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# CARMEL BLAZE

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*(Nationally Re-Accredited with 'A' Grade)*

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## *From the Desk of the Chief Editor*

Dear Readers/Authors,

Welcome to issue 1, volume 9 of the Journal Carmel Blaze, which is entering in its ninth year of circulation. Our endeavor to start an multidisciplinary research journal has seen the light of the day with the support, help and guidance of all our eminent research associates. Thanks to the valiant efforts of our esteemed editorial board members. I am very happy to inform you that we are decided to publish the journal half yearly.

The research journal Carmel Blaze, being multi disciplinary in approach, welcomes submissions that explore the possibility of a wide range of subjects. Appropriate submissions could include general survey research, attitudinal measures, investigations into broad societal issues, or any number of empirical approaches that fit within the general umbrella provided by the journal. Authors are invited to submit their work at any time throughout the year and should carefully review the submission criteria and requirements.

*Carmel Blaze*, a peer reviewed Multidisciplinary research Journal, maintains rigorous peer-review standards. If you have a submission that you believe meets our criteria, we encourage you to consider *Carmel Blaze* as an outlet for your academic research. Last, the success of any journal is built primarily on four groups of people: the contributors, the reviewers, the associate editors, and the publications staff. I would like to thank all of them and express my sincere appreciation for the support they have given to Carmel Blaze, time and again.

With Regards,

Dr. Licy A. D  
Chief Editor  
10<sup>th</sup> July 2017



# Contents

	<i>Page No</i>
Preliminary Study on Antimicrobial Activities of Selected Medicinal Plants .....	01
<i>Bindhu K. B.</i>	
Macrofloral and Microalgal Diversity in the Mangrove Areas of Mala, Thrissur (Dist).....	17
<i>Sunitha Subramanian and Vigi Varghese</i>	
A Comparative Study on the Physicochemical Parameters of Soil in Mala Block Panchayat, Thrissur, Kerala.....	24
<i>Dr. Princy K. G.</i>	
Herbal Plants in Cooking – An Analysis and Nutrient Study .....	30
<i>Dr. Vidya Francis</i>	
Job Satisfaction among Public Sector Bank Employees -A Study on Thrissur District (Kerala).....	45
<i>Ms. Reena and Ms. Joby C. V.</i>	
Existence of Dowry System Amongnairs in Kerala.....	54
<i>Liji L.T</i>	
Kannur in the Maritime History of Kerala .....	63
<i>Bindu K. Ravi</i>	
Negating The He/She Conundrum: <i>I Am Saravanan Vidya</i> .....	69
<i>Dr. Dhanya Ravindran</i>	
Re-Feathering the Métis Image through Language and Body Politics: A Study of Maria Campbell's <i>Halfbreed</i> and Beatrice Culleton's <i>in Search of April Raintree</i> .....	75
<i>Ms. Manchusha Madhusudhanan</i>	
Women Writing on Writing Women: A Study .....	86
<i>Ms. Pretty John P.</i>	

<b>K. R Meera's <i>Hangwoman</i>. Reconstructing History as Her-Story by Breaking Noose .....</b>	<b>95</b>
<i>Ms. Sabitha M. M.</i>	
<b>Identity and Othering: A Dalit Christian Paradigm.....</b>	<b>102</b>
<i>Sony Augustine</i>	
<b>Voice From The Margins Breaks the Strictures of Society: A Critical Study of Bama's <i>Sangati</i>.....</b>	<b>110</b>
<i>Sr. Leena P. Kuriakose</i>	
<b>Lifting the Veil and Shattering the Myths: Gender Conflicts in Khaled Hossieni's <i>A Thousand Splendid Suns</i>.....</b>	<b>119</b>
<i>Ms. Susan Joshi</i>	
<b>Heard Voices for a Yet Unheard Resolution: A Study of the Oral Autobiography of C.K Janu's <i>Mother Forest: The Unfinished Story of C.K Janu</i>.....</b>	<b>126</b>
<i>Mr. Ummer Ali .M</i>	
<b>हिन्दी और विज्ञापन की दुनिया.....</b>	<b>135</b>
<i>Dr. Shibi C</i>	
<b>സിൽവിയ പ്ലാത്ത - സാഹിത്യത്തിലെ വെള്ളിവെളിച്ചം .....</b>	<b>142</b>
<i>Dr. Bincy Dominic</i>	
<b>Growth and Characterization of Pure and Pumpkin Leave Extract Doped Ammonium Dihydrogen Phosphate (ADP) Crystals .....</b>	<b>148</b>
<i>Keerthy M. V, Abina Sony, Athulya M, Kavitha M. V</i>	

# PRELIMINARY STUDY ON ANTIMICROBIAL ACTIVITIES OF SELECTED MEDICINAL PLANTS

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## ABSTRACT

*A preliminary experiment was conducted to study the antibacterial effect of selected medicinal plants namely Azadiracta indica, Adhatoda vasica, The selected plants were brought to the lab after cleaning well with tap water. The extract was prepared by using methanol and water. Agar well diffusion method was performed. Positive control used was gentamycin. The bacteria used were Stephylococcus aureus and Pseudomonas aeruginosa. Agar well diffusion method was conducted. After incubation for 24 hrs the inhibition zone was measured and antibacterial activity was confirmed. It was found out that during the experiment time all the four selected plants are with antibacterial effect however, Azadiracta showed more activity against Pseudomonas. The study showed that these plants were more powerful in the methanolic extract while compared with the water extract. The activities of both water and methanol extracts of Azadiracta indica, Adhatoda vasica, bacterial pathogens as revealed in this study support the local uses of these plants in traditional therapy for various diseases.*

**Key words:** *Azadiracta indica, Adhatoda vasica, pathogen, antibacterial effect*

## Introduction

The plant kingdom is a treasure house of potential drugs and in recent years there has been an increasing awareness about the importance of medicinal plants. Drugs from the plants are easily available, less expensive, safe, and efficient and rarely have side effects. Medicinal plants constitute an effective source of antimicrobial natural products. The use of medicinal plants all over the world predates the introduction of antibiotics and other modern drugs into Africa continent (Haslam *et al.*, 1989). Plants have been used in traditional medicine for many centuries as abortifacients, contraceptives, for menstrual regulation, fertility control, as well for the treatment of ailments of both microbial and non-microbial origins (Gill and Akinwunmi, 1986). The Nigeria flora is rich in medicinal plants which are usually exploited by herbal doctors otherwise called "native doctor". The indigenous population in Southwest, Nigeria for example has developed a vast knowledge on the use of plants as traditional remedies (Ekundayo, 1986). Some of the plants collections are used against a variety of diseases such as typhoid fever gastroenteritis, dysentery, malaria and others which are typical diseases of tropical countries (Sofowora, 1993).

Herbal remedies are known to treat many infectious diseases throughout the history of mankind. Plant material continues to play a major role in the primary health care as therapeutic remedies in many developing countries. Thus, the discovery of medicinal plants as antimicrobial agents is useful in expanding the wide varieties of antibiotics available (Zaidan *et al.*, 2005).

There are several reports on the antimicrobial activity of different herbal extracts in different regions of the world (De Boer 2005). Worldwide, infectious disease is the number one cause of death accounting for approximately one-half of all deaths in tropical countries. Perhaps it is not surprising, but what may be remarkable is that infectious disease mortality rates are actually increasing in developed countries, such as the United states (Pinner *et al* 1996).

*Azadirachta Indica* (*A. Indica*) belongs to the family Meliaceae, commonly known as neem. It is used in traditional medicine as a source of many therapeutic agents. *A. indica* (leaf, bark and seed) are known to contain antibacterial, antifungal activities against different pathogenic microorganisms and antiviral activity against vaccinia, chikungunya, measles and coxsackie B viruses (Biswas K *et al.*, 2002). Different parts of neem (leaf, bark and seed oil) have been shown to exhibit wide pharmacological activities including; antioxidant, antimalarial, antimutagenic, anticarcinogenic, anti-inflammatory, antihyperglycaemic, antiulcer and anti-diabetic properties (Talwar *et al.*, 1997). The biological activities are attributed to the presence of many bioactive compounds in different parts.

*Adhatoda vasica* (Acanthaceae) commonly known as vasaka distributed throughout India up to an attitude of 1300m. the leaves, flowers, fruit, and roots are extensively used for treating cold cough, whooping cough, chronic bronchitis and asthma as sedative, expectorant and antispasmodic. The study aims at making a qualitative and quantitative analysis of certain chemicals in *Adhatoda vasica* (Panthi and Chaudhary, 2006). The plant is recommended for a variety of ailments such as bronchitis, asthma,

fever, jaundice etc. The leaves & roots are efficacious in coughs, arthritis, diarrhoea and dysentery and have the best chemostatic quality. Leaves are anti-inflammatory, analgesic effective in skin disorders, cardiotoxic. This is one of the most potent anti tuberculosis drug. Vasicine is also reported for its anthelmintic and weak hypertensive activity (Ilango *et al* 20094).

The agar diffusion test is a test of the antibiotic sensitivity of bacteria. It uses antibiotic-impregnated wafers to test the extent to which bacteria are affected by those antibiotics. In this test, wafers containing antibiotics are placed on an agar plate where bacteria have been placed, and the plate is left to incubate. If an antibiotic stops the bacteria from growing or kills the bacteria, there will be an area around the wafer where the bacteria have not grown enough to be visible. This is called a zone of inhibition to the development of synthetic drugs. The size of this zone depends on how effective the antibiotic is at stopping the growth of the bacterium. A stronger antibiotic will create a larger zone, because a lower concentration of the antibiotic is enough to stop growth.

*Staphylococcus* of spherical, Gram-positive bacteria that generally occur in irregular clusters or short chains: the pathogenic species (esp. *S. aureus*) and include causative agents of various diseases (as skin infections, food poisoning, and endocarditis) cause of pus formation in boils, abscesses etc. Bacteria in the genus *Staphylococcus* are pathogens of man and other mammals. *Pseudomonas* is a genus of gram-negative, strictly aerobic, motile, straight or curved rod-shaped bacteria. Most species are saprophytic, but some are pathogenic for plants and animals *Pseudomonas*

infections are diseases caused by a bacterium from the genus *Pseudomonas*. The bacteria are found widely in the environment, such as in soil, water, and plants. They usually do not cause infections in healthy people. If an infection does occur in a healthy person, it is generally mild. *Pseudomonas aeruginosa* is a common Gram-negative, rod-shaped bacterium that can cause disease in plants and animals, including humans. A species of considerable medical importance, *P. aeruginosa* is a multidrug resistant pathogen recognised for its ubiquity, its intrinsically advanced antibiotic resistance mechanisms, and its association with serious illnesses – especially hospital-acquired infections such as ventilator-associated pneumonia and various sepsis syndromes.

The present study was undertaken to explore the anti bacterial activity of four selected plants against the above mentioned bacteria by the agar well diffusion method.

## **Review of Literature**

There is evidence of herbs having been used in the treatment of diseases and for revitalizing body systems in Indian, the Egyptian, the Chinese, the Greek and the Roman civilizations. Plants have a vast potential for their use as curative medicine. In India, medicinal plants are widely used by all sections of people both directly as folk medicines in different indigenous systems of medicine like Siddha, Ayurveda and Unani and indirectly in the pharmaceutical preparations. India has about 4.5 million plant species and among them, several thousands have been claimed to possess medicinal properties against human diseases. Although traditional medicinal healers have used medicinal plants for treatment

of ailments for hundreds of years, there has always been a lingering question in scientific circles about their therapeutic efficacy. As a consequence, the pharmacological activity of many medicinal plants has been studied, even though the vast majority of medicinal plants remain to be studied for their phytochemical components and pharmacological effects.

Microorganisms are closely associated with the health and welfare of human beings. Some are beneficial and some are detrimental. Plants are used as medicines since time immemorial. Reported for its anthelmintic and weak hypotensive activity. India has rich heritage of using medicinal plants in traditional medicines such as siddha, ayurvedha, and unnani.. Antibacterial properties of various plant parts like leaves, seeds, and fruits have been well documented for some of the medicinal plants for the past two decades. Antibiotic principles are the distributed widely among angiosperm plants. A variety of compounds is accumulated in plant parts accounting for their constitutive antimicrobial activities (Vlietinck and Lindsay 1995).

*Azadirachta indica* is a wonder plant with valuable economic and health significance attached to all its parts. In fact, it is a well know versatile medicinal plants with wide spectrum of biological activities (Siddique *et al.*, 2004). For example, its leaf, bark, roots, fruit coat, seed and flowers have been demonstrated to exhibit immunomodulatory (Haque *et al.*, 2006), anti-inflammatory (Akihisa *et al.*, 2011), anti-hyperglycaemic and antidiabetic, antiulcer (Chattopadhyay *et al.*, 2004), antimalarial (Isah *et al.*, 2003), antifungal (Natarajan *et al.*, 2003), antibacterial (Thakurta *et al.*, 2007), antiviral (Parida *et al.*, 2002) anticarcinogenic (Kumar *et al.*,

2006) and spermicidal (Khillare and Shrivastav, 2003) properties and antifertility agent ( Gbotolorun *et al.*, 2008).

*Adhatoda vasica* nees (Acanthaceae) commonly known as vasaka distributed throughout India up to an attitude of 1300m. the leaves, flowers, fruit, and roots are extensively used for treating cold cough, whooping cough, chronic bronchitis and asthma as sedative, expectorant and antispasmodic. The study aims at making a qualitative and quantitative analysis of certain chemicals in *Adhatoda vasica* (Panthi MP and Chaudhary RP, 2006). Antifedent and toxic activity damaging potential, photosynthetic activities of *A. vasica* is available. The study aims at making qualitative and quantitative analysis of certain chemicals in *Adhatoda vasica* to quantify the phytochemical variation in different season of the year, to establish the fact that there is annual post rotation in *adhatoda* altering the quality of the active ingredients and to study the damaging potential of the various insect, pests in different seasons (Maikhuri and Gangwar 1993).The plant is recommended for a variety of ailments such as bronchitis, asthma, fever, jaundice etc. The leaves & roots are efficacious in coughs, arthritis, diarrhoea and dysentery and have the best chemostatic quality. Leaves are anti-inflammatory, analgesic effective in skin dis orders, cardiogenic. This is one of the most potent anti tuberculosis drug. Vasicine is also reported for its anthelmintic and weak hypertensive activity (Ilango *et al* 2009).

## **Materials and Method**

### **Collection of Raw Materials and Preparation of Extracts**

Four plants namely, *Azadiracta indica*, and *Adhatoda vasica*, *i* were selected for the experiment. They were collected from the

Carmel College campus and washed thoroughly with tap water and removed the traces of water. Water and methanol extract were made by using 5 gram of sample and 5 gram of water and methanol respectively and grinding well with the help of motor and pestle.

### **Bacterial Strains**

Bacterial strains used for testing included *Staphylococcus aureus*), *Pseudomonas aeruginosa*. These were collected from Poly clinic laboratory, Thrissur.

### **Antibacterial Activity**

Antibacterial activity of the water and methanolic extract of the selected plants were studied using agar well diffusion method. Petridishes were sterilized thoroughly and 10 ml of Muller Hinton agar medium were prepared and poured into the petridish after sterilization, wells were made in the agar medium using sterile tips of micropipettes. The bacteria cultured in the nutrient broth and was inoculated in the medium. There was 5 wells in each petridish, one was inoculated with water extract and other one with methanol extract, third one with control ie, gentamycin as positive , fourth and fifth were water and methanol as negative control. Then they were inoculated with for 24 hrs at 37°C. For each plant two bacterial strains were tested. The assessment of antibacterial activity was based on the measurement of zone of inhibition observed around the well. After the incubation period, each plate was examined. If there is the resulting zone of inhibition, uniformly circular zone of inhibition will be formed. The diameters of complete zone inhibition were measured to the nearest whole

millimeter by using a ruler. The results of the measurement were recorded and the pictures of the plates were taken.

## Results and Discussion

For the plants there was inhibition zone for the methanol extract. That for water extract was present in all except *Azadiracta*. The measurement of inhibition zone formed against *Staphylococcus* is given in Table 1. Against *Staphylococcus* *Azadiracta* showed the greatest zone of inhibition (28mm), followed by *Adhatoda* (10mm) in the Methanol Extract. Pictures are given in Plate 1 and 2.

Against *Pseudomonas* the inhibition zone formed in methanol extract by *Azadiracta* was more (22 mm), it was followed by *Adhatoda* (14mm ). Water Extract of *Adhatoda* was similar (8mm) Table1 and 2

In short *Azadiracta* showed more activity against *Pseudomonas*. Graphical representation giving a comparative account of the antimicrobial activities of various extracts of these selected plants against *Staphylococcus* and *Pseudomonas* is given in Figure 1 and 2 respectively.

The results of the antibacterial sensitivity test showed that the antimicrobial potential of the extracts in methanol was more effective than water extraction solutions herein studied. The antibacterial properties of *Azadirachta indica* leaves in this study is in line with the report by Faiza aslam *et al.* (2009). In accordance with the present findings, Kapur *et al.* (1995), had reported *Azadirachta indica* in the treatment of vaginal infections. Similarly, in a 2-week double-blind, placebo-controlled clinical trial of 55

women with abnormal vaginal discharge due to bacterial vaginosis, treatment with *Azadirachta indica* oil was reported to cure the symptoms of the infection (Chinnasamy *et al.*, 1993). Also, *Azadirachta indica* leaves has been reported to possessed good anti bacterial activity and this lead to conclude it confirmation as a great potential of bioactive compounds and is useful for rationalizing the use of this plant in primary health care Vlietinck AJ and Lindsay S, 1995.

Josephin Sheeba.B and Selva Mohan in the year 2012 reported that *Adhatoda vasica* showed the antimicrobial activity against *Staphylococcus aureus*, *Streptococcus pyogens*, *Escherichia coli*, *Pseudomonas aeruginosa*, *Proteus vulgaris* and *Klebsiella pneumoniae* which also exhibited the highest activity in methanol extract than the aqueous extract.

Our present study conformed with these previous findings. Antibiotic resistance is a major concern and development of new agents from plants could be useful in meeting the demand for new antimicrobial agents with improved safety and efficacy (Srivastava *et al* 2000). In this study, we have shown that the methanol extracts of the four plant leaves exhibited highest antimicrobial activity com-pared with the water extract. The the antimicrobial efficacy could be due to variable distribution of phytochemical compounds in different parts. Newer antimicro-bials from plant extracts could also be useful in food, dairy and pharmaceutical industries to prevent contamination by limiting the microbial growth.

**Table 1** Showing the inhibition zone of selected plants on *Staphylococcus* in mm

Name of the plant	Name of the bacteria				
	<i>Pseudomonas</i>				
	Methanol Extract	Water Extract	Positive control	Water	Methanol
<i>Azadiracta</i>	22	0	34	0	0
<i>Adhatoda</i>	14	8	24	0	0

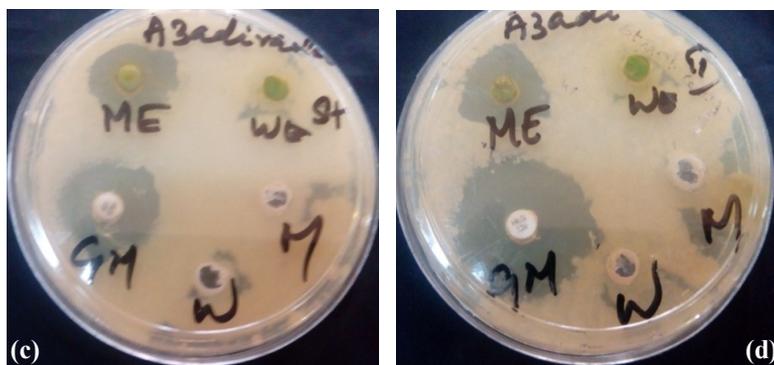
**Table 2** Showing the inhibition zone of selected plants on *Pseudomonas* in mm

Name of the plant	Name of the bacteria				
	<i>Staphylococcus</i>				
	Methanol Extract	Water Extract	Positive control	Water	Methanol
<i>Azadiracta</i>	20	0	22	0	0
<i>Adhatoda</i>	10	0	16	0	0



**Plate 1.** Inhibition zones of *Adhatoda*

- a.* Inhibition zones of *Adhatoda* against *Staphylococcus*
- b.* Inhibition zones of *Adhatoda* against *Pseudomonas c* and



**Plate 2. Inhibition zones of *Azadiracta***

*c. Inhibition zones of *Azadiracta* against *Staphylococcus**

*d. Inhibition zones of *Azadiracta* against *Pseudomonas**

## Summary and Conclusion

In the present experiment the preliminary study on antimicrobial activities of four selected plants namely *Azadiracta indica*, *Adhatoda vasica*, *Elephantopus scaber* and *Phyllanthus niruri* were studied by using the water and methanol extract in agar well diffusion method. Both positive and negative control was used. Each plant extract was tested for two bacteria namely *Staphylococcus aureus* and *Pseudomonas aeruginosa*. Intensity of activity was measured against the size of the inhibition zone formed after incubation period. The study showed that these plants were more powerful in the methanolic extract while compared with the water extract. It was also concluded that this antimicrobial activity may be due to the phytochemicals present in them.

The activities of both water and methanol extracts of *Azadiracta indica*, *Adhatoda vasica*, *Elephantopus scaber* and *Phyllanthus neruri* on bacterial pathogens as revealed in this study support the local uses of these plants in traditional therapy for gastroenteritis. Some of the

phytochemical compounds in these plants extracts may be responsible for the antibacterial activity observed and thus justifying their traditional use as medicinal plants for the treatment of bacterial gastroenteritis. It is essential to carry out the detailed study of the extracts in order to determine the exact antibacterial compound(s)

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# MACROFLORAL AND MICROALGAL DIVERSITY IN THE MANGROVE AREAS OF MALA, THRISSUR (DIST)

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## ABSTRACT

*Mangroves are the evergreen tidal forest that grows only in tropical and subtropical countries. They regarded as the one of the most productive and biodiverse wetland forest group on earth. The present work was carried on the diversity of mangrove ecosystem in Mala, Thrissur Dist. Three mangrove stations under Mala Grama panchayath were selected for this study. During this study five true mangroves and ten associated mangroves were observed from the study area. *Acrostichum aureum*, L and *Avicennia officinalis*, L are the major type of true mangroves. The associated mangroves varied in their distribution in three stations. Line transect method was adopted to study of plant diversity. Also 15 genus of plank tonic microalgae were identified. Station 1 and station 2 posses more plant and algal diversity than station 3, because these stations were situated in a non-polluted area. This also reveals that the pollution is one of the major reasons for decreasing the diversity of mangrove ecosystem.*

**Keywords:** *True mangroves, microalgae, pollution*

## **Introducion**

Mangroves are the ecological group of evergreen and salt tolerant plant groups. They play an important role in replenishing the fertility of the coastal regions and thus supporting the coastal inhabitants socio-economically. This ecosystem is also considered as most productive and biodiversity providing significant functions in the coastal zones as buffer against erosion, storms and tsunami. Mangroves act as filters for upland runoff; it also serves as habitat for many marine organisms and other invertebrates and wildlife such as birds and reptiles. The diversity of mangrove plants mainly depend on many hydrological parameters like salinity, alkalinity, pH, nitrate and dissolved oxygen etc .Of this Salinity was the main factor which determine the diversity of true mangroves. Improper anthropogenic activities also influence the mangrove diversity adversely.

## **Materials and Methods**

The study area is located in Mala Grama Panchayath in Thrissur district. It is s located between north latitude of 10°15'0" N and east longitude of 76°1'0" E. The mangroves of Mala were mainly distributed in 3 regions i.e., Karingachira, Neithakudy and Mala chaal. Plant collections made at the natural habit and identified taxonomically with the help of Flora of the Presidency of Madras (Gamble)<sup>1</sup>. Plant diversity analysis was done by line transect method. The quantitative analysis was conducted on the basis of Frequency, Density and Abundance. The water samples are collected for identification of microalgae and take photograph with the help of research microscope.

## Results & Discussion

Mangroves flora of mala comprises 5 true mangrove species from 5 families. List of true mangroves collected from the study area are shown in Table 1. They were *Acanthus ilicifolius*, L, *Acrostichum aureum*, L, *Aegiceras corniculatum*, Blanco, *Avicennia officinalis*, L and *Excoecaria agallocha*,L. But in station 3 *Acanthus ilicifolius*, L and *Aegiceras corniculatum*, Blanco were totally absent. There were also 10 mangrove associated species from 8 families, mainly *Bacopa monnieri*, Linn, *Cayratia carnos*, Gagnep, *Clerodendron inerme*, Gaertn., *Cyperus rotundus*, Linn, *Derris uliginosa*, Benth, *Eclipta prostrata*, Hassk, *Fimbristylis ferruginea*, Vahl, *Mariscus javanicus*, Houtt, *Passiflora foetida*, Linn and *Waltheria indica*, Linn. These plants were also reported in Poyya back water<sup>2</sup> (sheela 2013) except *Waltheria*, *Passiflora* and *Eclipta*. Which was never reported from any other mangroves areas.

15 genus of planktonic microalgae were also identified during the study. Class Bacillariophyceae was the dominant group among the mangrove planktonic algae. Diatoms were represented by 10 genus (67%), green algae by 3 genus (20%) and blue green algae were represented by 2 genus (13%). The genus were *Rhizoclonium*, *Trentepohlia*, *Spirogyra*, *Fragilaria*, *Eunotia*, *Achnanthes*, *Navicula*, *Anomoeoneis*, *Caloneis*, *Pleurosigma*, *Scoliopleura*, *Cymbella*, *Nitzschia*, *Microcystis* and *Oscillatoria*. These algae were also reported in the study of Kodungallur brackish water. In station 3 *Trentepohlia*, *Fragilaria*, *Anomoeoneis* and *Scoliopleura* were totally absent and also there was an increased presence of Cyanophyceae. This high amount of blue green algae indicates the presence of pollution in station 3.

