogue and creating a conducive milieu where the pain and emotional repression of bisexuals can be addressed with proper social intervention. The social bodies working for queer empowerment should emphasize the subjectivity of the bisexual voice for their liberation and embrace their identity that question the normative stigma of erasure and negativity.

A solo battle is difficult to vanquish, bisexuals are also fighting the constricted coercion of heteronormativity. Bisexuals are not just looking for acceptance but also seeking to establish a base of solidarity and harmony with other queer members. A rainbow is made with seven colours, further subdivided by the spectrum of additive colours. If the cultural symbol of homosexuality is the rainbow, it also embodies the three colours of purple, pink and blue blending with the synthesis of '*hierosgamos*' (the homosexual energy, the eros of homo sensuality) that connects each other. As Robyn Ochs, a noted bisexual activist entailed bisexual, homosexual, pan, queers are no different, and we all are attracted romantically and/or sexually to a soul. A soul transcends sex and gender; it's a feeling that weaves your embodiment with eros and emotion.

The fluidity of bisexuality embodying diverse sexual and romantic emotions with more than one gender is an affective bedrock through which bisexual individual carve their unique space. The implicit bi-erasure and exclusion inflicted by heterosexuals and homosexuals will always solidify their normative foundation to circumscribe the interstitial space of bisexuality to orientate their base. In the postmodern, post-truth age, reality and truth are fluid and polyvalent. In this reflexivity, it is imperative to show the phenomenological lens of bisexual reality. Mere visibility and showing the existence of bisexual identity are not efficacious enough.

However, with changing context and the temporal shift of paradigm building, bisexuality is reproducing and remaking their own cultural and psychosexual alignment by navigating through the contours of fluid desire and charting the phenomenological reality. Erasure and negativity begetting shame and disgust is a political and identitarian weapon that the skin of bisexuals is using to make a solid surface for their social reality. The multiplicity of intimate enticement as elicited by Foucault construct an ontological plane for bisexuality that envisions a new Ubu (a pen pusher) for the bisexual corpus to write their structured existential realism and struggle they face in their mundane life. As quoted by Paula Rust, a noted bisexual activist, and social crusader, '*We need to know and hear about ourselves, even as we acknowledge and advocate for social change*'.

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British Colonization on Naga Cultural Practices

The British colonization began during the eighteenth century with the forced contact of the Nagas and had touched the highest in terms of territorial expansion and exploitation of resources and Culture. The term 'North-East' in India has evolved from the concept of 'North-Eastern Frontier', which is the colonial edifice. The Naga Hills were taken by the British as the cheapest way of preventing Naga raids on the plains. The British first came to contact with the Nagas was established in 1832 when Francis Jenkins and R.B.Pamberton travelled through the Angami territory in search of a route between Manipur and Assam. In 1881 Kohima was declared as the permanent headquarter of the Naga Hills districts. The colonial British were gradually established their administration in Naga territory. The old tradition to modernity makes them different from the past and it is feared that the Naga cultural heritage may wane in the coming generations. They had harmonious relationships, reciprocity in friendships, barter system in trade and compatibility with environment because they are honest, hardworking and simple people, but today most of these qualities have been changed. The Nagas were against the British for their ill treatment like, imposing fine like cash, grain and unpaid work. The British colonization and Christianity brought important changes in Naga culture. It changed the Naga worldview from indigenous beliefs to western ideas, religion, music and philosophy. Most of the young generations in urban area have forgotten their own cultural songs, dances, folklores, and most of the valuable oral traditions and now swimming in the world of information technology. The arrival of the British in North-East India led to tremendous changes in the political and socio economic and the cultural life of the people. Key Words: British, Colonization, Naga, Culture, Change

The British colonialist called the hill areas as Naga Hills, and then onwards the term 'Naga' was widely used for all these communities, they had certain social norms, regulations, language, beliefs and rituals, having some similarities and few diversities and differences. Kohima the capital of Nagaland had been a battle field in 1850 against British expeditions, and in 1878 – 79 the Angami rose against the colonial administrators. The Nagas fought for the liberation from the English who had occupied the heart of their territory, meddled into their inter-tribal feuds subjected them the taxation and forced labour. The memorial war cemetery in Kohima with traditional Naga memorial stones and the writings speaks volumes of valor, and sacrifice. Before the advent of the British, the world of the Naga revolved around his village, and enjoyed complete independence without interference from any foreign power. According to Charles Chasie, it was said, "He is passionately attached to his

land, his system of land – tenure, the arrangements for the government of his village, the organization of cultivation, the administration of tribal justice through the village and tribal courts” The introduction of British administration in Naga territory, “the British began to consider the Naga areas to be part of their colonial interest”. The British occupation was a landmark in the history of British colonization of Naga Hills. A sense of belongingness, respect for elderly people, and use of teknonymical terms etc. were the best qualities of the Nagas are changed gradually. Many of the changes proved to be both destructive and constructive.

The British Administration and its impacts

The British colonized Nagaland for the following reasons according to Yanthan that, concern for the safety and security of the north-east frontiers, cessation of Naga raids, need for a direct route from Assam to Manipur for developing trade relations with Manipuri's, need to protect commercial interests in upper Cachar, and also to guard against Burmese intervention in Manipur, prevention of annexation of Naga territory by the king of Manipur. But the British decided to use their superior forces to annex the Naga Hills to their empire. The Nagas were defeated and the British formed a new District known as Naga Hills in 1866. Battles between the British and the Nagas continued and the peace was made between the Chiefs of Khonoma and the British representative in 1880, and the British rule established in Nagaland. The advent of the British, and exposure of the Nagas to the outside world, brought intense changes that would leave ineffaceable scars that could never be changed. The British rule with various tiers of administration like Gaonburas, Dobashis and district administration led to profound changes even in the traditional leadership had changes. After the Independence and statehood, the Nagas changed the traditional attitudes and did not have a sense of ownership. Today the Naga society has widespread corruption and inability to manage resources. The colonization by British and subsequent developments changed Nagaland drastically, in every aspect of life, socially, culturally, politically and religiously. However there are always two sides to a story, and therefore we shall evaluate the consequences under two headings: Positive and Negative impacts.

A). Positive impact of British colonization

British colonialist called the hill areas as Naga Hills, and then onwards the term 'Naga' was widely used for all these communities which were settled in this range. These communities were having certain lifestyle which was compatible with nature, environment and their surroundings. Communities had certain social norms, regulations, language, beliefs and rituals, having some similarities and few diversities and differences. These communities had harmonious relationships, reciprocity in friendships, barter system in trade and compatibility with environment because these all people were honest, hardworking and simple people. The new administration that had come to the

region much before the advent of Christian missions was the primary agency of change among the people in the region. The British put an end to headhunting and the inter-village raids and the Nagas settled to a more peaceful life of cultivation and trade. The spirit of oneness and nationalism had its birth due to the presence of British. With the development and expansion had promoted the Angami villagers to have formally link with each other and to the rest of the world. It supported rural areas to turn towards urban for the better economic avenues and the entire Naga society were modernized. The major areas of impact of colonization of Nagaland are;

i. Western sovereignty and colonization on Naga hill

European colonizers were an innate craving to colonies, subjugate, dominate and full with ideology of western supremacy. In other words 'the white man's burden' a self-proclaimed responsibility of the west to subjugate and civilize any person, who does not fall under the category of the west. They succeeded in controlling most of the Naga Territory and successfully colonized various aspects of the Naga society like culture, politics, economy and education, and became an inseparable part of Naga history. The colonial state was an attractive because of its natural resources, minerals and tea. There was a process of cultural construction which transformed the indigenous social fabric of the region. There was a process of cultural construction which transformed the indigenous social fabric of the region. Colonization had devastating impact on natural resources, native talents, social, economic and political systems. According to Hargovind Joshi, It was not intention initially of the British Government to rule Naga Hills, but to protect the people of the plains living under ordered administration against the frequent raids. The Britishers on their own will, and particularly for administrative advantage point of view without any consultation with the Nagas, who were then ignorant of what has been happening.

ii. Advent of Christianity in Nagaland as the effect of British

The British administration helped for the spread of Christianity in Nagaland British interfered the matters of the Nagas helped sharpening their narrow attitude and broadened their way of thinking. With the creation of a separate state of Nagaland in 1963, development in education, health care, electricity and drinking water facilities. The history of modern intercommunity linkage is traced with the events linked with the advent of the British like the advent of the spread of Christianity in the Angami area, the spread of education, the Second World War, and finally the birth of Nagaland state in 1963. These developments provided the Nagas to come in close contact with other people even the non-Nagas. The Nagas tries to preserve their indigenous socio-economic and politico-cultural system. According to P. Sema, Cultural colonization was thus an important phenomenon of British imperialism. In their pursuit of cultural colonialisation, however, the tactics of using various agents for cultural imperialism varied according to the types of colony they

governed. Nagas the path was mostly arranged by the introduction of educational establishments, charitable dispensaries, and missionary influences after territorial development.

iii. Progress in economy and infrastructural facilities

Agriculture was the main economy of the Nagas but it was not self-sufficient as they could not produce sufficient essential goods. The inter village trade and exchange of goods in the markets was uncontrolled by the superior authority and barter systems was prevalent. The impact of British rule was the introduction of money economy and regulations of trade by the officials. The economic development, the social division of labour, boosts the trade with distant areas and strengthened the entire indigenous organization of settled agricultural villages. It was only after the British occupation that the scope of trade and commerce expanded and extended even beyond the international borders. Individual efforts and government actions, new communication networks had developed the construction of roads and linked connection with various areas in Naga Hills. It helped for developing economy and exchanged things through money, emerging road system made it easy to carry goods over long distances and the growing economy helped for increase in population. Development in infrastructural facilities and educated Nagas into the new administration, Nagas got employment opportunities; slowly changed the traditional ways of administration, supervision at the village level reduced the hardship of life. Thus, improvements in the transportation and communication network which broke down the isolator of the provinces, both physically and metaphorically, and opened them up for new forces, ideas and thoughts to percolate. British government introduced the cultivation of coffee, tea and other new crops, even given loans and taught the people scientific methods of cultivation in addition to Jhuming cultivation.

Iv. Change of fraternal feeling and unity among the people

The war with British by the Nagas shows their courage, their patriotism and their sense of honour was a source of inspiration to our people of young generation. Thus, promotion of understanding, development of fraternal feeling and unity among the people were established. In the pursuit of establishing good relations with the Naga people and to give them “good advice for the peaceful settlement of any dispute that might have come up and sometimes, distributing presents just to keep the Nagas in good spirit”, the government appointed Gaonburas and Dubhasis by prescribing certain monthly salaries for them. The formal education among the Angami Nagas began with the advent of the American missionaries during the British rule and introduced western system of education to bring the Nagas in touch with modern civilization.

v. Renovation in Administration of Naga hill

The British colonization of Naga territory gradually brought about certain changes in the administration on the Nagas while leaving them to administer their villages according to their respective customs and traditions. The radical changes brought about by the advent of British administration were; the subjugation of the tribes to an external political authority for the first time in their history. The introduction of British administrative and judicial system that considerably challenged the authority of the traditional system and levied completely new principles of authority. The introduction of a money-economy to replace barter and consumer items such as mill cloth and kerosene lanterns, thus decline the largely self-sufficient economy of the hill tribal areas. The British government profoundly stopped the head-hunting mode of Naga life, and the traditional morungs system, which was the core of Naga culture and discipline. The British administration helped for the establishment of law and order, improvement in communication, introduction of money-economy in the remote areas and as will be seen, and the vested interest has been increased. The British rule helped for the incorporation to their system of administration, to maintain law and order and provided security to the tribes. The British Government was forced to take an increasingly vigilant note of the activities of the Naga tribes through signing a treaty of assistance with neighbouring people. One of the first legal policies implemented by the colonial government in Northeast India was the introduction of Inner Line Regulation. With the aim to secure peaceful relationships with the tribes to protect their commercial activities the colonial government introduced Inner Line Regulation. But the hill tribes continued to raids and looted, and plundered the colonial commercial Centre of the plain areas, it compelled the colonial government to introduce number of expeditions to subdue the hill tribes.

vi. The policy of non-interference in their Traditional customary laws and behaviors: The impact of the colonial administration the tribes were drawn together and began to identify themselves as Nagas. They followed the policy of non-interference in their customary laws and traditional behaviors. Witnessing the effective administration and execution of law and order of British, Nagas started respecting the colonial authority and even asked for extension of British administration. The administration crushed traditional practices of head hunting and slavery. The development of transport, communication and markets has brought the tribes closer to each other and contact with the outside world. It is reflected in the dresses of modern Naga wear, the songs and music that they sing and listen, the varied food items presents a total shift from the old and giving rise to a mixed culture with a blend of traditional, and modern. British administrators helped to propagate the western dress, convenient for the movement and to the climate of the region. It also changed their food habits from non-tribals by eating with them in hotels, parties and friends places, and started to cook different dishes. The British government attempted to protect the Nagas in two ways – firstly, they

introduced the Inner Line Regulation in 1873 to protect them from outsiders. Secondly, the British Government intervened in domestic affairs from time to time to protect the tribes and villages from fighting, thus preventing bloodshed on many occasions.

vii. Raised the standard of living of Nagas:

The establishment of administrative infrastructure and office buildings and administration came as the army, engineers, clerks and labourers. These new elements ushered a new set up by imposing a written culture, money economy, weights and measures, calendar year and accounting. The new administrative system brought food supply through ration shops and a variety of food items, modern architectural buildings, clothing materials, and dresses of various fashions, books and newspapers. To strengthen their presence and administration, the British power introduced laws and jurisprudence for the people. All government activities were recorded in English language. Gradually, they set up judicial court of justice for trying civil and criminal cases. The imposition of these new administrative structures had serious implications for the hill people who were used to function under a chief or traditional authority. The introduction of military powers with guns and ammunitions and other military offensive equipment had far reaching effects on the tribes who depended on the traditional use of bows, arrows, swords and spears. All these new developments had considerable impact on the worldviews, lifestyles and daily activities of the traditional authorities. When the traditions of the people with their territorial integrity, independence and freedom were restricted and placed under a foreign ruler, there was a gradual collapse of the tribal confidence. There was a cultural crisis because the people who once enjoyed political independence were now brought together under a single administrative umbrella.

viii. Progress in Educational system and the health care centres

The British officers perceived the necessity of introducing Christianity and education among the Nagas, as they considered education as the best for reclaiming the savage Nagas to order and civilization. With the support of American Baptist missionaries the British Government opened Primary and Mission Schools for the welfare of the Nagas, convince them to have dispensaries, health centers and hospitals in Kohima, Chumukedima and Wokha etc. The administration suppressed practices of head-hunting, slavery and helped for the tea plantation, coffee and other new crops. They taught the Nagas the scientific methods of cultivation in addition to Jhum cultivation a supported for the trade and commerce through the construction of roads and railways linking the Naga Hills with the rest of the country. Thus, the modern education many of the Nagas employed even to the colonial administration and helped the Nagas to think and rise for the Naga Nationalism. The British education changed the age-old inferior mentality towards women and to have a standard of living with respect and integrity. The colonial administration

followed the policy of subjugation but they did not lose sight of the welfare of their subjects. They established dispensaries, health cares and modern medical facilities, to project British influence as a source of blessing to the tribes. Modern health facilities removed witchcraft medicine and the superstition about the sickness and the elimination of the war population started to grow. The scientific knowledge enabled the people to discard superstitions, magic power and sorcery for healing of sickness. It helped the Christian missionaries to open more health centers later. The population grew rapidly due to the elimination of war and the setting up of medical facilities

B).Negative impact of British colonization

Nagas had a rich cultural heritage, social norms, established system of governance and defend belief system. But the arrival of the colonial powers affected them mostly because of their simplicity, straight forward nature and ethnic unique lifestyle. Colonization was coupled with domination, economic exploitation, destruction of local political systems even in the Naga identity, indigenous religion, self-sustaining way of life, language; handloom, handicrafts and local traditions were hurt badly. Despite their well-developed religious beliefs, political and socio-cultural systems, they were dubbed as backward, pagans, animists, barbaric and head-hunters, which was the direct attack on their pride and self-confidence, deliberately done to segregate and isolate them from the others. Before the advent of the Britishers, the Nagas lived in an egalitarian society where the poor did not hate the rich and the rich shared their wealth with the poor. Elections have generated conflict and division within the society. The Nagas who came to contact with British changed the way of life and living their traditional habits and style and more prone to British customs. People have started adopting new mode and standard of living with modernization. The interaction, contact, adjustment, assimilation are responsible for the change in the Naga society and they desire and aspire to accept the innovations which lead to changes in structure and culture. A traditional society is static, non-economic with no surplus production and methods of production are primitive and human beings are guided by habits, customs and conventions which are clearly unreasonable. The alien culture dominated the indigenous culture and jeopardized in the age-old traditional system and it led to the crisis of faith, disillusionment with the traditional values, cultural neurosis etc. Colonization had devastating and destabilizing impact on Naga Hills are;

i). Partition of Naga inhabited areas

The most important consequences of the colonial administration were the partition of Naga inhabited areas were divided into various sectors; some were within administrative circles, while others were free to administer themselves. Shikhu quoted from W.Longchar that, with the formation of the British District of Naga Hills, Naga areas were divided into Manipur, Assam, Arunachal Pradesh and Burma. This partition made the tribal powerless to

fight for justice as one community. The partition of the Nagas by the British meant prestige and revenue profit, but for the Nagas it was the deprivation of their freedom, culture, prestige, and respect. They were deprived of ownership of their lands and the policy of non-interference in internal affairs of the Nagas became superficial as they maintained law and order and the developmental activities. Before the Anglo-Naga relationship, the Nagas had their own civilization, their own lifestyle and values, but when they came without considering their cultural practices labeled them as barbarous race, savages, rude, ignorant and uncivilized. Today there is a complete change in their life pattern but still people represent them in the similar way. The partition of the tribe by the British brought prestige and revenue profit but for the people it was the deprivation of their freedom, culture, prestige and respect. The British government understood that unless the Nagas are trained and educated to the civilized life, the Naga Hills could not be considered as an important to the colonial state thus, they introduced education and Christianity for their own security and convenience.

ii). Destruction of Handicrafts/Handlooms

Naga hill people had traditionally been living in self-reliant villages and leading contented life. The autonomy of the village was eroded; indigenous crafts declined; the introduction of monetary economy and systematic revenue maximization led to escalating poverty while industrialization resulted in dramatic demographic changes. They had well developed systems of governance and trade; mainly barter and exchange were simple, honest and straightforward people. Each village possessed highly skilled artisans who were skillful in weaving, wood craft, cane craft, embroidery, metallurgy etc. The evidence of creativity, proficiency and skills of these ancient artisans are still visible in the artifacts, handlooms, Handicrafts, implements, Jewelry, weaponry produced by them even today. The local handicrafts and handlooms were systematically destroyed by British and rich traditions of local handicrafts and handlooms of Nagaland also suffered. This rich Culture and heritage was systematically destroyed by British and these talented artisans and other Naga people were used as laborers or mercenaries to support their war and expansionist activities. Naga lost the main essence of its indigenous textile culture, the main pillar of its ethnic identity and pride. Every Hill tribes of Nagaland has its own designs and colour combinations, different motifs and designs of textiles, which always had a special significance and relationship with the rituals and religious life of the people of Nagaland.

iii). Lose of Traditional Administrative system and governance systems

Naga village administrative system was well developed and followed rule of law. Every village was headed by a village head or chief who was either elected or hereditary. Administration of a Naga village was indigenous, independent and participatory and people had equal rights; village activities were participated by everyone in the village. The social fabric, relationships

between the communities and also outside the hill communities, with people of plains were harmed with the policy of divide and rule. Christianity during the British rule brought to an end many evil practices and socio-political instability in the village administration. Chieftainship was very important factor in Naga polity. The village chief was a judge, administrator and commander, rolled into one, but he used to take decisions after collective consultations with unanimity. British, who were keen to have their puppet as chieftain, first tried to interfere by putting up alternative chief and when this did not work, weak the system by creating a parallel power center with name 'Dobashis' who had authority to decide criminal and civil cases. The self-reliant nature of villages and administrative system based on democratic principles of chief-in-council was weakened to make people reliant on district administration, mainly to fulfill their goal of complete dominance.

iv). Destruction of Traditional Indigenous culture and lifestyle

British tried to destroy the unique traditions, cultures and languages of all communities of Naga Hills as their concern as a successful colonizer was to create laborers who were able to understand English, British culture. Naga people were easy targets as they were pure, honest, god fearing, brave and simple people. So they were first fascinated by the new inventions of industrialization, convinced about the superiority of western culture and later creating inferiority complex about the Naga culture and pride. Indigenous culture, lifestyle governance systems were the casualty under British system of dominance and subjugation. The narrative for virtues and valour of Naga people in wars, made British win countries after countries, was shifted to new narrative by designating them as head hunters. Naga people, living in a sustainable manner a life style of harmony and peace nature , which the whole world is appreciating today by struggling to save, were termed as savages, pagans, under developed, uneducated and un cultured. It created insecurity and confusion in the minds of these innocent hill people. The introduction of modern artillery by the British government partly influenced the Nagas to take up arms in their struggle for sovereignty and enhanced Naga society to adopt the gun culture. The British officials often criticized against the missionaries and stressed that the latter were destroying the culture of the Nagas by restricting the participation in festival dances and by prohibiting the drinking of the rice wine. The colonial exploitation find difficult for the Indians to tolerate, and Nagas became aware of their identity and their historical roots gave them for the developments.

v). Destruction and Disregard of indigenous customary laws

The traditional consciousness in the North East region of India underwent enormous change after the advance of colonial capitalism in the region. Traditional patterns of life have been changed, but many cultural and conceptual aspects continued. The colonial economy did change the traditional patterns of cultural life disrupting the values, belief system, leadership

patterns, and institutional mechanisms. Transformation was difficult for the indigenous people that they were forced to struggle to familiarize to the new order. N.C Zeliang claims that “Genuine cultural identity of any society is comprised of indigenous religion, native culture, language, glorious history of forefathers, art and crafts, rites and rituals, traditional village institutions and customary laws. Unfortunately, the disrespect to law of the land, violation of customary laws disregard of government duties, neglect of social responsibilities, misuse of public money, behaving as a mafia don, disrespect of Naga religion and traditional festivals and gasconades and impostors posing as the spiritual awakener and savior of the soul are being considered as symbol of progressiveness and advancement” (2005) The advent of the Britishers made the traditional authority system has been effectively destroyed and elections have become opportunities for citizens to make money and feast freely because electing the leaders who may or may not enjoy respect and acceptance of the public.

vi). English Education as a tool for Subjugation of British

The indigenous education system, which followed different strategies in the different part of India, was based on the requirements of local life-styles, indigenous skills, mainly village based; considered as a hindrance in colonization by British. British literature, art, culture and language was introduced to have an army of English speaking Indians, for the service of British Empire who will be alien to their own culture and traditions. British considered Nagas are barbaric, illiterate, uneducated and uncultured because they did not take any efforts to understand the Naga traditions, culture and details of languages. The education system tried to convince the young minds that their forefathers were fools, lunatic barbaric, without education and any culture. They were able to brain wash and pollute few young minds that started opposing their cultural traditions and beliefs. There was an attempt to delink the culture and languages of Naga people from other Indian languages, not to develop but impose English with the passage of time. English was introduced to replace the local dialects at the cost of their extinction ultimately. The hidden agenda on educating people in English was to westernization of the culture and beliefs so that conversion to Christianity becomes easier. Second World War and subsequent events leading to the independence of India changed the course of the design. However, British could achieve the directive of suppression partially, as Naga people could not develop the script and language due to the disreputable designs. The new education system British Government discouraged, disrupted, and displaced the indigenous system of learning and transmitted them into a new pattern that certainly promoted the original.

vii). Loss to Indigenous religious beliefs, faiths, Conversions and safety:

Religion is one of the effective tools used by British to dominate society and countries. Naga society had to face the attack proceeding to the capture of

Naga Hills by British after fierce battles. Systematic change food habits, dressing trends, affect the thinking process, destruction of native culture, negligence of the arts, and destruction of faiths and demoralisation of the subject by colonizers. Colonization was followed by conversions and there were certain harms which came with the process of conversion. Naga social reformers tried to save the indigenous traditions and religious beliefs. Many attempts were made to preserve the pride and culture of Naga. The indigenous religion, wanted to re-establish the traditional religion. Impact of socio-political confusion on Nagas has devastating effects and there is a conflation between the height of political violence and the rapid conversion to Christianity. The long history of colonial violence and suppression coupled with the undermining of Naga cultural values and practices by the process of proselytization. Conversions, which started with pressure, allurements, damage of self-respect and pride in their own culture, formation of partitions in society for acceptance of other religion by indigenous people has been achieved to a large extent. The traditional beliefs system of Nagas were guiding and protecting the environment in order to respect the ancestors and secure the future. The traditions and belief systems often have deep respect and they have a strong sense of place and belonging.

viii). Destruction of Naga economy by the British Colonization

Nagaland passed through a reign of terror when an undeclared war was waged between the Indian Army and the Naga Army. Foreign goods like bicycles, sewing machines and different gadgets replaced the sweat and hard work of the Nagas, and it created new wants and necessities. People tried to get more wealth, money and possession replaced the self-sufficiency. The process of colonization enhanced the creation of diverse sessions of people in Naga society; middle, high, low, and poor. According to Inato, though 2000-strong Naga labour crops under the British participated in the First World War returned home from France with a positive experience, the Second World War brought misery and ravages to the Nagas. Their villages and granaries were burnt down by the Japanese army because they sided with the British as guerrillas, regular forces, military guides, interpreters, and informants. Every time there were encounters between the villagers or tribes, the British on most of the cases stood on the side of the majority. The economy of the Nagas especially their domestic economy like pigs and poultry were vanished away as the result of World War II. The war also prevented the villagers from their agricultural plantation at proper time. Annexation of the hill areas by the British was to exploit the wealth of its forests and other natural resources. Thus the intensive exploitation of natural resources as commercialization changed the lives of the Nagas forever in numerous dimensions. Britain engaged in a policy of de-industrialization of India for the benefit of British exports, leaving Indians poorer than before British rule began. Economic exploitations, the major reason for colonization was systematically achieved, industrialization in England helped, raw material exported which ultimately

led to the unemployment, destruction of local textile manufacturing, Handicrafts and Handlooms.

ix). Cultural theft / Cultural conquest by the British Conquest

The introduction of British legal system slowly destroyed the culture of customary laws prevalent among different tribes of Nagas. A new concept of property – inheritance was introduced, thus the laws of inheritance radically changed and the British civil law was applied and implemented in the courts of law. Law and order was maintained by introducing the British policy system. Therefore social and economic exploitation, suppression and oppression continued in spite of the attempts to administer justice made by the British. According to Kumar Kanungo noted in the Nagaland post of 2007, November 23rd quoted by the Vizovono and Sentinaro in their book , that Under the British rule , cultural theft also took place as many Naga cultural objects were taken to museums abroad by British officers and anthropologists as collectors' items, removing them from their cultural context. Colonialism disrupted a whole way of life and indigenous knowledge was undermined. Colonization had brought a wave of cultural massacre. The Naga society has started realizing their mistakes made in adapting to the so called modernization and leaving their traditional agriculture, dress, costume, beliefs, language and identity. British colonization was characterized by cultural conquest of the colonized people, because the reason is no colonial political and economic corruption could be accepted smoothly without colonizing the populations culturally. The cultural identity of the Nagas steadily incorporated under cultured colonial strategies and policies.

