

A STUDY ON FACTORS INFLUENCING STRESS AMONG WOMEN ENTREPRENEURS IN MADURAI DISTRICT

Dr. V. Vidya Chellam

*Assistant Professor, Department of Management Studies (DDE)
Madurai Kamaraj University, Madurai, Tamil Nadu, India*

If People Are Doubting How Far You Can Go, Go So Far That You Can't Hear Them Anymore

- Michele Ruiz, President & CEO, Ruiz Strategies

Abstract

The Architect of Modern India, Pt. Jawaharlal Nehru said, "You can tell the condition of a nation by looking at the status of its women". Therefore, the status of the country is depending upon the status of the women. Indian society consists of people belonging to almost all kinds of religious beliefs. In every religion women are given a special place and every religion teaches to treat women with respect and dignity. But somehow the society has so developed that various types of ill practices, both physical and mental, against women have become a norm since ages. The reasons for such behaviour against women are many but the most important one are the male superiority complex and patriarchal system of society. Though to eliminate these ill practices and discrimination against women various constitutional and legal rights are there but in reality there are a lot to be done especially enhancing their economic independence and empowering them. Due to changing environment, changing technology, improved social and economic conditions, women also need to work and earn income. Thus women resources are also to be exploited. Women need not seek job from others but also she can create one for herself. Indian Government encourages women to go for self employment. By becoming an entrepreneur, woman can be self employed and provide employment to others also.

Keywords: Women Entrepreneurs, Entrepreneurship, Stress Factors, Motivational Factors.

Introduction

Entrepreneurship is the process of starting a business, typically a startup company offering an innovative product, process or service. The entrepreneur perceives an opportunity and often exhibits biases in taking the decision to exploit the opportunity. The exploitation of entrepreneurial opportunities includes design actions to develop a business plan, acquire the human, financial and other required resources, and to be responsible for its success or failure. Entrepreneurship may operate within an entrepreneurship ecosystem which includes government programs and services that support entrepreneurs, entrepreneurship resources, entrepreneurship education and training and financing.

Defining the term entrepreneurship is challenging researchers have done so by describing the elements it embodies from their own research perspectives rather than adopting a specific definition for the term itself. For example, from an economist perspective, financial matters measured in terms of monetary gain and business growth is seen as being at the heart of

entrepreneurship. From psychological perspective, attributes, values and the presence of specific traits are seen as inherent in entrepreneurs. According to management view, entrepreneurship is perceived as a process of organizing existing resources in marketable products or services. Whilst these disciplines acknowledge the role of other factors, the specific field of study dominates the entrepreneurial model or definition, suggesting that entrepreneurship can be perceived according to the eye of the beholder.

Although entrepreneurship has generated considerable academic interest, there is a lack of an agreed definition of entrepreneurship and a concern over what entrepreneurship constitutes as a field of study. Like many other disciplines of study, there is growing concern that entrepreneurship as a discipline is fragmented among specialists who make little use of each other's work. Definitions of entrepreneurship are abounding. Some of the developmental definitions of entrepreneurship will be explored in this study so as to capture the complexities, especially when gender is

considered. This is not an attempt to cover all the definitional issues in the literature, but to focus on those that are relevant to this thesis.

Schumpeter defined "entrepreneurs as individuals who exploit market opportunity through technical and/or organizational innovation".

He also described the entrepreneur as the innovator who introduces something new into an economy. This may involve a new product, a new method of production or a new material supply or a new industry structure, and the carrying out of the new organization of any industry, such as the creation of a monopoly position or the breaking up of a monopoly.

The main idea in Schumpeter's definition of entrepreneurship is an innovating entrepreneur who is the actor and translator of inventions and new ideas into commercial production. Schumpeter made the entrepreneur the focal point of and key to the economic development and growth. It is the entrepreneurs who put together new combinations, and whose actions have consequences on the basis of their organizational skills, their creativity as decision makers, and their use of distinctive opportunity into profitable ventures. Entrepreneurship is mostly about risks, innovation, creative thinking and entrepreneur is the one who creates and innovates something recognized around perceived opportunities by accepting risks and failures.

Before the 20th century, women were operating businesses as a way of supplementing income. In many cases, they were trying to avoid poverty or making up for the loss of a spouse. The ventures that these women undertook were not known as entrepreneurial at the time; many of them usually had to bow to their domestic responsibilities. Even though female entrepreneurship and the formation of women business networks is steadily rising, there are a number of challenges and obstacles that female entrepreneurs face. One major challenge that many women entrepreneurs face is the traditional gender-roles society may still have on women. Entrepreneurship is still considered as a male-dominated field, and it may be difficult to surpass these conventional views. Other than dealing with the dominant stereotype,

women entrepreneurs are facing several obstacles related to their businesses. As a result, they are facing various problems in the field of their occupation. In this context, the present study highlights to study the Stress of Women Entrepreneurs in Madurai District.

Review of Literature

Manivel, in his study titled "Entrepreneurship Development in Kerala Scheme for Sustained Growth", mentioned that managerial incompetence is a major hindrance for young women entrepreneurs who start their venture with lot of dreams. Another main problem is the lack of support from financial institutions for the budding entrepreneur.

Poonam Vatharkar has studied the women entrepreneurs are a significant part of the global expedition for sustained economic development and social progress. In India, planning commission, central and state government recognises that women should be in the mainstream of economic development. In particular the development of small scale enterprises for women is seen as the appropriate way to attack the poverty at grassroots level by generating income. Industrial policy of government of India has high lightened the need for entrepreneurship programs for women to enable them to start small scale industries. Even after 65 years of independence women in India are struggling for entrepreneurial freedom. That is why women as an entrepreneurial resource have not been widely recognized in India.

Syed Shah Alam and Fauzi Mohd Jani discovered that that most of the women entrepreneurs are middle-aged, married and are concentrating on the service industry. Independent and being their own boss is an important implication through this study. The survey shows that women entrepreneurs do have more problems when they enter into the business especially while starting a new venture.

Statement of the Problem

The women entrepreneurs are playing multi faced roles in both their business and family and the amount of

work related pressure is always very common. Therefore an attempt is made to study the impact of professional stress on the performance of women entrepreneurs. It is very significant for an entrepreneur to assess the level of stress among them and take steps to reduce or increase stress to acceptance level which will help to control entrepreneur's absenteeism, low productivity and health care expenses and as a result performance will improve. This is very useful to women entrepreneurs to develop coping techniques and strategies that will help to reduce their stress level at an acceptable and optimum level. Though there is a large volume of literature about stress there is still a need for deeper analysis for complex relationship between the environmental factors, the personal characters of the individual and the interaction and the environment. Fried pointed out that our knowledge concerning the issues of work related stress – its causes and effects as well as mechanism utilised to cope with or overcome it – appears to be incomplete.

Scope of the Study

The present paper attempts to unfold stress of women entrepreneurs in Madurai District. Women confront role demands at home and at the work place. It is worthy to probe in to the role system of working women especially that of the women entrepreneurs. Role demands may obviously act as incredible stressors. Women may have to cope with stress, resulting from a set of new roles emerging from their work without abdicating their traditional roles.

Significance of the Study

Although there are many studies available about women entrepreneurs and their stress, there exists necessity for Government and the related sponsoring institutions to look into factors causing and leading to stress and encourage the young women entrepreneurs to venture out enterprises, who in turn will render their full support towards national economy. The findings of the research will help both the women entrepreneurs in India in general and Madurai District in particular to control stress and maximize their productivity in business.

Objectives of the Study

1. The following are the objectives of the present study
2. To test the model fit position of the selected data
3. To determine the problems causing stress among women entrepreneurs in Madurai district
4. To evaluate the motivational factors that relieve stress among women entrepreneurs
5. To provide necessary findings, suggestions and conclusion

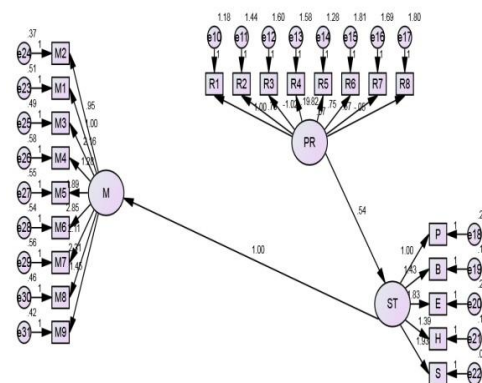
Hypothesis

- There is no association between problem and stress of a women entrepreneur
- There is no association between motivational factors and stress of a women entrepreneur

Model Fit Summary

Variable	Values
Chi-square test	1.581
P-Value	0.000
GFI	.992
AGFI	.906
CFI	.982
RMR	.004
RMSEA	.063

SEM Chart



Findings

All factor loading value is greater than 0.5 so the SEM is accepted.

- From the above chart it is noted that the problem would increase by 0.54 and has influenced every unit in increasing the stress for a women entrepreneur and this coefficient value is significant at 1% significant level.
- The main factors to relieve stress among women entrepreneurs are motivational factors like potential, technical and business knowledge.

Suggestions

The most important goal of the research paper is to find out the problems faced by the women entrepreneur and the stress factor has a significant positive impact on stress related consequences such as physiological outcomes, behavioural outcomes, and emotional outcomes and on personal habits. Women entrepreneurs in general reported higher job stress.

- Based on the research paper the researcher suggests that a women entrepreneur has to be effective in time management by planning day in advance, dropping useless pursuits and delegating responsibilities.
- Habits such as writing a diary to release the pent-up feelings or talking to a close friend may be helpful to get relieved of a stressful situation.
- Humour therapy is a best medicine to reduce the stress. It also keeps an individual to stay healthy and feel younger.
- They have to give importance to their diet which helps them stay healthy, avoiding junk foods and frequent coffee as stress relievers.. Having more of fresh fruits and vegetables is also a good depressor.
- Being an *entrepreneur* means needing to be productive. Adequate sleep and regular exercises help to keep fit and avoid stress. Inadequate sleep leads to mood swings, forgetfulness, and lack of focus that can impact work, behavior and decision making of women entrepreneurs.

Conclusion

Women are generally perceived as home makers with little to do with economy or commerce. But this picture is changing. In Modern India, more and more women are taking up entrepreneurial activity especially in medium and small scale enterprises. Even as women are receiving education, they face the prospect of unemployment. Indian government recognizes the need for women to be part of the mainstream of economic development.

Abbreviation

	Motivating Factors (M)		Problem Factors (PR)
M1	Desire to be Independent	R1	Social attitude and Support
M2	Inspired by success stories	R2	Marketing difficulties
M3	Financial assistance	R3	Bureaucratic officials
M4	Traditional / Family Business	R4	Lack of Management Skills
M5	Urge to achieve	R5	Scarcity of raw materials
M6	Market potential	R6	Seasonal demand
M7	More dependents in family	R7	Technology adaptation
M8	Technical & Business knowledge	R8	Infrastructure
M9	Support from family members		

ST	Stress
P	Physical Outcomes
B	Behavioural Outcomes
E	Emotional Outcomes
H	Personal Habits
S	Job Stress

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WOMEN AS VICTIMS: A HUMAN RIGHTS PERSPECTIVE IN SELECT PLAYS OF VIJAY TENDULKAR

Dr. S. Newton Raja

*Assistant Professor of English,
Bishop Heber College (A), Tiruchirappalli, Tamil Nadu, India*

Human Rights of Women are considered as International armour for women because they protect them from all types of exploitation, subjugation, fear and violence. Human Rights are very important to women, particularly those belonging to the higher middle, middle, and marginalized classes. As there is no life without breathe, there is no dignity of living for such women without Human Rights. All human beings of both the genders belonging to all classes should live, enjoy life and its all avenues of advancement. While enjoying, they should not experience any kind of obstacles or restrictions or hindrances. It is only Human Rights that provide them with rights to enjoy their freedom of thought, expression and deeds. Hence, they are essential and they are universal in their application. They bestowed every woman with the life of equality in her happy co-existence regardless of her caste, colour, religion, race, etc.

All the countries of the world have made every effort to implement the Human Rights through their well established Constitutions. All their Constitutions have been framed on the basis of the provisions given in the Universal Declaration of Human Rights, International Covenants on Civil and Political Rights, Economic, Social and Cultural Rights and Optional Protocols. Like the Constitutions of all other countries, Indian Constitution also guarantees these rights to all Indian citizens. Such rights have been incorporated under the chapter "Fundamental Rights (Part III) and the Directive Principles of State Policy (Part IV)." The rights guaranteed under Part III of the Constitution are enforceable in a Court of Law. But the contents of the Directive Principles of State Policy are mere wishes, because such wishes cannot be enforced in a Court of

Law. Regarding the Directive Principles of State Policy, it is said:

Part IV mainly concerns with the poor, unemployed and destitute people. It is the duty of the State to apply the principles, contained in Part IV to make as Laws. Part IV provides that the State Policy aim at securing the rights of the citizens. It also provides for health and strength of workers, to safeguard men, women and children from abuse and exploitation. (qtd.in Paramasivam 185-186)

But all women are not aware of the existence of such rights. Violations of Human Rights meant for women occur in the name of religion, race, creed, caste, sex, language, and region both directly and indirectly. Unless and otherwise, such violations are brought to the notice of the concerned forum, and the Governments act accordingly, the exploited women have to meet with all types of hardships in their lives.

U.N. General Assembly Report, 1974 has changed the term 'Women's Rights as the 'Human Rights of Women.' The main purpose behind this change of term is only to emphasize the universality and indivisibility of Human Rights and their full and equal application to women as human beings without showing any partiality. Kay Granger has said that Human rights are meant for all women and not for the women belonging to the elite groups among them:

Human Rights are not a privilege granted for a few select groups among human beings. They are a liberty entitled to all and sundry, irrespective of race, religion, ethnicity and language, and Human Rights, by definition, include the rights of all humans, those in the dawn of life, the dusk of life, or the shadows of life" (Granger).

The Human Rights violations take place not only in the life of the women of inferiority class but also in the life of those belonging to higher strata of society. The more the human rights of women are violated, the more the women suffer from exploitation and subjugation. Men enjoy all rights but they deny women to enjoy their rights because the home, society, caste, and religion are the male dominated ones.

