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## “Othering” in Monica Ali’s Brick Lane

SIZINA JOSEPH

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*This paper deals with a postcolonial analysis of Monica Ali’s Brick Lane. How this text is evidence to the concept of “othering,” forms the basis of this work. Through her novel, does Monica Ali suggest a hybridity or syncretism of cultures is what this study intends arriving at. This paper aims to highlight Monica Ali’s (of Bangladeshi origin, relocated to England) colonial stance as she portrays Bangladesh in her novel. While the central theme in a postcolonial diasporic literature is the negotiation of two identities, the question of whether Ali suggests anything beyond is enquired into Monica Ali’s Brick Lane (2003), her debut novel, shortlisted for the Booker Prize (2003) is the story of Nazneen. Nazneen lived in Bangladesh and relocated to England after she was married to Chanu. As the story of Nazneen unfolds, we are taken to and from Dhaka (Bangladesh) to Brick Lane (London)– the two major settings of the story. Brick Lane with its inhabitants (immigrant Bangladeshis) and Dhaka, both strike us with contrasts and similarities. The contrasts are with respect to the facilities. The depiction of Bangladesh and Bangladeshis, urges one to make a postcolonial analysis of the novel. Monica Ali, a Bangladeshi in origin but settled in London, seems to take the stance of a colonial writer. The colonial agenda of “othering” the East seems too largely written all over the work.*

**Keywords:** Life, Independent, Self-Reliant, Strong and Cultures.

The characters, their attitudes and utterances, the descriptions of the setting, events in the story – all go to emphasize this fact. The “demonic othering” of Bangladesh seems largely writ when compared to its “exotic othering” – revealed through the utterances of Chanu (which seem to be said

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by Chanu only to reassure himself). The novel written by a person of Bangladeshi origin who now lives in London, may be considered diaspora. The depiction of a longing to be "home" is conveyed through the character of Chanu who a weak person is – one who "only speaks but does not act". On the other hand, Nazneen the protagonist, who was weak under Bangladeshi influence, emerges strong and independent when she resolves to make England her home.

The novel ends with Nazneen refusing to follow her husband to Bangladesh and resolving to live in London. She feels liberated, having broken free from the shackles of Chanu's domination. She finds the strength to make this life-changing decision in London. While Chanu shows a belonging to his native culture and angst over getting back home, the novel does not say much about what comes of his return to Bangladesh. Whereas Nazneen, who stays back and has learnt to live in the conditions that Brick Lane offers, seems to have found herself.

The close of the novel is highly symbolic. Nazneen, attired in a sari (a Bangladeshi outfit) prepares to ice-skate (a western sport). If the novel were to extend over a few more pages, Nazneen would in all probability change to western clothing that would be most suitable to indulge in ice-skating which had always captivated her imagination. Ali doesn't seem content with an amalgam of cultures. When Nazneen replaces 'the Bangladeshi' with 'the English', Ali doesn't suggest just a 'hybridity' or 'syncretism' of cultures but goes a step beyond. She seems to recommend a practical way out in ensuring one's happiness and expelling insecurity, questions of belonging, identity crisis and the like. Ali ends her novel just short of saying this explicitly, but has she left it for her readers to decipher.

This paper deals with a postcolonial analysis of Monica Ali's Brick Lane. How this text is evidence of "othering," forms the basis of this work. Through her novel, does Monica Ali suggest a hybridity or syncretism of cultures is what this study intends arriving at. This paper aims to highlight Monica Ali's (of Bangladeshi origin, relocated to England) colonial stance as she portrays Bangladesh in her novel. While the central theme in a postcolonial diasporic literature is the negotiation of two identities, the question of whether Ali suggests anything beyond - is enquired into.

Monica Ali's Brick Lane (2003), her debut novel, shortlisted for the Booker Prize (2003) is the story of Nazneen. Nazneen lived in Bangladesh and relocated to England after she was married to Chanu. Having been taught by



her mother to submit to destiny (as that was all a woman had power to do), she lets destiny shape her life until she meets young Karim. Hither to, a woman unsure of herself, and one who lacked an identity; Nazneen later takes control of her life and emerges independent, self-reliant, strong and happy. As the story of Nazneen unfolds, we are taken to and from Dhaka (Bangladesh) to Brick Lane (London) – the two major settings of the story.

Brick Lane - with its inhabitants (immigrant Bangladeshis), and Dhaka, both strike us with contrasts and similarities. The similarities arise from the fact that the inhabitants in both places are Bangladeshis. The contrasts are with respect to the facilities. The depiction of Bangladesh and Bangladeshis, urges one to make a postcolonial analysis of the novel. Monica Ali, a Bangladeshi in origin but settled in London, seems to take the stance of a colonial writer. The colonial agenda of “othering” the East, seems implied all over the work. The characters, their attitudes and utterances, the descriptions of the setting, events in the story – all go to emphasize this fact.

### Evidence from the text to Support my Argument

An analysis of the chief characters of the novel – to reveal ‘othering’.

NAZNEEN, the protagonist, from a village of Bangladesh, is an 18 year-old-girl when she reaches Brick lane (London), after being married to Chanu who is 20 years older than her. Her marriage and her relocation to London were rewards of destiny which she had only to accept gracefully, as taught by her mother. For Nazneen, “what could not be changed must be borne. And since nothing could be changed, everything had to be borne. This principle ruled her life. It was mantra, fettle and challenge.” (Ali 16).

Having been raised thus, she is “an unpolite girl from the village” (Ali 22) – as her husband describes her. We would expect a person like Nazneen to have felt very homesick and wanting to return to her native as soon as possible. Quite contrarily, Nazneen’s memories of Bangladesh are only connected with her sister. Despite her loneliness and frustration, she is quite enamored by the stark contrast in lifestyle that London offered. “Her father was the second wealthiest man in the village and he never had anything like it. She had everything here. All these beautiful things.” (Ali 21).

Later in the novel, we see that when Nazneen thinks of Bangladesh, she realizes that life there is inconvenient. “When she thought about Gouripur now, she thought about inconvenience. To live without a flushing toilet, to abandon

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her two sinks (kitchen and bathroom), to make a fire for the oven instead of turning a knob." Towards the end of the novel, we see a transformed Nazneen – one who has taken charge of her life and destiny.

From a timid woman who was unsure of everything (even of who she was and what she desired), one who submitted to destiny, she metamorphoses into a strong woman who could make life-changing decisions. She was no more a woman who just obeyed her dominating husband. She had begun to think. She had begun to speak her mind. Nazneen is now a small-time entrepreneur, who contributes to the family income. While Bangladesh had raised her to be a demure, submissive woman, the positive changes in her personality happened under the influence of life in London.

At the end of the novel, she refuses to accompany her husband back to Dhakka-Bangladesh. She decides to make Brick Lane her home and raise her two daughters there. The arrangement that Nazneen has is that Chanu could visit them in London whenever he wished to. When her daughters ask her if they would ever go to Bangladesh, Nazneen's answer is "Staying or going, it's up to us three." (Ali 480). The freedom to make this decision of staying back in a foreign country or to move to another country (Bangladesh) was now a woman's – something that could not happen in Bangladesh.