In conclusion, Naga people due to their simple, honest nature, were used by British as reliable laborers and allies during various army campaigns against their enemies. But those who are converted to Christianity refuse to participate in ceremonies that could be related to animism and criticizing each other brought disruption in harmony of the village life of the people. It revolutionized the cultural ethos and value system with something that was foreign. Introduction of western dress became popular and fashionable replacing the indigenous ones and the household articles like pottery and various kinds of wooden crafts were replaced with plastic and steel utensils. There is loss of Indigenous beliefs, faiths and rituals. The basic values of acceptance and tolerance of different path or belief has been reduced considerably. The colonization has been internalized and has caused a permanent damage to the social fabric, cultural values and traditions ethics, which may not be easy to be reversed. It may be possible only with appropriate indigenous education to battle the long-term effects of colonization and develop an indigenous history so that disintegration of traditional communities, economies, and languages can be halted.

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Salt Production and Trade in Malabar

The history of salt is the history of mankind. Even today salt is an indispensable part of our life. Because of this, the production and sale of salt occurs special importance from early days. There is no significant change in the conception of salt even today. We have lot of proverbs in Malayalam language which reflects the importance of salt in our day to day life. The proverb 'Uppu thinnavan Vellam Kudikkum' which means 'if anybody do something wrong he will face the consequence'. The salt industry is one of the most important ancient industries in India. In this paper an attempt is made to analyse salt production and trade in Malabar. Francis Buchanan visited Kerala in and around 1800. Through his accounts on Kerala, Buchanan mentioned about the salt production in Malabar. Malabar is situated in the south western tip of India touching the Arabian water. The salt elements in the Arabian Sea had become the essential part of the life of the people in Malabar since ancient period. This is referred by Francis Buchanan during his visit to Malabar.

We have lot of evidences regarding the production of salt from ancient days in Malabar. An inscription at the Devishwaram temple at Trivandrum has mentioned salt. This inscription also mentioned 'upparuviyar parkunnidathil Ninnum kollathil varum uppu' (Annual payment of the salt from the houses of salt makers). This shows that salt was annually taken into that temple. The production of salt is mentioned in the *Terisapalli copper plate*. This copper plate speaks about salt in this way 'Pozhikavey Thurail upparuvuyar Irikkumidathil kollam uppu muppari moonu para' (The salt receive make the upparaviar puzhikkani Thurai Three para for thirteen para of salt).

Salt production was widespread from the sangam period onwards. During that period the salt was produced in the Naithal Tinaai (coastal region). From this region salt was circulated to other Tinai According to M.R Ragava Variar "The fixed inter community relation between salt and paddy brings us to the context of change based on the notion of a medium. It appears that at times both salt and paddy functioned as money for the obvious reason that everyone wanted them. Salt which was produced from naithal was exchanged in the marutham tract. This is referred to in a number of songs. There are more than one formula, to express the same salt paddy exchange rate (Nellum uppunner kllira nellinere venkal uppea) and there for it can be inferred that something like a set rate of exchange existed between these two items of daily consumption. They were treated as equivalents to each other. Which presuppose at cost a tenuous Knowledge about fixed weights and measures?

During the ancient days the production of salt was not scientific. Around the middle age the salt production was subjected to technological changes especially in coastal areas of Malabar. The coastal strip was not very fertile for

paddy cultivation but it was suitable for another land-use, That is, salt panning. The saline water for this purpose was taken in most cases, not from the sea directly but from the brine rivulets in the estuaries. At Kozhikode, the estuary of Kallai river is such a place with facilities for salt production. Significantly the western bank of the river Kallayi has a vast area between the modern bridges at Puthiyapalam in the North and Marad in the south, comprising several acres, previously known as *padanna* (a salt pan). It is not at all improbable that the salt industry in this area was started at the time of the early Iron-age settlers of the interior of region. The saline water reaches this interior part during the ebb-tide through the Kallayi and Chaliyar rivers and it was not at all unlikely that the early settlers must have utilized this facility for salt-panning. The plots used for salt panning were known in the region as Kanni and the survivals of the name are met with in the interior as in the case of Kanni Paramba, east of Calicut.

Salt fields could be discerned from the place named like Khizakke Padanna, Padanna Valappu Mukkadi Paramba, Uppalakkadi Parambu, etc. In these names the often repeated term 'Padanna' signified 'Salt'. These names could be seen in the first settlement Register of the Coastal Deam. The first extensive land survey and settlement were done in the year 1905 by the British officials. By that time the salt fields were transformed into the paramba names. Francis Buchanan had reported the existence of salt fields in Kurubranad. He also said that earlier there were more salt fields in Kurumbranad. These salt fields were seen in the low lying coastal line where there was a possibility of these rivers being flooded with saline water at the time of high tide. Most of the workers in these salt fields, according to Buchanan were *vettuvan*. We could infer them from the account of Buchanan.

It was the *vettuva* who had produced salt in Malabar. William Logan has discussed about this group during the census of 1881 and classified the people of Malabar. He classified the people on the basis of profession, professional and personal service, commercial, agricultural, industrial, and non-productive. Thereafter he prepared a table on the basis of their caste and occupation. They were priests and scholars, rulers and subjects, traders and cultivators, *dasyu* (inferiors), the mechanics and Artisans and miscellaneous.

The producers of salt segment can be divided into two categories. They are *oddar* and *upparavan*. According to the Census of 1881, the *oddars* consists of 1,682 members but *upparavan* consist of four members. When Francis Buchanan came to Malabar in the 1800's the salt producers were referred as *vettuvas*. From this we can find that the salt producers can be classified into *oddar*, *upparavan* and *vettuva*.

All along the coast of Malabar Salt is made by the natural evaporation of the sea water. Low ground near the inlets from the sea, and surrounded by the

channels into which the tide flows, are chosen for the purpose. Between February 10 and March 11 the preparatory step must be finished. First the tide is excluded, by damming up at low water to the mouth of channels. The field is then cleaned, by removing a slippery green conferran that grows in the rainy season. It is then ploughed twice, and the roots of any herbs that grown on it are carefully removed. The field is then allowed 20 day's to dry, and the clouds are broken with a wooden stake. The Channels for admitting the tide are then cleared, and filled with sand to be used as afterwards mentioned part of it is mixed with ooze, and of these materials is formed a square plot, or one in form of parellelogram which is sized about a foot above the level of the field, well smoothed and then every day for a month subbed with a stone, until it becomes solid and hard. It is divided in small squares, eight or ten cubics in extent, and surrounded by small banks of the same materials.

This plot is used for evaporating the brine. It surrounded by several small mounds, which are formed and sand taken from the channels and mixed with a little mud. In the summit of each is formed a small cistern about a cubit in diameter. From bottom of this a bamboo spout conveys any water that may be put in the cistern, to a reservoir which is formed at the bottom of the mound. The whole field is smoothed, and about the twelfth of March the claims are removed from the channels, and the tides are daily admitted. Some earth is scraped from the surface of the field every morning, and with this the cistern in the mounds are field. Water from the channels is the poured upon this earth, and fitters gradually through the pipe in to the reservoir. A clear brine is thus procured, with which every day at moon the small squares in the plot are filled, to about the depth of a quarter of a n inch. In the course of the afternoon the water is evaporated by the sun and wind, the salt rename quite dry, and it collected in the evening. This operation repeated daily for 92 days, from the 12 th of March of the 11 th of June inclusive. The salt made in the beginning of the season is the best and cleanest. The grain is large and cubical, but it is never white and has a strong attraction for water.

Salt trade in India is discussed under two broad heads. They are inland salt trade and Sea Borne salt trade. Inland salt trade in India developed under the Marathas and the salt of this province had great commercial importance. It had a reputation for its quality, cheapness and plentiful supply. For this reason it found a ready market in the neighbouring countries to the west ward of the province. A considerable trade in salt was carried on the river Mahanadi and its branches with the central provinces, Berar and a lot of other countries in that direction. Merchants from Keonjhar, Sambalpur, Palamy, Singbhum, Ramagarh and Chattisgarh countries came to different parts of this province for producing salt. By means of barter trade, the salt of this province was exchanged for the products of central India. They brought with them a variety of merchandise laden on the immense droves of bullocks.

As per the topographical situation in Kerala, salt was produced in its west coast. It is assumed that there existed approximately 4000 salt pans in Kerala. Salt pans were denominated in different names like *padanna*, *kazhi*, *alam*. M.R. Raghava Varrier stated that in the sea coast of Malabar around 52 *padanakal* are visible in Malabar. Kazhipad lands were of different types adjoining with the estuary and other is joining with the river which joins the sea. The coastal area where the salt is produced is known as *padanna*. From this we can assume that there existed great deal of production and sale of salt in Malabar.

Francis Buchanan argues that there were 111 *ulams* in North Malabar. He got this information from the salt producers of Calicut. It is estimated that about 31,749 Bushel salt was produced in North Malabar. The Collector of Malabar told Buchanan that there were many places from where salt was produced. Another important inscription which mentions about the salt production is the *Terisappilli* Copper Plate. In this inscription salt is mentioned as *Pozhikarrey Thurail Upparuviyar Irkumidathi Kollum Uppu Mapparai Moonuru Para*. (the salt received make the upparaver puzhikari thurai three para for thirteen para of salt). From this we find that the salt was transported and sold to different regions from where it was produced.

C.A. Innes in *Malabar Gazetteers* states that Malabar salt is poor in quality and its manufacture for sale to government was given up in 1823. But there was market for the country salt at prices much below those fixed by the government and its manufacture was not illegal prior to the intervention of the government. By the Salt Commission of 1876, salt production became extensive affecting the revenue collection. There were salt pans all along the coast in which salt was made by a lixiviating salt oarth with the backwater brine. In the Ponnani and Chirakkal Talulks operations were carried on a large scale. In the former taluk alone the extent of land under salt production this time was estimated to be capable of producing 1,17,000 mound per annum. The sale of this was illegal but detection was different and most of the salt so made was sold in the bazaars at rupees 4 per mound.

On the recommendation of the Commission of 1876, the law on the subject was amended and the possession of contraband salt earth, swamp slat or earth salt was an offence under Salt Act Crime of this kind. In the later years it was almost stamped out. Since 1899, the practice of including land owners to plough up dangerous tracts at the beginning of each season was introduced. In the north taluks, Mapillas were the worst offenders made by their Thangals to take other in their mosques to abstain from salt crime. 'Salt Earth' was declared 'Low Brand Salt' in the Chirakkal, Kottayam, Calicut, Kurumanad, Ponnani and Cochin taluks of Malabar. The saline soil was patrolled by special preventive practices and experience proceed that salt crime was prevalent in the Malabar district.

In Kerala salt was produced from early day's itself. The production of salt was mentioned in various ancient texts like Sagam works. We have lot of sources which are useful to reconstruct the history of salt production. From the ancient days itself the marketing was also important among with production. Here after *uppalangal* were gradually begun to disappear. There are various factors which are responsible to this.

Before the coming of Europeans, Arabs had trade contact with the Malabar Coast. As a result of this many of the salt producers were converted to Islam. Along with this many were converted to Christianity as an impact of European contact. With this their occupation fields diversified and this effected the salt production. Later the Dry fish industry became the more profitable and export oriented industry. As a result of this salt pans gradually disappeared and it was replaced by the factories for the production and preservation of dry fish. The particular climatic condition which existed in Malabar was not appropriate for salt production. Malabar receives high qualities of rain every year. Because of this the salt was product only in summer (April, May). This climatic condition does not enable the large scale production and marketing of salt.

During this period the coastal area was shrieked due to the high tide. Because of this salt was manufactured in a small area. This area was also filed with sands this disabled the manufacturing of salt. And this led to wide spread coconut cultivation in Malabar Coast. The salt content was very beneficial for coconut cultivation deciders the coconut cultivation was profitable comparing with the salt. Salt was produced out of *orruvellam*. Later bunds were constructed in this area to store water for paddy cultivation. An important example is the Thannermukkam Barrage.

All though the importance of salt has increased in our social life, the dignity of the salt production gradually decline in the society. The Decline of the salt industry got a new impetus with the licensed salt production by the British Government. This system disabled the lower class salt producers. Besides the government imported salt from places like Tuticortn and Bombay in order to get more tax revenue. This negatively affected the local salt producers.

These lead to the decline of the salt industry in Malabar by the end of the 19th century. Even in post independent period our government did nothing to review this angling salt industry. The role of the British in killing the industry is evident and they established monopoly over it for the exploitation of the resources and the wealth of the people. In course of time the native industries continued the process of monopolising the industry and the tax came to the huts of the common people and even in the animals too when salt became a taxable item.

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**Depression and Death Anxiety among Old Aged People
in Ernakulam District**

Aging is an important stage in human life wherein there are physical, psychological, cognitive, emotional and social changes. The age of 60 or 65 years is said to be the beginning of old age (Gorman, 2000). The process of aging is found to have an influence on Self loneliness, Depression and Death anxiety. Since all these variables have an influence on one another the present research aims to study Self loneliness, Depression and Death anxiety and among elderly living in institution and non-institution also to find the relationship between these variables. Aim of the study: To assess loneliness, depression and death anxiety among the institutionalized and non-institutionalized old aged people in Ernakulam district. Design: A comparative descriptive design was utilized to contrast loneliness and depression and death anxiety among institutionalized and non-institutionalized elders. Settings: This study was carried out at three old age homes and old age people staying in own home with children in Ernakulam district Kerala.

Old age refers to ages nearing or surpassing the life expectancy of human beings, and is thus the end of the human life cycle. Old people often have limited regenerative abilities and are more susceptible to disease, syndromes, injuries and sickness than younger adults. The organic process of ageing is called senescence, the medical study of the aging process is called gerontology, and the study of diseases that afflict the elderly is called geriatrics. The elderly also faces other social issues around retirement, loneliness, and ageism. Older adults enjoy good mental health. However, it is anticipated that the number of older adults with mental and behavioral health problems will almost quadruple, from 4 million in 1970 to 15 million in 2030. Mental health disorders, including anxiety and depression, adversely affect physical health and ability to function, especially in older adults. Some late-life problems that can result in depression and anxiety include coping with physical health problems, caring for a spouse with dementia or a physical disability, grieving the death of loved ones, and managing conflict with family members.

Addressing these problems and treating often overlooked mental health conditions results in decreased emotional suffering, improved physical health, lessened disability, and a better quality of life for older adults and their families. Increasing access to mental health services for older adults will reduce health care expenditures by lowering the frequency of primary care visits, medical procedures, and medication use. Psychologists play a

significant role in addressing the mental health needs and supporting the strengths of our growing population of older adults. Collectively, psychologists provide more than 50,000 hours of care each week to older adults, and 70% of practicing psychologists provide some services to older adults. Studies show that the majority 4 of students in psychology doctoral training are interested in working with and expect to provide clinical services to older adults during their careers.

Psychologists provide services to older adults in a variety of settings, including health care facilities, community-based private or group practices, and places where older adults reside—in their homes, long term-care and assisted- living facilities, and hospices. Psychologists work both independently and as members of interdisciplinary teams. As team members, psychologists collaborate with a variety of professionals, including medical and other mental health care services providers, to ensure comprehensive care. Institutionalized old aged people are meant senior citizens who are unable to stay with their families or are destitute. States in India such as Delhi, Kerala, Maharashtra and West Bengal have developed good quality old age homes. These old age homes have special medical facilities for senior citizens such as mobile health care systems, ambulances, nurses and provision of well-balanced meals.

There are more than a thousand old age homes in India. Most of them offer free accommodation. Some homes work on a payment basis depending on the type and quality of services offered. Apart from food, shelter and medical amenities, old age homes also provide yoga classes to senior citizens. Old age homes also provide access to telephones and other forms of communication so that residents may keep in touch with their loved ones. Some old age homes have day care centers. These centers only take care of senior citizens during the day. For older people who have nowhere to go and no one to support them, old age homes provide a safe haven. These homes also create a family like atmosphere among the residents. Senior citizens experience a sense of security and friendship when they share their joys and sorrows with each other. If an individual is not a resident of an institution, the individual may be living in non- institutional care. Non institutional care is often referred to as foster care, adult foster care, or family care.

The aim of the study was to asses Loneliness, depression and death anxiety among the institutionalized and non-institutionalized old aged people. A comparative descriptive design was utilized to contrast loneliness and depression and death anxiety among institutionalized and non-institutionalized elders. This study was carried out at three old age homes are Akashaparavakal old age home , St. Paul's old age home, Swanthanam old age homes and old age people staying in own home with children in Ernakulam district Kerala. The subjects of this study consisted of two equal homogeneous groups of elderly persons, 50 elders each. One group included elderly in

institutionalized Akashaparavakal old age home, St. Paul's old age home, Swanthanam old age homes. The other group of non- institutionalized elders was recruited from residence area.

The tools given below were administered to the selected sample:

1. Personal Data Sheet

A personal data sheet containing the full information regarding the demographic variables was procured

2. The revised UCLA (University of California, Los Angeles) Loneliness Scale: UCLA loneliness scale (Russell, 1996) version 3: It was designed to measure one's subjective feelings of loneliness as well as feelings of social isolation. It consists of 20 item scale. Scoring system This measured using 4 point they often (4), sometimes (3), rarely (2) & never (1) are Participants rate each item as often (I often feel this way), Sometimes (I sometimes feel this way), Rarely (I rarely feel this way) and Never (I never feel this way). Scoring: Make all O 's =4, all S 's=3, all R 's=2 and all N 's=1. The total score will be classified into mild, moderate and severe loneliness.

3. Death Anxiety scale (Templer, 1970)

The scale consists of 15 items and subjects have to encircle either true or false response as applied to them. Scoring: Items 1, 4, 8, 9, 10, 11, 12, 13 and 14 get ascore of 1 for true response and 0 for false response. Scores are reversed for items 2, 3, 5, 6, 7 and 15. Higher the score higher the death anxiety, lower the score lower the death anxiety. Reliability and Validity: The test has a test-retest reliability of 0.83 and a co-efficient alpha of 0.76. Cronbach's alpha estimated for the sample of the present study was 0.82. The test is cross culturally valid.

4. Geriatric Depression scale (Yesavage et al, 1983)

The Scale consists of 30 yes/no questions and is widely used in screening depression among the elderly population. Scoring: Questions 1, 5, 7, 9, 15, 19, 21, 27, 29 and 30 if marked 'no' gets a score of 1 and questions 2, 3, 4, 6, 8, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23, 24, 25, 26 and 28 if marked 'yes' gets a score 1. Total depression score is obtained by summing the marks of each question. Scores ranging from 0-9 indicates normal, 10-19 indicates mild depression and 20- 30 indicates severely depressed.

Reliability and Validity:

Geriatric Depression Scale has high internal consistency (alpha coefficient > 0.80). Test-retest reliability of the GDS has also been shown to be high (0.85 at one week, 0.86 at one hour, and 0.98 at ten to twelve days). Studies comparing the GDS to the Hamilton Rating Scale for Depression (HRSD) have shown high correlation between the two tools (correlation coefficients ranging from 0.58 to 0.82 have been reported). Studies have reported a high

correlation between the GDS and the Montgomery-Asberg Depression Rating Scale (0.82) as well as between the GDS and the Beck Depression Inventory (0.85). Tests also reported that the GDS was able to discriminate between patients with different levels of depression, as scores were found to increase significantly with level of depression ($r = 0.82$). Sensitivity and specificity were found to be high, at 84% and 95% respectively when compared to the Self-rating Depression Scale (SDS) and HRSD. Ability to discriminate between depressed and non-depressed cognitively-impaired patients using the GDS has been tested extensively, with mixed results. While one study showed good ability to discriminate, several others showed poor to no discrimination between groups. A recent study demonstrated that at MMSE (Mini-Mental State Exam) scores below 14/15, the GDS performs poorly, whereas for scores of 15 or over for the MMSE the sensitivity was 84% and the specificity was 91%. Cronbach's alpha estimated for the sample of the present study was 0.88. A pilot study was carried out on a sample of around 10% of the total study sample. It was done to see if the tool was clear and applicable, as well as to estimate how long it would take to fill out the form. The average time to complete the interview form was determined to be between 30 and 40 minutes. Because no changes to the tool were made, participants who participated in the pilot study were included in the main study sample.

After a thorough explanation of the study's goals, each participant gave verbal informed consent to participate. Participants were told that they could refuse to participate at any time throughout the data collection interviews and that they could withdraw at any time. They were also told that any information gathered would be kept private and utilized solely for the purpose of study. The researcher was assured that all obtained data would be kept anonymous and confidential. The collected data was entered in the Microsoft excel and was analyzed using SPSS- version 22 Microsoft software. The data collected was analyzed by using suitable statistical methods such as descriptive analysis in the form of mean, SD's and t-value.