Women face a number of problems in all fields of their endeavours and at all levels of their life. Such feminine problems are the female infanticide, child marriage, dowry related cases, sexual harassment, raping, bonded labour, poverty, illiteracy, ill-treatment, slavery, predicament of abandoned women, the exploitation of such helpless women, sub-ordination at home and outside, torture, murder and all other things related to their activities. Every woman should be peaceful at heart and if her heart is peaceful, the whole world will turn to be peaceful. Hence, woman at home should not be taken for granted and subjugated. If a man drives away peace from the heart of his woman through exploitation, oppression and suppression, he deprives the home and the world of their peace. This is what Lao-tsc, the Chinese Philosopher of 6th Century BC has said:

If there is to be peace in the world,
There must be peace in the nations.
If there is to be peace in the nations,
There must be peace in the cities.
If there is to be peace in the cities,
There must be peace between neighbors.
If there is to be peace between neighbors,
There must be peace in the home.
If there is to be peace in the home,
There must be peace in the heart [of women].
(qtd.in Montley 27)

Hence, every woman should be treated with equality, respect, love, cordiality, happiness and understanding. Her exploitation at home will lead to the chaotic environment in the society, nation and the world.

Vijay Tendulkar has been quite conscious of his social awareness of these violations on women. He has not suggested any remedial measures for such social

evils affecting the welfare of women. He has just focused his attention on them through his portrayal of women characters in his plays and highlighted their unfair treatment at home and in the society. He has depicted how women are violated, exploited and subjugated by men. In the treatment of women, men and society do not have any respect for the human rights of women. The law and constitutional provisions for protecting the women also fail to render remedial measures at the time of need. As far as women are concerned, their Human Rights are ineffective and meaningless. As exploitation goes unnoticed, women remain as voiceless beings. Selected plays of Vijay Tendulkar reflect the realities of how women and their rights have been taken for granted in civilized societies.

His feelings about the treatment of women in the society and at home by men have found their best expressions in his portrayal of women characters such as Miss. Leela Benare, Mrs. Kashikar, Kamala, Sarita.

Vijay Tendulkar is not a feminist but a realist to the core and his plays have become his voice to what he has seen happening to women and the incidents that have affected him greatly. His plays, selected for study, deal with the status of women in the male dominated society and men's hypocrisy. They depict men's lust, violence, exploitation and subjugation of women. Married women, those who are abandoned, voiceless and longing for livelihood have been shown as sexually exploited ones. They also expose men's indifference to women's Human Rights and their daredevil attitudes in the violation of such rights shown in their behaviour. These men are neither publically accused of being the merciless exploiters nor punished for violation of human rights. All women do not bring their subjugation and sexual torture to the public. Only a handful of women living in metros bring to the notice of the public and the law makers.

Silence! The Court is in Session is a direct attack on hypocritical attitudes of men regarding their glorification of motherhood and their use of women for sexual gratification. Such men, after sexually exploited the women, never hesitate to throw them away just for the sake of their professional and societal name. Miss.

Benare, a teacher by profession and a single woman of Independence and individuality, has had her sexual experience at the age of fourteen. This experience has made her become individually independent to decide her course of life. She has established her love relationship with Prof. Damle, a married man. It is her weakness that has forced her to prefer a married man to an unmarried one for her relationship, have sex with him and become pregnant. Benare knows that she has to go on living with her pregnant status finding a life partner not only for her but also a father to the unborn child of Prof. Damle. She has not committed any infanticide but under that pretext, her co artists accuse her of it not in public but among themselves in the rehearsal.

All men appear to be preaching the importance of the blessedness of motherhood when they find fault with Benare, her illicit relationship with married man Prof. Damle and her pregnancy. But they all stand to lose their identity as the saviours of morality of the society because they all want Benare to abort the unborn child. Mrs. Kashikar should have understood Benare who is in the process of attaining motherhood but she does not. She might have felt otherwise for her being barren and she should have kept quiet what will happen to Benare if she gives birth to a child even without marriage. It is her helplessness that makes her stand there, giving her observations about the moral conduct of women. A. Beena Mahida in her work titled "A Critical Analysis of Vijay Tendulkar's *Silence! The Court is in Session*" has rightly observed the attitudes towards Benare:

Mr. Kashikar's relation with Mrs. Kashikar brings out the humiliation of the typical Hindu Brahmin wife in the idolized family. The play satirizes the respectable façade of middle class men like Kashikar, Sukhatme, Ponshe, and Karnik. It also satirizes the human value these men profess. They preach the sanctity of motherhood but show absolutely no compunctions in asking Benare to destroy the foetus in her womb. Thus it ruthlessly exposes the lust latent in the minds of these gentlemen. (86)

The world of men is not fit for women but without women, their world is bereft of any humanizing elements. However, there exists a hostile environment in the world that does not allow women to live in peace and happiness. The world of men in *Silence! The Court is in Session* is an antagonistic one to a woman. This is the message of Tendulkar for which Anil Singhal has given his voice in his article "The Handling of Male Characters in Tendulkar's *Silence! The Court is in Session*:"

Tendulkar's play *Silence! The Court is in Session* projects a world as an essentially hostile place [for a woman] because it is populated only with men [Mr. Kashikar, Prof. Damle et. al.]. They are hypocrites, egoists, absolutists and hard-hearted realists. All of them have the same tastes, manners and attitudes as their inherent traits. (1)

None could expect a happy and cordial survival of a woman in the midst of such fault finding and hypocritical men and Benare is a victim of their exploitation and subjugation without anyone to come to her help in her predicament. Men are like elusive eel, escaping from finding a solution to her problem. They simply point out their fault finding finger at her as if there were righteous in their conduct.

Kamala is a play about the loss of human values in men such as sympathy, consideration and helpfulness. Men simply enjoy seeing socially poor women like Kamala being treated as things to be auctioned, sold and bought for the use of sex. The sale of such girls is going on with the agreement of their parents because the parents need money to tide over their financial problems for their livelihood. The poor women belonging to lower strata of society and marginalized class such as the Dalit and tribal women give themselves for sale so that they can lead some kind of protected life. Human rights and laws are there to prevent women being sold and bought. But they remain ineffective because of the money-minded law enforcing officers. They look nonchalant as if it were a part of life. It is these people who are to prevent this from happening are indirectly helpful to the people involving in sale of girls for sex and prostitution.

However, Kamala in flesh trade market is bought by Jaisingh Jadhav not for enjoying sex with her but to expose the illegal flesh trade, the exposure of which can bring him fame and name. Soon after his exposure of flesh market through Kamala, he leaves her in a home meant for such women. This is the one aspect which makes him stand apart from all other buyers of women as their slaves for sex. Instead of expected promotion, his exposure sees the end of his journalistic career. This happening is to prove that the exploiter will not go on thriving in his life by exploiting the woman for being poor, ignorant and innocent forever and he has to meet his providential end to his ambition. Human Rights and the law have become blind to the situation of Kamala but the Almighty has given the punishment to Jaisingh Jadhav for his exploitation.

The exploitation of Sarita as a wife is quite different. She has been bought not by giving money but getting money from the seller as a dowry, that is her father, for permanent possession of her husband Jaisingh Jadhav. The life of the exploiter and the exploited as husband and wife respectively is a regular occurrence. It is not made known to the public until the woman concerned comes out with the exposure of her husband's oppression for more dowries in kinds and cash. Such incidents happen only in the families where the women have independence, equally educated and financially well sound. If women do not have any independence, though educated, such oppressive nature of her husband does not get exposed as shocking news for public consumption. They adjust themselves to the attitudes of their husbands. Some women, if educated and traditional, remain ignorant of the activities of their husbands as some kind of oppression. They treat such behaviour of their husbands as natural outcome of marital life and it is not something new.

Sarita, the wife of Jaisingh Jadhav, does not realize that her duties to her husband at odd hours in his absence amount to exploitation. She considers them as the wifely duties and she does everything without any complaint or protest. She is a lovely bonded wife not knowing her real identity. But for the arrival of Kamla to

her house, she would have remained a faithful wife without any knowledge of the hypocrisy of her husband. The man who fights for the depressed class and their emancipation fails to think of himself as an exploiter of his wife. Kamla's position is different from that of hers. Kamla knows her real identity that she is a slave cum sexual object of her buyer. She does not entertain any hatred for being exploited because of her volatile position in life.

Sarita's position as a wife of a journalist in life is real and permanent. She does not feel that she is exploited. When she does everything, as she likes for the sake of her husband, she does not consider herself exploited. Man becomes restless when his sexual appetite is not fed by his wife under some pretext or other. She should have spoken to him openly about their sexual relationship. Had she done, he would have understood her predicament and body condition. Being a faithful and traditional wife in catering to his needs, she should have understood her husband and acted accordingly. It is she who should have known her husband's feelings and aspirations. Had she asked about his day to day activities and shared her views with him, she would not have some other lady to come and make her realize her identity. Sonali Jain in her article "Kamala: Within and Beyond" has rightly said about the status of Sarita. "Kamla is a signifier of exploitation because she is the catalyst who brings Sarita, the educated, intelligent wife of Jaisingh Jadhav, to her existential crisis and precipitates the fall of Jaisingh Jadhav" (93)

The analysis of Tendulkar's plays also show the immediate need of changes in existing Constitutions to protect women and children from all types of exploitation. His plays bring to light the burning issues of the violations of the human rights of women. All women characters being exploited and subjugated dance to the tunes of male dominance. They live and love as per the wishes of their men as a result of which they suffer silently reconciling themselves to their oppression and suppression. Each man protagonist of the plays follows a new pattern of exploitation of women protagonists. All

male characters in the play *Silence! The Court is in Session* join together and expose the private and personal life of Benare and humiliate her in the form of conducting a rehearsal before staging the court proceedings finally.

Jaisingh Jadhav under the guise of investigating journalism exploits Kamala, the innocent and ignorant tribal woman, to his advantage but at the same time he keeps his wife Sarita acting as his wife cum slave in catering only his needs. He does not care about the personal interests of his wife.

All women that appear in these plays as exploited have shown no signs of protest or opposition against their exploitation and oppression. Benare though she denies all accusations cannot but be silent, and she thinks only of her situation in which she is placed. Kamala and Sarita accept their status in life and adjust themselves to their life of enslavement. Though Sarita appears to show her individuality to expose her husband's hypocrisy, she keeps quiet when she finds him in a greater predicament than hers. The researcher's

role is to create awareness among the human beings about human rights and its violations, then only the human rights violations can be uprooted from this society.

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HYBRIDITY IN WILLA CATHER'S DEATH COMES FOR THE ARCHBISHOP AND SHADOWS ON THE ROCK

Dr. K. Akilandeswari

Assistant Professor, PG & Research Department of English
Sri Ganesh College of Arts and Science, Salem, Tamil Nadu, India

Abstract

Willia Cather wrote *Death Comes for the Archbishop* and *Shadows on the Rock* based on the missionary life of Europeans in Quebec and New Mexico. In both novels she depicts a different type of colonizer-colonized relationship. The colonizers arrive with their stereotypical views about the natives to purportedly civilize them. But later, through their interaction with the natives, their superior, patronizing attitude gradually changes, so that, the boundary between the colonizer and the colonized becomes blurred. Contrary to their presuppositions about natives and also the long-established colonial attitude, the missionaries in these two novels treat the natives sympathetically and in some cases equally. Using Homi Bhabha's theory of hybridity, this essay attempts to analyze these two novels in terms of the depiction of cultural relation/interaction.

Keywords: Willia Cather, *Death Comes for the Archbishop*, *Shadows on the Rock*, Colonialism, Cultural Hybridity

Introduction

Willia Cather's two late sequential novels, *Death comes for the Archbishop* (1927) and *Shadows on the Rock* (1931), are historical fictions. Cather focuses on the lives of two groups of missionaries in New Mexico and Quebec in these novels. She tries hard and reads widely to achieve some kind of historical accuracy and authenticity in them. After reading *The Life of the Right Reverend Joseph P. Machebeuf*, by William Joseph Hewlett, Cather becomes inspired by the thoughts, feelings and experiences of pioneer priests and missionaries in New Mexico. Some of the main characters are based on real historical personages figuring either under their real names or fictional ones. She brings historical characters sometimes with changing their names into her fictional characters; for instance, in *Death Comes for the Archbishop*, Father Jean Marie Latour and Father Joseph Vaillant were changed out of actual names of Father Lamy and Father Machebeuf. Even in some cases, without changing the real historical characters names, she uses them in her novels such as Father Martinez in *Death Comes for the Archbishop* and Bishop Lavel and Count de Frontenac in *Shadows on the Rock* (Danker, 2000, p 37). Based on these two novels' solid historical background, most of the written reviews and researches on them focus mainly on their historical authenticity. Danker (2000) in her notable article which

focused on historical baseness of novels argues that what Cather collected out of "historical accounts, church records, newspaper files and family stories about the French Canadians" reveal the historical bases of the novels (p. 37). But this essay attempts to shed light to these novels from a different perspective; a postcolonial one, the aspect that remained in the shadow of historical power of these novels. This study's aim is to address the way Cather envisions and registers cultural hybridity.

In these novels, Cather experimented with a new kind of form, a new genre that made most of the reviewers to begin their reviews by this sentence, "This book is hard to classify"(Cather, 1949, p. 12). Guy Reynolds notes that a number of earlier scholars grappled with the novels in order to classify them in various ways "as history, biography, or fiction" (as cited in Park, 2006, p. 13). Apart from their unclassifiable genre, Cather's latter novels lack the conventional plot form, and in the eyes of their readers, because of their "plotlessness and episodic construction, to be barely novels at all" (Reynolds, 2005, p. ix). They develop through chronological episodes, so that there is no stable ground for recognizing the characters. Notwithstanding the novels' episodic structure, Cather relies on incidents to reveal characters (Daiches, 1951, p. 129). By analyzing these incidents, dialogues and reactions, this essay attempts to probe the modality of the formation of

these characters. The assumption is that missionaries -- colonizers indeed -- in both of these novels do not wholly behave like former colonizers. They start their mission with pre-established, fixed opinions about the natives but their attitude changes gradually and turn into a more understanding, accommodating one. Focusing on the characters' actions and reactions and the colonizer and colonized relationship, the objective is to examine the applicability of Homi Bhabha's theory of hybridity to analysis of the process of transformation of characters.

