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*TRINSA C. THOMAS*

# DISTANCE MAGIC GRAPHS

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## Abstract

This dissertation includes a few interesting results of distance magic graphs. We discuss on the definitions and properties of  $\Sigma$ - labeling or distance magic labeling,  $\Sigma$ - labeled graphs,  $\Sigma$ -partitions and k-distance magic labeled graph. Also points certain applications of distance magic labeling.

## Introduction

A magic square is an array in which each entry is distinct, but each row, column, and diagonal adds to the same number. Perhaps the most

8	1	6
3	5	7
4	9	2

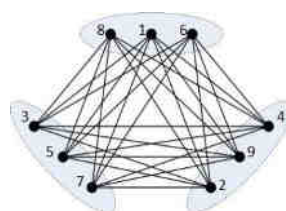
famous example is the  $3 \times 3$  magic square with constant sum 15.

A graph is a collection of nodes and lines that we call vertices and edges, respectively. A graph can be labeled or unlabeled. A labeling of a graph  $G$  is any mapping that sends certain set of graph elements to a certain set of positive integers or colors. If the domain is the vertex set, or the edge-set, respectively, the labeling is called vertex labeling, or edge labeling, respectively. If the domain is  $V(G) \cup E(G)$ , then the labeling is called total labeling.

## $\Sigma$ Labeling or Distance Magic Labeling

The concept of Sigma labeling of a graph has been motivated by the construction of magic squares. Consider a magic square of order  $n$  in which each row sum is  $r$ . Form a complete multipartite graph with each row of the square representing a partite set. Label each vertex with the corresponding integer in the magic square. We find that the sum of labels of all vertices in the neighbourhood set for each vertex to be the same and is equal to  $r(n-1)$ .

The graph we have formed is a Sigma labeled graph on  $n$  vertices with vertex sum equal to  $r(n-1)$ .

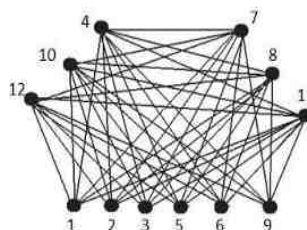


*Magic Labeling of  $K_{3,3,3}$  from  $3 \times 3$  Magic Square.*

Also, constant sum partition of

$\{1, 2, 3, \dots, n\}$  leads to complete multipartite Sigma labeled graphs. For example, the partition  $\{\{4, 10, 12\}, \{7, 8, 11\}, \{1, 2, 3, 5, 6, 9\}\}$  of  $\{1, 2, 3, \dots, 12\}$

with constant sum = 26 leads to sigma labeling of the complete multipartite graph  $K_{3,3,6}$ .



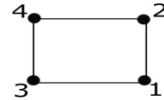
Let  $G$  be a graph on  $n$  vertices. Let  $N(u)$  denote the set of vertices adjacent to  $u$  in  $G$ . We call a labeling  $f: V(G) \rightarrow \{1, 2, 3, \dots, n\}$  a  $\Sigma$ -labeling if  $\sum_{u \in N(u)} f(u)$  is constant and independent of  $u \in V(G)$ . The graph is then called a  $\Sigma$ -labeled



**graph or Distance magic graph** and the constant sum is referred to as **Magic constant** or the vertex sum and is denoted as  $S$ .

**Example:** Let  $G=C_4$  with vertex set

$\{v_0, v_1, v_2, v_3\}$ . Consider  $f: V(C_4) \rightarrow \{1, 2, 3, 4\}$  such that  $f(v_0) = 4, f(v_1) = 2, f(v_2) = 1, f(v_3) = 3$ .

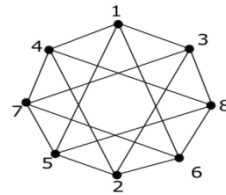


*Distance magic graph  $C_4$*

A distance magic graph  $G$  is said to be **balanced** if there exists a bijection  $f: V(G) \rightarrow \{1, \dots, |V(G)|\}$  such that for any  $w$  of  $G$ , the following holds:

if  $u \in N(w)$  with  $f(u) = i$ , then  $\exists v \in N(w), v \neq u$ , with  $f(v) = |V(G)| + 1 - i$ . Further, we call  $u$ , the twin vertex of  $v$  and vice versa.

**Example:** A balanced distance magic graph of a graph  $G$  with magic constant 18.



- For  $n \geq 2$ , the path  $P_n$  on  $n$  vertices is a  $\Sigma$ -labeled graph if and only if  $n = 3$ .
- The cycle  $C_n$  of length  $n$  is a  $\Sigma$ -labeled graph iff  $n=4$
- The wheel  $W_n$  ( $n \geq 4$ ), formed by joining the vertices of  $C_{n-1}$  to an extra center point, is a  $\Sigma$ -labeled graph if and only if  $n = 5$ .

It is always possible to find out a  $\Sigma$ -partition for  $\{1,2,\dots,n\}$ . From a  $\Sigma$ -partition with  $m$  parts, we construct  $\Sigma$ -partition with smaller number (which is a divisor of  $m$ ) of parts. Construction of  $k$ -regular  $\Sigma$ -partition for  $\{1,2,\dots,n\}$  is given. Method of construction of Magic squares is also used to find out  $\Sigma$  - partition when  $n$  is a perfect square. Corresponding to every  $\Sigma$  - partition, there exists a  $k$ -partite  $\Sigma$  -labeled connected graph of order  $n$  where  $k$  is the number of parts in the partition set. Thus we establish a direct link between  $\Sigma$  -partition and  $\Sigma$  -labeled graphs. We prove that every complete multipartite graph,  $K_{r,r,\dots,r}$  is  $\Sigma$  - when  $r$  is any even divisor of order of the graph. A  **$\Sigma$ -partition** of  $\{1,2,\dots,n\}$  is a constant sum partition. A  **$k$ -regular  $\Sigma$ -partition** of  $\{1,2,\dots,n\}$  is a constant sum partition in which each part has  $k$  elements . For every natural number  $n > 2$ , it is always possible to find out a  $\Sigma$  -partition for  $\{1,2,\dots,n\}$  .

### **$\Sigma$ – Partition and $\Sigma$ - Labeling**

Corresponding to every  $\Sigma$  -partition of  $\{1,2,\dots,n\}$ , there exists a  $k$ -partite  $\Sigma$  -labeled connected graph on  $n$  vertices where  $k$  is the number of parts in the partition set. Corresponding to every  $r$ -regular  $\Sigma$  -partition of  $\{1,2,\dots,n\}$ , there exists a  $\Sigma$  -labeled complete  $k$ -partite graph on  $n$  vertices where  $n = k \cdot r$ . A connected  $\Sigma$  labelled graph on  $n$  vertices exists, for every natural number  $n \geq 3$ .

### **k- Distance Magic Labeled Graphs**

Let  $G(V, E)$  be a simple graph of order  $n$ ,  $M \geq 3$  and  $k, M \in \mathbb{N}$ . Then, labeling  $f: \{1, 2, \dots, n\} \rightarrow V(G)$  is said to be a  $k$ -distance magic labeling with constant sum  $M$  if  $\sum \{v \in V(G): d(u, v) = k\} f(v) = M, u \in V(G)$  where  $d(u, v)$  is the distance between  $u$  and  $v$ ,  $u, v \in V(G)$ . Graph having  $k$ -distance magic labeling (with constant sum  $M$ ) is called  $k$ -distance magic graph (with constant sum  $M$ ).

- Let  $G$  be a simple graph and  $k \in \mathbb{N}$ , if  $G$  contains two distinct vertices  $u$  and  $v \ni |V_k(u) \setminus V_k(v)| = 1 = |V_k(v) \setminus V_k(u)|$ , where  $V_k(u) = \{w \in V(G): d(u, w) = k\}$ . Then  $G$  is not  $k$ -distance magic labeled graph
- Let  $n \geq 3$  and  $n, k \in \mathbb{N}$ , path  $P_n$  is  $k$ -distance magic labeled graph if and only if  $k=1$  and  $n=3$ .
- $C_n$  is  $k$ -distance magic labeled graph if and only if  $n=4k$ ,  $k, n \in \mathbb{N}$ .
- The number of different  $k$ -distance magic labeling of a labeled graph  $C_{4k}$  is  $2^{2k} (2k)!, k \in \mathbb{N}$ .

### **Applications**

The wide range of the applications arising from this area are x-rays, crystallography, coding theory, radar, astronomy, circuit design, and design of good Radar Type Codes, Missile Guidance Codes and Convolution Codes with optimal auto-correlation properties and communication designs.

One important way that distance magic labeling can be used is in the scheduling of tournaments. A fair way to schedule a tournament is to create a round-robin, where each team plays every other team once *i.e.* each of  $n$  teams needs to play  $n-1$  rounds. To assist with considering the difficulty of each teams schedule, if there are  $n$  teams in the tournament, rank the teams from strongest to weakest so that the strongest team has rank 1 and the weakest team has rank  $n$ . We define the strength of the  $i$ -th ranked team as  $s_n(i) = n + 1 - i$ .

Thus the strongest team will have rank 1 and strength  $n$ . Additionally, the total strength of opponents of team  $i$  in the complete round-robin tournament is defined as  $S_{n,-1}(i) = \frac{n(n+1)}{2} - S_n(i) = \frac{(n+1)(n-2)}{2} + i$

However, playing that many games is not always possible. Thus, we need a fair way of scheduling when not all of the games from the round-robin can be played. In order to be fair, each team should play the same number of teams and the difficulty of the schedule for each team should mimic the difficulty of playing the entire round-robin tournament.

One way to create a fair schedule is to create an equalized incomplete tournament. An equalized incomplete tournament of  $n$  teams with  $r$  rounds, written EIT( $n, r$ ) is a tournament in which every team plays exactly  $r$  other teams and the total strength of the opponents of team  $i$ , in equalized incomplete tournament is

$T_{n,r}(i) = m$  for every  $i$ , where  $m$  is a fixed constant. In such a tournament, each team has the same strength of schedule.

Another way to create a fair schedule is to create a fair incomplete tournament. In a fair incomplete tournament of  $n$  teams with  $k$  rounds, written  $FIT(n, k)$ , every team plays exactly  $k$  other teams, and the total strength of the opponents of team  $i$ , in fair incomplete tournament is  $S_{n,k}(i) = \frac{(n+1)(n-2)}{2} + i - m$  where  $m$  is a fixed constant. In such a tournament, the schedule strength each team misses the same, namely  $m$ .

## Conclusion

Magic square and  $\Sigma$ - partition are two concepts in mathematics that has attracted the attention of lay people Both  $\Sigma$ - labeling and alike notion,  $\Sigma'$ - labeling are of many real life applications like EIT, FIT. The idea of  $k$ -distance magic labeling is an attempt of generalizing  $\Sigma$ - labeling, which is also known by the name 1-distance magic labeling. It is a recent concept in mathematics in which studies are in process.

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**A THEORETICAL FRAME WORK OF CASTE  
SUBALTERNISM IN THE GOD OF SMALL THINGS  
BY ARUNDHATI ROY**

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*Department of English*

Suzanna Arundhati Roy was born in Shillong, Meghalaya. She is an Indian author and political activist. Arundhati is best known for her involvement in human right and environmental causes. In recognition of her advocacy human rights Arundhati has awarded the Lanna Cultural Freedom award in 2002, The Sydney peace Prize in 2004, and Sahithya Akadamy Award from Indian Academy of Letters in 2006. Arundhati is best known for her novel God of Small Things (1997) which won for the 1997 Man Booker Prize for fiction and has translated into more than forty languages. Arundhati's first novel God of Small Things is a semiautobiographical work, composed in lyrical language about South Asian themes. Her novels are a resistance to global capitalism. She has been a very controversial writer. Arundhati is radical in some of her ideas. God of Small Things has truly depicted the Kerala society, its political movements, degrading Syrian Christian society with selfishness obscurantism and intolerable dirtiness and filth. Arundhati Roy knows the sufferings and injustice in India and naturally sympathizes with dispossessed and suppressed people.

Arundhati wrote her novels not only for the purpose of gain fame but also it has a social commitment for those who are marginalized under the hierarchy of society. She focused on the raise of women, downtrodden and transgenders. Arundhati uses her novels as the weapon to the social evils. Her novel, *God of Small Things* illustrates the complicated patriarchal family structure and cast evilness of society in. Caste division and cast segregation exerted a tyrannical influence on society. The Brahmins and other upper castes claimed superiority in the name of God and treated certain castes as inferior and sub human. Untouchability was the worst evil. *God of Small Things* portrays the tyranny of caste evilness which prevailed in society through the character Velutha, an untouchable (Paravan).

**Key Words:** subaltern, untouchability, Antonio Gramsci, Spivak, laltain, mombatti

### **Velutha as a Subaltern**

The term ‘Subaltern’ owes its origin to Antonio Gramsci’s writings and underlines a subordinate position in terms of class, gender, race and culture. It was popularized by Gayatri Chakravorty Spivak’s essay titled “Can Subaltern Speak” (1985). Subaltern means a colonized or oppressed subject whose voice has been silenced. The marginalized or the untouchables have been the more pathetic figure of our country. Untouchability has been the greatest hampering process which



has always been a blood sucking leech of the Indian society. Untouchability a great impediment to the marginalized or the *Dalit* sections of the society has shown how much deprivations these societies undergo. The Untouchables of Kerala during the period that Arundhati Roy describes in her novel were victims of social ostracism. They were forced into silence. Anyone who dares to break the silence did so at his or her peril.