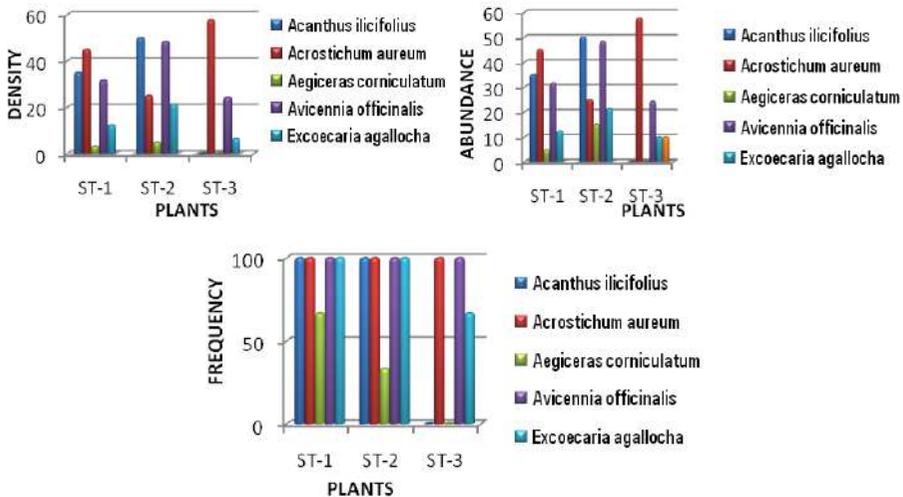
<i>List of true mangroves collected from the study area</i>			
No	Scientific name	Family	Locality
1	<i>Acanthus ilicifolius</i> ,L	Acanthaceae	KA, NK
2	<i>Acrostichum aureum</i> ,L	Pteridaceae	KA, NK & MC
3	<i>Aegiceras corniculatum</i> , Blanoco.	Myrsinaceae	KA, NK
4	<i>Avicennia officinalis</i> ,L	Avicenniaceae	KA, NK & MC
5	<i>Excoecaria agallocha</i> ,L.	Euphorbiaceae	KA, NK & MC

<i>List of associated mangroves collected from the study area</i>			
No	Scientific name	Family	Locality
1	<i>Bacopa monnieri</i> ,Linn	Scrophulariaceae	KA , MC
2	<i>Cayratia carnosa</i> , Gagnep.	Vitaceae	KC, NK ,MC
3	<i>Clerodendron inerme</i> , Gaertn.	Verbenaceae	NK
4	<i>Cyperus rotundus</i> , Linn.	Cyperaceae	KA, NK , MC
5	<i>Derris uliginosa</i> , Benth.	Papilionaceae	KA, NK , MC
6	<i>Eclipta prostrata</i> , Hassk.	Asteraceae	KA , MC
7	<i>Fimbristylis ferruginea</i> , Vahl.	Cyperaceae	KA, NK ,MC
8	<i>Mariscus javanicus</i> , Houtt.	Cyperaceae	NK ,MC
9	<i>Passiflora foetida</i> , Linn.	Passifloraceae	KA ,MC
10	<i>Waltheria indica</i> , Linn.	Sterculiaceae	KA, NK ,MC

KA: Karingachira, NK: Neithakudy, MC: Mala chaal

## Plant diversity analysis result:

### 1. Density, 2. Abundance, 3. Frequency



## Summary & Conclusion

The present study reveals the current state of mangroves and associated micro flora in Mala. The quantitative analysis of these mangroves gives an idea about their distribution. They include 5 true mangrove species and ten associated mangroves. *Acrostichum aureum*, L and *Avicennia officinalis*, L were the most abundant true mangroves. The distribution of associated mangroves varied from station to station. But comparatively its rate was less in station 3. The planktonic microalgae identified included 15 genus from three major divisions. Class Bacillariophyceae was the dominant group among the planktonic algae. In station 3 there were large amount of Blue green algae, which indicates the presence of high pollution. This study also reveals how the human activities like land encroachment, organic and plastic waste deposition in mangrove areas affect the diversity of mangrove ecosystem. So we should conserve our mangroves for the sake of our next generation and also for maintaining the ecological balance of the nature.

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**True Mangroves Collected From the Study Sites:**



1



2



3



4



5

*1. Acanthus ilicifolius*, L., 2. *Acrostichum aureum* L., 3. *Aegiceras corniculatum*, Blanco., 4. *Avicennia officinalis*, L, 5. *Excoecaria agallocha*, L

## Associated Mangroves Collected From the Study Sites



1



2



3



4



5



6



7



8



9



10

1. *Bacopa monnieri*, Linn, 2. *Cayratia carnososa*, Gagnep, 3. *Clerodendron inerme*, Gaertn, 4. *Cyperus rotundus*, Linn, 5. *Derris uliginosa*, Benth, 6. *Eclipta prostrata*, Hassk. 7. *Fimbristylis ferruginea*, Vahl, 8. *Mariscus javanicus*, Houtt. 9. *Passiflora foetida*, Linn., 10. *Waltheria indica*, Linn.

# A COMPARATIVE STUDY ON THE PHYSICO-CHEMICAL PARAMETERS OF SOIL IN MALA BLOCK PANCHAYAT, THRISSUR, KERALA

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## ABSTRACT

*The physico-chemical study of soil is based on various parameters like Moisture content, pH value, Soluble salts/ Electrical conductivity, Gypsum Requirement, CaCO<sub>3</sub>/Lime Requirement, Nitrogen content, Phosphorus content etc. Soil fertility identification of a region plays an important role in the context of sustainable agricultural production. The proper proportions of nutrients present in the soil represents the fertility status which helps to control the yield of crops. The Mala Block Panchayat of Thrissur district of Kerala was selected for the study. The soil samples(depth 0-15cm) were collected randomly and compared for their physico-chemical properties. These results help agronomists, agriculture engineers and farmers for finding the problems related to soil, nature and nutrient status and improve the sustainable agricultural production.*

**Keywords:** *Moisture content, pH value, Electrical conductivity, Gypsum Requirement, CaCO<sub>3</sub>/Lime Requirement, Nitrogen content, Phosphorus content*

## Introduction

Soil fertility is the inherent capacity of the soil to provide the essential plant nutrients in adequate amounts and in proper proportions for the plant growth [1]. Soil characterization of a region is an

important aspect in relation to sustainable agricultural production. The macronutrients and micronutrients are important soil elements that control its fertility and enhance the yield of crops [2]. If we fail to supply the proper nutrients in the proper concentrations, the plant function is affected.

All agricultural productions and development depends upon physico-chemical parameters of the soil used for it. Straight off a day's need of soil testing is increased due to interest of the public in the caliber of products obtained from it and different practices carried for their output. The soil quality analysis includes an analysis of parameters and processes which effects on soil to operate efficiently as a component of a sound ecosystem. Soil quality may include a capacity for water retention, carbon sequestration, plant productivity, waste remediation, and other functions, or it may be defined more narrowly [3-4].

## **Materials and Methods**

### **Collection of Soil Samples**

The selected area for our study is Mala Block Panchayath, Thrissur District, which is located in Kerala State. Sample 1 was collected from the paddy field at Ashtamichira where there is no cultivation for long time. Sample 2 was collected from nearby lands of Pigments India Ltd. at Kannikkara. Sample 3 was collected from the poultry farm area at Kombodinjamakkal. Sample 4 was collected from plastic and other waste dumping area at Mala. Sample 5 was collected from Nita Gelatin Company (NGIL), at Kathikudam. Sample 6 was collected from the paddy field at Poyya where there is no cultivation for long time.

The collected samples were subjected to different processes like Sieving, Drying, Grinding, Mixing, Coning, Quartering and Storing. Soil samples were collected in polythene bags and were labeled carefully.

### Physico-Chemical Analysis of Soil

The soil samples were dried in oven to 1050C for about 24 hours and grinded more finely. The samples were tested for, Moisture content, pH value, Soluble salts/ Electrical conductivity, Gypsum Requirement, CaCO<sub>3</sub>/Lime Requirement, Nitrogen content, Phosphorus content etc. Each of the analysis was performed in triplicates. The standard techniques and methods were followed for physical and chemical analysis of soil samples[5].

### Results and Discussion

The comparative trend of the data is both tabulated and plotted (figures 1-7).

Soil sample	Moisture Content%	Phosphorous content mg/g	pH	Electrical conductivity dSm <sup>-1</sup>	Nitrogen content mg/g	CaCO <sub>3</sub> %	Gypsum requirement %
1	0.08	0.28	6.4	0.15	0.84	2.31	13.02
2	0.17	0.34	6.5	0.22	.76	2.89	16.28
3	0.21	1.27	7.2	.42	.68	4.85	3.37
4	0.08	0.21	6.2	.28	.90	2.14	11.57
5	0.14	0.21	5.7	1.34	.52	1.88	18.15
6	0.12	0.22	6.2	0.25	0.87	2.21	14.53

## **Soil Ph**

The pH of the soil provides information regarding the potency of toxic substances present[6-8]. pH of the soil samples vary from 5.7-7.2. The pH range of 6.8 to 8.0 has been recommended optimum for plant's growth[9,10]. One of the samples are acidic, three of them were slightly acidic and two of them were neutral. Soil sample 5 is not good for cultivation of crops. The variation in pH of the soil samples is graphically represented in Figure 2.

## **Electrical Conductivity**

Low value of EC is found to be appropriate for growth of plants indicating higher fertility. Proper amount of pH and EC leads to the maximum availability of the nutrients, reduced accessibility of the toxic elements and increased activity of micro-organisms [10]. The electrical conductivity of soil samples varied from 0.15 - 1.34dSm<sup>-1</sup>. The electrical conductivity may be ascribed to the leaching of salts to lower horizons[2]. Most of the soil samples except sample 5 have low conductivity. This low EC values indicate that the area is not prone to salinity threats and the soils will support many crops; but sample 5 is not good for cultivation. The variation in conductivity of the soil samples is graphically represented in Figure 2.

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# HERBAL PLANTS IN COOKING – AN ANALYSIS AND NUTRIENT STUDY

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## ABSTRACT

*Civilized man does not eat at all, the food as it available in nature. He cuts, Crushes, Cooks, processes and modifies in many ways before consuming, adding variety to the diet. To maintain good health, ingesting a diet is one which contains nutrients in correct amount. Sometimes we are forgetting that some herbal leaves are used for cooking which gives double benefits in our daily diet. This project mainly focuses to analyze the nutritional information of some herbal leaves used in cooking such as Curry leaves, Tulasi, Celery, Mint leaves, Wheat grass and Aoe Vera. This study is mainly focused on mineral analysis and vitamin C estimation. The  $P^H$  and moisture content of selected samples were also determined.*

## Introduction and Literature Survey

Leaves are the manufacturing organs of plants where the life-giving process of photosynthetic takes place. Generally green leafy vegetables are good source of vitamins and minerals. Green leafy vegetables contain vitamin C and can be used as substitute for fruits if needed. Green leafy vegetables are also rich in iron content. Some leaves contribute calcium in our diet. The availability of calcium and iron to the body is limited as green also contains oxalic

acid. Greens are generally high in moisture and easily withered and need to be preserved properly. Herbs have a variety of uses including culinary, medicinal, and in some cases spiritual. General usage of the term “herb” differs between culinary herbs and medicinal herbs.

This study is mainly focused on herbal leaves used in cooking such as curry leaves, Tulasi, Celery, Mint leaves, Wheat grass and Aloe Vera. Many researches show that curry leaves have properties that can help in lowering one's blood cholesterol levels. Packed with antioxidants, curry leaves prevent the oxidation of cholesterol that forms LDL cholesterol (bad cholesterol). This in turn helps in increasing the amount of good cholesterol (HDL) and protects your body from conditions like heart disease and atherosclerosis. It is also very effective in treating damaged hair, adding bounce to limp hair, strengthening the shaft of thin hair, hair fall and treats dandruff.

Celery is often incorrectly thought to be a "negative-calorie food," the digestion of which burns more calories than the body can obtain. In fact, eating celery provides positive net calories, with digestion consuming only a small proportion of the calories taken in [1]. Celery is among a small group of foods that appear to provoke the most severe allergic reactions; for people with celery allergy, exposure can cause potentially fatal anaphylactic shock [2].

Wheatgrass is also a source of protein. Adding other foods with complementary amino acid profiles to this food may yield a more complete protein source and improve the quality of some types of restrictive diets [3].

Aloe Vera is a plant species of the genus *Aloe*. It grows wild in tropical climates around the world and is cultivated for

agricultural and medicinal uses. Aloe is also used for decorative purposes and grows successfully indoors as a potted plant.[4]

*Tulasi* is considered to be an adaptive [5] balancing different processes in the body, and helpful for adapting to stress [6]. Marked by its strong aroma and astringent taste, it is regarded in Ayurveda as a kind of "elixir of life" and believed to promote longevity [7].

There are various foods that are rich in vitamin C, including: Citrus fruits like oranges, grapefruit, limes and lemons, berries such as blackcurrants, strawberries, raspberries, blueberries and cranberries, vegetables such as spinach, green and red peppers, tomatoes, cauliflower, cabbage, broccoli, Brussels sprouts and potatoes. Certain foods such as cereals are fortified with vitamin C, which means that they have vitamin C added to them. Vitamin C is also found in fresh milk, fish and offal such as liver and kidney. Persistent lacks of vitamin C in your diet can lead to a condition called scurvy. Symptoms of scurvy include easy bruising, easy bleeding and joint and muscle pains. Vitamin C deficiency can be treated with supplements of vitamin C and a diet rich in vitamin C.

Deficiency, or a lack, of vitamin C in your body happens because of a lack of sufficient amounts of vitamin C in your diet. Over time, a lack of vitamin C means that new collagen cannot be formed. This causes various tissues in your body to start to break down and the health and repair of your body become affected. Persistent vitamin C deficiency, usually over a period of around three months or more, can lead to an illness known as scurvy.

Vitamin C deficiency can be prevented by making sure that you have a healthy, balanced diet that contains plenty of fruit and

vegetables including those high in vitamin C that are listed above. If not diagnosed and treated, vitamin C deficiency can also lead to shortness of breath, nerve problems, high temperature (fever) and fits. Bleeding inside the brain and around the heart can cause death in some people with untreated vitamin C deficiency. However, this is extremely rare.

## **Materials Methods**

- 1) Sample preparation: 5g of sample is grinded in mortar with 50 ml of water. The extracted is collected and filtered using a cloth. The filtered solution is made up to 100 ml in a standard flask.
- 2) Chemicals used: Dilute Sulphuric acid, Sodium hydroxide, concentrated Nitric acid, Concentrated Sulphuric acid, Ammonium molybdate, Potassium permanganate, Manganese dioxide, Tollen's reagent, Lead acetate, Acetic acid, Ammonium thiocyanate, Ammonium chloride, Ammonium hydroxide, Hydrogen sulphide, Fehling's solution, Tartaric acid, concentrated Hydrochloric acid, Disodium hydrogen phosphate, Potassium iodate, Potassium iodide and Ascorbic acid.

## **Analysis**

For the analysis of herbal juice the following experiments were carried out:

1. **Test for Potassium:** Take little of the sample solution in test tube and add 2 ml of picric acid solution, shake for some time. Formation of yellow precipitates indicates the presence of potassium ion.

2. **Test for Magnesium:** Take a little of sample solution in a test tube and add  $\text{NH}_4\text{Cl}$ ,  $\text{NH}_4\text{OH}$  and excess of disodium hydrogen phosphate solution. Scratch the sides of the test tube with glass rod. Formation of white precipitate indicates the presence of magnesium.
3. **Test for Phosphate :** A little of sample solution is taken in a test tube and add 1 ml of con.  $\text{HNO}_3$  heat and cool. Add one drop of this solution to ammonium molybdate solution. Canary yellow precipitate confirms the presence of phosphate ions.
4. **Test for Iron:** Take a little of the sample solution in a test tube and add con  $\text{HNO}_3$  and heat and cool then treat with ammonium thiocyanate. A little of sample is acidified with dil  $\text{H}_2\text{SO}_4$  and dil  $\text{KMnO}_4$  is added drop wise. Color of  $\text{KMnO}_4$  is discharged. This indicates the presence of iron.
5. **Test of Sodium:** The mixture is made up a paste with con.  $\text{HCl}$  on a watch glass. A little of paste is taken at the end of a platinum loop and shown near the flame. To one portion an equal volume of potassium pyroantimonate solution is added and shakes well. Inner side of the test tube below the liquid level is scratched. White precipitate shows the presence of sodium.
6. **Test of Calcium:** To a little of sample, ammonium chloride, ammonium hydroxide and excess of ammonium carbonate solutions are added. White precipitates indicate the presence of calcium.
7. **Test for Tannins:** The substance (plant extract) mixed with sodium hydroxide and lead acetate solution. Formation of white precipitate indicates the presence of Tannins.

8. **Test for Saponins:** The substance (plant extract) is shaken with water. Foam or lather formation indicates saponins.
9. **Test for Quinines:** To test the substance sodium hydroxide was added. Blue, green, or red color indicates the presence of Quinones.
10. **Test for Carbohydrate:** *Molisch's test:* To an aqueous solution of the compound add two drops of 1% alcoholic alpha naphthol solution add about 1 ml con.  $H_2SO_4$  carefully along the sides of the test tube until the dense separate layer collects the bottom.

*Benedict's test:* Prepare the first Benedict solution dissolve 86.5 gram of sodium citrate and 50 gram of sodium carbonate in about 400 ml of warm water. Filter the solution mean while dissolve 8.5 g of copper sulphate in about 500 ml of water. Add this solution to the first solution slowly with continuous stirring. Make up the total volume up to 500 ml. This solutions hold well before use.

A little of the sample taken in a test tube and add a few drops of Benedict's reagent. The test tube was heated in a water bath for a few seconds. Appearance of rust brown color indicates the presence of reducing sugar.

11. **Test for Protein:** Action with con  $HNO_3$ : About 2 ml of concentrated aqueous solution of the compound adds to about 0.75 ml of Concentrated Nitric acid. A white crystalline precipitate indicates the presence of protein.

## Determination of moisture content

The method is used for the quantitative determination of moisture in herbal leaves. Moisture in this method refers to the amount of free water and volatile substances that are lost by drying the leaves under controlled temperature in an air oven. It is expressed in g/5g of sample. Place crucible with sample in the air oven preheated to 100<sup>0</sup>C for 2-3 hours. Transfer the container with the dried samples into a desiccator, cool for 30 min and weigh.

$$\text{Moisture (g/100g)} = \frac{\text{loss of weight}}{\text{Weight of sample}} \times 100$$

## Determination of P<sup>H</sup> Content

P<sup>H</sup> is a measure of acidity or alkalinity of water soluble substances. The P<sup>H</sup> of the leaf extract was measured with the help of calibrated P<sup>H</sup> meter. Digital read out have the advantages of exactness. The P<sup>H</sup> meter was placed in the beaker containing buffer solution P<sup>H</sup> -7. The herbal juice samples were taken in 100 ml beaker and the meter was immersed in it. The stabilized values of the P<sup>H</sup> are taken to find out the P<sup>H</sup> of the sample.

## Estimation of Vitamin C

- 1 Preparation of iodine solution:** 5.00g potassium iodide (KI) and 0.268g potassium iodate (KIO<sub>3</sub>) were dissolved in to 500ml beaker with 200ml distilled water. 30 ml of 3 M sulphuric acid was added in to the beaker and then diluted with distilled water until 500 ml solution.
- 2 Preparation of vitamin C standard solution:** 0.250 g ascorbic acid was dissolved in the beaker with 100 ml

distilled water. The solution was transferred to 250 ml volumetric flask and diluted to the mark with distilled water.

- 3 Standardization of iodine solution:** 20 ml of vitamin C solution was pipetted into a 125 ml Erlenmeyer flask. 4 drops of 1% starch solution were added and then titrated against iodine solution until blue black color was observed. The titrations were repeated for concordant values.
- 4 Titration of herbal juices:** 20 ml of sample was pipette into a 125 ml Erlenmeyer flask. Followed by 20 drops of 1% starch solution and titrated against iodine solution until blue-black was observed. Titrations were repeated three times and average values are taken.

## Results and Discussion

### Mineral Analysis

The table showing the presence of various minerals is shown below.

	Wheat grass	Aloe Vera	Celery	Tulasi	Mint leaves	Curry leaves
Potassium	✓	✓	✓	✓	✓	✓
Magnesium	✓	✓	✓	✓	✓	✓
Phosphate	✓	✗	✓	✓	✓	✓
Iron	✓	✓	✓	✓	✓	✓
Calcium	✓	✓	✓	✓	✓	✓
Carbohydrate	✗	✓	✗	✗	✓	✓
Protein	✓	✗	✓	✓	✓	✓
Tannins	✓	✓	✗	✓	✓	✓
Flavonoids	✗	✓	✓	✓	✓	✓
Saponins	✓	✓	✓	✓	✓	✓
Quinines	✓	✓	✓	✗	✓	✓

Potassium is an essential mineral micronutrient and is the main intracellular ion for all types of cells. It is important in maintaining fluid and electrolyte balance in the body. It is found in especially high concentration with in plant cells. A severe shortage of potassium in body fluids may cause a potentially fatal condition known as hypokalemia. Hypokalemia typically results from loss of potassium through diarrhea, diuresis, or vomiting. From the table it is clear that potassium is present in all the samples.

Magnesium is the central element in chlorophyll and the basis of early life on the planet. Magnesium ions regulate over 300 biochemical reactions in the body through their role as enzyme co-factors. They also play a vital role in the reactions that generate and use ATP, the fundamental unit of energy within the body's cells. It was observed that all the sample contain magnesium.

An important occurrence of phosphates in biological systems is as the structural material of bone and teeth. Energy production and storage in the body depend upon phosphorylated compounds such as adenosine tri –phosphate (ATP). Phosphate compounds are also important body buffers for controlling acid- base balance (Ph). Phosphorus plays an important role in keeping the kidneys healthy. Phosphorus deficiency may cause bone diseases such as rickets in children and osteomalacia in adults. The table showed that except Aloe Vera all the elements contain phosphate.

The health benefit of iron is related to the proper growth of human body. Iron is a vital element for muscle health. It is present in the muscle tissue and helps to provide the supply of oxygen required for contraction of muscles. Iron deficiency may often cause

severe fatigue, body weakness and other related health ailments. Iron deficiency may include brittle nails swelling or soreness of the tongue cracks in the sides of the mouth. Anemia also cause shortness of breath, dizziness, headache, coldness in your hands and feet pale skin etc. Table shows that all the samples contain iron.

Calcium is an essential macronutrient for humans. The average adult body contains in total approximately 1 kg, 99% in the skeleton in the form of calcium phosphate. Calcium stabilizes blood pressure and builds strong bones and teeth. Calcium deficiencies can affect all part of the body, resulting in weak and muscle contraction. Calcium deficiency can eventually lead to thinning of bones and osteoporosis when the calcium stores in the bones are not replaced. Muscle cramps are initial symptoms of calcium deficiencies. Calcium is present in all samples.

Carbohydrate are main source of energy, they help fuel of brain muscles and central nervous system. Fiber is a carbohydrate that aids in digestion, helps feel full and keeps blood cholesterol levels in check. Fiber also helps heart diseases under control. Lack of carbohydrate can cause low blood sugar and ketosis. Carbohydrate is present in all samples, except wheat grass, celery and Tulasi.

Protein is an important building block of bones, muscles, cartilage, skin and blood. It includes production and smooth functioning of enzymes and hormones and provides cellular and muscular health. It facilitates molecular transportation. Cell repair and regeneration and provides mechanical and structural support to the bones and skin. Protein deficiency is a disorder that increases

the risk of developing abnormal blood clots the condition can be mild or severe. Protein deficiency leads to arthritis, and muscle deterioration as well as heart problems. Except Aloe Vera all other samples contain protein.

Tannins are water-soluble polyphenols that are present in many plant foods. They have been reported to be responsible for decreases in feed intake, growth rate, feed efficiency, net metabolizable energy, and protein digestibility in experimental animals. Therefore, foods rich in tannins are considered to be of low nutritional value. Recent findings indicate that the major effect of tannins was not due to their inhibition on food consumption or digestion but rather the decreased efficiency in converting the absorbed nutrients to new body substances. Tannins are present in all samples except celery.

Flavonoids have an antioxidant power that provides important health benefits. Diets rich in flavonoids have been associated with reduced risk of variety of diseases. It has an anti-inflammatory activity, antiviral activity. Flavonoids are present in all samples except wheat grass.

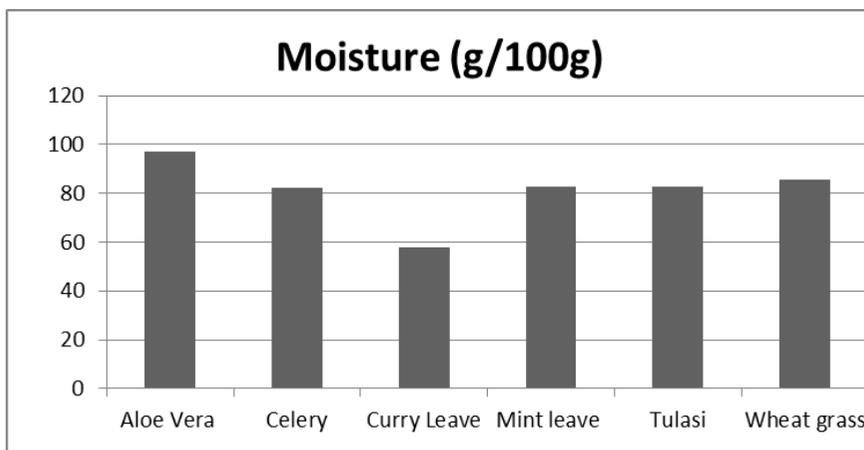
Saponins, affect the immune system in ways that help to protect the human body against cancers, and also lower cholesterol levels. It decreases the developing of certain form of cancer to tumors. Saponins are present in all samples

Quinine is a bitter chemical present in the bark of the cinchona tree. The chemical has some important medical benefits. It is used as a prescription medicine for malaria. Common side

effects include headache, ringing in the ears, trouble seeing, and sweating. More severe side effects include low blood platelets, irregular heartbeat. Quinine is present in all samples except Tulasi.

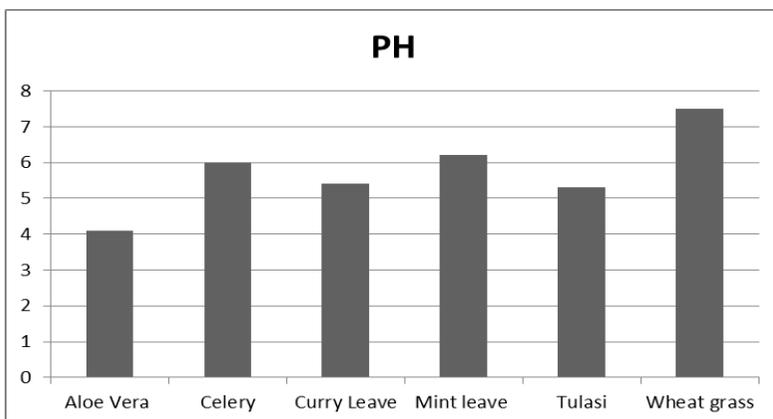
### Moisture Test

Water content is used in a wide range of scientific and technical areas, and is expressed as a ratio, which can range from 0 to the value of the materials' porosity at saturation. From the table it is clear that the moisture content is highest for in the case of sample Aloe-Vera and the minimum in the case of curry leaves.