Chanu, Nazneen's husband, would call from Dhakka once a month. "How are things with you? Shall I send money?" (Ali 487)- Chanu would ask. "No", she said. "We are all right." (Ali 487) – was Nazneen's answer – though "all month they ate rice and dal, rice and dal." (Ali 488). Nazneen learned not to yield, but to struggle. She had learnt not to be frustrated, but to fit into Brick Lane. She was finally happy and liberated. "She had found herself."

CHANU, Nazneen's husband, who is older than her by 20 years, is made a caricature through the descriptions of his clumsy appearance, his self-importance, his high-sounding ideas, his way of articulating them as though he were on a stage and talking to an audience, his shifting attitudes towards Britain and Bangladesh. His declarations about his greatness, about his being educated are in fact a defense against his own sense of inadequacy. He tells Nazneen, "It is lucky for you that you married an educated man. That was a stroke of luck." Ali gives us many reasons to resent him. But as we turn pages and read more about Chanu, we realize that Ali's characterization of Chanu is veiled. The real Chanu is never revealed to us directly. It is only towards the end of the novel, through a slow and deliberate dissection of his idiosyncrasies, that we see that Chanu is actually a sensitive human being, husband and father, besides being intelligent and insightful.

Chanu has been in England for more than half his life. When he reached England, he was young. He had ambitions, dreams. "I was going to join the Civil Service and become Private Secretary to the Prime Minister. That was my plan. And then I found things were a bit different. These people here didn't know the difference between me who stepped off an aero plane with a degree certificate, and the peasants who jumped off the boat possessing only the lice on their heads "...I will be a success, come what may. That's promise number one. Number two, I will go back home, when I am a success. And I will honor these promises."

But these declarations are met by his listeners (Nazneen and Dr. Azad - a doctor and fellow migrant) with either boredom or ridicule - "Very good, very good," said Dr. Azad and he checked his watch." (Ali 35). As Dr. Azad thanks Chanu and his wife for their hospitality and takes their leave, Chan says: "We intellectuals must stick together." When Chanu says this with a flourish and satisfaction of having made a good impression on his guest, Dr. Azad's answer is: "If you take my advice, one intellectual to another, you will eat more slowly, chew more thoroughly and take only a small portion of meat. Otherwise I'll see you back at the clinic again with another ulcer." (Ali 35)

Chanu came to England with ambitions of becoming Private Secretary to the Prime Minister, but takes up a job at the Council, quits it, takes up a series of small jobs like dish-washing, shifts from job to job and eventually gets Nazneen to work and depends on her income to supplement his. The change in Chanu's aspirations and beliefs are not shown as adaptability or resultant anti-colonial frustration. They are rather presented as evidence of his unstableness and flimsiness.

Some of Chanu's speeches, if analyzed, are intelligent and convincing ruminations of an anti-colonial intellectual. "In the sixteenth century, Bengal was called the Paradise of Nations. These are our roots. Do they teach these things in the school here? Does Shahana know about the Paradise of Nations? All she knows about is flood and famine. If you have a history, you see, you have a pride. The whole world was going to Bengal to do trade. Sixteenth century and seventeenth century. Dhaka was the home of textiles. Who invented all this muslin and damask? It was us.

All the Dutch and Portuguese and French and British queuing up to buy. This is not what they teach. All flood here and famine there and taking up collection tins." (Ali 185, 186). Such outpour of pride in one's country is rewarded with silence, indifference, annoyance, anger or ridicule from his

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listeners. When Chanu makes these statements, he is sadly described as “rehearsing his evening lessons” (Ali 185) and “playing to the gallery.” (Ali 186). With Ali having painted a clownish picture of Chanu, and getting him to speak highly of Bangladesh, readers are inclined to take the cherished history of Bangladesh lightly. With Chanu being introduced as irksome and repulsive and with his listeners dismissing his speeches as uninteresting, incomprehensible or nonsensical, the readers might not care to delve into the meaning or gauge the weight of Chanu’s statements.

Contrary to this, Nazneen’s thoughts of Bangladesh are replete with its superstition, unclean surroundings, misery that befalls her lonely sister (in striking contrast to Nazneen’s being happy and independent, although single in a foreign land). Nazneen eventually resolves to live in England, unlike Chanu who returns to Bangladesh frustrated. Nazneen’s characterization wins for herself the reader’s sympathy at first, appreciation later and admiration towards the end. Her faults are understandable and easily forgivable. When Nazneen chooses England over Bangladesh, what is the reader to make of it?

KAREEM, a young Muslim radical, born in Britain, enters the text and Nazneen’s world by Chanu’s arrangement, bringing Nazneen orders for her sewing work. Kareem endears himself to Nazneen and the readers by his youthful charisma and his display of confidence. For Nazneen, he is one “who knows about the world and his place in the world”. (Ali 448). Karim, who had witnessed the bitterness of racism since his childhood, has his anger directed at founding a radical religious group called “The Bengal Tigers”. The aim of “the Bengal Tigers”, as professed at first, was to unite all the immigrants. He led them against the “Lion Hearts”, who were British, who opposed the ideas and beliefs of the occupants of Brick Lane.

Nazneen is attracted to his certainty of purpose and his belief in “What we need is action. We must stop talking and start doing.” (Ali 260). Towards the end of the novel, we see that Karim’s efforts, far from uniting the immigrants, end in a riot that tears apart the community. “The Bengali Tigers”, a group rife with inner conflict since its inception, inevitably gives in to its lack of unity and disintegrates into small street gangs fighting against each other. Karim, at the end of the novel, pales into insignificance. Nobody knows his whereabouts or what has become of him. “Karim? He went to Bangladesh.” “Or he joined the caravan. That’s what some people say.” (Ali 485)

We see that earlier Nazneen “had looked at him and seen only his possibilities. Now she looked again and saw that the disappointments of his life, which would shape him, had yet to happen. It gave her pain.” (Ali 449).

This she notices about Karim, when she has resolved to make London her home. She foresees Karim's doom. And she was proved right when the 'March' organized by Karim (The Bengal Tigers against the Lion Hearts) proved a complete failure and disaster.

Why did Ali create Karim? Was it to give life to a character who was a Britain-born, but of Bangladeshi parentage? One who spoke English well, but stammered in Bengali? One who admires the English life style (as evident in his attire and hair style), but also opposes their racist attitude? One who belongs to both England and to Bangladesh? And what becomes of such a person who belongs nowhere? Ali seems to be saying it aloud that it is impossible to strike a balance between two identities. One has to belong somewhere. For which, he has to relinquish one identity for the other.

SHAHANA, Nazneen's older daughter, who was born and has since been in London, is averse to the thought of having to live in Bangladesh the rest of her life. She dislikes Bangladesh so much so that she runs away from home on being told that the family would relocate to Bangladesh and, as a result, lands herself in trouble. Where does this strong dislike for her parent's native stem from? She has heard stories of Bangladesh from both her parents. Chanu's love for his hometown, his narratives of its glorious past, descriptions of the 'exotic' Bangladesh has, apparently, not touched Shahana. This could be because Chanu's words either fall on deaf ears or are taken lightly. There aren't explicit descriptions of Bangladesh in Nazneen's conversations with her daughters, but we might decipher that the descriptions might have been tainted by the contrasts in London-life which Nazneen was beginning to notice and enjoy.