Velutha, he is projected as an untouchable, Christian Paravan, living at the mercy of the force of social hegemony, hierarchically superior to him caste wise, venture to break his imposed silence, and pays the price. In contrast to his better experimental realities, what is inherent in his natural disposition fits in with his name, 'Velutha', and its symbolic significance of 'whiteness' that stands for purity. Unfortunately, his black complexion and his 'low birth' suggest his social inferiority and resultant segregation and subjugation. Velutha had faced much segregation since childhood. Velutha the Untouchable boy had been in the habit of going to the Ayemenem house with his father to deliver coconut plucked from the trees in the compound. These Paravans were never allowed to touch anything that the 'touchables' touched. Mammachi Rahel's grandmother even remembered a time in her girl hood "when Paravans were expected to crawl backwards with a broom sweeping away the footprints so that Brahmins or Syrian

Christians would not defile themselves by accidentally stepping into a Paravan's footprints" (Roy, 73-74).

To save themselves from this humiliation, they converted to Christianity, but this did not bring any change in their social life. The new religion, which claimed to be casteless and free from unjust hierarchy, did not do justice to them. "They were known as the Rice Christians. It did not take them long to realize that they had jumped from the frying pan into the fire. They were made to have separate churches, with separate services, and separate priests" (Roy, 74) thus, they were doubly cheated: they were torn between two worlds- one rejected by them and the other not ready to accept them. Even the independence of the country was against them as they were not entitled to enjoy any government benefits like job reservations or bank loans at low interests. The caste consciousness continues in the Christians converted from the upper caste Hindus. Arundhati Roy is keenly aware of the exploitation and oppression of the have-nots by the upper classes. In fact, *The God of Small Things* encompasses the poor, exploited and the socially rejected people of the Kerala society; they are misfits, out castes, factory workers, and low caste people.

Roy has a genuine concern for the downtrodden. She presents a living picture of their suffering and the injustice meted out to them. She is even capable of empathizing with

them. In the third chapter, big Man the Laltain, Small Man the Mombatti she depicts the condition of the Bihari porter. In fact, this chapter symbolically focuses on class antagonism and the meaning of the symbols can be worked out in political and economic terms. Like the laltain, the upper classes are well-fed and well-protected whereas the lower classes lack security and are subjected to the perils of economic and political upheavals. Exposure of Velutha's love for Ammu destroys his life. He tried to be rational: what's the worst things that can happen? I could lose everything. My job, my family, my livelihood everything (Roy,334). It points out that one mistake makes him derive of all things. This is reality shown by the novelist. The God of Small Things observes the dialectical cosmology of sufferings and sublimity. Ammu and Velutha relationship portrayed as a protest against the existing laws of society. It attacks the institutions of family, religion, politics, and public administration. Velutha, as an untouchable he is always marginalized by the society in many ways. He raises his voice through the relationship with Ammu, a touchable woman. But it causes complete destruction of his life. Velutha, the subaltern who is lying with split body parts, further, it induces to query of morality of the love, decree and the complex web of caste-based hierarchy laws. Through the picture, Roy gives the impression to dignify the ill and failing Velutha as a victim whom she has put into words both compassion and empathy. In The God of Small

Things Arundhati Roy has raised the voice of all these voiceless to recreate their social-cultural status.

### **Autobiographical Element in *God of Small Things***

Arundhati Roy is one of the towering stars in the firmament of Indian fiction in English. Arundhati Roy came into lime light in 1997 after her novel bagged the prestigious Booker Prize for literature. Arundhati Roy was born in Shillong Meghalaya. Her father is a tea planter there. She spent her early years of childhood at Ayemenem a few kilometers from Kottayam town in central Kerala. The entire story revolves around this village. The natural ambience, the dialect, and the mannerisms of the people everything seems to circle around this village. The novel is evidently autobiographical, the author has declared that “the characters in it are all fictional” and that the author has taken liberties only with the location of river, level crossing, churches and crematoria. It is also true that even when the prototypes are easily recognized the names have been changed. Mary Roy appears simply as Ammu, her brother Isaac as Chacko and Arundhati Roy’s own brother as Estha. An autobiographical novel is a form of novel, using the merging of autobiographical and fictional elements. Novels that portray situations and settings with which the author is familiar are not necessarily autobiographical. The novel is about strong, private experiences are written as autobiographical novel that do not

fully meet these requirements from true events are sometimes called semiautobiographical novel.

The first one is Roy introduced her mother Mary Roy's true-life story through the character of Ammu in the novel. If you can observe in the novel Ammu is a Keralite Syrian Christian, well educated, attractive and an energetic woman. She married a Bengali who is an employee in Assam. It is an inter caste marriage she gave birth her two children shortly they separated due to his harsh mentality. Ammu's character is very familiar to the true-life story of Roy's mother Mary Roy.

Another major autobiographical element is similarities between the character of Rahel in the novel and Roy's true-life story. Here can find out some resemblances between Roy's true-life story and the character of Rahel in the novel. The semi-autobiographical element is Roy was born in Assam like Rahel and she had spent her childhood in Ayemenem and she studied at Corpus Christi school in Ayemenem, Kerala. Likewise, Rahel in the novel has her childhood in Ayemenem, Kerala. Roy studied Architecture like the protagonist, Rahel. Here Arundhati Roy at the age of sixteen, she left her home for higher education and she went from village to Delhi. In the same way, Rahel also had gone from village of Ayemenem to America for her higher education.

Arundhati Roy has beautifully and effectively projected the plight of women in Indian society. It may be because we have patriarchal family system in most part of India that the women in India have treated as a second-rate citizen. She faces injustice and oppression in androcentric society. Arundhati Roy knows the suffering and injustice in India and naturally sympathized and dispossessed and suppressed people. She accordingly citizens C.P.I.(M). The Syrian Christian faith practiced by Ammu and her family was begun in 52 AD when St. Thomas brought Christianity to Kerala. Jews migrated to Kerala even earlier, perhaps arriving from Jerusalem as early as 587 BC. About sixty percent of the Keralite population is currently Hindu, with Christians and Muslims making up most of the remaining forty percent; small pockets of Jewish communities still exist in certain parts, including the town of Kochi and surrounding areas. One of the most apparent indications of the Hindu influence in Kerala is the prevalence and importance of the caste system in Kerala society. Though caste was originally present only in Hinduism, it was adopted and internalized by other religions as they began to appear in Kerala; caste has now become more of a social phenomenon than a religious convention in Kerala. The extreme importance of caste in the Syrian Christian society is apparent in the profound power that it holds over the actions of such characters as Mammachi and Baby Kochamma. The political as well as

religious background portrayed in *God of Small Things* is actual depiction of Kerala society. The untouchability is the worst evil that prevails in Kerala. Roy portrayed the pathetic condition of untouchables through Velutha, a fictional character.

### **Family and Social Conflicts**

The novel, *The God of Small Things* is a tragic tale of decay and disintegration of a Syrian Christian family of Kerala due to their own sins and transgressions. *The God of Small Things* deals with a Syrian Christian family in Ayemenem. Pappachi, the head of the family, comes from Delhi to his ancestral house to spend the years of his retirement. He is accompanied by his wife Mammachi “almost blind,” (Roy,5) Baby Kochamma “living her life backwards,” (Roy, 22) Chacko, the Rhodes scholar and the only son of Mammachi, and Ammu marries a man of her own choice and gives birth to the twins: Rahel and Estha. Chacko marries Margaret. Margaret gives birth to a girl, Sophie Mol. An opportunistic leader of the local communist party K.N.M. Pillai “walked through the world like a chameleon.” (Roy, 14) Vellya Pappen, the Paravan, his son Velutha and Police inspector Thomas Mathew figure in the novel. It seems that Roy uses a particular pattern in the novel. Her characters have their weaknesses and have their distinct personalities. Their unquenched desires, unfulfilled assurances, Broken marriages, shattered faiths, unreasonable hate, planned

revenge- all these forms the crux of the novel. These complex and complicated problems bring them nothing but frustration which, later, culminates in a particular suffering.

Velutha was the only person who could do justice to both the worlds. He was both the God of Small things and the God of Loss. Small things here refer to the sufferers of cultural, social-political and economic practices. Roy is addressing children, women and *Dalits* (lower caste of the society) as small things who have always been considered as the inferior ones. In some parts of the Indian society, women are considered as private property and always taken for granted. The defenceless children always suffer a lot to several kinds of child abuse who become victims of society and face even sexual abuse. *Dalits* and downtrodden workers are exploited and abused at the hands of their masters and powerful people like landlords, rural political goons and some factory owners. Therefore, in *The God of Small Things* Arundhati Roy has raised the voice of all this voiceless to reconstruct their social-cultural status.

Arundhati Roy has presented a slice of Indian life, its ups and downs, tears and turmoil. The characters of the novel themselves are affected by the two psychological factors - denial of basic psychological and social needs, and traumatic experiences. *The God of Small Things* is a fine study of individual and social psychology.



## Conclusion

The novel frames the marginalized and untouchables of Kerala contention for Roy presents the wretched condition of untouchables and the struggle of an untouchable against his continuous exploitation, mental torture and how he tries to have fulfilment in life in a hegemonic society. Arundhati has a deep concern for small things. The small things mean the victims of socio-political, economic and cultural practices. She confirms small things as women, *Dalits* and children who are placed in the position of second sex. Women are considered the private property and always taken them for granted. The defenceless children always suffer a lot to the servitude. *Dalits* and downtrodden workers are subjugated and ill-treated at the hands of masters and powerful people. Therefore, in *The God of Small Things* Arundhati Roy has raised the voice of all these voiceless to rebuild their social-cultural status. Arundhati Roy has tried to give the voice to female and Untouchable in Indian society. She has shown this act through the characters of Ammu and Valutha. She shows how women and Untouchables are living their lives in this patriarchal and hegemonic society. How they are struggling for their survival in this modern age. She gives hope to those who are oppressed by elite class. She gave the voice to subaltern people with the help of the characters of Ammu, her twins and Valutha in her novel. Novel ends with the word of

tomorrow. With the word tomorrow she gives hope to marginalized classes.

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# **STUDY ON THE SOCIO-ECONOMIC PROBLEMS FACED BY PRIMARY CARE GIVERS OF DIFFERENTLY ABLED CHILDREN**

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## **Introduction**

Parenting a Child is difficult and becomes much more taxing for parents when the Child happens to be one with differently abled. A disabled child in the family calls for a lot of adjustment on the part of parents as well as other family members. Though there will always be individual difference in the reactions of each of the parents usually they are known to pass through a sequence of stages of reactions after knowing the diagnosis of disability in their child which is considered in fact to be quite normal. The first stages include shock during which parents report feeling of confusion and happiness. This is followed by denial stages during which parents are unable to accept that their child has disability or handicapped. They spend a lot of time looking for a total cure. They find themselves helpless. But when they reach adjustment stage, they start making efforts to do whatever possible and constructively contribute towards the development training and welfare of their child. Effective communication of diagnosis and need for imparting adequate information regarding the child's condition is the first important need of all parents.

Family has a greater responsibility in bringing up a child with

differently abled. Parenting is very demanding and challenging. The role of family and parents in caring for a child is very crucial especially in development, socializing and protecting the child. The family environment is also very important to the child's welfare and development. Coping level of parents with differently abled child is highly individual process and the coping level of the child with physical and intellectual disability will depend on the ability of the child. Coping is the family to manage or deal with the stressful situation. Thus it is very important for the family member to know how to deal with their stressful situation effectively in order to avoid negative psychological, emotional and physical consequences. Coping level of parents with child diagnosed is also likely to change over a period of time as there are parents who have negative feeling where they tend to blame themselves and end up with sorrow, sadness and trouble. This is also one of the factor due to which the parents do not take their child to any social gathering as they are scared that the society may have a negative attitude towards them. Stress level among the differently abled parents is very high as they have many hidden problems within themselves which they are not being able to express it, such as parents not having time which in return have a negative effect on their work performance and increase their stress level. Financial burden is one of the major problems which the parents are facing as they to spend more than any other normal child. The economic level of the parents are affected at a larger

extend because majority of them have spends more on education for sending the child to a special school, consultation fees which is really high and most of the parents are not being able to effort it. Treatment forthe child with disability is another factor that affects the financial condition of the parents as many of them have to take medication on regular bases and has to consultdoctor most of the time.

In India the fate of the mentally retarded has been rapidly acquiring ominousdimensions. The government has so far set up 100 institutions for the care of the 20 million who are afflicted. Equally inadequate is the government's support in financial terms – approximately Rupees 4.5 lakhs annually for institutions with 140 patients.

In Kerala, a state wide survey of Persons with Disabilities (PwDs) was undertaken by the Kerala Social Security Mission in 2015, the first of its kind in India, covering 22 types ofdisabilities. As per the survey, 7.94 lakh people equivalent to 2.32 percentage of the total population of the State are disabled, of whom, females constitute 44.57 percentage, SC 10.93 percentage and ST 2.15 percentage. The highest number of disabled persons is in Malappuram district (12.5 per cent) followed by Thiruvananthapuram (9.72 per cent) and the lowest in Wayanad district (2.91 per cent). Regarding type of disabilities, loco motor disability stands top with 32.89 percentage and multiple

disabilities stand second 17.31 percentage. PwDs often lack access to good quality basic and higher education.

## **Schemes for Differently abled People in Kerala**

### **Aswasakiranam**

Kerala is a state well known for the efficient and effective health care system. The scheme came into effect from 02/08/10 and all those who have been providing care giving service to patients since 02/08/10 will be paid monthly assistance with retrospective effect. This is apart from the pension given to the patient .Despite these advancements, much headway could not be made in home care. Most of the lowest income group always opts for the homely treatment as they cannot afford the charge levied by the well-known hospitals. They are bedridden causing a heavy social burden on their family members who are forced to stay back at home to look after these bedridden patients. While the upper income group can possibly afford to engage paid caregivers or home nurses for looking after such bedridden family members, the lower income groups usually take it upon themselves to care for their bedridden brethren. These family members in fact function as informal care-givers, without due recognition or economic gain.

These results in loss of gainful employment or productive income for those informal caregivers who are forced to stay back home and look after their bedridden family members. This in turn

results in economic loss for the entire family as one or more members cannot seek gainful employment outside their homes. Hence this scheme provides a source of income or a monthly assistance of Rs 600/- for these informal caregivers.