### P<sup>H</sup> values

The term pH refers to the concentration of hydrogen ions in a solution. The hydrogen ion concentration can be determined empirically and expressed as the P<sup>H</sup>. From the graph it is clear that slightly acidic nature is for the Aloe Vera and basic nature is for the Wheat Grass.



### Vitamin C

No	Sample	Vitamin C(mg/5g)
1.	Wheat grass	0.586
2.	Aloe Vera	0.262
3.	Celery	0.463
4.	Tulasi	0.841
5.	Mint leaves	0.555
6.	Curry leaves	0.041

Vitamin C is the enolic form of 3-oxo-Lgulofuranolactone also known as ascorbic acid. It is powerful water-soluble antioxidant that boosts the immune system and helps to prevent cancer and heart disease. To enhance the antioxidant properties, it will be best to take it with the other antioxidants, as there is strong evidence of synergy between all of them. The human body cannot produce ascorbic acid, and so it must be obtained entirely through one's diet. Results showed that the highest value of vitamin C is in Tulasi (0.8413) followed by Wheat grass (0.586), Mint leave (0.555), Celery (0.463), Aloe Vera (0.262) and Curry leave (0.041).

## Conclusions

- All the samples contain calcium, potassium, magnesium, iron and saponins.
- Phosphate and protein is present in all the samples except Aloe Vera.
- Aloe Vera, mint leave and curry leaves show the presence of carbohydrate.
- Tannis is present in all samples except Celery
- All the samples contain flavanoid except Wheat grass.
- Quinine is present in all samples except Tulasi .
- Results showed that the highest value of vitamin C is in Tulasi (0.8413) followed by Wheat grass (0.586), Mint leave (0.555), Celery (0.463), Aloe Vera (0.262) and Curry leave(0.041).
- Moisture content is found to be maximum for Aloe Vera and minimum for Curry leave.
- Aloe vera is slightly acidic while all other samples are almost neutral.

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# **JOB SATISFACTION AMONG PUBLIC SECTOR BANK EMPLOYEES -A STUDY ON THRISSUR DISTRICT (KERALA)**

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## **ABSTRACT**

*Job satisfaction can be defined as the extent of positive feelings or attitudes that individuals have towards their jobs. When a person says that he has high job satisfaction, it means that he really likes his job, feels good about it and values his job dignity. Job satisfaction is an important technique used to motivate the employees to work harder. This paper investigates the level of job satisfaction of Public Sector Bank employees in Thrissur District (Kerala) to identify the satisfaction level of employees, various factors influencing satisfaction of employees and to study the relationship between personal factors of employees. Based on a survey, the paper attempts to gain insights into the satisfaction level from the perspective of the Bank employees. Factors including salary of employees, performance appraisal system, promotional strategies, employee's relationship with management and other co-employees, training and development program, work burden and working hours are found important for improving job satisfaction of bank employees. Increase in level of these factors improves overall satisfaction of employees.*

**Keywords:** *Public sector banks, Job satisfaction, Customer Satisfaction, Employees Performance.*

## **Introduction**

Human life has become very complex and complicated in now-a-days. In modern society the needs and requirements of the people are ever increasing and ever changing. When the people are ever changing and the people needs are not fulfilled they become dissatisfied. Dissatisfied people are likely to contribute very little for any purpose. Job satisfaction is a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences. Employees who have higher job satisfaction are usually less absent, less likely to leave, more productive, more likely to display organizational commitment, and more likely to be satisfied with their lives. Job satisfaction of industrial workers is very important for the industry to function successfully. Apart from managerial and technical aspects, employees can be considered as backbone of any industrial development. To utilize their contribution they should be provided with good working conditions to boost their job satisfaction. Researchers reported that a number of different factors can influence employee satisfaction with their workspaces, including building design, air quality and temperature, noise and lighting, ability of employees to personalize their workspaces and workspace design and management etc. It is generally understood that unfavorable conditions of office environment can have negative influences on employees' satisfaction, cause health problems and increase short-term sick leave. Previous research showed that satisfaction with one or more environmental factor does not necessarily produce equal satisfaction with the total environment and not all factors are equally important. Considered that privacy is the most important factor to employees, reported that personal

control may be more important than other factors. Job satisfaction is often considered in terms of intrinsic and extrinsic factors. Intrinsic factors (e.g., opportunities for advancement and growth, recognition, responsibility, achievement) promote job satisfaction, whereas extrinsic factors (e.g., supervision, pay, policies, working conditions, interpersonal relations, security) prevent job dissatisfaction. Various theories like Maslow's Need Hierarchy Theory, Herzberg's Motivation, Hygiene Theory, and Vroom's Expectancy Model have been extended to describe the factors responsible for the Job Satisfaction of the say that an employee's 'Job Satisfaction' is related to a number of variables such as age, occupational level, size of the organization, organizational climate, educational qualifications, educational and economic background, size of the family, gender of the employee, etc. Job satisfaction is very important because most of the people spend a major portion of their life at working place. Moreover, job satisfaction has its impact on the general life of the employees also, a satisfied employee is a satisfied and happy human being. This proposed research work intends to analyze job satisfaction through selected parameters of public sector banks.

### **Determinants of Job Satisfaction**

Job satisfaction can be influenced by a variety of factors e.g. the quality of one's relationship with their supervisor, the quality of physical environment in which they work, degree of fulfillment in their work etc. Numerous research results show that there are many factors affecting the job satisfaction. There are particular demographic traits (age, education level, tenure, position, marital status, and years in service) of employees that significantly affect their job satisfaction.

Satisfying factors motivate while dissatisfying ones prevent. Motivating factors are achievement, recognition, job responsibility, promotion and the factors related to the job itself for personal development. Motivating factors in the working environment result in the job satisfaction of the person. Job security is the strong factor which results in job satisfaction. People who state their job is secure have a much larger probability of reporting themselves happy with their work.

### **Significance of the Study**

In this modern era human life has become very complex and complicated.

Employee satisfaction is an important success factor for all organizations. Employee satisfactions have been recognized to have a major impact on many economic and social phenomena, e.g. economic growth and higher standard of living. Previous research showed that satisfaction with one or more environmental factor does not necessarily produce equal satisfaction with the total environment and not all factors are equally important. Banks must continuously look in to the employee satisfaction in order to stay profitable. Hence, the present study finds more relevance in the current scenario.

### **Objectives**

- 1) To identify the determinants of job satisfaction.
- 2) To analyze the challenge of changed banking
- 3) To provide suggestion for the improvement of job performance.

## Hypothesis

H0: There is no significant relationship between job satisfaction and its determinants.

H1: There is significant relationship between job satisfaction and its determinants.

## Methodology

The study depends on primary and secondary data. The primary data is collected by way of well structured questionnaire. Convenient sampling method is used for selection of both banks and respondents. Primary data is collected from 8 officers and 28 employees working in selected 5 banks. Secondary data is collected through books, journals, Magazines, Internet survey and available research articles regarding this subject which would provide basic knowledge. Collected data were analyzed with the help of percentage tables.

## Limitations of the Study

The limitation in collection of primary data is that employees don't want to disclose the weak points or negative aspects.

**Table 1: Challenge of Changed Banking**

	Employees	Percent
Change in banking is a real challenge	22	61.12%
Change in banking is not a big challenge	14	38.88%
Total	36	100%

*Source: Data collected through questionnaire*

Majority of the respondents face challenges due to changes in banking.

**Table 2: Relation with punctuality**

	<b>Officers</b>	<b>Percent</b>
Staff members are punctual	8	100%
Staff members are not punctual	0	0%
Total	8	100%

*Source: Data collected through questionnaire*

All of the staff members are punctual in their works

**Table 3: Effect of frequent Transfers**

	<b>Employees</b>	<b>Percent</b>
Facing problem due to frequent transfers	10	27.77%
Not facing problem due to frequent transfers	26	72.23%
Total	36	100%

*Source: Data collected through questionnaire*

**Table 4: Satisfaction with Salary**

	<b>Employees</b>	<b>Percent</b>
Satisfied with salary	10	27.77%
Not satisfied with salary	26	72.23%
Total	36	100%

*Source: Data collected through questionnaire*

**Table 5: Overall Job Satisfaction**

	<b>Employees</b>	<b>Percent</b>
Highly Satisfied	2	5.56%
Plainly Satisfied	28	77.77%
Satisfied in some aspects	4	11.11%
More satisfied	2	5.56%
Not at all satisfied	0	0%
Total	36	100%

*Source: Data collected through questionnaire*

77.77% of the respondents are plainly satisfied with the present job and there are no dissatisfied ones.

### **Suggestions**

- Training and development programmes must be provided to the employees at regular intervals to update their knowledge and skills.
- Salary to the employees must be given in accordance with their experience and risk of the job.
- The kind of work given to an employee should be according to his/her abilities and knowledge and their efforts for doing a particular task must be valued by giving appreciations and rewards to the employees for their hard work so that their level of motivation increases.
- Along with healthy environment, healthy relationship should also be maintained in an organization.
- The bank should provide certain benefits to their employees, so that they can perform well to achieve organizational goals.
- The job should be interesting enough, so that it must create enthusiasm among the employees.
- Enough freedom must be given to the employees to take important decisions.
- Workers participation in management should be increase.

## **Conclusion**

- **Effect of relations with subordinate staff:**

Interpersonal relations among the officers and clerical staff play a major role in the job satisfaction of both the categories. Cordial relations build up a positive and favorable work environment and increase the employee's preference to come to workplace. So, we can say that officers appear to be satisfied with interpersonal relationships.

- **Challenge of Changed Banking system:**

Process of banking has changed in last few years. This has transformed the customer's expectations from the banks. The customers demand better and state of art banking, the employees are burdened with the same working environment and technology to cope with the competition from the private and foreign sector banks. If such challenges are not met properly, it can lead to frustration.

- **Role of Devotion of Staff Members (Subordinates) Towards Duties:**

Devotion to duty is related to the level of organizational commitment of the staff members. And devotion is related to work efficiency. Efficiency is affecting the overall satisfaction of officers.

- **Relation with punctuality:**

Punctuality is based on the overall organizational culture. If in an organization employees are not punctual means they are avoiding the work. Avoidance of work means they are not

satisfied. In fact observations made here reveal that employees appear to be satisfied as they are punctual

- **Effect of Staffing –Level of Branch:**

Staffing is an important HR activity in any organization which has an enormous implication on the functioning of the organisation. Overstaffing and understaffing both lead to unproductivity which further leads to dissatisfaction. During the personal interview it was observed that officers having sufficient staff were found to be satisfied. However, even in those banks where there was less staff, the officers felt that in every branch there were 2-3 efficient and devoted subordinates and they compensated the vacuum created by less staff. Hence, the satisfaction of the officers did not get affected.

- **Effect of frequent Transfers:**

Transfers involve dislocation of an individual as well his/ her family. There is a lot of adjustments that an employee and his/her family have to do to cope up with this change. This sometime is a cause of dissatisfaction.

- **Satisfaction with Salary:**

Money is the biggest motivator and it plays some role in ascertaining job satisfaction.

- **Overall Job Satisfaction:**

Overall job satisfaction in case of officers was not very high. Most of the officers were not highly satisfied but seem to be satisfied in general. None of the respondents were highly satisfied with their job.

# EXISTENCE OF DOWRY SYSTEM AMONGNAIRS IN KERALA

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Marriage is a very important social institution. This institution developed along with the socio economic progress of mankind. It has outgrown the basic need of satisfying psychophysical hunger. Its purpose is not merely to give companionship and joy to the men and women who get married. Marriage is a contract to ensure stability between men and women in the procreation and upbringing of children. Also, it defines the nature of relationship between husband and wife and their duties to their children. In the book , “ Principles of Marumakkathayam with a commentary in the Nair Regulation”. M.P Joseph refers to Laterneau and western mark about their concept of marriage. Marriage is an institution which originated and developed with the evolution of human society. In the primitive stages of human society promiscuity was said to be the rule and each men and women was at perfect liberty to consort with anyone else without any conventional restraint. The Greeks, the Scythians, the Hindus, the Chinese, the Egyptians, in fact all the ancient societies passed through the stages of promiscuity into advancement to the present form of marriage with one men and one women to the exclusion of all others<sup>1</sup>

In India, marital relation of different religious groups is being governed by their respective law books. These laws and regulations describe the form and cultural elements involved in it. The custom

of giving presents at the time of marriage was common in India. Offering some gift to the girl was considered as a symbol of love towards the daughter. The gift gradually came to be known as 'Stridhana'(dowry), 'Stri' means women, 'dhana' means wealth. Stridhana means wealth of women, the wealth brought by the girl at the time of the marriage<sup>2</sup>

In our country, usually the families of both girl and the boy have involvement in the marital alliance. It became a custom among many to give gifts in the form, of cash or kind. This was usually done by the parents of the girls and in some cases by the boys parents as the culture required. This was not compulsory in the past. But today this system of dowry has become a well established system which is connected with marriage custom among different communities in India.

For Nairs, one of the major communities in Kerala, dowry was not all a factor for marriage till recently. At present many among them find it difficult to settle marriage without dowry. Nair caste is one of the prominent castes in Kerala. According to 1981 census 58.15% of the population are Hindus<sup>3</sup>. They are next to the largest Caste among Hindus in Kerala and holds a fairly high ritual status. In the traditional system they were attached to the royal family and Nambudiri Brahmins through hyper games alliances. Nayars were the largest land holders in the state. But the dominance of Nayars started declining with the dawn of the 20<sup>th</sup> c.

The Nayars are divided into several subcastes according to their occupation. Each subdivision performed a separate function. In general, the nayars are agriculturalist and soldiers in the traditional

society . This doesn't mean that all Nayers were soldiers for they were not. There is evidence that only certain sections of the Mayer Caste the great majority of nayers probably spent some time under arms<sup>4</sup>.

Nayers rank high in the social hierarchy of Kerala. They come next to the Kshatriyas. Broadly speaking the Nayers rank after the Namboothiris in Malabar and they occupied the same position in the Princely State of Kochin and Travancore. "Marriage and Morals generally go together . Kerala has evolved through the ages its own marriage customs and code of morals. The Aryanization of Kerala brought about some changes in the institution of marriage and code of morals<sup>5</sup>.

The Chola Chera War which brought about significant social and economic changes also and its effects on marriage customs and code of morals. Nayar marriage system had been undergoing many changes in its both internal as well as external function with regard to the family and its functions. In the past there were two institutionalized forms of marriage. One was between a pre-pubescent girl and a man which was known as Talikettu Kalyanam. The second was with a mature woman and a mature man of status equal or superior to her own which was known as Sambandham<sup>6</sup>. Sambandham was a form of marriage practiced among . Nayers in Kerala. Sambandham was a social contract by which a man and a woman surrender their sexual rights to each other. Sambandham was a term most widely used for the marital relationship of a Nayar woman. Today some of the old Nayar people use the word Sambandham for marriage.

Women in the Vedic period enjoy a very high status. Women had equal rights with men, women were men's friend, his co-worker and never his inferior, and she had enjoyed the property right and access to the property of her father and husband. Even Vedic hymns were composed by women. In matters of selecting their partners in marriage, women had equal rights. Prepuberty marriages were unknown and there were references made to swayamvara marriages, where the women were given the opportunity to select their partners<sup>7</sup>.

During the British period young men of rich families got English Education and thus got good jobs, hence their social and economic positions improved. Gradually, the educated well employed youth became a good commodity in the marriage market<sup>8</sup>. Thus the dowry system became positive evil of great magnitude. The parents of the girl considered, the dowry that they offer the boy as a token of gratitude for his kindness in accepting their daughter. The kind and amount of dowry varied according to the ability of the bridegroom and his economic and social status of his family<sup>9</sup>.

Today in all states, among all communities in India the dowry system is deep rooted and has become one of the main factors of marriage. Consequently the lifetime earning of many low income group parents has been spent entirely on the marriages of their daughters. Some of them have borrowed money on heavy interest, some others have sold their property to meet the need. Unsuccessful parents wait long in agony to get a match for their daughters. Some of the girls remain unmarried due to the inability to raise dowry for

their marriage. No effective measures were found to be taken to check this evil during the British period. An anti dowry league was started in the first sections of the madras students convention. Similar leagues were started in Northern India in 1914<sup>10</sup>.

Kerala the highly educated state in India, seems to be the worst regarding the practice of dowry. In Kerala, recently this social evil spread very rapidly. In the earlier period the Nair's followed the marumakkathayam law of succession, the law which regulated succession through female line. The senior male member called, the Karana van was entitled to the full possession of the property and was absolute in its managements. The junior members had claimed to the family and its property. All the members in the tharavad had equal share when partition took place. The joint family system of Nair's had disappeared with the advancement of urbanization. When the Nair joint families started to pave way to nuclear families, the newly wedded couples needed financial security. The Nair girls are entitled to get a share of the family property. The parents of the bride gave it to her at the time of marriage itself. Soon it became a practice among the Nair's<sup>11</sup>.

Responses were collected about the factors that promoted the rapid growth of dowry in the nair community. Economic factor, socio economic factors like education and employment of the boys and changes in family structure seem to be the major promoting factors in the development of dowry. In the past Nair marriages were characterized by preferential marriage between Murappenu and Muracherukkan. But marriage among nair's today was characterized by village exogamy. The Karana vans role became

belittled and gradually parents and partners started playing a more important role in the arrangement of marriages. Most of the marriages today are being arranged with the help of middlemen. There is fixed brokerages to the brokers. Today after 1975 the brokers were considered as the mediators of the marriage and the parents started to seek their existence. All the respondents are of the opinion that parents today have a competitive mentality to save money. And also there is a competition among parents to give a sizeable dowry and arrange the marriage of their children. Parents of the boys wish to have matrimonial alliances with girls of highly reputed families who can offer good dowry. The status of the boy in the society is measured with the amount of dowry which he gets from his inlaws. The amount of dory rates his value in the society marrying a girl from a comparatively high family is considered to be a matter of prestige for the boy and his parents. Parents of girls rush to the parents of highly educated and well employed boys offering a big dowry. In this regard, a kind of competition among the parents can be seen which paved the way for the rise in the rate of dowry<sup>12</sup>

Discussions on dowry become more and more evident in the arrangements of Nair marriages today. A commercial motive began to creep into the nair marriages as in the marriages of certain other communities. Deliberate efforts have been made by the Government of India in order to abolish the practice of dowry in all communities in India and have succeeded in generating collective society to the evils of dowry and to the borrower of dowry death. As a result of this effort dowry prohibition act was passed in 1961<sup>12</sup>

The dowry system which originated in the beginning of the 20<sup>th</sup> century among rich nair's became vigorous after the formation of the State of Kerala and spread rapidly among the common people also. The system has become and many cases were forced to give more than the rightful share for the girl before marriage. The contradiction is that when this evil spread out in other communities the nair's of Kerala were free from its grip, when other communities felt to the necessity of eradicating it and the State passed laws in 1961 as Dowry Prohibition Act for its eradication , this evil practice crept into nair community and seems firmly rooted there. It is found that dowry started indirectly and became direct mostly in the form of gold, property and cash. Gold is considered important to decorate the nair brides. The status of the two families both girls and boys is measured by the quantity of gold given to the bride. In the south there are people who had given more than 100 sovereigns in the form of ornaments, while in the north the average quantum of gold given to the girls are 10 sovereigns. Another form of dowry is cash. For south Kerala nair's, cash as dowry is only a recent origin, while giving cash as dowry started in the north kerala in the year 1920. Today to give cash along with other items is a usual phenomenon among the south Kerala nair's also. In the immovable property as mentioned earlier are included land and house. In the north since large land owing classes is very few giving land as dowry is not in practice. In south the major part of the dowry constitutes land 66.66% of the people in the south had given land as dowry. Another major part of dowry today is house. It is a new trend today to give vehicle under the list of dowry. In the middle generation there was no one who had received car as dowry<sup>13</sup>.

Society is a changing mechanism and so all the institutions in the society have been undergoing changing. Nair marriage as an institution has been evolved and developed gradually. The practice of dowry is not uniform in nair community as it varies from region to region and class to class. The practice of giving dowry is more prevalent among the nair's of South kerala when compared to that of North kerala<sup>14</sup>.

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# KANNUR IN THE MARITIME HISTORY OF KERALA

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The maritime activities are one of the key factors which have shaped the history of Kerala from the early times. The ancient ports of Kerala mentioned in several sources and the ports served an important contact points and nodes in the overseas trade network. Kannur was one of the important ports of ancient Kerala. An important port that illuminates the maritime past of Malabar Coast is Naura, of the classical text. The sangam work also mentioned about the same port which is sought to be identified with Kannur. The *Mooshakavamsha*, the Sanskrit work of Athula in the 12<sup>th</sup> century sheds some light in to the early political history of Kannur. It was an old kingdom known in ancient times as Mooshaknad and then as Kolathunad. It was ruled by the Kolahtiris. The Kolathunad kingdom at its zenith extended from the Netravati river in the north to the Korapuzha in the south and from Kudakumala in the east to the Arabian sea in the West<sup>1</sup>. In the medieval times Kolathunad was sandwiched between the territories of Vijayanagar and Calicut.

From time immemorial Malabar had a great maritime tradition. Kannur was a centre of native and foreign commercial activities. A large volume of maritime trade had taken place at Kannur in which the Muslims enjoyed a predominant place. The Mamalis were the governors of the city. The vessels from Kannur

frequently visited Arabia, Ceylon and Gujarat. The port of Kannur had very brisk trade of spices such as pepper, ginger cardamoms etc. and it was estimated that approximately two hundred ships used to come every year to this point in the first decade to the sixteenth century<sup>2</sup>. It was one of the ports through which the king of Vijayanagar imported horses from Arabia.

A powerful class of merchants with capital and sea going vessels had come in to prominence in the city. They were responsible for the prosperity of Kannur. The earliest authentic reference to the kingdom of the Kolathiri is to be found in the travel of Marco Polo who visited Kerala towards the end of the 13<sup>th</sup> C<sup>3</sup>. Various writings of the Arabs show the commercial importance of Kolathunad during the period prior to the advent of the Portuguese.

The arrival of the Portuguese in 1498 changed the scenario to a greater extent. The fame of the port of Kannur as an important centre for trade and the information collected by Vasco-da- Gama during his first visit to the Malabar coast prompted the Portuguese authorities to instruct Pedro Alvarez Cabral in 1500 to establish friendly relations with the king of Kannur and open a factory there<sup>4</sup>. During his second visit in 1502 Gama visited Kannur and he was cordially received by the Kolathiri who agreed to sell pepper and other spices to the Portuguese at Kannur at the prices prevailing at Cochin.<sup>5</sup> He concluded a treaty with Cannanore<sup>6</sup>. Realising the steady progress of the interest of the Portuguese in India at least in Malabar the king of Portugal decided to make it a permanent affair, with this in his mind he sent Fransico – de- Almeida to India with specific instructions<sup>6</sup>. Almeida marched towards Kannur and

obtained permission from Kolathiri for the construction of a fort.<sup>7</sup> The Portuguese constructed a fort at Kannur in 1505 which is popularly known as St. Angelo.

The establishment of the factory settlement with fortress of St Angelo by the Portuguese adversely affected the native trade interests. The Portuguese settlement and fortress acted as headquarter in all commercial and political designs of the Portuguese in Kannur. Several tradesmen were employed in the fortress. The Portuguese settlement in Kannur in the long run turned to be a centre of expansion of European culture and affected a process of westernization. The growing strength and involvement of the Portuguese in the trade of Malabar incited the wrath of the zamorin. He was especially angry at the way the Portuguese were progressing at Kannur. He decided to attack the St. Angelo but the fleet was defeated by the Portuguese. The trade activities in the Kannur fort provided great fortunes to the Portuguese. In due course the Portuguese began to show their real character and started forcible religious conversions. They started vigorous campaign of Latinisation. Thus the ever-growing suppression of the Muslim traders and the forcible conversions made the Portuguese extremely unpopular in Malabar<sup>8</sup>.

Towards the middle of the 17<sup>th</sup> C the fortunes of the Portuguese at Kannur along with other parts of Malabar were declining and the Portuguese themselves under the threat of attack by the Dutch. They established friendly dealings with the Ali Rajas of Kannur and through whom the Dutch East India Company carried out trade of pepper in Malabar. The Dutch captured

Portuguese fort at Quilon and from there Van Goens proceeded to Kannur. The Dutch captured the Kannur fort in 1663. Though the Dutch captured Kannur fort in 1663 the Portuguese claimed it back as per the treaty between Holland and Portugal in 1661. But the Dutch were not ready to give up their strong holds. The Dutch after consolidating their conquest in Malabar declared Cochin as their headquarters' and placed Kannur fort their jurisdiction of Cochin. The Dutch East India Company concluded a treaty with the ruler of Kannur, the Kolathiri. On the basis of this treaty their ruler was to sell pepper produced in his kingdom to the Dutch company at a reasonable price without any gain of it being sold to anybody else in the world. The conditions of the treaty were consistently observed by the Kolathiri and gave no grounds for complaints from the Dutch side. The control of the pepper trade of Kannur was thus gained by the Dutch.

Towards the beginning of the second half of the 18th C the British trade on the Malabar coast became very sound, So they began to look upon the Dutch as their commercial rivals. They decided to capture the Kannur fort from the Dutch. The Ali Rajas at this time was even more powerful than the Kolathiri helped the Dutch to fight against the English. The Dutch realized that holding the fort would prove to be a head ache to them. So they sold to the Ali Rajas in 1771<sup>9</sup>.

The English East India Company constructed a factory at Thalassery in 1694-95 the possession of Thalassery factory was great commercial importance to the company because it commanded the whole pepper trade of Kottayam and Kolathunad. The Kolathiri as

well as the Ali Raja of Kannur obliged the fort by supplementing pepper regularly .Kannur was in second highest place and collected more pepper only next to Cochin.