The table 1 shows the results of correlation analysis between Loneliness, Depression, and Death anxiety among old aged people. The Pearson (r) correlation coefficient test showed that Loneliness is positively correlated with Death anxiety, Loneliness is positively correlated with depression and the depression is positively correlated with death anxiety. Table 2 shows the mean, standard deviation and t value obtained by depression among the old aged people based on gender. Results showed that there is no significant difference in depression. Results show that t- value of depression is 0.24. The mean score of depression for male is 6.3 and for female is 6.9 and their standard deviation is 4.15 and 5.46 respectively which indicate that there is no significant difference in depression among old aged people based on gender. Table 3 shows the mean, standard deviation and t value obtained by loneliness among the old aged people based on gender. Results showed that there is no

significant difference in Loneliness. Results show that t- value of Loneliness is 0.91. The mean score of Loneliness for male is 40.53 and for female is 41.69 and their standard deviation is 7.02 and 8.33 respectively which indicate that there is no significant difference in loneliness among old aged people based on gender. Table 4 shows the mean, standard deviation and t value obtained by Death Anxiety among the old aged people based on gender. Results showed that there is no significant difference in Death Anxiety. Results show that t-value of Loneliness is 0.87. The mean score of death anxiety for male is 9.2 and for female is 8.91 and their standard deviation is 9.88 and 7.72 respectively which indicate that there is no significant difference in death anxiety among old aged people based on gender. Table 5 shows the mean, standard deviation and t value obtained by depression among institutionalized and non-institutionalized elders. Results showed that there is no significant difference in depression among institutionalized and non- institutionalized elders. Results show that t- value of depression is 0.35. The mean score of depression for institutionalized elder is 7.2 and for non-institutionalized elder is 6.91 and their standard deviation is 10.24 and 11.77 respectively which indicate that there is no significant difference in depression among institutionalized and non-institutionalized elders. Table 6 shows the mean, standard deviation and t value obtained by depression among institutionalized and non-institutionalized elders.

Results showed that there is a significant difference in Loneliness among institutionalized and non- institutionalized elders. Results show that t- value of Loneliness is 1.98. The mean score of Loneliness for institutionalized elder is 42.8 and for non-institutionalized elder is 38.11 and their standard deviation is 14.54 and 15.21 respectively which indicate that there is a significant difference in loneliness among institutionalized and non-institutionalized elders. The level of loneliness of institutional elders is higher than non-institutionalized elders. Table 7 shows the mean, standard deviation and t value obtained by death anxiety among institutionalized and non-institutionalized elders. Results showed that there is no significant difference in death anxiety among institutionalized and non- institutionalized elders. Results show that t- value of depression is 0.17. The mean score of death anxiety for institutionalized elder is 9.92 and for non-institutionalized elder is 8.51 and their standard deviation is 10.81 and 9.41 respectively which indicate that there is no significant difference in depression among institutionalized and non-institutionalized elders.

Concerning the answering of the research question regarding the significant difference on loneliness of institutional and non- institutional elderly people and significant gender differences on loneliness among institutional and non-institutional elderly people, in the present investigation The Revised UCLA Loneliness Scale was used to find out the loneliness among elderly people, it provides a single composite score and also shows that higher scores indicate

more loneliness, therefore mean score and standard deviation were calculated. Assess the gender differences on loneliness among elderly people; there would be no significant gender differences on loneliness among elderly people. On account of gender differences were found to be no significant (t- value 0.91) on loneliness. This implies that male and female elderly persons do same on loneliness suggesting no significant main effect of gender on loneliness. It reveals that male and female elderly persons have same kind of loneliness which can be due to social and emotional isolation, bereavements, loss of spouse, friends and relatives of their age, inability to cope up with the critical attitude of transformed society and culture. Male and female elderly have same reasons to have the feelings of loneliness. It has been specified in the literature that degeneration, health restraints, immobility, lack of hobbies or recreational activities, low social network, cognitive and functional impairment are some of unique characteristic features which are same present in male and female elderly. Assess and compare the loneliness of elderly people living with non-institution and elderly people living with institution, the elderly people who are living with non-institution would score low on loneliness than elderly living with institution. In analysis the t value 1.98 and significance 0.05 was found to be highly significant suggesting that there existed definite difference in loneliness of elderly with different living arrangement verifying significant main effect of type of living arrangement on loneliness.

The adult children depart from the old parents on the pretext of new job opportunities leaving them alone, that poses great challenge for them. The results indicate that the elderly living with their families and the elderly living without their family differ on the grounds that the elderly who are not living with their family keep themselves idle, do not indulge in any kind of recreational or pleasurable activities, do not utilize their leisure time properly and do not use religious coping thus have been forced to have the feeling of loneliness. This loneliness can sometimes lead to negative and suicidal thoughts and depression in elderly people living without family as compared to the elderly persons living with family who claim to be active in their recreational and leisure time. The description given above only offers the significant difference between two types of living arrangement i.e., elderly living with non-institution and elderly living with institution on loneliness. Elderly living with non-institution v/s elderly living with institution on loneliness that the elderly living with institution have more feelings of loneliness in comparison to elderly living with non- institution. This finding corroborates with the study done by Bhatia, Swami, Thakur and Bhatia (2007); Gahlawat and Gupta (2016) and Teh, Tey and Ng (2014) living arrangement do affect the loneliness among elderly people that living with family is inversely associated with loneliness. At this present study indicate there are no significant gender differences on loneliness among institutional

and non-institutional elderly people but significant deference on loneliness of institutional and non-institutional elderly people.

Concerning the answering of the research question regarding the significant deference on depression of institutional and non- institutional elderly and the significant gender differences on depression among institutional and non-institutional elderly people, in the present investigation, Geriatric Depression Scale was used to find out the depression among elderly people, it provides a single composite score and also shows that higher scores indicate more depression, henceforth, mean score and standard deviation were computed. Assess the gender differences on depression among elderly people, the female elderly would score more on depression than male elderly, but not significant on depression. On account of gender differences, were found to be no significant (t value- 0.24) on depression. This implies that male and female elderly persons do differ on depression suggesting no significant main effect of gender on depression. It reveals that male and female elderly persons have do not discriminative kind of depressive thoughts which can be due to social and emotional isolation, bereavements, loss of spouse, friends and relatives of their age, inability to cope up with the critical attitude of transformed society and culture. Male and female elderly have the same reasons like economic or other dependency, retirement, bereavement and health issues which can lead to have the feelings of depression. It has been specified in the literature that degeneration, health restraints, immobility, lack of hobbies or recreational activities, low social network, cognitive and functional impairment are some of unique characteristic features which are same present in male and female elderly. Assess and compare the depression of elderly people living in institution and elderly people living in non- institution, the elderly people who are living in non-institution would score low on depression than elderly living in institution.

The t-value 0.35 was found to be no significant suggesting that there is no definite difference in depression of elderly with different living arrangement verifying no significant main effect of type of living arrangement on depression. The adult children depart from the old parents on the pretext of new job opportunities leaving them alone, that poses great challenge for them. The results indicate that the elderly living with their families and the elderly living without their family differ on the grounds that the elderly who are not living with their family really have to beg to their children or relatives in case of financial crisis or when they not economically independent. Even if they have money, they are not self-sufficient to use their own money as they are not able to visit banks or ATMs to withdraw money, hence are dependent on others thus have the feelings of depression. Sometimes due to greediness their adult children transfer the money, bank account or property to their names and leave their parents in some institution or old age homes which make them lonely, helpless and depressed. In this current study there is no significant

deference on depression of institutional and non-institutional elderly also no significant gender differences on depression among institutional and non-institutional elderly people

Concerning the answering of the research question regarding the significant deference on death anxiety of institutional and non- institutional elderly people and the significant gender differences on death anxiety among institutional and non-institutional elderly people, in the present investigation, Death Anxiety Scale was used to find out the death anxiety among elderly people, it provides a single composite score and also shows that higher scores indicate more death anxiety, henceforth, mean score, standard deviation and t test were computed. Assess the gender differences on death anxiety among elderly people, there would be no significant gender differences on death anxiety among elderly people. On account of gender differences were found but to be no significant (t-value 0.87) on death anxiety. This implies that male and female elderly persons do same on death anxiety suggesting no significant main effect of gender on death anxiety. It reveals that male and female elderly persons have no discriminative kind of pre notion about death and generate anxiety afterwards. Bereavements, loss of spouse, friends and relatives of their age make them nervous about the fear of death and dying. Male and female elderly address and acknowledge same reasons like chronic illness, bereavement, sensory deprivations, immobility, no point of living, no purpose in life and meaningless and dissatisfied life.

Male and female elderly have same apprehensions regarding death. Literature has addressed certain related issues like sometimes when a person had some kind of threat in life, risks or danger, unconscious guilt of harming others or who has lived a comfortable, meaningful and successful life are some of unique characteristic features which are same present in male and female elderly. Assess and compare the death anxiety of elderly people living in non-institution and elderly people living in institution, there would be no significant difference on death anxiety between elderly people who are living in non-institution and elderly living in institution. The t- value 0.17 was found to be no significant suggesting that there is no difference in death anxiety of elderly with different living arrangement verifying no significant main effect of type of living arrangement on death anxiety. The adult children depart from the old parents on the pretext of new job opportunities leaving them alone, that poses great challenge for them. Moreover, the adult children due to intergenerational gap, stubbornness and inflexibility in their parents have been forced to leave them in another accommodation or old age homes making them prone to anxiety regarding death. The elderly living in non- institution and the elderly living in institution have the same views about death anxiety. Facing death of spouse, other relatives and friends of their age generate anxiety about death in them as well. Though they know it is an inevitable and universal truth about life yet they have different pre notions about life and

death. This present study shows that there is no significant deference on death anxiety of institutional and non-institutional elderly people also any significant gender differences on death anxiety among institutional and non-institutional elderly people

The study emphasizes upon the roles, responsibilities, moral duties and obligations of younger generation toward older generation. And in return the elderly should acknowledge the contributions rendered by younger generation and should support, cooperate and help them through their wisdom, experience and knowledge. There is a strong need to safeguard the rights of elderly people so that they can lead to an empowered, successful and meaningful life. There is a need for leisure counselling for elderly people who can help them to plan and manage their leisure to maximize their enjoyment and to get rid of their loneliness, depression and death anxiety. The study lays down the message that psychologists and other social scientists should make an effort to develop some training programs that help elderly people to learn how to adjust well and how to age successfully and nobly so that they should not feel passive, lonely, withdrawn, secluded, helpless and depressed. It is imperative to make the lives of elderly more historic and enjoyable by preserving and enhancing the lives and capabilities of the elderly physically, psychologically and socially. Recommendations can be made both to Government and Non-government organizations regarding the necessity of appointing Counsellors and Psychologists to enhance the overall wellbeing of the Elderly.

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Study on Internet Addiction of Undergraduate Students in Relation to their Mental Health

The internet has become an integral part of modern-day life, and the global population using the internet has grown to almost 4.5 billion in 2020. With this soaring number of Internet users, the problem of Internet addiction has attracted high attention from psychiatrists, educators and the public. We all enjoy the benefits of the Internet, and for many of us it is also an indispensable tool for work, education, and communication. While time spent on the Internet can be hugely productive, for some people compulsive Internet use can interfere with daily life, work and relationships. When you feel more comfortable with your online friends than your real ones, or you can't stop yourself from playing games, gambling, or compulsively surfing, even when it has negative consequences in your life, then you may be using the Internet too much.

Internet addiction commonly refers to an individual's inability to control his or her use of the Internet (including any online-related, compulsive behavior), which eventually causes one's marked distress and functional impairment in daily life. Young (1998) defined pathological Internet use as having five or more of eight characteristic symptoms including preoccupation, tolerance, withdrawal, failure to control, use longer than intended, functional impairment, lying, and escape. Addicts will hide their usage from others, changing their behaviors in order to get the time that they need on the Internet. Eventually the addiction will become noticeable to those who are close to the addict, no matter how the user attempts to hide their usage. The individual will become increasingly asocial, and when social encounters do occur, the user may manifest tension and fatigue. These symptoms may occur due to the user's intense need to fulfil the craving to be on the Internet. The need to be on the Internet becomes less about being on the computer and more about using it as a tool to find a means of escape or to cope with life stress (Young, 2004).

There is no health without mental health. Today most of the health professionals would agree that health involves much more than simply absence of disease. It is quite possible for a person to be free of disease but still not enjoy a vigorous satisfying life. Researchers have shown that psychology for throughout its history has focused more on negative emotions, but eliminating excess negatives does not produce happiness, it produces emptiness (Lewis, 2006). The World Health Organization (WHO) defines health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO, 2001). Mental health is

clearly an integral part of this definition. Mental health is more than the absence of mental illness: it is vital to individuals, families and societies.

Mental health is described by WHO as a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community (WHO, 2001). In this positive sense mental health is the foundation for well-being and effective functioning for an individual and for a community. The concept of mental well-being encompasses many aspects, including behaviours, emotions, personality and relationships, and how these fit in with the wider culture in which a person lives. Mental health is often discussed negatively, in relation to mental health problems, which makes it particularly difficult to describe what is meant by good mental health. Good mental health is not just the absence of mental health problems – it is about feeling positive and being able to enjoy most aspects of life, to experience normal mood changes, to face life's difficulties and sustain meaningful relationships. Mental health is a fundamental element of the resilience, health assets, capabilities and positive adaptation that enable people both to cope with adversity and to reach their full potential and humanity. The modern concept of mental health embraces many features, including explicit behaviours, cognitive functioning, feelings, character, temperament and relationships, and how these traits get on with the socio-cultural milieu in which the individual lives. For long time mental health was approached from the negative point of view of mental ill-health and personality maladjustments.

Research findings have shown that excessive use of Internet or Internet addiction adversely affects one's physical health, family life, and academic performance. Concerning the negative consequences of Internet addiction on one's physical health, persistence of sleep deprivation may harm one's immune system, thus increasing one's vulnerability to assorted diseases. Concerning family problems caused by Internet addiction, family relationships are seriously disrupted by Internet addicts due to the decrease in time spending with family, reluctance of performing family duties such as doing household chores, an increase of conflicts with family in the negotiation for time spent on the Internet. Academic problems caused by Internet addiction include decline in study habits, significant drop in grades, missing classes, increased risk of being placed on academic probation, and poor integration in extracurricular activities.

Psychologically, Internet addiction is a compulsive behavior that completely dominates the addict's life. Internet addicts make the Internet a priority more important than family, friends, and work. Besides, adolescent Internet addicts often suffer from severe psychological distress, such as depression; anxiety; compulsivity; feeling of self-effacement; fear that life without Internet would be boring, empty, and joyless; as well as feeling of loneliness and social

isolation. In addition, people addicted to the Internet games may excessively imitate the behaviors and values of the characters in online games. In view of the possible negative influence of Internet addiction on human development, there is a need to have a thorough understanding of the nature of Internet addiction. Hence, internet addiction is an emerging public health concern in different places in the world including India, which calls for research studies in different disciplines.

Among the people threatened with the excessive internet use, college students are considered as a potential group for investigating internet addiction. Free and unlimited internet access, long periods of unstructured time, newly experienced freedom from parental control, no monitoring or censoring of what they say or do online, full encouragement from faculty and administrators, social intimidation and alienation, are all possible reasons for internet addiction among college and university students. Uncontrolled and excessive use of the internet may result in negative consequences in the lives of this group. Correspondingly, this problem has received close attention from educators, psychologists and psychiatrists, since internet addiction intervenes with interactions with other people, academic achievement, psychological wellbeing, interpersonal and marital adjustment.

The use of the internet has expanded incredibly across the world over the last few years. The internet provides remote access to others and abundant information in all areas of interest. However, maladaptive use of the internet has resulted in impairment of the individual's psychological well-being, academic failure, preventing social interaction, reduced work performance, impairing personal functions and harming personal relationships (Rani, 2019; Menka, 2018; Samantray, 2017). Cao, Su, Liu and Gao (2017) reported internet addiction disorder (IAD) as one of the common mental health problems amongst adolescents and young adults which is currently becoming more and more serious.

Among the people threatened with the excessive internet use, college students are considered as a potential group for investigating internet addiction. Free and unlimited internet access, long periods of unstructured time, newly experienced freedom from parental control, no monitoring or censoring of what they say or do online, full encouragement from faculty and administrators, social intimidation and alienation, are all possible reasons for internet addiction among college and university students. Uncontrolled and excessive use of the internet may result in negative consequences in the lives of this group. Correspondingly, this problem has received close attention from educators, psychologists and psychiatrists, since internet addiction intervenes with interactions with other people, academic achievement, psychological wellbeing, interpersonal and marital adjustment (Aziz et al., 2016).

Given that the Internet is woven into the fabric of the lives of the new generation, concerns about the potential for addiction seem warranted and require a systematic estimation of the scope of the problem in a defined population of interest. Ever increasing reports of mental health problems, interpersonal conflicts, emotional maladjustments, academic failure, increased loneliness, lack of confidence, all are reported to be parts of problematic internet use. In this context, any effective remediation to this problem requires scientific information abased on systematic study. Review of literature explicitly tells the shortage of research investigations in the field. The few questions that rushed to the mind of the investigator is can we save the new generation from the 'net' by promoting their mental health? What they really lack, if not cognitive abilities, for them to be more and more dependent on internet? What factor is associated with their impulsivity and other emotional problems associated with internet usage? Answering such questions require scientific evidence in the light of systematic research. Among many factors connected with internet addiction, psycho-social and personality factors of the subject may be decisive and critical in determining the vulnerability and reactivity to internet addiction. A hasty review of the available literature convinced the investigator that so far no research attempt has been made to explore how internet addiction is related to mental health of college students of Kerala. In order to fill this vacuum, this study aims to investigate the internet addiction of undergraduate students as it related to their mental health.

Pathological use of the internet remains a growing concern worldwide. College students are a group that may be particularly vulnerable to addiction, as they have largely unfettered, unsupervised access to the Internet and independent control of their time. Among many factors connected with internet addiction, psycho-social and personality factors of the subject may be decisive and critical in determining the vulnerability and reactivity to internet addiction.

The present investigation was basically intended to study the relationship between internet dependency and mental health of Undergraduate students. The findings of the study have certain implications for theory-making in psychology and also for developing improved mental health practices. Some of the suggestions in this direction are outlined hereunder. Internet dependency is a contemporary problem brought about by easy access to computers and online information. Individuals addicted to the Internet can develop many types of disorders. In extreme cases, persons addicted to the Internet may be destructive to themselves, their families, and their educational institution. The present study has revealed that a good percentage of undergraduate students in our colleges are at least moderately addicted to internet. This situation calls for urgent intervention in the form awareness campaigns, mental health practices, mass therapies etc. to make the young generation conscious of the consequences of the ever-increased dependency

on internet and other allied digital facilities. Steps should be taken at individual level as well as institutional level to teach them how refrain themselves from internet.

Individual therapy as well as group therapy is necessary among addicts whose mental health is adversely affected as a result of Internet dependency. The family members, friends, teachers and psychologists should join hands so as to cure the Internet addicts. Teachers and the family members should reduce blame on the addict for behaviors; they should listen to the addict's feeling and help him or her by finding new hobbies or take a long vacation; and they should improve open communication relating to the addictive problems in the family, friends circle or in the classroom.

The teacher educators, family members and friends should help the addicts to set their goals in order to stop using the Internet too much. Many Internet addicts attempt to limit the Internet usage but unfortunately, they are frequently failed. This is because these often rely on an ambiguous plan to stop accessing the Internet without determining whether or not they can do it. Online addicts commonly rely on the plan too much. They suppose the addiction will disappear soon, whereas they will not pursue this plan strictly or sometimes they do not set a goal that is potential to practice. Therefore, they should set a reasonable goal that they realize they can follow it seriously. Help of professionals should be sought out to overcome the hurdles.

Positive steps should be taken by the colleges to curtail the thoughtless use of internet by students even during class hours. Free access to Wi-Fi internet facilities should be limited to educational purpose, and to limited hours of the day. Steps should be taken to identify problematic internet users and counselling services should be made available to them with the support of the family members and college authorities. The present study has revealed that the male students are more dependent on internet than female students. This situation necessitates that any remedial measure taken for de-addiction should focus more upon the male students rather than female students. Such remedial measures should address first on the needs of undergraduate students with poor mental health.

As the present study has revealed that the urban students are more addicted to internet compared to their rural counterparts, any step taken to remediate the internet dependency of undergraduate students should address the urban population on a priority basis. The present study throws light to the fact that urban male students are more addicted to internet; leaving rural female students on the other end of the line. This situation calls for the need for introducing mental health practices targeting urban male students on a priority basis, gradually reaching other groups and finally reaching rural women students. The findings that neither gender nor residential locale is a significant

factor in discriminating undergraduate students on the basis of their mental health, necessitate the need for taking imminent steps to promote the mental health of undergraduate students irrespective of their gender or locale of residence.

The findings that students from nuclear families trail behind their counterparts from extended families in their mental health, calls for special mental health programmes to be organised in our educational institutions for the mental wellbeing of significant difference observed between students from nuclear and extended families in their mental health calls for the need for taking positive steps to strengthen their mental health. As there is a significant correlation between mental health and internet addiction, the step taken to promote the mental health of undergraduate students from nuclear families will have a positive outcome to abate internet dependency of such students.

The study revealed the existence of a significant negative correlation between internet dependency and mental health in undergraduate students. It indicates that lack of ability to make wholesome psycho-social adjustment push them to become more and more dependent on Internet and finally develops addiction and become problematic internet users. This is a double-edged sword, in the sense that, as he become more and more immersed in online activities, s/he become more and more separated from peers, friends, family members and his/her mental health will deteriorate in due course. Saving the youngsters from the clutches of Internet require their social rehabilitation which is a joint responsibility of family, institution, and society. The present study also makes it clear that any step taken to promote the mental health of in our colleges will help them to progressively becoming independent of internet.

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Mirrors as the Devices of Truth in Select Agatha Christie Novels

This paper studies Agatha Christie's novels, Dead Man's Mirror, The Mirror Crack'd From Side to Side, and They Do It With Mirrors, where mirrors are represented as a vital device that aids the detective to find the truth behind the mystery. In, Dead Man's Mirror, Hercule Poirot starts suspecting that Sir Gervase's death was not a case of suicide but of murder when he finds out the strange position at which the bullet had struck the mirror. In the other two texts, there is no use of a physical mirror in the crime scene nor is it used by the criminal to commit the murder; instead, the use is rather symbolic. Quest for truth or truth-finding defines detective stories. The nature of truth in detective stories is concrete and not abstract; that is it suggests a closure. The detective uses his/her self-invented mechanism and devices to unearth the truth. The paper argues that in these narratives the use of the mirror as an important device in truth-finding is representative of the popular symbolism attached to mirrors as symbols of truth. Since mirrors in the texts are not used as reflecting surfaces but as allusions to truth, the paper also attempts to portray the way in which mirrors and the idea of truth are used as interchangeable expressions. That is, they are part of a culture's familiar rhetoric or one's collective consciousness. Further, the study applies a diachronic approach to examine the intersection of mirrors and truth in relation to the detective fiction genre. The focus of this study is to explore the definition of truth as constructed within the popular culture using the mirror; in other words, 'the device of truth'.

This paper studies Agatha Christie's three detective stories: *Dead Man's Mirror*, *Mirror Crack'd From Side to Side*, and *They Do It With Mirrors* where mirrors emerge as vital clues in solving the murder mystery. One of the popular symbolisms attached to mirrors is the symbol of truth. However, the selected texts feature the other varied symbolic and mythical attributes to mirrors. The paper examines the ways in which the different symbolisms on mirrors emerge as the devices of truth in the selected texts. The paper argues that the texts depict mirror symbolisms as not mere representation of a certain idea but as "semantic equivalents" for abstract ideas. As a result, the study argues that Christie's use of mirrors as devices of truth attempts to neither forward nor dismiss the myths on mirrors instead treats it as popular elements that are part of a familiar rhetoric in cultures and society.

Truth in detective fiction as Ronald R. Thomas states in his article, "The Devices of Truth", is 'elusive' and the primary role of the detective is to find this elusive truth. The quest for truth and the fact that the detective discovers the truth in the end of the narrative implies that the concept of truth is perceived as fixed; that is, the existence of truth is undisputed in detective fiction. And as Thomas observes, the detective's preoccupation with solving

crimes is to escape the morbid reality of the world and the genre as such functions as a lie detector that helps restore the social order within the narrative and thereby reaffirm the notion of an ordered society in the minds of its readers. Since the focus is on the process and purpose of accessing the truth rather than defining the concept of truth, this paper asserts that truth in detective fiction has a functional role or is functional in nature. In order to find that truth, the detective uses his/her “self-invented techniques” which are termed as “the devices of truth” by Thomas.