Aswasakiranam Scheme envisages assisting the care givers of physically and mentally disabled bed-Ridden patients, who are their family members or relatives. This scheme intends to provide a monthly assistance of Rs.600/- to those care givers who are unable to take up employment for self-sustenance. Coverage of diseases: All bed-ridden patients who need a full-time caregiver

Mentally challenged (Autism, Cerebral Palsy, Mental retardation, Mental illness) 100 % blind, bed-ridden cancer patients, old-aged bed-ridden people

### **Anuyathra**

Taking a cue, the State government intends to make strong and relevant interventions in the health, welfare, education and social sectors of the State, so that Kerala brings forth a unique alternative development model, worthy of emulation by other States in the country. It is in this perspective that the 'Anuyatra' campaign launched by the Government, assumes relevance and importance. Anuyatra' or walking together, is an innovative programme launched by the Social Justice Department of the

State government, which aims at the transformation of the State into disabled people-friendly and the empowerment of differently abled children, by inducing them into the main stream of society and bringing them to the fore-front of social activity.

### **The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities**

The National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities was constituted by the Central Government as a legal entity. This was set up in the year 2000. The objectives of the Trust is to enable and empower persons with disability, facilitate support to registered organizations, deal with problems of disabled persons who do not have family support, promote measures for their care and protection in the event of loss of parents and guardians, evolve a procedure for appointment of guardians and trustees so that equal opportunities, protection of rights and full participation of such persons is ensured. The National Trust has several schemes and programmes available for persons with autism and their families.

### **Samarth Scheme**

The objective of Samarth scheme is to provide respite home for orphans or abandoned, families in crisis and also for Persons with Disabilities (PwD) from BPL & LIG families



including destitute with at least one of the four disabilities covered under the National Trust Act. It also aims at creating opportunities for family members to get respite time in order to fulfill other responsibilities. This scheme aims at setting up Samarth Centres for providing group home facility for all age groups with adequate and quality care service with acceptable living standards including provision of basic medical care from professional doctors. This is a Scheme for residential services, both short term (Respite Care) and Long Term (Prolonged Stay). This scheme provides for residential facilities. In addition, activities include early intervention, special education or integrated schools, open schools, pre-vocational and vocational training, employment oriented training, recreation, sports etc.

### **Gharaunda (Group Home and Rehabilitation Activities for Disabled Adults)**

The National Trust was setup in the context of parents' worries that what will happen to their children with special needs when they are no more. In order to provide a sustainable solution to this rather difficult problem, GHARAUNDA -a scheme of Lifelong Shelter & Care was conceived. GHARAUNDA seeks to provide an assured minimum quality of care services for persons with autism throughout the life at an affordable price on a sustainable basis; encourage assisted living with independence and dignity and facilitate establishment of requisite infrastructure

for the assured care system throughout the country. The objective of GHARUNDA scheme is to provide an assured home and minimum quality of care services throughout the life of the person with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities with adequate and quality care service with acceptable living standards including provision of basic medical care from professional doctors. GHARUNDA Centre should provide vocational activities, pre-vocational activities and assistance for further training.

### **Vikaas Day Care**

A day care scheme for person with autism cerebral palsy, mental retardation and multiple disabilities, above 10 years for enhancing interpersonal and vocational skills.

### **Niramaya (Health Insurance Scheme)**

This is a unique health insurance scheme for persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities. This scheme provides comprehensive cover irrespective of type of disability, without any selection or exclusion criteria of the pre-existing condition. An applicant may receive insurance cover up to Rs. 1 lakh with a single premium across age bands. Services covered range from regular medical check-up to hospitalization, therapy to corrective surgery, transportation, repetitive medical intervention as an in-patient, pre & post hospitalization expenses, and cashless hospitalization in

empanelled hospitals, reimbursement of claims in case of OPD services and treatment through non-empanelled hospitals.

### **Sahyogi (Caregiver Training Scheme)**

This scheme aims at setting up Caregiver Cells (CGCs) to provide training and create skilled workforce of caregivers to provide adequate and nurturing care for Person with Disabilities (PwD) and their families who require it. It also seeks to provide parents an opportunity to get trained in care giving if they so desire. This scheme will provide a choice of training through two levels of courses primary and advanced to allow it to create caregivers suited to work both with People with Disabilities (PwDs) families and other institutions catering to the needs of the PwDs (NGOs, work centres etc.).

### **Suggestion**

- ❖ From the study we can understand that raising a child is a huge and challenging responsibility. When that child has a physical or intellectual disability the challenges can seem even greater.
- ❖ Schools and other educational institution as well as local council and associations, must develop programs to support the parents of the disabled child.
- ❖ Parents living with differently able child must try to use various kind of coping strategies in order to reduce their

stress level.

- ❖ Financial burden is one of the major problems faced by the parents of the disabled child.
- ❖ Services provided by the Government must also be adequate and must be able to reach to all and easily accessible to all the beneficiaries.
- ❖ Proper awareness should be imparted to the public to take care the disabled children and their family.

## **Conclusion**

The researcher was pleased to conduct a study on the socio economic problem faced by the parents of the disabled child. The study focus more on the socio economic problems faced by the parents of the disabled children, relationship of the parents towards the special child and the awareness of government schemes provided by the government for the special child. Parents had a great responsibility in bringing up a child with disability parenting is very demanding and challenging. The role of family and parents in caring for child is very crucial especially in development, socializing and protecting the child. The family environment is also very important to the child's welfare and development. Financial burden is one of the major problems which the parents are facing as they have to spend more than any other

normal child. The economic level of the parents are effected at large extend. Treatment for the child with disability is another factor that affects the financial condition of the parents as many of them have to take medication on regular base has to consult doctor most of the time.

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# THE FATE OF ENVIRONMENT AND IT'S DIMINISHING LIGHT OF EXTINGUISHING KADAR: A HISTORICAL CONCLUSION

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## **Abstract**

The Western Ghats had strong signs of culture preserved by the great of the forest culture. This land is the home to centuries-old primitive tribes. The study exhibit to Kadar community of Athirapilly - Vazhachal region of Chalakudy in Thrissur district, and manifest role in socio-economic especially in environment. The study pivot to how a primitive tribal group influences the environment in present scenario? So the study focuses to the environmental condition of Athirapilly-Vazhachal region.

**Key Words:** *Adivasis*, Kadar Community, Forest Tramway, Scientific Forestry, Athirapilly Hydroelectric Project (AHP)

## **Introduction**

The Western Ghats had strong signs of culture preserved by great of the forest culture. This land is the home to centuries-old primitive tribes. There are many communities in the forests of Kerala who had long been isolated from the mainstream of culture and have maintained their individuality in rituals and living conditions. Tribes are one such group in Kerala. Tribes in



Kerala are indigenous population found in the southern Indian state of Kerala. Most of the tribal people of Kerala live in the forest and maintains of Western Ghats. Kadar, Cholanaikkans, Kurumbas, Kattunaikans and Koragas are five primitive tribal groups in Kerala. The study focuses to one among the five vulnerable groups that is “Kadar” community in Athirapilly-Vazhachal region of Chalakudy in Thrissur district. They have unique custom and traditions. They are living in the dense hilly forest by preserving their own identity. A key area of study is, how a primitive tribal group influences the environment in present scenario? and so the study focus to the environmental condition of Vazhachal region. While comparing with other rivers in Kerala, Chalakudy has the highest number of dams built as part of hydro electrical projects. The river has half dozen dams and all of them are coming inside the Athirapilly-Vazhachal forests. Their construction and maintenance too had contributed immensely to the damages suffered already by the riparian ecosystem, and these species were protected by primitive community ‘Kadar’.

## **Concept**

India is considered as one of the ten richest forest countries in the world with forestry claiming a long history within the country. Tribal are the most vulnerable sections of the population in India. Tribal in Kerala (Adivasi’s of Kerala) are

the indigenous population found in the southern Indian state of Kerala. Most of the tribal people of Kerala live in the forest and mountains of Western Ghats, bordering of Karnataka and Tamil Nadu. Adivasi's, meaning original inhabitants, are the indigenous communities that have been living in the forested highland of Kerala. Colonial anthropologists and administrators chose to describe these communities as 'Tribes' and the post-colonial state created a 'Scheduled Tribes' slot to include them in the constitution. When we look to Adivasi of Kerala we can see certain common features such as, definite common topography, Sense of unity, Endogamous group, Common dialect, Blood relationship, Common culture etc.:

In 1973, the Debar Commission created primitive Tribal Groups (PTGs) as a separate category, who are less developed among the tribal group, in 2006. The Government of India renamed the PTGs as Particularly Vulnerable Tribal Group (PVTGS). The PVTGs in India are seen distributed in 15 states/union territories. In Kerala there are five PVTGs are follows:

- The Koraga of Kasaragod district.
- The Cholanaikkan of Nilambur Valley, Malappuram district.
- The Kurumba's of Attappady, Palakkad district
- The Kadar of Cochin area

- The Kattunayakan of Wayanad, Malappuram, and Kozhikode district.

This study exhibits one among the PVTGs that is ‘Kadar’. Kadar is one of the five particularly vulnerable tribal groups, is distributed in Parambikulam, Kuriyarkutty, Nelliampathy and Kodassery forest areas coming under Chittoor taluk of Palakkad district and Vazhachal forest division, to the south of it and in the vicinity of the Athirappilly waterfall on riverside of Chalakudy. Before discussing the Kadar tribe, we want to know about the importance of Athirappilly – Vazhachal forest area.

Athirappilly – Vazhachal the most famous locations in Kerala, visualize many enchanting experiences from the nature attracts domestic as well as international tourists. This forest area had different type of waterfalls, mountains, valleys, thick forests, greenery, flora and fauna etc. Both Athirappilly waterfalls and Vazhachal waterfalls are the part of Chalakudy River in Thrissur district, Kerala. Vazhachal waterfalls and Vazhachal picnic spot are 5 km from Athirappilly waterfalls with lush green forests and lofty trees on its left side, a stream having good fall of water and a small garden. Very rare and famous medicinal flora found in Vazhachal forest area. Some of them are *Artocarpus Hirsutus*, *Antiari*, *Toxicaria*, *Canarium Straiatum*, *Vateria Indica*, *Canes*, *Reeds* and *Bamboos* etc. The Vazhachal forest area maintains its abundant animal and bird

assess. Some of them are Asiatic elephant, Tiger, Bison etc. Bird namely, Hornbill seen in this area. As well as the special feature of this region, we can find “Primitive Tribe” that is “Kadar”.

Kadar is ‘Primitive Tribe’ from the forest of Palakkad and Thrissur districts of Kerala. In Malayalam, Kadar means ‘Forest Dwellers’. L.K AnanthaKrishna Iyer in his book *‘The Cochin Tribes and Caste’* and U.D Ehrenfels in his work *‘Kadar of Cochin’* gave a detail account of Kadar tribe. As per State Tribal Welfare Department there are only about 1,848 Kadar in Kerala. Now among this 850 reside in Vazhachal region. Kadar they highly dependent on the forest for their livelihood, especially Non Timber Forest Produce (NTFP) such as honey, wax, fish etc. They had knowledge of ethnobotany especially in the field of medicinal plants. Early period they stick to nomadic life pattern.

Kadar Community were unique in socio-cultural and economic aspects, especially in the habitations, marriage custom, family life, religion, occupation, language etc.: - The idea of habitations comes from the concept of ‘defense’ which made them motive for grouping of huts into villages called ‘Pathies’. They settled in dense forest and usually built huts with bamboo and rarely of timber. Kadar they stick to exogamy and paternal personality that predominates. The member of the pathy are under the control of headman called ‘Mooppan’. He preside

the marriage, funeral and other ceremonies. The office of the Mooppan is not hereditary; he is nominated by the elders. He along with other elder member decides on social issues and complaints of Pathy. When we look at the religion of Kadar, it is 'rude animism'. They are god fearing set of people and are the particular worshipers of Kali, Ayyappan, and their dead ancestors. Kadar engaged in collecting minor forest produce which were under the control of government and collection of which was done in a contract for the certain sum of money. There were many controversies in the concept of race. One school of thought headed by Dr. Guha believes that the Kadar belong to Negrito race, many of them opposed it. Most of them follow primitive customs and manners. They spoke both the Tamil and Malayalam language. L.K. Anantha Krishna Iyer, in his book 'The Cochin Tribes and Castes' mentioned this language as 'Malasir'.

Kadar society was affected by many acts and policies. There were follows: -

### **The Forest Tramway**

The main intention behind the formation Forest Policy Resolution 1892 in British India was to serve the agricultural interests of the colonial state. As the result of this, by 1907, the tramway becomes operational. In some year Forest Steam Tramway Act was enacted and this act didn't have any mention

of the Kadar of the area and their rights. The intention of colonial people was maximum timber extraction and revenue generation.

### **Scientific Forestry**

As part of the state project of implementing 'Scientific Forestry' which was inspired by the National Forest Policy (NFP) a large of natural forest was converted into plantation in the Vazhachal forest division, which adversely affect to Kadar Community and Riparian species of particular area.

### **Hydroelectric Project**

Hydroelectric project was the latest issue faced by the Kadar as well as ecology of particular area. Recently Kerala government has approved the propose Athirappilly Hydroelectric Project (AHP) on the Chalakudy river in Thrissur district of Kerala State. Recently Kerala State government has given Non-objection certificate to the KSEB for a proceed project for implementation. AHP project results various environment threats to the society. This project will affect the riparian species of particular area and also it will be great impact to varieties of fish in Chalakudy River, as well as Kadar tribal settlement will be dismantled and displaced.