Meanwhile the English in Malabar serious threat from the French who were their rivals in the political and commercial field even though they could not expel the French they succeeded in checking the growing influence of the French in 1742 they entered in to an agreement with the French . They occupied the pepper monopoly of Kottayam by an angreement with the Kottyam raja. One of the important Frenth settlements in Kannur was Mayyazhi situated on the sea shore added by the Mayyazhi river was suited both for defense and offence. The captured it from the Kadathanad. They renamed it as Mahe in respect to their war hero Francisco Mahe de Lbarodaanisus

In the second half of the 18<sup>th</sup> C English interest in Malabar was threatened by the rise of Mysore under Hyder ali and Tippu Sulthan<sup>10</sup> , they trained their armies on the western model and became a real threat to English ambitions in South India.The period between 1788 to 1790 saw the zenith of Mysorean power in Malabar during this period the whole of Malabar and major portion of Cochin came under their sway. The higher authorities of Bombay authorized their Talassery factory to deal the situation in Malabar. The Talassery factory gave asylum to a number of local chieftains during the tippus campaign in Malabar<sup>11</sup>. By the treaty of 1792 the whole of Malabar ceded to the English by Tippu Sulthan. Malabar was under the control of the British from 1792 to 1947.

Maritime activity had always played a decisive role in the history of man kind .It assorded mobility to societies which were otherwise immersed in exclusiveness . Maritime endeavors heralded the age of discovery which ultimately laid the foundation of the modern explorations to the European e influence affected the socio political economic fabric of Kannur.

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## NEGATING THE HE/SHE CONUNDRUM: *I AM SARAVANAN VIDYA*

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The postmodern and postcolonial thought often question binary oppositions, they seek to disrupt transparent, seemingly lucid ideological facets of cultural constructs. All avenues of knowledge become coordinates of cultural and political dimensions. Feminism, vehemently voices anger against the binary constructs man/woman, where the woman is always relegated to a murky, shadowy ambiguity. She is always at the margin, the Other of the man who invariably occupies the centre, the core. It is interesting to note that there is yet another category of people who even problematizes this two dimensional framework of gender construction – the transgenders. The transgenders, as Leslie Feinberg notes in her “Transgender Liberation: A movement Whose Time Has Come,” “defy the manmade boundaries of gender” (Stryker, 2006: 205). They occupy a curious space, they populate an ambivalent discursive arena and call into question the need for a new axis of gender signification.

The transgenders are often called the third gender, neither man nor woman but occupying various degrees along the spectrum, creeping through the narrow interstices that distinguish between a man and a woman. Transgender studies provide new facets to cultural, feminist, psychological and ideological critical stances. *I am Saravanan Vidya* by Living Smile Vidya is one of the first transgender autobiographies to be written in India.

Vidya was born as Saravanan, the only son to his father. But soon Saravanan realizes the irrepressible feminine urges springing in him. The intense desire to dress like a girl, play with girls' toys, behave like a girl, dance and sing like a girl engulfs him with painful poignancy. For the transgender these are explications of her real self, the inner soul, the true identity that craves to be unshackled. Transvestism is as Bloch opines, "mirror to the spiritual essence" (1997:153). Saravanan soon realizes that his male body was actually a mistake for 'he' is but a 'she' trapped in a man's body.

Society invariably perceives anatomical sex as the norm, the indicator of one's gender identity. It is socially represented as the gender role and subjectively imbibed as the gender identity. Society prescribes and expects the body to perform in specific ways determined by cultural significations. A man has to embody specific social behavior and the woman has to epitomize her feminine identity. It is this linear, seemingly unproblematic equation that transgenders like Vidya attempt to subvert. She refuses to succumb to the paradigms decreed by society. The meaning that the transgender attributes to his/her body is at odds with the norms of society. Vidya attempts to script for herself a social and cultural meaning that corresponds to the subjectively held gender identity. What Susan Stryker notes of Transgender Studies in her "(De) Subjugated Knowledges: An Introduction to Transgender Studies" add true light to the spark in Vidya's autobiography:

Transgender Studies . . . disrupts, denaturalizes, rearticulates, and makes visible the normative linkages we generally assume to exist between the biological specificity of the sexually differentiated

human body, the social roles and statuses that a particular form of body is expected to occupy, the subjectively experienced relationship between a gendered sense of self and social expectations of gender-role performance, and the cultural mechanisms that work to sustain or thwart specific configurations of gendered personhood. (2006: 3)

Her book is a bold endeavour to create a space and voice for the transgender community. The book is a valiant explication of the trauma, the ambiguity, the labyrinths of interior landscape, the hope, the dreams, the passion, the courage of a transgender.

Saravanan grew up in a society that cannot comprehend or accept transgender phenomenon, take transgenders as psychopaths, the deviants and sometimes as the demoniac. He/she had no other way but to suppress her feminine urges or to indulge in them only in the secrecy of her house. The passion with which she involves in transvestism and dancing is described thus: “I usually locked myself inside once all of them had gone out, put on girl’s clothes and sang and danced. I loved it” (18). Dancing becomes the language of her soul, an elucidation of the gender identity which she experiences as natural. The ideological indoctrination of society is so venomous that even she perceives herself as the abnormal, the Other.

Then comes a stage, when this passion borders on obsession and she recognizes that to try to swagger like a man and speak like one is an act of self-deceit, a double life, living a lie. “I could not lead a double life any longer” (56). The urge to claim her true identity, express and exhort it possess her and she opts for Sex Reassignment Surgery. The ardent fervor to commit herself to this cause is evident in the way she describes her desire and decision to

undergo Sex Reassignment Surgery: “I hated being a man. I was going to try and live as a woman. If I failed I was ready to die” (56). She shows the courage to follow her natural inclinations, break free from her maleness and live her life as a woman in her own terms.

Saravanan thus becomes Vidya. The book unveils the brutal forces of societal ideologies that always deride, humiliate, scorn and shun the transgender community. She is always at the receiving end of apathy, intolerance, inequality, violence and hatred. The transgender is stigmatized and abhorred. No doors are open for her, no opportunities come her way. She has no security, no family, no hope and no future. Her only way out is to resort to begging or prostitution. Vidya, an M.A in Linguistics and a theatre personnel resorts to begging and unabashedly flaunts her feminine identity which she feels is her true identity. “My heart was filled with joy; it was ecstatic. I was going to be a beggar, but as a woman! Nothing was larger than that” (68). “I prepared myself and put my MA Linguistics into cold storage” (82). She reconfigures her body to match the nuances of her inner self. Embodiment becomes an act of resistance, an act of narration which communicates her true identity to the outside world. It is a proclamation of the self. The act of Nirvana is the process of rebirth and spiritual rejuvenation.

The Tirunanagai or the transgender forms a distinct subculture community with their own rigid rules and regulations. This sub cultural leaning of the transgender community is vividly portrayed by Vidya in her book. The politics of subculture as counter hegemonic is explicitly expounded. There are Parivars/ Paramparas denoting each family of the transgenders. A transgender must

register with a parampara and choose an amma. The amma becomes the guru and the young tirunangai, her disciple or 'chela'. The transgender community forms an alternative asexual system of kinship network parallel to that in dominant society, with the hierarchical positioning of dadi, nani, amma and so on.

Vidya describes the intricate rituals and codes of conduct exercised within the transgender community. Giving the transgender community a status and power position is in accordance with attributing identity to the community. It is also an act of counter hegemonic resistance. The Sex Reassignment Surgery is complete only with the ritual of Niravana. Vidya unequivocally explains how the tirunangai is made to take the ritual bath, then wear green saree, green bangles and a huge bindhi. She is given a jug of milk. She has to go to the sea, pour milk into the sea, stand facing the sea and reveal the healed private parts to the vast expanse of the sea. This is the moment of completion of Nirvana, the moment of announcing one's identity to nature, the moment of rebirth as a 'hijra.'

The transgender sub cultural community even has specific gestures which act as the common language. Their peculiar way of clapping hands- palms outward and fingers outstretched- act as a semiotic system seeking mutual support, help and social positioning. Extreme cursing and loud clapping are also mechanisms of defense against an inhuman, insensitive and cruel society.

The transgender community occupies marginal spaces everywhere, be it in literary texts, social space or religious practices. A transwoman is an other not only to man, but also to woman.

Vidya's fight is to find representation under the term 'woman'. She poses the need to create new discursive practices, epistemological frameworks, representational dialectics that seek to embrace the transgender experience. Hers is a bold attempt to move into speaking position and assume agency. The transgender autobiography is an attempt to carve a new narrative space wrought with the questions of gender, identity, sexuality, desire and embodiment. Her fight is not just biological but has cultural connotations. It attempts to thwart hegemonic, ideological, suppressive constructs. Her fight is to claim the right to survival and dignified existence, for constitutional rights, and legal support. At large, her plea is for a space, a platform, which accommodates a sense of wholeness, a sense of belongingness, a sense of acceptance not as a man or a woman, or a transgender but ultimately as human being with his/ her own dreams, hopes, choices and possibilities.

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**RE-FEATHERING THE MÉTIS IMAGE THROUGH  
LANGUAGE AND BODY POLITICS: A STUDY OF MARIA  
CAMPBELL'S *HALFBREED* AND BEATRICE  
CULLETON'S *IN SEARCH OF APRIL RAIN TREE***

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Sparks of resistance can be felt at multiple levels when one analyses texts from the 'other worlds.' Problems of racial discrimination and forced cultural assimilation faced by the 'Métis, an indigenous mixed breed from Canada, are different from that of the other natives. To resist stereotypical images circulated by the white dominant society these writers explicitly and implicitly use many strategies. Clever use of language and portrayal of the colonized body have become power tools in the hands of these writers. Writing for the Métis writer is an anti-imperial tool. The colonized subject's body has been an object of the colonizer's fascination and repulsion in sexual, pseudo-scientific and political terms. This is now seen as an unjustified product of ethnocentric policies. This paper proposes to discuss how works of Métis writers Maria Campbell and Beatrice Culleton voice their resistance. For this Campbell's *Halfbreed* and Culleton's *In Search of April Raintree* are taken up for study. The slightly veiled autobiographical heroines of these novels are hopeful, fighting, bearing defeat, breaking down, ending their lives etc which are all elements of de-colonization. Both the novels ascertain that a new Métis generation is on the process of evolving out.

Maria Campbell and Beatrice Culleton are the forerunners of today's Métis resistance writing from Canada. The condition of the ostracized Métis is more complicated than any other group in the Canadian Diaspora. Métis have multicultural ancestors. They are not 'all' Cree like their mothers though they speak their language and are not 'all' English or European like their fathers though they bear his genes. They are a mixed population of predominantly French speaking Roman Catholics who traditionally earned their livelihood by hunting and trapping. Their language, their identities, their whole culture has been misinterpreted for long by the white dominant society of Canada. This paper proposes to analyze how the language and the native body have been used to resist discrimination by these writers taken up for study.

When a post-colonial writer is forced to use the imperial language due to lack of a proper alternative it becomes an anti-imperial tool. The result is the production of English which usually diverges from the syntactic regulations of the Queen's English. These Hybrid languages are used to project a culture's story and speak its concerns. At the same time, the use of the variant 'Englishes' offers one effective means of refusing to uphold the privilege of the imperial language which has dominated both the fictional world and the wider social realm till then. By writing in English, both Culleton and Campbell submit to the imposed standards of the imperial language and subscribe to the reality it sustains. The colonized people's language was never good enough. It could not pass the test when rubbed against the touch stone – the Queen's language. So they use the so called imperial language not only as a powerful mode of communication but as an indispensable

cultural mediator. English becomes an inevitable index to cultural understanding. The shift in social register shows the determination of post-colonial writers to speaking in voices less inflected by imperialism.

Linguistic pluralism is an important part of traditional Métis identity. But because they could not communicate in the imperial language their case was always ignored. “the Halfbreeds needed interpreters so if an English-French interpreter was called they would say that they talked only Cree and when a Cree speaker was brought in it was vice-versa. ....the case was closed” (Campbell, 68). Today Métis women cannot be ignored because they write in the language of their oppressors. In the only passage of her autobiography relating to language, Campbell refers to three language clans around her. “the Isbisters, Campbells and Vandals.... We spoke a language completely different from others.” (23) However there is complete absence of the dialectal voice in her autobiography and also of the Cree language, apart from some isolated words Example Cheechum covered her face saying, “Ayee ee Tan-sa ay se yat chick o-kik (what’s wrong with these women?” (40)

Maria Campbell recognizes English has to be adapted to the needs and traditions of Métis experience. The world has a new voice centre which tells why and how the Métis assembled behind Louis Riel and Gabriel Dumont, the Métis national leaders, in their historical struggle for recognition. Cheryl is terribly upset by the history taught at school.

If this is history, how come so many Indian tribes were wiped out? How come they haven’t got their land anymore... Lies! Lies!

Lies! Your history books does not show how white people destroyed the Indian way of life. That's all you white people teach to cover your tracks! (Culleton, 57)

No Narrative techniques are adapted for the sake of literary excellence or attention. Due to their close association with the dominant race the Métis develop a dialectical relationship and imbibe the ideology that comes with the language. But they cannot appreciate the language because it is a bunch of lies. To a Native woman, English is like an ideological onion whose stinging layers of racism and sexism must be peeled away before it can be fully enjoyed. "I was not allowed to speak Cree and I spoke very poor English..... at home I could not speak English because my parents and grandmother were very traditional..... the only time I could ever be myself was on the piece of land that separated me from school and family" (Lutz, 47).

The hegemony of writing discourses began for Maria with her first day at school. But her very informal way of telling her story has helped her put the 'mother' back into the language. In fact both writers have brought in a new socio dialect, by interspersing the imperial language with the native language whenever required. We can find that its components are dialogically related to each other. They communicated with each other, but are also contaminated by each other, thereby leading to the displacement of authority of one single language. Culleton's and Campbell's writing is a form of resistance even when they narrate their life stories. Blunt or subtle any writing from this part is protest literature. Authors turn to facts of biography to humanize the much dehumanized "Indian". Native

writing cannot be included under well-defined genres, styles or schools. Native readers cannot look at English words as the same way as non-natives may, for they have many ‘other’ associations formed during the days of silence and oppression. For them it is difficult to accept words like ‘savage,’ ‘primitive,’ ‘squawk,’ ‘redskin,’ ‘civilized,’ ‘developed,’ ‘Lazy,’ ‘tribal’ etc as neutral.

Oral cultures emphasize not only the sound and rhythm of language but also its accompanying paralinguistic features like society, culture, nature and politics. Ancestral figures speak the native tongue reinforcing its gravity. Cree to the Métis signifies history, their roots. Campbell, who had very strong ties to her Métis community, uses the fertile ground of Métis, Cree, and French symbolism and traditions to create a highly aesthetic, imaginative autobiography borrowing immensely from the story telling traditions passed to her. The influence of her residential school background can also be seen in her language. In contrast, the stark plain style of *In search of April Raintree* is a testimony of the deprived familial and cultural affiliations. It displays more of a résistance/criticism against foster homes and creation of a generation without proper roots and misguided ideals about their future and identity.

The hegemony of English is lost when a marginalized writer uses the imperial language to write about oppression and suppression caused by the imperial race. Being bilingual Métis writer can cross borders easily. However such endeavours are not always met with cultural tolerance. But they are not silent sufferers anymore. They have proved they are survivors and not victims. The

presence of a trickster is an important aspect of oral culture. The traditional trickster survives incredibly challenging experiences only to live and begin again. The characters of April and Maria can be associated with this tradition. Maria is among the first indigenous writer who successfully utilized the colonizer's language to articulate her oppression.

As Soyinka argues, post-colonial writers are compelled to “stress such a language, stretch it, impact and compact, fragment and reassemble it with no apology, as required to bear the burden of their experiences, even if such experiences are not formulated within the conceptual idiom of the language.” (Soyinka, 107)

Physical appearance especially colour is an important tool for subjugation and discrimination. Post-colonial writers now use this difference as a means of resistance. They try to tell the world how their ‘body’ was used against them as a means of oppression. By discussing their plight these writers are working against stereotyping their clan. As Cheechum said “they make you hate yourself.” But not anymore says Campbell and Culleton through their novels.

Half of the Métis even resembled the white in colour but they spoke Cree. Because of their colour many Métis thought they could mix well and quickly. But they soon found out that they had only two choices, either assimilate or vanish. April and Maria try to assimilate. So they forget their roots and built up an entirely new concept of themselves. Cheryl on the other hand fights and vanishes. The disorientation, the fragmentation and the uncertainties she felt was due the binary opposites created by the dominant

society. White, human and beautiful are opposed to black, bestial and ugly. The colonizers try to educate the natives in such a way that they reproduce its assumptions, habits and values – that is mimic the colonizer. But this moulded body was not accepted completely. There was a ‘lack’ in spite of all efforts put in by the natives. They were still different in spite of their colour and education.

I am ashamed. I can’t accept... I can’t accept being a Métis. That’s the hardest thing I’ve ever said to you, Cheryl. And I’m glad you don’t feel the same way I do. I’m proud of what you’re trying to do. But for me, being Métis means I’m one of the have-not. And I want so much. I’m selfish. I know it, but that’s the way I am. I want what the white society can give me. (Culleton, 110)

When the body becomes an object, subjectivity is lost. In the novels discussed here the protagonist fail to place their bodies in a proper space of their own. So they feel alienated from their people and culture. They begin to associate native blood with an array of problem they face, like poverty, broken families, drinking problems, ill treatment at foster homes, difference in appearance etc. But by writing out they come to an understanding with themselves and force themselves and others to place their bodies in a private and public space of their own. Without knowing, when they began to write, these writers created a space, a theory of their own. Their issues which are content specific and which spread cross political geographies became a genre of its own.

“Skin, as the key signifier of cultural and racial difference in the stereotype (of race), is the most visible of fetishes” (Fanon, 24).

So evolution of characters confused about colour of skin and purity of blood form an important element in these novels of resistance. Presence of native grandparents especially grandmothers with strong cultural rooting is used as a strong counter-discourse. Cheechum in *Halfbreed* is a pillar of strength. Maria and April are confused lonely and rootless in the beginning but by the end of their narratives they become self-reliant, peaceful and reconnected to their roots.

The native child looks up at his parents and finds in them all that the dominant society claims to be negative. In children's fiction, the white heroes and black villains form points of ideological and physical identification. The lineation of the protagonist is evident when April prefers Nancy Drew stories while Cheryl loves history books on native literature. During her childhood games with her siblings, Maria wanted to act the role of Cleopatra. But she was declared unfit due to her "black skin" and "nigger like hair". The self-image of one's body is constructed right from childhood. The body internalizes this and regulates itself. Imperialism subjects the colonized body to various other disciplinary regimes to instigate and maintain the desired hierarchies of power. Maria's married life draws ones attention again to the physical body which is adorned for the benefit of her white relatives by marriage. April also distances herself from her sister to gain more acceptability in society. Such trivial incidents show how even the most basic functions are inflicted by discourses of power. Astonishingly all regulations of behaviour nonetheless territorializes the body in the long run.

Rape is prominent signifier in a number of novels from the post-colonial world. It is portrayed by all novelists who recognize it as a signifier where gender and race intersect. Such incidents are brought into novels to reveal less about the experiences of the oppressed and more about the rape mentality of the oppressors. April is surprised that she was mistaken for her sister Cheryl and raped. Her rape jolts her back to her 'reality'. Her rape is not only a physical violation but also a shattering of April's belief that she can merge with the white society because of her physique. Her torturer was surprised that a Squaw could be so good. The law enforcement agency also accuses her of inviting rape. But according to April except for her long hair she was 'white'. Maria also faces domestic violence from her white husbands. As all these images of sexual violence suggests, women's bodies often function in post-colonial fiction as the spaces on and through which larger territorial or cultural battles are being fought. In a similar fashion, representations of fertility, pregnancy, and motherhood take on political inflections in many novels from the native world. With bodies anatomized by the imperial gaze, the women are positioned as merchandise and thus are denied all sense of subjectivity. "Oh I have read about Indians. Beautiful people they are but you are not exactly Indians are you? What is the proper word for people like you" one asked. "Women" Cheryl replied instantly. "No, no I mean nationality" "Oh I'm sorry. We are Canadians" (Culleton, 116)

Both writers juxtapose natives against white characters in an attempt to ridicule the prior colonizers' culture representations. Smoky, parents of both the novelists, Cheechum, etc are all natives. The rapist, Maria's and April's husbands and their families are all

representatives of the white society. The dominant white society by the end of the narratives find that they have themselves been contaminated by the violence they have inflicted on the 'other.' Portrayal of 'misfit' bodies decentrises the powers of imperial society in a subversive way. The body which has been violated, degraded, maimed, imprisoned, viewed with disgust, or otherwise compromised, has a particular relevance to post-colonial literatures and invariable functions within some kind of allegorical frame work. Most often the personal site of the body becomes a sign of the political fortunes of a collective culture, a sign which must be actively reconsidered. The defeated, violated, self-hating, drunkard that they have become has to be seen as a physical metaphor of imperial violation. It cannot be separated from social formations, symbolic topography and construction of the subject. This idea has been put forward by critic like Stallybrass and White in their discussion of Native theatre and the novels being consider have ample proof for it. Finally admitted to a larger audience native literary voices combine to alter the historical nature of discourses and to play a prominent role in revising the canon from which they were long excluded.

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## WOMEN WRITING ON WRITING WOMEN: A STUDY

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Helene Cixous exhorts women to “write,” breaking the silence: “Woman must write her self: must write about women and bring women to writing, from which they have been driven away so violently as from their bodies – for the same reasons, by the same law, with the same fatal goal. Woman must put herself into the text as into the world and into history – by her own movement...” (Marks, 245). Cixous means that woman must put her body as the text to find a place in the canons and annals of history. In other words, the textual politics of *écriture féminine* incorporates the politics of the female body as a text as well as a site of resistance. The resistance to patriarchy is articulated through writing.

The problematic interrelationship between creativity and sexuality is illustrated through women’s fictional writings. The present study gives insights to psychological factors that qualify the woman character-writer’s life, how the female writer-protagonist’s psychic conflicts related to her gender and sexuality turn out to be artistically productive, offering a new dimension to women’s writings. This study examines women writing on writing women’s responses to male domination in sexuality and creativity. It is an attempt to find out how women have created spaces of resistance to the dominant discourses of patriarchy. These women writers strive to recontextualise, recreate and rewrite the past in their writings

with a view to retrieving the submerged female identity and moving to the centre from their marginalized positions. They articulate their voices of dissent and resentment towards multiple oppressions in patriarchal, capitalist and racist society. The reading of selected novels of women writing on writing women gives a kaleidoscopic view of woman's predicament in different cultures.

Sylvia Plath's only novel, *The Bell Jar* portrayed the traumatic experiences of suicide and depression through the character of Esther Greenwood. This makes *The Bell Jar* one of the most haunting and captivating novels about nervous breakdown. It gives an account of Esther's misandrinism, neurosis and creativity. *The Bell Jar* describes Plath's own predicament: the inability to combat self-destruction and neurosis through creativity. The novel also reflects the conflicts between domesticity and self-reliance she experienced as an extra-ordinarily talented woman. *The Bell Jar* is the story of a successful suicide maniac writer who wrote the story of an unsuccessful suicide maniac writer unsuccessful in writing about a writer. It is the novel written by Sylvia Plath about an adolescent writer suffering from writer's block, Esther Greenwood, who is unable to write about Elaine, her character-writer. So *The Bell Jar* has the structure of a story-within-a-story-within-a-story. The novel explores how the conflicting views of sexuality, creativity and neurosis intersect in the life of a woman writer and her created character.

The embedded Esther-doubles and their double experiences in the novel provide information about sexuality, creativity and insanity in the American society of the 1950's. Plath has successfully

portrayed the different categories of sexuality through multiple voices in the novel. She enhances the quality of objectivity by the creation of multiple voices of the protagonist. The multiple voices bring in polyphony to the text. The novel's themes like female sexuality, marriage, motherhood and madness are represented through the images of fragmentation, alienation, purgation, colours, seasons, landscape and animals. Self-expression is a sort of empowerment for Esther. By writing a novel about herself she finds a voice and identity in her society. As she is suppressed by the societal norms, she has to find some way to reveal her repressed emotions. She finds writing as the most suitable way to express her suppressed feelings. As Elaine is the mouthpiece of Esther, Esther herself is the voice of Sylvia Plath who reveals the double standard of ethics, values and aesthetics followed by the patriarchal society.

Doris Lessing's *The Golden Notebook* analyses the life of the writer, Anna Wulf, the protagonist, through her creative acts. She is a divorced mother of a young daughter and a once-successful writer experiencing writer's block. She has spent years unable to write a sequel to her one novel, a wartime story that was commercially and critically successful. The novel comprises of the four notebooks – black, red, yellow and blue - in which Anna keeps the record of her life, and her attempt to tie them all together in a fifth, the golden notebook. Each notebook is revisited four times, combined with episodes from *Free Women*, creating non-chronological, overlapping sections that intersect with one another. The last book puts an end to the fragmentation. The collaborative work by Anna and her American lover, Saul Green leads to her recovery and reintegration from her fragmented self.

Doris Lessing lays bare the confused and depressed psyche of Anna Wolf who always dreams freedom within the structure. She has given voice to her experience through the written word. At times, the resistance is even overt and vocal. The text focuses on the different aspects of creativity and their relation with the unconscious, especially the psychic energies diffused as neurosis and self-destruction. Through the portrayal of Anna Wulf, Lessing discusses many issues like gender, creativity, sexuality, neurosis, Marxism and fictional process. The novel has set new conventions by discussing female sexuality from the female point of view.

The Canadian writer Margaret Laurence's *The Diviners* is the culmination and completion of her celebrated Manawaka novels. The epic novel is dense with themes including mother-daughter relationships and dispossession, besides creativity, sexuality and resistance. This is the powerful story of an independent middle-aged writer, Morag Gunn, who lives in a farmhouse on the Canadian prairies.

*The Diviners*, written in the 1970's, portrays the obstacles a woman writer faces in achieving her goals. It is narrated through the memories of Morag Gunn, an independent single-mother, who struggles to understand the loneliness of her eighteen-year-old daughter, Pique. Morag, with all her strengths and weaknesses, searches for her identity. It gives the picture of the aging writer concluding her very last novel by digging up her past through a sequence of "Memory Bank Movies." Throughout these movies we gain knowledge of Morag's rough and hard rearing in Manawaka and her pursuit of individuality, knowledge and true home through

the subsequent years. Morag, though beaten down many times, has a goal and vision, and she has repudiated to let things impede her from getting there. Laurence, the writer, has created a woman-writer, Morag Gunn, whose experience is that of all dispossessed people in search of their birthright and who stands as a motivating representation of bravery and survival. The creator-writer, Margaret Laurence as well as the created writer, Morag Gunn offers a resistance that is an exercise of power against the oppression and injustice of power structures which degrade them to the point of objectification and commodification. The novel seeks to locate the manifestations of a woman writer's attempt to find a room of her own.