Discussion

The word 'hybrid', the Oxford English Dictionary explains, comes to modern languages from the Latin *ibrida*, and refers to the "offspring of a tame sow and a wild boar". The definitional narrative then calmly moves to this, somewhat bracing, assertion: "hence, of human parents of different races, half-breed". (Poddar, Patke & Jensen, 2008, p. 550). And it is defined by Webster in 1828, as "mongrel or mule; an animal or plant, produced from mixture of two species"(as cited in Young, 2005, p. 5). Mary Louise Pratt argues that "the colonizer- as much as the colonized- is implicated in the transcultural dynamics of the colonial encounter" (Gandhi 1998, p. 131). For Bhabha, hybridity is a mediator between colonial domination and its resistance. (Poddar et al., 2008, p. 552). In Bhabha's view, there is an interaction between colonizer and colonized which does not just effect the colonized, but the colonizer as well. In earlier writings on Colonialism, such an interaction had often been denied. As Bertens notes,

Aime Cesaire, for instance, claimed in his 1955 *Discourse on Colonialism* that between colonizer and colonized there is no human contact, but relations of domination and submission which turn the colonizing man into a classroom monitor, an army sergeant, a prison guard, a slave driver, and the indigenous man into an instrument of production. British and French accounts of colonial life had standardly presented a wholly different, and benign, view of colonialism, but had seen as little interaction between colonizer and colonized as

Cesaire. The colonizers remained their civilized and disciplined European selves even in the most trying circumstances. (2002, p. 206)

For Bhabha, the encounter of colonizer and colonized always affects both. More specifically, for Bhabha, the colonizer cannot escape a complex and paradoxical relationship with the colonized (Bertens, 2002, p. 207). Defining hybridity, Bhabha in his *The Location of Culture* (1994) says:

Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal (that is, the production of discriminatory identities that secure the 'pure' and original identity of authority). Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination. (p. 160)

Bhabha assumes that " in the colonial encounter, it is not just the colonized who are subjected to Western ways, the colonizers too are transformed, while the colonized deploy borrowed forms to tell their own, distinct narratives which unsettle and subvert the cultural authority of the colonizers" (Werbner 2001, p. 136). Paul Jay's description of cultural hybridity is also notable:

[...] the necessity of cultural conversion led to the creation of indigenous subjects who, forced to absorb Western cultural practices and religious beliefs, subtly transformed them to accord with the vestiges of their own. Colonizing forces, while seeking to wipe out indigenous or slave cultures, sometimes missed but often tolerated and even exploited this phenomenon, since it served to ease the transformation of both indigenous peoples and transported slaves into Western subjects. The result was a mixed one for both colonizer and colonized. For the colonizer, this kind of syncretism helped smooth the cultural conquest of indigenous and slave populations, but it at the same time gave some measure of control over that culture to these

populations, a control which often transformed the colonizer's own culture. This kind of syncretism had mixed results for the colonized as well, who found their cultures virtually wiped out but were nevertheless able to incorporate vestiges of it into the one forced upon them. (Jay 2009, p 178)

This essay tries to shed light on the modality of the colonial experience also affecting the colonizer in the case of two novels addressing America's colonial history. Both of these late novels of Cather are based on the lives of European colonists. *Death Comes for the Archbishop* deals with two French Catholic missionary priests, the bishop Jean Marie Latour and his vicar Joseph Vaillant, who were sent to an unknown diocese in New Mexico in order to make the inhabitants 'civilized' and *Shadows on the Rock* is based on the lives of Euclide Auclair, who works in an apothecary, and his daughter Cecile, French colonists in Quebec. In both novels the colonists came to the colonized region with their stereotypical views, traditionally held by colonizers. As Tyson explains:

Colonialist ideology, often referred to as colonialist discourse to mark its relationship to the language in which colonialist thinking was expressed, was based on the colonizers' assumption of their own superiority, which they contrasted with the alleged inferiority of native (indigenous) peoples, the original inhabitants of lands they invaded. The colonizers believed that only their own Anglo-European culture was civilized, sophisticated or as postcolonial critics put it, metropolitan. Therefore, native peoples were defined as savage, backward, and undeveloped. Because their technology was more highly advanced, the colonizers believed that their whole culture was more highly advanced, and they ignored or swept aside the religions, customs and codes of behavior of the peoples they subjugated. So the colonizers saw themselves at the centre of the world, the colonized were at the margins. (2006, p. 419)

Indians are perceived more or less as cannibal barbarians in *Shadows* (Murphy, 1995, p.2). They imaged as no less savage in *Death* either. It starts with the

gathering of four cardinals in which Father Ferrand urges that a missionary priest be sent to New Mexico. One cardinal in response to Ferrand's description of life in New Mexico remarks, "I suppose it is no worse than a life among the Hurons. My knowledge of your country is chiefly drawn from the romances of Fenimore Cooper, which I read in English with great pleasure." (Cather, 1927, p. 7). The colonizers' opinions of the colonized nations are restricted just to their readings and what they have heard from their ancestors. "The desert down there has a peculiar horror; I do not mean thirst, nor Indian massacres, which are frequent." (Cather, 1927, p. 5). The colonized native inhabitants were called savages, mostly because of their traditions. The term savage is only used by Western societies in order to establish the Western ideals as the norm and simultaneously define what is not western as primitive and inferior. From the perspective of colonizers, the missionary priest is supposed to "deal with savagery and ignorance, with dissolute priests and political intrigue. He must be a man to whom order is necessary as dear as life" (Cather, 1927, p. 5). Homi Bhabha in his *The Location of Culture* notes that, "The objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instruction." (1994, p. 70). Colonizers, in these novels, see their mission as duty "to conquer the continent and impose her superior government, culture and way of life on all of its inhabitants" (Tellefsen, 2000, p. 8). They believe that "America must cleanse the continent for its own good" (Tellefsen, 2000, p. 8). On Cather's novel, Tellefsen further observes that: "The narrative opens in the year 1848, the year of American conquest of New Mexico, and thus it appears obvious that *Death* was written to support retroactively that duty" (2000, p. 8). Indeed, Father Latour, himself, writes to his sister,

I mean to help the officers at their task here. I can assist them more than they realize. The Church can do more than the Fort to make these poor Mexicans 'good Americans.' And it is for the people's good; there is no other way in which they can better their

condition. (Cather, 1927, p. 23)

Colonizers in these novels, especially in *Death*, consider themselves as martyrs; as the characteristic of the would-be-sent missionary priest is told that: "He will be called upon for every sacrifice, quite possibly for martyrdom"(Cather, 1927, p. 23). They even compare themselves with Jesus Christ,

[...] of our entire Lord's physical sufferings, only one, 'I thirst', rose to His lips. Empowered by long training, the young priest blotted himself out of his consciousness and mediated upon the anguish of his Lord. The Passion of Jesus became for him the only reality; the need of his own body was but a part of that conception" (Cather, 1927, p. 12).

The colonialist mentality colored with Christian humanitarianism here – civilizing as a *mission*, as a moral duty – mostly hinges on the trope of 'order.' To the missionaries order is the chief feature that separates them from the 'degenerate' natives. Cecile as the French-born colonist tries to recreate a European culture in the wilderness, "the colonists liked to drop in at Auclair's house upon the slightest pretext; the interior of the Auclair's shop was like home to the French born", "life would go on almost unchanged in this room" because Madame Auclair teaches Cecile "the sense of our way", "a feeling that had come down to her through so many centuries and that she had brought with her across the wastes of obliterating, brutal ocean" (Cather, 1931, p. 16-18). Euclide Auclair regards his dinner "as the thing that kept him a civilized man, a French man" (Cather, 1931, p. 12). He also tries to keep his twelve years old daughter, Cecile, from mingling with the natives and attempts to bring her up by the French manners, "She read aloud to him, the fables of La Fontaine or his favorite Plutarch, and he corrected her accent so that she would not be ashamed when she returned home to the guardianship of that intelligent and exacting Aunt Clothilde" (Cather, 1931, p. 13). Likewise, Father Latour, at the beginning of *Death*, is described as a man "to whom order is necessary – as dear as life" (Cather, 1927, p. 6). In brief, colonizers want to fashion themselves as civilized and ordered humans living

among those they label savages.

Both novels are centrally concerned with what colonizers think about the colonized natives. There are, however, some instances of what the natives think about the colonizers. Also the natives, in both novels, act biasedly according to their instinctual hatred of the colonizer. In *Death* the native Mexican priests refuse to recognize the new European priests' authority. Jose, one of the natives, says: "They say at Albuquerque that now we are all Americans, but that is not true, Padre. I will never be an American. They are infidels" (Cather, 1927, p. 17). He then adds: "They destroyed our churches when they were fighting us, and stabled their horses in them. And now they will take our religion away from us. We want our own ways and our religion" (Cather, 1927, p. 17). In her description, Cather points out that "both the priest and people were hostile to Americans and jealous of interference. Any Europeans [...] was regarded as a gringo" (Cather, 1927, p. 84). At issue here is the identity of the natives and how they even consider themselves as independent of the Catholic church (though they are at least nominally Catholics themselves), let alone the Americans, the new colonizers. These Christianized natives could be said to have a *hybrid* identity. And yet, they are proud of and protective of it. Thus the native priest continues:

We have a living Church here, not a dead arm of the European Church. Our religion grew out of the soil, and has its own roots. We pay a filial respect to the person of the Holy Father, but Rome has no authority here. We do not require aid from the Propaganda, and we resent its interference. The Church of the Franciscan Fathers planted here was cut off; this is the second growth, and is indigenous. Our people are the most devout left in the world. If you blast their faith by European formalities, they will become infidels and profligates. (Cather, 1927, p.88)

Cather puts on display in these novels the complexities of colonialism, its assumptions, its ruses and justifications, the dialectic of colonizer/colonized relationship, its contradictions and, no less importantly,

resistance to it. For instance, the French bishop is advised:

You are a young man my Bishop [...] and you know nothing about Indians or Mexicans. If you try to introduce European civilization here and change our old ways, to interfere with the secret dances of the Indians, let us say, or abolish the bloody rites of the Penitentes, I foretell an early death for you. I advise you to study our native traditions before you begin your reforms. (Cather, 1927, p. 89)

Yet, by and by, the missionaries' eyes are opened to the differences of their own culture with that of the natives. These newly perceived differences will shake the colonizers' fixed opinion of the natives and also themselves. One of the matters which missionaries in both novels encounter, through their interaction with the colonized, is 'miracles'. Father Latour and Eclide Auclair look skeptically at the extravagance of 'miracles' which the natives believe can happen at every moment. Cecile, who is a French-born colonist, is brought up among the natives. Her views regarding miracles differ from her father's and from those of her father's native predecessor. For her "all the miracles that had happened there [...] took on the splendor of legend"(Cather, 1931, p. 61). In a sense, Cecile plays the role of mediator between these two opposed stances.

European missionaries believe themselves to be civilized and ordered and the colonized natives as savage, brutal and degenerate. One of the elements which shake missionaries' self-assurance and their rigid opinions is the other Europeans or Americans in the novels who act contrary to these fixities. One of them is an American man, Buck Scales, whom the priests Father Latour and Father Vaillant meet on the road to Mora. This man, civilized in the colonizers' definition, is a murderer who plans to kill the priests as well as four travelers and his own three children. But the priests are saved by the help of Scales' Mexican wife, Magdalena. In other words, they are saved by a 'savage' from a 'civilized' person. In *Shadows*, Blinker, formerly a torturer at the king's prison, plays the role of shaking the colonizers' fixed opinions.

Missionary colonists, after realizing the differences

in their beliefs and culture with those of natives, contrary to their predecessor's traditional opinions, do not take any coercive action toward them. Instead, they try to accept those differences and respect them. Their new attitude towards the colonized differs considerably from the dictated fixed stance of superiority and domination. For instance, in *Death* when Fatour Latour is travelling with Jacinto, he does not allow himself to preach to Jacinto or even to disrupt his thoughts.

The Bishop seldom questioned Jacinto about his thoughts or beliefs. He didn't think it polite, and he believed it to be useless. There was no way in which he could transfer his own memories of European civilization into the Indian mind, and he was quite willing to believe that behind Jacinto there was a long tradition, a story of experience, which no language could translate to him. (Cather, 1927, p. 55)

Breaking through the entrenched, age-old prejudices, Father Latour comes to have a new understanding of native character. One of these natives is Eusabio, whom Father Latour befriends.

Travelling with Eusabio was like travelling with the landscape made human. He accepted chance and weather as the country did, with a sort of grave enjoyment. He talked little, ate little, slept anywhere, preserved a countenance open and warm, and like Jacinto he had unfailing good manners. The Bishop was rather surprised that he stopped so often by the way to gather flowers. [...] Father Latour judged that, just as it was the white man's way to assert himself in any landscape, to change it, make it over a little (at least to leave some mark of memorial of his sojourn), it was the Indian's way to pass through a country without disturbing anything; to pass and leave no trace, like fish through the water, or birds through the air. It was the Indian manner to vanish into the landscape, not to stand out against it. (Cather, 1927, p. 138)

Now, after many years the two priests in *Death* reach their old age. Their pre-established colonialistic fixities have changed and they have come into an

acceptance of the endurance of the natives' traditions and culture. They do not go back to their mother country at the end of their mission and stay at their diocese. In a sense they come to accept the inevitable hybridity of cultural identity. Though they have not 'gone native', they have travelled enough away from their dogmas to be content to live out their lives with the natives. Or maybe they have travelled even farther. The notion of 'hybridity' is nowhere more manifestly referred to than in the following passage, where Father Vaillant acknowledges that:

[...] down there it is work for the heart, for a particular sympathy, and none of our new priests understand those poor natures as I do. *I have almost become a Mexican!* I have learned to like chili colorado and mutton fat. Their foolish ways no longer offend me, their very faults are dear to me. I am THEIR MAN! (Cather, 1927, p. 123) (Emphasis Added)

He "has almost become a Mexican." In *Shadows*, this process of 'hybridization' is even more explicit. Cecile, who is born in France, knows herself to be more Canadian than French. She marries -- in Quebec -- with a Canadian. Cecile's marriage further confirms her identity as a Canadian. As a child, Pierre had told her "You and I are Canadians, monkey. We were born here" (Cather, 1931, p.110). She had been disturbed by the thought of leaving Canada to return to France, and now she has become the mother of "the Canadians of the future,—the true Canadians" (Cather, 1931, p. 175). Cecile plays a unique role as a moderating force between the Canadian-born and the French-born in this transformation, as what Bhabha called 'in-betweenness', a person who stands between two cultures. It takes fifteen years, but at the end of the book, Eclide Auclair, has finally become 'Canadian' too, content in his family, secure in his home, rooted in his own new country and the tradition from which that country began, "[...] indeed fortunate to spend his old age here where nothing changed; to watch his grandsons grow up in a country

where the death of the King, the probable evils of a long regency, would never touch them"(Cather, 1931, p. 175).