## Conclusion

‘The environment is not separate from us. We are inside it, and it is inside us. We make it and it makes us’, said by a tribal woman Yanomami. Yes, it is true and that what we glimpse in this study. Even after 75 years of independence the sons of the soil remain unnoticed in the hilly areas without proper attention. They regularly faced the issues their livelihood. They turned jobless and engaged in menial works in local shops. Government provides some benefits to this society but in some they don’t. So it is the duty of society to give them special consideration as they were aborigines of Kerala society and don’t make them as isolated ones. If we consider them as isolated ones, it becomes a major mislay to future generation. I always think that, why a historical content is confined only in books? Will this community still be limited in books? They should always be living historic content in this society. So don’t think that it is the duty of political organization to protect them, it is also the duty of the society to protect this Kadar community. Otherwise it too will become just a historical record.

It is important to take steps for the development of the state; however, such development must be sustainable. Today when the world is fighting climate change, it is disheartening to see the projects like the Athirappilly Hydroelectric Project (AHP) are being approved by government. The concerned

project has the potential to cause the extinction of riparian species and tribal communities in this area. Kerala is the most literate state in India and it needs to set an example by cancelling the AHP as it is recipe for disaster. It is high time that such projects which have the potential to harm the ecology should be banned. Instead, the focus of the government should shift to projects supporting solar and wind energy which are much cheaper and eco-friendly.

“It is our collective and individual responsibility to preserve and tent to the world, in which we only”, said by Dalai Lama. So am apprise to the outer world is that, ‘no conservation would be possible without cooperation of the local community, especially the aborigines’. Integrating their traditional wisdom with modern day scientific approach would definitely yield result, and inform future generation that, the importance of primitive tribe and protection of environment.

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**A STUDY ON THE IMPACT OF SOCIAL MEDIA ON  
COLLEGE STUDENTS WITH REFERENCE TO  
ANNAMANADA GRAM PANCHAYAT**

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**Abstract**

Social media is a popular trend today especially among college students. Internet has taken an important place in people's lives. It is difficult to imagine a young man who at least once a day did not check for updates in social networks. The modern reality requires us to stay in touch and keep abreast of the latest news and trends. We live in the era of technology and social media has transforming our life a lot and become an integral part of our day to day functioning. Earlier there were print media like newspaper, radio, television but now the user can make their own content in the social media platform. There is also a concept of "viral" which has the ability to spread the information with thousands of users. Social media has become the major platform for interaction among the people whether it is of personal reason, professional work or related to academic and for entertainment purpose only. It also contains the personal details of peoples, so it must be regulated by the government to protect the peoples form the cyber-crime.

## **Introduction**

Social media such as Facebook, YouTube, WhatsApp and Twitter appeared, our world was divided into online and offline. Social media are online technology platforms that help to connect people together far and near. It is used to build relationship among people with their help, people can communicate with each other, even on different continents, listen to music, read books, look at photos and much more. Social media have greatly simplified people's lives and tightly tied to ourselves.

The rapid advancement of media technology has had a great impact on the way people communicate on a daily basis. Over the years, social networking among students has become more and more popular. This is a way to make connections, not only on campus but with friends outside of the college. Many parents and guardians are worried that students are spending too much time on Facebook and other social media sites and have not enough time to study. Parents are worried about student's constant use of the social media. So, this research is being conducted to ascertain the impact of social media on college students in Annamanada Gram Panchayat.

## **Objectives of the study**

1. To know the impact of social media on the college going students in Annamanada Gram Panchayat.
2. To analyse the reason for the usage of social media by college students in Annamanada Gram Panchayat.
3. To analyse the correlation between the times spent on social media and academic performance of college students in Annamanada Gram Panchayat.

Social media is an internet based form of communication. Social media platforms allow the users to have conversations, share information and create web content. There are many forms of social media, including blog, micro-blogs, wikis, social networking sites, photo-sharing sites, instant messaging, video-sharing sites, podcasts, virtual world and more.

Today, there is a tremendous variety of social networking sites, and many of them can be linked to allow cross-posting. This creates an environment where users can reach the maximum number of people without sacrificing the intimacy of person-to-person communication. We can only speculate about what the future of social networking may look in the next decade or even 100 years from now, but it seems clear that it will exist in some form for as long as human are alive.

Social media is computer based technology that facilitates the sharing of ideas, thoughts, and information through the building of virtual network and communities. By design, social media is internet-based and give users quick electronic communication of content. Content include personal information, documents, videos and photos. Users engage with social media via computer, tablet or smart phone via web-based software or web application, often utilizing it for messaging. Social media are interactive digitally-mediated technologies that facilitate the creation or sharing/exchanging of information, ideas, career interest, and other forms of expression via virtual communities and networks.

## **Findings**

1. Majority of the respondents selected for this project are female.
2. More than half of the respondents are belong to the age group of 18-20.
3. More than half of the respondents selected for this study are graduation students.
4. Entire respondents selected for this project are aware about different social medias.
5. Entire respondents selected for this study use various social networking sites.

6. More than half of the respondents are spending 2-3 hours on social media daily.
7. From the study, it was revealed that most preferred social media by the college students is Instagram.
8. More than half of the respondents selected for this study access social media through smartphone.
9. The study reveals that some of the respondents use social networking sites to contact and connect with family/friends and some of the respondents use social networking sites for sharing posts.
10. From the study, it was clear that some of the respondents say that the personal benefit of using social media is staying connected with people.
11. From the analysis, it was clear that more than half of the respondents say that social media affect student's academic performance.
12. It was identified from the study that there is no improvements in student's grades since they become engaged in to social networking sites in relation to students addictiveness to social network and academic performance and another prominent one is that addiction to online network is a problematic issue that affect student's academic life.
13. From the study, it can be concluded that social media is the source to get knowledge and information in relation to use

of social media and student's academic performance and another prominent factor is that social media make easy for the students to access notes and doing assignments.

14. The analysis suggest that positive impact of using social networking sites is that social networking sites provide a platform to express their opinion and views on current issues and another positive impact is that social networking sites facilitate opportunity for learning and work.
15. From the study, it was revealed that negative impact of social networking sites is that excess usage of social media creates health issues.
16. It was identified form the study that the main effect of social media on the students is that social networking sites are more effective in communicating with their friends.
17. The study is statistically tested that there is no association between gender and reason for usage of social media.
18. The study is statistically tested that there is an association between time spent on social media and academic performance.

## **Suggestions**

1. Nowadays college students use social media mainly for entertainment purpose. These social media can use as a medium for solving social problems and for informative

and education purpose. So it is better to shift the purpose of usage of social media in most beneficial manner.

2. Students waste a lot of time by using social media. When students continuously use social media, it creates mental and physical problems which sometimes lead to depression. So it is better to control the usage time or parental guidance is necessary.
3. Loss of privacy is one of the negative effects on the personal life of students who are using social networking sites. In order to overcome this negative trait makes sure that privacy setting that limit access to relatives and close friends accessing profiles.
4. Many laws to control social networking sites could be helpful in reducing negative impacts. Social responsibility should ensure when using social media, so that positive impacts are enhanced.

## **Conclusion**

The research paper titled, “A study on impact of social media on college students with reference to Annamanada Gram Panchayat”.



Two hypotheses were tested on the basis of objectives set. Social media has many advantages like it is helping hand to the respondents for clearing doubts, sharing notes, acquiring information, maintaining relationship etc. But the study also revealed negative impacts such as poor spelling, affecting the way of speaking or writing, changing behaviour, health issues etc.

Even though it creates a few negative impacts on students, world without social sites are unthinkable. So this study proves that social media is an effective tool for enrichment of students even though it has some mistake. In this study the most preferred social media among college students is Instagram.

The study shows that there is no significant association between gender and reason for usage of social media. And there is a significant association between time spent on social media and academic performance.

It can be concluded that social media have a great impact on college students in Annamanada Gram Panchayat.

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# STREAM OF CONSCIOUSNESS IN VIRGINIA WOOLF'S Mrs. DALLOWAY

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## **Abstract**

Adeline Virginia Stephen was born on 1882 in Kensington London. She was the daughter of the eminent critic and founding editor of the dictionary of national biography Leslie Stephen and Julia Prinsep. As a novelist, Virginia Woolf has a unique vision of life and it is by this that she is distinguished from her contemporaries, Dorothy Richardson, James Joyce and E. M. Foster, whether they were experimenters or not. The secret of being a successful experimenter with the Stream of Consciousness innovations in Virginia Woolf's case was that she was the most gifted artist with the vision of life. Stream of Consciousness writing aims to provide a textual equivalent to the stream of fictional characters consciousness. It creates the impression that the reader is eavesdropping on the flow of conscious experience in the character's mind, gaining intimate access to their private thoughts. One of the most developments in the technique of the modern novel is the stream of consciousness. This technique was influenced by symbolism of French poets and the novelist, Marcel Proust, the new psychological researches of Freud, and the writings of William

James and Henry Bergson. In fiction, Stream of Consciousness was introduced by writers to describe thoughts, feelings or emotions, reactions, and to add new insights to a reader's experience. The best known English writers of using this technique are Dorothy Richardson, Virginia Woolf and James Joyce. They claimed that the traditional narrative techniques could not meet the social pressures of the new age.

**Key words:** Stream of consciousness, Mind, Freud

One of the most important writing techniques that have been used in the twentieth century is the Stream of Consciousness. The interest in exploring the inner thoughts and feelings of human beings made both writers and readers show an interest in this technique. Virginia Woolf is one of those writers who experimented in this technique. Her experiments in Free Indirect Discourse influenced many modernists and even post-modernist writers. Woolf's fourth novel, *Mrs. Dalloway*, which was published in 1924 played a leading role in the use of Stream of Consciousness and narrative style in order to give the written equivalent of Clarissa, Peter and Septimus flow of thoughts, feelings and memories. She also explores another technique in order to reflect the awareness of her characters to their situation in a certain moment; this technique is known as Moment of Being.

Mrs. Dalloway takes place within a day, in mid-June, 1923, in one single place, London. However, through the use of stream of consciousness, time and space expand, in the minds of the characters to cover eighteen years in different places. Mrs. Dalloway consists of two protagonists, Clarissa Dalloway and Septimus Smith. The plot is not as much important as the memories, the stream of thoughts, the personality and the psyche of the characters in this novel. The Stream of Consciousness in Mrs. Dalloway shifts back and forth in time and shifts from one character to another in space. It is not only stimulated by internal elements but also by external ones. In Mrs. Dalloway characters dive in the stream of time and thereby they appear not static personalities but personalities related to the fluidity and dynamic process of subjective time. Therefore Mrs. Dalloway is not complete if seen from the angle of a single time perspective. The limitation of this being consciously felt, Virginia Woolf renders the mind of her characters as a conglomeration of all times past, present and future in terms of memories, the moment itself, fantasies and simultaneous perceptions.

This different mode of narrative requires a different type of plot in the novel, not based on what is going on in the external world as actions and events but on mental reactions of characters to a certain situation. Since the novelist captures mind's movement in time, a linear method of narrative is not

applicable to the new novel. Yet, same plot pattern can have carved out in Mrs. Dalloway. Firstly, at the core of the Stream of consciousness is the fact that when an idea has been expressed, a link is needed to lead to another idea. Virginia Woolf uses repetitions as a connecting link between separate sequences in a monologue. Dahl further clarifies its purpose in the novel saying that this method helps Woolf to break the stream of associations into independent sections without distorting the impression of a continuous flow. The repetitive usage of anaphora is a device which helps to express an incomplete chain of thoughts that gradually develop in the speaker's mind. It is especially the usage of anaphora and the conjunction 'and' that serve the purpose of a bridge connecting one sentence with another. In order to reproduce vivid impressions or to emphasize a general vision of a situation, Woolf enriches her novel by plenty of gerunds and verbal nouns. This is another prominent feature of stream of consciousness in Mrs. Dalloway.

The Stream of Consciousness in Woolf's novel, Mrs. Dalloway, is guided by a sense of direction of thoughts and speech through the third person narrator. So, without the author's guidance it is almost impossible to put up with the threads of Stream of Consciousness due to the fact that it moves always between past and present and from one character to another, from one character to the narrator, and from one

character to the reader. In people's eyes, in the swing, tramp, and trudge; in the bellow and the uproar; the carriages, motor cars, omnibuses, vans, sandwich men shuffling and swinging; brass bands; barrel organs; in the triumph and the jingle and the strange high singing of some airplane overhead was what she loved; life; London; this moment of June.

Despite the fact that the modernist novel *Mrs. Dalloway* is written with the third person narration, but it highlights the over use of focalization, in so many instances a point of view changes and a number of focalizers operate. This change in point of view and focalizers is one of the features of Woolf's novel. In this novel, the main focalizer is considered to be Clarissa, through holding a great role in seeing the events and evaluating themes. Nevertheless, other characters are given significant roles as focalizers. In many occasions, there are examples of mix where the real focalizer is not easy to highlight: "What a lark! What a plunge! For so it had always seemed to her when, with a little squeak the hinge, which she could know, she had burst open the French windows and plunged at Bourton into open air" (Woolf, 5).

### **Symbolism in *Mrs. Dalloway***

Virginia Woolf was looking for alternative ways to represent reality and working out how to use symbolism in her

writing was an important part of this process. In any creative writing it is naturally important to describe persons and surroundings in order to bring life to the characters and setting. Woolf, however, not only paints a picture of the people and settings in *Mrs. Dalloway* by the use of adjectives and descriptive writing but she uses symbolism as a tool throughout her novel. And hereby seems to mean that the metaphors or symbols used should not stray too far from the real thing depicted, or the meaning will be lost. It should, as I understand it, balance carefully on the border between what is apparent and what is obscured in order to have the desired effect of making the reality in question stand out, enhanced.

Furthermore, Woolf thought it important that the intuitive realization that a symbol is meant to give us should be instant. To put it plainer: we have to understand both the symbol and its meaning straight away for there to be a point in using it, otherwise we are puzzled as to what we ought to understand and this hesitation, she feels, is fatal. . Another aspect is that Woolf feels that symbols should evoke and suggest rather than inform. In her diary she partly admits to preparing symbols for specific uses, and then also realizing that the right way of using symbols is to include them as images that do not have to work out a meaning. Whether or not we agree that Woolf's symbols are easy to interpret depends, of course, on the individual.