Razia, Nazneen's close friend, neighbor and fellow migrant, is widowed and has to look after her children and herself. She sees the potential this country has and decides to be independent. She learns English, cuts her hair short, takes up a job, stops wearing a sari. In the novel, Nazneen says about Razia: "She was wearing a garment she called a tracksuit. She could never, so she said, wear a sari again. She was tired of taking little bird steps" (Ali 95).

Razia, who was raised in Bangladesh and who till now depended on her husband and his income, on having lost her husband, would want to return to Bangladesh – a secure place, being her native. But besides being strong, she knew (from what she tells Nazneen) "If you don't have a job here, they give you money. You can have somewhere to live, without any rent. Your children can go to school. And on top of that, they give you money. What would happen

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at home? Can you eat without working? Can you have a roof above your head?" (Ali 73).

Razia voices her views about how Britain is far better than Bangladesh in protecting and looking after its citizens. When Nazneen tells Razia about Chanu's unhappiness over the racial discrimination in Britain, she says, "Ask him this, then. Is it better than our own country, or is it worse? If it is worse, then why is he here? If it is better, why does he complain?" Ali uses Razia to convey that: wisdom lies in adopting the culture and ways of the place you live in rather than rue the loss of a 'home' that is distant and unattainable.

MRS. AZAD, the wife of Dr. Azad, who is Chanu's friend, has her way of looking at the immigrant-dilemma. Once when Chanu speaks about "the clash between western values and our own": "I'm talking about the struggle to assimilate and the need to preserve one's identity and heritage", (Ali 113) Mrs. Azad retorts: "Why do you make it so complicated? Assimilation this, alienation that! Let me tell you a few simple facts. Fact: We live in a Western society. Fact: Our children will act more and more like Westerners. Fact: that's no bad thing. My daughter is free to come and go. Do I wish I had enjoyed myself like her when I was young? Yes!" Mrs. Azad continues: "When I'm in Bangladesh I put on a sari and cover my head and all that. But here, I go out to work. I work with white girls and I'm just one of them. If I want to come home and eat curry, that's my business.

Some women spend ten, twenty years here and they sit in the kitchen grinding spices all day and learn only two words of English. They go around covered from head to toe, in their little walking prisons, and when someone calls to them in the street they are upset. The society is racist. The society is all wrong. Everything should change for them. They don't have to change one thing. That is the tragedy." (Ali 113, 114) Is Mrs. Azad being Ms. Ali's mouthpiece here. Ms. Ali's is a story of immigrant-success. Though of Bangladeshi origin, she has spent most of her years in Britain, has assimilated the British ways and seems to be speaking their 'language', rather than voice the angst of the Bangladeshi immigrants.

### Setting

The descriptions of Mymensingh District (where Nazneen was born) and the life and beliefs of its people, draws one's attention to its under-developed and backward state. "Hamid ran from the latrine, although his business was unfinished. He ran across the vegetable plot, past the towers of rice stalk taller than the tallest building, over the dirt track that bounded the

village, back to the compound.” (Ali 12). Later in the novel, we see that when Nazneen (when in Brick Lane) thinks of Bangladesh, she realizes that life there is inconvenient. “When she thought about Guipure now, she thought about inconvenience. To live without a flushing toilet, to abandon her two sinks (kitchen and bathroom), to make a fire for the oven instead of turning a knob.”

Brick Lane, being inhabited by Bangladeshis, resembles Bangladesh in some ways – as Chanu observes that the immigrants have recreated the Bangladeshi villages here. “A thin brown dog sniffed along to the middle of the grass and defecated. The breeze on Nazneen’s face (as she stood in Brick Lane) was thick with the smell from the overflowing communal bins.” (Ali 18). “And the streets (of Brick Lane) were stacked with rubbish, entire kingdoms of rubbish piled high as fortresses with only the border skirmishes of plastic bottles and grease-stained cardboard to separate them.” (Ali 55). The ‘othering’ of Bangladeshi’s is much too obvious here – they recreate their world of dirt and clutter wherever they go.

Ali mentions that the inhabitants of Brick Lane have prospered over the years. She shows that Britain could help their upliftment and growth like Bangladesh could not. These ‘peasants’ had prospered to occupy a business class. Money had begun to flow into the community as seen from what Chanu tells Nazneen as they pass a fancy new restaurant, “All this money, money everywhere. Ten years ago, there was no money here.” (Ali 253)

Later in the novel, Ali talks about the march that Karim organizes to have the immigrants united as one community. Far from uniting them, the march only reduced them to disintegrated, small fighting-factions. An angry Karim, shocked and grieved, says: “It’s revenge. And revenge for the revenge. Man, what it is, it’s a mess! It’s not even about anything anymore. It’s just about what it is. Put anything in front of them now and they’ll fight it. A police car, a shop window, anything.” When Nazneen asks, “The Lion Hearts, did they come?”, Karim answers, “About twenty or thirty. They weren’t anything.” (Ali 475). This is to say that Bangladeshis did not even know what they wanted.

## Cultural Differences

### Role of Fate (Fate written with a capital F in the text)

Nazneen’s childhood, spent in Bangladesh, has witnessed the dominant role of destiny and superstition as it shaped lives. For instance, an unusual-

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looking newborn – "a monkey-lizard-hybrid-sin-against-God that was buried alive in the faraway forest and the mother sent hence to who cares where." (Ali 12)

Later, when Nazneen, who was thought to be still-born until she let out the first yowl and cry, was discovered to be alive but weak, we see the midwife say: "The baby lives but she is weak. There are two routes you can follow. Take her to the city to a hospital. They will put wires on her and give medicines. This is very expensive. You will have to sell your jewelry. Or you can just see what Fate will do. Of course, Fate will decide everything in the end, whatever route you follow."

When Nazneen's aunt suggests she should be taken to the hospital, Rup ban (Nazneen's mother) says: "No, we must not stand in the way of Fate. Whatever happens, I accept it. And my child must not waste any energy fighting against Fate. That way she will be stronger." (Ali 14)

Rup ban believed and indoctrinated her daughter to believe that it was good to give in to destiny and emerge strong and that it was foolish to battle destiny. This, later, was the mantra by which Nazneen lived her life until Britain taught her to resist the ways of destiny and to take decisive steps in shaping her life.

## Status of Women

Nazneen, who had humbled herself before Fate, and married a man 20 year older, and relocated to Britain; continued to live her life as Bangladesh had taught her. When Nazneen and her husband went out occasionally, "Nazneen walked a step behind her husband" (Ali 252). Nazneen spoke only what her dominating husband liked to hear "If you say so, husband." Ali says in page 99: "Nazneen did not know what he was talking about. 'If you say so, husband.' She had begun to answer him like this. She meant to say something else by it: sometimes that she disagreed, sometimes that she didn't understand or that he was talking rubbish, sometimes that he was mad. But he heard it only as, 'If you say so.'" Though she told herself she was happy, her frustrations vented into a nervous breakdown.

Such a Nazneen, towards the end of the novel, learns in Britain to add to her husband's meager income and eventually turns an entrepreneur. She later decides not to follow her husband to Bangladesh but to stay back in Britain and raise her two daughters there. One would not expect the shy,



demure, village-bred Nazneen to metamorphose into what she did. It was Britain which helped her emerge into a strong and independent woman (financially and emotionally).