The Indian writer Shashi Deshpande's *The Binding Vine*, deals with the different aspects of woman's life like motherhood, sisterhood, creativity, sexuality, resistance and identity. Urmi in Deshpande's novel is educated, sensitive and middleclass. After the death of her one-year-old daughter, she finds solace and strength in Mira, her dead mother-in-law's writings. Mira takes writing as a means of her redemption from all sorts of oppression. Resistance to hegemony exists in her writings. She has transmitted it through her poems. The title of the novel has been taken from one of the poems of Mira which is about creation and binding love. The potential for resistance to power is through strategies like "manipulations within the domestic sphere, the subversions of religious and cultural resources and the deployment of sexuality" (Sunder Rajan, 161). Her covert resistance emerges from a craving to construct identity. Mira's existence had been a sort of internal colonization on the one hand, and a double colonization on the other. Her identity as a Third

World woman intensifies her oppression. By writing about the doll-like existence of herself, she could find a voice to express her anger and disgust against the patriarchal society.

The Third World women experience a different and more intense kind of oppression than that of men. The Third World women are the gendered subalterns with a stifled voice. Her predicament is appropriately expressed by Gayatri Chakravorty Spivak: "...if the subaltern has no history and cannot speak, the subaltern female is even more deeply in shadow" (296). For Spivak, the silenced subaltern women are like shadowy figures due to their non-representation in the colonial discourses. She exhorts women writers to retrieve the authentic voices of the female subaltern from their mute condition and to rediscover their history in the subaltern consciousness. In the novel, *The Binding Vine*, Urmi makes an effort to resurrect the works of her mother-in-law by publishing them and giving them voice. Kalpana, a subaltern rape victim, has to live under conditions of fear, anxiety and violence. Urmi shows the guts to maintain and retain Kalpana's dignity as a woman, as a human being, by giving her moral support. Through the portrayal of Urmi and Mira, Deshpande has given a powerful note of resistance and self-assertion to reclaim the female self of the subaltern.

The Latin American writer Julia Alvarez's *Saving the World*, shows how different narrators in different narrative contexts can highlight transvocalisation in the novel. Alma Huebner, a contemporary Dominican-American writer suffering from writer's block, instead of working on a Dominican family saga novel, spends her time reading about Dona Isabel Gomez who helped

Dr. Francisco Balmis, the leader of the Spanish Royal Philanthropic Expedition of 1803, to vaccinate twenty three orphans with cowpox and bring them as live carriers from Spain to Central America to save the world from smallpox epidemics. Alma's husband, Richard Huebner, an American, is involved in a project of testing a new vaccine in the Dominican Republic to save the world from AIDS in the twenty first century. These two stories, seemingly so different, begin to speak to each other through the narrators, Alma and Isabel, thus saving them from the world of depression.

Through the writer-protagonist, Alma Heubner, Julia Alvarez, the writer, is making an attempt to reconstruct their histories and reclaim their voices from double colonization of race and gender. Their dreams and aspirations become part of a wider struggle to change the material and social reality. Articulation is an inevitable consequence of struggle and it offers resistance by exhibiting dissent against the oppressive dominant discourses. Alma is of the impression that a writer will lose her freedom by succumbing to the glamour of the book-biz world. Her bitterness and disenchantment with the book-biz world and her self-conscious ethnicity reflect the attitude of the writer Alvarez. The writer-character thus becomes the voice of her writer-creator, Alvarez.

The Japanese American writer Ruth Ozeki's *A Tale for the Time Being* (2013), portrays the creative symbiotic relationship between the writer and the reader jettisoning geographical barriers. In a world of digital surveillance, Ozeki depicts the dilemma of a depressed teenaged girl Nao, who wishes to write a memoir on her 104-year-old great-grandmother, a Zen nun and feminist novelist, as

her extended suicide note. Ozeki worries herself about writing women and their predicament. Through her twin women-writer/reader characters—Ruth, the blocked writer and Nao, the diarist—Ruth Ozeki, the writer-creator, has made women the subject of ‘her story’ unveiling her/their search for self. The text(s) within the text *A Tale for the Time Being* could be read as a narrative(s) of woman learning to speak and to act for herself.

Women’s writing on writing women is therefore a female body evolved from female sexuality and aestheticised in a reinvented female centered language. It is definitely a march towards action from speech, to assertion from silence. The modes of resistance shown by these characters in these fictional texts create new forms of resistance discourses. They raise the questions of oppression, marginalization and objectification in a convincing manner through their writer-protagonists. Their writings resist the forces of multiple oppressions in contemporary society. They deconstruct the mystique perpetuated around female body, female sexuality and female creativity. They have evolved a new politics of sexuality and a new aesthetic of body in their writings.

A close reading of select fictional texts by women writers on writing women reveals the various strategies women novelists adopt to articulate resistance and to assess the impact of specific socio-cultural and historical contexts on the authors’ conceptualization of resistance. The ambivalence created by the binary division, the public/ private sphere develops into an artistically productive conflict and gets manifested in the form of resistance in their works. The lives of the female writer-characters certainly become

instrumental in creating a change in the social psyche, the collective unconscious of the readers, especially women readers.

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## **K. R MEERA'S HANGWOMAN: RECONSTRUCTING HISTORY AS HER-STORY BY BREAKING NOOSE**

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“I wanted to shatter the reader, that’s why I wrote *Hangwoman*,” says K. R Meera, one of the most powerful voices in contemporary Malayalam writing. K.R Meera’s *Hangwoman*, originally *Aarachar* in Malayalam, and translated by J. Devika, is a complex and detailed saga of a woman who breaks free from the clutches of her controlling father, overcomes the manipulation of a man she both desires and detests, and comes into her own. This striking novel includes within its majestic sweep the enigmas of the human condition. Life and Death; crime and justice; the continued influence of the past in present-day events; of fate and heritage, and the individual’s capability to rise above circumstances and make one’s unique impact; the conflicting facets of man-woman relationships; the author examines all these and more in the course of a fascinating narrative.

Twenty two year old Chetna Grddha Mullick is the youngest member of India’s first family of hangmen, who proudly traces their lineage from several centuries before Christ. We share Chetna’s journey from being the hangman’s daughter to becoming the first hangwoman and a role model representing the pride and dignity of all women. Chetna grows up in Kolkata in a poverty-stricken family. Living next to one of Kolkata’s most prominent cremation

Ghats, Nimtala, Chetna is surrounded by the continuous parade of life and death. “The mingled scents of sweetmeats cooking in ghee and sunflower oil, and corpses burning on pyres enveloped us.” (Meera, 2014:1) The author deftly brings to life the chaos and sheer vitality of Kolkata.

Born into a family of professional hangmen from Bengal, Chetna is forced to assume the duties of her ancestors when one Jatindranath Banerjee, who is convicted of raping and killing a minor, is sentenced to death. Chetna’s father, Phanibhushan Grddha Mullick, a veteran of ‘451 hangings’, is 88 years old, and in need of an assistant. Chetna’s brother, Ramdev, has been left in a vegetative state after his limbs were hacked off by the father of one of Phani’s victims seeking vendetta. Phani’s brother, a former political activist scarred by the government’s crackdown during the Emergency, lacks the will or strength to carry out the severe task. Therefore, the responsibility of helping her father to implement the state’s order falls on Chetna. When Grddha Mullick’s demand for “a government job for his daughter” in exchange for his performance of the execution is refused by the government, the increasingly powerful media persuades him to hand over the job to his daughter. As a shocking decision for his family and the country, Grddha Mullick agrees, and Chetna becomes the focus of national attention as she is appointed India’s first-ever ‘hangwoman’, touted as “the symbol of women’s strength and self-respect for India and the whole world.” (Meera, 2014: 71)

A sense of her family’s unique heritage surrounds young Chetna. Her grandmother, Thakuma’s and her father’s tales of the

exploits of their hangman ancestors, ‘right from the times when the Nanda kings ruled the land’, are a part of her own story. Their close connections with the kings and rulers of their times and their role in dispensing justice, impact her perception of her own life and role in the present day. “Thakuma never thought that hanging was vile.....That is our profession, we kill for the sake of justice. When grandfather Radharaman was a doctor he saved the prince’s life. When he became the hangman, he executed him....No ordinary person can do it. The mind must be firm, the hand must be strong and you’ve got to have brains.”(Meera, 2014:12) Thakuma’s words referred to the attributes of a perfect ‘hangman’. While people doubt about Chetna’s power as a ‘hangwoman’, Chetna’s father, the present day hangman says, “Look in a father’s eyes, his daughters hands will be always tender...but she has to decide, as a person. She told me, Baba my hands are strong. I can do this work. .. as you wish, I told her, in this land women have the democratic right to equal opportunity.” (Meera, 2014:23). According to Phanibhushan, there can be no nation if law and justice do not prevail. The hangman is the last link in the chain of duty performed by the police and the army. The hangman is not a hired killer. He is a responsible officer who takes away a person’s life for the sake of the nation. As her father Chetna also observes: “I am not killing anyone, the government is...I am only an instrument.” (Meera, 2014:26)

Chetna has been adept at fashioning the noose used for hanging from before her birth. Her grandmother recounts how, as a foetus in her mother’s womb, she tied a perfect noose from the umbilical cord around her neck. “Even infants born in our family could tie a perfect noose. It is the very first thing we Grddha

Mullicks learn to do with our hands.” (Meera, 2014: 2) While it is the men in the family who have historically performed the hangings, the women in Chetna’s family “obsessively made and unmade nooses with the ends of their garments, be it a sari or a dupatta.”(Meera, 2014:13) A compulsive knoter of “small but perfect” nooses at the end of her frayed old dupatta, Chetna is a ‘natural’ who has inherited the bulging eyes that gave the Mullicks the sobriquet of Grddha (means vulture in Bangla), along with other inescapable bondage of their ancestry. Her talent in tying noose with her dupatta, later becomes her weapon of self-defense against men greedy for flesh.

The family may have fallen on bad times, with no executions to fall back on after 1990, but Chetna’s grandmother, Bhuvanewari Devi continues to hold on to perceptions of bygone glory, mirrored in a solitary gold coin left over from a purse gifted by a Raja of Gwalior, and dins it into her granddaughter that it is “the Grddha Mullicks’ karma to kill, and kill they must, for the sake of justice.” It is unsurprising, therefore, that Chetna takes up, with chilling ease, her ancestral legacy; the art of tying the hangman’s noose; its precise shape and unwavering perfection; its exact, unchangeable method, practiced and perfected over ages. By then Chetna has learned that there are “ seven hundred and twenty seven ways” to hang a man, and that to break the neck effortlessly, the noose should be placed between the third and fourth vertebrae after measuring out the weight of the condemned and the hollow in his neck, so that death comes no later than five seconds. Yet, despite this unconscious absorption of the family profession throughout her childhood, privately Chetna feels the enormous weight of her work. Meera

describes, with the starkness and simple force of her prose, Chetna's thoughts: "If I hanged Jatindranath, the weight of his body would dangle forever from my fingers."

Looped at one end of this narrative is a swashbuckling TV journalist, Sanjeev Kumar Mitra, eagle of eye, glib of tongue and not least, light of finger. When reports of the imminent hanging breaks out, media persons descend at the Grddha Mullicks' doorstep for sound bites from old Phanibhushan. The sensation-seeking media flocks at their door, and Chetna becomes a star on reality TV, offering viewers a ringside view into the 'Hangwoman's Diary'. Swept up in the tide of events, Chetna is appointed the first woman executioner in India, assistant and successor to her father. "Everybody is in the need of the death of somebody or other to leave behind the imprint of power." (Meera, 2014:37)

Chetna is inexorably drawn to the ruthlessly manipulative Sanjeev Kumar Mitra. "He was an exceptionally gifted pilferer- not only of Thakuma's gold coin, but also of people's hearts." (Meera, 2014: 38) Chetna falls in love for the first time and she feels love like "a noose fixed between the third and fourth vertebrae." (Meera, 2014:19) That love is also related in the novel, in the language of death is emblematic of the originality and beauty of Meera's prose. Chetna's feelings about Sanjeev vacillate between extremes – fear and hatred at one side and ambivalence of a subdued but struggling impulse for love at the other.

In an ironic twist of fate, Chetna remains the only person who can conduct an impending hanging. She breaks free from the shadow of an imperious father and exploitative lover and puts up a

stellar performance as she conducts her maiden execution. A woman who is at equal ease under the harsh lights of a TV studio as she is fashioning a noose or embracing the man whom she is to execute in a few hours, Chetna becomes a symbol of women's empowerment. She is hailed as a symbol of strength and self-respect for women, but in reality, she is just a cog in the machinations of the men around her. She is hurled into a whirlpool of media frenzy, amidst which she tries to make sense of her own awakening sexuality, questions her own ability to execute a condemned man, and watches as her family is hit by a series of tragedies. She flounders at first, but then slowly extricates herself, and takes charge of her own life, which finally leads to a perfectly executed conclusion.

If Grddha Mullick wants to capitalize on Chetna's sudden public prominence by getting as much money as he can for her media appearance, Sanjeev wants to own her exclusively for the advancement of his own career. Before he is led to the gallows, Jatindranath's last wish is to meet Chetna and put to her a bizarre request. All the men in Chetna's life, with the exception of her employer, Manoda, want to co-opt her into their selfish schemes. She feels the tightening of an invisible noose of male domination around her neck even as she fashions one for the man who will die by her hand.

K. R Meera borrows liberally from the myth and mystique of the Dhananjoy hanging, the last in West Bengal, to frame the narrative of her *Hangwoman*. Dhananjoy Chatterjee was the convict who raped and murdered Hetal Parekh, the young schoolgirl, and

Nata Mullick was the hangman chosen to put the fatal noose around Chatterjee's neck in 2004, some 14 years after his heinous crime. But *Hangwoman* is much more than a mere fictional reworking of a sensational death sentence, carried out a decade ago. Much of this is due to the voice of the narrator of the novel, the eponymous hangwoman, the first such in India, if not the world. "I wanted Chetna to not only hang the perpetrator of a heinous crime but also male arrogance in general," says Meera.

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## **IDENTITY AND OTHERING: A DALIT CHRISTIAN PARADIGM**

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Postmodern theories and discourses have accelerated the scope of subaltern studies to dimensions hitherto unexplored or neglected deliberately. Various issues and problems began to form the focus of scholarly attention of the academicians and social activists. One such area which needs an exceptional consideration is that of Dalit Christian identity. The various analyses that were performed in the circle of the academic intelligentsia hinged around the vicious influence of casteism in Indian social life and culture. They were confined either to a general framework of the influence of caste system upon the social fabric or the various implications of this degenerated structure on the life of those who are gravely affected by it. It began to project a particular way of looking at and representing the life of the Dalit. As K.K. Baburaj opines;

..the main stream revised the Dalit representation based on certain mechanical constructions. The official propaganda is reductive in portraying ritual art and life styles based on customs and traditions as Dalit representation. Along with such constructed stereotypes, mainstream social and cultural representations claim that such portrayals are true reflections of Dalit life. Thus the genuine Dalits were excluded from the mainstream mapping. (Baburaj 278)

This was the precarious situation into which many Dalits, including the Dalit Christians, were thrown. Also many studies on the Dalits focused mainly on the social and cultural ramifications of the problem while they failed to address the ideological and more philosophic- therefore, theoretical- realms. The question of identity has to be clarified for a better placing of the Dalit experience, especially of the community known as Dalit Christians.

The basic question that needs to be analyzed at length is the understanding of identity which is ascribed to the Dalit communities. Identity can be seen at two levels: the first comprises of the internal feeling of identity experienced by the individual. This is created out of the sum total of an individual's intimate, personal emotions, his joys and pains, aspirations, fear and so on. This is highly individualistic and personal. Chris Weedon says:

In commonsense discourse, people tend to assume that they are 'knowing subjects' that is sovereign individuals, whose lives are governed by free will, reason, knowledge, experience and, to a lesser degree, emotion. They are subjects who, in Althusser's terms, work by themselves. As sovereign, knowing subjects, they use language to express meaning. They acquire the knowledge that they convey in language from their socialization, education and experience of life. (Weedon 8)

This is the garb of subjective identity which a person assumes he is entitled to wear. This can again be viewed as the internal aspect of a person's identity. The second category of identity is that which is offered by the society through the manipulations perpetrated through its various agencies and institutions. These are

the identities situated outside the self of the individual. Nevertheless, the members of the society are required to appropriate them in different ways. Society makes use of various strategies, direct and indirect, to compel the individual compromise with these values of the society which impose a different identity upon him/her. Chris Weedon continues his analysis of identity saying that these institutions offer us pseudo-identities, their practices and material settings afford us and constrain for us various opportunities for action and interaction, and their norms and practices as embodied in others, constantly monitor us, evaluate us, and work to control us and push us, by promise and threat, to conform to their stereotypes. This view of identity asks us to imagine that identities are not purely matters of internal feeling states or personalized discourses. Identities are contested public terrain.

The identity formation, whether individual or social, is the result of a process that may be qualified as othering. What happens when one assumes a particular role for himself/herself is but a choice between the self and the other. For, identity is what makes one different from other or others. The defining features of an individual is recognized as against the characteristic notions that rent meaning to all other individuals. The search for identity then is not a lonely journey. It is also a voyage into the mysteries of the other, the discovery of which helps one to redefine his own essence. Hence the other may be conceived to represent an ambivalence wherefrom two different perspectives are derived. On the one hand the other is taken to be evil, disgusting, untouchable, and so on whereas on the other there is a more positive understanding of the other as complementary, helping to find one's own self. This is

what Jonathan Rutherford, in his scholarly article “Politics of Difference”, implies when he says that it is in the hierarchical language of the West, what is alien represents otherness, the site of difference and the repository of our fears and anxieties. Difference speaks of the otherness of race, sex and class, whose presence and politics so deeply divide our society. It is within their polarities of white/black, masculine/feminine, hetero/homosexual, where one term is always dominant and the other subordinate, that our identities are formed. Difference in this context is always perceived as the effect of the other. But a cultural politics that can address difference offers a way of breaking these hierarchies and dismantling this language of polarity and its material structures of inequality and discrimination (Rutherford 10).

This possibility of transformation of the concept of the other for a site of co-existence against the idea of conflict between the subject and the other is a landmark in the philosophical systems which address society infected with the vices of distinctions of class, gender, caste, and so on. Here the representation of the other leads not to differences and encounters between opposing entities, but a reconciliation of them. The objectification of the other finds no room in this renewed way of perception. This is what Emmanuel Levinas visualizes when he repudiates the idea of the other as an object of thought.

In Levinas, the other radically interrupts and remains outside the realm of objectification. In fact, the other inverts the process of intentionality (the process of intending the other as identifiable other), placing the subject in the object position and also, as Levinas

says, under accusation. The encounter between subject and other does not lead to a dialogue but, first of all, to an asymmetrical constellation in which the other speaks to the subject from a height. Initially there is thus no reciprocity but a priority accorded to the other. In this encounter, the I becomes truly self- reflexive in so far as it is put into question and asked to legitimize its own existence. (Malpas 219)

It is in this background of a new way of looking at the concept of identity as defined by the other that the identity of Dalits and especially that of the Dalit Christians has to be discussed. The section of the society that came to be designated as Dalit Christians were/are the most affected by the caste discriminations. They are the people who undergo what is called double discrimination. Dalit Christians are excluded from their own original community and also have not received what was aspired for when they underwent a conversion to Christianity. The nature of this excess injustice needs special attention.

Christianity advanced throughout the world because of its values and theology based on the concepts like universal brotherhood, love, equality etc. St. Paul says: “There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female-for you are all one in Christ Jesus” (Galatians 3:28). This calls for equality of all humans which attracted the marginalized people to Christian religion. In India also many Dalits joined Christian faith due to hope in this and similar doctrines which repudiates the unjust treatment of human beings on the basis of their colour and class. Baburao Bagul states:

It is because of these values that in spite of the division between the rich and the poor, between the haves and the have-nots, there is a place for the most unfortunate and the most miserable sections of the masses in Christianity and its literature. As against this, the Shudras and the Atishudras-the lowest of the castes and those who were kept totally outside the caste frame work- failed to find any place in the religious and secular literature of the Hindus. (Bagul 279)

However, those who embraced the new religion were disappointed to realize that the equal treatment they dreamt exists only in theory whereas in practice they were treated as lower castes. Because, among the Christian communities it is not difficult to find casteism, though not as explicit and intense as in Hinduism. Hence the newly converted Dalits were called Dalit Christians, Puthu kristianikal, Avasa Kraistavar etc which clearly shows their alienation from the main stream Christian community. They were not allowed to enjoy any of the social freedom of the others. The church authorities never provided any opportunity for education and employment in their institutions. Even in church meetings and gatherings they had to be in the back draw. These people were not admitted to decision-making committees and meetings. If at all they were to be included in administrative bodies the authority saw to it that only those who adheres to their decisions were elected. In any case, the upper caste Christians remained superior in position.

Apart from this religious exploitation, they were subjected to political discriminations. The various governments controlled by the vested interests did not consider them as beneficiaries of reservation

which was, in the initial stages at least, needed for their development both economically and culturally. They were mercilessly denied the prerogatives enjoyed by other Dalits only because they are no more part of the Hindu caste structure.

This predicament of the present Dalit Christians reveals the identity trouble they experience in all the spheres of their life. They are trying to organize themselves to fight for their cause. Even here the church authorities play a double game. It is the church itself which helps them to fight for their constitutional rights. But when it comes to providing adequate services to them within the church, it fails to uphold the cause of the Dalit Christians. The political leadership too is not different in their exploitative behaviour. They need these people only as vote banks.

It is in this context that a new way of understanding the Dalit Christian community becomes necessary. Their identity needs to be redefined in the context of the new perceptions with regard to the concept of the other. Here the Levinas' model of the other becomes relevant again. The binary model of conceiving the other has to be replaced. Because here one cannot have an opportunity to enter into fruitful dialogue with the other. It indicates a hegemonic power relation and cannot bring about qualitative changes. But when one looks at the other from a Levinasian point of view, a new way of understanding the issue is opened up. Here one transcends the superior-inferior ego states and a reconciliatory phase is dawned. This paradigm implies an action-oriented programme towards the progress of the Dalit Christians. Here the representation of the Dalit community needs a fundamental Change. The continuous depiction

of their miseries, pains and sufferings in literature and other media of communication may not bring about the desired result. This will propagate the message that they are people who are helpless and in need of help, an idea which cannot help them gain confidence. What is needed for them is the courage to come face to face with society and feel that they are no more inferior but equals with the main stream society. Here even the present day reservation policy itself needs adequate reformulation where it is high time to think about a reservation policy based on economic grounds and not on caste. Though the issue of reservation policy does not come directly under the preview of this work, in the light of the recent resurgence of the hegemonic nationalistic ideologies this is a point of departure which needs further research and in-depth analysis.

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**VOICE FROM THE MARGINS BREAKS THE  
STRICTURES OF SOCIETY:  
A CRITICAL STUDY OF BAMA'S SANGATI**

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Dalit writings unravel the realms regarding marginalization in terms of class, caste, culture, gender race and religion. They try to reconstruct the histories of the unvoiced or the other. According to Gayatri Chakravorty Spivak , the lack of space and absence of voice restrict the subaltern from their speech. Bama, being a Dalit writer tries to break the strictures of society through her writings. Dalit women are doubly marginalized; first being a woman, second as they belong to the lowest community and suffer from multiple oppressions. *Sangati* teases out the way patriarchy silenced the voice of the other. Through her works, Bama summons the other to swim vigorously against the tide. It sheds light of admiration on their courage, fearlessness, independence and self-esteem. Her works uncover the hidden and erased voices of women-the other and reinterpret events from a new perspective. This paper examines and evaluates the depth of new meanings and new voices.

According to Virginia Woolf, in her reputed work *A Room of One's Own*, women have sat indoors all these millions of years, so that by this time the very walls are permeated by their creative force, which has indeed, so overcharged the capacity of bricks and mortar that it must needs harness itself to pens and brushes and business and politics.

Analysis of history reopens the painful chapter of exploitation or oppression of weaker by stronger .The women are considered in a second position in the pages of history. With the emergence of feminism as a social movement during the 1970s, a new platform for giving voice to the women's experiences came into being. It started to question the prevalent patriarchal system. According to Patricia Waugh, women writers are beginning to construct an identity out of the recognition that women need to discover, and must fight for, a sense of unified selfhood, a rational, coherent, effective identity. . . ., women have not yet experienced that subjectivity which will give them a sense of personal autonomy, continuous identity, a history, and agency in the world. Women suffer a lot. If she is a Dalit woman, she is doubly marginalized. Her journey in this world has compelled her to experience the bitterness of marginalization, discrimination, isolation and humiliation. Dalit woman is considered as other and it is the impact of the centuries-long alienation and loneliness created by patriarchy in society. Even among the other women, she is marginalized as other because she belongs to the lowest category revealed in her condition of social, physical, economic and political vulnerability. Through the emergence of Dalit writing, voices that had been silenced for ages were brought to the main stream. The appearance of a new point of view, new thinking, new themes and a new language created literature that is more energetic and it fought for freedom, self- respect, and equality. The journey from despair to happiness, from the margins to the mainstream, from the unpleasant experience to the horizon of hope, from oppression to freedom is presented before the world through these writings. According to Spivak, women, non-whites, non-European and oppressed castes come

under subaltern group. Dalit writings are characterized with the pain and agony of this subaltern group. The context of dissatisfaction and disillusionment created various Dalit women's writings during 1990s. A series of discussions and questions are put forward regarding representation, resistance, cultural subjugation exploitation and oppression. Spivak wrote in her essay "Can the Subaltern Speak", "The subaltern cannot speak. There is no virtue in global laundry lists with woman as pious item. Representation has not withered away" (271 - 313). But in the case of Dalit women, the disillusionment and alienation which they experienced forced them to come up with more vigour and vitality. In other words, it opened the door for resistance.