Dame Agatha Christie, the foremost writer of the Golden Age of detective fiction, created a narrative structure called the “clue-puzzle” where the readers are provided with clues to resolve the mystery alongside the detective. This technique or Christie’s narrative device does not “display too much individualism” and is “less authoritarian than Arthur Conan Doyle’s or that of most crime fiction” (Knight, 109). Also, her two most popular detectives, Hercule Poirot and Miss Jane Marple, employed deductive techniques that were what could be termed as non-technical or non-intellectual in its form and thus making the sleuths rather humanistic and ordinary “unlike Doyle’s process of humanising Holmes’ special powers” (Knight, 111). While Poirot’s deductive technique is based on “psychological means” and his “rigid attention to an objectified sense of time and place”, Miss Marple’s power arrives from her “domesticated epistemology” combined with sharp observatory and reflective skills. Because the structure of the narrative and the deductive formulae of the detectives is both motivated and rooted in the prosaic life of the bourgeoisie and since the mirror forms an integral aspect of the quotidian, Christie uses the object as a crucial device as part of the detective’s quest for truth.

In *Dead Man’s Mirror*, Hercule Poirot starts suspecting that Sir Gervase’s death was not a case of suicide but of murder when he finds out the strange position at which the bullet had struck the mirror. Alongside the description of the crime scene, Christie provides a sketch of Sir Gervase’s study. Poirot enters the study, finds Mr. Gervase lying dead on his chair, turned sideways to the mirror and with his back facing the door; also the mirror smashed and a bullet lying below it. Poirot finally deduces that Miss Lingard (Sir Gervase’s Secretary) had shot Sir Gervase in his head when she learns that Sir Gervase was planning to disinherit Ruth Chevenix-Gore (his adopted daughter and Miss Lingard’s biological daughter). When she shoots him, the bullet passes right through his head and hits the gong at the end of the corridor. Later, she twists the chair sideways, smashes the mirror with a bronze piece, and locks the door from inside, and exits through the window.

In this narrative, the mirror’s function as an everyday object has become tenuous—for the reason that it is smashed and secondly, the “tiny sliver of the looking-glass” stuck on the bronze piece, emerges as the vital clue to identify

the murderer. Significantly, the mirror, in the story, no more functions as a mere reflecting surface. Bill Brown, in his article “Thing Theory”, claims that an object becomes a thing when it is either accidentally or deliberately dismissed from its conventional meaning or function; thereupon it derives a new identity and a different function. Brown’s theory on Things is influenced by Martin Heidegger’s work on Things in “What is a Thing?” Brown and Heidegger regard that objects are mere representations while things are dynamic; the functionality of a thing differs with the human-object interplay. For instance, in the above narrative, the presence of a broken-mirror in the murder-spot gives rise to different readings on the broken-mirror by the possible suspect: Mrs. Gervase thinks that her husband was doomed to die as the mirror in the room had cracked, which according to her is a sign of ill-omen. Mrs. Gervase borrows this notion on broken mirrors from Alfred Lord Tennyson’s poem- “The Lady of Shallot”; in which the cracked-mirror of the Lady of Shallot indicates that she is doomed to die. Here, Mrs. Gervase’s interpretation of the ‘Dead Man’s Mirror’ severs it from its everydayness and it manifests itself into another ‘thing’ with premonitory qualities—its new functionality. Further, the “tiny sliver of the looking-glass” which Poirot spots on the bronze piece in the study, clearly possesses the quality of a mirror. However this tiny sliver does not function like a reflecting surface. Instead it emerges as the vital clue since it aids in finding the Dead Man’s murderer—therefore it is that ‘thing’—the tiny sliver which in fact becomes the *Dead Man’s Mirror*—and not the object-mirror hanging on the wall in his study.

In *The Mirror Crack’d From Side to Side*, featuring Miss Marple, we see another varied function of the mirror. Contrary to the previous narrative, there is no use of a physical mirror in the crime scene nor is it used by the criminal to commit the murder; instead, the use is rather symbolic. Set in the fictional village of St. Mary Mead, it begins with Mrs. Bantry selling Gossington Hall to popular American actress Mariana Greg and her husband, Jason Rudd. Heather Bradcock, a resident of St. Mary Mead and an admirer of Mariana, attends the party hosted by Mariana. In the party, Heather is murdered when she consumes the poisoned cocktail apparently meant for Mariana Greg. Just before consuming the cocktail, Heather was in conversation with Mariana where she recounts how she had managed to seek an autograph from Mariana in Bermuda, despite suffering from German measles, and how she had it all covered with lots of makeup. Mariana has a “frozen” look as she listens to Heather’s accounts and Mrs. Bantry likens that look to “The Lady of Shallot’s” “frozen look” when her mirror cracks from side to side and realizes that the curse has come upon her. This analogy by Mrs. Bantry emerges as the vital clue for Miss Marple to resolve the case. Years ago, Mariana was infected with German measles when she was pregnant causing her child to be born deformed. When Heather insolently recounts her efforts to meet Mariana in Bermuda, it occurs to her that it was Heather who had infected her. At that moment, she has “a frozen look” which Mrs. Bantry compares to the Lady of

Shallot's look. Mariana, out of rage, poisons her own drink, deliberately spills Heather's drink and lends the poisoned drink to her causing her to die immediately.

At first, let us analyse the function of the mirror in the poem, "The Lady of Shallot", and accordingly understand its correspondence in the narrative. In the poem, the mirror acts as a reflecting surface and thereby performs its everyday function. The Lady of Shallot is cursed to view the world only through the mirror and never directly, but while doing so she must weave continually. When she quits her quotidian lifestyle—weaving and viewing in the mirror—the mirror is shattered. The shattering of the mirror 'reflects' her deviance and thereby the mirror too deviates itself from its everyday utility. Ceased from its everyday utility, the mirror is attributed with a new meaning— it's a different kind of mirror with different kind of 'reflection'. When the Lady of Shallot views herself in the broken-mirror, she has a 'frozen look', i.e. the broken mirror 'reflects' a frozen look since it indicates bad luck. Mrs. Bantry, in the narrative, compares the look of Mariana to the Lady of Shallot's look when she cannot find an alternative word to define Mariana's mysterious look. According to Yuri M. Lotman, the expressions used to represent one system in another not through "precise translations but approximate equivalences determined by the cultural-psychological and semiotic context common to both systems" are called tropes. However, they are not mere embellishments on an external surface but "a means of forming a special ordering of consciousness." Consequently the use of tropes in a culture becomes part of the 'familiar' rhetoric of one's consciousness. In the above context, the object mirror removed from its everydayness functions as a thing—a broken-mirror; which renders a reaction—the frozen look. This frozen look in relation to the broken-mirror becomes the "approximate equivalence" for an abstract idea—Mariana's mysterious look. Thus the broken mirror imagery becomes a trope. It is a mirror of another kind with a different functionality, becomes a trope.

In the third narrative, similar to the above narrative, there is no use of an object-mirror in the crime scene, but the allusion to certain kind of mirrors, by a witness, becomes crucial for the detective to resolve the murder mystery. Carrie Louis and her husband Lewis Serrocold live in an old Victorian mansion called Stonygates. The mansion is owned by Carrie and is converted into a home for juvenile delinquent boys. Lewis supervises the home and regularly trains the boys in theatrical performances as a remedy to reform their behaviours. Christian Gulbrandsen, a member of the Stonygates Trustees, unexpectedly arrives at Stonygates to inform Carrie about Lewis's misappropriation of Stonygates fund. Before Carrie receives the news about her husband's theft from Christian, he is tactfully murdered by Lewis. The night Christian is murdered, Lewis with his accomplice Edgar Lawson stage an incident in order to deceive the other guests about the real murderer: When

a fuse blows out in the home, Lewis and Edgar start a verbal fight inside the study. While the other guests gathered in the Great Hall, carefully listen to their brawl, Lewis exits the study through a secret door in the roof and enters the guest room, shoots Christian and returns to the study through the same route. Meanwhile, Edgar, with his acting talents, modulates his voice to keep both sides of the argument going and thus, everyone in the Hall is deceived in identifying the real murderer. The whole episode is baffling for Miss Marple until Alex Restarick (Carrie's stepson, who claims to have seen a person crawling on the rooftop on the night of murder) stirs up an important thought in her mind about the whole murder act. He likens the incident to a stage set up: "I was thinking of this place in terms of the theatre. Not reality but artificiality!" (Alex to Miss Marple) While Alex attempts to describe the episode as an illusion, Stephan Restarick quickly sums up Alex's point by saying: "They do it with mirrors, I believe, is the slang phrase".

The expression, "they do it with mirrors", in the story, emerges as the substitute 'slang' term for the word illusion. Similar to the case in the previous narrative, the witness renders a symbolic expression as part of his inference on the murder act. This symbolic remark, about the conjurer's use of mirrors in reference to the act of illusion, yields the necessary response. Thereupon, Miss Marple ruminates on Alex's remark, she begins to view the murder act in terms of a stage set up, where she mentally recreates the episode, and finally spots the hidden door through which Lewis had travelled to the guest room to kill Christian. In this narrative, we see an allusion to a different kind of mirrors. They belong to a particular realm, where they are used to create illusions. For conjurers, a mirror is an object which essentially aids in creating illusions. In this context, the function of the mirror evidently alters from its everyday function as a reflecting surface. But, within the realm of conjurers, the mirror still prescribes to its ('other') everydayness—as an object used to create illusion. Further, this function does not get challenged in the story, instead is forwarded through Stephan's 'slang' phrase—the "approximate equivalence" for Alex's abstract idea—"not reality but artificiality". That is, it is the conjurer's mirrors, representing artificiality, becomes the trope. As Lotman states, the method of translating expressions from discrete to non-discrete (visual analogues) or vice-versa, is called, "Semantic translation". Such translations, according to Lotman, are distinguished from primary signs and symbols because they operate at a secondary level of "modelling and meta-modelling". Therefore, the mirrors, in the present context, are not just qualified with a different semantic function, but, are rendered a distinct semiotic function—they are the vital clues for the detective to resolve the murder mystery.

William. W Stowe states in his article, "Convention and Ideology in Detective Fiction", states, "Popular art is a vehicle by which a society teaches and perpetuates its values, it is a bearer of culture, understood not as personal

cultivation but as the body of knowledge and tradition that human beings require to interact with their environment.” In the above three texts, belonging to the realm of popular fiction, the mirror trope recurs. The shattered mirror, the act of (mirror) shattering, and the mirrors of illusion— portray the established and popularly accepted rhetoric on mirrors; which tends to resemble the aesthetic components of one’s culture. Christie’s ingenuity is transforming the varied mirror symbolisms as the device of truth suggests the multiple inferences and meanings symbolisms generate. The correlation between truth and mirrors as depicted in the texts are, as Lawrence E Johnson states in his book, *Focusing on Truth*, “a matter of a particular use of language in a particular way for our then purposes.”

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Representation of Women in Nissim Ezekiel's Poetry

This Paper aims to analyze the unique representation of women characters in Nissim Ezekiel's poetry. The features of Women that Ezekiel highlights in his poems are not generally seen in the work of his predecessors. It will also focus on how his contemporary Indian poets treated 'women' in their poems. Since, Nissim Ezekiel is regarded as the father of New Indian Poetry, this paper will show keen interest in finding out whether he has brought any newness to the area of representing women in Indian poetry or not. This paper will also search if his women characters are able to reflect the true essence of Indian women in their portraiture. Following the search of above mentioned queries, this study will eventually be able to throw lights in some dusky corner of Nissim Ezekiel's poetic realm. Key Words:-Indian Women, Indian culture, realism, ironic representation, hypocrisy, social norms.

Indian English Poetry is a remarkable branch of Indian Writings in English. It has received global attention with the advances of time. From the days of Henry Vivian Derozio till today, Indian Poetry has seen many developments and changes in its theme, diction, versification, tone and rhythm. With every new poet Indian poetry has gone through some new experiments and additions. After Henry Vivian Derozio; the first Indian poet of Indian writings in English, Michael Madhusudan Dutt, Toru Dutt, Manmohan Ghose, Sri Arambhadr Ghose, Puran Singh, Rabindra Nath Tagore, Sarojini Naidu have added their contribution to this particular canon of literature in the pre-independence era. Then, the post-independence period received the poetic achievements of Nissim Ezekiel, Dom Moraes, P.Lal, Adil Jussawalla, A.K Ramanujan, R. Parthasarathi, Gieve Patel, A.K Mehrotra, Pritish Nandy, Keki Daruwalla, Arun Kolhatkar, Kamala Das, Monika Verma, Gauri Deshpande and many more. All of them contributed highly to make this branch flourishing with quality and quantity. Nissim Ezekiel, among his contemporaries earned more respect as the torch bearer in the trend of 'New Poetry' in Indian English literature. He influenced his contemporaries to bring some new perspectives to their thought so that 'good' and 'Indian' poems can be written. In this respect Sandeep K. throat says: "In fact Ezekiel has been not only a good poet himself but also the cause of good poetry in others." (Indian Ethos and Culture in Nissim Ezekiel's Poetry 35)

Ezekiel liberates Indian English poets from the domination of British Romantic and Victorian poets who influenced the pre-Independence poets to select their themes and style of poetry. Having been influenced by the modernism in literature, he endeavoured to make Indian English poetry more Indian in its nature, theme and style. He tried to present India in its true colour

through his verses. He was unique with various innovative ideas. In this relation Bruce King observes:

Ezekiel however, remained a continuing influence on Indian poetry as poet, literary critic, editor, publisher, teacher, adviser and friends of poets. His first volume despite the small number of copies printed came to the notice of a generation of budding poets many of whom Kersy Katrak, would cite or reply to Ezekiel's work in their own poetry. It was modern, intellectual, showed the influence of such twentieth century (then till somewhat controversial) masters as W.B Yeats, T.S. Eliot, W.H Auden in its dramatization of the self, purity of image and concern with technique while sharing with the British Movement, Poets of the 1950s an anti-romanticism and rational clarity a commonsense view of life. ("Three Indian Poets 20)

The versatile writer Nissim Ezekiel has many important poetry books to his credit. They are *Early Poems*(1945), *A Time to Change*(1952), *Sixty Poems*(1953), *The Third*(1959), *The Unfinished Man*(1960), *The Exact Name*(1966), *Poster Poems*(1969), *Hymns in Darkness*(1976), *Latter Day Psalms*(1962) and the latest *Poems in his Collected Poems*(1989). He had won Sahitya Akademy Cultural Award for *Latter Day Psalms*.

Though, Nissim Ezekiel born of Jewish parents, we find his poems full of Indian flavor. He was a good observer of Indian society and culture. In his poems we find various themes like superstition, human relationship, love, hypocrisy, pretention, cruelty, lust, marriage, social problems, ethical issues etc. They throw light on the life style of Indian people in the turmoil of modernization. The sufferings, the difficulties and the confusions that Indian people go through in the present world are beautifully depicted in his verse lines. Through man-woman relationship Ezekiel peeps into the critical, artificial and pretentious mindset of modern people. With the view to present the reality of human life and society, Ezekiel has taken up various women characters from different corners of our society. This paper is mainly going to analyze those women characters in critical light.

The poems which are going to be discussed in the paper are- "An Affair", "The old woman", "To a certain lady", "Two nights of love", "The Old Abyss", "At the party", "Episode", "At the hotel", "For Love's Record", "Night of the Scorpion", "The Couple" and "The Railway Clerk". These poems will help us to form a clear image of the woman whom we often meet in Ezekiel's poetry. We will get to see the nature and the personality that a woman bears in Nissim Ezekiel's characterisation.

"An Affair" is a poem by Nissim Ezekiel from his first poetry book '*A Time to Change*'. Here, Ezekiel pictures a lady who goes with her beloved to enjoy a movie. There she gets impressed by the activities done by the lover on the

screen. She is so influenced by the scene that she begins to expect her boyfriend to do the same with her in real life. When the boy fails to turn her romanticized dreams into reality their relationship comes to an end.

“And then she said: I love you, just like this
As I had the yellow blondes declare
Upon the screen, and even stroked my hair
But hates me now because I did not kiss”. (Collected Poems 11)

The above lines hold the image of a girl who does not understand the depths of true love. She is more excited to follow the popular trend of ‘movie lovers’ than realizing the beauty of their relationship in real world. The hollowness of present day relationship and the shallow attitude of the girl towards ‘love’ are beautifully presented in the poem.

His poem “Old Woman” portrays an opportunistic and stone hearted woman. That woman took advantage of her marriage to provide herself with a safe and secured life. She even tortured her husband. The image of this woman contrasts with the womanly values of Indian society. Her heart cherishes hatred and cruelty instead of love and compassion. In the poem Ezekiel says:

“She took to churching and to politics
Stern with virgins, scolding children, loving cats
She lived on cornflakes, hate and sweetened milk”
(Collected Poems 24)

In a sarcastic way, Ezekiel describes how this woman who has no soft corner for children maintains a good relationship with animal. This ‘woman’ represents the women of modern India who are hypocrite. They do things in their daily lives only to maintain a false standard in front of others. Most of Ezekiel’s women characters are greedy and shrewd. They are not a victim in male dominated society rather they make their husbands' or beloveds' life pathetic.

“Come to the world to be a woman,
Reflect a poem in the hearts of men
And feed on their delicate virilities.”
(Collected Poems 24)

“To a certain Lady” is another important poem of his first poetry book ‘*A Time to Change*’. The poem delineates about the married life of poet. It tells us “The sweet and sour” experiences of their journey. This poem is an example of Ezekiel’s outstanding poetic craftsmanship. It begins with an intimate scene with a lady who first shows hesitation to come close and then, all of a sudden

leaves her all fear for the sake of their relationship. Ezekiel has doubted the strange behaviour of the woman. He sees no authenticity in her actions.

At first you hesitated, in your white blouse
And skirt of velvet, soft as hair,
But finally arrived in nakedness.
So, now, to meet the future,
Drop your fear and come with me,
The best defence in love is defencelessness.
(Collected Poems 27)

In the poem "To a certain lady"- Ezekiel describes how their relationship of togetherness paves a beautiful path for some years and then begins to face difficulties. Both of them have stopped liking each other's company. In general, it is a phase that most of married couples come across in their life. Ezekiel has also tried to describe it remaining unbiased but somewhere he fails. The lady's behavior is blamed for many times for the distance in their relationship than her husband. Ezekiel has clearly mentioned in the poem how the wife pushed her husband to do expensive shopping for her.

In Indian society and culture "Woman" characters have a typical image. They are calm, quiet, shy, dutiful and obedient. Through her beauty gets celebrated in different works of literature, it has been done in a dignified manner. Indian poets before Ezekiel also followed this. Women had not been presented as an object of sex earlier. But Ezekiel took a new turn. He gives detailed and candid descriptions of female body in his poems. He has presented woman as a means to fulfill the carnal desire of man. Her nakedness is being treated as an object of mysterious beauty in his poems. Therefore, he is often called 'a poet of the body'. In the poem "Two Nights of Love" he has given detailed description of a physical affair with a lady and admits that his soul finds peace only in that activity amidst the worldly burden of life.

After a night of love I turned to love,
The threshing thighs, the singing breasts,
Exhausted by the act, desiring it again
Within a freedom old as earth.
And fresh as God's name, though all
The centuries of darkened loveliness.
(Collected Poems 47)

His poem "Old Abyss" focuses on the hidden sexual desire of a woman. In this poem, the woman is married and abandoned by her husband and now she is living with the desire of having physical satisfaction.

“They see the old abyss again
Desire with object near and far”.
(Collected Poems 48)

Ezekiel shows no fear for Indian societal norms while portraying his women characters. They are real with all kind of human characteristics. Sexual desire is not avoided in his poems as an unsuitable topic for woman. In the poem “At the party” Ezekiel talks about the ladies who showcase their bodily beauty with the view to attract attention of the male members. Though, he addresses them ‘ethereal beauties’, he has done it only to satirize those women. He says:

“Dedicated to love and reckless shopping
The ideal, the wise, the understanding and
Compassionate woman is again missed here”.
(Collected Poems 98)

He has also mentioned in the poem that women finds those men ‘nice’ who gives full attention to his lady only. “ The men were nice as satellites”.(Collected Poems98)

As a critic of society and human nature, Ezekiel has never felt the scarcity of themes for his poetry. Each of his poems deals with a new topic. In his poem “Episode” he has picked up the 'pretentious nature' of a woman as his theme. Here, the lady is appreciating the natural beauty of the surrounding sitting beside an artificial lake. The poet finds it irritating but doesn't express it to her.

“I felt but did not say:-
Such romantic restfulness
Your words induce, beside this artificial lake”
(Collected Poems 98)

This scene of the poem reminds us of the women we find in T.S Eliot's poem “The Love Song of J. Alfred Prufrock” who talks about Michelangelo without having any knowledge on the topic. To maintain a false standard in the society these women characters (of both poems) are discussing about some trendy topics of their time. Man – Woman relationship and their problems in the present world has remained at the center of Ezekiel's poems. In his personal life, Ezekiel tries to find comfort and stability through relationship but unfortunately, he fails miserably. He realised that women do not possess the required qualities for a successful and happy relationship. In this relation Sandeep K. Thorat says: "His early involvement in love and sex determines his attitude to life. His frustration and failure in love makes him a man of bitter experiences. As a result, he enthalls himself into the anxieties of life" (*Indian Ethos and Culture in Nissim Ezekiel's poetry, 104*)

Ezekiel finds woman to be a mysterious object. She is full of illusions in his view. Therefore, he couldn't make any serious connection with her.

“The moment's banal beauty filled him with despair,
He saw vast illusion smoulder in her eyes.”

(Collected Poems 109)

His poem “At the Hotel” again goes to the point where the physical beauty of woman is being discussed with clear and bold voice. His description reveals the hidden pleasure of Indian men who get excitements by treating woman merely as a sex object. It also highlights the undignified profession of Indian women who sell their body at the cost of money. Ezekiel satires those women for having no regret for their deeds.

“Not the Coffee but the Cuban dancer took us there,
The naked Cuban dancer
On the dot she came and shook her breast all over us and dropped
The thin transparent skirt she wore.”

(Collected Poems 110)

His “For Love's Record” also follows the same tone. Here, the writer banter the lady by calling her ‘bold and kind’ when in the later part of the poem he describes how that woman uses men for her sexual gratification and then abandons them cold heartedly.

“I found no evil in her searching eyes
Such love as hers could bear no common code.
Vibrating woman in her nights of joy
Who gathered men as shells and put them by.”

(Collected Poems 110)

Ezekiel's characterization of ‘woman’ attains a familiar image when he portrays a ‘mother’ in his famous poem “Night of the Scorpion”. There we see a woman who is kind, affectionate and determined in nature. She is stung by a deadly scorpion in a rainy night. She fights with that pain for many long hours. When she recovers, she thanks God for choosing her for that suffering instead of her children. ‘Motherhood’ is being highly celebrated in the following lines of the poem: My mother only said; Thank God the scorpion picked on me
And spared my children. (Collected Poems 130)

The theme of ‘woman’ kept occurring in his poems in various ways. His treatment and presentation challenged the traditional picture of woman in Indian poetry. He described the physical beauty of pregnant woman in his poem “A Woman Observed”: The life in the woman's belly Swelling her erotic lines depressed me. (Collected poems 140) He directly states woman as a piece of commodity in his poem “Three Women”. His description shows no

emotion for the ladies. Though they are prostitutes, they are human being too. In order to present the value degradation in human society, his verse sometimes becomes very insensitive. They become very harsh with the subject and create a depressive environment.

I remember each
By the food she served
And one by the drink too
(A foreigner, of course)
They all loved food
And loved to serve it
(Collected poem 150)

In the poem "The Couple", the poet is regretting for loving a woman who according to the poet, deserves no pure love.