## Conclusion

The character's utterances and actions, the descriptions of the settings, the cultural differences between the two scenes of action, seem to convey the 'othering' of Bangladesh. The "demonic othering" of Bangladesh seems largely written when compared to its "exotic othering" - revealed through the utterances of Chanu (which seem to be said by Chanu only to reassure himself).

The novel written by a person of Bangladeshi origin, who now lives in London, and about characters who have been displaced from Bangladesh (their home), may be considered diaspora writing. But, the depiction of a longing to be "home" is conveyed through the character of Chanu who a weak person is - one who "only speaks but does not act". Moreover, 'Home' has been painted to look sordid. Therefore, the reader does not appreciate the pangs felt by characters in their being away from 'home'. Ali seems to have taken a colonial stance while she 'others' Bangladesh in her descriptions of Bangladesh and Britain and its people.

Chanu had spent more than half his life in England and his attempt at reconciling his native culture with that of the British only saw his dreams of integration thwarted. He did not learn how to negotiate the British society and had to return to Bangladesh. Was Chanu happy to be back in Bangladesh? The last we hear Chanu speaking about himself in the novel is when Nazneen asks him over the phone about his life in Bangladesh: "Is it how you expected? Is it what you wanted?" White noise filled the earpiece, like a gale caught in the telephone. Then the line cleared. Chan replied: 'The English have a saying: you can't step into the same river twice. Do you know it? Do you know what it means?' She knew." (Ali 488). Clearly, Chanu was unhappy and disillusioned - because Bangladesh had not the charm that Chanu had imagined.

Ali does not approve of Chanu's desire to see a blending of cultures, while he was in Britain. He is left frustrated in his attempts. Retaining the 'Bangladeshi' in him, he finds it impossible to be integrated into the British society. His helplessness compels him to return to Bangladesh. On the other hand, Nazneen the protagonist, who was weak under Bangladesh influence, emerges strong and independent when she resolves to make England her home.

*“Othering” in Monica Ali’s Brick Lane*

The novel comes to a close with Nazneen refusing to follow her husband to Bangladesh and resolving to live in London. She feels liberated, having broken free from the shackles of Chanu’s domination. She finds the strength to make this life-changing decision in London. While Chanu shows a belonging to his native culture and angst over getting back home, the novel does not say much about what comes of his return to Bangladesh. Whereas Nazneen, who stays back and has learnt to live in the conditions that Brick Lane offers, has “found herself”.

The close of the novel is highly symbolic. Nazneen, attired in a sari (a Bangladeshi outfit) prepares to ice-skate (a western sport). If the novel were to extend over a few more pages, Nazneen would in all probability change to western clothing, as that would be the most suitable attire to be in while one indulges in ice-skating – a sport that had always captivated Nazneen’s imagination. Ali doesn’t seem content with an amalgam of cultures. When Nazneen replaces ‘the Bangladeshi’ with ‘the English’, Ali doesn’t suggest just a ‘hybridity’ or ‘syncretism’ of cultures but goes a step beyond. She seems to recommend a practical way out in ensuring one’s happiness and expelling insecurity, questions of belonging, identity crisis and the like. Ali seems to suggest a substitution of cultures rather than a blend. She suggests a relinquishing of one culture for the other. Ali ends her novel just short of saying this explicitly, but has she left it for her readers to decipher?

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# Analysis of Traffic Speed Variance on a Three Lane Urban Road due to Road Side Bus Station and Taxi Stand – A Case Study in Wolayita Sodo Town, Ethiopia

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*Speed is one of the most important traffic flow characteristics that affects the travel time. The management of traffic flow in urban areas is a challenging task for the planner as the flow is increasing day by day due to increase in human activities. The density of population increases in urban areas due to various employments, educational and business opportunities. A study is conducted in Wolayita Sodo town, Ethiopia at main bus station and taxi stand in CBD area to observe the variation of traffic speed during different traffic conditions. Taxi Stand is located close to the kerb side and is very near to the main bus station. The width of the road is getting affected due to the occupancy of taxi stand at the kerb side and is varying from time to time. Huge number of pedestrians will be crossing the road continuously from one side to the other side to catch the bus at the bus station. The location of bus station is so complicated and is suffering through traffic speed with the impacts of bus movements, taxi movements and pedestrian crossings. Traffic data is collected near bus station to analyze the variation of traffic speed for various roadway and traffic conditions.*

**Keywords:** Pedestrian Crossing, Speed, Frequency and Regression.

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A Multiple Non - Linear Regression Modal is developed to analyze the variation of traffic speed for various bus frequencies, taxi frequencies, pedestrian crossings and effective road widths. The results obtained from the model are useful to find out the solutions to enhance the speed of through traffic at the bus stop location.

## Introduction

Traffic flow characteristics in urban areas are the dynamic parameters and varies continuously based on the roadway and traffic conditions. The presence of various obstructions on the road will suffer the through traffic flow thus lowering the speed of the vehicles and increases the journey time. The speed of the ongoing vehicles is governed by various influencing parameters that exist on the road. Mobility has been increasing significantly in the last few decades in the urban areas and will continue to increase (Janssen, Okker& Schuur, 2006). The delay due to congestion on motorways is increasing day to day. The traffic delay will increase the journey time and affects the day to day activity of the people. Traffic Congestion has a negative impact on the economy by decreasing productivity and on the quality of living condition of the people. This will also increase the pollution and degrades the environment. The increase in Congestion due to various obstacles on the road will make the riders to select alternate routes which may again affect the safety of traffic on other roads. Hence it is important to gain a clear understanding of traffic flow process and to improve the traffic conditions from the existing hurdles on the road.

It is observed that the traffic is heavy in peak hours in Wolayita Sodo bus station location causing lot of congestion and delays. Wolayita Sodo town is one of the big towns in South Central of Ethiopia. Wolayita is one of the 13 zonal administrations of the Southern region in Ethiopia and is located 300 kms South of Addis Ababa. Wolayita zone has 358 kms of all-weather roads and 425 kms of dry weather roads with an average road density of 187 kms per 1000 square kms. Wolayita Sodo has a population of 86,050 (2012 Census) in the town.

## Need for the study

The main bus station in Wolayita Sodo town is located at the CBD area. A taxi Stand also exists very near to the bus station at the kerb side. Moreover, huge volume of pedestrians crosses the road continuously from one

### *Analysis of Traffic Speed Variance*

side to the other side near the bus station. The location is so complex with lot of obstacles on the road that affects the speed of the vehicles. The analysis of variation of speed under these heterogeneous traffic and roadway conditions at the bus station is highly essential for the planner to search the ways to solve the traffic problems and to smoothen the traffic flow. The present study is an attempt to fulfill the need.

### Objectives of the study

The study is aimed to analyze the variation of traffic speed due to the presence of obstacles near the bus station. The following are the specific objectives of the study.