It is possible to notice the strong intention to enrich the novel with plenty of symbols starting with the beginning of the novel. Clarissa's passion is flowers and their significance and symbolic value may be apparent from the very first page. In Mrs. Dalloway, flowers mirror the character's personality, they help Clarissa to classify and judge other people around her on the basis of their attitude to flowers; the way they handle and perceive them. To illustrate this claim there is a scene in retrospective when Clarissa demonstrates her adoration for the way her former lover Sally Senton arranges flowers.

Sally is Clarissa's contrast, she is spontaneous, beautiful and she is the person whom is easy to remember even among many people. It could be said that Clarissa is an ordinary woman; she is not overwhelmingly beautiful, nor intelligent, she would not attract people's attention, and this may correspond to the fact that she loves roses the most; roses which may be considered as a cliché. On the other hand, provocative Sally arranges flowers that have never been seen together. Consequently, Clarissa looks up to Sally and falls in love with her and when they kiss for the first time, flowers are mentioned again. They are a significant element present in both the past and the present: "Then came the most exquisite moment of her whole life, passing a stone urn with flowers in it. Sally stopped; picked a flower; kissed her on the lips" (Woolf, 26). To put it

another way, flowers can evoke and cherish strong feelings and memories from the past.

Moreover, the flowers serve as a label of prestige, they help to distinguish upper-classes from the lower classes. From the very beginning it is obvious that Clarissa comes from the upper-classes and that she uses Floriography to comment on people's behavior. In contrast, Miss Kilman, who has never been Clarissa's favorite, is portrayed as a woman that does not understand flowers at all, she even smashes the flowers and her personality can be thus understood as rather boyish and non-tenacious. The ignorant way she handles flowers matches her dress code and status in society.

The story's climax culminates at the very end when Septimus commits suicide and almost all the characters, sharing one past, come to the party because of Clarissa. The party gathers the characters together and reveals personal facts about them. Not only is the party a symbol for gathering but also for a change. In this case, change refers to the character's lives and personalities, such as to now settled Sally Senton who used to be wild and provocative or to the death of Septimus. What is interesting about Mrs. Dalloway is the fact that Woolf, as a Modernist, did criticize female/male stereotypes, but she actually points them out repetitively in the novel. Thakur notes

that if flowers, the green dress and the party correspond with Mrs. Dalloway's femininity and stability, then Peter's pocket knife is a symbol for his wild soul, a longing for a journey but also for his uneasiness, his various emotions and changing personality.

The symbolism of time connects the characters. The time in the novel is measured by Big Ben. As it strikes, seconds, minutes and hours are measured and confined to the present only. Thus, the original title for the book was meant to be "The Hours". The idea that a tangible object should have a particular meaning is something that is easy to grasp. In Mrs. Dalloway one such object is Peter's pocket-knife. There are several different theories about the meaning of Peter's knife. Alternatively, the knife can also symbolize Peter's different feelings and becomes a visual image and extension of his thoughts. Another object that carries symbolic meaning, both in itself and in the actions connected with it, is Clarissa's green dress that she plans to wear to her party. The dress becomes a symbol of Clarissa's personality. Her party is like a stage where she is allowed to shine, radiantly in the spotlight. She acts a part and likes it. However, were she to step down from the stage and take off her costume she might be afraid to be caught out as no one special, and not measure up to the picture others have of her as a radiant person.

## **Feminist Representation in Mrs. Dalloway**

The novel is a celebration of life, in general and of a woman's life, in particular. Virginia Woolf was not a feminist in the sense that she wanted women to have more rights and opportunities, but she was feminist in the sense that she wanted a psychological acceptance, with due reverence, of women and their world, by men. Women because they are women see the world different from men, but their outlook is equally important and considerable as that of men. The most important thing about Mrs. Dalloway is not her income, her social status or her ideas, but the fact that she is a woman. It is from this that her creativity, her rapport with life precedes. Almost all the novels of Virginia Woolf celebrate the virtues of women and their world and point out the absurdities of men's world, but among them Mrs. Dalloway is the most feminine.

Clarissa loves life. She takes an active perception in the things surrounding her. In order to enjoy life one should also be able to create it, just as Clarissa Dalloway does, in creating a world in her drawing room, in assembling and knowing all sorts of individuals, in giving parties, which were for her 'life'. Even Peter Walsh accepts 'she enjoyed life immensely' and did well for the sake of goodness. And the result of all this was that she

spends most of her time in giving and receiving parties and talking 'oceans of nonsense'.

But, Clarissa's habit of giving parties, of 'kindling and illuminating', of drawing people together, is something more than a social gift. She is like a creative artist, creating a world of her own wherever she happened to be. Feminine creativity and feminine modes of perception are the basic themes of the novel *Mrs. Dalloway*, and Clarissa has "that extraordinary gift, that woman's gift of making a world of her own wherever she happened to be". Clarissa is creative, fighting a battle against man's world, the world of self-importance and destructive activities, of wars and politics. Her creativity is the creativity of everyday feminine life. Its goal is establishing relationships rather than making monuments. The image of sewing in the novel reflects the invisible ties between people woven by Clarissa.

She respects her emotions. Her cool nature is a boon for her, as it helps her to preserve her sense of autonomy and self-hood, which is one of the chief concerns of the novel. Continuously playing with the pocketknife Peter embodies a masculine threat to Clarissa's psychic autonomy, which she cannot endure. On the other hand, Richard's passivity his willingness to honour the gulf between people, is endearing to

Clarissa. Sleeping in separate rooms and asking almost nothing from one another Clarissa and Richard live a peaceful life undisturbed by passion. In the novel Clarissa is again and again compared like 'a num with-drawing' and her bed sheets 'clean tight stretched'.

In the novel Virginia Woolf has sharply contrasted the Prime Minister, the symbol of male authority, with Clarissa Dalloway, who represents the feminine power. The Prime Minister is known only by the clothes and car and is capable of exerting his power only up to the externals of life, whereas Clarissa is capable of influencing the inner flux of the people. Virginia Woolf makes an open mockery of the masculine authority when she brings Clarissa and the Prime Minister together in Clarissa's party. On one hand there is Clarissa escorting her Prime Minister, prancing, sparkling, with the stateliness of her gray hair. She wore earrings and a silver green mermaid's dress. On the other hand there is the Prime Minister described as a very ordinary person.

Dr. Holmes, Dr. Bradshaw, Miss Kilman, Lady Bruton and to some extent Peter Walsh, are the followers of the Prime Minister. What they all lack is the respect for the privacy of soul. They can't simply accept the soul without trying to possess it, convert it or impose upon it general rules of love and religion.

They always try to change people according to their wish and will. As a lover Peter Walsh had given Clarissa no independence and so as a husband he would have been intolerable. Even his temporary visit to Clarissa, destroys her marriage and domesticity for some time, as reflected through her gesture of hiding her dress "like a virgin protecting chastity." Before Peter's arrival she was completely absorbed in her life and its surroundings. Peter's sudden appearance has disturbed her independence and so she reasserts herself by calling after him as he leaves, remember my party tonight.

## **Conclusion**

Virginia Woolf's *Mrs. Dalloway* is a popular literary work that gained a huge success not only in Britain but in the whole world. After its publication, the novel has raised a lot of controversy and debate due to the use of Stream of Consciousness techniques to record the flow of thoughts, emotions, memories and feeling of characters. This interest in the inner thoughts and psychological makeup of the individual those were totally neglected in the Victorian novels. Woolf gives a new image or representation to the individual in her novel.

The use of Stream of Consciousness in *Mrs. Dalloway* can be summed up in the following points. First of all, Woolf uses

the Free Indirect Discourse through the use of the third person narrator indicating the direction of speech and thoughts as well as the guidance of the author which creates a sense of distance between the narrator and the character. The use of focalization is another characteristic feature in Mrs. Dalloway, Woolf uses the Variable type of internal focalization in which the events of the story are presented by different characters: Clarissa, Peter and Septimus. The next point is the extension of the Free Association of the thoughts of the protagonists in the two novels. Clarissa's association of thoughts can cover the whole novel in which the story takes place in one day from morning until around 3 in the morning. Throughout her preparation to the party, the association of her thoughts is not interrupted until the very end of the novel. Lastly, the novel is characterized by Time and Space Montage that enables Woolf to move back and forth in time and from one character to another in space.

Woolf in Mrs. Dalloway used the Stream of Consciousness to build around another method called Moment of Being. This method is used to depict the psychological development of character certain moments of insight and disillusionment awareness that give the characters a clearer understanding to their situations. Eventually, I hope that the outcomes of our study would be appreciated and helpful to readers of Literature



in university of M'sila in particular, and the reader in general who would benefit from this modern narrative device.

While symbolism previously had been used to add mysticism to various works of literature, Virginia Woolf used symbolism not only a way to enrich the writing and create an added layer of interest, but as a tool to structure her novel. Woolf wanted to find a narrative shape that suited her and through experimenting with streams of consciousness, fragmentation and careful plotting she could both avoid materialistic descriptions and find a suitable way to incorporate her own experiences. Primarily, as in any story, rich descriptive language, saturated in adjectives, serves the purpose of describing the characters and settings to us quite openly and, so to speak, set the framework of the storyline. On a deeper level, though, the symbols speak to us subconsciously.

The first chapter described the origins of the stream of consciousness and analyzed its typical characteristic thanks to which the whole story is very subjective. In Mrs. Dalloway the narrator does not act as a person who judges, but as a person who mediates and presents not only the outer but also the inner life of the characters. In a modernist novel, it is the personal history and mental processes that matter. Even though the ongoing continuum of thoughts is from time to time interrupted

by the presence of the narrator, it is the processes in the character's mind and freely related associations which rekindle memories from the past, which has the dominant role and literary value in this novel. Not only is Woolf's reader allowed to investigate the consciousness of one character but also into the consciousness of more characters which results in an offering of multiple points of view from the novel and multiple perspectives that are presented through the third-person narration.

As a result, the continuous flow of thought is not divided into traditional chapters being labeled with names or numbers, the reader is only provided with few blank spaces at the end of passages in the novel which might fulfill the function of a traditional chapter to some degree. The next part revolves theoretically and practically around the usage of manifold symbols Woolf was very fond of in her novel. She enjoyed challenging her reader with various usages of symbols. Still, she chose this narrative technique also with a view to highlight the allegorical and representative effectiveness of the novel. According to Woolf symbols such as flowers, cars, a pocket knife or Big Ben are here to suggest and to evoke, to link the characters. They serve a purpose of a hint that helps the reader to orient in the text and understand the novel as a unit and in the sociological and historical context. Similarly, Woolf enriched

her novel with several references to other literary works. Letting her characters cite Shakespeare (which is the most notable for the reader) or Dante reflects their social status and personal interests. Secondly, it refers to seemingly ordinary things from the ongoing present or the past. Thirdly, they serve the purpose of literary.

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# **A STUDY ON THE INFLUENCE OF IN-FILM BRANDING AMONG THE EMPLOYEES WITH SPECIAL REFERENCE TO INFOPARK KAKKANAD**

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## **Abstract**

Movie revolutionized and transformed the world of entertainment. No other media from could dream of the glitter, glory and glamour, the real life has movie makers the dream merchants with art in their heart and business in brain, have made it thriving, million dollar industry. These films pave an excellent path for branding of products. A brand is name, term, design or other feature that distinguishes one seller's product from those of others. Brands are used in business, marketing and advertising. Successful brand can be defined as "An identifiable product, service person or place augmented in such a way that the buyer or user perceives relevant, unique, sustainable added values, which match their need most likely" (Do Chernatony and McDonald, 2003). Taking this definition into consideration it can be said that consumers identify product/service with its distinct feature, an attribute which associate product with some quality which is distinguished from the rest in one way or the other. Levine, 2003, in his work says that the brand is not necessarily associated with

the product or an organisation or a title but anything that can be identified.

## **Introduction**

In-film branding or “covert advertising” is a form of advertising where a brand name, product package, signature, trademark merchandise, logo or brand tagline is placed in a feature film, television program or other media vehicle which are not considered as traditional advertising media.

Successful brands are built on a foundation of meaningful brand strategy. The process involved is creating a unique name and image for a product in the consumer mind, mainly through films with a consistent theme. There still exists no exact definition of the term branding. This far it is defined as the integration of a certain brand into a film, TV series, a video game, a song or into printed media such as novels and comic books. This integration takes place via embedding the logo, brand name, product or its packaging to the plot of the chosen media.

## **Objectives of the study**

1. To analyse the purchase intention of the employees after watching the films in Infopark Kakkanad, Ernakulam.

2. To analyse the level of employees recognition and recalling of a branded product from the films in Infopark, Kakkanad, Ernakulam.
3. To study the level of awareness of in-film branding in Infopark at Kakkanad in Ernakulam.

Now a day's, lots of advertisement on branded products are being promoted in films. Even celebrities are also endorsing multi brands. It has created a great influence in the mind of the youth employees regarding the purchase of the product. So there is a need to study the influence of product placements in films or in-films branding on the purchasing behaviour of customers. This study will also helps to know whether the viewer's recognizing or recalling the branded products after watching the films and can in-film branding is considered as advertising techniques.

The main intention behind the study is to discover the effectiveness and awareness of in-film branding, and also to examine the purchase intention and recognition of branded products in films among Infopark employees of the age 20-50. The sample selected for the study is from Infopark Kakkanad, Ernakulam. There are various aspects covered in the study such as awareness of in-film branding, changing the purchase intention of consumers, satisfaction regarding, purchase of product influenced by in-film branding recognition of the branded product and comparison of traditional advertising and in-film branding.

Advertising has emerged as a key component of integrated Marketing communication. Moreover, it has adjusted with the changing economic environment and consumer behaviour. The clutter in the product market and media has made the task challenging for marketers to reach consumers. Thus both the Media and Advertiser's search for innovative advertising techniques led to "in-film branding". In-film branding ~~this~~ is also called as "Cover Advertising" is a medium through which branded products are placed in movies, which is visible to consumers without any distraction. Leveraging on the entertainment value, emotional quotient of the film and its psychological impact on viewers has led the advertisers to utilize this medium. The phenomenon is gaining momentum due to its clutter free feature and advantage of celebrity endorsement for the product or brand in a movie.