Bama Faustina, one of the first Dalit women writers to be widely recognized and translated was born in Puthupatti, Tamil Nadu. Rejecting traditional aesthetics, Bama depicted herself to impart values of self-esteem and social consciousness among the Dalits. She has tried to pen down the aspirations and anxieties, the woes and pains, the fears and hope of her society. She, herself experienced the psychological stresses and strains and witnessed the traumatic experiences of many lives lost in precarious subjugation. Caste oppression, gender discrimination and class exploitation are interlined together and created a destructive power. Bama realized the need of articulation and resistance, when Dalit women are trapped by the power of patriarchy and their voices have been muted and kept in silence. Bama says,

My mind is crowded with many anecdotes; stories not only about the sorrows and tears of Dalit women, but also about their lively and rebellious culture; their eagerness not to let life crush or

shatter them, but rather to swim vigorously against the tide; about the self- confidence and self –respect that enables them to leap over their adversities by laughing at and ridiculing them; about their passion to live life with vitality, truth and enjoyment; about their hard labour. I wanted to shout out these stories. (ix)

*Sangati*, Bama’s well acclaimed novel records the experiences of hurt and humiliation and speaks of the unheard annals of Dalit women. Thus it became “the celebration of Dalit female identity” (21). *Sangati*, explores the idea of transformation of rejection into resistance. The novel talks about the Parajya community who are doubly oppressed; women bear the burden of the family and men enjoy life in its fullness. Women are vulnerable to sexual exploitation and harassment. The double marginalization of the women and their resistance are the themes that run through the book. *Sangati*, the story of three generations of women, the older woman belonging to the narrator’s grandmother Vellaiyamma Kizhavi’s generation, the narrator’s own and the generation coming after her as she grows up, points to changing perspectives and aspirations as well as to gains and losses over the years. Bama mainly speaks about the gender discrimination; the violent treatment of women by fathers, husbands and brothers.

We have to labour in the fields as hard as men do, and then on top of that, struggle to bear and raise our children .As for the men their work ends when they have finished in the fields. If you are born into this world, it is best you were born a man. Born as women what good we get? We only toil in fields and in the home until our very vagina shrivels. (64)

*Sangati*, being an autobiography of her community, highlights the struggles of Parajya women, and explains the traumatic experiences and terrible toiling they went through, “Don’t try all that here or I will crush you to pieces with a single stamp. Remember that! Then he dragged her by her hair, pushed her down and kicked her lower belly” (123). Multiple oppression and marginalization gave women a second position. Everywhere boys are given more respect than girls. Bama again speaks about the woes and pains of womanhood. She says, “We are not allowed to talk loudly or laugh noisily; even when we sleep we cannot stretch out on our backs nor lie face down on our bellies. We always have to walk with our heads bowed down, gazing at our toes. Even when our stomach is screaming with hunger, we must not eat first. We are allowed to eat only after the men in the family have finished and gone” (68).

Bama exposes caste and gender hierarchies outside and inside the domestic space that render the woman an outcaste in her community. The Dalit woman, like black woman in Europe suffers from both racial and gendered forms of oppression simultaneously. Her fate is still hopeless and raises questions about her identity. The economic inequality plays a major role in the life sphere of Dalit womanhood. The characters presented in *Sangati* are wage earners as much as men who are working as agricultural and construction laborers, but earning less than men do. Though men get more earnings than women, they spend it as they please. They do not even care for the family, whereas women bear the financial burden of running the family. Those females are also constantly vulnerable to sexual harassment and abuse in the work place. The power

structure of their society is mainly concerned with men or patriarchy. The caste courts and churches are male dominated and rules for sexual behavior are very different for men and women. While Mariamma pays 200 rupees as fine, Manikkam pays only 100 rupees for an equal offence. Dalit women bear not only personal or social dishonor, but also physical harm. They often suffer from verbal and physical abuse, domestic and sexual violence in their daily lives. According to Bama, “All women in the world are second class citizens. For Dalit women the problem is grave. Their Dalit identity has given a different set of problems. They experience a total lack of social status. Even they are not considered dignified human beings. My stories are based on these aspects of Dalit culture” (51). According to Carolyn see, every word a woman writes changes the story of the world, revises the official version. Very few women writers have spoken, but these few have made strong impact in the world. Bama’s writings and words reconstructed ‘histories from below’ and it brought about the psycho social transformations in the minds of the oppressed.

*Sangati*, in a strong oppositional voice not only raised important questions but also narrated the ability of the people in the margins to fight against all odds and injustices. Bama through her writings uncovered the hidden and erased voices of women’s history. She reinterpreted events from a new perspective. *Sangati*, created an independent space among the larger body of Dalit writing through positive subversions. In the preface to *Sangati*, Bama says, In *Sangati* many strong Dalit women had the courage to break the shackles of authority, to propel themselves upwards, to roar their defiance. It changed their difficult, problem filled lives and quickly

staunched their tears. *Sangati* is a look at a part of the lives of those women who dared to make fun of the class in power that oppressed them. And through this they found the courage to revolt. (vii)

The very purpose of her writing the novel is not merely a sympathetic representation of the Dalit women's woes and anguish but she offered a path breaking history in the development of oppressed people. Patti, Bama's grandma projects her radical views and resentment when she narrates the life story of her daughter who was beaten to death by her lustful husband. At the same time it is a pointer to the fact that a Dalit woman has begun to react and articulate her protest against the internal domination and attempts to come out of this marginalized existence. Bama points out and protests against the gender biases that her community shows right from the childhood. She questions the prevalent tradition and asks, "What Patti aren't we human beings? When Sappaani says, in these days neither the girls nor the boys are going to look after you. If we work hard, we earn our own kanji." It is an indication of the change in the attitude of the community towards long lasting notions.

Bama probes the very position of a Dalit woman who is forced to live life according to the terms and conditions laid down by the domineering patriarchy. Even the wages of men and women differ and men are paid more. She challenges this tendency of patriarchal set up. She says, "Whatever happens must be according to their pleasure and their convenience. If anything is arranged for a woman's convenience, they will never stand for it. They will leap between heaven and earth to prevent it. They will insist that you must not cross the line they have drawn. And what have we ever

gained by never crossing that line all this time.” Here by articulating these issues, Bama literally crosses the borders and makes her voice heard. She subverts the notions of ‘silence’ attributed to the Dalit women who are posited at the outer limits of the margins. Bama narrates the story of one Rakkamma who is habitually beaten up by her husband. She defies her husband’s abuses, raises her sari and exposes herself in the public. She is actually defending her ‘self’, her womanhood from the impending torture and subverting the notion of an all enduring Dalit woman. Bama portrays a new Dalit woman ready to react to an injustice and shows Rakkamma as an example of one who has learned to cope up.

Through this she shows that, now they are far from being silent; they are rich, powerful and coloured as well as highly articulated. The story of Maikkanni is a revelation of the hidden strength and resilience of a Dalit girl who has to face the most awful circumstances in life right from the childhood. The young children protest at the factory when one of them is called a ‘parajya’ and is abused. Maikkanni says, we all stood up and started shouting the rudest words we knew. We are prepared to fight each of them to death, and we told them that” (74). Bama feels that, their sparkling words, their firm tread and their bubbling laughter” definitely are the survival strategies adopted by the subalterns to keep them going in the turmoil of life. Bama questions the male supremacy and violence by the men against the women of her community. She dismantles all the notions of subjugation.

In the novel many strong Dalit women exhibit the courage to break the shackles of authority. The latter part of *Sangati* moves

away from the state of depression and frustration. Instead, it presents a positive identity to Dalit women focusing on their inner strength and vigour. She clearly states the importance of resistance through this novel. The second last line of the novel represents the optimistic end of the novel towards desires for a better future for women: “Women can make and women can break” (123).

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**LIFTING THE VEIL AND SHATTERING THE MYTHS:  
GENDER CONFLICTS IN KHALED HOSSIENI'S A  
THOUSAND SPLENDID SUNS**

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Khaled Hosseini, the best known contemporary writer from Afghanistan, a physician by profession before he became a fulltime literary author, was born in Kabul and shifted to the United States in 1980. His first novel *The Kite Runner* was published in 2003 and eventually became an international best-seller. In 2007, Hosseini published his second novel, *A Thousand Splendid Suns*, and in 2013 the third novel *And the Mountains Echoed*. His works specially reflect Afghan culture and heritage and weave tales of recent Afghan history through strong emotional, political themes and characters. As a writer he beautifully depicts his characters' ability, resilience and capacity for finding hope and joy in darkness.

Khaled Hosseini's *A Thousand Splendid Suns* sheds light on the conflicts experienced by Afghan women with war as the backdrop. The novelist has taken the last thirty years of Afghanistan's tumultuous history of war and oppression and has told it on an intimate scale. The community of Afghan is frozen in a matrix of male domination. Hosseini narrates how the Afghan women are tormented with multiple oppression. Being the members of a country ruled by Taliban they are deprived of many of their basic

human rights and are forcefully made to adhere to a set of rigid customs and practices put in effect by the extremists. In addition to this, their status of being the "inferior sex" in a predominantly patriarchal set up aggravates their miserable plight. Domestic violence, sexual assault, discrimination and deprivation of education pervade their lives.

Brazilian educational philosopher Paulo Freire examines in his essay "Historical Conditioning and Levels of Consciousness" the psychological conditions of victims in a community where oppression is very strong. He points out that to a great extent the victims don't realize that they are victims. They assume that they are vulnerable and all the offences meted against them is legitimate. It happens with the "indoctrination" of certain negative images of themselves into their psyche as part of social conditioning. This internalization results in a silence and numbness which Freire calls as the Culture of Silence. The affected ones accept their lot and choose to remain as voiceless and powerless. It is only through the act of using their voice and gaining a critical perspective of their oppressors that the oppressed are able to free themselves of indoctrination and eventually free their bodies from oppression as well. Freire calls this process of gaining critical consciousness conscientization.

In accordance to the theory of Freire this paper analyses how the novel *A Thousand Splendid Suns* presents the effect of indoctrination in the lives of Afghan women, the harassment and gender discrimination they encounter and the levels of resistance they finally put up through the woeful saga of Mariam and Laila.

It's through their narrative that Hosseini portrays the repercussions of various oppressive mechanisms that tortures women.

Mariam being uneducated and illegitimate daughter of rich business man and a poor maid endures Rasheed's violence as she had internalized what her mother Nana had taught her .she was told that the only skill a woman need to learn was "to endure.". Nana's life of hardships and social exclusion had made her bitter and this bitterness had in turn affected the psychological development of young Mariam.

Laila is the valued daughter of an intellectual who motivates her to engage in knowledge and learning. Her father gives her immense confidence as a girl. Laila's father tells her, "You're a very, very bright girl. Truly you are. You can be anything that you want." But she discovers her life destroyed when a bomb - lobbed by one of the warlord groups battling for control for Kabul, kills her family and presumably her lover. Marriage comes to her as an existential choice. It is the desire to spare the child in her womb from being called a harami that she marries Rasheed. She stands against domestic violence and fight for her survival and rights.

Hosseini makes his characters representative of different political situations. Hakim represents the secular and progressive ideas of communist by providing education to his daughter Laila. On the other hand Rasheed stands for the evil and oppression denoted by Taliban. Hosseini makes a symbolic use of burqa in the novel. It stands for male-dominance and control by discarding women as a sex object. By presenting burqa as a gift to his wives Mariam and Laila, Rasheed pretends to protect them from outer

world but hypocritically he exercise his control and authority over them. Both Mariam and Laila accept the burqa, in case of Mariam it is acceptance of stereo-typical roles of women whereas Laila accept it to hide her embarrassment at being married to Rasheed. When the Taliban takes over the country burqa becomes symbol of imprisonment. Even female doctors have to operate their patients while wearing burqa.

Various scenes in novel highlights that Afghan women's right under law are non-existent. In their desperation when Mariam and Laila tries to flee from home they are caught and returned to Rasheed as Taliban restricts the mobility of women by forbidding them from travelling alone. They must be accompanied by "mahram" a male relative. The brutality they experienced is indicative of the violent, sexist culture in which they live. By locking them up and depriving them food, water, and light, Rasheed demonstrates his complete control over their fates. His power over them, coupled with the anti-women laws of Kabul, makes it impossible for these women to escape.

Feminist concept is given a new-fangled dimension by personifying Afghanistan as a woman. Just as Rasheed give mental and physical agony to Mariam and Laila, foreign invasions and civil war destroy geography of Afghan by polluting its land, water and air with landmines, bombs and rockets. The devastation caused by war is further symbolized by Tariq's exile and the death of Laila's brothers. It is the bond established between Laila and Mariam that gives them strength to transcend their limitations and to perform devastating acts of self-sacrifice. Mariam who never shows any sign

of rebellion against Rasheed and his barbarous beating, gained courage to fight back by the love and respect that she received from Laila and her children.

When Rasheed is about to beat Laila to death Mariam wakes up. It is at this instant that Mariam's awakening into action reaches its climax. Laila's companionship and the struggles they had put in to survive in an enormously oppressive system had gradually transformed her into a bold and worldly wise woman. The image of a victim she had drawn of herself is knocked down. As stated by Freire, she is able to free herself of indoctrination and rediscover her true identity by rejecting the role of a submissive wife. She chooses to subvert the image of a woman created by her beliefs, community and culture after recognizing that they have failed her.

With all the pent up anger of long years of subjugation and oppression Mariam hits Rasheed hard with a shovel and he falls dead. After the death of Rasheed, a new Mariam is born, full of courage and resilience, hope and fortitude. She helps Laila escape with Tariq and her children to live life anew. While taken to Ghazi stadium, to be prosecuted Mariam does not lament, instead she labels herself as a person of consequence. Once a drab woman stripped of her femininity and social rights because of her status as a bastard child, Mariam is now a class-breaking rebel who overcame "illegitimate beginnings" to find a "legitimate end".

Mariam's sacrifice enable Laila to escape from Afghanistan with her childhood love Tariq and children. The narrative of Mariam and Laila merges with the narrative of the rebuilding of Afghanistan and of Kabul. Laila eventually come back to her

country to be a part of its rebuilding. As Laila and Tariq set to work at Aziza's orphanage, Laila feels Mariam's spirit everywhere and sense it as a force behind Kabul's reconstruction, "Laila sees now that.... Mariam is never very far. She is here, in the walls they've painted' in the trees they've planted.....she is in children's laughter. She is in the verses Aziza recites and in her prayers....But, mostly, Mariam is in Laila's own heart, where she shines with bursting radiance of a thousand suns" (ATSS, 366).

The inferiority of women is defined as a natural concept and it is reinforced through the male interpretation of religion in the ideologically male dominated cultural construct. The rules that are accepted as norms for perfect womanhood are in contrast with the reality of women's individuality. Afghan male ideology establishes a framework in society which leads to the deprivation of women's voice and self-identity. In such a system, some choose to endure the social and domestic violence and become the victim of a misogynistic society, whereas others choose to resist against the familial, political, cultural and religious institutions which develop the woman's identity. Mariam and Laila, struggle and resist and undergo many hardships to have their individual identifications in life. They find solace in each other's company and overcome the oppression by empowering themselves to speak up and challenge the existing order. They are neither passive nor helpless. They make choices and accept consequences to affect desired ends, hopeful and tragic. Their efforts indicate that female subaltern's voice can be heard through strong resistance against oppression.

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**HEARD VOICES FOR A YET UNHEARD RESOLUTION: A  
STUDY OF THE ORAL AUTOBIOGRAPHY OF C.K JANU'S  
MOTHER FOREST: THE UNFINISHED STORY OF C.K JANU**

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“*Adivasis*,” the term literally means ‘indigenous people’ or original inhabitants who live in close association with forests. The term is commonly translated as *Adi* or early time, *Vasi* – resident of. Indian literature can be traced back to the tribal or *Adivasi* literatures. The first inhabitants of our country, contrary to many other countries have invested gems of words to add the ornaments in the world of literature. Many of the tales, told by *adivasis* are not recognized and promoted by our constitution, on account of the inconvenience to go through the originality or nature of their literature. Among hundreds of languages of *adivasis*, only limited number of languages is added to the papers. Valuable observations made by linguists and historians in primitive languages indicate to various literary and imaginative activity in the same. In the case of some of these languages the literary works have been rendered into the recognized and scheduled language of India.

Chekot Karian Janu is a social activist in Kerala, the leader of the *Adivasi* Gothra Mahasabha. Her oral autobiography manifests to the rights of *Adivasi* people who has lost their land on account of modern scheme and projects which are applied by multinational companies through sanctions from governing bodies of the land.

Within the overall framework the study seeks to conceptualize the problems of marginalization in the context of struggles of the indigenous people in Kerala. The text focuses on the points of translated version of *Mother Forest* and tries to discuss the text in short. The paper examines the tribal land alienation in its socio historical context, and tries to analyze the political issues in *Adivasi* communities. The paper attempt to find out some solutions to the crisis related to livelihood of *Adivasis* and tribal people. The text focuses for redistribution of land to the landless *Adivasis* in Kerala state.

The oral autobiography of a Keralite *Adivasi* activist C.K Janu, *Mother Forest: the Unfinished Story of C.K Janu*, transliterated into Malayalam by Bhaskaran and translated into English by N. Ravishankar is a revolutionary work of an illiterate which sound for the development of tribal communities or *Adivasis* who live in the tracks of forests or remote areas. These communities are pushed back by the invading middle class farmer of mainstream Indian society to the least fertile places and into worthless waste land. The unauthentic entry of such migrants distorted and displaced the *Adivasis* and led to the further deterioration in their living conditions. C.K Janu the wisest and courageous woman as per the opinion of the author pushed her way ahead from these wastelands of Wayanad. She focuses throughout the text, the fight they do is not a mere fight as political but one which aim to free their culture from the so called polished one. They need to preserve their own culture and a land where they can live. She takes cudgels against the police and civil society. She mentions that “the new migrants divided the land into fragments and used them for the different type

of agriculture: they began to extract profit, instead of yield from the lands”. (Mother Forest)

A man can preserve and exploit or destroy a land. But in the case of *adivasis*, their lands are being exploited by encroachments of men. In her own words ““When our lands were encroached upon and the fields became scare, we had to look for other kind of jobs. (Mother Forest)” This lead to the end of all aboriginal people. For the forests give nothing as earning to their inhabitants unless it turned into agri-culture. But those who encroached into their lands turned these people into laborers and agri- slaves.

The encroachment to their lands, according to Janu is not a mere encroachment but a deliberate attempt to put down them permanently, marginalizing them to a special class who are aloof from the civilized society. She expresses her anxiety discussing the condition of their children that “Our children studied up to fourth or fifth and began to hate the forests and the earth” (Mother Forest, 28). This designate to the sensation of a class of people who seemed to lose the mud from their lands. The scarcity of food and medicine, an unavoidable part for survival of a society is the major problem and hindrance to the financial and medical improvement of *Adivasis*. They do not have burial ground which is fenced by the police. The projects introduced by authority are not to encourage them to live with pride but to keep them poor, starved and incapable of resistance. They became landless, then homeless.

At this critical situation the tribes under the leadership of Janu occupied wasteland which wasn't sufficient for fifty four families. They built huts and started to live there. The police tried

compellingly to take them away from forests. Politicians started a smear operation against these primitive people. The people went to court for getting free service in their land. They were left without drinking water, electricity and ration cards. The government ridiculed the people for failing in competitive exams. The tribal people was stamped underfoot as a group of people who were always ridiculed by the surroundings. Their conditions are changing, the harmony they tasted at earlier times have changed totally to disharmony in their huts and they became out of sense on account of the unauthorized toddies. The village people have become enemies, in conflict over small things.

The land issue is a major crisis before *Adivasis* of Kerala. After centuries, the *Adivasis* who dwelled in the forests with their own social and economic system now end up without land even to bury the dead. This invasion of the *Adivasi* land has started during the British colonization and is continuing with the neo colonial era. The British at first invaded to *Adivasi* land for wood. Later this led into the establishment of estates. By following the rules of British the estate holders and local invaders exploited the *Adivasi* land. Then it was the government's circle. The exploitation was under the excuse of wild life sanctuaries, hydro eclectic schemes and other development projects. In the neo colonial age the World Bank and the multinational and global companies continue the exploitation in the name of the protection of biomass.

The reasons for a struggle like this are many. There wasn't any change in the conditions of such *Adivasi* people even after the freedom. The rules related to the forests to protect the deterioration,

ordered by British government still continue in democratic Kerala. The authority encouraged the invasion of lands in the name of development which degraded the system of inheritance. There were lot of struggles for the participation of authority by many communities, but *Adivasis* lost to be gathered and led to win. The impotency to fight against authority under a powerful leader helped the invasion in their land.

The statement made by Dhebar Commission appointed by central Government in 1975 to inquest the conditions of Primitive Tribal people, to take back the lands of *Adivasis* became the reason to get up from the depth of sleep and fight for the survival in their land. After 1990s, they strengthened the stand against such invasion. The sudden change of Tribes challenged authorities and tried to question back. Government became afraid of handling tribal issues, which became reason even to change governing party of Kerala. The leadership of C.K Janu and the likes, led the way ahead and it made easy to get the acknowledgement of public outside. C.K Janu conducted many struggles at Ambu Kuthi, Kolikkampali, Panavalli, Cheengeri. By these struggles they got favorable verdict, but the governing parties undermined the same also.

It was a great out cry of *Adivasis* against the authority who indented the end of such crisis after the rules of 1975 which became unauthentic. Hundreds of *Adivasis* died because of starvation during 2000-11. They sounded slogans like “we are not ready to become refugees in our own land” in front of Secretariat and offices of Ministers building tents. But the government cheated them again by not fulfilling their promises to give agri- lands and they became helpless. On 3 January 2003, many of *Adivasis* started protesting

against authority at Muthanga building tents and claiming their rights in lands for agriculture. But after one month, government burned the place by using police power and they opened fire on agitating Tribals, including women and children, on February 19 at Muthanga forests in Wayanad district, which happened to be the first incident of that nature in Kerala history.

The commission appointed by court to inspect the situation which led to the death of an Adivasi and a policeman, released report on its findings. In the foreword, Justice V R Krishna Iyer takes up cudgels on behalf of the Adivasis, terming them, “the lowliest, the lost and the last sector our community.” He laments that, “Several tantalizing stratagems and evasive legislations have put out tribal hopes. Political parties of all hues and pretenses have victimized these unfortunates - *adivasis*- by legal devices and sloganeering contrivances.” Krishna Iyer accuses opportunistic politicians and parties for trying to eke mileage out of the Muthanga incident. “Polemical politics sleeplessly waits for such occasions. Whatever their real sympathy, the front in power and the opposition front went into action, while the adivasis struggled for survival,” he accuses. As mentioned earlier, the government crushed the struggle. Though the *adivasis* were forced out of Muthanga, the event marked a historic moment in the life of *adivasi*'s in Kerala. They were able to re-engage the state, the media, the intellectuals and the larger Kerala society in ways that had not been possible hitherto. The image of the *Adivasis* had been redefined through this struggle. The image of the helpless, illiterate and uncivilized *adivasi* has been replaced by the image of an *Adivasi* who has been engaging in a militant struggle for their rights.

Tribal people were protesting recently ‘standing’ outside a government office since 9 July to compress their claim for land and facilities. Their demand to the government was to deliver its promise of giving water, land and electricity to the tribal citizens. As per the measurement of government about 500,000 are *adivasis* out of 33 million people in Kerala. They are mostly landless and desperately poor people. The protesters were ready to stand uninterruptedly for nearly 11 hours every day outside of government office. The tribal people were blaming the authorities for failing to keep their promise of providing them land and amenities agreed with a previous government in 2001.

The government is ready to give more than 9000 acres of land to the landless Adivasis who are nearly 6887 families, but the protesters say the number of landless tribal families has now grown to about 75,000 up during the 2001 protest. As a consequence of their protest the government has decided to distribute more than 19000 acres of land to the landless families for their rehabilitation. The left behind families would obtain land as soon as more cultivable land available to the government. As per the reports the *Adivasis* are happy and satisfied by the assurance of government. Protest leader C.K Janu said in a news channel report that the government had agreed to “100% of our demands” which would “ensure rights of livelihood and dignity of nearly half a million tribal people. This is a historic win for their long struggle for land and self-rule.

The discussions related to the *Adivasis* of Kerala begin and end in their land crisis. Many discussions have organized about the

state of *Adivasis* in Kerala. News media have many times reported the issues faced by the *Adivasi* society. Many association and great persons have come forward to look after the *Adivasis* from extinction. A political commencement for fighting back for *Adivasi* rights was initiated by sacrificial victim Varghees, well-known as Peruman among the *Adivasis*. The great effort is now carried out by leaders from within like Janu and Geethanandan. Yet the genocide still goes on. All answers to their questions seem meaningless in the severity of their sufferings.

This study focuses and demands, pointing on the realities of Adivasi life, the retrieval of the Adivasi ownership of the land, the right for the *Adivasis* to collect products from the forest other than wood and to ensure autonomous zone to the Adivasis. The authority has to make assure the infrastructure development in their lands. For a better living condition, it has to construct houses, facilitate drinking water, and maintain roads and electricity. The government can offer to them land development by enhancing the fertility of soil and its conservation which will result in maximum utilization of area and increase in productivity. Through getting proper training, they can improve their skills and can better adapt to outside living conditions.

The struggle of the *adivasis* continues. The manner of government and society to the *Adivasis* who struggled for a land to survive, was totally opportunistic and double standard. *Adivasis* couldn't gain even the rights, given by the court. Are they destined to be so? It's the government's responsibility to answer these questions. It's very clear in history, and has exposed the exploitation

of *Adivasis* and how it has happened. The same government, who argue the scarcity of land to give *Adivasis*, has to aware that the land which have occupied by multinational companies here is enough to rehabilitate this original owners our land.