Indolence and arrogance
Were rooted in her primal will,
A woman to fear, not to love
Yet he made love to her
(Who can say he loved her?)
And damn the consequences.
(Collected poems 183)

In this particular poem, he also alleges that women give true love only when they are involved in physical relation. As if women have no value for anything that is pure and non-profitable. "Her false love became infused With truest love Only in making love." (Collected poems 183 In the poem "The Railway Clerk" we see a wife who irritates her husband by asking for more money without considering his income. An uncompassionate and adamant woman is being pictured here. "My wife is always asking for more money Money, money, where to get money?" (Collected Poems 184)

The contemporary poets of Nissim Ezekiel also took up the theme of 'women' for their poetry. But their manner of treatment and presentation were very much different from Ezekiel.A.K. Ramanujan in his poem "Of Mothers, among Other Things" glorifies his mother as an example of patience and sacrifice. In the poem "Still another for Mother", he depicts how his mother plays the role of head in his family. His poem "Love poem for a Wife I" shows the ambiguous situation of the poet between liking and disliking for his wife. But Ramanujan's disliking doesn't evoke the bitterness that Ezekiel expresses in his poems. Kamala Das, who is a very famous poet of Indian poetry in English, lived in Ezekiel's contemporary period. In her poem she highlights the Problems that a woman faces in the male dominated society.

Her poem, “Afterwards”, “A Relationship”, “The Freaks’ and “An Introduction” are good example of this.

Being a confessional poet, kamala Das utters her pain and expresses her anguish against the patriarchal society in her poetry. Jayanta Mahapatra, the winner of Sahitya Akademi award for English poetry, exposes the pathetic condition of women in his poems. Some of his remarkable poems are, “Indian Summer”, “Hunger” and “A Missing Person”. Shiv K. Kumar describes Indian Woman in his poems as a victim of religious and orthodox society. His poem “Indian Woman” is an exemplary poem in this respect. Gauri Desh Pande, who stands next to Kamala Das, fills her poems with the theme of love, sex, death, loneliness and loss. She tries to express the emotions of a woman in her verification. Some of her important poems are, “The female of the species,” and “The guest.”

The picturisation of women in Ezekiel’s poetry is not unrealistic or irrelevant to the time. They are true and do exist in this world. The only thing that disappoints the readers is that he has failed to see the positive side of a woman. His observation is not free from prejudices. In this respect S. Mishra says:

As a follower of monotheistic religion and Judaism-Ezekiel shares with brethren of his religious creed, the ingrained prejudice against the fair sex as the corruptor of flesh. The entire responsibility of the fall is attributed to the woman (Eve) traditionally in Christianity, Islam and Judaism. (The Poetic Art of Nissim Ezekiel 50)

Nissim Ezekiel is a true poetic genius of Indian writing in English. His contribution to this field is praiseworthy and inspirational. No one can deny his selfless service to make Indian poetry established in the realm of World Literature. This paper has only attempted to throw light in the areas where Ezekiel could have given more attention and provided us with a complete portraiture of ‘women’. Along with the sarcasm and banter he could have used a humanistic approach to his theme. It would have helped him to see the true and complete picture of the woman. He has explored the unexplored sides of a woman character but the common side which Ezekiel ignored made his representation of woman somewhat incomplete and unsatisfactory.

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Primary Factors Contributing to Homelessness

The homeless are among the most ignored, stigmatized population. The homeless face a number of challenges. They often have a history of chaotic experiences in family life, drug related problems, sexual abuse, physical and mental health problems. The homeless often perceive that they have no where to go and rarely have the resources to access alternative services when they experience a crisis. The status of the homelessness is far reaching its implications on individual's current life as well as future opportunities and outcomes. Moreover, the homelessness issues affect and influence by national, cultural norms and standards.

Homelessness is a complex social problem with a variety of underlying economic and social factors such as poverty, lack of affordable housing, uncertain physical and mental health, addictions, and community and family breakdown. These factors, in varying combinations, contribute to duration, frequency, and type of homelessness. To be fully homeless is to live without shelter; however, many experience partial homelessness that can include uncertain, temporary, or sub-standard shelter. Homelessness is difficult to define, thus governments struggle with uncertainty when creating and implementing policies they hope will effectively manage or eradicate this problem.

The forces which affect homelessness are complex and often interactive in nature. Social forces such as addictions, family breakdown, and mental illness are compounded by structural forces such as lack of available low-cost housing, poor economic conditions, and insufficient mental health services. Together these factors impact levels of homelessness through their dynamic relations. Historic models, which are static in nature, have only been marginally successful in capturing these relationships.

Levels of government, add to the complexity of dealing with homelessness. Being governed at three different levels, federal, provincial, and municipal, requires high levels of agreement to effectively create and administer policies. The federal government is responsible to create and administer the policies and funding for seniors and the social housing. The provincial government, responsible for needs of the provinces and territories, creates and administers policies regarding mental illness, addictions, welfare, minimum wage laws, landlord and tenant acts, and child protection services and shares responsibility with the federal government for seniors and social housing the municipal governments, are seen as the hands or arms of the provincial government, and are technically not responsible for homelessness; however

are often involved in choosing sites for social housing, supporting emergency shelters and hospital emergency cases.

The fact is that, there is no strategy to co-ordinate with these levels of government, this leads to inadequate policies and funding that fall far short of meeting the country's housing needs. It becomes apparent that if the complex chaotic experiences such as job loss that lead to family breakdown, mental illness, and drug/alcohol addiction, which may lead to homelessness. It's also observed that many homeless people do not utilize the available shelters and other resources provided to them. They often stay in abandoned buildings, automobiles and places that are not easily accessible to people who wants to help them.

Although people who are provisionally accommodated or at-risk fall under the umbrella of homelessness, the typical image of a homeless person is someone who lives on the streets or in shelters. It may be particularly challenging to identify the provisionally accommodated and the at-risk because they may not use services, such as shelters, which are typically, associated with homelessness (Mott, Moore, & Rothwell, 2012).

In the literature there are distinctions between types of homelessness, including transitional or temporary, episodic or cyclical, and chronic homelessness (Culhane & Metraux, 2008; Echenberg & Jensen, 2008; Kuhn & Culhane, 1998). Some researchers write that individuals who are homeless for three full months fall into the chronic category (Trypuc & Robinson, 2009) while others explain that people who are repeatedly homeless for more than a year are chronically homeless (McDonald et al., 2004). People who are chronically homeless often use shelters as a means of housing, rather than an emergency service (Mott, 2012). Chronically homeless people tend to be older, persistently unemployed, and are more likely to be disabled or experience substance use problems. By contrast, cyclically and episodically homeless people are typically younger (Mott, 2012). A less frequently used category is 'rough sleepers', which refers to homeless people who tend to avoid shelters and outreach services (Crane & Warnes, 2000; Johnsen, Cloke, & May, 2005; O'Connell et al., 2004). Research suggests that a small proportion of the homeless population, referred to as 'heavy shelters users,' accounts for over 50% of overall shelter use (Mental Health Commission of Canada, 2012).

What are the major pathways into homelessness? Pathways into homelessness among youth are more clearly articulated than those of later life. Research finds that homelessness often occurs when cumulative difficult circumstances and triggers events, rather than a single incident, make homelessness the only (or the preferable) option. Psychological disorders, connected with traumatic events in childhood or adolescence (Martijn & Sharpe, 2006), as well as

family breakdown and/or the death of a parent (Padgett, Smith, Henwood, & Tiderington, 2012), are associated with homelessness in earlier parts of the life course. As such, the literature on the accumulation of events points to the importance of treatment such as psychological counselling for trauma experienced in childhood (Padgett et al., 2012) and the importance of teaching youth coping and resilience skills to prevent breakdowns and decrease the risk of homelessness (Kennedy, Agbenyiga, Kasiborski, & Gladden, 2010; Padgett et al., 2012). The literature on pathways into homelessness in adulthood and later life is less definitive. Research indicates that gradual declines and/or trigger events (Shinn et al., 2007; Gonyea et al., 2010), as well as various individual and structural factors, contribute to later life homelessness.

In this context, individuals may experience a gradual decline into homelessness. Conditions associated with a gradual decline include precarious employment and/or diminishing finances leading to poverty, poor mental and/or physical health, decreasing social connections (Morris, Judd, & Kavanagh, 2005; Shinn et al., 2007), psychiatric conditions (Barak & Cohen, 2003), and alcoholism (Crane, 1999; Dietz, 2009). Education, work history, and incarceration are also associated with homelessness. People with lower levels of education are at greater risk (Rank & Williams, 2010), and persons released from prison are more likely to be homeless than those who have never been incarcerated (Kushel, Evans, Perry, Robertson, & Moss, 2003; Metraux & Culhane, 2006).

People who experience these vulnerabilities may lack the skills or resources to cope with emergency situations. In turn, these situations may trigger homelessness (Crane & Warnes, 2005). Trigger events include loss of accommodation; death of a spouse, relative, or close friend who may have provided care; domestic violence, and/or family breakdown (Crane & Warnes, 2005; Gonyea et al., 2010).

There is no single pathway into homelessness, but older adults typically experience one of two types of homelessness: they are either chronically homeless throughout their lives and continue this pattern as they age, or they become homeless for the first time in later life. The second pathway is increasingly common. It is difficult to reach conclusions about the ways older people become homeless because studies in this area are often qualitative with small sample sizes. There are different variations in the homeless population. Although not meant to be comprehensive, there are diverse variations including gender, immigration status and geographic location, health, and substance use.

Gender: gender and homelessness suggests that men outnumber women about 4 to 1 among all homeless adults, with the gender gap narrower among older people. These numbers reflect that men are more likely to use shelter services

and are thus more visible in the homeless population. Homeless women's invisibility makes it difficult to provide precise information on gender differences. The number of older homeless women is likely under-reported, particularly among those who are leaving abusive situations. Men are more likely to be homeless and precariously housed throughout their lives. Where men's homelessness is often connected to loss of employment, mental health problems, or addiction, older women's homelessness is often associated with a trigger event leading to homeless for the first time in later life. Two issues regarding older women's pathways to and experiences of homelessness: (1) poverty as a result of family circumstances and (2) experiences of abuse

Women experience financial disadvantages throughout their lives and this increases their risks of homelessness in later life. Women are also more likely to work for lower pay or on a part-time basis, and this limits their access to pension and health benefits. Women's poverty can increase with age, when sexism and ageism in the labour market make it difficult for older women to find employment. Women are also more likely to become homeless due to family circumstance, such as becoming a widow or marital breakdown. In these situations, women may lose support from a spouse's income. Eviction or loss of accommodation may result when women lack sufficient finances.

There are specific concerns regarding older homeless women's experiences of abuse and violence, spousal abuse, family violence, and disputes with family are major pathways to homelessness among older women. It is also witnessed that the number of women over 55 who are forced to leave their homes as a result of physical. Older women leaving abusive situations are often forced to stay with family or friends or live on the streets. In the latter case, older women's risks of abuse and victimization are significantly higher than men.

Immigration status and race/ethnicity: Older adults belonging to minority racial/ethnic groups face unique challenges that impact their pathways to and experiences of homelessness. Immigrants are also over-represented in the homeless population. It's been suggested that 55% of the recent older homeless population was born outside the immigrated country, compared with 29% of the long-term homeless. Someone who moves to the country during his or her adult life has significantly less time to build a pension scheme. This results in a much lower retirement income and greater risks of poverty and homelessness in later life. Few homeless people are receiving some amount of provincial benefits, but social assistance is often inadequate given the high cost of rent in urban areas. Gaps between services and benefits may hinder older homeless people's access to housing. Language is also significant barrier for older adults who cannot communicate well in any official language of the country or the different states, because speaking the dominant language is often necessary to access housing and support services. Non-first language

speakers often feel marginalized and isolated; particularly in institutional settings such as residential homes or hospitals.

Geographic location: Geographic location is also implicated in experiences of homelessness and must be accounted for when considering the diverse needs of older adults. The majority of homeless people live in large cities, where services, such as shelters, are located. Shelter use is reportedly higher in the urban areas. Homelessness is typically considered an urban problem, but homeless people who live outside urban areas face additional challenges accessing services and support. Here the intersections of poverty, new homelessness.

Health and safety issues: Health problems experienced across the life course are both a risk factor for homelessness and an outcome of homelessness. People with mental health and addiction problems are more likely to become homeless. At the same time, people who lack stable housing face threats to their mental and physical health. Common health problems in the general homeless population include tuberculosis, HIV, arthritis, hypertension, diabetes, fungal infections, and parasites. Traumatic brain injury is also relatively common among homeless people. Rape and assault are also health and safety risks associated with homelessness. Studies on violence and homelessness find that 40% of homeless men were assaulted, and 20% of women were raped, in the year prior to study (Crowe & Hardill, 1993; Kushel et al., 2003).

Substance use: Drug and alcohol use is often associated with homelessness. In the general homeless population, substance use is reported to affect 49% of those who are transitionally homeless, 66% of those who are episodically homeless, and 83% of those who are chronically homeless (Kuhn & Culhane, 1998). Homeless people use a range of substances, but alcohol is used most often. Some differences in substance use among members of the homeless population are noted. Men are more likely than women to use drugs, and those with mental illnesses are more likely to use alcohol or drugs than those without documented mental illnesses

The unique needs of older homeless people: The research on homelessness among older people identifies a number of needs unique to this population. Needs that parallel those of younger homeless groups include stable housing, income, food, and health care. Needs specific to younger groups, such as job training and employment assistance, are often considered irrelevant for the older population.

Older homeless adults often experience challenges accessing health and social services. Because they are more likely than their younger counterparts to have mental and physical health concerns, they may require access to specialized

medical care beyond that which is available in shelters. Living without a home can be especially challenging in later life; making older adults' needs to access housing particularly urgent.

It has been witnessed that homelessness cannot be defined by one cause. The issue contains a complex mixture of societal and individual causes. Individual causes of homelessness impact a substantial percentage of the population with afflictions such as mental illness and addiction. On the other hand, the knowledge gaps have to be filled regarding the homelessness on different age groups.

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**Relevance of Positive Health
in the Contemporary Miserable Predicament**

The concept of Positive health focuses on the new aspects of health and methods that preserve people's health assets and provide them with a longer and healthier life. Positive health enhances people's health assets such as biological factors; subjective factors and functional factors .Preservation of these factors have much relevance in the COVID 19 affected world. If the health care systems all over the world focus on enriching the concept of positive health, then we can come out in flying colours from this contemporary miserable Predicament, the world is facing today. This paper discusses the significance of developing a new health care system in the COVID 19 affected world that highlights the various aspects of positive health.

Health is a state of complete positive physical, mental, and social well-being and not merely the absence of disease or infirmity.) Positive health has developed as a need of present day society. It is basically an offshoot of positive psychology. Positive psychology is the study of the positive aspects of society in a scientific manner. The theory of positive psychology has evolved into various branches over the last few years. Now it deals with various aspects of life such as positive education, happy emotions, feeling of gratitude, positive health, optimism, well being etc. The positive health has gained greater relevance all over the world as it was gripped by the corona virus and was forced to keep social isolations in order to prevent the spread of disease.

The major focus of the medical field is mainly on the prevention, diagnosis, treatment and cure of diseases. With the onset of positive health in the medical field, an awareness regarding the various health aspects of a person came into view. The concept of health assets "or strengths which is the major focus of positive health came into reality in the treatment of various diseases. According to Martin Seligman, director of the Positive Psychology Centre at the University of Pennsylvania, Positive Health encompasses the understanding that "people desire well-being in its own right and they desire it above and beyond the relief of their suffering." The Covid 19 pandemic has made an impact on the world's regular health care systems and has affected the delivery of the essential health services. So it has become essential that the countries should maintain a balance between the Covid 19 treatment and essential health services. Here comes the big role of positive health.

Positive health is an emerging concept of positive psychology .Actually Positive health and positive psychology goes in parallel. It is an empirical branch of positive psychology that focus on people's health assets or strengths It is the scientific study of people's strengths or assets that help in contributing a healthier, longer and high quality life. The benefits of positive health includes-identifying existing strengths, increased life longevity, decreased health costs, better mental health in ageing, better prognosis when illness strikes in future etc. Thus we can see that the benefits of positive health are desirable in themselves and encourage a thriving, flourishing life.

Positive health outcomes include being active; functioning well mentally, physically, and socially; and having a sense of wellness. Negative outcomes include death, loss of function, and lack of well-being. We can achieve positive health by following certain patterns in life. It's very important at trying to keep your life as normal as possible and get focussed on what you can control. Follow a regular sleep schedule, get good exercise, eat healthy meals, and always stay in touch with friends and family. View an important life change, no matter how painful, as a new challenge or opportunity.

Health is elusive to define and ways of thinking about it have evolved over the years. Three leading approaches include - the medical model, the holistic model, and the wellness model. This evolution has been reflected in changing ways to measure health. Mental and physical healths are probably the two most frequently discussed types of health. Spiritual health, emotional health, and financial health also contributes to overall health. Positive health outcomes include being alive; functioning well mentally, physically, and socially; and having a sense of well-being. Negative outcomes include death, loss of function, and lack of feeling well.

Health assets are strengths that exist in a person which contribute to a healthier, longer life and it include-Biological factors, subjective factors and functional factors. Biological factors are those aspects of a person's health which can be measured objectively. It mainly consist of two major aspects-physiological functions and anatomical structures This include low body mass index, low blood pressure, high heart rate variability, obesity etc. Subjective factors are generally characteristics that are reported by a person himself regarding his psychological states and traits. Examples of these factors include life satisfactions, optimism, positive emotions and resilience.

Subjective factors are generally self-reported characteristics that include psychological states and traits of a person's life satisfactions and it may include –a sense of positive physical well being ,the individual enjoys a sense of energy, vigour, vitality, robustness, the absence of bothersome symptoms of diseases, a sense of durability, hardiness, and confidence about one's body , an internal health-related locus of control so that the individual feels a measure

of control over health, optimism, measured and confidence about one's future health, high life satisfaction, positive emotion, minimal and appropriate negative emotion, high sense of engagement etc. Many of the studies done on cardiovascular patients have shown that there is a clear linear relationship between CVD and optimism. Most importantly, the effect is bipolar, with high optimism protecting people compared to the average level of optimism and pessimism, and pessimism hurting people compared to the average. This fact clearly indicates the importance maintaining positive health during this stressful condition.

Just as optimism is a subjective health asset for cardiovascular disease, it is clear that exercise is a functional health asset: people who exercise a moderate amount have increased health and low mortality, while couch potatoes have poor health and high mortality. We have seen that during the Covid 19 pandemic outbreak many of the student community of Kerala State who were subjected to on-line classes regularly have shown problems with their bone development and are affected with anaemia and hair fall as they have no exposure to sunlight which is the most abundant source of Vitamin D. So it is time to send our children to do some outdoor activities and games

The functional factors include two types of data, first category include the laboratory test data such as measure of positive physical health aspects such as speed of gait and choice reaction time, measures of exercise tolerance in cardiac disease, balance and lower extremity sensation in diabetes, lung activity level in pulmonary disease, flexibility, walk time and grip strength in arthritis. The second category include an individual's personal ecology which help a person to develop abilities to help him to engage effectively and perform well in his environment and it include having close friends and relatives, exercise, ability to carry out day to day life activities successfully, stable marriage etc.

The covid 19 pandemic has created a worldwide panic and stress. Amidst the panic and frequent hand washing, we should tell ourselves this is a good time to hit the pause button and remind ourselves that resilience and hope can be just as contagious. The pandemic has led to various mental health issues such as bereavement, isolation, loss of income and fear are triggering mental health conditions or exacerbating existing ones. Many people may be facing increased levels of alcohol and drug use, insomnia, and anxiety. This situation also point towards the relevance of practising positive health. As the crisis played out, the conversation around positive health picked up. In many ways, this was a significant step people across the world started getting comfortable talking about optimism, mental happiness, exercises, yoga good nutrition etc. The importance of maintaining the health assets also were highlighted.

In conclusion, the exploration of positive mental health, as opposed to mere absence of mental illness, has proved fruitful in positive psychology. Positive health, as opposed to mere absence of positive physical illness, has long been ignored scientifically. Positive health is not only a desirable in its own right, however; it is also a likely buffer against physical and mental illness. Even if it is in experimental state, positive health can be defined and operationalised. Once operationalised, positive health is a potential predictor of longevity, health costs, mental health in aging, and prognosis when illness strikes. These flagship predictive studies will, if successful, find specific subjective, functional, and biological variables that mediate longevity, mental health, and lower health costs in general, and better prognosis in specific disorders.

Recent empirical studies on various diseases have shown that there is a close relationship between the health assets and prevention of diseases. In view of the present Covid 19 pandemic outbreak and the stress, anxiety and fear it has made on the people, the healthcare system all over the world should be more focussed on developing a medical care that will promote people's health assets rather than following the traditional pattern of disease treatment. Hope there will be such a system soon so that the mankind would be benefited from it.

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**A Study of Blue Economy in India
in the Perspective of Sustainable Development**

The study aims to focus on the significance of blue economy in developing countries like India in the view of sustainable development. The entire study covers the salient features of blue economy in international context and widely includes the potential possibilities of Indian economy in this particular area. According to United Nations Conference on Trade and development report of 2014, the concept of Blue Economy is derived from green economy and shares similar outcomes where in the focus is to improve human well being and social equity while reducing environmental risks and ecological scarcities. Therefore, the given study attempts to relate the potentialities of blue economy in India in the special context of declining natural resources and climate change.

The Blue Economy is one of the most important and innovative idea which has been emerged in the context of sustainability of economic growth and development. The concept of sustainable development is the core idea behind blue economy. According to United Nations Conference on Trade And Development report (UNCTAD), the concept of Blue Economy is derived from green economy and shares similar outcomes where in the focus is to improve human well being and social equity while “reducing environmental risk and ecological scarcities”. The World Bank defined the term in 2017 as one that incorporates “Sustainable use of Ocean resources for economic growth, improved livelihoods, jobs and ocean ecosystem health” and encompasses a wide variety of activities such as renewable energy, fisheries, marine transport, waste management, tourism and climate change.

Depletion of natural resource and climate change are the most important issue that the world economy has been facing over the years. Increased economic activity in the global economy calls for the need of sustainable development. In this context, we have to examine the concept of Blue economy and its major role of sustaining Economic growth and development. Here, our study is an attempt to examine the significance of Blue Economy and analyze the challenges before the sustainable development.

For long, oceans, rivers and seas have been viewed by governments primarily as environmental issues, mostly neglecting their intrinsic economic and social dimensions. For the sustainability of economic development, govt should consider environmental issues and calculate the negative externalities. The Concept or new paradigm of Blue Economy emerged in the context of the Rio+20 Conference on Sustainable development and the Green Economy.

After the Rio Summit in 2012, we could see the first step of considering the potential of Oceans for growth. Later on that sector was integrated in to the definition of Sustainable Development Goals (SDG s). While we go through the Sustainable Development Goals (SDG s), we can see the significance of Ocean and marine resources. The World is focusing on the Sustainable Development Goals and the United Nations' Agenda 2030. From this, the goal 14 of Sustainable Development(SDG 14) relates to, 'Conserve and Sustainably use the oceans, seas and marine resources for Sustainable Development', with its ten targets as a part of Agenda 2030. They are ocean pollution, marine and coastal ecosystem, Ocean acidification, regulation on fishing, conservation of marine area, fishery subsidies, Science and marine technology, artisanal fishing and implantation of international laws for sustainable use of the oceans. Therefore, it is clearly understood that SDG 14 is one of the primary components of the Blue Economy or "Life under Water". Oceans and lakes are seen as development areas that should be given an opportunity for sustainable development.

The aim is Sustainable management of marine resources that enables existing and new areas for economic growth and job creation without destroying ocean habitat. This Blue Economy approach aims to decouple general socio economic development from environmental degradation. China has a clear comparative advantage in bio technology, genetic improvement of sea weeds and development of marine pharmaceuticals. But its "Blue Economy" challenges include reducing coastal pollution so that it can maintain and increase the sustainable value of marine industries.

Therefore the concept of Blue Economy in the whole World faces lot of challenges even though there is a wide opportunity to take advantage of ocean and marine resources. The recent report documents that 35% of the fish stocks assessed in the Western Indian Ocean are fully exploited and 28% are over exploited. It has been observed that both Kenya and Tanzania lost 18% of their mangroves over the course of 25 years.