Conclusion

In this essay an attempt was made to look at Willa Cather's two later novels, *Death Comes for the Archbishop* and *Shadows on the Rock*, from a perspective other than the common historical one. We argue that what makes these two novels of particular significance is the way they address the modality of colonizer/colonized relationship at crucial moments in the history of colonialism. The complications of colonialism, its assumptions, justifications, contradictions as well as resistance to it are all touched upon in these two related works. As such, the novels seminally register cultural change, one which, it is argued, could be fruitfully explained in terms of Homi Bhabha's theory of hybridity. The Western myth that its presence overseas greatly affects the natives, as it is meant to, but the Western colonizers could/are not affected by the cultures they encounter is debunked in the novels as they dramatize how those who come to change are themselves subject to change too.

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ACCESS TO E-RESOURCES / WEB RESOURCES IN THE DIGITAL LIBRARIES FOR DEVELOPMENT AND EVALUATION

Dr. N. Kalpalatha

Librarian, S.P.W. Degree & P.G. College, TTD, Tirupati

Abstract

The importance of the need E-Resources evaluation & development, it provides insight into a framework for digital library insight into a framework for digital library evaluation. The paper also discusses various evaluation techniques in detail. Information is needed in all aspects of society and in all disciplines. Users demand information i.e., timely, accurate, valuable up to date and quickly available.

Introduction

In the 21st century, the world has experienced two revolutions viz., the industrial revolution and the information (technology) revolution due to evolutionary changes in the field of information technology. Today, libraries across the globe are fast moving to the 'digital' mode. However, the development of digital libraries requires huge investment in terms of money, manpower, and technology etc., Hence it is necessary that time-bound evaluations are carried out to ensure that the digital libraries are meeting the objectives for which they are established. But the basic purpose of evaluation should be to help the decision making process. Though the development of digital libraries has reached a nature stage, the evaluation has not kept pace (Jeng, 2005).

Evaluation of Information Storage

Evaluation is both performance assessment and evaluation the collection of information to make decisions.

It is necessary to address the following questions before hand while one is planning an evolution process:

- What is the purpose of evolution?
- What can be evaluated?
- How to evaluate?
- When is it appropriate to evaluate?

Answering these questions prior to starting the evaluation will bring a lot of clarity to the entire evaluation process. The methods and metrics for the evaluation of E-Resources may vary based on whether they are

viewed as institutions/ as information systems, as new technologies, as collections or as new services.

Information sources over the web

- Electronic journals
- Electronic discussion lists/Forums
- Usenet News
- Data and software Archives
- E-mail based Information services
- Campus wide information systems
- Library catalogue –Web OPACs
- Online Databases
- Guide to Information sources
- Search Engines
- Subject Gateways
- Web Directories
- Online Chatting
- Bulletin board services
- Full text of documents.

Information is needed in all aspects of society and in all disciplines. User demand information i.e., timely, accurate, valuable, up to date and quickly available

Types of Web Resources

Open Web - Anything online that can be found freely with a Search Engine.

Gated Web - Online Resources accessible by subscription E.g. OED, CA, LISA, BIOSIS, INSPEC, COMPENDIX etc.,

Invisible Web – Databases that are not found by search Engines and can only be accessible through a particular page front end. E.g. LC's American Web site <http://memory.loc.org>.

Means of Access to Web Resources

1. Through search Engines
2. Through Web OPACs
3. Through specified URLs/Web sites.

Evolution of Web Resources

Need for the evaluation of Web Resources

- Web resources are self –publishing medium
- Not all sources are equally valuable/reliable
- Sometimes , may not be authentic/accurate
- May not be current
- May not be filtered/mediated
- No standard in the publication

Analyzing Information sources

- Initial Appraisal
- Content Appraisal

Initial Appraisal

- Author
- Date of publication
- Edition/Revision
- Publisher
- Title
- Contributors/Collaborators

Content Analysis

- Intended audience
 - Objective reasoning
 - Coverage
 - Writing/Presentation style
 - Evaluative Reviews
- Major content/services included in DL are:
- Online Journals
 - E-books
 - Web OPAC

- Institutional repository (D space)
- Offline databases
- Online databases
- CD/DVD based training tools
- Services (ILL,CAS etc)
- Information about the library.

Each of the above is subdivided into further categories. Access to the online resources is IP based. Hence the user does not have to login for accessing individual resources.

Following methods were used for different categories of users:

- Informal interviews with faculty
- Group sessions for researchers
- Questionnaire for students
- Transaction Log analysis for collecting quantitative data.

Instead of individuals, the study was limited to studying the usage pattern of various groups like faculty, researchers etc.. and the results of the evaluation provided useful insights into the usage patterns of these groups. A few interesting findings of the study were the low awareness level about various resources available in the D L and the preference to use the same resources repeatedly instead of other resources of similar nature. The results of the evaluation were used in:

Collection development policy – It was found that the majority of users prefer using online journals instead of print version. Hence a decision has been taken to subscribe to online journals wherever possible.

DL user interface re design – majority of users preferred simple and easy to access DL interface.

User education – a large percentage of users were unable to use various resources/databases available in the DL due to lack of training. Many training programmes were organized for such users to make them comfortable with the DL.

Internal marketing – the evaluation confirmed that there was a low level of awareness about the DL in general and various services/content available in it amongst many sections of users. Appropriate steps were

taken to increase the awareness about the DL amongst the core set users.

Conclusion

Evaluation is defined as "The systematic process & assessment. Web evaluation techniques are only in the beginning and need to be developing standards and guidelines. DL technologies are under constant change the evaluation methodologies would also need to change and further research in this area is necessary for that to happen. Establishing evaluation procedures will be on ongoing evolutionary process.

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PONDICHÉRY DE ROBERT CHALLE

Dr. C. Thirumurugan

Assistant Professor, Department of French,
Pondicherry University, Puducherry

Abstract

The paper which is written in French with the title Robert Challe's Pondicherry gives a detailed account of the customs and practices of the people of the colonial Pondicherry during the 17th century. Robert Challe (1659 -1721) is one of the famous French travelers who visited Pondicherry in 1690 and he has recorded his observations in the book entitled *Journal d'un voyage fait aux Indes orientales* (the English translation of the title is *An Account of a Travel in Oriental India*). This book gives firsthand information of the establishment of the colonial setup in Pondicherry during that period, the traditions of the people of this region, the customs the traditions of the people etc. The paper makes a critical analysis of the book and establishes the authenticity of the history of the region during that period with enough supporting materials.

Depuis l'antiquité, l'Inde est le centre d'attention du monde entier. La culture très riche et variée, les diverses langues parlées dans les différentes parties, les religions qui y sont nées, les éruditions, philosophies, savants, ont éveillé la curiosité de la plupart des pays occidentaux. Cette curiosité pousse les voyageurs à entreprendre des voyages dans les différentes régions de l'Inde pour découvrir le mystère associé à ce pays.

Il y a d'innombrables voyageurs qui lui ont rendu visite depuis la nuit des temps. Cette liste comprend les voyageurs célèbres comme Mégasthène, Vasco de Gama, les voyageurs chinois comme Song Yun, Xuanzang, les Arabes comme Al-Biruni, Ibn Battuta, et les voyageurs reconnus européens comme Marco Polo, Niccolò Polo, Domingo Paes, Thomas Stephens, Sir Thomas Roe, Peter Mundy, Niccolao Manucci etc.

Il y a aussi des voyageurs français qui sont venus pour découvrir ce pays. L'exploration de ce pays commence avec François Pyrard qui était l'un des premiers Français à s'engager dans une exploration de l'Inde et cette exploration continue jusqu'à présent et ces voyageurs français ont laissé des documents intéressants sur les divers aspects de l'Inde.

Robert Challe (1659 -1721) est l'un des voyageurs français important qui a visité les différentes parties de ce pays surtout la partie du sud. Il a visité Pondichéry vers la fin du dix-septième siècle. Il a fait un rapport exceptionnel sur le voyage qu'il a fait aux Indes Orientales et il l'a publié sous forme d'un journal : *Journal*

d'un Voyage fait aux Indes Orientales. Cette œuvre nous présente une vision de l'Inde d'antan. Ce livre contient un grand nombre d'observations de Robert Challe sur la région de Pondichéry.

Dans cette communication, nous essayerons de dégager du *Journal d'un Voyage fait aux Indes Orientales*.

Pour ce faire, nous diviserons cette étude en trois parties.

Dans la première partie, nous présenterons la biographie de Robert Challe.

Dans la deuxième partie, nous essayerons de voir comment Robert Challe représente la région de Pondichéry dans son œuvre.

Dans la troisième partie, nous nous efforcerons de voir dans quelle mesure cette représentation correspond à la réalité de cette période.

La vie et l'œuvre de Robert Challe

Il n'y a pas de détails précis sur la vie de Robert Challe puis qu'il n'a jamais signé ses œuvres avec son nom. Il veut rester dans l'ombre afin de maintenir son anonymat. Cependant, à l'aide de ses *Mémoires*, publiées après sa mort par Augustin-Thierry, nous avons des informations sur la vie de Challe.

Robert Challe est né à Paris le 17 août 1659 dans une famille assez riche. Son père Jean Challe est un petit bourgeois. Robert Challe est né du deuxième mariage de Jean Challe. Il reçoit une formation solide au

collège de la Marche. Il s'intéresse aux études de l'antiquité classique et puis il s'engage à lire la sainte Ecriture. Il dit dans ses *Mémoires* « J'aime mieux lire l'Evangile en latin qu'en français, j'y trouve tout autre chose »¹. Il fait aussi de la philosophie et de la physique. En 1670, il s'engage pour la campagne de Flandre. Après la guerre, en 1678, il fait son apprentissage chez l'avocat Monicault au conseil. Pendant cette période, sa famille le prie de se marier mais il n'accepte pas. Il dit dans les *Difficultés sur la religion proposées au R. P. Malebranche*: « on a voulu me marier à l'âge de vingt-quatre ans, ce qui ne réussit pas ».² Dans les années 1680, il voyage en Acadie trois fois en s'engageant à la pêche de la morue. Aux déplacements transatlantiques s'ajoutent ses voyages dans la Méditerranée pour pouvoir s'associer aux activités commerciales de la morue. Ces voyages contribuent à la passion et ainsi à sa confiance pour faire des voyages dans les pays lointains.

Après la mort de son père en 1681, Robert Challe, à l'âge jeune de vingt-deux ans commence à administrer ses biens lui-même et s'engage à des affaires notariales.

Ensuite commencent ses expéditions de voyageur. Il voyage en France, en Rome, en Espagne, au Portugal, au Canada, dans les pays d'Asie, notamment dans les différentes parties de l'Inde. Il visite le Siam, les îles de Martinique et de Guadeloupe etc. Il note ses observations sur les peuples de ces pays, leur culture, leur religion, etc. dans ses « Journaux ». Il les observe avec une curiosité intellectuelle et un esprit fabuleux afin de laisser un document presque vraisemblable et ce document nous aide à avoir un aperçu sur la vie des peuples de cette période.

Après ses voyages il rentre en France et en 1712 il s'est marié avec Marie Lueil, une femme de condition économique inférieure. Il est mort à Chartres et il y est enterré le 27 janvier 1721.

Il publie plusieurs œuvres célèbres et il est connu pour sa variété: roman, récit de voyage, réflexion philosophique et religieuse etc. Ses œuvres comprennent:

La continuation de Don Quichotte, une œuvre où Challe tente de se mesurer à l'écrivain célèbre espagnol Cervantès par sa qualité littéraire.

Les Illustres Françaises, écrit en 1713, qui présente sous forme de sept histoires d'amour la vie des peuples sous le règne de Louis XIV. Ce roman interroge surtout les relations conflictuelles et le désir de l'ordre social représenté par les pères et les mères. Cette œuvre, qualifiée au même niveau que les œuvres de Lafayette et de Marivaux, est considérée comme son chef-d'œuvre.

Difficultés sur la religion proposées au R. P. Malebranche, une œuvre rédigée par Challe entre 1710 et 1712. Et cette œuvre, qui n'est qu'une réponse au père Malebranche, traite de la liberté de pensée de l'écrivain, de son point de vue sur la religion en général et sur la religion chrétienne en particulier.

Journal d'un voyage fait aux Indes orientales en trois tomes raconte ses expéditions aventureuses depuis le 24 février 1690 jusqu'au 20 août 1691. Ces récits de voyage décrivent la vie des indigènes et celle des colonisateurs, les activités de commerce, la vie militaire etc., des pays concernés. Ce sont des détails de première main possédant une riche ressource d'information.

Pondichéry de Robert Challe

Suivant la direction de la Compagnie des Indes Orientales de France, Robert Challe entreprend son voyage vers l'Inde, le 24 février 1690 à bord de l'*Escueil*, l'un des six vaisseaux, dont la mission est de souligner la présence commerciale et militaire dans les différentes parties du pays.