- To observe the frequency of buses, taxis and pedestrians at the bus station location
- To observe the variation of road width due to the occupancy of taxi stand at the kerb side near bus station
- To quantify the variation of through traffic speed due to these obstacles for various roadway and traffic conditions
- To evaluate different alternative solutions to improve the traffic flow rate at the location of bus station

### Review of Literature

The impact caused by various influencing parameters on the road will change the Speed of the vehicles dynamically. The reduction in the Speed will affect the capacity of the road and declines the level of service of the road. It is hence essential to maintain better possible conditions on the road so as to minimize the travel time for the vehicles. A Study was conducted by Park, B-J, Zhang, Y and Lord, D (2010) to account for heterogeneity in Speed data and concluded that the Speed distributions might be more than two, depending on the time of analysis. Elhenawy, M and Rakha, H.A (2016) have conducted a study to estimate the expected travel time using Mixture Linear Regression. The study uses the mixture modal to estimate the speed distribution in order to describe the traffic conditions. The mean values of the two regimes i.e. Congested and Free flow conditions were described by a linear relationship

with visibility and weather conditions. Lord, Manar & Vizioli (2005) studied the influence of volume, density and V/C ratios on the occurrences of crashes on rural and urban motorways. The data was collected by using loop detectors located at various sections of the rural and urban motorways. The study concluded that as the density of traffic increases, Crash frequency increases, reaches a maximum and then decreases again. Golob, Recker & Pavlis (2008) presented a method that assesses the relationship between traffic flow parameters and the type of crash, severity, location and number of vehicles involved. Data on traffic volume and lane occupancy from six motorways was obtained from loop detectors during a six-month period. The study found that when the left and interior lanes are congested, the likelihood of severe crashes decreases. If all lanes have similar traffic volumes, then congestion reduces crash severity by more than half. It was also found that the effect of congestion on severity is offset by unstable flow conditions such as the change from free flow to congestion.

## Data Collection at the study area

The traffic data such as traffic volume with composition, traffic speed, bus frequency, taxi frequency and pedestrian crossing are collected by manual methods. The effective road width is also measured at the location. The entire data are collected for about 12 hours in a day and for every 15-minute consecutive interval. The following methodology is adopted to collect the above data.

## Traffic Volume

Classified traffic volume with composition is collected at the bus station location by drawing a reference line on the road and counting the number of vehicles that crosses the reference line as shown in the figure 1. The traffic volume data were later converted into Passenger Car Units (PCUS) by considering the equivalent PCU factors.

## Traffic Speed

Traffic Speed is defined as the ratio of distance travelled by the vehicle to the travel time taken for the vehicle between the two sections. Two reference lines are drawn on the road at a distance of 30 meters as shown in the figure 2. The time of entry and time of exit of different types of vehicles

### *Analysis of Traffic Speed Variance*

are recorded for every 15-minute consecutive interval. The travel time is calculated by taking the difference of entry and exit timings. The ratio of the distance travelled by the vehicle and travel time will give the traffic speed of the vehicles

### **Bus Frequency (BF)**

A reference line is drawn on the road near the bus stop location. The number of buses that crosses the reference line is recorded for every 15 minutes consecutive interval as shown in the figure 3, which gives the bus frequency.

### **Taxi Frequency (TF)**

A reference line is drawn on the road near the bus stop location. The number of taxis that crosses the reference line and are arriving to taxi stand are recorded for every 15 minutes consecutive interval as shown in the figure 3. This gives the taxi frequency.

### **Effective Road Width (ERW)**

Effective road width is defined as the available road width at the bus station location after the taxis arrive to the taxi stand and occupy the road. The occupancy of road by different taxis varies from time to time and depends upon the driver behavior and road condition. The effective road width is measured for every 15-minute consecutive interval as shown in the figure 3. For this purpose, reference lines are drawn perpendicular to the roadway at an interval of 1 meter from the center line of the road up to the kerb at the bus station location. As soon as any taxi arrives to the taxi stand, the available road width is measured by observing the position of the wheels of the taxi. This available road width is considered as the effective road width. The data is collected for number of samples for every 15 minutes consecutive interval.

### **Pedestrian Crossing (PC)**

Pedestrian Crossing is the number of pedestrians that will cross from one side to the other side of the road at the bus station location to reach the bus station. The data is collected manually at the bus stop location for every 15-minute consecutive interval.

## Development of Multiple Non - Linear Regression Modal

A Multiple Non-Linear Regression Modal is developed from the data collected at the bus station location. The traffic speed is considered as the dependent variable and all other influencing parameters such as traffic volume, bus frequency, taxi frequency, pedestrian crossing and effective road width are considered as independent variables. The regression modal developed is as follows:

$$\text{Speed} = 2.946804 - 0.227424 * e^{\text{vol}} - 0.256311 * e^{\text{BF}} - 0.283754 * e^{\text{TF}} - 0.387598 * e^{\text{PF}} + 0.436285 * e^{\text{ERW}}$$

$$R^2 = 0.9271 \quad R = 0.9635$$

## Validation of the Modal

The developed regression modal is validated by plotting a graph between the observed speed values and predicted speed values as shown in the figure 4. The predicted speed values are close to the observed speed values as represented in the figure 4, which indicates that the developed modal is validated.

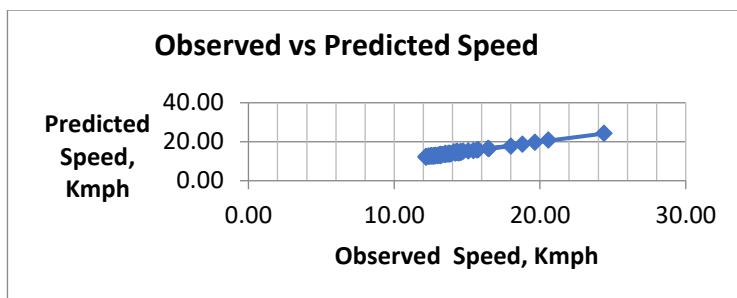


Figure 4

## Analysis of data from the developed Multiple Non - Linear Regression Modal

In order to understand the variation of Traffic Speed at the selected bus stop location for various influencing parameters, the data is analyzed for different cases. The predicted traffic speed for all the cases considered is



### *Analysis of Traffic Speed Variance*

evaluated from the developed modal and is indicated as shown in the table 1.

Table 1 clearly indicates the variation of traffic speed under the influence of various parameters such as traffic volume, bus frequency, taxi frequency, pedestrian crossing and effective road width. The influence of each parameter on the traffic speed is unique and varies based on the roadway and traffic conditions in the field. In all the above cases, the traffic speed is observed to be declined more for higher bus frequencies, taxi frequencies and pedestrian crossings and is increasing rapidly for every incremental increase in the effective road width. Therefore, the speed of through traffic at the bus station location is proved to be affected with the presence of various obstacles at the location.

Table 1

<i>Case</i>	<i>Volume PCUS</i>	<i>BF</i>	<i>TF</i>	<i>PC</i>	<i>ERW, Meters</i>	<i>Predicted Speed, Kmph</i>
1	500	20	40	50	8	19.07311
2	500	20	40	50	12	22.76394
3	500	30	40	50	8	17.19045
4	500	30	40	50	12	20.51697
5	500	20	80	50	8	15.66762
6	500	20	80	50	12	18.69946
7	500	20	80	100	8	11.97635
8	500	20	80	100	12	14.29389
9	500	30	80	50	8	14.12111
10	500	30	80	50	12	16.85368
11	500	30	80	100	8	10.79419
12	500	30	80	100	12	12.88298
13	1000	20	40	50	8	16.29146
14	1000	20	40	50	12	19.44402
15	1000	30	40	50	8	14.68337
16	1000	30	40	50	12	17.52475
17	1000	20	80	50	8	13.38263

18	1000	20	80	50	12	15.9723
19	1000	20	80	100	8	10.2297
20	1000	20	80	100	12	12.20925
21	1000	30	80	50	8	12.06167
22	1000	30	80	50	12	14.39572
23	1000	30	80	100	8	9.219955
24	1000	30	80	100	12	11.00411

Recommendations made to improve the traffic conditions at the selected bus station

In order to improve the traffic flow characteristics at the selected bus stop location, three alternative measures are proposed.