## **Findings**

1. Most of the respondents are aware of in-film branding.
2. Television is the commonly used medium for watching films.
3. Majority of the respondents preferred to Malayalam film industry.
4. Most of the people are choosing product based on quality.
5. Majority of the respondents noticed that the actor /actress introducing or using a branded product in the film.

6. Majority of the respondents were noticed that the branded products being promoted in films
7. Majority of the respondents remember the last brand placement in the film.
8. Most of the respondents purchased cloth items.
9. Majority of the respondents accepts in-film branding as an advertising technique.
10. Majority of the respondents weekly watching films
11. Majority of the respondents used or purchased the branded products of favourite
12. Actor /actress used the brands in the films.
13. In the study there is significant relationship between gender and frequency of watching film.
14. In the study there is significant relationship between income and buying habit of employees.

### **Suggestions**

1. As the satisfaction level after purchase of branded products film advertising have a positive response, more capital investments can be made in film advertising.
2. It is important that further in-depth studies are conducted in the film industry to find out more marketing opportunities in films



3. The study reveals that the respondents are aware about in-film branding; so it can be utilised as a branding opportunity and as a promotional tool for the companies.

## **Conclusion**

The Study titled “A study on the influence of in-film branding among the employees with reference to Infopark, Kakkanad, Ernakulam” mainly focused on the measure level of awareness of in-film branding or brand placement in films among employees, to examine purchase intention of the employees after watching films, to measure the level of consumers experience and recalling of branded products from the films.

The study reveals that respondents are aware about in-film branding, they can quickly recall symbol or logo of the branded products so it can be utilised as a branding opportunity and as a promotional tool. Most of the respondents are satisfied in the purchase of the branded products after watching films because they feel unique when they using branded products.

In-film branding facilitates experience and recalling of the branded products. By testing of hypothesis, there is a significant relationship between gender and frequency of watching film, and there is significance difference between income and buying habit of employees.

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# **ELECTRONIC WASTE RECYCLING VIA CRYOIMILLING AND NANOPARTICLE BENEFICATION**

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## **Introduction**

The abandoned electronics equipment and its components are considered as electronic waste or e- waste. It includes electronic devices such as desktop computer, laptops, mobile phones, e- reader and its components like electronic circuits which consist of resistors, transistors, capacitors, diodes, batteries and so on. The minimum life span of electronic devices such as computers are said to be six years. For a television, it is ten year. The innovation in advanced technologies, change in lifestyles, end of the usage leads to an increase in electronic waste. Electronic waste is a major issue faced by both developed and developing countries.

## **E Waste Recycling**

Recycling is the most useful and effective solution to reduce electronics wastes. Recycling is the process of converting waste materials into new useful products. Electronic components are not soluble in soil. The manufacturing of electronic equipment also includes some toxic substances. These toxic substances adversely affect the soil.

When such components are burned, the smoke released into the atmosphere is more dangerous than ordinary air pollution. The recycling process helps to reduce environmental pollutants such as air pollution, water pollution etc. Electronic components are not eco- friendly. The improper disposal of e waste causes health problems and environmental damages.

The inventions of technology and their use are increasing day by day as time progresses. According to a study of United Nations STEP initiatives, globally 50 million metric tons of e- waste is generated per year and these figures are likely to rise in the coming years. The Environmental Protection Agency (EPA) is encouraging the recycling of electronic waste because it aims to reduce the amount of electronic waste. Developing countries such as India, China etc. import electronic waste from developed countries and extract valuable metals from it. But in such countries, there are few modest systems for disposing of electronic wastes .

### **Methods involving Incineration and Crushing**

The methods involving incineration and crushing is the oldest method in recycling. It is mainly used by the underdeveloped countries. Incineration is the process of combustion of organic substances in e –

waste material. As a result of incineration the solid mass of original waste reduced by 85 to 86 percent and volume by 96 percentage. There are three types of waste such as solid waste, hazardous waste, and medical waste in which the incineration process can be applied.

In this method organic polymers in the electronic waste are removed by incineration. And the incineration process then followed by crushing leaves out for the further recovery and beneficiation of metals and ceramics. In this method the organic polymers removed by the incineration process cannot be reused again. Electronic components can be separated by Electrostatic separation. Compared with the incineration process electrostatic separation is eco friendly. Incineration is the combustion of organic substances which cause the emission of dioxins and furans. Thus it results in creating pollutants

### **Method involving Hydrometallurgy**

The first method involving incineration and crushing leads to creating pollutants and also the polymers extracted by incineration don't offer the reuse of the polymers. Unlike from the first method, the second method explains a different method of separation and

recycling of electronics. In the second method it involves separation of metals via metallurgy processes like hydrometallurgy, pyrometallurgy and bio metallurgy. Hydro metallurgy is the process of recovering metal from ores using aqueous solution. It is an environment friendly method for recovering valuable metals from electronic waste such as PCBs. Hydrometallurgy process is divided into three different sections such as leaching, solution concentration and purification, metal recovery. Compared with other metallurgy fields hydrometallurgy is capable of extract metals from complex and low grade ores.

### **Low Temperature Ball Milling Method**

The existing methods for recycling, methods involving combustion and crushing, and methods involving pyrolysis and hydrometallurgy are significant challenge in environment friendly manner. Pollutants created by the combustion in incineration and large size of metals complexity which cause difficulty in producing pure phase, high temperature method are the disadvantages of the existing methods. Difficulties in solid – liquid separation, time needed for high metal recovery, capital cost are also became their challenges. The increase in electronic waste has made recycling an

indispensable integral part of the world. A new method was generated by revolving the shortcomings of the existing method. According to the new method the electronics waste is broken into nanoscale particles which help to separate metals efficiently and easily.

Here the PCB of an optical mouse breaks into nanoparticle sized powder's. These nanoparticles form as a single phase particle in which metal can be separate easily. To break down the PCBs a cryo milling grinder is used. Cryo milling is used to reduce materials into nanoparticles. Before reducing the materials is cooled or chilled by the cryo miller. So It is also called freezer milling, freezer grinding or cryomilling. The PCBs are crushed under a constant temperature in cryo grinding. These particle powder is then used directly to extract materials without any other additional mechanisms. Cryo Mill is a low temperature method used to separate particles from e – waste.



This method is designed for bulk production by treating it with low temperature. The magnetic property of these nano sized particles can be used for various applications in different fields.

## **Experimental Process**

### **Cryo-Milling/ Cryogenic Grinding**

It is a variation of mechanical milling. Cryo- milling is the perfect mill for cryogenic grinding. Cryogenic grinding is known as freezer milling , freezer grinding and cryo-milling. reduces material into small particle size. For example , thermoplastic. Freezer milling is the type of cryo milling. That uses a solenoid to mill samples. In this type of milling, samples are milled at liquid nitrogen temperature.

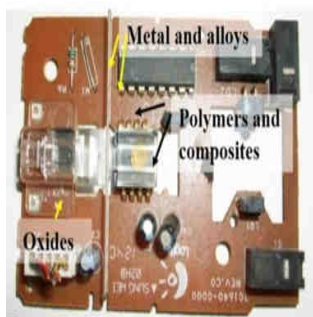


### **Element Identification**

An PCB board from the optical mouse, marking the presence of the different class of materials like metals, oxides, and polymers. FEG-EPMA was used for the element



identification in the cryo milled PCB powder. The composition of cryo-milled powder analyzed using electron probe micro analyzer (EPMA) as well as inductively coupled plasma mass spectroscopic (IC-MS) technique. For the identification of nanoparticles the sample was subjected to particle size analyzer and TEM (transmission electron microscopy). To obtain the finer scale micro structural information (size ,shape, distribution, defect structure, etc.), the milled powder was investigated using TEM.



### **Low Temperature Processing**

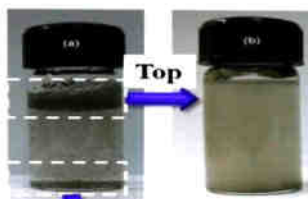
The E-waste (PCB of an optical mouse) we primarily use here , but should be applicable to other e-wastes as well. They are crushed in a specially designed cryo mill which keeps the material at low temperature constantly during crushing The low temperature process eliminates hazardous reaction and emission . The resulting nanoscale powders are used directly to extract materials without using any additional chemical methods.

## **Phase/Size Analysis**

The X-ray diffraction (XRD) data of the milled powder confirms the presence of ceramic, polymer, glass and metal. By using laser particle analyser the size of the particle in the powders can be measured. The XRD analysis reveals that the powders belong to metals, alloys, oxides.

## **Nanoparticle Beneficiation or Separation into Individual Class of Materials**

The fine e-waste powder obtain from cryo-milling is to be separated into individual class of materials. For that, mix this powder with water. So there can be seen two separate layer, one which is floating and other which is sedimented .For deeper analysis of top layer, we dilute it again with water. Here we can see the formation of colloid. In colloid, particles do not settle and so cannot be separated by ordinary filtering or centrifuging. The size of the particle in this is obtained using TEM(TransmissionElectronMicroscopy).



This confirms the presence of nanoparticles with a average size range about 20nm. These are polymer based colloids of nanoparticles. Now for the analysis of second layer of sediment formed at the bottom, it is further diluted with water and is shaken . Then there appears two layer. The top part is separated from this and from its composition analysis we see the presence of Mg, Si, Pb, Sn, Cu, Co and Ca oxides. The bottom part is separated further, first using a magnet. This removes magnetic particles like Fe/Co . Then, we analyses this using FEG - EPMA (Field Emission Gun Electron Probe Microanalysis). From this analysis we can sense the absence of polymers and oxides and we can see nanoparticles of Ag, Au, Sn/Pb, Cu, Al, and Ni (Fig 3i–3o).

### **Consolidation of Milled or Partially Separated Polymer Constituents into Polymer Composites**

In the second approach for e-waste recycling, we use e-waste powder as reinforcement in polymer composite. For this mechanical property of this composite are compared with a solid made of pure epoxy. The SEM of the e-waste added polymer reveals that uniform dispersion of nano-sized particle in epoxy. It confess strengthening of polymer is due to presence of nanoparticles of e-waste. Due to this kind of approach, avoided any kind of other chemical discovery

efforts and the composite formed is utilized directly into mechanical application.

## **Data Analysis**

### **Advantage of this Method over Existing Methods**

The current method of separation of individual particles from complex structure of PCB board is compared with existing beneficiation techniques.

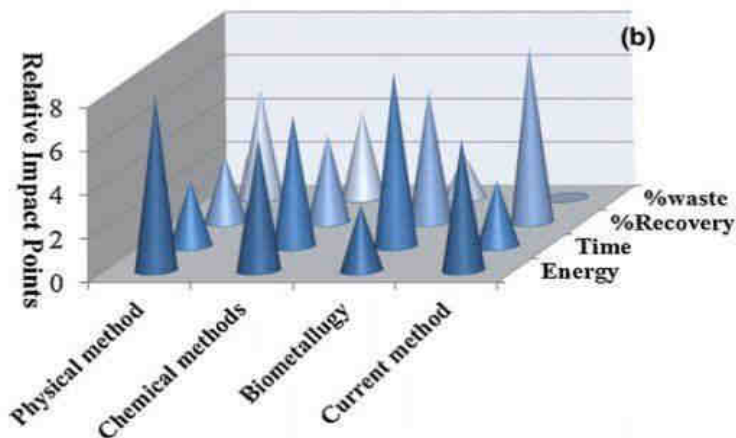
The physical methods consist of crushing of PCBs into centimetre sized pieces and heating to high temperature ( $>500^{\circ}\text{C}$ ). In this method only metals can be extracted. Polymers and oxides are lost. Such method takes a large amount of energy and large amount of waste in form of gas and slag during heating.

The chemical methods involves pyro metallurgy and hydrometallurgy which are able to extract the metals and oxide compounds at a higher yield compared to physical method. It involves low energy but takes a longer time and give rise to high fraction of chemical waste compared to physical method.

The recently development eco-friendly method using bio metallurgy recovers metals, polymers, and oxides, but in a moderate fraction. It consumes only low energy but

requires longer time thus rate of recovery is very low as compared to previous two.

In our method, the low temperature milling to nanoparticle fully separates the components into single phase particles, which can be easily separated and recycled as pure compounds. This couldn't be achieved from none of the above mentioned process. The ability to separate into individual components makes this method more cost effective. This method is eco-friendly as it is done in a low temperature. Although this method requires a higher energy compared to chemical and bio metallurgical method, it allows best recovery and limited waste.



## Future Aspects

There are uncertainties about how future technology will evolve. During the next few decades the use of

electronic products and e-waste will certainly grow. When designing electronic products we take into account recyclability. The experts are looking at future design and new recycling technologies to ensure products highly recyclable. There are increasing complex materials that are causing head ache to recyclers. A part from complex materials there are certain composite of mixed materials, the known legacy heavy metals and halogenated flame retardants , and nanoparticles, presenting recycling enterprises with new challenges. Even industrialised nation with well established waste management is suffered due to complex nature of e-waste. Some research has been done into of these newest materials how they behave into traditional recycling processes. If these materials are not handle with care there are possibility of new dangers with respect to environmental protection and industrial health and safety. There were certain elements in e-waste problem and must not be addressed in isolation. The understanding of this element is necessary to speculate about the future of e-waste problem and to find out possible solutions. From a commercial standpoint, there are three trends that are actually ‘good for the planet’. Firstly, making electronic devices smaller and smaller .Secondly life extension. Thirdly, there is a certain general trend towards a sharing

economy. The solution for each treatment of e-waste treatment operation will be different.