En tant que notaire, le travail de Challe est d'assister les officiers et les autres gens qui sont présents dans ces vaisseaux. Lors de son voyage, il commence à noter le climat, les événements, le mode de vie des indigènes avec une excellente précision. Selon l'Avertissement du premier Tome du Journal, Challe est « un Homme fort dégagé des Préjugés vulgaires, à qui les noms n'en imposaient point; qui voulait voir pas ses propres Yeux, & ne juger que par ses Lumières ; en un

mot, assez désintéressé pour rendre le plus souvent justice à toutes les Nations [...] Il était, d'ailleurs, vrai, franc, sincère et si naturel...». Dans les premiers pages de son Journal, il explique les principes de son devoir de rapportage : il écrit « tous les soirs ce qui sera arrivé dans la journée [...] Je n'écrirai rien que je n'aie vu moi-même, ou du moins qui ne m'ait été assuré par des gens dignes de foi, & dont la fidélité ne me paraîtra point suspecte... ».³

Le vaisseau de Robert Challe jette l'ancre dans la mer de Pondichéry le samedi 12 août 1690. Ainsi commence la description de Pondichéry et cette représentation se trouve dans le deuxième Tome de son *Journal d'un voyage fait aux Indes orientales*.

Quand ils viennent à Pondichéry, ils sont reçus avec des coups de canons en signe de respect. On organise aussi une grande messe.

Partout dans la mer il y a des indigènes qui sont en train de pêcher. Puis qu'il y a beaucoup de vent dans la mer, les vaisseaux mouillent à près d'une demi-lieue de la terre. Il n'y a pas de quai pour les grands bateaux que l'on appelle « Chelingues » et ces bateaux qui transportent les marchandises des vaisseaux balancent dans la mare de la mer. Au bord de la mer il y a deux puits et les femmes qui vont puiser de l'eau de ces puits et apportent les pots remplis de l'eau sur leurs têtes.

Le fort est construit à deux cents pas de la mer sous forme d'un carré barlong d'une façon irrégulière. C'est un fort indigène, neuf construit avec les briques et de chaux. Derrière le fort il y a le jardin à l'ouest, bordé d'un marais. Pour protéger le fort, il n'y a que trente-deux petites pièces de canon, de quatre, de six, et de huit livres de calibre. Avec si peu de défenses, Challe dit qu'il n'arien à craindre puis que la terre est sous la protection du Mogol, et de Ramaraja, le roi du pays qui défend cette terre contre les Anglais et les Hollandais. Le Directeur et les autres officiers habitent dans ce fort. Il y a aussi des maisons à l'extérieur du fort et ce sont des logements des Français.

Les maisons des indigènes ne sont que des cabanes construites avec de la terre détrempée et

soutenue par des branches d'arbres et ces maisons se trouvent éparpillées sans aucun ordre.

A cette période, à Pondichéry, il y a environ deux cents Français et cela comprend les Officiers et les soldats. Ces Français vivent suivant les normes chrétiennes. Les Capucins, les missionnaires et les Jésuites rendent visite les Français et parmi les Capucins il y a un Frère Cordelier qui y habite. Selon Challe, ces Officiers sont intelligents et ponctuels.

Challe observe que Pondichéry est un endroit stérile et le plus mauvais de la Côte de Coromandel et il se demande souvent pourquoi les Français sont venus s'installer dans cet endroit inconfortable pour la vie.

Pour voyager à l'intérieur du pays, les Français utilisent les chars à bœufs. Quand le Directeur ou les Français vont quelque part, il y a un cortège de plusieurs indigènes qui les suivent avec un grand parasol élevé.

En ce qui concerne le commerce, il y a des marchandises comme le poivre, le coton, les saris, le salpêtre etc., qui viennent de Bengale.

Challe fait la distinction des peuples du pays. Selon lui, il existe trois classes :

D'abord, ce sont les « Gentils » qui commandent les autres. À ce propos, il dit « ceux-ci ne font ni Circoncis, ni Juifs, ni Mahométans ; ils font Idolâtres ».

La deuxième classe est de celle des « Mores », et selon lui, ce sont les « Mahométans, Circoncis, & Idolâtres ; ou plutôt qui professent une Religion ridicule, à laquelle eux-mêmes n'entendent rien ».⁴

Les « Esclaves ou Lascaris » appartiennent à la troisième classe.

Il n'y a pas de cérémonie quand un enfant est né chez un « Gentil ». On emmène l'enfant à la Pagode, le lave dans l'eau que l'on trouve dans le temple. Les filles se trouvent toujours renfermées dans le derrière des maisons. Chez les « Gentils », le mariage est toujours un mariage arrangé entre le garçon et la fille et c'est une cérémonie qui va durer trois jours. Le mariage s'arrange parmi les membres de même caste.

Le mode de vie de ces « Gentils » est un peu aisé puis qu'ils sont riches et les Européens font la plupart de leurs activités commerciales avec ces gens. Chez ces

« Gentils », il y a des « Baniens, ou Marchans, tellement riches ». Parmi eux, il y a aussi le « Neyres ou Gentilshommes » du pays. Ces gens-là ne travaillent jamais et ils font travailler les autres.

Il y a un endroit funéraire à peu près cinq ou six cents pas du fort, où l'on brûle le corps. Dans les deux côtés de la place où l'a brûlé le corps, pour quarante jours, on met deux pots l'un plein de riz cuit et l'autre d'eau puis qu'on pense que les morts viendront les manger et boire.

Il explique aussi la pratique de « sati » chez les Brame. Il dit, quand un Brame perd sa femme, il se remarie immédiatement. Cependant quand le mari est mort, sa femme est obligée de se brûler dans le même feu qui consume le cadavre. Bien qu'il n'ait pas vu ce rite par ses propres yeux, il l'explique en détail dans son Journal. Il écrit : « Premièrement, il ne faut pas que la Veuve pleure ; car si elle jette une larme, elle ferait réputée indigne d'aller se rejoindre à un esprit bien heureux. Secondement, il faut que dès le moment de la mort de son Mari, elle déclare qu'elle veut se brûler avec lui [...]. Si elle mettoit un intervalle d'un quart d'heure, entre la mort de son Mar, & sa déclaration, elle n'y ferait plus reçue ; pare que cette déclaration seroit regardée, comme un fruit de ses réflexions, & non pas comme un effet d'un amour tendre & désintéressé [...] Troisièmement, il faut qu'elle se persévère ; lui étant toujours permis de se dédire, jusques à ce qu'elle soit liée au cadavre... »⁵. Challe continue sa description de cette coutume quand il fait un rapportage de ce qu'il entend des Officiers français. Il dit que lors de ce rite, la femme qui a perdu son mari porte les plus beaux vêtements et ornements, des colliers et des bracelets comme si qu'elle est au jour de noces. Souvent elle est une jeune femme à l'âge de dix-sept ou dix-huit ans et elle a un sourire dans ses lèvres et une résolution au comportement et quand les gens lui demandent si elle veut être brûlée avec le cadavre de son mari elle répond catégoriquement « oui ». Elle monte sur le bûcher, enlève ses vêtements et les bijoux qu'elle portait et avec une petite pièce de toile de coton pour cacher son sexe, elle se met au chevet de la mort et immédiatement les

Brame qui sont autour attachent le bras droit de la jeune fille avec le cadavre et aussitôt ils mettent du feu au bûcher et les gens qui sont autour font un bruit extrême afin de ne pas entendre les cris de la jeune femme qui se brûle.

Challe note qu'il y a des Français qui sont allés prier à ces jeunes filles de ne pas accepter d'être brûlée avec le cadavre mais souvent les femmes n'écoutent point à ces prières.

Quand il décrit les esclaves, il dit que ce sont des gens misérables au monde. Ne gagnant pas beaucoup, ces gens ne mangent que le *cangé* ou le bouillon et ainsi, ils sont très faibles. Les femmes de ces esclaves sont « communes à tous les Gentils et Mores ». Ces gens vendent aussi leurs sœurs, filles, ou femmes pour une roupie chacune au Blancs ou aux Français. Ce sont les jeunes filles de huit à dix ans. Selon Challe, il y a des Français qui en profitent. Les esclaves pratiquent la même religion que les Gentils et ils y ajoutent la pratique de circoncision qu'ils ont empruntée des Mores.

Il n'y a pas de remariage des veuves chez les Gentils et Mores parce qu'en se remariant elle perd sa réputation.

D'après Challe, chez les Brame, on fixe le mariage à l'âge très jeune des enfants, de deux ou trois ans et la cérémonie va se passer quand les futurs époux atteignent un certain âge, souvent c'est onze ou douze ans au garçon et huit ou neuf ans à la fille. Quand le mariage ne se passe pas entre eux pour une raison ou pour une autre, la fille est censée rester célibataire toute sa vie.

Pour avoir une idée sur la pratique de la religion, Challe rend visite au temple de Villianour et il fait une description de l'idole de Ganesh. Ici, il parle aussi du système de *devadasi* et il dit qu'il y a plus de cinquante femmes au service des idoles de cette pagode. Il remarque aussi quand les Gentils ou les Esclaves se marient, avant qu'ils touchent leurs épouses, il faut qu'ils sacrifient le pucelage de celles-ci à ces idoles. À ce sujet, Challe soupçonne que les Brame qui sont au service des idoles prennent la place des idoles.

Dans son Journal, Challe parle aussi des superstitions qui existent à Pondichéry pendant cette période. Ici, il rapporte de ce qu'il a entendu de deux Français. Il n'a pas plu pour longtemps et les Gentils et les Mores décident de faire une cérémonie pour avoir de la pluie. Ils choisissent un poulet noir en vie, font des prières et coupent la tête du poulet et mettent celle-ci devant le pied d'un arbre prédestiné. Après une demi-heure de prières et de prosternations, ils demandent à cette tête de faire des signes sur le sujet de la pluie. Aussitôt la tête commence à remuer trois fois et elle fait trois tours, puis trois sauts. Le lendemain il a plu en abondance.

Selon Challe, les peuples de l'Orient sont charitables et bienveillants et souvent dans les routes importantes, ils possèdent des « Hôpitaux », c'est à dire des « chouldry » et il les nomme « Chandri » ou les voyageurs peuvent se reposer et se nourrir.

Après son séjour, il quitte Pondichéry, continue son voyage vers Madras et il y arrive le 25 août 1690.

Le Pondichéry chalien et la réalité

Le 4 février 1673, après avoir reçu la permission de Chirkhan Lodi, le gouverneur des possessions du roi de Bijapour à Tanjore, Bellanger de l'Espinay s'établit à Poudouchéry, un village de pêcheurs.

Au mois d'avril de 1674, François Martin arrive à Pondichéry et commence à créer une ville pour faire le commerce.⁶

En ce qui concerne la création de Pondichéry, « tout était dû à François Martin. Son énergie, sa persévérance, sa douceur à l'égard des indigènes, son équité dans les transactions furent les véritables bases de la colonie. »⁷

Quand les Français sont arrivés ici, Pondichéry était un lieu presque désert. Pourtant, Martin a mis tout son espoir en transformant ce lieu dans un centre commercial des Français. Il l'a voulu changer dans une ville et alors, on a tracé les rues, a construit des maisons et des églises en briques et en pierres, a défriché la terre. Ainsi, une ville nouvelle et jeune naît. Il commence à créer une petite armée avec la participation des indigènes, ce

qu'on appelle « les cipayes », pour la protection du territoire.⁸

Au nom du roi de Bijapour, Chirkhan Lodi, demande aux Français de s'emparer de la forteresse de Valdaour, qui se trouve tout à côté de Pondichéry. François Martin fait le siège de cette forteresse avec 42 européens et 60 cipayes et s'en empare le 25 septembre 1676.⁹

François Martin invite les Capucins français de Madras pour assurer le service religieux à Pondichéry. Pour servir les européens, il leur donne une chapelle dans le fort.¹⁰

En 1686, les Capucins construisent, à l'extérieur du fort une autre église, l'église Saint-Lazare à Pondichéry.

Depuis 1688, François Martin fortifie l'établissement français avec des murailles et des fortifications pour défendre sa région contre les attaques.

Selon Malleson, en 1689, dans l'établissement français, il y avait six canons, trente ou quarante Européens, trois ou quatre cents indigènes dans l'armée pour la protection de cette région.¹¹

Pour protéger le territoire, les Français ont voulu construire un fort et la construction se termine au mois d'août 1706 et ce fort s'appelle le fort Louis et à l'intérieur de ce fort, on a construit la tombe de François Martin avec une inscription « Pondichéry lui doit tout ce qu'il est aujourd'hui ».¹²

Les événements et les détails évoqués ci-dessus par les historiens se rapprochent des descriptions que l'on trouve dans le *Journal d'un voyage fait aux Indes orientales*. Robert Challe a noté tous les détails avec précision et alors son œuvre n'est qu'un enregistrement des faits quotidiens lors de son séjour à Pondichéry.

Cependant, à part des faits historiques, Challe parle aussi des pratiques culturelles chez les indigènes de cette période. Souvent, il dit dans son œuvre qu'il a appris les détails sur les rites culturels, par exemple sur la pratique de « sati », de chez les Français qui habitent dans cette région pour un certain temps. Il dit aussi qu'il n'a pas assisté à ces rites personnellement. Pourtant, les détails minutieux de ces rites culturels nous aident à comprendre la vie culturelle des peuples de cette région. Ici, il faut souligner aussi qu'il n'existe pas d'autres

documents ou de récits où l'on décrit assez nettement ces détails. Ces détails bien précieux de première main nous aident à avoir une idée sur la vie quotidienne des indigènes.

À propos de son œuvre et surtout de son style d'écriture, Robert Challe dit qu'il se propose « d'écrire tous les soirs, ce qui sera arrivé dans la journée. Je n'écrirai que je n'aie vu moi-même ou du moins qui ne m'ait été assuré par des gens dignes de foi et dont la fidélité ne me paraîtra point suspecte et je distinguerai ce que j'aurai vu de ce que j'aurai appris afin qu'on puisse distinguer l'un de l'autre ». Voilà pourquoi nous sommes tentés de dire que c'est une œuvre originelle et rare qui donne plus d'importance à l'authenticité et nous pouvons même concevoir cette œuvre comme un document historique pour étudier la vie et les coutumes des peuples d'antan.