#### Alternative 1

Recommended to shift the bus station from the existing location to any arterial road. This will reduce the impact of bus frequency at the bus stop location. It is observed that 50% of the pedestrian crossings at the bus stop location are only towards the bus station. Hence by shifting the bus stop from that location, 50% impact of pedestrian crossing at the location will be reduced.

#### Alternative 2

Recommended to shift the taxi stand from the bus stop location to any other part of road. This will reduce the impact of taxi frequency at the bus stop location.

#### Alternative 3

Recommended to erect an over bridge at the bus stop location for the pedestrians to cross the road from one side to the other side. This will reduce at least 50% impact of the pedestrian crossings.

The predicted traffic speed at the bus stop location is further evaluated for the above three alternatives for the above cases considered using the

### *Analysis of Traffic Speed Variance*

developed Multiple Regression Modal and the results are indicated as shown in the table 2

Table 2 clearly indicates the impact of bus frequencies, taxi frequencies and pedestrian crossings on the traffic speed for various traffic volumes and effective road widths. The results obtained in table 2 shows the improvement of traffic speed at the bus station location for various proposed alternatives. A graph is plotted between the Predicted Speed obtained from the modal for the existing conditions and the Predicted Speed evaluated for various proposed alternatives and is as shown in the figure 5.

Table 2

<i>Cas e</i>	<i>Volum e PCUS</i>	<i>B F</i>	<i>T F</i>	<i>PC</i>	<i>ERW Mete rs</i>	<i>Predict ed Speed for existing conditio ns, Kmph</i>	<i>Predict ed Speed for Alternati ve 1, Kmph</i>	<i>Predict ed Speed for Alternati ve 2, Kmph</i>	<i>Predict ed Speed for Alternati ve 3, Kmph</i>
1	500	2 0	4 0	50	8	19.073	87.730	54.326	40.708
2	500	2 0	4 0	50	12	22.763	104.70	64.839	48.585
3	500	3 0	4 0	50	8	17.190	87.730	48.964	36.689
4	500	3 0	4 0	50	12	20.516	104.70	58.439	43.789
5	500	2 0	8 0	50	8	15.667	72.065	54.326	33.439
6	500	2 0	8 0	50	12	18.699	86.011	64.839	39.910
7	500	2 0	8 0	10 0	8	11.976	63.007	41.527	29.236
8	500	2 0	8 0	10 0	12	14.293	75.199	49.563	34.893
9	500	3	8	50	8	14.121	72.065	48.964	30.138

*Raju*

		0	0						
10	500	3 0	8 0	50	12	16.853	86.011	58.439	35.971
11	500	3 0	8 0	10 0	8	10.794	63.007	37.428	26.350
12	500	3 0	8 0	10 0	12	12.882	75.199	44.670	31.449
13	1000	2 0	4 0	50	8	16.291	74.935	46.403	34.771
14	1000	2 0	4 0	50	12	19.444	89.436	55.383	41.499
15	1000	3 0	4 0	50	8	14.683	74.935	41.823	31.338
16	1000	3 0	4 0	50	12	17.524	89.436	49.916	37.403
17	1000	2 0	8 0	50	8	13.382	61.555	46.403	28.562
18	1000	2 0	8 0	50	12	15.972	73.467	55.383	34.089
19	1000	2 0	8 0	10 0	8	10.229	53.818	35.470	24.972
20	1000	2 0	8 0	10 0	12	12.209	64.232	42.334	29.804
21	1000	3 0	8 0	50	8	12.061	61.555	41.823	25.743
22	1000	3 0	8 0	50	12	14.395	73.467	49.916	30.725
23	1000	3 0	8 0	10 0	8	9.2199	53.818	31.969	22.507
24	1000	3 0	8 0	10 0	12	11.004	64.232	38.156	26.862

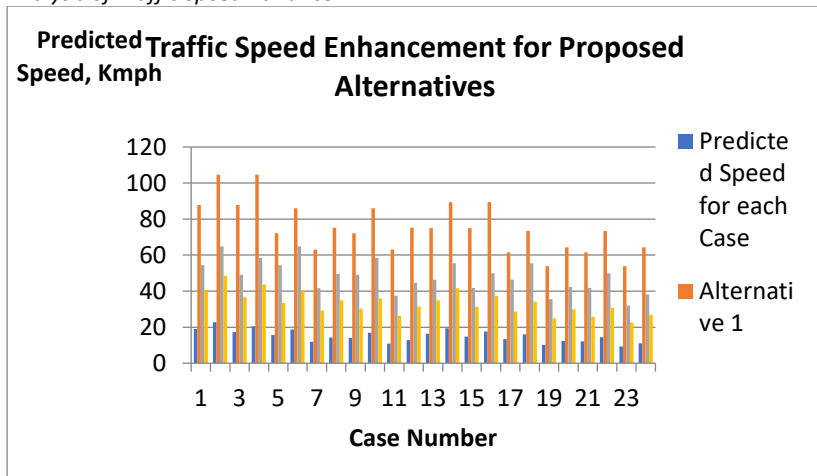


Figure 5

It is observed from the figure 5 that the traffic speed at the bus station location is increasing at a higher rate with alternative 1 followed by alternative 2 and alternative 3 in all the cases. Hence it is recommended to shift the bus station from the existing location at CBD area to any arterial road.

## Summary and Conclusions

The traffic in urban areas is highly congested due to the presence of various obstacles on the road. The traffic speed on the road is a function of these obstacles and is varying from time to time based on the roadway and traffic conditions. A study is conducted at the bus station location in CBD area at Woliata Sodo town, Ethiopia to evaluate the variation of traffic speed for various influencing parameters. A taxi stand exists very near to the bus station and huge pedestrians will be crossing the road continuously from one side to the other side to reach the bus station and taxi stand. The traffic speed at the bus station location is getting reduced from time to time due to the impact of bus station, taxi stand and pedestrian crossing.

In order to observe the variation of traffic speed at the bus station location and to evaluate the possible alternative solutions to improve the traffic speed at the bus station location, the traffic data is collected at the bus station location for about 12 hours in a day at every 15 minutes consecutive intervals.

*Raju*

The traffic data includes traffic volume, traffic speed, bus frequency, taxi frequency, pedestrian crossing and effective road width.

A Multiple Non- Linear Regression Modal is developed by considering the traffic speed as dependent variable and the influencing parameters such as traffic volume, bus frequency, taxi frequency, pedestrian crossing and effective road width as independent variables. The modal developed is validated and is used to evaluate the predicted traffic speed at the bus station location for various influencing parameters. The analysis is carried out by considering different cases.

Three alternatives are proposed to improve the traffic speed at the bus station location. Alternative 1 is proposed to shift the bus station location from the existing CBD area to any arterial road. Alternative 2 is proposed to shift the taxi stand from the bus station location to any other part of road, where as Alternative 3 is proposed to erect an over bridge at the bus station location to facilitate the pedestrians to cross the road from one side to the other side.