The effective disposal of e- waste management is one of the big challenges for scientific and technological community today and in future. As e- waste is exponentially increasing with insight into the future, produces probably have best opportunity to design a futureproof electronic sector that is sustainable economically as well as environmentally. In major cities the idea of sharing products is popular. It is good idea. It reduces the number of new devices that need to be produce and therefore volume of devise that is needed to be disposed of.

As technological growth continue , the use of e-products in peoples daily lives increases. Although future developments are impossible to predict precisely and speculations can be made based on past experiences and current trends in sector. In European countries there is a systematic step to recycle e-waste. Here, large number of e-wastes are recycled by best technologies .There are particular plants for this purpose. A new trend is reuse of this waste components. A part from this granulating , Screening and refining is also used for recycling. In all areas of the developed world e-waste recycling business become a large and rapidly consolidating business. In India e-waste

recycling has great significance not only due to dumping our waste but also dumping of e-waste from the developed countries. The scope for e-waste recycling project is very good . New entrepreneurs venturing into this field will be successful.

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# THE INFLUENCE OF AMERICAN ELECTIONS IN INDIA'S FOREIGN POLICY

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## **Abstract**

The relationship between world's largest democracy and smallest democracy has grown so far with its own perplexed path. The relationship has faced various ups and downs at the same time. Our country had its own tough and rough times. From pre-independence to post- independence, we never had any relations, but the relationship grew during the Cold war days that exist till today. The main objective of this study is to know about the maintenance of relationship between the two countries and to study about the influence of changing American politics in India's foreign policy. It is realized that the changing U.S politics had caused drastic changes in our country's policy.

## **Introduction**

The history of India-U.S relations is an example of unique friendship that had existed much without warmth. It was a confusing and complicated relation that had undergone many operations in between. The population of Indian Americans is the second largest after the Chinese Americans. It was during 1940s the countries shared a warm relation as Jawaharlal Nehru visited U.S. for a secure and cooperative friendship. The

relationship between India and U.S had progressed from being estranged to that of engaged. America took a liberalized attitude towards India but the roughest relationship existed during Indo-Pakistan war of 1971 where President Nixon launched “Gun Boat Diplomacy” against India. The drastic shift in the relation took off during the disintegration of USSR in 1990. As a result the policy of liberalization, privatization and globalization were introduced as an alternative to the discredited socialist development. India became the largest consumer of American exports and India exported textiles and jewellery to U.S. India supported America during the Gulf war crisis and both the countries work hand in hand in America’s “War on Terrorism”. The article is focused on changing relation between countries and concentrating on the presidency period of Barack Obama, Donald Trump and Joe Biden.

## **Review of Literature**

According to S. Paul Kaur “Relationship between India and U.S is at an all time high, with two countries enjoying an unprecedented levels of cooperation in economic, strategic and diplomatic spheres”. “International relations” by R.R Gupta mentions India-U.S relation had been progressing at a fairly fast pace right from the beginning of Bush administration, it gained a nonsense of immediacy after 9/11.

Former U.S. under secretary of state, Nicholas Burn predicted that within a decade many Americans may view India as one or two or third most important strategic partners as mentioned in “India’s foreign policy retrospect and prospect”. As said by K.P.S Menon, former ambassador to China, the relationship between India and U.S since 1947 shows they share friendly and cooperative relations but lack warmth and cordiality.

During Franklin D. Roosevelt’s administration, India was viewed as a potentially vital player in World War II. As K.P.S Menon mentioned in “Russia Revisited” our general policy is to avoid entanglement in power politics and not join any power politics. India and U.S from World War II to the present, relations between them have an all time affair, with both the countries enjoying unprecedented levels of cooperation in economic, strategic and diplomatic spheres. Together all these factors have evolved the relation between both the countries.

### **Relationship during Obama and Trump**

Obama when elected as the president, his administration pushed on non-proliferation regimes such as National Security Guard, Missile Technology Control Regime and Australia group to include India in them. In his view India has become an indispensable partner of 21<sup>st</sup> century. The support of Obama

administration on India's inclusion to the permanent 5 club has boosted our relation. The relations between Modi and Donald Trump as the leaders are so deep and incredible. Both the countries are currently fighting together against communism and socialism. Even as the year progressed both the countries went into an unprecedented support during the pandemic as vaccine and pharma pharmaceutical were exchanged and distributed. Some observers say that America needs India's help to counter the expanding China in future and others say that Biden administration would help India in her contentious developmental areas. As both the countries are the members of QUAD (Quadrilateral Security Dialogue) would develop and strengthen our military relations. During Modi's visit to U.S during Obama's and Trump's administration, both the states had shared a vision and joint statement .While America's political and social relations left behind certain challenges our security relations were strong and powerful. Both the countries stood together and were intolerant towards terrorist activities. India closely supported America's "War on Terrorism". Several agreements were signed between intelligence bureau of the government of India and the government of America for the exchange of terrorist screening, as per the report each country shall provide access to information through designated contact points, subject to domestic laws and regulations. The arrangement would enhance the counter terrorism cooperation

between India and U.S. Memorandum of Understanding [MOU] was signed between the countries to enhance the cooperation on energy, security, clean energy and climate change. Several agreements were signed to control wildlife trafficking and wild life conservation. Certain technical agreement between the Indian navy and U.S navy concerning unclassified maritime information sharing were signed. During Trump presidency, we had tough times regarding the HI-B visa and trade policies. As Biden has sworn in as the president the four possible turns ahead would be:

- Biden's policy towards China and Pakistan would disrupt Indian interests. Trump's harsh and rough attitude towards china had helped India.
- Trump's administration represented values for U.S and were ignorant of to the domestic policies of other countries. The Biden administration would pay heed to the domestic affairs especially social issues giving setbacks to India.

Biden's commitment to transactional commitments such as climate change would help in a cordial relation but would have irritations as the ways and visions of global order has differences in both the countries.

## **Conclusion**

The India-U.S relationship is founded on shared commitments of freedom, democratic principles, equal treatment of all citizens and the rule of law. Both the countries have shared interests in promoting global security, stability and economic prosperity through trade, investment and connectivity. The United States supports India's emergence as a global power and a vital partner in efforts to ensure that the indo-pacific region is a place of peace, stability and global prosperity. The strong people to people contact ties between our countries reflected in a strong 4 million strong Indian-American Diaspora is a tremendous source for strengthening our relation. 2+2 ministerial dialogue would enhance our defense and strategic relation.

Today, India and U.S bilateral cooperation is broad based and diverse, covering trade and investment, defense and security, education, science and technology, cyber security high technology, civil nuclear energy, space technology, health and agriculture.

## **Suggestions**

- The steps towards strengthening our defense and military cooperation would enhance our relations .our defense and military relations would be developed by signing

memorandums on defense co-operations between the countries.

- The training of cybersecurity experts and exchange information on protecting analytical data would smoothen our relations.

Our relations on education, health care, tourism, climate change has to be developed in the coming future. India and America's measure on environmental issues and climate change has to be appreciative and to be continued for the upcoming generations.

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**AN INTERPRETATION OF ECOCRITICAL  
IMPLICATIONS: A CLOSE STUDY OF KIRAN DESAI'S  
*THE INHERITANCE OF LOSS***

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**Abstract**

Kiran Desai's *The Inheritance of Loss* explores almost all aspects of postcolonial concern with a deep and profound engagement. It examines how colonialism transformed the lives of some while globalization that of others. It brings postcolonial and ecological issues together as a means of challenging the imperial modes of social and environmental exploitation. My endeavour in this paper is to explore Kiran Desai's *The Inheritance of Loss*, which won the Man Booker Prize in 2006, through the lens of postcolonial ecocriticism. Set in the backdrop of rising insurgency in Nepal, the novel illuminates the postcolonial issues of quest for identity, pain of exile etc. on the one hand and environmental crises on the other and shows how the postcolonial crises are inextricably connected with ecological crises.

**Keywords:** ecocriticism, inheritance of loss, post colonialism, man & nature

## Introduction

Kiran Desai who has settled down in America is one such writer and became famous with her Award-winning Novel *The Inheritance of Loss*. Kiran Desai has written a light ironical novel mocking the common illogical ways of India. The essence of everyday existence in India is caught by the novelist in a satirical vein. An original and modern aspect of Desai's style is the almost poet like use she makes of different print forms on the page. She also exploits our modern mania for lists. She was educated in India, England and US. Her first novel *Hullabaloo in the Guava Orchard* (1998) won a Belly Trash Award and the novel projects human flows and foibles in a sarcastic and satirical manner. But her second novel *The Inheritance of Loss* (2006) set in the mid 1980s in a Himalayan village which has rocketed her into the sky and achieved for her a universal acclamation. The book was selected for the prestigious Booker prize.

*The Inheritance of Loss* was hailed by critics as a keen richly descriptive analysis of globalization terrorism and immigration. When she received the Booker Prize for the novel in 2007, Desai became the youngest female writer to win the award. Natasha Walter consider it as a 'grim' novel, highlighting how individuals are always failing to communicate

Kiran Desai is the most leading writer in present time who writes about Indian Diaspora. The novel has got many for its popularity. The narrative initiates the with the central character of the novel Sai, she is an Indian modern girl well educated and lives with her grandfather a retired judge in the north east part of India.

*The Inheritance of Loss* points out the effect of European colonialism in Indian people who immigrated to other country and those who live in their homeland. Both are affected by the neocolonialism like globalization and liberalization. They have lost of their inheritance and accepted artificiality in their lives.

The while expressing concern for the erosion of value systems in modern society Desai satirizes the ugly face of materialism which has resulted in selfish, mercenary, and inhuman attitudes. Through this novel Kiran Desai also poignantly delineates culture as one of the causes leading to the destruction of the nature. The global environment crisis has led various people from various regions to voice their concerns towards environment. Ecocriticism as a literary genre started gaining its significance first in US and in the UK as more literary scholars came up with the questions concerning what their field has contributed towards the environmental crisis.

## **Theoretical Framework of Ecocriticism**

Ecocriticism is the theory of literature and environment from an interdisciplinary point of view where all comes together to analyze the environment and brainstorm possible solutions for the correction of the contemporary environmental situation. During the past several decades, environment has presented a great threat to human society. The major misuse of natural resources has left us at the bank of ditch. The rainforests are cut down, the fossil fuel is fast decreasing, the cycle of season is at disorder, ecological disaster is frequent now round the globe and our environment is at margin. The present world is facing eco-disasters and our environment is now at stake. Only science and technology are not enough to combat the global ecological crisis. We should make change in our attitude to nature. Literature does not float above life, so it has its role to play. For a long time, nature was not given due consideration by the literary critics, so ecologically oriented literature pleads for a better understanding of nature in its wider significance.

Earlier theories in literary and cultural studies focussed on issue of class, race, gender, region are criteria and subjects of critical analysis. The late twentieth century has woken up to a new threat: ecological disaster. The most environmental problems that human kind faces as a whole are, nuclear war, depletion of valuable natural resources, population explosion,

proliferation of exploitative technologies, conquest of space preliminary to using it as a garbage dump, pollution, extinction of species among others. In such a context literary and cultural theory has begun to address the issue as a part of academic discourse. Numerous green movements have sprung up all over the world, and some have even gained representations in the governments.

Ecocriticism is foregrounded in man-nature relationship that brings both the human and non-human world together. Ecocriticism comes after structuralism and hence can be read with post structuralism. The word "ecocriticism" traces back to William Rueckert's essay "Literature and Ecology: An Experiment in Ecocriticism" in 1978.

### **Post-Colonial Aspect**

The subject of Kiran Desai's *The Inheritance of Loss*, among many other things, is India. The fate of all major characters of the novel are incontrovertibly linked to the fate of nation whose independent journey through history is only sixty years long. Kiran Desai's 'The Inheritance of Loss' straddles across continents, mapping the contours of the ethno-racial and historical relationship between people from different cultures and backgrounds.

Kiran Desai has carefully and creatively brought out the impact of colonialism and post colonialism by travelling back and forth in time and by elaborating through her characters physical and psychological trauma they go through.

In another character, Gyan dislocation from Nepal that makes him a foreigner but is not his native land. The different tales of Sai, and the Judge, the cook and his son Biju eking out a partly living in the busy city of New York, the Nepali tutor of Sai named Gyan and the small neighbourhood community round cho oyu consisting of Uncle Potty and Father Booty constitutes different strands of a composite story about displacement and disillusion.

Kiran Desai's *The Inheritance of Loss* strongly reflects postcolonial issues. Many of the characters in the novel are described as people who inherit colonial ideology. In other words, these people internalized postcolonial identity. This discussion only focuses on the analysis of one of the main characters, Sai, who is described as someone who adapts, absorbs, and internalizes western values.

In the analysis, of Sai's character, description of Sai's background which is essential provide sufficient information for postcolonial identity in Sai's life.

In the novel, Eurocentrism is portrayed in Sai's characterization through her perspective of western values and culture as well as her own culture. She thinks that England or West is the figure or role model for the great culture, so it is superior and Indian culture is inferior. One of her Eurocentric views is her ideas about Christianity. Christianity, according to her is a belief that is more civilized than Hindu, her family religion. Biju's search for an identity, which seemed to stem from his failure to forge a compromise between his ethnicity and demands of American urban modernity, and his search for an elusive home in the precarious anonymity of the glamorous new world. He also learned about the politics of migration to the new power centre of globalization while eking out a miserable life as an illegal immigrant and moving from place to place like a beast continually driven by its hunters.

### **Eco critical Aspects**

The novel is set in the village of Kalimpong in 1980s situated in the northern part of India near Darjeeling. The protagonist of the novel is Sai a seventeen years old girl.