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# हिन्दी और विज्ञापन की दुनिया

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विश्वभर में हिन्दी भाषा का महत्व निरन्तर बढ़ता जा रहा है। हिन्दी पूरे भारतवर्ष की भाषा बन गयी है। राष्ट्रभाषा आदि उपाधियों से भी बढ़कर हिन्दी आज व्यावहारिक जीवन की भाषा बन गयी है। संपूर्ण भारत में हिन्दी ही एकमात्र भाषा है जो विविध जनविभागों को, संस्कृतियों को एकसूत्रता में बाँधती है। हिन्दी का प्रयोग आज जीवन के विविध स्तरों में होता जा रहा है। हिन्दी आज केवल विचार विनिमय की भाषा के स्तर से भी ऊपर उठकर 'जीवन उपयोगी भाषा' बन गयी है। हिन्दी आज बोलचाल की भाषा ही नहीं, बल्कि कार्यालय, विज्ञान, वाणिज्य, व्यवसाय और विज्ञापन का भी भाषा है। इस नयी पहलूओं से गज़रकर हिन्दी भाषा का ढाँचा भी धीरे-धीरे बदलने लगी है। हिन्दी में आज इन प्रयोगों के कारण नयी शब्द, नयी शैली आ गयी है जो ज्यादा दिलचस्पी विषय है। कार्यालयी सन्दर्भ में, विज्ञान और सूचना प्रौद्योगिकी सन्दर्भ में हिन्दी में नया-नया परिवर्तन दिनोंदिन होता जा रहा है। व्यापार और वाणिज्य में प्रयुक्त होनेवाली हिन्दी का रूप भी निरन्तर बदलती जा रही है। इस क्षेत्र में विज्ञापनों का योगदान ज़्यादा सराहतीय है।

हिन्दी भाषा का प्रचलन करने में विज्ञापनों का महत्वपूर्ण योगदान है। टेलिविज़न और अन्य संचार माध्यमों में निरन्तर हिन्दी विज्ञापन आते हैं। जो अहिन्दी प्रदेशों के सन्दर्भ में भी लागू हैं। हिन्दी विज्ञापनों के द्वारा हिन्दी में जो नये प्रयोग आते हैं, ज़्यादा आकर्षक लगते हैं।

विज्ञापनों में हिन्दी का रूप क्या है और उसका प्रयोग संचार माध्यमों में किस प्रकार होता है जैसी मूद्दों पर ध्यान देना अनिवार्य है। इसके पहले विज्ञापनों की भाषा के बारे में चर्चा करना होगा। 'विज्ञापन वही समर्थ है जो लोगों को उत्पादों की ओर ले जाता है'। रेडियो, टेलिविज़न, समाचार-पत्र और नव

इलक्ट्रॉनिक माध्यमों में विज्ञापन आते रहते हैं। विज्ञापनों के माध्यम से उत्पादक अपने उत्पाद को दूसरों के उत्पाद से बेहतर स्थापित करते हैं। इसी कारण विज्ञापनों का निर्माण के अवसर पर अनेक बातों पर ध्यान देना ज़रूरी है। विज्ञापनों की भाषा कलात्मक और व्यावसायिक ढंग से होना है, जिससे सुननेवाले या देखनेवाले का हृदय खींच सके। इसी कारण आकर्षणीयता बढ़ाने के लिए भाषा की एकदम अलग रूप इस्तेमाल किया जाता है। भाषाई स्तर पर विज्ञापनों में एकदम कायापलट की स्थिति लायी गयी है। विज्ञापन तभी आकर्षक बनते हैं जब उसमें ताल हो, दृश्यात्मकता हो, और सरलता हो। भाषाई व्याकरण को उतना स्थान नहीं दिया जाता जितना दृश्य सौन्दर्य को दिया जाता है। भाषा ज़्यादा आकर्षक और बोधगम्य हो, और सबसे अधिक लोग समझ सकनेवाला हो, यही शर्त विज्ञापन के सन्दर्भ में उल्लेखनीय है। ऐसी स्थिति में हिन्दी का स्थान भारत में सबसे ऊपर आ जाती है। विज्ञापनों में सबसे ज़्यादा प्रयोग होनेवाली भाषा के रूप में हिन्दी का स्थान अद्वितीय है।

आज भारत में वाणिज्य, व्यवसाय, स्वास्थ्य जैसी अनेक क्षेत्रों में हिन्दी का ही प्रयोग विज्ञापनों में के लिए उचित माना जाता है। इसके लिए कई कारण हैं। जो निम्नलिखित हैं,

- हिन्दी भाषा भारत में सबसे ज़्यादा समझे जाते हैं।
- हिन्दी भारतीय संस्कृति से जुडी हुई भाषा है।
- हिन्दी राष्ट्रीय - एकता का बोध कराती है।
- हिन्दी सरल भाषा है।
- हिन्दी संगीतात्मक भाषा है।

### **हिन्दी का प्रचलन और हिन्दी विज्ञापन**

दूरदर्शन का आविर्भाव हिन्दी प्रचलन में महत्वपूर्ण कदम है। जिससे हिन्दी प्रश्नों में हिन्दी अपना स्थान बरकरार रखने में कामियाब हुई। अहिन्दी

प्रदेशों में विज्ञापनों द्वारा हिन्दी को जो फैलाव मिली है, वह बहुत व्यापक है। फिल्मों के माध्यम से हिन्दी को जो जनप्रियता मिली है, उतनी हद तक हिन्दी विज्ञापनों से भी योगदान प्राप्त हुई है। आज प्रादेशिक चैनलों का भरमार है फिर भी टेलिविज़न पर हिन्दी कार्यक्रमों का आस्वादन करने में लोग हिचकते नहीं। इन कार्यक्रमों के बीचों-बीच जो हिन्दी विज्ञापन आते हैं, सबके मन को बहकाता है। विज्ञापनों का रूप - सजावट से मात्र आकर्षित होता है ऐसा कहना ठीक नहीं होगा। अपनी भाषा में सुनने और देखने में जो सुख और चैन मिलती है, यह भी हिन्दी विज्ञापनों की जनप्रियता के कारण बनी है। हिन्दी में जब विज्ञापन बनते हैं वह एकदम चुस्त और सुडौल बनते हैं, उसमें संगीतात्मक बनने की अपनी शक्ति भी होती है। उदाहरण के रूप में वार्षिक पाऊंडर निरमा का विज्ञापन देखिए,

‘वार्षिक पाऊंडर निरमा

वार्षिक पाऊंडर निरमा

दूध सी सफेदी

निरमा से आयी

रंगीन कपडे भी

खिल खिल जाये

सबकी पसन्द निरमा

वार्षिक पाऊंडर निरमा

निरमा’

### विज्ञापनों में भारतीयता का परिदृश्य

हिन्दी विज्ञापनों के माध्यमों से भारतीय संस्कृति का असरदार प्रयोग भी विज्ञापनकर्ता कर रहे हैं। हिन्दी भारत की सांस्कृतिक बोध-सी जुड़ी हुई भाषा है। भारतीय संस्कृति को सही माईने में प्रस्तुत करने योग्य और कोई का होना न के बराबर है। भारतीय संस्कृति से जुड़े हिन्दी विज्ञापन के लिए ‘ऋद्ध क्वक्वऋद्ध’ का





उदाहरण देखिए,

“जोर लगाके हाइसा  
शोर लगाके हाइसा  
टूटेगा नहीं  
फेविकाल का काम है.”

“अनोखी शुद्धता  
अनोखा असर - धारा घी”  
“थोड़ी थोड़ी भारी  
थोड़ी थोड़ी हल्की  
थोड़ी सी पेटपूजा - काडबरीस”  
“हर घर  
अमूल घर”  
“स्वस्थ खाओ  
तन मन के खाओ - टाईगर बिस्कूट”

हिन्दी में बने संगीतात्मक विज्ञापन के लिए उदाहरण देखिए।

“कुछ खास है  
हम सभी में  
कुछ बात है  
हम सभी में  
बात है, खास है  
कुछ स्वाद है, क्या स्वाद है ज़िन्दगी में  
‘काडबरीस डायरी मिल्क’  
असली स्वाद ज़िन्दगी का-’

हिन्दी भाषा का विकास और हिन्दी विज्ञापनों की संभावनाओं को परखते यह ज्ञातव्य होता है कि हिन्दी भाषा को ज़्यादा ओजस्वी और प्रवाहमयी बनाने में

हिन्दी विज्ञापनों का महत्वपूर्ण योगदान है। आज हिन्दी विज्ञापनों को ज़्यादा जनप्रियता मिलती है और अधिक स्वीकार्य हो गयी है। अपने उत्पाद को हिन्दी विज्ञापनों के माध्यम से प्रस्तुत करने से विज्ञापन कर्ता को भी लाभ है। अनेक भाषाओं में डबिंग करने का खर्च से वह बच जाता है। विज्ञापनों में आम बोलचाल की हिन्दी का प्रयोग करके विज्ञापनों को सरल और बोधगम्य भी बनाते जा रहे हैं। भारत की सांस्कृतिक जीवन को प्रस्तुत करने में हिन्दी विज्ञापन ज़्यादा सक्षम स्थापित हुए हैं। हिन्दी भाषा को सशक्त बनाने और नई ढाल में डालने की हिन्दी विज्ञापनों का योगदान निरन्तर होता रहेगा।

# സിൽവിയ പ്ലാത്ത് - സാഹിത്യത്തിലെ വെള്ളിവെളിച്ചം

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ചില ചരിത്രാവലോകനങ്ങൾ കാലത്തിന്റെ പുതിയ വെളിപ്പെടുത്തലുകളെന്ന നിലയിൽ വ്യക്തിബോധത്തിൽ നിന്ന് സമൂഹബോധത്തിലേക്ക് തുറക്കുന്ന പ്രവേശികയായി മാറുന്നത് അസാധാരണമായ കാഴ്ചയല്ല. മൗനകുടീരങ്ങൾക്ക് ശബ്ദം ലഭിക്കുമ്പോൾ ചിലപ്പോഴെല്ലാം അവ വലിയ വിസ്ഫോടനങ്ങളിലേക്ക് നയിക്കപ്പെടുന്നു. കാലത്തെ വെളിപ്പെടുത്തുന്നതോടൊപ്പം പല കീഴ്ജീവിതങ്ങളേയും അതിന്റെ പൂർണ്ണാർത്ഥത്തിൽ കാഴ്ചപ്പെടാനും അവയ്ക്ക് പ്രാപ്തിയുണ്ട്. സാമ്പ്രദായിക വേലിക്കെട്ടുകൾ തീർത്ത ഇടനാഴികളിൽ ഞെരിഞ്ഞമരുന്ന ദീനവിലാപങ്ങൾക്ക് വിശ്വസാഹിത്യത്തോളം ചെന്നെത്താനുള്ള ഊർജ്ജം ലഭിക്കുന്ന സന്ദർഭങ്ങളുമുണ്ട്. ശൂന്യമാക്കപ്പെട്ട ഇടങ്ങളിൽ നിന്ന് വരുന്ന പല വാക്കുകൾക്കും മറച്ചുവയ്ക്കപ്പെട്ട കാലത്തിന്റെ തീവ്രതയുണ്ടാകാം. അവ പലപ്പോഴും ചരിത്രനിർമ്മിതിയുടെ ഭാഗമായി മാറുകയും ചെയ്യുന്നു. സിൽവിയ പ്ലാത്തിന്റെ എഴുത്തും ജീവിതവും ഇത്തരത്തിലുള്ള വായിച്ചെടുക്കലുകളായി സാഹിത്യലോകത്ത് ഇടം നേടിയെടുത്തതിന് ചരിത്രം സാക്ഷിയാണ്. വ്യവസ്ഥാപിത സങ്കല്പങ്ങളെ അട്ടിമറിക്കുന്ന ഒന്നായി എഴുത്തിനേയും മരണത്തേയും അടയാളപ്പെടുത്തി എന്നതിലപ്പുറം ആഗോളതലത്തിൽ സ്ത്രീജീവിതത്തിന്റെ വ്യത്യസ്തസാഹചര്യത്തെ പുനരവലോകനം ചെയ്യാനും അവരുടെ മരണം ഒരു കാരണമായെന്നു പറയാം. ചരിത്രത്തിന്റെ പൊതുഭൂമികകളിൽ സ്ത്രീ സംവേദനം ഒരു പ്രശ്നമെന്ന നിലയിൽ ചർച്ചചെയ്യാനുള്ള അവസരമൊരുക്കി എന്നതാണ് പിന്നീടങ്ങോട്ടുള്ള പഠനങ്ങൾ വ്യക്തമാക്കുന്നത്. ഫെമിനിസം, മനോവിശ്ലേഷണം തുടങ്ങിയ സൈദ്ധാന്തികാവലോകനങ്ങൾക്കും അവ വേദിയൊരുക്കി. സ്ത്രൈണാവസ്ഥയിൽ ഭാഷയുടെ പരിമിതി വിശദീകരിക്കുന്നവയായിരുന്നു അവരുടെ രചനകൾ.

സാഹിത്യകൃതികൾ എഴുത്തുകാരുടെ ജീവിതത്തിന്റെ പ്രതിഫലനങ്ങളായാണ് പൊതുവെ വായിക്കപ്പെടുന്നത്. സ്വാർജ്ജിതകലയുടെ പതിപ്പെന്ന നിലയിൽ അവ ആ കാലത്തേയും സമൂഹത്തേയും പ്രതിഫലിപ്പിക്കുന്നുമുണ്ട്. പൊതു- സ്വകാര്യ ഇടങ്ങളുടെ ശേഷിപ്പുകൾ സാംസ്കാരിക ഉൽപന്നങ്ങളിൽ കേന്ദ്രീകരിക്കപ്പെടുന്നതിന്റെ ഫലമായി സങ്കീർണ്ണമായ സാമൂഹ്യ സാമ്പത്തിക വ്യതിയാനങ്ങളും ഉറവുന്നു. അങ്ങനെ വരുമ്പോൾ വ്യക്തിതാൽപര്യങ്ങളും ലോകവും തമ്മിലുള്ള സംവേദനമക

അമ്പതുകളുടെ അവസാനവും അറുപതുകളുടെ തുടക്കവും അമേരിക്കയിലെ സ്ത്രീജീവിതത്തെ ഒരു കോൺസൻട്രേഷൻ ക്യാമ്പിനോടാണ് ബ്രെറ്റിഫ്രീദൻ ഉപമിക്കുന്നത്. പുറമേ കാണുന്ന ആർഭാടങ്ങൾക്കുമപ്പുറം അവർ നേരിടേണ്ടുന്ന അടിമർത്തലുകൾ സർഗാത്മകമായ ദാരിദ്ര്യത്തിലേക്ക് അവരെ നയിച്ചു. സാമൂഹികവും സാമ്പത്തികവുമായി കീഴ്നിലയിലായിരുന്നു അവരുടെ ജീവിതം. ആത്മാവിഷ്കാരത്തിന്റെ ഉൽക്കടമായ മുഹൂർത്തത്തിൽ മനസും ശരീരവും സർഗവേദനയുടെ ക്രൂരവിപര്യയത്താൽ തളർന്നില്ലാതാകുന്ന അവസ്ഥ സിൽവിയയുടെ രചനയിലെ ചിതറിയ ബിംബങ്ങൾ ഓർമ്മിപ്പിക്കുന്നു. വൈയക്തികതയുടെ പുറംകാഴ്ചകൾക്കപ്പുറം സാമൂഹികവും ചരിത്രപരവുമായ അടിസ്ഥാനം അവയിലുണ്ട്. കവിതയിൽ കോറിയിടുന്ന ബിംബങ്ങളിൽ പലതും നാസി കോൺസെൻട്രേഷൻ ക്യാമ്പിലെ രൂപകങ്ങളാണ്. തീയും ബോംബുകളും യുദ്ധഭൂമികളും വിക്ഷോഭങ്ങളായി പ്രവഹിക്കുന്നതിനിടയ്ക്കും കടന്നുവരുന്ന അടുക്കളബിംബങ്ങളും ഐസ് ബോക്സും ആശുപത്രിബിംബങ്ങളും എല്ലാം കൂടിമറിഞ്ഞുകിടക്കുന്ന *ദ ആപ്ലിക്കന്റ്* എന്ന കവിത ഉദാഹരണമാണ്.

വ്യക്തിയും ലോകവും ഒന്നായിമാറുന്നത് അവയിലെ ഭാവാവിഷ്കാരത്തിന്റെ സവിശേഷത കൊണ്ടുമാണ്. സാമ്പ്രദായിക പാശ്ചാത്യ സംസ്കാരത്തിന്റെ ചിത്രം കാഴ്ചപ്പെടുത്തുന്നതോടൊപ്പം കാലികമായ മാറ്റത്തിന്റെ അനിവാര്യതയിലേക്കുകൂടി അവ വിരൽചൂണ്ടുന്നു. ക്യാപ്പറ്റലിസ്റ്റ് സാമ്പത്തിക വ്യവസ്ഥയുടെ സംഭാവനയായ പിതൃദായക കുടുംബ വ്യവസ്ഥയുടെ വ്യക്തമായ ചിത്രം അവയിലുണ്ട്. വ്യവസ്ഥാപിത നിയമഘടനകൾ സ്ത്രീയെ പരിമിതപ്പെടുത്തുന്ന വിധം *ദ ആപ്ലിക്കന്റ്*ന്റെ പ്രധാന ചർച്ചയാണ്. തിരഞ്ഞെടുപ്പുകൾക്ക് അവസരമുള്ള പുരുഷനും, തൊഴിലിടങ്ങളിലും ജീവിതത്തിലും തിരഞ്ഞെടുപ്പുകൾക്ക് അവസരം നിഷേധിക്കപ്പെടുന്ന സ്ത്രീയും തമ്മിലുള്ള വൈരുദ്ധ്യത്തെ സിൽവിയ പ്ലാത്ത് അവതരിപ്പിക്കുന്നത് 'എഴുതിത്തുടങ്ങാത്ത ശൂന്യപത്രമെന്നാണ്'. എല്ലാ മേഖലയിലും ഇത്തരം പരിമിതപ്പെടുത്തലുകൾ അവളെ കാത്തിരിക്കുന്നു. അനുവദനീയമായ സ്വീകരിക്കുക എന്നല്ലാതെ മനസ്സുപറയുന്നത് നേടിയെടുക്കാനാവാത്തതിന്റെ ശൂന്യതയാണ് ഇവിടെ പ്രതിപാദ്യമാകുന്നത്. അവർ ജീവിച്ചിരുന്ന കാലത്തെ ശക്തിബന്ധങ്ങളെക്കുറിച്ചുള്ള വ്യക്തമായ കാഴ്ചപ്പാടും വസ്തു-വിഷയ സംബന്ധിയായ സംവേദനാത്മകബന്ധത്തെക്കുറിച്ചുള്ള അവബോധവും ഭാവിയെക്കുറിച്ചുള്ള സ്വയാവബോധവും കവിതയിലെ വിഷയമായി മാറുകയായിരുന്നു. ലളിതമെങ്കിലും ശക്തമായ വാക്കുകളിൽ നിറഞ്ഞുനിന്ന സ്വാന്യവേത്തിന്റെ ഊർജമാണ് വിശ്വസാഹിത്യത്തിന്റെ അതിരുകൾക്കപ്പുറം നയിക്കപ്പെടാനുള്ള ചൈതന്യം രചനകളിൽ നിറച്ചത്.

മുപ്പതുവർഷത്തെ പ്രസ്ഥാനമായ ജീവിതംകൊണ്ട് അവർ പറഞ്ഞുവെച്ചത് അര നൂറ്റാണ്ടിനപ്പുറം പഠനവിധേയമാകാനുള്ള കാരണവും മറ്റൊന്നല്ല. 'ദൈവമാകാൻ മോഹിച്ച പെൺകുട്ടി' എന്നു വിളിക്കപ്പെടാൻ ആഗ്രഹിച്ച (1949 നവംബർ 13 ലെ ഡയറിക്കുറിപ്പ്) അവൾ പറയുന്നു. 'വാക്കുകൾ കൊണ്ട് ഞാനൊരു ലോകം തീർക്കും. അവ എനിക്ക് ബൗദ്ധീകവും വൈകാരികവുമായ ശക്തി നൽകുന്നു'. വാക്കുകൾ കൊണ്ട് പലതും സൃഷ്ടിക്കാനും നശിപ്പിക്കാനുമൊക്കെ തിരിച്ചറിവ് അവരെ തികച്ചും ഉദ്ബുദ്ധയാക്കി. സൈദ്ധാന്തികവും അക്കാദമികവുമായ ചർച്ചകൾക്ക് ഇടം നൽകിയ ആ രചനകൾ തലച്ചോറുള്ള സ്ത്രീക്ക് ശരീരവും ആത്മാവും ഒന്നുതന്നെയാണെന്ന ചിന്ത പ്രകാശിപ്പിക്കുന്നു. സ്ത്രീജീവിതത്തിന്റെ വ്യത്യസ്തകാഴ്ചപ്പാടുകൾ നൽകുന്ന ഭാവബന്ധങ്ങൾ ഹർഷോന്മാദത്തോടെ വാക്കുകളിൽ നൃത്തം ചെയ്യുന്നു. കാലിക ചരിത്രാവബോധത്തിനേറ്റു പ്രഹരങ്ങളായി മാറിയ ആ കവിതകളിൽ സ്ത്രീത്വത്തിന്റെ പ്രസരിപ്പും ആത്മവീര്യവും പോരാട്ടങ്ങളും ഒപ്പം നിസ്സഹായതയുടെ അമർഷവും ഏകാന്തതയുടെ കയ്പും ഇടകലർന്ന സമ്മിശ്രഭാവമാണുള്ളത്.

മാതൃത്വത്തിന്റെ ആനന്ദാനുഭൂതികൾക്കൊപ്പംതന്നെ അഴുക്കുനിറഞ്ഞ പാത്രങ്ങളും അവരെ വേട്ടയാടി. അവയ്ക്കിടയിൽ ബാലൻസു ചെയ്യാൻ പാടുപെടുന്ന സംഘർഷമുഖരിതമായ അന്തരീക്ഷത്തിൽ നിന്നാണ് വാക്കുകൾ പിറക്കുന്നത്. അവിടെ തടുത്തുനിർത്താനാകാത്ത സർഗ്ഗാത്മകതയുടെ കുതിപ്പുകൾ ഒലിച്ചുപോകാതെ കാത്തുസൂക്ഷിക്കാമെന്ന പ്രതീക്ഷയും അതിനേറ്റു ആഘാതവുമാണ് അവരുടെ തകർച്ചയുടെ കാരണമായി സൈദ്ധാന്തികർ വിലയിരുത്തുന്നത്.

കവിതയും ജീവിതവും രണ്ടു ഒല്ലുന്ന വാദപ്രകാരം എഴുത്തുകാരിയുടെ ജീവിതത്തിലേക്കുള്ള യാത്ര കവിതയുടെ ആഴങ്ങളിലേക്കുള്ള തിരിച്ചിലുകളായി മാറുന്നു. 1950കളിലെ സാമ്പ്രദായിക കുടുംബത്തിലെ വളർന്ന അവരെ പിതൃമരണത്തിന്റെ അരക്ഷിതത്വവും ഭയവും ജീവിതകാലം മുഴുവൻ വേട്ടയാടിക്കൊണ്ടിരുന്നു. അവരുടെ രചനകളിലെ ഇലക്ട്രോകോംപ്ലക്സിന്റെ സാന്നിധ്യം സൈദ്ധാന്തിക വിശകലനങ്ങൾക്ക് ഇടം നൽകിയിരുന്നു. സുഹൃത്തായ ഡിലൻ തോമസിലും ഭർത്താവായ ടെഡ് ഹ്യൂഗ്സിലും അവർ തേടിയത് നഷ്ടപ്പെട്ട പിതൃവാത്സല്യമാണ്. അത് ലഭ്യമാകാത്തതിന്റെ ആഘാതം അവർക്കു മരണതുല്യമായിരുന്നു.

പ്രകൃതിയെ സ്നേഹിച്ച ആ കലാകാരിയുടെ മരണത്തിന് പ്രകൃതിയും പശ്ചാത്തലമൊരുക്കി. നൂറുവർഷക്കാലത്തിനിടയ്ക്ക് ലൻ ക ഏറ്റവും ഭീകരമായ ശൈത്യകാലത്ത് രൂപിഞ്ചു കുഞ്ഞുങ്ങളുമൊത്ത് തന്റെ ജീവിതത്തിന്റെ ഭയാനകമായ ദിവസങ്ങളെണ്ണിക്കഴിയുന്ന പ്രതിഭാധനയായ എഴുത്തുകാരിയുടെ ജീവിതത്തിലെ

അവസാനകവിതകളിലൂടെ കടന്നു പോകുമ്പോൾ ഈയൊരവസ്ഥയുടെ തീവ്രത കാണാനാകും.

എട്ടാം വയസ്സിൽ രചനാലോകത്തേക്ക് കടന്നുവന്ന സിൽവിയയുടെ ആദ്യകവിതാസമാഹാരം 1960ലാണ് പ്രസിദ്ധീകരിച്ചത്. 1963 ഫെബ്രുവരി 11 ന് സ്വയം ജീവനൊടുക്കി. അമ്മയ്ക്കും സഹോദരനും എഴുതിയ 696 കത്തുകൾ *ലെറ്റേഴ്സ് ഹോം* എന്ന പേരിൽ പ്രസിദ്ധീകരിച്ചത് മരണശേഷമാണ്. 14-ാം വയസ്സിലെഴുതിയ *ഐ തോട്ട് ദാറ്റ് ഐ കൂഡ് നോട്ട് ബി ഹേർട്ട്* എന്ന കവിതയിൽതന്നെ ശൂന്യമായ ഹൃദയത്തിന്റെ വേപമുവാർന്ന നിസ്വനം കേൾക്കാനാകും.

“എന്റെ ആത്മാവ് ആനന്ദം കൊ

നിറഞ്ഞിരുന്നു എന്നിട്ടും

ആനന്ദത്തിനുമത്രം

കൈക്കൊള്ളാനാവുന്ന മുർച്ചയേറിയ

വേദന ഞാനനുഭവിച്ചു

പെട്ടന്ന് എന്റെ ലോകം ചാരനിറമായി

ഇരുട്ട് എന്റെ ആനന്ദത്തെ തുടച്ചു മാറ്റി

വേദനിപ്പിക്കുന്ന, വിരസമായ

ശൂന്യതമാത്രം അവശേഷിപ്പിച്ചു.”

ഈയൊരു ശൂന്യത അവരുടെ രചനകളിലും ജീവിതത്തിലും ഒഴിവാക്കാനാവാത്ത സാമീപ്യമായി. *ദ ആപ്ലിക്കന്റ്* എന്ന കവിതാസമാഹാരം ഉദാഹരണമാണ്. 1962 ൽ ഭർത്താവ് ടെഡ് ഹ്യൂസിന് ആസിയ വിവെൽ എന്ന കുടുംബസുഹൃത്തുമായുള്ള ബന്ധം അറിഞ്ഞതു മുതൽ കടുത്ത വിഷാദം അവരെ കീഴടക്കി. ഏറെ പ്രശസ്തമായ *ബെൽജാറിന്റെ* (വിക്ടോറിയ ലൂക്കാസ് എന്ന തുലികാനാമത്തിലെഴുതിയത്) രാഘവമായ *ഡബ്ബിൾ എക്സ്പോഷർ* എന്ന നോവൽ കത്തിച്ചുകൊടുത്തുമാത്രം പോന്നതായിരുന്നു അതേതുടർന്നു വയ മാനസികസംഘർഷം.