It is observed that 50% of the pedestrians are crossing the road from one side to the other side to reach the bus station and taxi stand. The predicted traffic speed for all the three proposed alternatives is evaluated by using the developed Multiple Non- Linear Regression Modal and the results are obtained. The results indicate that the traffic speed at the bus station location is increasing at a higher rate with alternative 1 as followed by alternative 2 and alternative 3. From the analysis, it is hence recommended to shift the bus station from the existing CBD area to any arterial road of the town.

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## Self – Confidence and Emotional Adjustment of Higher Secondary Students

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*An attempt was made through the present study to focus on the Self-Confidence and Emotional Adjustment of higher secondary students. The sample consists of 200 higher secondary school students in and around Kanyakumari district. Random sampling technique was adopted for selecting the sample. Self-Confidence and Emotional Adjustment scale was used to collect the data. The result obtained discloses that there is a significant positive relationship between the students' Self-Confidence and Emotional Adjustment.*

**Keywords:** Confidence, Adjustment Emotions Adolescents and Environment.

### Introduction

Education is the complete development of individuality of the child, so that he can make his original contribution to human life according to his best capacity. -T.P. Nunn It can also argued that a life experience without self-confidence leads a person to miss out on valuable opportunities think about the people in your life who exhibit quality self-confidence. These people are generally found to be around possess, many friends successful in their choice of career. Emotional adjustment is an important task because, adjustment during emotions lead to a normal behaviour, whereas maladjustment leads to abnormal behaviour. Emotions are described as the prime movers of

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behaviour. These stirred up states are store houses of energy, which may work for both intense vigour and efficiency and strong disruption of mental life. There are many instances where even highly intelligent people fail to manage their emotions and some average intelligent persons manage their emotions effectively and harmoniously.

### Need and Significance of the Study

Self-confidence is the key to success or we can say first step to success. If a person has self-confidence he has won half the battle. The people who have self - confidence at work, school, and in their daily life always appear on top of world. Everything seems to go right for these people and they always seem to present themselves as calm, collected and successful in everything they do. If you pay attention, you might notice that these self-confident people usually are successful in every area of their lives.

The reality is that none of these things are true. Self-confident people understand the impact of believing in themselves and relying on their abilities. Adolescents in secondary schools are often subjected to a highly stressful environment, pressure to excel an academic and school performance pressure to select career option, parental expectations, choice of subjects, and emotional and psychological stress, proper and constructive counseling is inevitably essential to lesson unnecessary emotional constraints. So this study is an attempt to identity the Self - Confidence and adjustment.

### Objective of the study

- To find out the significant difference between the self - confidence of male and female higher secondary students.
- To find out the significant difference between the self - confidence of rural and urban higher secondary students.
- To find out the significant difference between the Emotional Adjustment of male and female higher secondary students.
- To find out the significant different between the Emotional Adjustment of rural and urban higher secondary students.

### *Self - Confidence and Emotional Adjustment*

- To find out the significant relationship between self - confidence and Emotional Adjustment of higher secondary students.

### Hypotheses of the study

- There is no significant difference between the self - confidence of male and female higher secondary students.
- There is no significant difference between the self - confidence of rural and urban higher secondary students.
- There is no significant difference between the Emotional Adjustment of male and female higher secondary students.
- There is no significant difference between the Emotional Adjustment of rural and urban higher secondary students.
- There is no significant relationship between self - confidence and Emotional Adjustment of higher secondary students.

### Method Used for the Present Study

The investigator has used survey method to study the relationship between the Self-Confidence and Emotional Adjustment of higher secondary Students.

### Population & Sample

Population for the present study comprises of higher secondary school students from various Schools in Kanyakumari District. The sample of the present study consists of 200 Higher Secondary Students from ten Schools.

### Description of the Tool & Data Collection

In the present study in order to find out the higher secondary students the investigator collected information regarding self-confidence from various sources like internet, journal, books etc. Totally 86 questions were prepared. According to the suggestion given by the experts few questions were excluded and finally 56 questions were selected. The emotional adjustment scale which was developed P.S. Asmi by Mrs. R. Rekha. The data collected were scored in

systematic way by using a scoring key for the Emotional Adjustment scale 1.0 was given for the positive items, and 0.1 for the negative items.

### Procedure of Data Collection

Data were collected from 200 Higher Secondary school students. For this purpose, the investigator visited 10 higher secondary schools in K.K. District. A report was established with the subjects in advance before the administrations of the response sheets were collected from the respondents after marking the responses.

### Differential Analysis

### Hypothesis Testing

H<sub>0</sub>: There is no significant difference between the self-confidence of male and female higher secondary students.

Table: 1  
Significance difference between the self-confidence of higher secondary students based on their gender

Variable	Gender	N	Mean	S.D	t-Value	P-Value	Remarks (5%level)
Self confidence	Male	84	80.88	7.029	0.739	0.391	N.S
	Female	116	80.45	6.255			

From the table 4.4.1 it is clear that the P - value is greater than 0.05 at 5% level of significance. Hence the null hypothesis is accepted. It shows that there is no significant difference between male and female higher secondary students in their self-confidence.

### *Self - Confidence and Emotional Adjustment*

H<sub>02</sub>: There is no significant difference between the self-confidence of rural and urban higher secondary students.

Table: 2  
Significance difference between the self-confidence of higher secondary students based on their locality

Variable	Locality	N	Mean	S.D	t-Value	P-Value	Remarks (5%level)
Self confidence	Rural Urban	82 116	79.94 81.11	5.966 6.955	1.464	.228	N.S

From the table 4.4.2 it is clear that the P - value is greater than 0.05 at 5% level of significance. Hence the null hypothesis is accepted. It shows that there is no significant difference between the localities of higher secondary school students in their self-confidence.

H<sub>03</sub>: There is no significant difference between the Emotional Adjustment of male and female higher secondary students

Table: 3  
Significance difference between the Emotional Adjustment of higher secondary students based on gender

Variable	Gender	N	Mean	S.D	t-Value	P-Value	Remarks (5%level)
Emotional Adjustment	Male Female	84 116	36.58 34.78	7.131 6.749	0.076	0.783	N.S

From the table 4.4.12 it is clear that the P - value is greater than 0.05 at 5% level of significance. Hence the null hypothesis is accepted. It shows that there is no significant difference between male and female of higher secondary school students in their Emotional Adjustment.

H<sub>0</sub>4: There is no significant difference between the Emotional Adjustment of rural and urban higher secondary students.

Table: 4  
Significance difference between the Emotional Adjustment of higher secondary students based on locality

Variable	Locality	N	Mean	S.D	t-Value	P-Value	Remarks (5%level)
Emotional Adjustment	Rural Urban	82 118	36.62 34.79	6.951 6.881	0.244	0.622	N.S

From the table 4.4.13 it is clear that the P - value is greater than 0.05 at 5% level of significance. Hence the null hypothesis is accepted. It shows that there is no significant difference between rural and urban of higher secondary school students in their Emotional Adjustment.

H<sub>0</sub>5: here is no significant relationship between self - confidence and Emotional Adjustment of higher secondary students.

Table: 5  
Correlation between Self Confidence and Emotional Adjustment of Higher Secondary students

Category	number	r	level of significance
Self-confidence and emotional adjustment	200	0.375	NS

As it is shown in the above table self-confidence and emotional adjustment of higher secondary school students are positively correlated and significant at 0.05 level. The relationship between the variable may be described as low.