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UNIQUENESS OF TRADITIONAL FAMILY IN MANJU KAPUR'S HOME

Dr.P.Padmini

Associate Professor, Department of English, Ethiraj College, Chennai

M.V.Arumugam

Assistant Professor, Department of English, P.M. Thevar College, Usilampatti

Family is derived from Latin word 'familiar' which means an exclusive group of people who share a close relationship, traditionally composed of a mated couple and their dependent children or procreation in co-residence. Family is the key to socialization which ensures healthy structure of society. It is an exclusive group of people bound by similar affinity, economy, culture, tradition, honour, and friendship that impacts Nation and promotes Humanism. The families that break tradition within a few particular societies are those that are uprooted and grafted into new societies. In science, Genealogy is a field which aims at tracing family lineage through history. The term 'family' denotes groups of objects closely and exclusively related and thus the concept of family is metaphorical which differs.

Marriage is about a life of togetherness connecting two individuals of the opposite gender. There are happy marriages, bitter marriages, contented marriages, contented couples, estranged ones, mismatches, and so on. The general hallmarks of marriage are compatibility, sharing, caring, mutual commitment, integrity and love. Simon Beauvoir in her article, "Introduction: Woman as Other," asserts: "The tragedy of marriage is not that it fails to assure woman the promised happiness – there is no such thing as assurance in regard to happiness – but that it mutilates her; it dooms her to repetition as routine" (Beauvoir 502).

The choice of marriage mainly depends on the horoscope compatibility. Instead of the personal wishes and opinions of the young girls and boys, it is their horoscopes that are analyzed to unimaginable heights. The mismatch between the said astrological charts is blown out of proportion and the alliance is drawn to a naught. This is to show that astrological predictions can

make or break a matrimonial alliance in a conservative Indian set-up. Unless a seasoned astrologer gives a green signal and everything augurs well about the proposed alliance, an Indian wedding cannot take place. Manju Kapur goes back to her premise of three generations residing in one house, the women existing within the joint family set-up. Home is about the home of Lala Banwari Lal, a patriarch who firmly believes in existing in a joint family. He is the head of the family and runs a sari shop in Karol Bagh. Yashpal and Pyarelal are his sons, and he has a daughter Sunita, who is married. Anupama Chowdhury in an article entitled, "Manju Kapur's Home: A Feminist Reading" remarks, "Home reveals a disturbing home truth that joint families can both destroy and preserve our maturity, individuality and mental progress" (Chowdhury 33).

Home focuses on three female characters- Sona, (daughter-in-law of Banwari Lal), Rupa, (Sona's sister) and Nisha (Sona's daughter) who assert their identity in their own ways. The story begins with two sisters: one is good looking and the other merely plain. The beautiful elder Sona is married to the elder son of Banwari Lal while the younger one, Rupa is attached to a junior Government officer of not as much of value. At the initial stage the narrative revolves around the life of Sona and Rupa before it centres on the whole family. Each sister thinks that the other is luckier and each one has more problems than the other. Rupa lives with her husband and her father-in-law in the family whereas Sona's is a joint family.

The only stress of Rupa's life is a depraved tenant who lives upstairs in their house. He refuses to pay his rent on time. They have already spent a lot of money on the case to expel him. Rupa and her husband, Prem

Nath remain childless couple throughout the story. But she is lucky enough because she is not subjected to bear the taunts of in-laws for having no child. Like Sona, after passing two years, Sona is still not pregnant. Her mother-in-law comments her occasionally, "What can you know of a mother's feelings? All you do is enjoying life, no sorrow, only a husband to dance around you". (H 18) Sona performs every duty as a daughter-in-law as she is skilled at an early age to love, serving and abide by her in-laws. In the meantime, Yashpal's younger brother, Pyarelal gets married to Sushila. Their marriage is welcomed by all the family because it is arranged by the parents. Sushila brings a massive dowry such as a scooter, fridge, cooler, double bed and sofa. Sona realizes what she has not realized in three years of her marriage. She feels herself inferior to Sushila, as Sona's parents did not give her dowry at the time of her marriage. Avtar Brah in the book *Cartographies of Diaspora: Contesting Identities* has mentioned:

On the one hand, 'home' is a mythic place of desire in the diasporic imagination. On the other hand, home is also a lived experience of a locality. Its sounds and smells, its heat and dust, balmy summer evenings, somber grey skies in the middle of the day...all this, as mediated by the historically specific of everyday social relations. In other words, the varying experiences of pains and pleasures, the terrors and contentment, or the highs and humdrum of everyday lived culture. (Brah 192) The newly married couple starts living upstairs where Sona wishes to shift. But the system of joint family remains same. All take their meal together only. The family believes, "Separate kitchens led to a sense of mine and yours, dissatisfaction, emotional division, and an eventual parting of the ways". (H 12) Sona struggles to have children in order to establish her place in the family and rejects the responsibility for Vicky, the orphaned son of the daughter of the family. Sona finally gives birth to a baby girl. Everybody is happy because "It is good to have a girl in the house". (H 35) Girl is considered as Lakshmi for the traditional family. "And now the womb has opened,' continued Rupa, 'a baby brother will come soon.'" (H 36) The boy child is seen as

'Kul-Ka-Deepak'. Sona's delivery of her next progeny, a son is enjoyed and welcomed more than the first. Sona's mother-in-law declared, "Now I can die in peace". (H 41) As both of her sons now have their sons and they can hold their head high in the society. Due to this gender differentiation, the family never let Nisha to go outside and play with her brothers. The family of Banwari Lal is traditional and patriarchal. They believe that men work out of the house, and women within. His two sons follow the ways of their father without any question.

The head of the house, Banwari Lal, is ready to do anything for the honour of the family and to maintain its unity. He believes, "United we stand, divided energy, time and money are squandered" (H 7). At first his principles are challenged by his elder son, Yashpal, who falls in love with a customer and then marries her. The opposition of the love marriage is the awfully characteristic of traditionalism. In addition to this, Sona's childlessness and later Nisha's empowerment is also considered as shameful act. They believe that a girl is supposed to find satisfaction in the performance of her duties in the varied role of mother, daughter, sister, and daughter-in-law. The home is 'Karma- Bhoomi' and for a woman to aspire life beyond the limits of the home is unnatural. Malti Mathur in an article "Crossing the Threshold: Women in Shashi Deahpande's *Small Remedies* and Manju Kapur's *Difficult Daughters*." asserts, "Any woman who wished to give up the security and safety of the confines of the home for an uncertain, unsafe identity outside, are looked upon as no less than a Jazebel". (Mathur 85)

Nisha, the main character and the daughter of Yashpal and Sona, emerges as a self-dependent woman in the novel. She declines to reconcile with the patriarchal and male subjugated family structure and tries to make her own individual identity. She spends a congested childhood where she is not allowed to play or go out by her own choice. She is provided with nice dresses and everything else yet, "unfortunately her outfits did not match her inclinations,' I want to play in the park,' she whined periodically". (H 53)

Manju Kapur has portrayed the confused growing up years of Nisha in a heart rending manner as Nisha is sexually abused by her cousin Vicky in the early stage of her life. It affects the child psychologically and mentally. She thinks silently that, "she had done something dirty" (H 59). Rupa believes that there is something at their home which is frightening and disturbing the innocent mind of Nisha. Rupa is sent to her aunt's house. Her aunt Rupa, and her husband, take full care of Nisha. In the traditional family of Banwari Lal's, girl's education is considered secondary. But Nisha's education begins properly at her aunt's house. Her uncle, Prem Nath helps her in her studies and spends much time in telling her stories and lessons. A change appears in Nisha's performance after she leaves her own home. Her uncle and aunt try to talk on the issue of Vicky with Nisha's father. But no one in the family is ready to believe in such tales about Vicky, whom they consider like their own adolescent.

During Nisha's education, her brother has got married. Now it is Nisha's turn. Her mother knows that she is manglik and it is not as easy to find a manglik boy for her. Nisha is told to keep fasts for her future husband by her mother. Nisha is of modern thinking and does not believe in traditional beliefs. She is not ready at all to spend her whole day without food and water like her mother.

Nisha is also forced again to keep 'Kava Chauth' fast for the long life of her husband because their family believes in superstitions. Nisha has been influenced by her Maasi's updated thinking of life. The lady believes in practical ways of life and thinks of her sister, "There was an age for everything, and when the child should be thinking of studies, she was forcing her to think of husbands". (H 95) Nisha's stay with them has conditioned her mind according to the ways of her uncle and aunt. Rupa has a business of pickles; Nisha sees her mentor in her aunt and wants to lead a life like her. Sona does not understand her daughter Nisha very much similar to Kasturi in *Difficult Daughters*, where Kasturi, the mother of the protagonist Virmati, stands opposed to her daughter's happiness and wishes. Both Kasturi and

Sona are the forces of patriarchy within their homes; the opposition does not come so openly from the male members as it does from their own mothers. They are unable to understand their daughter's feelings and rather expect them to follow the traditional role of women in a family. Sona says, "This girl will be our death. My child, born after ten years, tortures me like this. Thanks God your grandfather is not alive. What face will I show upstairs?" (H 198)

The traditional mother wants her daughter to be like her. For her doing kitchen work is more important than studies. The main concern of Sona is Nisha's marriage. Throughout Ajay's marriage, Sona wants Nisha to be good-looking so that any boy or his family may wish her. While Nisha proceeds to her home after living for a long time with her aunt, Sona discovers with horror that at the age of sixteen, Nisha does not know how to cook. "What can Rupa have been thinking of? I assumed she was teaching you everything she knew," Sona grumbled. You take half an hour to peel ten potatoes. How will you manage in your future home?" (H 125)

Nisha all the time disputes in return, "Masi says there is always time to learn cooking, but only one time to study" (H125). Nisha always tries to defend herself and her aunt. This clash between Nisha and Sona is a clash between tradition and modernity. The mother wants her daughter to be rooted in the tradition that would make her life significant. "Roop, I would never had imagined you, of all people, filling the girl's head with rubbish. This is the life of a woman: to look after her home, her husband, her children, and give them food she has cooked with her own hands. Next you will be saying she should hire a servant" (H 126).

Social structure conditions one's thinking. A person becomes that, under which circumstances he or she lives. We see that two real sisters- Sona and Rupa, born in the same house, are totally different in their thinking after their marriage. It is result of the atmosphere of their new family's one considers a working woman as emancipated individual, while for the other it is shame. One protests, "Times are different now" while the other defends by saying that "We are traditional people.

Tradition is strong with us. So is duty". (H 123) During first year of her college, Nisha comes across a boy, Suresh, at the bus stop. She falls in love with Suresh but in her mind she always reminds herself of the patriarch set up of her home and yet "As they rode towards metamorphosis in Kamala Nagar, she felt she was entering a phase from which there was no turning back" (H 149). Kapur brings out some disturbing home truths in this novel which still exist in our society and is a very part of social organization. An in-depth analysis of this novel reveals the sensibilities of the author reflected in myriad ways through the characters and their responses and reactions.

Manju Kapur's novels focus on the urban Indian middle class family, the life of women and their struggles, a gynocentric approach. The novels portray difficult daughters, significance of marriage in society, theme of female bonding. It emphasises desire for motherhood in the women characters, openness in discussion of sexuality and it also gives much importance to education. Manju Kapur discusses many of socio-political issues and chooses the urban Indian middle class as the sociological base for her works. She feels that she is

most familiar with this class and comfortable writing about it. It is difficult to define a class but it can be identified by its specific features. The Indian middle class corresponds to the majority of the population. They have been identified with the joint family structure although this notion has also undergone change. The family lives together and personal space is limited.

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IMPACT OF ARCHAEOLOGICAL FINDINGS ON THE EARLY HISTORY OF TAMIL NADU

Prof. T. Ramaswamy

*Former Professor and Head, Department of Ancient History
School of Historical Studies, Madurai Kamaraj University*

Abstract

Archaeology became an important subject, increasingly realized by the European and Indian Scholars in the 20th Century. It received greater attention after the foundation of the Asiatic society of Bengal in 1784. The archaeological exploration at Pallavaram near Madras had increased the knowledge of the archaeologist on the stone age culture. They explored further to prove the stone age settlement in and around Madras. Number of other scientific excavations conducted in Tamil Nadu by the archaeologist brought to light the gradual growth of early historic culture from the stone age culture

Keywords: Surface collection – Antiques – Palaeolithic tools – Hand Axe – Megalithic

Introduction

The history of the marginalized people is being reconstructed through a number of insignificant and uncared artifacts found throughout the World after the commencement of archaeology as a study. The history of the Kings, Palaces, Wars and Battles, Conquests are relegated to the background and historians are searching after the simple artifacts found either on the surface or retrieved from below the earth. New sources of information added to history on the changing facets of human life throughout the world, particularly when Harappa was discovered in India in the 1920's. The results of this excavation brought to light a civilization comparable to the other civilization of the World. The excavation revised the theory so far believed that the Vedic Culture was earliest one in India. It had further demonstrated that the Harappan Culture was the Pre-Vedic Culture and akin to the Dravidian Culture of the South, particularly the Tamil Culture. Encouraged by these discoveries, the European Scholars started exploring different places in Tamil Nadu. Pallavaram in Chennai became a significant archaeological site where Robert Bruce Foote discovered a Palaeolithic hand axe. The material remains that ancient people left behind them are regarded as a treasure once. Now these remains were regarded as the source of information for the reconstruction of the past. It was developed as a scientific discipline during the 20th century. In India, it

received greater attention after the coming of the British and the foundation of the Asiatic Society of Bengal in 1784, was a beginning in this direction.

Palaeolithic Sites

Archaeology in Tamil Nadu is comparatively young and the discovery of Paleolithic Hand Axe at Pallavaram near Chennai was a beginning. Robert Bruce Foote, surveyed the northern parts of Tamil Nadu, particularly on the banks of river Palar and Kortalaray and discovered a number of stone tools at Athirampakkam and Gudiyam. Later V.D. Krishnasami, Sankalia and Paterson explored these areas and brought to light a number of stone tools indicating the habitat of man. V.D. Banerjee of the Archaeological Survey of India surveyed the Chengalpattu region between 1962-64 and said that the stone tools found at Gudiyam were of Achulian type and its antiquity can be dated back to two lakh years. In addition to these places, Neyveli, Poondi and Vadamadurai situated very close to Madras yielded a number of Old Stone Age tools. Since all these places are situated in and around Madras, this cultural center was called as the "Madras Hand Axe" industry. The tools manufactured here included Hand Axes, Choppers, Pebbles, Blades, Scrappers, Points, Flakes and Discoid. The Hand Axes found at Attirampakkam in the Chengalpattu District is similar to the one found of Africa.