Kiran Desai's eco-critic approach becomes evident from the very beginning of the text. She begins her novel with the description of natural beauty of Mount Kanchenjunga with its wizard phosphorescence. The novel is partly in Kalimpong situated at the foot of mount Kanchenjunga in the north eastern

part postcolonial India and partly in the American city of New York in The house in which the retired judge with his orphaned granddaughter Sai, a servant and a dog Mutt, lives is situated at a place from where the beautiful treasure of nature can be easily enjoyed. The rooms were spacious in the old manner of wealth windows placed for snow views (Desai, 6-7). It is an old house and stands in true testimony of contemporary eco-friendly architect where one can receive maximum of nature's blessings. In contrast to the peaceful and serene atmosphere, the novelist has also portrayed the efforts of those who intentionally wish to break the lovable bonds which unite man with nature. Their only wish is to establish supremacy by disturbing its peace.

Kalimpong, where the action of the novel partly takes place, represents India colonized by British for about two hundred years. During that period of time, the colonisers affected nature of India quite adversely. The novel shows how colonialism affects the Indian culture through generations as well as the Indian environment and Desai seems to sensitise her readers to think seriously about the social environmental justice in an unevenly developed world. The novel begins with a description of natural beauty.

The fact is that wildlife is not disturbing the people but it is the people disturbing the wild life and so that it reacts against the people. People of the modern world are destroying the



forests that are serving as shelter for wild animals and birds and builds' the house. He is the person who changes the forests to a concrete jungle with buildings made of cements. As the people started to capture the forests the animals started to come the cities and villages and haunt the people. The people forget to remember that wild animals are also created by the god and have got the rights to live in the earth the deforestations create a great problem over the country. The people cut off the trees for his own purpose and it creates the global warming, melting of glaciers, irregular rainfall and soil erosion as well as landslides. Kiran Desai through her novels has exposed the problems caused over the country. The only solutions for these problems are to plant trees and create awareness about afforestation among the people.

Ecological wealth of birds like bats, eagles, butterflies, pet animals like pet buffaloes, horses, elephants, donkeys, snakes, caterpillar gives this novel crucial importance from ecological perspective. People face natural disasters like landslides, storms, thick fog, extreme cold, and aqueous season. Desai has beautifully personified nature. She has stick human qualities to nature. The sky gaped lit by flame, blue fire ensnared the pine tree that sizzled to an instant death, leaving a charcoal, a singed smell, a crosshatch of branches over the lawn. Aqueous season was four to five months. It created big effect on

each and every thing. “Condensation fogged the glass of clocks and clothes hanging to dry in the attic remained wet for a week” (Desai 106).

## **Conclusion**

The fact is that wildlife is not disturbing the people but it is the people disturbing the wild life and so that it reacts against the people. People of the modern world are destroying the forests that are serving as shelter for wild animals and birds and builds’ the house. The connection of nature with literary works raises concept about ecological problems in literature among literary critics. In recent decades a growing concern for the environment and human’s relationship to it has prompted a group of literary critics, who have since been labelled Ecocritics, to foreground place in literature as a new critical category. All ecological criticism shares the fundamental premise that human culture is connected to the physical world, affected by it. *Inheritance of Loss* illuminates the issue of globalization, multiculturalism and the ambiguities of post-colonialism. Kiran Desai stands as a propagator of green studies, with a message as nature provides peace and bliss, when man runs to the lap of nature. The beauties of nature can be inspired and tranquilize the state of mind. With grate dexterity, she wears together, the themes and issues that draw critical attention. Kiran Desai’s

efforts in this perspective affirms her concern in manifestation of sensibility towards environment

Desai throws light on how culture of human being interferes in the nature and creates serious impact on it. Biju remembers everything about his village. He used to sit with his father outside of home in evening. His father was quite happy with that life. How peaceful our life is.

The title of the book is so intriguing. When one hears of an inheritance, it is usually something so precious, so cherished that the next generation anticipates it to be bequeathed with pride and honour. Desai's inheritance of loss truly reflects her adeptness for irony. True, the pathetic state of loss can be inherited and may be passed on to future generations, but how can anyone anticipate such a dreadful fate? The story is delivered in such a compelling way that the reader understands the process of loss of cultural identity being passed on from the elders to the young.

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# **A STUDY ON THE INFLUENCE OF MEDIA ON THE PERCEPTION OF BEAUTY AMONG COLLEGE STUDENTS**

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## **Introduction**

Beauty is defined as a quality that pleases or delights the senses or mind. Beauty is all in what a person sees in another person. What might make one person pretty makes another one hard to look. The idea of beauty is found in almost every culture at almost every time in human history, which many similarities. Beauty is still a term of great esteem linking human beings and nature with artistic practices and works since the early civilization. From the early, cultures beauty, goodness and truth are customarily related. Beauty here carries double meaning, inclusive and divine worlds. In the inclusive sense of beauty pertains anything worthy of approbation to human virtues and characters to nobility and goodness, to hidden things and truth to the natural and divine worlds. In the exclusive restricted sense, it pertains to how things appear their manifestations and the joys human being experience when presented with beautiful things human bodies, artefacts, natural creatures and things. When we talk about the beauty in works of art, we are talking about this letter beauty, and experiencing this beauty refers to the aesthetics experiences. There is saying “Beauty is in the eyes of the

holders”. What one individual considers beautiful may not be beautiful to another. Beauty is not only something that pleases the eyes but also pleases the other sense and the mind. True beauty makes you see beyond the lovely sight.

When we talk about beauty in people we often refer to their physical attractiveness. There is another kind of beauty in people that attracts persons greatly. This is what is known as “inner beauty” people who have this kind of beauty have attained inner peace. They care about their fellow man and try to right the injustices in the world. Two well-known personalities who exemplify this are Nelson Mandela and Mother Theresa. Mandela was too willing to sacrifice his life and freedom to obtain equal rights for the blacks in South Africa. Mother Theresa Missions are to help the poorest of the world’s poor. In fact even around us there were some people who are always ready to lend a hand to a person. We greatly admire the beauty of these people because they are the ones who make the world a better place. This inner beauty gives certain radiance to their look.

Media plays a vital role in forming new generations’ beauty concepts. We are seeing thousands of images delivered through media every single day at a relatively fast pace. It impacts beauty because there is an opportunity to redefine our perception. Media has the highest influence on the way you perceive your own beauty. The media is undoubtedly a dangerous force. Images of

immaculate, bikini clad women impose a unattainable standards on young girls. In fact it was started from the nine to twelve years old girls wanted to lose weight and were seriously considering the concept of dieting. Research also links widespread images of skinny female. Beauty pageants only worsen this stigma by forcing vulnerable youngsters to fit in to some kind of mould. In other words these objectifications of women by the media that makes the attainment of beauty next to impossible. But beauty is so much more than having white skin, then being able to in the tiniest dresses and having a perfect nose. Even though, we used to follow these types of beauty notions. This type of misconceptions is leading our present generations.

### **Beauty in Cultural Context**

However culture plays a huge role in our ideas of beauty. For instance, “youthfulness” is the beauty goal in America, while naturally flawless skin is the beauty ideal in Europe. Fairness is coveted in most Asian countries. A voluptuous figure, long bouncy hair and tanned skin is considered beautiful in Brazil. Having a slender figure is considered an important beauty criteria is most parts of the world. However in Africa, a filled-out larger figure is considered beautiful. As the world becomes smaller and connectivity improves, people began associating beauty with happiness and prosperity. As a result of which, women from the East began to covet the Western ideal of beauty. Being tall, fair,

slender, having light eyes and light hair, and Aryan features became the platinum standard for beauty.

### **Beauty in Indian Context**

India is country which has been influenced significantly by foreign cultural influences due to foreign ruler's interactions through trade and other cultural exchanges as a result of these influences the concept of beauty in India has become intertwined with fairness of skin colour. Recently since the economic reforms started in 1992 and globalization has started to influence India social cultural life via increased influence of foreign ideas affect our perceptions like, beauty. Indian racial stokes and how unrealistic images of beauty which are influencing the Indian concept of beauty. Indian are known for their gorgeous soft hair with herbal coconut hair, oils henna and Indian does seem to be on the top of the list when it comes to hair and hair products. Indians have proved that their exotic beauty in international level through several world beauty contest. Indians considered individuals inner beauty and accept them as beautiful.

India has strict beauty standards that girls are held to from a young age. There is a considerable amount of pressure from a woman's family and neighbours to look a certain way. In India, beauty ideals include long, lustrous black hair, almond-shaped



eyes, natural lips, dark eyebrows, thick eyelashes, and a straight pointed nose.

Perhaps the most significant indicator of beauty in India is fair skin. The biggest Bollywood actors and actresses endorse beauty products that contain whitening agents that promise a lighter complexion. There are countless beauty brands to choose from, as well as DIY tutorials on social media that offer skin whitening tips and tricks. In India, the link between fair skin and beauty is undeniable. India is an emerging market when it comes to plastic surgery. Rhinoplasty is the most popular facial procedure, while liposuction and abdominoplasty are the most requested body-sculpting operations. A surprising number of men are also undergoing plastic surgery in India. There were thousands of hair transplants and gynecomastia surgeries performed.

### **The Perception of Beauty around the World**

We live in a world where the Eurocentric beauty standard has been deeply rooted in society, the false ideology of being beautiful is considered as having Eurocentric features to be accepted. This is often seen in the media, for example films, TV adverts and the recent skin lightening billboards by Nivea in Africa. The common misconception has often been depicted as being beautiful equals to lighter features. The following blog post

will look at the ‘perception of beauty standards in society and the beauty industry’. Are things changing or is society still not accepting different forms of beauty. The following blog post will look at six women of colour and the challenges they have encountered in regards to beauty and their thoughts on the catastrophic Nivea skin lightening ad in Africa. This post is to encourage and to show all women are beautiful regardless of the shade of their complexion.

### **Beauty in Kerala Context**

Kerala is well known their beauty concerns. People of Kerala consider their physical beauty as well as their inner beauty which is reflected through each person’s personality as vital in their social status. Long glossy hair is main element of attractiveness of Kerala women they give more important to gorgeous soft hair with herbal coconut hair. General perception on Kerala women is the lady having thick, dark, long curly hair, big eyes, tanned/dark skin, curvy, educated, and traditional. Some scholars think that beauty lies in self-confidence and happiness. While some say that beauty leads to self-esteem we believe that self-esteem leads to beauty. There are plenty of media channels which expose some beauty trends these trends followed by lot of youngsters in Kerala.

In this study mainly focus the perception of beauty among youth in our locality. Beauty is not a static concept it will change according era. Perception of beauty among youth will differ from one individual to another. The mass media play a critical role in people's self-image by informing and reflecting what people consider to be beautiful or attractive. So we want to know about the various perception of beauty among youth and how much media affect youth in making their beauty concept.

### **Media and the Perception of Beauty**

The mass media play a critical role in people's self-image by informing and reflecting what people consider to be beautiful or attractive. One of the ways in which they do so is through the common use of very thin and attractive models in print and other media, often termed the 'thin ideal', which communicate the way that people believe they should look in order to be attractive and desirable to others. There are different aspects of appearance about which the media can convey beauty ideals, including hair, skin, and facial features. The media convey messages about body weight and shape ideals. For women in Western culture, a very common attitude is that thinness is beauty. We review the literature on the role of mass media both traditional media and newer, online media and how they interact with psychological factors to impact appearance concerns and body image.

Body image is a multidimensional construct that refers to one's perception of and attitudes about the size and shape of one's body. It has both a perceptual component that refers to how we see our body size, shape, weight, physical characteristics, performance, and movement, and an evaluative component, which refers to how we feel about these attributes and how those feelings influence our behaviours. Body dissatisfaction is experienced when one perceives that their body falls short of the societal ideal in terms of size and shape, regardless of a person's objective size or shape. In other words, body dissatisfaction is influenced not only by how we interpret societal ideals, but by how we perceive ourselves. Therefore, body dissatisfaction and perceptions of beauty are inextricably linked. Body dissatisfaction is the number one risk factor for a number of unhealthy behaviours, including eating disorders and chronic dieting. Therefore, a delineation of the origins of body dissatisfaction is important not just for theories of perceptions of beauty, but for clinical and practical implications.

## **Conclusion**

This study was conducted among the college students in Mala Panchayat of Thrissur district perception of beauty are highly influenced in college students. The study focuses on analyzing the beauty concept among youth. We identified variables such as age, gender. Influence of media, perception of

beauty etc. The media broadcasts its perception of what is attractive to young people are susceptible to feeling the effects of that propaganda of beauty norms.

Media have great influence on physical appearance on individuals. Most of the respondents believe that Media picturise women as 'beautiful figure'. The respondents are more interested in reading entertainment magazines. Majority of the respondent's doesn't spend more time to read fashion magazine. The respondents are mostly influenced by social media. There is a strong support for the idea that social media affect perception of beauty and appearance and concerned by leading women to internalize a very slender body type ideal or beautiful. Majority of the college students wish to look like models in magazines that means there's influence of social media among the students. Most of the girls spend their money to buy cosmetics textile beauty products. The friends play a vital role in purchase product so we can say that there is a great influence of peer group. The majority of the respondent interested to purchase textile product through online. Majority of the respondents buy product based on others opinion. Respondents spend more money to buy textile products. Majority of respondents compare by themselves with others. More than half of the respondents believed that media creates negative impact on physical appearance. Real beauty comes from

the kind of person you are how you treat other people should be focus on their inner beauty.

Media and beauty industry go hand in hand the beauty and textile industries relies on social media ad campaigns to target audience find influence and market their beauty and textile products. There is a strong support for the idea that social media affect perception of beauty and appearance and concerned by leading women to internalize a very slender body type ideal or beautiful. Through this study we understand as a remote locality like ours also influenced by media in forming beauty perception.

### **Suggestions**

- Be happy and proud what you are Realize about inner beauty which enable a person to make others happy.
- Cosmetic product's which is made from chemical ingredient may affect your physical beauty negatively. Be aware about the ingredient which is included in the products which you use in daily life.
- Do not be insecure around others because of your physical appearance show the maximum sincerity in all your deeds.
- This research concentrated on female college students. It is recommended that future research consider the Construction of media on the perception of beauty among males of the

same category so that gender difference and similarities in physical appearance may be explored.

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