Apart from this, more than 50% of the shark species assessed in the region are considered threatened. Here the current declines in Ocean assets, and future population and economic growth provide a profound challenge to the future of Blue Economy. A number of countries have included blue economy in their national strategy and have published white papers and official documents China has long followed this idea and has instituted Five Year Development Plan for National Marine Economy which monitors progress of various marine sectors. In January 2013, China released the 12th Five Year Development Plan for National Marine Economy which notes that the marine economy is expected to grow at 8% annually up to 2015, generate 2.6million new jobs and could be about 10% of the National GDP. Similarly, the European Union has announced its 'Blue Growth' Strategy for sustainable development of marine

and maritime sectors to contribute to the Europe 2020 strategy for smart, sustainable and inclusive growth. It is estimated that it would result in nearly 5.4 million jobs and a gross added value of about €500 billion annually and generate sustainable jobs and growth.

Now-a-days, sustainable development is most widely discussed topic of every developing economy like India. Growing Economies like India need to use wide range of resources especially natural resources for meeting their increased economic activities. The over exploitation of this natural resources became a great obstacle to attain the goal of sustainable development. Therefore we can say that Sustainable development cannot be possible unless there is systematic and efficient use of existing resources.

In this context, it is very important to take note of blue economy and its role in sustainable development. According to United Nations Conference on Trade and development report of 2014, the concept of Blue Economy is derived from green economy and shares similar outcomes where in the focus is to improve human well being and social equity while reducing environmental risks and ecological scarcities. In Indian context, blue economy means to conserve sustainable use of the oceans, seas and marine resources for sustainable development. Therefore, it is highly significant and need of the hour is to examine the approach of blue economy in connection with sustainable development. So our study is to focus on the wide possibility of blue economy in sustaining Indian Economic development.

The current worrying state of marine and coastal ecosystems shows that further efforts are needed for sustainable management. The main challenges for achieving a truly sustainable Blue Economy are: Sustainable use of biodiversity in the production of food from oceans, seas, and lakes, improving food security through sustainable fisheries and aquaculture.

To fight decisively against climate change and CO₂ emissions, Measures to combat ocean acidification associated with damage to coastal habitats such as mangroves, seagrass or salt marshes, Sustainable marine and coastal tourism, which, precisely because of the enormous growth in recent years, is linked to the increase in greenhouse gas emissions, water demand, wastewater, garbage, loss of coastal habitats and threats to biodiversity, Prevention of pollution and marine waste: the growing population, the intensification of agriculture and the increasing urbanization of coastal areas are, in addition to shipping, the sources of increasing marine pollution, mainly plastic pollution.

As far as concerned to India, the concept of Blue Economy has yet to be developed and there is a huge possibility of exploring the marine resources. Union Minister Nitin Gadkari Wednesday said the blue economy is a critical aspect of the India's economic development agenda and the country endorses

its growth in a sustainable manner. Transport and Shipping Minister Gadkari, who is in Kenya to attend a conference on the blue economy, also said that Africa could be a good market for Indian electric vehicles and two-wheelers. “India endorses the growth of the blue economy in a sustainable, inclusive and people centred manner through the framework of the Indian Ocean Rim Association (IORA),” Gadkari was quoted as said at the conference in Nairobi in a statement by the Ministry of Shipping. He said the blue economy remains a critical aspect of India’s economic development agenda, and more than 95 per cent of the country’s trade is being carried on by sea.

India is a one of the sea faring nation with coast line of over 7500km with nine States and four union territories along the coast. It has 1208 island territories and an Exclusive Economic Zone of 2.2 million sq.km. Accumulates its wealth in the ancient times was due to its trade across the nations. During ancient days, Indian Ocean was extensively used for commercial activities as well as cultural exchanges. India has also been allotted by the International Seabed Authority (ISA) an area of 1.5 lakh sq.km in the Indian Ocean for exploitation of seabed resources.

Numerous lands based and riparian industries such as aquaculture, fishing, inland water ways, tourism, boat manufacturing, net manufacturing, boat and ship repair etc have the potential to contribute to the country’s blue economy. India as a maritime nation has its economic and strategic interests closely linked to the seas. Therefore the development of our Economy is closely connected to sea and its resources. India has taken a various steps to protect and enhance the coastal and marine eco system and the first maritime Summit was organized in Mumbai in April 2016 with participation of 42 countries. Port led infrastructure development for faster and sustainable economic growth.

Launching of Sagarmala Project with a major intention of reducing the cost of trade through promoting water transportation. Fishing is a major economic activity and around 2.5 lakh vessels of various kinds are deployed on fishing activities, employing nearly 15 million people directly or indirectly earns foreign exchange \$6 billion. India’ Coastal stretch, pristine islands, innumerable rivers and backwater, historical monuments, heritage and natural resources has immense growth potential for cruise tourism. In 2016-17 alone, foreign cruise vessels made 158 calls at ports in Mumbai, Cochin, Goa, New Manglore and Chennai.

From the major observations of the given study, it has been found that there is a wide range of potential possibilities that the Indian Economy can explore in international trade and market because of its proximity to ocean Apart from there is a huge possibility of exploring marine resources as our economy is closely connected to sea. The study in particular examines the wide range of

innumerable possibilities of blue economy in India. Therefore, this study pinpoints the significance of the way in which any developing country like India could explore their potential in the sustainable manner.

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**Seeking the Orient:
A Postcolonial Reading of T. S Eliot's 'The Waste Land'**

If there is one year in history which could produce only the literature of despair and disillusionment, that could only be 1922. Years of colonial hegemony and Eurocentric beliefs shaken, Renaissance centrality of the human being and Victorian values questioned in arts, music and literature, reason and science failed to bring in peace and harmony, the Modernist writers experiment with form and content to create a literature which itself is a 'heap of broken images'. Disheartened by the unbearable realities of life and sad perplexities of a war torn Europe, modernists attempted to escape the present by finding solace in a mythical past like the Yeatsian school or seeking the peace and calmness of the orient as seen in the concluding lines of The Waste Land. The text opens up wider possibilities of a postcolonial reading in the light of Eliot's position as a Modernist writer and the whole body of his other notable works. Eliot's reference of the Upanishad and the prospect of the Orient offering solace to the broken modern European man can be problematized in a Saidian analysis of the Orient as a construct.

If there is a year in history which could produce only the literature of despair and disillusionment, that could only be 1922. Years of colonial hegemony and Eurocentric beliefs shaken, Renaissance centrality of the human being and Victorian values questioned in arts, music and literature, reason and science failing to bring in peace and harmony, the Modernist writers experimented in form and content to create a literature which itself is a 'heap of broken images'. Disheartened by the unbearable realities of life and sad perplexities of a war-torn Europe, modernists attempted to escape the present by finding solace in a mythical past like the Yeatsian school or seeking the peace and calmness of the orient as seen in the concluding lines of The Waste Land.

Modernism denotes a radical break from tradition in terms of literature, music, art and culture in general. Technological advancements, fears of the world war and the resultant new world order gave way to new methods of creative expressions which could embody the strange realities Europe was to witness in the early decades of 20th century. Reason, logic, science, knowledge and power couldn't offer solutions to the traumatic experiences of war and destruction. Literature of the period couldn't just reiterate the essential values upheld by the writers of the previous centuries. Hence, they turned to deviations, discontinuity and most remarkably experimentations in form and content. Thus, the so-called high modernism witnessed the publications of such representative and groundbreaking works like James Joyce's Ulysses, T

S Eliot's "The Waste Land", Virginia Woolf's *Jacob's Room* etc. The protagonists of the modernists and later postmodernists were feeble and gracelessly vulnerable in their attitude to life, both in their personal and social interactions. Modernist literature and art failed to reproduce the values advocated by the previous century writers and philosophers for they were witnessing unprecedented incidents which were traumatic and couldn't be contained in traditional forms of literary manifestations.

Modernism lamented fragmentation and disunity and the Modernists were in search of peace and harmony. They longed to find peace in lost traditions, mythology and often in the Orient, the far away and the exotic, as is evident even in the famously written concluding lines of "The Waste Land". The text opens up wider possibilities of a postcolonial reading in the light of Eliot's position as a Modernist writer and the whole body of his other notable works. Eliot's reference of the Upanishad and the prospect of the Orient offering solace to the broken modern European man can be problematized in a Saidian analysis of the Orient as a construct.

"The Waste Land" undoubtedly is one of the foundational texts of Modernism for both content and form. The pathetic picture of human beings trapped in time and circumstances as we see in Edvard Munch's 'The Scream' reaches its culmination in the infertile waste land portrayed by T S Eliot. No other poem has portrayed with equal vehemence the broken psyche of modern man as has been done by Eliot. Through the careful employment of a bisexual, impotent, multiperspectival protagonist the poet unfolds the miseries modern Europe witnessed in the later 19th and early 20th centuries.

The first three sections of the poem breathtakingly illustrate a civilization on its death bed and the fourth section 'Death by Water' mockingly feigning a closure there by problematizing the notion of closure in English literature. The last section, 'What the Thunder Said' turns to the Orient for a solution, clearly alludes to Brihadaranyakopanishad where the ultimate creator Prajapati gives three advices to the three orders of being. 'Datta', 'Dayadhvam' and 'Damyata'. The last hope for regeneration, of a dying civilization has to come from the teachings of the East, the Orient, the forlorn, the exotic.

British Colonialism emerged and existed through a number of grand narratives, of language, culture, memory and superiority. Postcolonial Studies since its emergence as a coherent theoretical framework in the 1980s had its focus on delegitimizing all these grand narratives which the colonialists have made use of, to conquer and subjugate the colonial subjects even after attaining political independence. Ashcroft and others wrote on writing back to the center, Said on the need to understand the way Orient was constructed by the colonial discourses, other critics on language, memory and history. This practice invariably forced the rereading of all canonical texts to identify the

multifarious ways in which literature of different periods carried forward the vestigials of colonial thought and practices.

Edward Said's *Orientalism* published in 1978 was undoubtedly one of the pioneering texts of Postcolonial Studies. In his book Said argues that colonialism thrived not only through its militaristic and economic activities but through a way of thinking which was instrumental in subordinating and subjugating the colonial subject and in propagating the colonial project through the grand narratives. Orientalism according to him is a collective way of looking at the east or constructing the east and propagating the same for colonial purposes. So, the practice of placing/constructing the Orient as the Other by the West/occident is not a recent practice but dates back to the age of the Greek tragedies where the Orient is seen depicted not as an independent entity with all its diversities and cultures but as a homogenous subject which has its existence only as the other. Orient thus has been designed as the exact opposite of all characteristics which are part of the cultural self-fashioning of the Occident.

Thus, the unequal relationship between the West and the East gets replicated in all binaries across cultures, masculine-feminine, mature-immature, civilized-barbaric etc. This falsified account of the east continued for centuries till the later decades of the 20th century when scholars, writers and the informed public from the rest of the world so far considered as the Other began to write against the grain, back to the center. Official accounts of the east were never scientific or research based, but was concocted to suit the colonial propaganda of the west automatically assuming the responsibility of civilizing the inferior barbaric east.

“Orientalism is premised upon exteriority, that is on the fact that the Orientalist, poet or scholar, makes the Orient speak, describes the Orient, renders its mysteries plain for and to the West. He is never concerned with the Orient except as the first cause of what he says”. (21) Said argues that the Orientalist is always outside the Orient physically and culturally and the product of this exteriority is nothing but representation. “Another reason for insisting upon exteriority is that I believe it needs to be made clear about cultural discourse and exchange within a culture that what is commonly circulated by it is not “truth” but representations.” (21)

Said reaffirms that language itself is a highly organized and encoded system which employs many devices to express, indicate, express messages and information. So, in written language there is only re-presence or representation. “On the contrary, the written statement is a presence to the reader by virtue of having excluded, displaced, made supererogatory any such real thing as “the Orient”. (21) Orientalism in that respect is always far away from the Orient and it makes sense only in relation to the “Occident.” Said's

work was intended for a better understanding of how cultural domination got manifested in different ways and he concludes the introductory chapter of his book by saying that “If this stimulates a new kind of dealing with the Orient, indeed if it eliminates the “Orient” and “Occident” altogether, then we shall have advanced a little in the process of what Raymond Williams has called the “unlearning” of “the inherent dominative mode”.”(22)

European colonization was not executed merely through military power and economic control. But it was through the hegemonic propagation of the English language over all other language variants of the world and through the discourse about the orient within the continent which Said calls Orientalism. Occident and the Orient are conceptual binaries which shall never meet on equal platforms as famously said by Rudyard Kipling in his “The Ballad of East and West” that “East is East and West is West, never shall the Twain meet”. This discourse of how the west conceptualizes the east has been a constant presence in all forms of European cultural productions including literature.

Countries with a long history of colonization continue to suffer the impact of colonial rule for a long period of time since political independence from the masters never guarantees a complete freedom from the colonialist values. Decolonization is a difficult and complex process which doesn't occur automatically since it involves decolonizing the minds too. So, the picture of the colonized subject as inferior to the colonizer gets hardened in the minds of both the colonizer and the colonized. So, the construction of the East/Orient as the other was deep rooted not alone in the West but in the East too. It was one of the major functions of the nationalist/freedom movements of countries all over the world that they had to reinvent their identity as free from the clutches of colonial servitude and to dismantle this essential colonialist binary of Orient being the other or opposite of the West.

Shakespeare's *The Tempest* has been widely reread as a colonialist text with the white master and native slave relations, precisely in faraway islands colonized through naval power. English literature through ages has reflected this national project of colonial supremacy and othering. Chinua Achebe has vehemently criticized the treatment of the African country; Congo and the way Africa was reiterated as a place of death and evil in Joseph Conrad's *Heart of Darkness*.

The portrayal of Bertha Mason in Charlotte Bronte's *Jane Eyre* was another instance of the colonial project of inventing a dark other to the white female protagonist. The major contribution of Edward Said to Postcolonial Studies was this dismantling of the notion of the Orient as the cultural opposite of the West and all its manifestations in literary and other expressions. This has led

to wide rereading of the canonical texts and dismantling the overt and even subtle undertones of the colonial project.

Modernism in English literature was a time of unprecedented experimentation and change in sensibility since the Modernists had to confront a shocking world with new realities, losses and spiritual maladies. Eliot's own coinages of 'the heap of broken images' and the 'patient etherized upon a table' are unparalleled examples of the misery of human beings and the way Modernist poetry deviated from the traditional methods and meters of composition and went far ahead in search of searing metaphors and careful distortions.

Technological advancements and the resultant catastrophes, failing religions, loss of faith in human dignity and the moral dilemma over a decaying civilization are some of the recurring themes in the writings of the period, as evident in Eliot's master piece. They tried to find refuge in the mythological past, lamented the loss of tradition, which is essentially European and imperial, and secretly carried forward the colonial project of centering the West and othering the rest.

"The Waste Land" as a poem was an immediate success for its novelty of technique and the portrayal of sterility of modern culture. Through the techniques of externalization of emotions and intensification of grief and despair the poet unravels the deseperating picture of modern civilization which is devoid of any spiritual solace. Destruction inflicted by the war, drought and sterility are the recurring themes in the poem and Eliot the Modernist laments the loss of tradition and values. Eliot's knowledge of mythology and the Orient especially Indian traditional books like the Upanishads have gone in to the drafting of this long and obscure poem called "The waste Land". Eliot's notion of the East offering a solution to the decaying civilizations of the West too stems from this axiomatics of the construct called the orient which is always the other, inferior and the opposite.

The European concept of the Orient as a distant, exotic land was in way a result of the various explorations conducted by the European conquerors and travellers starting from the 17th century. The emotional geography of the colonizer, the hegemonic European male has always had this notion of the West as identifying with the Male, White Civilized European psyche which had invariably constructed the Orient as the Distant, Female, Barbaric yet alluringly Exotic land.

This cultural other had extended itself open to the explorers of the early centuries, provided slaves and cheap raw materials for its empire building, became instrumental in the exotic landscaping in literature, provided the invisible, inhuman and othered human beings in all literary and cultural productions and became a source of spiritual solace when Europe had come

across spiritual emptiness and decay of civilization in the twentieth century. Orient, especially India as a homogenous spiritual land which could offer solace to the spiritual decay of European civilization is not different from imagining India as a colony with vast resources which could essentially function as the provider of raw materials.

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**A Study on Attitudes towards Entrepreneurship among
Higher Education Students in Wayanad District**

The current study aims at the assessment of attitudes towards entrepreneurship among the higher education students in Wayanad district. Further the study revealed that in Wayanad, common people are unable get proper education because the facilities like government colleges and institutions are limited. Majority population here are tribal community with 8 different names including Adiyar, Paniyan, Mullukkurman, Kurichyan, Vettakkuruman, Kadar, Kattunayakkan and Thachaanandan Moopan. Primary data were used. The respondents to accumulate the structure questionnaire and simple random sampling method are to be used. 100 samples are opted from higher education students in the district of Wayanad. Also the statistical tool used for chi-square test and F-test. Result concluded that some useful findings. Education influenced the student's attitude and their perception towards entrepreneurship. Parent's encouragement and family conditions such as monthly income, social status are highly significant variables towards entrepreneurship.

Today is the study era; entrepreneurship is also source of more societies around the world. Always the innovations and new products that entrepreneurs bring to the marketplace. The economics and business research the entrepreneurship is component of future economic growth. Entrepreneurship also depends to access the assets and whether it is human, technical and financial. Also the short entrepreneur's process that includes preparation and the involvement of others. Entrepreneurship can create new organizations are develop a strategy to rejuvenate mature organizations to response to a perceived opportunity. This study researcher focused on behavior rather than executive make up in examining entrepreneurs. Entrepreneurship is the process of design, launching and running the new business. Entrepreneurship hastodescribe the capacity of willingness to develop.

The Kerala state is long history of art and cultural heritage and foreign trade with other countries. The Kerala state of the highest literacy rate in India. It is noted that achievements in education, health, gender equality, social justice, law and order. Also the state has lowest infant mortality rate in the country. The Wayanad District in the north-east of Kerala state with administrative headquarters at the municipality of Kalpetta the Western Ghats and the district was formed on 1st November 1980 as the 12th district in Kerala by carving out areas from Kozhikode and Kannur districts. About the 885.92 sq.km of region the district is below forest. Wayanad has three municipal towns Kalpetta, Mananthavady and Sulthan Bathery. There are many indigenous tribals in this area. Agriculture is the backbone of the economy of

the district. Also the most of them lands in the district are use for agricultural purposes. Thus the people who are less educated and other job opportunities are limited here. Literacy rate is less in Wayanad when compared to other districts in Kerala and also females are still challenging for education and empowerment. Job opportunities are being less here because limited number of malls, super markets and other outlets are operating in towns. The district is surrounded by Ghats and mountain pass and this makes transportation very difficult. Thus even if peoples are engaging in business they are feeling difficulty in export and import due to the transportation problems.

Entrepreneurs can be defined as one who undertakes the innovation there are finance and business an effort to transform related to the economic goods. Every research has been some entrepreneurs create a new organization and develop of strategy. Wherever the most of them entrepreneurship has starting a new business. More recently, the term has evolved to include other types of entrepreneurship such as: Social entrepreneurship that applies the “entrepreneurial principles to organize, create and manage a venture to achieve social change” and Political entrepreneurship or “starting a new political project, group, or political party.”

Alexander (2007) concluded the study women entrepreneurship is to be considered to the one of most important the growth and employment innovation. Therefore it is after this women owned business are fast growing sector of new ventures overall. Evan J. Douglas (2009) described that the contributes to later investigate and specially to improve the some people entrepreneurs. Also the other employees should be respondents to take care of recognizing lack of consistent statement of entrepreneurship is calling for through assessment to resolution entrepreneurs, the present economic growth model of the career decision.

Menzies et al (2012) made a study on the entrepreneurial module than male students respondents were even less expected to receive a degree in entrepreneurship. The most popular reasons given by University students for not choosing to study entrepreneurship was they did not feel it fitted their personality. He pointed that University students see entrepreneurship as male dominated and therefore decide they are the wrong sex for this type of career, noting this may be due to a lack of suitable role models to help inspire young students. Despite this negative portrayal of entrepreneurship education. The scope for the study is to assess the higher education students attitude towards entrepreneurship, gives some ideas for various stages of economic development, political outlook and social philosophy. Further the study also helps to know the students interest to start own business. This will help to develop the nation economy. To collect the primary data standard questionnaires were used. The tools were scattered among the selected respondents and interview method also adopted. 100 samples are selected

from higher education students in Wayanad district by using simple random sampling method.

Result and Discussion

Table – 1

Chi-square test between conceptual understandings to the entrepreneurship based on student’s age group

Age	Conceptual understanding of entrepreneurship		Total
	Low	High	
< 19	7	18	25
20-25	14	51	65
> 25	4	6	10
Total	25	75	100
Chi-square value		Df	Sig
6.54		2	0.05

The chi-square result shows that there is no association between conceptual understandings to the entrepreneurship based on student’s age group. Since the calculated p-value is significant at 0.05 level. Therefore the alternate hypothesis is accepted and a null hypothesis is rejected. So it is concluded that there is an association between age and Conceptual understanding of entrepreneurship.

Table – 2

Chi-square test between conceptual understandings to the entrepreneurship based on family income

Family Income	Conceptual understanding of entrepreneurship		Total
	Low	High	
10000-25000	7	21	28
25000-30000	8	39	47
30000-40000	4	6	10
Above 40000	6	9	15
Total	25	75	100
Chi-square value		Df	Sig
1.41		3	0.70

The chi-square result shows that there is no association between family monthly income and Conceptual understanding of entrepreneurship. Hence,

the p-value is not significant. $P > 0.05$. Therefore the alternate hypothesis is rejected and stated null hypothesis is accepted. So it is concluded that there is no association between family monthly income and Conceptual understanding of entrepreneurship.

Table – 3
Chi-square test between entrepreneurship based on educational status

Students Educational status	Conceptual understanding of entrepreneurship.		Total
	Low	High	
Arts	4	10	14
Science	15	35	50
Management	6	30	36
Total	25	75	100

Chi-square value	Df	Sig
14.63	2	0.001 Significant

The chi-square result shows that there is an association between education and Conceptual understanding of entrepreneurship. Since the p-value is significant. $P < 0.01$. Therefore the alternate hypothesis is accepted and null hypothesis is rejected. So it is concluded that there is an association between students education and Conceptual understanding of entrepreneurship. Science and Management students have high level of understanding.

Table: 4
Respondent’s opinion about entrepreneurship based on caste

Caste	Mean	S.D	F-value	P-value
ST	6.72	1.25	5.64	0.001 Significant
SC	3.22	1.08		
Others	1.28	0.46		

The table 4 exhibits the details of Mean, S.D. and F-value for respondents opinion about entrepreneurship based on caste. It is observed from the obtained F-value there is a significant difference in conceptual understanding entrepreneurship based on caste. Based on the result the calculated F-value is significant at 0.001 levels. So, therefore the stated null hypothesis is rejected and alternate hypothesis is accepted. Therefore it is concluded that respondents differ in their opinion about conceptual understanding of

entrepreneurship based on caste. So, schedule tribes groups have high stage of entrepreneurship.

Result shows that entrepreneurship and based on students age group. So, the most entrepreneurship is all age group it is same. Survey exhibits that entrepreneurship is not on family Income. So it is observed that there is no association between family income. The statistical result reveals that entrepreneurship is based on education status. So it is reveals that there is an association between student's educations. Also the most relevant should be science and management students have elevated stage of understanding. Analysis proved that respondents differ in their opinion about entrepreneurship based on caste. So, schedule tribes groups have high impact of entrepreneurship.

The current study aim to evaluate the attitudes towards entrepreneurship among the higher education students in Wayanad district. Further the study tried to know the various problems and perception of women entrepreneurship specifically. Primary data were used. Data pertaining to the areas identified in the study were collected by administering structured questionnaire to the respondents. 100 samples are selected from higher education students in Wayanad district by using simple random sampling method. Also the statistical tool used for chi- square test. Result concluded that the some useful findings. Education influenced the student's attitude and their perception towards entrepreneurship. Parents encouragement and family background such as monthly income, social status are highly significant variables towards entrepreneurship. At the parliament election, Rahul Gandhi selected as MP of wayanad and he is implementing new strategies for development and other empowerment programs. So Wayanad is expecting for changes in its face of development.