Mesolithic Implements

The next phase in its development was the Mesolithic age, indicating a distinct cultural stage, called microlithic. It is found at Tiruttangal and T. Kallupatti in the Virudhunagar and Madurai Districts respectively. Though small, the microlithic implements were well sharpened, refined and polished. Man during this stage was still a hunter; however, their habitations were more permanent than before.

Neolithic Tools

The Neolithic people made revolutionary change in course of their evolution. The Neolithic people seem to have realized the importance of pottery and in course of time they improved the technique of pottery making. The polished and fine grained stone tools indicate the improved condition towards development. They began to clear the forest and cultivate the lands by using sharpened stone axes and hammers. Robert Bruce Foote collected over a thousand specimens of Neoliths, including 78 distinct artifacts of which 41 belonged to the polished variety and the remaining 37 were unpolished. Coloured pottery and coloured stones were also found in the list of this collection.

The excavations at Paiyampalli in the North Arcot District revealed the existence of Hand Axes and wheel made potteries. The presence of postholes indicates the practice of pit dwelling leading one to assume that the Neolithic people established their settlements. Similar cultural remains were found at Mullikadu, Tailamalai, and Tograpalli in the Dharmapur District. On the basis of C-14 method these cultural remains were dated between 2000 BC and 600 BC.

The Neolithic Age is succeeded in Tamil Nadu by the Iron Age as in the case of many other western countries. Bronze or Copper Age was not prominently found in Tamil Nadu except a lonely site at T. Kallupatti in Madurai District. This is probably due to the fact that the art of making alloys was learnt only during the later stage of the Iron Age as a result of contact with bronze and

copper culture. The Iron Age culture widened very quickly throughout Tamil Nadu.

Iron Age

The Iron Age Culture in the Tamil Country is found in association with Megalithic culture. Excavations and exploitations have been conducted in a number of places in Tamil Nadu even before the turn of this century. It revealed the earliest culture as being the Iron Age Culture. The bottom most layers in the excavated trenches contain only the Iron Age cultural traits such as Iron objects. Black and Red Ware, Glass beads, Ban Glass and metal Bangles. The beginning of the Iron Age in Tamil Nadu is at present dated roughly to 500 BC. Long Knife, Iron Axe, Arrows, Long neck pots, Jars and conical type potteries were discovered in 1916 by Richard and T.N. Hearsy at Odugattur in the Vellore Taluk of Noreth Arcot District.

The material remains discovered by C.L. Suri and Narayanababu of Archaeological Survey of India in 1982-83 at Kambarmedu in the Sirkali Taluk of Tanjore District include Black and Red Ware bowls, Red Painted bowls, Handmade potteries, wheel made potteries, precious stones, copper beads and Rings, Glass Bangles and Copper Coins. Another important megalithic site is Perumpair in the Madurantakam Taluk of Chengalpattu District. It was discovered in 1908 by Alexander Rea. The findings here indicate the cultural continuity from the Neolithic Age to Iron Age. The presence of Neolithic Hand Axe in the Iron Age stratum clearly indicates this continuity. Besides these, the discovery of the human skeleton in its meditation posture throws light on the different funeral practice of the people. The presence of Iron in the Megalithic burials indicates that it was attached so much in their daily life.

The Iron Age sites spreading the entire Tamil Nadu speaks much about the use of the variety of artifacts towards the development. Odugattur in the North Arcot District, Kodumanal in the Erode District, Kambermedu in the Tanjore District, Perumpair in the Chengalpattu District, Mallappadi in the Dharmapuri District,

Kovalanpottal and Anuppanadi in the Madurai District, Sittannaval in the Pudukkottai District, Adichchanallur in the Tirunelveli District are a few to mention. Most of the above sites are situated in plains. A good number of Iron artifacts found almost in all the sites. These objects would have been things to the transformation of society to better condition. With the help of Iron, Agricultural activities were done by clearing the forest. Hunting and fishing became the occupation of the people to supplement their foods. The innumerable Iron weapons such as the lance, Spearheads, Swords and Arrows speak that they were necessitated to protect themselves from any external danger. A constant threat was there to the life and condition of the people.

The inhabitants of South India used iron for the first time round about 1200 BC. During this period, the iron industry reached a high water mark, a fact which indicates a good development in metallurgy in South India. Iron flakes are found in many Megalithic sites in the Madurai region. In this connection, it is inferred that these people attained a high degree of skill and knowledge about smelting, casting and carving in the Megalithic Age.

Historical Sites

The historic period in the Tamil Country began from the beginning of the 3rd century BC. It is attested by a number of Tamil-Brahmi scripts, particularly found in the southern most part of Tamil Nadu. These scripts are seen in association with the Jain Caves in the case of South Tamil Nadu and in the case of North Tamil Nadu it is found in association with other excavated material remains. These sites are excavated either by individuals or by institutions and brought to light a number of artifacts. Semi Precious beads, Bangles, Conch Shells, Glass and Copper objects, Terracotta figurines were unearthed at Adiyamankottai in the Dharmapuri District by the Department of Archeology, University of Madras in 1981-82. The excavation throws light on the traces of human habitation from the 1st century BC.

Arikamedu was a famous trade centre on the Coromandel Coast of Tamil Nadu. It is very close to Pondicherry. Sir Mortimer Wheeler in 1945 and Vimala Bekely in 1989-92 conducted a scientific excavation. It brought to light, two colour dyeing vats. It was a popular weaving center flourished during the first centuries of the Christian era. The existence of an active bead industry is attested by the different kinds of beads found here. Beads made up of Precious stones, Gold, Shell and Sapphires were found here. Similarly rings made out of different metals are also seen. Weighing Stones, Terracotta figures, Ivory objects were also available. The presence of Amborae Jars and Arretine Potteries speak of the Roman Connection with Tamil Nadu. As much as 64 potsherds with Tamil-Brahmi inscriptions are found in the excavation.

An early historic site at Alagarai in the Trichy District has all the material remains found at Arikamedu. Shells bangles, Glass bangles and Semi precious beads were some of the objects manufactured here both to meet the local need as well as for foreign export. Potteries bearing Tamil-Brahmi script were also found here. Weighing stones invariably found in these places demonstrate the practice of weights and measures in the day-to-day commercial transaction. Another important port center in the same district is Uraiyur. It was a busy commercial centre in Tamil Nadu. Agriculture and weaving were the main profession of the people as the later is understood by the discovery of spindle whorl. Pottery making, bead designing, precious stone cutting were other professions of the people. Indoor games like chess was the most popular game among them. Another significant find at Uraiyur is the smoking pipe. Almost 20 potsherds bearing the Tamil-Brahmi scripts demonstrate widespread knowledge of writing in the early historic period.

Thousands of gold coins found at Karur, the capital of the Cheras. Goldsmithery seems to be well flourished profession and goldsmiths were popular in the Cheran region. Rings made up of gold and silver was the significant finding of the place. The active trade between Rome and Tamil Nadu is attested by the presence of

numerous gold coins. Tamil-Brahmi scripts are also found here. Alagankulam in the Ramnad District is another important coastal town during the earlier historic period. The houses of people were constructed by concrete. There is an evidence to the effect that there existed horse is known from a horse mould. Amboare jars, Rowlett ware potteries, and Northern Black polished wares were available. Shell objects, golden beads and semi-precious stone were also found here. As in the case of other excavated sites, Tamil-Brahmi script is also seen here.

Conclusion

The excavations and explorations so far conducted brought to light the economic and cultural conditions of the people in Tamilnadu. From the above account it is understood that the Paleolithic man lived particularly in the northern part of the Tamil country as a wanderer. However, there is an indication that microlithic people largely lived in the southern part of Tamilnadu during the Mesolithic period. On the basis of the material remains available that the Neolithic people were instrumental in bringing a change towards the civilized condition. Following the New Stone Age, the people during the Iron Age laid foundation for all round development. Almost all the excavated sites yielded potteries with Tamil-Brahmi scripts. This speaks of the knowledge of writing even before the Asokan scripts found in the Tamil Country. The accounts found in the Sangam literatures are well attested by the material remains that were discovered from the excavations at Arikamedu, Alagankulam, Uraiyur, Kaveripatnam and Kanchipuram.

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LISTENING COMPREHENSION: A LEARNER CENTERED APPROACH FOR THE ACQUISITION OF SECOND LANGUAGE

Dr.J. Anbazhagan Vijay

Assistant Professor (Sr.Gr) in English, Government College of Technology
Coimbatore-641 013, Tamil Nadu, India

Abstract

It is essential that one has to improve four basic language skills, Listening, Speaking, reading and Writing. Speaking and writing which involve language production are referred to as productive skills. Listening and reading are identified as receptive skills. In practice, some skills are given more importance than the others in language teaching. Most people think that knowledge of a second language involves in the ability to speak and write in that language. Reading may sometimes be the focus of attention since some language teaching methods (e.g. Grammar Translation Method) lay emphasis on it. Listening on the other hand, is generally viewed as a means of teaching a language, rather than the goal of teaching. Listening is viewed as a way of presenting new grammatical structures (Field, 2002). Students are asked to listen and repeat to improve their pronunciation skills (Jones. 2002). The aim of this paper is to determine listening comprehension problems faced by second language learners along with the factors that make comprehension easier. Moreover, in teaching Listening skills, it is important that the listening material should be of the learners' choice thus making it to be a learner centered.

Keywords: *Listening Skills, Listening Comprehension, Second Language Listening, Language Acquisition, Receptive Skills, Learner Centredness.*

Second language listening comprehension is a complex process, crucial in the development of second language competence. Listening is the Cinderella skill in second language learning which is overlooked by its sister, "speaking". For most people, knowledge of the language has been construed to be speaking and writing. Listening and reading are therefore considered to be secondary skills-only a means to an end rather than being ends in themselves.

Teachers can help students develop strategies for comprehension through a process approach to teaching L2 listening. Research has demonstrated that adults spend 40-50% of communication time with listening, 25-30% with speaking 11-16% with reading and about 9% with writing (Vandergrift 1999), but the importance of listening in language learning has only been recognized relatively recently. Since the role of listening comprehension in language learning was taken for granted, it merited little research and pedagogical attention. Although listening played an important role in

audio-lingual methods, students did listening tasks only to repeat and develop better pronunciation. Listening then emerged as an important component in the process of SLA.

Listening is an invisible mental process, making it difficult to describe. Listeners must discriminate between sounds, understand vocabulary and grammatical structures, interpret stress and intonation, retain and interpret this within the immediate as well as the larger socio-cultural context of the utterance. Rost (2002) defines listening in its broadest sense, as a process of receiving what the speaker actually says (receptive orientation); constructing and representing meaning (constructive orientation); negotiating meaning with the speaker and responding (collaborative orientation); and creating meaning through involvement, imagination and empathy (transformative orientation). Thus listening is a complex, active process of interpretation in which listener matches what they hear with what they already know.

There are two distinct processes involved in listening comprehension. Listeners use “top-down” processes when they use prior knowledge to understand the meaning of a message. Prior knowledge can be knowledge of the topic, the listening context, the text-type, the culture or other information stored in long-term memory as schemata (typical sequences or common situations around which world knowledge is organized). Listeners use content words and contextual clues to form hypothesis in an exploratory fashion. On the other hand, listeners also use “bottom-up” processes when they use linguistic knowledge to understand the meaning of a message. They build meaning from lower level sounds to words to grammatical relationships to lexical meanings in order to arrive at the final message. Listening comprehension is not either top-down or bottom-up processing, but an interactive, interpretive process where listeners use both prior knowledge and linguistic knowledge in understanding messages.

Listening is assuming greater importance in SL classrooms. By emphasizing the role of comprehensible input, SLA research has given a major boost to listening. As Rost (1994) points out, listening is vital in the language classroom because it provides input for the learner, without understanding input at the right level, any learning simply cannot begin. Listening is thus fundamental to speaking.

Listening purpose is another important variable. Listening to a news broadcast to get a general idea of the news of the day involves different processes and strategies from listening to the same broadcast for specific information, such as the results of an important sporting event. Listening to a sequence of instructions for operating a computer requires different listening skills and strategies from listening to a poem or short story. In designing listening tasks, it is important to teach learners to adopt a flexible range of listening strategies. This can be done by holding the listening text constant and getting learners to listen to the text several times however following different instructions each time.

A challenge for the language teacher in the listening classroom is to give learners some degree of control over the content of the lesson and to personalize the content so that learners are able to bring something themselves to the task. There are numerous ways in which listening can be personalized. For example, it is possible to increase learner involvement by providing extension tasks. The students might listen to a conversation and then be given an opportunity to play the similar roles themselves. Learner’s awareness of the processes underlying their own learning needs is to be developed so that they will be able to take greater responsibility for their own learning. This can be done through the adoption of a learner-centered strategy at the level of classroom action, and partly through equipping students with a wide range of effective learning strategies. Through these, students will not only become better listeners, they will also become effective language learners because they will be given opportunities to focus on, and reflect upon the processes underlying their own learning.

The key strategies that can be taught in the listening classroom include selective listening, listening for different purposes, predicting, progressive structuring, inferencing and personalizing. These strategies should not be separated from the content teaching but woven into the ongoing fabric of the lesson so that learners can see the application of strategies to the development of effective learning.

A learner-centered approach should be given due importance in SL listening tasks. Such an approach is particularly essential in classrooms where students are exposed to substantial amount of authentic data because they will not (and should not expect to) understand every word. Hence an effective listening course may include the following features (Mandelsohn 1994)

- The materials based on a wide range of authentic texts including monologues and dialogues
- Schema-building tasks preceding listening
- Strategies being incorporated for effective listening into the materials

- Opportunities being given to the learners to progressively structuring their listening by listening to a text several times and by working through increasingly challenging listening tasks.
 - Making the learners know what they are listening for and why
 - Involving the learners in the active role-play activities from their own listening.
 - Making content personalized to make the learning of listening skill more effective
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L2 listening competence is a complex skill that needs to be developed consciously though it is developed in the context of L1. It can be developed with practice when students reflect on the process of listening without the threat of evaluation. Using listening activities only to test comprehension will lead to anxiety which in turn de motivate the learners. Guiding learners through the process of listening not only provides them with the knowledge by which they can successfully complete a listening task; it also motivates them and puts them in control of their learning.