ഒരു ചിത്രകാരി കൂടിയായ സിൽവിയയുടെ കവിതകളിലെ വർണങ്ങൾ നൽകുന്ന അർഥവ്യാപ്തി ബഹുമുഖശോഭ കൈക്കൊള്ളുന്നു. അവ മനസ്സിന്റെ പ്രതിഫലനങ്ങളെന്നോണം കവിതയിൽ വ്യാപിച്ചുകിടക്കുന്നു. *ഏരിയലിലെ*

കവിതകളിലും ചിത്രകലാസങ്കേതങ്ങൾ പ്രയോജനപ്പെടുത്തുന്നതു കാണാം. പ്രഭാതത്തിൽ കുതിരസവാരി നടത്തുന്ന സ്ത്രീയുടെ ചിന്തകളെ അപഗ്രഥിക്കുന്ന ഈ കവിത തുടങ്ങുന്നതുതന്നെ ഇരുട്ടിനെ അഭിസംബോധന ചെയ്തുകൊണ്ട്. എഴുത്തുകാരിയുടെ സ്വരൂപാന്തരണം നിരൂപകർ ഈ വരിയിൽ വായിച്ചെടുക്കുന്നു. കുതിച്ചുപായുന്ന കുതിര ഇവിടെ എഴുത്തുകാരിതന്നെയാണ്. ഇരു പ്രകൃതി, കറുപ്പ്, വെളുപ്പ് ചുവപ്പ് നിറങ്ങൾ കവിതയിലെ നിത്യസാന്നിധ്യമാണ്. ഇരുളിലെ സ്വൈരം, നന്നുത്ത നീല, ഇരു രക്തച്ചുവപ്പ്, ചുവന്ന മേഘങ്ങൾ ഇവയെല്ലാംകൊണ്ട് നിറഞ്ഞ കാവ്യാന്തരീക്ഷത്തിൽ ചിത്രകലാസങ്കേതങ്ങൾ പ്രയോജനപ്പെടുത്തി ഭാവവിഷ്കരണം നടത്തിയിരിക്കുന്നു. കറുപ്പ്, വെളുപ്പ് ദമ്പങ്ങളുടെ സംയോജനത്തോടൊപ്പം ചുവപ്പും കവിതയിലെ മുഖ്യവർണ്ണമായി നിറഞ്ഞു നിൽക്കുന്നു. എഴുത്തുകാരിയെ പിന്തുടരുന്ന ഇരുളിന്റെ പ്രതീകമാണ് ഡാഡി എന്ന കവിതയിലെ 'കറുപ്പ്', 'കറുത്ത പൂ', 'കറുത്ത മനുഷ്യൻ', 'കറുത്ത ടെലഫോൺ', 'കറുത്തഹൃദയം' തുടങ്ങി ചുറ്റുപാടുമുള്ള കറുപ്പിന്റെ ഭയാനകത കവിതകളിലുടനീളം മനസ്സിന്റെ പ്രതീകങ്ങളായി വ്യാപിച്ചു കിടക്കുന്നു. *നിക്ക് ആന്റ് കാൻഡിലിൽ* 'കറുപ്പ്' പിതാവിന്റെ മരണത്തിന്റേയും, 'മേഘത്തിന്റെ വെണ്മ' മകളുടെ പരിശുദ്ധിയുടേയും പ്രതീകമാണ്. ചുവപ്പ് ഹൃദയരക്തത്തിന്റെ നിറമാണ്. മെഴുകുതിരിയുടെ വെളുപ്പ് നിറം, തേനീച്ചക്കുടിന്റെ വെള്ളനിറം, മരണത്തിന്റെ വെണ്മ തുടങ്ങി വെളുപ്പിന് അത്ര ശോഭനീയമല്ലാത്ത അർത്ഥവും നൽകുന്നു. ആകാശത്തിന്റെ മങ്ങിയ നീല, മെഴുകുതിരി വെളിച്ചത്തിന്റെ മഞ്ഞയും നീലയും കലർന്ന നിറം എന്നിവയും കവിതയിൽ സാന്നിധ്യമറിയിക്കുന്നു.

ബിംബങ്ങളും പ്രതീകങ്ങളും പ്രകാശിപ്പിക്കുന്ന അർത്ഥലയങ്ങൾ, വാക്കുകളുടെ വിന്യാസമാതൃക ഉയർത്തുന്ന ശക്തിചൈതന്യം ഇവ സിൽവിയ പ്ലാത്തിന്റെ രചനകളുടെ സവിശേഷതകളായി വിലയിരുത്തപ്പെടുന്നു. അടുകളോപകരണങ്ങൾ, പാചകം, ഭക്ഷണപദാർത്ഥങ്ങൾ തുടങ്ങിയ ഇമേജുകൾ സ്ത്രീയെന്ന നിലയിലുള്ള സ്വാഭാവിചാരണയ്ക്കുതന്നെയും കടലാസ്, പേന, ടൈപ്പറൈറ്റർ തുടങ്ങിയ ബിംബങ്ങൾ സർഗ്ഗചേതനയുടേയും ബിംബാവലികളാണ്. ജീവിതത്തിൽ നിന്നും കലയെ അകറ്റുന്ന എന്തിനേയും മടുപ്പോടെ വീക്ഷിക്കുന്ന മനസ്സ് രചനകളിൽ കാണാനാകും. ശൈത്യകാലം നഷ്ടബോധത്തിന്റെ സാന്നിധ്യമായാണ് കടന്നുവരുന്നത്. അന്തരീക്ഷത്തിന്റെ തണുപ്പിനേക്കാൾ മനസ്സിന്റെ മരവിപ്പാണ് ഇവിടെ വിഷയമാകുന്നത്. ഭൂദൃശ്യങ്ങളും മനസ്സും തമ്മിലുള്ള സമാന്തരത്വത്തെ അവ ഓർമ്മിപ്പിക്കുന്നു. അവസാനകൃതികളിൽ മാതൃത്വത്തിന്റെ ചെറിയ സന്തോഷങ്ങളുണ്ട്. എന്നാൽ അതിനെയെല്ലാം കടത്തിവെട്ടി കടന്നുവരുന്നത് നെഗറ്റീവ് ബിംബങ്ങളാണ്. ഭേദപ്പെടാത്ത മുറിവുകൾ, മരുന്നുകൾ, അലോസരപ്പെടുത്തുന്ന മഴ, തലയോട്ടി തുടങ്ങിയവയെല്ലാം ഉദാഹരണങ്ങളാണ്.

സാംസ്കാരിക സാമൂഹികവീക്ഷണത്തിൽ സമീപിക്കുമ്പോൾ അത്തരമൊരു വ്യവസ്ഥയിലേക്ക് സ്വയം പരുവപ്പെടാനുള്ള അവരുടെ പരിശ്രമങ്ങൾ കവിത കാഴ്ചപ്പെടുത്തുന്നു. ജീവിതം അതിന്റെ സന്ദർഭഘടനയിൽ സവിശേഷ പ്രകടനപാടവത്തോടെ രചനകളിൽ കടന്നുചെന്നു. പൊതു-സ്വകാര്യ ഇടങ്ങൾ തമ്മിലുള്ള അതിരുകൾ മാറ്റിമറിക്കപ്പെടുന്നു. ഇരുപതാം നൂറ്റാണ്ടിലെ അമേരിക്കൻ സ്ത്രീജീവിതങ്ങളുടെ അടയാളപ്പെടുത്തലുകൾ എന്നതിനപ്പുറം കാലത്തെ അതിജീവിക്കുന്ന യാഥാർത്ഥ്യങ്ങളിലേക്കുള്ള ചുരുപലകകളായി ഈ രചനകൾ മാറുന്നു. സർഗ്ഗനയനായ എഴുത്തുകാരി അഭിമുഖീകരിക്കേണ്ടി വരുന്ന പ്രശ്നങ്ങളിലേക്ക് അവ വിരൽചൂട്ടുന്നു. ദൈനംദിന ജീവിതത്തിന്റെ നൈരന്തര്യം വെളിപ്പെടുത്തുന്നതോടൊപ്പം സാമ്പ്രദായിക സങ്കല്പങ്ങളോടുള്ള മടുപ്പും വെറുപ്പും കൂടി പ്രകടമാക്കുന്നു. അതിനിടയിൽ ഞെരിഞ്ഞമരുന്ന സർഗ്ഗാത്മതയുടെ സാന്നിധ്യമായി കടലാസും പേനയും യാന്ത്രികതയെ ജീവിതത്തിന്റെ വിരസത പ്രകടമാക്കുന്ന ടൈപ്പ് റൈറ്ററും കവിതകളിൽ സ്ഥാനം പിടിക്കുന്നു. ഇതിനെല്ലാമിടയിൽ ടെഡിൽ നിന്ന് പ്രചോദനംകൊടുത്തുവന്ന പ്രകൃത്യുപാസനയുടെ ഭാഗമായി നിറഞ്ഞുനിന്ന പ്രകൃതിവർണന ജീവിതത്തിന്റെ യാന്ത്രികതയ്ക്ക് ദിവ്യഘോഷമായി പ്രകൃതി അവയിൽ സാന്നിധ്യമറിയിക്കുന്നു. ഇത്തരം ഇമേജുകളുടെ സമുചിതമായ സന്നിവേശത്തിലൂടെ കാലത്തെ അതിജീവിക്കുന്ന സാമൂഹ്യ ബോധത്തിലേക്ക് ചെന്നെത്തുന്നു. ഈ ബിംബങ്ങളും ചിഹ്നങ്ങളും അപനിർമ്മിച്ച് കവിതയുടെ ഉൾത്തലങ്ങളിൽ നിന്നുള്ള വായനകൾ പല അടരുകളായി അർത്ഥപ്രകാശനം സാധ്യമാക്കുന്നു. നിഗൂഢവും പരസ്പരവിരുദ്ധവുമായ ആശയങ്ങളിൽ നിന്ന് വ്യത്യസ്തതലങ്ങളിലേക്കുള്ള ആശയസംവേദനം നടക്കുന്നു. അവ സ്വത്വത്തിനും സത്യത്തിനുമിടയ്ക്ക് നവമേഖലകൾ കണ്ടെത്തുകയും കാലദേശഭേദമന്യേ അനുവാചകശ്രദ്ധയാകർഷിക്കുകയും ചെയ്യുന്നു. സൈദ്ധാന്തികാവലോകനങ്ങളായി, നോവലുകളായി, സിനിമ-നാടക രൂപാന്തരണങ്ങളായി, അക്കാദമികപഠനങ്ങളുടെ വിശാലശേഖരങ്ങളിൽ സിൽവിയ പ്ലാത്ത് ഇന്നും നിറഞ്ഞുനിൽക്കുന്നതിനു കാരണം ആ വാക്കുകളിലെ അനുഭവാവിഷ്കാരത്തിന്റെ തീവ്രതയും സത്യസന്ധതയുമാണെന്നു കാണാം.

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# GROWTH AND CHARACTERIZATION OF PURE AND PUMPKIN LEAVE EXTRACT DOPED AMMONIUM DIHYDROGEN PHOSPHATE (ADP) CRYSTALS

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## ABSTRACT

*A study of structural and optical properties of pure and pumpkin leave extract doped ADP crystal has been carried out. The crystals were prepared from their aqueous solutions employing slow evaporation technique at room temperature. The Powder X-Ray Diffraction (PXR) analysis indicated the good crystalline nature and the presence of dopant in the lattice of ADP crystals. The FTIR Spectral analysis confirmed the presence of various functional groups in the pure and doped ADP crystal. The spectra of the crystals obtained from a UV-Visible spectrophotometer showed sufficient transmission in the entire visible and near IR region. The second harmonic generation in the crystal was also studied.*

**Keywords:** *Crystal growth, Solution growth technique, PXR, FTIR, UV-Visible spectrophotometer, Second harmonic generation.*

## Introduction

Crystals are used in many technological applications like photonic industry, fibre optic communications, solid state lasers, radiation detectors, transducers, non linear optics etc. At the present

era there is a great demand to synthesize new Non Linear Optical materials and to modify the properties of the existing technologically important NLO materials. Ammonium Dihydrogen Phosphate (ADP) Crystal has always been important to the scientific community because of its piezo electric, Dielectric, antiferro electric and Non-linear optical properties [1-4]. The optical properties of ADP single crystals can be modified by adding suitable dopants. Here low temperature solution growth method [5-9] is used to prepare single crystals. Materials having high solubility and variation in solubility with temperature can be grown easily by low temperature solution growth method.

This work studies the structural and optical properties of pure and pumpkin leaf extract doped ADP crystals.

## **Experimental Procedure**

The first step in crystal growth is the preparation of seed crystals. For that supersaturated ADP solution is prepared using distilled water as the solvent with continuous stirring using a magnetic stirrer. After homogeneous mixing solution is filtered and transferred to a clean Petri dish, covered with polythene cover and perforations were made on polythene cover for proper evaporation of the solvent. The whole set up was kept in a dust free area and closely monitored. Small seeds of good quality free from inclusion and imperfections, were appeared in 4-5 days due to slow evaporation of the solvent and grew to required size in 8-10 days. Then

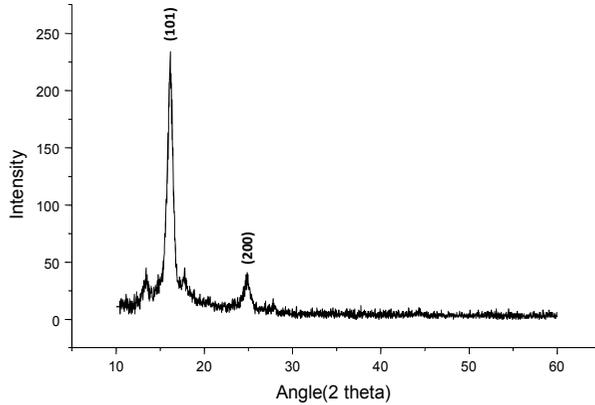
Supersaturated solutions of pure ADP, 1mole% and 3mole% pumpkin leaves extract doped ADP were prepared in 100ml of distilled water. The solutions were stirred for 6 - 7 hours for

making it homogeneous. After filtering the good quality ADP seeds we prepared were suspended in each of the supersaturated solutions. The beaker is porously sealed and kept in an undisturbed place for slow evaporation. The crystallization process takes a period of 18-24 days for crystals of bigger size. The grown crystals were found to be stable, colourless and transparent. The grown crystals were subjected to powder X-ray diffraction (PXRD) analysis with Rigaku Mini Flex 600 X-ray diffractometer . Scanning rate was maintained at  $0.01^{\circ}/0.25\text{s}$  over a  $2\theta$  range of  $10^{\circ}$ - $60^{\circ}$  employing the continuous mode for scanning. The powdered specimen of pure and doped ADP crystals has been subjected to FTIR analysis by using Shimadzu Fourier transforms infra-red spectrophotometer using KBr pellet technique in the wavelength range between 400 and  $4000\text{ cm}^{-1}$ . The UV-Visible spectra were recorded for the grown crystals in the range 200 -1200nm. The second harmonic generation efficiency of the grown crystals has also been analysed.

## **Results and Discussion**

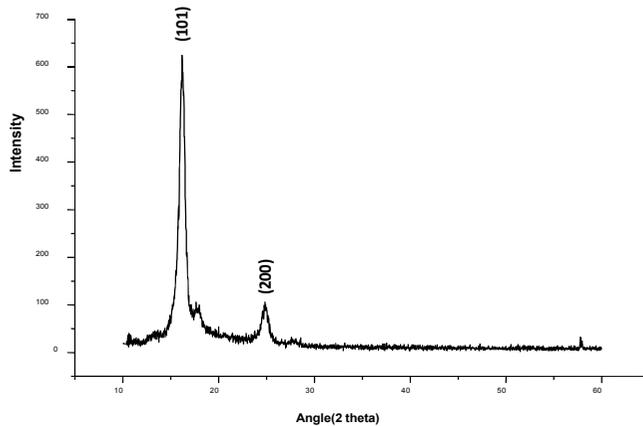
### **PXRD Analysis**

The sharp peaks obtained in the PXRD patterns indicate good crystalline nature of grown crystals. The diffraction positions in the PXRD pattern of pure ADP crystal coincide well with the powder diffraction standard card [10,11]. The material of grown crystal of pure ADP is thus confirmed.



**Figure 1: PXRD Pattern of Pure ADP**

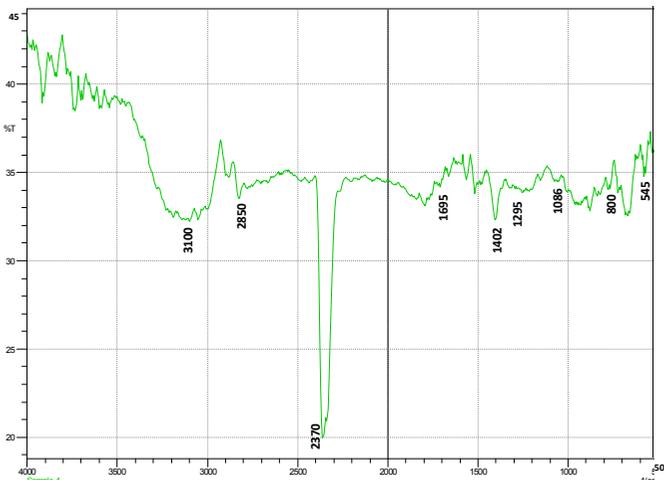
The PXRD pattern obtained for doped ADP crystals is similar to that of pure ADP crystal with variations in the intensities of diffracted peaks and slight shift in the  $2\theta$  values. The changes observed indicate the entry of dopants into the lattice of ADP crystal. It is seen from the PXRD spectrum that there is no additional peaks produced. This confirms that there is no additional phase produced due to the influence of doping, thus retaining the tetragonal structure of pure ADP.



**Figure 2: PXRD Pattern of 3mol% pumpkin leaves extract doped ADP**

## FTIR Analysis

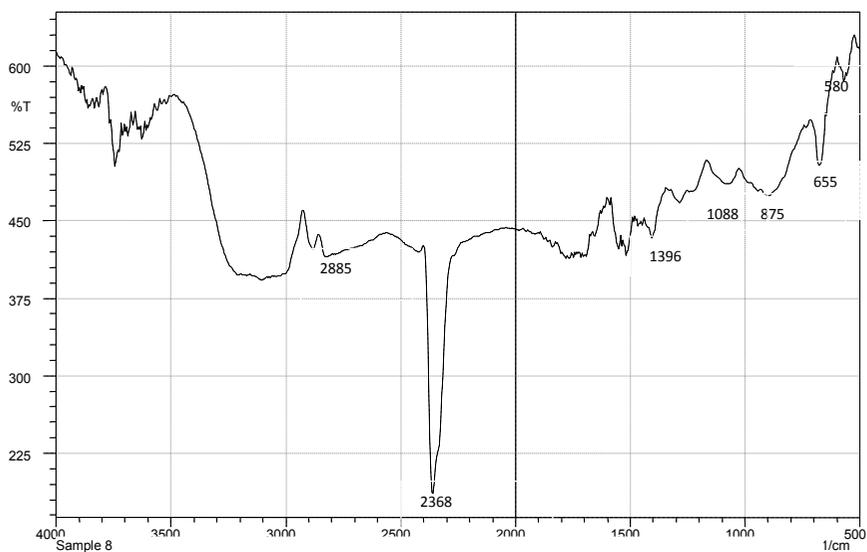
In the spectrum of pure ADP crystal the band around  $3100\text{cm}^{-1}$  was due to the O-H vibrations of water. The band at  $2850\text{cm}^{-1}$  was assigned to N-H bond. The band at  $2370\text{cm}^{-1}$  and  $1295\text{cm}^{-1}$  are due to the combination band of stretching. The peak at  $1695\text{cm}^{-1}$  was due to the N-H bending of  $\text{NH}_4$ . Stretching of  $\text{NH}_4$  gives a band at  $1402\text{cm}^{-1}$ . P-O-H stretching gives peaks at  $1086$  and  $800\text{cm}^{-1}$ . The band at  $545$  was due to  $\text{PO}_4$  vibrations.



**Figure 3: FT-IR spectrum of pure ADP**

Pumpkin leave extract is a mixture that contains fatty acids, phenols, carboxylase etc., in addition to amino acids [12]. Thus when pumpkin leaf extract is doped in the complex molecule, ADP, several chemical reactions are possible to occur. Each of these newly formed bonds will show absorption. Thus FT-IR spectra of pumpkin leaf extract doped ADP become very complex. But in the FT-IR spectrum of pumpkin leaf extract doped ADP there is

distinct evidence for the presence of pumpkin leave extract in the lattice of ADP. The slight shift in the peak positions and changes in the intensity of the peaks of pumpkin leave extract doped ADP when compared to that of pure ADP serve as clear evidence for the incorporation of pumpkin leave extract into the ADP crystal lattice.

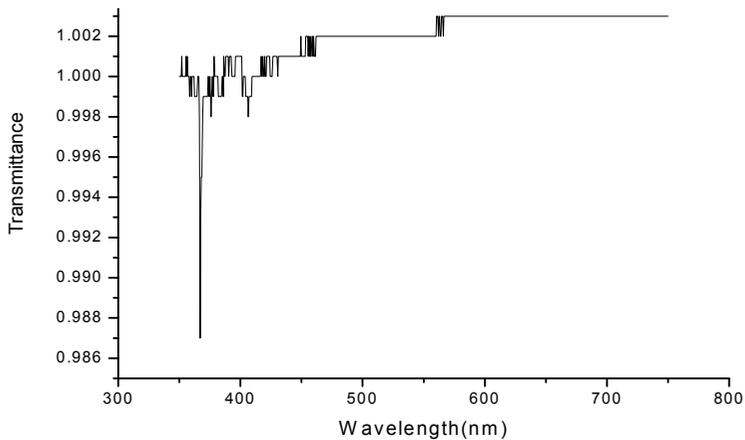


**Figure 4: FT-IR Spectra of pumpkin leaf extract doped ADP**

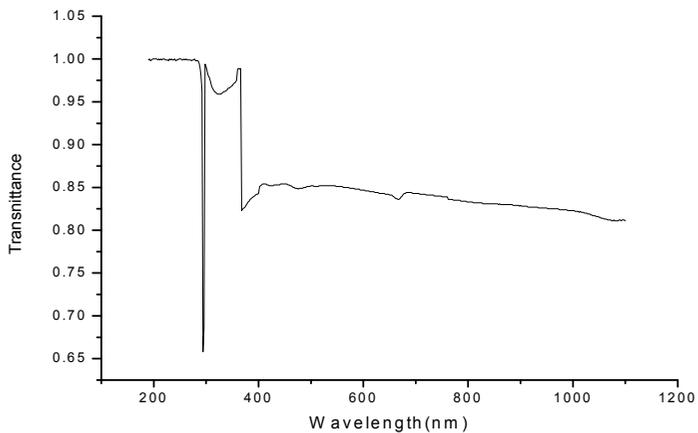
### UV-VIS Spectral Analysis

All the grown crystals have sufficient transmission in entire visible and near IR region. For the doped ADP crystals the UV transparency cut off limit is found to be decreasing. This implies that length of transmission window is increasing when dopants are added to the ADP crystals. Therefore band gap energy is increasing for doped ADP crystals. Hence it could be concluded that the doping plays an important role in improving the optical quality of

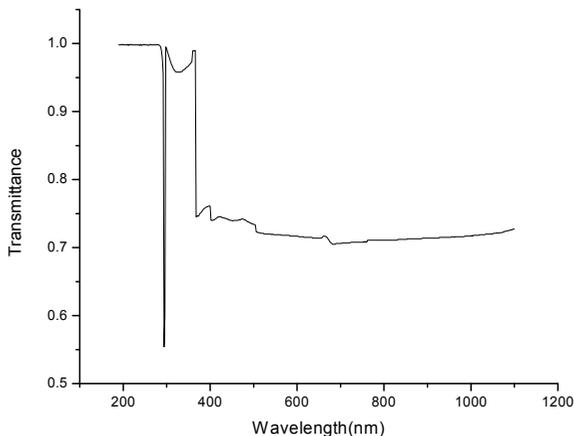
ADP crystals. This is the most desirable property of materials possessing NLO activity.



**Figure 5: UV-Vis Spectra of pure ADP**



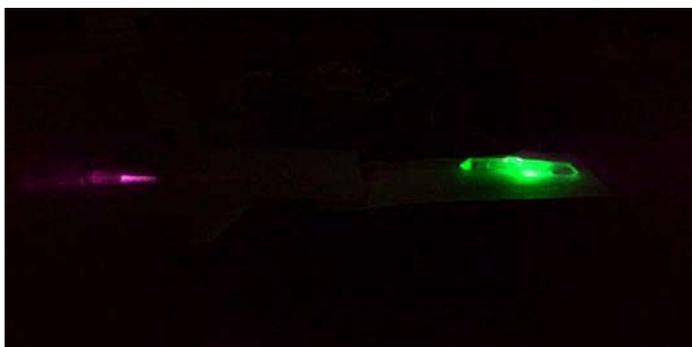
**Figure 6: UV-Vis Spectra of 1 mol% Pumpkin leaf extract doped ADP**



**Figure 7: UV-Vis Spectra of 3 mol% Pumpkin leave extract doped ADP**

## **Second Harmonic Generation**

The second harmonic generation in grown crystals has been analyzed by focusing IR laser with a wavelength of  $1\mu\text{m}$  into the prepared pure and doped ADP crystals. It is observed that green laser beam is obtained when IR radiation is focused into the crystals which indicate the production of wavelength of half the incident wave length, i.e., pure and doped ADP crystals prepared are second harmonic[13].



**Figure 8: SHG in pure ADP**



**Figure 9: SHG in 1mol% pumpkin leave extract doped ADP**

## **Conclusions**

With the aim of improving the quality of ADP crystals with better optical properties an attempt has been made in the present work to grow the ADP crystals by doping it with pumpkin leaves extract at room temperature. The crystals were subjected to powder X-ray diffraction analysis which revealed that dopant molecules has entered into the crystal lattice of ADP without altering the tetragonal structure. The FTIR transmission spectra, recorded for the grown crystals confirmed the presence of dopant in ADP. It is found that the length of the transmission window is increased in the doped crystals compared to pure ADP crystal. All the pure and doped ADP crystals exhibit the phenomena of SHG. The characterization studies performed on the grown crystals have confirmed the incorporation of the dopant into ADP crystal lattice thereby enhancing the properties of ADP.

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- Preliminary Study on Antimicrobial Activities of Selected Medicinal Plants
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- K. R Meera's *Hangwoman*: Reconstructing History as Her-Story by Breaking Noose
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- Growth and Characterization of Pure and Pumpkin Leave Extract Doped Ammonium Dihydrogen Phosphate (ADP) Crystals



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