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**Supporting Technology Infrastructure in Classroom
for the Education of Differently Abled Children**

Today we are living in the period where knowledge has turned out to be the most important basic resource. The most active international organization supporting modern approaches to education is UNESCO, focusing new technologies solving the major problems of the differently abled children. The society has a consciousness that the people with differential abilities have the right to expect the same standard of service and access as others in the society. Technology has transformative and equalizing efforts to achieve integration and inclusion of students with differential abilities in mainstream classes and society. ICT enables children with special educational needs to overcome barriers to learning by providing alternative or additional methods of communication within the learning process. The situations in each and every type of inclusive educational area cannot be successfully created without the appropriate ICT tool applied.

Today we are living in the period where knowledge has turned out to be the most important basic resource. Rapid progress in knowledge and easy access to information are becoming a driving force for economic and social development. The most active international organization supporting modern approaches to education is UNESCO, focusing new technologies solving the major problems of the differently abled children. UNESCO can help the nations in developing educational software and materials that reflect their national and regional cultures in support of the strategy to achieve the goal of Education for All. The inclusion of students with differential abilities to learning in mainstream schools is a part of the principle for human rights. All children have the right to education regardless of their differential abilities.

The education of children with disabilities and special needs in India was initiated in the late 1800s, with the establishment of special schools for the Deaf in Bombay in 1883, and for the Blind in Amritsar in 1887. By 1900 numerous special schools for the visually and hearing impaired children were set up across the country. The increased awareness and need to educate the differently abled has been reflected in the National Policy on Education- NPE (1986) and the subsequent Plan of Action- POA (1992), which clearly advocated the approach of providing integrated education for the mildly handicapped and of special education for the severely handicapped children.

The society has a consciousness that the people with differential abilities have the right to expect the same standard of service and access as others in the society. The differently abled people must overcome the obstacles before they

enjoy the information, services and social interaction offered by the information and communication technology to the fullest extent. The major problems of teaching and learning for people with differential abilities are the dilemma of identification, dilemma of curriculum and the dilemma of location. The use of technology assisted learning is now very significant in solving these dilemmas. Technology has transformative and equalizing efforts to achieve integration and inclusion of students with differential abilities in mainstream classes and society. Now ICT is an important part in the formation of inclusive learning environments in mainstream classes. The educational needs of differently abled people are different. Firstly, they must get knowledge and skills required in the society they live and secondly they have additional demands caused by functional limitations which affect learner's ability to access standard educational methods of instruction.

With the advancement of technology, the ways in which ICT can be made accessible to engage and facilitate the learning for students with differential abilities has increased. Information and Communication Technologies education is basically our society's efforts to teach its current and emerging citizens valuable knowledge and skills around computing and communications devices, software that operates them, applications that run on them and systems that are built with them. ICT is complex and quickly changing, and it is confusing for many people. It is so pervasive in the modern world that everyone has some understanding of it, but those understandings are often wildly divergent.

Technology can support the learning of Children With differential abilities. It enables children with special educational needs to overcome barriers to learning by providing alternative or additional methods of communication within the learning process. It also helps teachers to create a supportive framework, which can enable autonomous learning. Technology can enrich and enhance teaching, motivating pupils and engaging them in active learning. It will be necessary to examine how ICT can support the various needs. Standard equipment is often suitable for children with differential abilities. With the learner participating in the learning process, technology can help learners to take control of constructing their understanding, acquiring new skills and allowing them to respond to their own learning styles. ICTs allow for better communication, collaboration, information access and creative expression of ideas. To ensure the productive use of ICT in the classroom, there needs to be regular assessment of needs, training and support for both the students, teachers and helpers and constant evaluation to ensure that the technology is appropriate for the specific needs of the student.

The concept inclusive education provides an opportunity for the students with differential abilities to attend mainstream classrooms with their peers. For this, we need to provide appropriate conditions of overcoming the barriers to the

learning process. Some pupils in the class may have learning difficulties caused by a physical disability, a problem with their sight, hearing or speech, emotional or behavioral problems, a medical or health problem or difficulties with reading, writing, speaking or numeracy. The use of ICT is essential in enabling Children with differential abilities gain access to the curriculum. Software programs often come with facilities whereby teachers can set different levels for each pupil.

This is very useful for those with learning difficulties using the computer with pupils who have emotional or behavioural difficulties can allow them to have periods in a non-threatening environment where they are likely to be more motivated and less likely to 'fail'. When using ICT with pupils with differential ability, it is important that there is regular assessment of their needs and the provision of training and support for both the pupils and their helpers. This will ensure that the equipment offered to pupils is suitable and appropriate for their needs. ICT resources can include computer access devices such as switches, adapted mouse and key guards, communication aids and specialised software. The main factors that have impacted the use of teachers integrating ICT into their pedagogy include skill level, their preparedness to use computers, internal and external barriers, and the perception of the advantages and disadvantages impacting students.

The use of ICT to support teaching and learning is well established in current practice. Since the origins of school-based computers, they have been used to support the education of children with special educational needs. ICT can only provide a set of resources and tools that may support or assist the pupil and the teacher in meeting individual needs. There are no guarantees of success and certainly no instant solutions. The ICT teacher is as dependent as anyone on the expertise and advice of specialists in addressing the learning needs of individual pupils. The ICT teacher is also likely to experience similar resource procurement and resource management difficulties to teachers of other subjects.

There are some general principles to consider when setting up a technology based activity in the class room. Firstly, the child should be allowed to sit in a chair that is sufficient move around freely. They should be encouraged to stand up, stretch and wriggle whenever they feel the need, computer work should not be a static or monotonous activity. The teacher should ensure that child is comfortable and can see the screen clearly and reach the key board, mouse and other input devices. Depending on the aim of the activity, the child may be working independently or with support from an experienced peer. To take full advantage, it is important to monitor the child's changing needs. It is also important for the teacher to consider the child's level of interest and motivation.

Enhancing technology infrastructure for differently abled children is necessary in order to provide for the appropriate conditions of teaching and learning process. The situations in each and every type of inclusive educational area cannot be successfully created without the appropriate ICT tool applied. Supportive tools must be used to permit students with differential abilities to participate in the educational process based on special technique and equipment. For children with physical and sensory disabilities provide switch access to classroom activities such as matching, sorting and word processing. This will give pupils some level of independence in activities and the ability to work in an environment that encourages play and investigation. For students with emotional and behavioural difficulties, offer pupils a non-threatening or non-judgemental situation.

The teacher who handles technology does have a responsibility to understand how to manipulate an ICT environment so that it can be used in appropriate ways to support special educational needs. This includes not only understanding and applying those built in features of the operating system that are designed for users with special needs but also wider issues such as how to design online materials so that they are accessible to all. As in all subjects, the teacher has to consider the values and motivations on the subject area. In technology the key word is “capability”, it is ensuring that students become independent users of ICT, able to apply what they have learned to other situations. As in all subject areas, it is then important to understand the skills and needs of the learner. It is important to consider learning styles including the visual, auditory, kinesthetic and surface models of learning styles. The key ways in which ICTs can support educational opportunities for the differently abled are as follows: Identifying the basic level of capabilities (experiences and skills), which is the starting point of a student. Supporting in personal development by moulding new skills or updating existing skills. Improving the access to information. Minimizing the geographical or social isolation through communication support and other networks. Developing the perception of an area by enhancing motivation and awareness regarding the ICT benefits in the differently abled.

The technologie based approaches benefit the differently abled children in the following ways, Enable the differently abled a greater learner autonomy. Unlocks the hidden potential for those with communication difficulties. Enable students to demonstrate achievement in ways which might not be possible with traditional methods. Enable tasks to be tailored to suit individual skills and abilities. Computers can also improve independent access for students to education Students with differential abilities are able to accomplish tasks working at their own pace. Visually impaired students using the internet can access information alongside their sighted peers Students with profound and multiple learning difficulties can communicate more easily .Students using voice communication aids gain confidence and social

credibility at school and in their communities. Through technology, there arise a confidence and motivates them to use the internet at home freely.

The specialized training course in technology for the differently abled in education intended to provide specialists involved in education of the principles, ways, and methods of design, taking into account the ICT diversity in all areas of education. The course is designed for the target groups to construct deep knowledge and high competencies regarding: Importance of providing inclusive education to achieve equal opportunities for all. Relevant aspects of education for students with special needs in Information Society. Role of ICTs in providing inclusive education for students with special needs. Critical and reflective selection and use of special technologies according to exclusive needs of students. Appropriate educational conditions for successful application of ICTs in special needs. Evaluation methods related to the educational use of ICTs in special needs. Design and implementation of ICT policy in special needs.

It is important to realize that with ICTs alone cannot solve all problems. The major step requires the readiness of the educators in innovative teaching methods or to change and adopt the existing methods to accommodate new concepts of special needs education and modern technologies. If a student is unable to manage a particular activity due to many barriers, alternative activities must be designed or adapted, so that the child gets a chance to receive the needed information and demonstrate the results. Curriculum modification is not about its simplification for some students or lowering of academic requirements or standards. The modified curriculum must preserve the skills or knowledge required for a particular course and distributes knowledge and training resources in a more creative way and on a more equal basis. When using ICT with pupils having differential ability, it is important that there is regular assessment of their needs and the provision of training and support for both the pupils and their supporters. This will ensure that the equipment offered to pupils is suitable and appropriate for their needs.

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Impact of Covid-19 in Indian Education

Education is a major aspect of development of the modern society. It directs a person to walk in right path at all times. It brings awareness among people. India is the country which gives a lot of importance to education. In India majority of people belong to poor or middle-class sector, where only education becomes the ultimate settlement. The recent outbreak of the Coronavirus pandemic affected India globally and hence it also created a huge gap in the educational system. This paper aims to interpret the Impact of Covid-19 on Indian Education System, focusing on education during online teaching and learning. Data and information presented in this study were collected from various reports and articles published in newspapers as well as by the national and international agencies on impact of Covid-19 pandemic. The results show that Covid-19 has adverse effects on education. The findings also show that many educators and students relied on technology to ensure continued learning during the Coronavirus pandemic.

India has been one of the hardest-hit countries by Covid-19. It had an unprecedented impact on school education. Though, the Coronavirus pandemic is novel, it has detrimental effects on humanity. It has no boundaries and its effect is vast and fast. Just within few months of the outbreak, it has drastically changed the lifestyles of the entire world. The outbreak of Covid-19 affected all aspects of human activities globally ranging from education, research, sports, entertainment, transportation, worship, social gathering, economy, businesses, and politics. The entire world was in a distress as the reality of the situation was challenging to bear, and the education sector remains one of the worst-hit by Coronavirus outbreak. Indian government announced lockdown and closed educational institutions as a logical solution to enforce social distancing within communities. The nationwide lockdown has had a tremendous impact on the education system of the country, especially for students from rural areas. Since, the Indian education system is dominated by classroom study; the lockdown has made the functioning of the educational institutions very difficult. All educational activities like examinations, admissions, entrance tests of various universities and competitive examinations, others, were being held during this period. As the days passed by with no immediate solution to stop this outbreak, the closure of schools and universities hugely affected learning across the country. The structure of the Indian education system i.e., learning methodology, teaching

techniques & assessment methodologies was affected greatly, resulting in a shift to online education. For this; ideas were issued in Educational Resurgence Journal which mostly focused on virtual education to accomplish the set aims and objectives. But, only a handful of schools and universities could adopt such methods and the low-income private and government schools were inefficient to adopt the same, thus resulting in a shutdown.

The pandemic has changed the education sector. Schools and institutions have been forced to move online. A new normal has been created and it is 'teaching online'. If offline methods of teaching are applied online, they can limit the success of the training. While the online world has its own sets of challenges, there are many benefits of it too. Students in online learning seek faster learning. The flexibility to go back and forth, learn at your pace, maintaining time flexibility, etc. all lead to better learning for students. Students are able to study from home. They become more adaptive to new technologies. But Indian education system is still not mature at both the urban and rural area. And hence not all children have equal opportunities and accessibility to online education. The new normal becomes successful only when all children have equal access to education. Every aspect of the problems faced by the children has to be discussed and proper measures have to be taken. All systems have its own strengths and weaknesses. Maximizing strengths and minimizing weaknesses in order to not miss the opportunity to move forward should be the goal. The overall objective of this analysis is to investigate the Impact of Covid-19 in Indian Education System. In particular, it examines (a) how the Indian education system is facing the Impact of Covid-19 and (b) how Covid-19 has created a positive as well as a negative impact on education system.

The Covid-19 outbreak poses serious concerns to global education systems. The closing of educational institutions left over billions of learners out of school. This analysis investigates the impact of Covid-19 on education. Data and information presented in this study were collected from various reports and articles published in newspapers as well as by the national and international agencies on impact of Covid-19 pandemic. Information was also collected from various authentic websites. Some journals and papers were also referred relating to impact of Covid-19 on educational system.

Before the Covid-19 lockdown in India, no one had ever estimated the drastic change that the Indian educational institutions could face. Majority of the Indian institutions that never allowed students to carry an electronic gadget turned into learning centres for online classes. While students from families with better means of living can easily bridge the transition to remote learning, students from underprivileged backgrounds are likely to face inefficiency and a lack of adaptation, either because of the inaccessibility of the technology or the low education of their parents to guide them through tech-savvy applications. Non-availability of technical infrastructure, unavailability of

power supply and irregular interrupted internet connectivity all across India is the biggest challenge in front of the students and teachers.

The Government should ensure that no children are left behind in education. Hence steps should be taken to distribute text books, and make provision for the supply of free smart phones/ laptops/tablets to all children in need. States should provide a free data package or reimburse the cost of data for participating in online classes. Blended education system has to be implemented and for this, substantial investment is required to strengthen this infrastructure, including a regular supply of electricity to all households.

According to UNESCO, school closures affected 320 million students in India. However, only 37.6 million children across 16 states are continuing their education. Widespread unemployment and income loss hinders the ability of various households to pay fees to keep their students in schools. The Mid Day Meal is one of the most important interventions of the Government of India with multiple benefits such as avoiding class room hunger, increasing school attendance and addressing malnutrition. As the schools were closed down across the country, the school feeding programme could no longer provide much-needed free lunch to 115.9 million children who were enrolled under the scheme.

The Government needs to devise new ways to deliver meals while schools are closed. In India, the ECCE services are largely provided under the Integrated Child Development Services. The disruption of ICDS services due to the lockdown would have had huge consequences on the health, nutrition, and learning of these children. There is also a growing need to focus on the mental health and the psychological needs of a child during this pandemic. It is highly probable that economic hardships stemming from the loss of employment and income will have an adverse effect on their mental health.

The Government should adequately invest on the pre-school component of the ICDS programme and must provide training and support to teachers that go beyond academics. During the online education, both teachers and students are facing many hurdles. At home, a lack of basic facilities, external distraction and family interruption during teaching and learning were the major issues that were noticed. Some of the educational institutions supported barriers such as the budget for purchasing advanced technologies. Lack of training, technical support and clarity were also noticed. Teachers faced a lot of technical difficulties. These difficulties were grouped under lack of technical support; it included lack of technical infrastructure, limited awareness about online teaching platforms and security concerns. As a Covid response to education, the Government should take measures to support the well-being, payment and retention of teachers. An online teachers' training won't equip the

teachers with every aspect of quality teaching. The Government should work on strengthening teachers' training institutions.

Though the outbreak of Covid-19 has created many negative impacts on education, Indian education system received an opportunity to transform from the traditional system to a new era. The following may be considered as the positive impacts. Learning materials - During the lockdown, most of the students searched for soft copies and referred them. Increase in online meetings- The pandemic has created a massive rise in virtual meetings, webinars, e-conferencing, etc as it can be accessed from anywhere. Digital literacy- The pandemic induced people to learn and use digital technology which resulted in an increase of digital literacy. Improved the use of electronic media - Learning materials are shared among the students easily and the related doubts are also resolved through e-mails, phone calls, etc. Worldwide exposure- Educators and learners were getting opportunities to interact with peers and trainers from around the world. Time management- Students were able to manage their time more efficiently during online education and were able to use their leisure time flexibly. Demand for Open and Distance Learning-Most of the students preferred Open and Distance Learning mode as it encourages self-learning, providing opportunities to learn from diverse resources as per their needs.

Indian education system has suffered a lot due to the outbreak of Covid-19. It has created many negative impacts on education such as: Hampering of Educational activity- Schools were closed and classes were suspended. Different boards and universities were forced to postpone the annual examinations and entrance tests across India. Inexperience of teachers and students - Teachers and students were unprepared for online education; they had no experience for this sudden transition from face-to-face learning to online learning. Role of parents - Some educated parents were able to guide their children while some had no adequate level of education needed to teach their children in the house. Creating Difference - This online teaching-learning method creates a big gap between the 'rich vs poor' and 'urban vs rural' students. Cyber Bullying – The constant use of electronic gadgets for online education can easily distract students which can result in game addiction, cyber bullying, etc. Social Isolation –Since educational institutions are hubs for social activity and human interactions, their closing downs can deprive youth and children of some social communications and socializations that are essential for learning and development.

The following are different measures that can be implemented to enhance the future education of India and reduce the digital gap between individuals. Government must ensure that students from EWS and other backward classes can afford to online education. Students must be made aware of digital education. Several websites are available for providing free online classes and

courses, such as, e-Granthalaya, sarvashiksha portal, etc. Provide subsidy to electronic gadgets so that the weaker sections are benefitted. Provide an affordable, good-bandwidth internet service. Ensure equal giving of knowledge to both rural and urban sections. Make the students self-sufficient as well as an active participant. Central government in collaboration with state government and local bodies provided broadband connections to few villages in the country and provided digital libraries. As there is an urgent need of teachers in the education system, a greater number of teachers should be recruited every year. New and innovative teaching methods should be established. Proper training must be provided to teachers to teach students in digital mode. Huge opportunities are provided to bridge the digital divide among students during the pandemic which leads to reformation in the education system in India. Students can access the digital content anytime and anywhere to learn and submit tests and works. All schools and colleges have to be equipped with new technologies, such as, smart board, internet facilities, etc. Artificial Intelligence also be used in digital education applications.

Covid-19 has immensely affected the education sector of India. In India, all schools and educational institutions were closed down and the government imposed “Janata Curfew”, which restricted all citizens to stay at home. Though it has created many challenges, various opportunities have also been evolved. The Indian Government and different stakeholders of education have explored the possibility of Open and Distance learning by adopting different digital technologies to cope up with the present crisis of Covid-19. Stress is needed to be given in training the teachers. Since India is not completely equipped to make education reach all corners of the nation through digital platforms, all higher education institutes must take proper measures to conduct technology-driven education through the learning management system. There is a deliberate need of combined approach to online learning with increase in investment on the upgrading of the technology infrastructure of educational institutions. Educational Institutes can divide their courses into conventional teaching and online teaching, which will help in inculcating the technology into the classrooms. As online practice is benefitting the students immensely, it should be continued after the lockdown. Online teaching will increase digital literacy among teachers and students which will increase their exposure and learning and make them more employable for the digital world.

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**Land Ethics and Deep Ecology:
An Analysis on the Philosophy of Aldo Leopold**

Ethics is a part of philosophy and guide us to survey righteous path which is in the larger interest of the society as a whole. Ethics are established by the way people live their lives: when an individual cares about someone or something, their actions take that care and respect, and request the same in return. Aldo Leopold's (1887-1948) land ethics is a philosophy or theoretical background about how; ethically humans should look the land. Aldo Leopold's "Land Ethics" essay concerned moral responsibility to the natural world. Leopold thought that people should learn how to discover beauty in everyday actions and places. Leopold thought that aesthetics as a measure of how we view the rightness or wrongness of our actions and understood that people were inspired to act by both beauty and duty in natural communities. Leopold said that there is a relationship between humans and the components of the earth. The components of land: soil, water, plants, and animals (including human) as associates of the same community. The land ethics indicates that people interested in conservation necessity develop a secure understanding of what is necessary by experience with nature. The purpose of this paper is to highlights how Aldo Leopold's "Land Ethics" provides a consistent and dynamic paradigm for preservation of the natural environment. Keywords: Land Ethics, Environment, Ecology, Human-Nature Relation, Practical worldview, Conservation.

Aldo Leopold (January 11, 1887- April 21, 1948) was an American author, philosopher, naturalist, scientist, ecologist, forester, conservationist, and environmentalist. He was a professor at the University of Wisconsin and is best known for his book *A Sand County Almanac* (1949), which has been translated into fourteen languages and has sold more than two million copies. His ethics of nature and wildlife preservation had a profound impact on the environmental movement, with his ecocentric or holistic ethics regarding land. He emphasized biodiversity and ecology and was a founder of science of wildlife management.

Before the presence of Aldo Leopold "land ethics", this paper describes what environmental ethics says about moral responsibility towards the nature. Environmental ethics is related to the environmental philosophy and defines what is right and wrong at ecological level. There is equal rights to every followers of community and should progress the ethical concept of men's relationship with land, animals and plant is absolutely important in the natural worldview. Therefore, it is not right to see the natural world merely in terms of its economic worth to human. The main principle is that there are an equal rights or liberty to all human and non-human adherents in the environment.

The relationship of the humans with the nature helps to protect the environment in this globalized contemporary age where global warming is increasing day by day can be minimized.

Nowadays the modern philosophy on environmental ethics has changed in the second half of twentieth century. Population explosion, environmental degradation, resource crisis etc. problems drew the attention towards the environmental concerns. However, it also elevated some challenges while deciding the environmental ethics in contemporary situation. Discrepancy among society, nations and region; basic right to secure the resources for daily livelihood; right to access to resources etc. were the key challenges in designing environmental ethics. What we consider about what are ought to do (and hence what we often do) here and elsewhere depends mostly on what we understand to be nature of the world. Henceforth, the Aldo Leopold, land ethics is integrally involved with questions regarding the nature of the world around us.

Aldo Leopold's 'A Sand Country Almanac' (1949), environmental essays, i.a. comprising "The Land Ethic", he absorbed in the view of the pines and the shrubs surrounding his shack, birds circling above him and bees humming over the ground. According to Leopold, the one-on-one encounter with particular animals, plants, and landscapes that, collectively, constitute Nature is the mediating link between personal responsibility and actual land-ethical conduct. However, Leopold said that it would be wrong on the part of humans to conceive of land as mere soil. Land is neither mere soil, nor is it mere property; rather one should realize it as the source of energy that spontaneously flows from land. Leopold says, "Land, then, is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals" (Jürgen, 2014).

Leopold observed that "there is yet no ethic dealing with man's relation to land and to the animals and plants which grow upon it." He was interested in what ecology told us about human nature, the nature of Nature, and the nature of the human-nature relationships. Essentially, Leopold realized that ecology exposed an understanding of the world very different from the modern mechanism, and still dominant, scientific worldview. From a modern perspective, nature is understandable in a mechanistic fashion. Since our worldview greatly shapes our ethics, our actions with regard to nature have corresponded to this view of nature as a machine. When we perceive of the world as a machine we apprehend nothing wrong in treating it like one. Land ethics is the essence of Aldo Leopold's philosophy. Leopold divided his content of land ethics into: the Ethical concept, the concept of Community and the consciousness of Ecology.

According to Leopold, the evolution of the land ethics is the process of the freedom of action of human's existence. Ethics is deal with the relationship between individual and the society. Leopold said that people used to nature for their needs, and evaluate the merits and merits, give different values to them and treat them with different attitudes and individual completely ignored the harmonious relationship between human and nature. Leopold argued that individual characteristics are not considered in the existence of the biological individual and cannot value them by their contributions to humanity. Leopold believes that people should not completely from the economic point of view to consider how to use and protect nature, because if we consider it only economic perspective then the whole ecosystems will destroy their integrity. There are three stages of the process of "ecological evolution, including the initial ethical stage of the relationship between human beings, the ethical stage of the relationship between man and society, and the ethical stage of the relationship between man and social community" (Zhao, Yonggang, 2016). Leopold believes that ethics should not only be limited in human society to deal with the relationship between human and nature. He advocated that we must hold an "ethical conscience" to the natural environment and have a sense of moral responsibility for the management and maintenance of it, and we cannot destroy ecology just because we master technology to conquer and transform nature.