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EXPORT PERFORMANCE OF SPECIAL ECONOMIC ZONES – AN ANALYSIS

Dr.H.Sudhakara

Full Time Guest Faculty in Economics, Bangalore University, Bangalore, Karnataka

Introduction

Special Economic Zones are playing a vital role in the socio-economic development of all over the world. This is a new concept adopted many countries particularly to promote investment and industrial development. Special Economic Zones denote geographical areas which enjoy special privileges as compared with non-SEZ areas in the country. The main emphasis to set up the Special Economic Zones are generation of additional economic activity, promotion of exports of goods and services, promotion of investment from domestic and foreign sources and to create more employment opportunities also to develop infrastructure facilities in the country. To uplift this scheme and to achieve the target of this scheme, Special Economic Zones Act, 2005 was passed by the Parliament in May 2005. SEZ rules came into effect on 10th February 2006 which provide drastic simplification of procedures single window clearance on matters relating to central as well state government, provide many incentives and facilities to the developers as well as to the unit's operating in the Economic Zones.

Objectives

- To analyse the employment opportunities under the Special Economic Zones.
- To assess the export performance of these economic institutions.

Employment Generation Under Sez

Employment generation has been the chief objective behind the development of these Zones. Special Economic Zones are viewed as highly effective tools for employment generation. Worldwide direct employment in

the SEZs has risen sharply in the last two decades from less than 2 million to 66 million in 2006 (ILO, 2007). According to ILO, the greatest number of jobs are created in China with 30 million employed in the SEZ Sector.

In Bangladesh employment were 624 in 1983 when the first zone was started in Chittagong which was increased to 1,44,000 during 2003-04. The SEZ created tremendous benefits in creating job opportunities even in Sri Lanka and Korea.

In Latin America SEZ activity is highly concentrated in Mexico, Brazil and Dominican Republic. Even the Central America, Costa Rica, Nicaragua and Honduras witnessed huge creation of employment opportunities. In the case of African countries, Mauritius, Madagascar, Tunisia, Egypt and to lesser extent Togo are some of the best examples in creating huge employment opportunities in the Special Economic Zones.

Table -1 Direct Employment Impact of SEZs

Region	Direct Employment (million)	Percentage of Region's Employment
Global	68.441	0.21
Asia and the Pacific	61.089	2.3
Americas	3.084	1.15
Western Europe	0.179	-
Central and East Europe and Central Asia	1.590	0.001
Middle East and North Africa	1.458	1.59
Sub-Saharan Africa	1.040	0.20

Source: World Bank 2008

With regard to the Special Economic Zones established in India is mainly to generate plenty of jobs to the local people. In 1966, the only operating Zone in India was the Kandla SEZ. The total employment in this zone amounted to 70 workers. The number of SEZs was increased to eight by 1988. As a result, the level of employment increased around 95000 in 1999. Thereafter the level of employment declined marginally. When SEZ Act was enforced in February 2006 since, then there has been a rapid expansion in the SEZ Sector. The total employment in the SEZ Sector increased to over 1,78,000 in November 2006 from 1,58,000 in March 2006 (Agarwal 2007).

According to Seth Associates (2007), 948 units are in operation in the SEZs providing direct employment to 1.10 lakh persons in India. The SEZs set-up prior to SEZ Act are providing employment to about 1.85 lakh persons of which about 40 per cent are women (Pillai, 2007). As on 31st March 2008, total number of units and employees in the SEZs were 1525 and 238242 respectively (Reddy, 2009).

Table -2 Total SEZ Employment and Share in the Manufacturing Sector Employment in India between 1966 and 2003

Year	Employment	Share in Manufacturing Employment (Per cent)
1966	70	-
1973	300	0.01
1980	6000	0.09
1990	35205	0.43
1998	77795	0.91
1999	84545	1.04
2000	81371	1.03
2001	95041	1.23
2005	100650	1.11
2006	134704	1.31
2007	280882	2.71
2008	336235	N.A

Source: Calculations are based on the data obtained from Ministry of Commerce & Industry Department of Commerce, Government of India; and Annual Survey of Industries 2008-09

Note: 'N.A.' stands for not available

With regard to the Special Economic Zones establish in India is mainly to generate plenty of jobs to the local people. In 1966, the only operating zone in India was kandla Economic zone. The total employment in this zone amounted to seventy workers. The number of economic zones was increased eight by the year 1988. As a result the level of employment increased around ninety five thousand the year 1999. There after the level of employment declined marginally when SEZs Act was enforced in February 2006. Since then there has been a rapid expansion in the SEZ sector. The total employment in the SEZ sector increased to 178000 in November 2006 from 158000 in March 2006 (Agarwal 2007)

Export Performance of Special Economic Zones

In India, SEZs are contributing a lot towards increasing export. It is evident from table-3 that the exports from SEZs are continuously increasing. These were of Rs. 8552 crore in the year 2000-01 and increased to Rs. 18309 crore in the year 2004-05, almost doubled as compared to the year 2000-01. But after the enactment of SEZ Act, 2005, exports from SEZ rose sharply which increased to Rs. 34615 and 66638 crore in the years 2006-07 and 2007-08 respectively. In the year 2008-09, exports reached to Rs. 99689 crore which were more than 11 times from the 2000-01 exports.

Table -3 Export Performance of Indian SEZs Since 2000-01 to 2008-09

Year	Value of India's Total Exports (in crore)	Growth Rate over Previous Year	Value of SEZ Exports (in crore)	Growth Rate over Previous Year	SEZ Export as % Share of Total Exports
2000-01	203571	-	8552	-	4.2
2001-02	209018	2.7	9190	7.5	4.4
2002-03	255137	22.1	10053	9.4	3.9
2003-04	293367	14.9	13854	37.8	4.7
2004-05	375340	27.9	18309	32.2	4.9

2005-06	456418	21.6	22840	24.7	5.0
2006-07	571779	25.3	34615	51.6	6.1
2007-08	655864	14.7	66638	92.5	10.2
2008-09	840755	28.2	99689	49.6	11.9
Average	429028-	19.7	34445	38.2	6.1

Source: Calculations are based on the data obtained from Ministry of Commerce & Industry, Department of Commerce, Government of India; and Economic Survey 2009-10, Government of India.

The value of India's exports and SEZ exports is continuously increasing. The value of India's exports increased from Rs. 203571 to Rs. 840755 crore during the period 2000-01 to 2008-09. During the same period, SEZ exports increased from Rs.8552 crore to Rs. 99689 crore. The SEZ exports increased at a rapid speed in comparison to India's exports. From 2001-02 to 2008-09 India's exports increased as an average of 19.7 per cent per annum, while SEZ exports increased as an average of 38.2 per cent per annum.

The growth rate of SEZ exports over previous year is also observed to be higher than country's growth rate of exports over previous year from 2001-02 to 2008-09 except 2002-03. There was tremendous increase in SEZ exports in 2007-08, which were 92.5 per cent over the previous year (Table-3).

Compound annual growth rates also presented a similar picture which were calculated for the same period i.e 2000-01 to 2008-09. As is evident from Table 5.10 that SEZs exports increased at the rate of 36.66 per cent per annum, whereas India's total exports increased at the rate of 19.70 per cent per annum.

Export Performance of Central Government Sezs

The inter-zonal comparison reveals that there is an increasing trend and wide variation of export performance among the seven central government SEZs are presented in table – 4.

Table - 4 Export of SEZs Developed by the Central Government from 2000-01 to 2007-08 (Rs in crores)

Year	Ksez	Seepz-sez	Msez	Fsez	Nsez	Csez	Vsez	Total Value
2000-01	527.9	5193.7	690.8	520.0	1034.2	304.3	219.1	7962.1
2001-02	476.0	5225.6	762.6	923.6	992.4	258.5	253.2	8891.1
2002-03	729.3	6083.0	819.1	512.4	1014.2	270.4	357.3	9785.7
2003-04	807.1	7833.3	1047.6	882.2	1534.1	321.8	436.0	12868.1
2004-05	1060.1	8298.6	1377.0	569.2	4266.0	463.03	579.3	16613.2
2005-06	1101.1	9192.2	2858.9	525.0	5670.7	696.0	612.7	19656.6
2006-07	1482.7	12047.7	2384.0	998.7	6893.0	802.7	749.7	25358.5
2007-08	1882.0	11264.7	3046.5	1026.3	16843.4	4471.0	741.3	39275.1
CGR (%)	21.1	13.9	25.1	5.9	52.4	39.0	20.8	25.0

Source: Offices of the Development Commissioners

Note: C.G.R- Compound Growth Rate

KSEZ- Kandla SEZ

SEEPZ- Santa Cruz Electronics Export Processing Zone SEZ

MSEZ- Madras SEZ

FSEZ- Falta SEZ

NSEZ- Noida SEZ

CSEZ- Cochin SEZ

VSEZ- Visakhapatnam SEZ

Table - 4 clearly reveals that exports from central government SEZs increased from Rs. 7962.1 crore to Rs. 39275.1 crore during the period 2000-01 to 2007-08. The compound growth rate of exports in these SEZs was computed 25.0 per cent annum during this period. But among the zones, the maximum compound growth rate was calculated in Noida SEZ (52.4 per cent per annum) and minimum compound growth rate of exports was estimated in Falta SEZ (5.9 per cent per annum) during the period 2000-01 to 2007-08. Amongst these zones, NSEZ was the largest exporter and VSEZ was the lowest exporter.

Conclusion

Special Economic Zones in India over the past few years reveals that SEZs can be used as an important tool to attract foreign investment, promote exports and generate employment. The significance of economic zones in export promotional can be realised from the increasing trend in the value of SEZs Export. However the foreign direct investment in total special economic zone investment is very lower than the expectation. Yet, the working of special economic zones clearly showing an overall improvement in the economy.

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BARRIERS IN AVAILING MODERN COMMUNICATION MODES IN PANIYAN TRIBE OF WAYANAD DISTRICT

Fr.Shibin.P.James

Ph.D. Research Scholar
Department of Journalism & Mass Communication
Madurai Kamaraj University, Madurai

Dr.P.Rajendran

Academic Coordinator and Research Supervisor
Department of Journalism & Mass Communication
Madurai Kamaraj University, Madurai

Abstract

The Paniya is an ethnic group of India, primarily inhabit Wayanad (Wynad) district in Kerala. They spread their living shelters to Kozhikode, Kannur and Malappuram districts also for their convenience to earn for their livelihood according their tradition and cultural status. It is believed that they have been brought to Wayanad by the then King of Malabar and entrusted in tilling lands of Serfs. Many became bond labourers then. Since inception of abolishment of the slave-holding system, the Paniyars were resettled in different areas established by the Government Authorities or Departments under their standing orders. The Paniya tribe today comes under scheduled Tribes. The Paniya speak the Paniya Language as a mother-tongue in their cluster as the elders prefer and stick to their own tradition and culture. They can communicate in Tamil, Malayalam and Kannada depends of the place or location they reside.

Introduction

It is practically very hard to find out the origin of the Paniya tribe as they were brought to places in Kerala by different team or rulers for their benefits by way of extracting laborious jobs from the Paniyas as the Paniya tribal people are also historically reputed for their boldness, recklessness and hard work. For this reason they were often employed as thieves by the landlords or the masters who made them slaves or even bond-labourers under them to enjoy maximum benefits out of their skills.

Paniyas prefer to make their own huts in the cluster and slum areas, not previously occupied by the other classes of people and live peacefully with their animals if they possess so.

Paniya male people wear *mundu*, as of the Keralite male people prefer and the Paniya female people even

though they have their own system and traditional long cloth like sarees, the system of wrapping the body and waist is slightly different. But the younger generation likes to adopt the same Kerala pattern of costume and dressing style in common.

They are not having the electricity facilities in their residing huts in general, but they use Kerosene lamps, particularly Lanterns, specifically small Handy Oil lamps considering its portability. Mostly they enjoy the benefits of the street lights.

During late in the evening, they spend their time in leisure by singing songs in their Paniya language or the Malayalam/Tamil/Kannada Cinema songs besides the songs praising gods and goddesses by using hand-made music instruments like flutes, hand-drums and so on.

In some huts, Transistor radios have occupied its places, but very rare.

They never have the fortune to possess a Colour Television Set to meet the present craze as their huts are purely temporary subject to be shifted because of the climatic disturbances or the departmental evacuation.

Since schooling and educating their youngsters are of least options as they are less motivated the present world is away from them. A very few are in a position to read News papers. Interest in politics is dark in them.

Factually Paniyas are blunt in knowing the policies of the present politics and ruling system. They work, they eat, they mingle with their people and they die at last, it is their story and History for them at present. A very people are getting education knowingly or unknowingly and they make small changes in their living style now-a-days.

But the wrath is that they are still in the dark path as the modern culture, developmental Science and Technology and the innovative traditions which other people enjoy or avail in Wayanad or India, could not reach them due to lack of education or No-Education, or even to say slackness in our educating system or the less interest or lethargy of the people concerned to uplift these tribes, who have the right to education and enjoy the benefits of the Fundamental Human Rights under valid precious provisions of our excellent and remarkable Constitution. "No public service is more important that the service of efficient and effective Communication" – feels Mike Nichols.

Conclusion

Certainly, "the five senses" are poor enough channels of communication, but they are the only channels" –opines Groff Conkin.

The Objective of communication should be to inform, to share, to educate and to stimulate. In our country, we know, without any further emphasis, how greatly we depend upon communication. No public service is more important than the service of communication. When India was under the rule of the British, we felt like slaves under them as we could not properly communicate because of their strict rules and restriction. After independence, Indians could gain 'freedom of speech' or 'freedom of expression'. If all Indians have to have the benefit of our constitution, why the Paniyas are left aside? It is very crystal clear that their freedom is curtailed and pushed to dark, putting the great barrier of impossibility of effective and efficient modernized communication system, without developmental communication modes made available or possible to the Paniyas in and around Wayanad(Wynad).

"Effective communication depends not so much on WHAT is said, as WHY and HOW it is said" –Dale Carnegie.