According to Leopold, the individual is a member of a community of interdependent parts. The concept of land here does not simply refer to humans and other organism live in land. Leopold called the "land community" which also includes plant, animal, air and water etc. Leopold's land ethics contains two meaning. First, the land is not only including the soil, but also includes the animal, plant and water, air, climate and so on. In other words, Leopold's land community has been considered to the whole nature. Nature is a community, but also a living organism. The meaning of this concept is that according to Leopold people should know that nature has a life and that any living thing has the right to survive. Second, people are members of the land community, emphasizing the equal relationship between man and nature is no longer a master-servant relationship, but a partnership. Thus, "the land ethics transforms the role of mankind from the conqueror of the land community into the ordinary members and citizens therein. Leopold advocated that humans must hold an 'ecological conscience' to the natural environment and have a sense of moral responsibility for the management and maintenance of it. By changing the status of man in nature, 'land community' concept gives the ethical code to all the existence in the nature, so as to give them the right to exist" (Zhao, Yonggang, 2016),

According to Leopold, preservation is a state of harmony between men and land. He said people establishing an ethical sense of ecology so that they are extend social and ethical consciousness through the nature. In his view, it's not

difficult to let people produce a sense of resource protection; the difficulty is the real implementation and effectiveness. In this case, 'more conservation education' is the strength or by law, vote, and even by participate in some resource protection organizations. Due to ecological awareness, all of this cannot fundamentally solve the increasingly serious environmental and resource problems, and even has never achieved suitable results.

Leopold introduces the 'biotic pyramid' or 'land pyramid' for assisting us to understand the nature of the biotic community. The biotic or land pyramid is highly organic structure of both biotic and abiotic elements through which solar energy flows. This structure can be comprehended as a pyramid according to Leopold. In this pyramid, the soil is on bottom, followed in turn by a plant layer, an insect layer, a bird and rodent layer, and 'so on up through the various animal groups to the apex layer, which consists of the larger carnivores.' It thus seems that species are settled in layers or 'trophic levels' according to the food that they eat. Of course, there must exist numerically more members of a prey species than its predators and as a result of that each successive layer decreases in numerical abundance forming the pyramidal shape of the system. The lines of dependency for food and other services are called food chains. For Leopold, each species, including ourselves, is a link in many chains. The deer eats a hundred plants other than oak, and the cow a hundred plants other than corn. Thus, both are alike in a hundred chains. The so-called pyramid is a tangle of chains. It is extremely complex as to seem disorderly even though the stability of the system proves it to be highly organized structure. Its functioning, thus, depends on the 'cooperation and competition of its diverse parts' (AchukEba, 2020).

In the foundation, "the pyramid of life was low and squat; the food chains short and simple. Evolution has added layer after layer. Man is one thousands of accretions to the height and complexity of the pyramid. Leopold said that land is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals. For Leopold, all biotic communities including humans are nothing but just the members of ecological community. Each members of the community is a resource for the continuation of the lives of others. The death of one will help to give birth to another new life. It is an unavoidable process and that will continue forever. The land ethic of Leopold thus appears as a fairly comprehensive theory including both biotic and abiotic and abiotic communities within the sphere of environment. It is also functions as a decision-making process for most environmental and ecological issues" (AchukEba, 2020). Accordingly, a land ethic reflects the presence of an ecological conscience, and this in turn mirrors a conviction of individual responsibility for the health of the land. Health is the capacity of the land for self-renewal. Thus many would say that the approach of land ethic of Leopold would be treated as the single most important precondition for a sound environmental perspective.

“The world” is the broadest environment that is cognitively, practically and emotionally relevant. The term ‘land’ generally refers to surface of the earth. Thus, we talk about “the world” in which we live, the “Lebenswelt” (Edmund Husserl). A world view is a coherent collection of concepts and theorems that must allow us to construct a global image of the world, and in this way to understand as many elements of our experience as possible. It reflects the unlimited openness of the human mind to reality as a whole (World Views, 2007). Such as world, nature and universe is the totality of all that exists, and with which we challenged in one way or another. The human and natural science continuously provide us with a deeper insight into the nature of man and society. A world view should contain an organized concept of our real and possible actions in this world. But we do not live in a ‘neutral’ world. Every values of human experience about the natural world are intrinsically subjective. We enjoy and we suffer. Ecological problems related to the survival of humanity on this planet.

Reasons for Land Degradation: Rapid increase in industrialization, urbanization and other activities or civilized man has work out a tremendous impact on the soils and on other components of the biosphere. Unplanned destruction of forests and forest litter has brought about serious changes both in land and water. The washing off of fine soil particles from deforested areas has caused great soil erosion. Soil erosion has resulted in a great increase in run-off, pollution turbidity and mineralization in rivers and extensive silting in water tanks.

Is modernism affects the relationship between human and nature? Here, the term ‘modernism’ means to introduce a global reformation of human knowledge, human activities and human society, on the root of human insight. On the globalization over population, deforestation, soil erosion, desertification is the beginning to decrease ecosystems. The ratio of people living is increasing tremendously in our country. The rapid increase of human population is putting extraordinary pressure on the natural resources existing e.g. land, ecosystem services etc. Among all the natural resources, land is the most important one. Population increasing demand has resulted in over consumption of forests. Growth of population is the caused that agriculture is a leading form of land management globally, and agriculture ecosystems cover 40% of the terrestrial surface of the earth. People are directly depending on forest for their survival or for their basic requirements like living, food etc. In India, firewood demand is mostly in rural areas because the alternative source of energy, are yet to reach there. However, rapid economic growth is accompanied by a shift of land from agriculture to industry, infrastructure, road network and residential use. Thus, population and land-use are considered to be main issue nowadays.

In addition to this, “deforestation has been causing tremendous land erosion and landslides. India is losing about 6,000 million ton of top soil annually due to water erosion in the absence of trees. Increasing number of livestock and migrating glaciers have led to degradation of forests and the consequent devastation (environmental science, 2006). The use of land scale for townships, communication, archaeological site and transport affected the socioeconomic and ecology of the state areas.

What humans give values to our existence in this world? What is it that makes life worth livings? The answer of this question is led to the more universal, and accordingly more objective, if individual systems of value can be integrated into a more global value system. All agriculture, animal and forestry productions depend on the land efficiency. The unmanageable use of land is the main reason for destruction of our environment. Leopold was significant environmental issues posed by a rapidly-growing and modernizing human battle and understood that many of its practices were neither sustainable nor fair to the other species also inhabiting this planet. He writes, “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise (Aldo Leopold, A Sand County Almanac, 1949)

Environment protection is one of the basic prerequisites for the overall development of any country in world. ‘A person’s environment consists of the sum total of the inspiration which he receives from his conception until his death. It can be concluded from this that environment contains various types of forces such as physical, intellectual, economic, political, cultural, social, moral and emotional. Environment is the sum total of all the external forces, influences and conditions, which affects, the life, nature, behavior and the growth, development and maturity, of living organisms.’ Humans are the one organism that should “protecting” the environment or “preventing” damage to it. Humans are the organism that can possibly fuel life beyond its natural capabilities.

The time has come for us to develop a sense of crucial need to protect our environment as well as a sense of hope for its future. Land is one of the world’s most important natural resources. It delivers humanity with food and shelter, among numerous other things contributing to human survival. However, it also provides for the existence of the plant and animal worlds. Therefore, it is important to protect and conserve our natural resources including air, water and forest in order to maintain the overall health of our environment as well these resources are at some risk today.

Conservation has been defined as “As management of the benefit of all life including humankind of the biosphere so that it may yield sustainable benefit to the present generation and which preserving its potential to meet the needs

and objectives of the future generations.” It has been individual duty of all-important and representative biospheres are protected and conserved. A worldwide network of such protected ecosystems is tremendously important for ecological research related to national use and conservation of the biosphere.

The important methods of conservation of the land: The plant cover is essential for the conservation of the soil in a balanced and healthy state. Over-exploitation of forests and deforestation practices lead to soil erosion with the topsoil washing down the stream. It results in the decay of soil fertility. Thus, in areas conservation achieved by the use of plants. It is revealed that Green Revolution has further generated some newer problems of soil fertility reduction, mineral nutrient imbalances, agricultural remains, etc.

Proper management of waste land. Waste management is intended to reduce contrary effects of waste on land. It includes the proper emancipation and disposal of industrial waste in which the activities and actions required to manage waste from its beginning to its final disposal. Resource exploitation and pollution are the two faces of the same coin since exploitation of resources in one place can become environmental degradation either in the same place or in a far-off area. Humans are aware of the adverse effects on the ocean harvest, which are used to increase crop yields on land, lead to decrease the yields of fish and other proteins from the oceans. Increasing use of biocides for boosting carbohydrate yields on land is likely to lead to such high increase in their concentration in the oceans as to meaningfully reduce its productivity. Control over population increase. The optimum size permits long-term perseverance of the population in equilibrium with its environment.

Leopold recognized that his dream of a widely accepted and applied set of values based on caring for people, for land, and for all the connections between them- would have to “evolve... in the minds of a thinking community.” “We abuse land because we regard it as a commodity belonging to us. When we see land as a community to which we belong, We may begin to use it with love and respect”,(Aldo Leopold, 1987).

In the above discussions it can be concluded that these are the ethical issues that arise as we think about responsibilities across generations. Our present actions can inspiration their future well-being, it is reasonable to conclude that presently living humans must give ethical deliberation to future people. We need to limit population growth, so that we do not bring people into the world that will have little chance to live a minimally decent life. Aldo Leopold advised spreading ethics to the land as a community because he was troubled about the welfare of nonhumans as well as that of humans, and he was concerned about this welfare at the level of community integrity. This concern was well to be found. Humanity must defend the whole context of

environment. A moral agent ought to find that ecosystems are satisfactory communities to which to attach duty. Therefore, we should seek to preserve the stability, integrity and beauty of the biotic community.

“Land is not merely soil; it is a fountain of energy flowing through a circuit of soils, plants, and animals.” Thus in this paper I have considered the problems that would be wrong on the part of humans to apprehend natural resources for their benefits. As Leopold said that the “land community” does not simply refer to humans and other organism, but also includes plant, animal, air and water etc. Leopold’s concept of “land community” gives the ethical code to all the existence in the nature, so as to give them the right to exist. The land ethics seems to deliver the best answer to the problems faced by conservationists, naturalists, and ecologists in trying to preserve this vital resource. The land ethics advocates the development of a judgment concerning the proper actions to take in our conservation management efforts. This judgment looks to be development through interaction and relationship with the natural environment.

Therefore, this paper describes several problems of using environmental resources and also briefly described humans’ responsibilities to save land community including whole nature. Thus, I concluded that ethics dealing with human’s relation to land and to the animals and plants which grow upon it. Humans have a duty to respect to the community, not because it contains precious resources for humans to use, but because it inherently deserves respect. Aldo Leopold land ethics is very helpful to people for conserve land-health. Once an individual has developed an understanding of the natural environment in a scientific and ecological sense, and developed an appreciation for its natural history it seems that it will be easier for them to make appropriate decisions regarding the preservation of the integrity, stability and beauty of natural ecosystems.

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Effects of Media on Socialisation of School Going Adolescents

Media refers to an intervening agent, means or instrument imposed on its target groups of larger population reflecting on their outcomes of behavioral change. There are different kinds of Media which influence the common people. Mass Medias have the power to educate people through advertisement, visuals, clippings and film slides. The scope of media has broadened dramatically over the last few decades, particularly with the advent of digital technology, and the resultant increase in exposure to media in all its forms. In addition to television, movies and newspapers, the vast array of electronic and digital forms of media allow for rapid access of information, gaming, and instant communication.

In recent times, the Internet became the latest and most popular mass medium. Information has become readily available through websites, and easily accessible through search engines. Whilst other forms of mass media are restricted in the type of information they can offer, the internet comprises a large percentage of the sum of human knowledge through such things as Google Books. Modern day mass media consists of the internet, mobile phones, blogs, podcasts and RSS feeds. Mass media play a significant role in shaping public perceptions on a variety of important issues, both through the information that is dispensed through them, and through the interpretations they place upon this information. They also play a large role in shaping modern culture, by selecting and portraying a particular set of beliefs, values, and traditions as reality. The sixth and seventh media, internet and mobile, are often called collectively as digital media; and the fourth and fifth, radio and TV, as broadcast media.

Exposure to media is inescapable. It is part of enculturation, of learning to be an adult, and a part of one's society. Media provide the main vehicle for education and information sharing and for almost all forms of entertainment. It is estimated that Americans spend at least 10% of their lives watching television, the most common media exposure of all ages. Exhaustive research has studied the possible effects on attitudes, beliefs, and behaviors of messages presented in print or electronic media.

Parents, teachers, health professionals, and other adults have been concerned about the influence of the media on children and adolescents for many decades. Print messages include posters, billboards, newspapers, magazines, advertising circulars ("junk mail") as well as books. Electronic media include radio, television, CDs, DVDs, motion pictures, video games, cell phones, smart phones, computers, notebooks, the internet, and all devices that can

access it. Print media are readily available to all children in their homes, schools, libraries, and throughout the community. Electronic media raise greater concern because they are less open to parental scrutiny, especially internet access through cell phones and other hand-held devices such as Blackberries. In the case of cable-TV, VCR/DVD, and the internet, parents may have no awareness of the content and very little control over the exposure.

Today, most teens have their own TV with cable, VCR/DVD and CD players, and interactive video games all in the privacy of their own rooms 24 hours a day, 7 days a week. Those who do not have these items almost always have friends who do. Most have their own computers and connection to the internet. They have access to virtually any kind and degree of violent and sexual content and anything else one could imagine. Interactive media create new degree of violent or sexual content and anything else one could imagine. It creates a new dimension of potential harm as users participate and become emotionally involved in activities that are violent, erotic, or even both. Most teens have signed onto social networking sites (e.g. Facebook, Twitter). In addition to regular communication with friends and relatives, they may have electronic conversations with persons whose identities are completely unknown and whose motives may include sexual solicitation.

“Media influence is universal. It is primarily presented in a rewarding context. Depending on the personality characteristics of the children, and depending on their everyday-life experiences, media influence satisfies different needs: It ‘compensates’ one’s own frustrations and deficits in problem areas. It offers ‘thrills’ for children in less problematic environments. For boys it creates a frame-of-reference for ‘attractive role models’. Messages related to sex, drugs, and violence surround us at all times in most environments at various levels of explicitness and intensity. Each individual child, adolescent, and adult will interpret each message in the context of his or her upbringing, family environment, religion, culture, and many other influences. The same message may have harmful, beneficial, or neutral effects on different people and different effects on the same person under different circumstances.

It may be impossible to shield children and adolescents from exposure to all media messages that adults consider inappropriate or potentially harmful, yet it is possible to be aware of those messages and to balance them with appropriate facts and beliefs. It is possible to help children and adolescents learn how to distinguish messages that are designed to sell products, messages that are products in themselves, and messages that are informative or entertaining. It is possible to guide children and adolescents to media messages that encourage safety and good health and away from messages that promote unhealthy or high risk behaviors.

The ‘normality’ and the ‘reward characteristics’ of aggression are more systematically promoted than non-aggressive ways of coping with one’s life. Therefore, the risk of media influence prevails on a global level.” The impact of media in India is very significant and this is clearly apparent through the rising number of advertisers who are capitalizing on these media channels to spread their messages. Rural or urban, regardless of caste and religious boundaries, Indians are glued to television and radio serials. Culture and its preservation matters a great deal to Indians, at least in rhetoric.

Tamilnadu’s social and political history reveals the use of popular mediums of entertainment for disseminating political views and influencing public opinion since the Twenties. It goes without saying that the 30 and more Tamil entertainment and news channels eating into a Rs 1000 crore advertisement pie have enough battles to wage against each other – be it aping each other’s programmes for one-upmanship, poaching on star anchors and serial stars, vying with each other over television rights for movies, or getting high entertainment value by roping in film stars to attract eyeballs during the pre-elections stage. In the last instance, the government offered free TV sets to the poor in 2011.

WHO defines “adolescents” as individuals in the age group of 10-19years, there are about 1.2 billion adolescents worldwide and one in every five people in the world is an adolescent. Several research studies pertaining to media effects also show that these adolescents are the most targeted and fallen victims at the mouth of media that shapes their character and personality. This mainly affects the socialization of adolescents that brings a tremendous change in the social relationship, behavior and their emotional responsiveness. The main components of socialization have been termed and defined through the concept of Social learning theory. In India, research on the media has focused, by and large, on content analysis of media messages. These studies have assumed that the media significantly influence attitudes and behaviours and, as such, have sought to highlight the specific content areas in which the (negative) influence of the media is especially serious.

The term socialization is coined out of the social learning theory by Bandura and Walters in 1963. Social learning theory states that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement. In addition to the observation of behavior, learning also occurs through the observation of rewards and punishments, a process known as vicarious reinforcement. Mass media—newspapers, magazines, comic books, radio, video games, movies, and especially television—present a very different form of socialization than any other, because they offer no opportunity for interaction. Television is an influence on children from a very

young age and affects their cognitive and social development (Elkind, 2007;Wright et al., 2001).

Television is the medium with the greatest socialization effect, surpassing all the other media by far in its influence on the young child. The very fact that television is not an interactive agent is greatly significant to the development of young children. While watching, children have the feeling that they're interacting, but they're not. That's one of the disadvantages of television as a socializer—it satisfies social needs to some extent, but doesn't give children the social skills (or the real-life practice in those skills) that allow them to function effectively with people. Since the average child watches 3 to 4 hours of television a day, the time left for playing with others and learning social skills is drastically reduced. Even infants average about an hour and a half of television viewing a day between the time they are born and age 2 (Wright et al., 2001).

Additional evidence on the topic media comes from a series of panel studies conducted by an international team of researchers (Huesmann&Eron, 1986). Data were gathered from young people in the United States, Finland, Australia, Israel, and Poland. Findings from the U.S. and Polish studies reached a similar conclusion: Early TV viewing was related to later aggression. Another recent research area examined mediating effects on the viewing of TV violence. Parental mediation of TV viewing helped curtail the antisocial inclinations of their children and also the influence of peer mediation on antisocial TV viewing. Peer influence is more frequent and more potent than parental mediation and that it tended to promote a positive attitude toward antisocial TV.

Computer and console-based video games represent a pervasive form of leisure activity in industrialized nations beginning in early to middle childhood and continuing through adulthood. Widespread use of video games begs the question of what intended and unintended effects they may produce. There is not a simple answer to this question. For instance, exposure to a specific type of game (e.g., violent action games) might have multiple effects (e.g., increases in aggression (Anderson & Bushman, 2001) and improvements in visuospatial attention (Green &Bavalier, 2003)). Because games differ on a range of dimensions, and engage various cognitive, affective, and behavioral systems, it is reasonable to expect that they will influence multiple information processing systems (Gentile & Gentile, 2008). Indeed, there is growing evidence for a wide range of video game effects that influence social and antisocial behaviors, cognitive styles, and affective processing (Barlett et al., 2009). Thus, the potential positive or negative effects of video game experience must be considered within the socio-cognitive-cultural context where the individual is embedded.

Another line of research has found that video game violence produces desensitization to violence and decreases in empathy and helping. Desensitization can be defined as reduction in physiological and emotional reactivity to violence.¹⁴ Short-term exposure to violent media has been shown to produce physiological desensitization in only 20 minutes, whereas habitual video game playing has been linked to chronic desensitization. Children are especially vulnerable to the effects of Socialization. TV and other mediums depict aspects of adult life like sex, drugs, violence, or even just a different kind of vernacular. This socializes children into the world of adults more quickly than in previous generations. Socialization creates an increasingly homogenized society. Children and adults talk the same, dress the same and act the same.

Applied to the effects area, social learning theory predicts that people can learn antisocial or prosocial acts by watching films or television. The model further suggests that viewing repeated antisocial acts makes people more likely to perform these acts in real life. Another suggestion is that desensitization accounts for people who are heavily exposed to violence and antisocial acts becoming less anxious about the consequences.

All the studies were done in the western countries only and there are very few studies available for Indian context. Since India is a developing country and there is rapid urbanization and westernization, it is believed that the technological bloom is having a major impact on the youth in either way both positive and negative. Since media have enormous effects on physical, mental and social health of adolescents, it is important to study the usage and impact of media on adolescents. Thus the present study was with the objectives as to assess the impact of media on the physical components of health among school students in a broader way. In this context, much relevance is sought towards endeavouring this study of media effects on socialization among the adolescents of the south.

Rosenthal (1986), in the study media and violence concluded that prolonged media involvement with reference to television can create even a weaker relationship among the family and could have substantial social consequences examining the practical implications of this weak relationship. Bandura and Berkowitz (1991) summarized in the study on antisocial impact of the media and its shift towards television with experiments on college campuses showed that aggressive behavior could be learned by viewing violent media content and that a stimulation effect was more probable than a cathartic (or cleansing) effect. Senate subcommittees examined possible links between viewing violence on television and juvenile delinquency, and in 1965, one subcommittee concluded that televised crime and violence were related to antisocial behaviors among juvenile viewers.

Green & Bavalier, (2003) quote in their study titled multiple effects and mass media associations that because games differ on a range of dimensions, and engage various cognitive, affective, and behavioral systems, it is reasonable to expect that they will influence multiple information processing systems. Gentile & Gentile, (2008) have accomplished with their study on cognitive processing and video game interface that indeed, there is growing evidence for a wide range of video game effects that influence social and antisocial behaviors, cognitive styles, and affective processing. Browne and Hamilton-Giachritsis, (2005), unequivocally noted that “violent imagery has short-term effects on arousal, thoughts, and emotions, increasing the likelihood of aggressive or fearful behaviour.” Further, cross-sectional studies revealed a weak association between media violence and crime. The review also suggested a stronger influence of media violence on those with a predisposition for aggressive behaviour attributable to personality and/or situational factors.

Peter and Valkenburg (2008) found a link between exposure to video games and adolescents’ positive attitudes toward pro social behaviour. Research interest in the prosocial effects of media exposure decreased in the 1980s and has remained at low level into the end of the 2000s. Bushman and Anderson (2001); Johnson et al. (2002); Slater et al. (2003); in their studies have shown positive correlations between quantity of viewing media violence and aggressive behavior. Swing et al. (2010) results concurred with other studies that found an association between TV/video and attention problems/attention deficit hyperactivity disorder diagnosis, poorer executive function and proactive cognitive control.

The scholarly literature review that is available supports that media effect renders helps shape the prevalent view of the world and deepest values, it defines what is considered good or bad, positive or negative, moral or evil. But it also misleads the target where a diversion from the societal norms is seen. In other words, on one hand, media socializes teenagers and helps define their beliefs about their self concepts and the world around them. On the other hand, it appears that the media propagates “epidemic” of adolescent-related social ills.

The objectives of the study were to collect the socio-demographic details of the respondents, to find out the relationship between gender and residence with socialization, to find out the relationship between time spent on media, usage of internet and play sessions with socialization and to find out the relationship between usage of media tools and media programmes with socialization. We need to be aware that the values we hold, the beliefs we harbor and the decisions we make are based on our assumptions, our experiences, our education and what we know for a fact. We rely on mass media for the current news and facts about what is important and what we

should be aware of. We trust the media as an authority for news, information, education and entertainment. Considering that powerful influence, then, we should know how it really works both positively and negatively.

There is a convergence of fairly substantial evidence on short-run causation of aggression among children by viewing violence and the much less certain evidence from field studies that violence viewing precedes some long-run manifestation of aggressive behavior causing deterioration in the socialization process leading to the convergence constituting some preliminary evidence of a causal relationship between the differences in social relationship, and emotional responsiveness with higher and lower levels of difference in the intensity of occurrence among the groups of both children and adolescents making a counter effect in the performance level in the society as ideal citizens as well as the academic persona.

Thus this study tempered this conclusion by noting that in accordance with the reinforcement notion, any sequence by which involving in media causes difference in the level of socialization affecting the occurrence of social relationship, adolescent behavior and emotional responsiveness that leads to physical and psychological deviations and is relevant among the adolescents who are predisposed in that direction.

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