### Findings

- There is no significant difference in the self - confidence of male and female higher secondary students.
- There is no significant difference in self - confidence of rural and urban higher secondary students.

### *Self - Confidence and Emotional Adjustment*

- There is no significant difference Emotional Adjustment of male and female higher secondary students.
- There is no significant different Emotional Adjustment of rural and urban higher secondary students.
- There is no significant relationship between self - confidence and Emotional Adjustment of higher secondary students.

### *Interpretation*

This may be due to the fact that the present student community that they are well in their studies and various education related activities so as scoring very high scores in examinations whereas they are very poor to interact with human beings especially in the public society. Hence the teacher of the schools should think of introducing various activities here and there in between syllabus related teaching learning process in order to enhance the level of self-confidence and emotional adjustment of higher secondary students. No, significant difference was found in the self-confidence of higher secondary students based on gender and locality. No, significant difference was found in the emotional adjustment of higher secondary students based on gender and locality. Relationship analysis of data clearly revealed that there is significant positive exist between the self-confidence and emotional adjustment of higher secondary students. It reflected that self-confidence and emotional adjustment of higher secondary students are the part of our behavior and confined to one part of life as dealing with the society and others.

### *Suggestions for Further Study*

Following are the suggestions given by the investigator for the benefit of the future researchers.

- Self- confidence of student teachers can be studied in relation with emotional adjustment.
- Emotional adjustment of various levels of education such as higher secondary school students and college students can be studied collectively.

- A comparative study can be conducted on the self-confidence and emotional adjustment of various professionals such as teachers. It professional and various officers.
- Sam type of study can be conducted by increasing the number of samples by covering other districts also.
- Social intelligence and life skills of teachers at various levels.
- Self-confidence and emotional adjustment of students at various levels of education

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## Enhancement of Snacky food Jackfruit (*Arthocarpus Heterophyllus*) for School Children

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*Snacking is important for children because they have smaller stomach than adults and cannot necessarily eat enough to stay full in one meal. They should be able to snack every three to four hours over the course of the day. Kids need snacks to maintain energy levels throughout the day. The raw Jackfruits (*Arthocarpus Heterophyllus*) were selected for the study because this fruit is locally available, seasonal and low cost. The unripe Jackfruit has many nutrients and provides many health benefits for children. It is rich in carbohydrate, calories, vitamin C, antioxidant and fight against free radicals. The sensory evaluation was carried out in order to get consumer response for overall acceptability of the raw Jackfruit Vada compared to the standard (lentil)Vada using a 9-point hedonic rating scale. The physical characteristic of a single raw jack fruit weight about 26.5gm. I have prepared both lentil Vada (standard) and fresh raw jack fruit flesh mixed Vada. When finding the sensory value of the fresh raw jack fruit Vada scored high acceptance level than the standard lentil Vada. Snacks should be healthy and curb kids hunger and it is essential for children optimal growth and development. The prepared raw Jackfruit Vada was good for children because it is highly nutritious. Hence the present study concluded that raw jack fruit was successfully used for the development of Vada.*

**Keywords:** *Arthocarpus Heterophyllus*, Sensory, Evaluation and Nutrition.

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## *Enhancement of Snacky food Jackfruit*

### Introduction

Jackfruit is a dicotyledonous compound fruit of the jack tree (*Artocarpusheterophyllus* L.) which belongs to the family moraceae grow in many of the tropical countries of southeast Asia but is particularly abundant in India and Bangladesh. Jack fruit is recognized as the National Fruit of Banglade M.Hassanullah.(2013). Jackfruit is rich in dietary fiber, which makes it a good bulk laxative. The fiber content helps to protect the colon mucous membrane by decreasing exposure time and as well as binding to the world's largest fruit has many names – kathal, panasa, jaca, nangka, kanoon, mit or *Artocarpus heterophyllus*, its scientific name. India is the motherland of Jackfruit. 'Chakka', its Malayalam name, according to some, has given birth to the English name Jackfruit. India is probably the biggest producer of the fruit in the whole world. ( Siyanna 2017)

The word 'Jackfruit' comes from Portuguese Jaca, which is derived from the Malayalam language term, Chakka. Traditional medicines are plant derived medicines. According to WHO more than 80% of developing country's population depends on plant-based medicines for their health care needs. From the time immemorial, the whole Jackfruit tree is used as a traditional medicine. *Arthocarpus Heterophyllus* is used in medicine and also as source of food, influencing agriculture industry. It contains secondary metabolites, which have biological activity, kindling scientific interest. In addition, the wood of Jackfruit is used in making musical instruments, furniture and even in-house construction. (Sidhu 2015) Flavanoid pigment such as carotene B,xanthin, lutein and cryptoxanthin B, Together, these compounds play vital roles in antioxidant and vision functions. (SCUC, 2006)

The fruit is perishable and cannot be stored for long time because of its inherent compositional and textural characteristics. In every year, a considerable amount Jackfruit, specially obtained harvesting, transporting and storing both in quality and quantity. In addition, many parts of the plant, including the bark, roots, leaves and fruits have medicinal properties.(Om Prakash,2017)Mature Jackfruit is the best natural remedy for diabetes, rich in potassium-lowering blood pressure, high dietary fibre and gluten free nature to provide immunity to life disease, Apt source of vitamin c antioxidant phytonutrients and flavanoids protect the body and support immunity. Unripe Jackfruit could also help to control diabetes. Indeed, it has a higher hypoglycemic effect than some anti-diabetic drugs. So much so that diabetic patients who make use of reasonably good quality unripe Jackfruit can cut down their insulin intake by 50 per cent (Siyanna, 2017).

Snacks are part of a healthy diet for children. Creating a meal and snack pattern can help to provide children nutritious food throughout the day. Because younger children do not always eat enough at a meal, providing one to two snacks per day can help them get the nutrients they need. Snacks should not take the place of meals (Academy of Nutrition and Dietetics, 2014). The objective of the study is to formulate snack food, to enhance the nutrient by adding fresh raw Jackfruit and to evaluate the sensory parameters of the developed Vada.

## Materials and methods

The raw Jackfruits (*Artocarpus Heterophyllus*) were selected for the study because this fruit is locally available, seasonal and low cost. So that the low-income group people can take this fruit and get benefits and it is good for all age groups. The fresh unripe and fruit of (*Artocarpus Heterophyllus*) are also used for preparing lot of dishes. The unripe Jackfruit has many nutrients and also it prevents many diseases. It provides many health benefits for children. It is rich in carbohydrate and calories and also it belongs to slowly available glucose. It also contains high vitamin C that act as a natural antioxidant that help the children and fight against free radicals. It also helps to improve the vision, calcium and potassium is present which is helpful for healthy development of bone. The fresh *Artocarpus Heterophyllus* is bought from near Thuckalay area where this fruit is kept for sale in seasonal time. The present study was carried out in the Department of Nutrition and Dietetics, Muslim Arts College, Thiruvithancode.

## Physical characteristic of Jackfruit

The physical characteristic that is weight of a single fresh raw jack fruit whole (with seed) and weight of a single fresh raw jack fruit raw (after removing the seed) was measured.

## Formulation of recipe

Snacking is important for children because they have smaller stomach than adults and cannot necessarily eat enough to stay full in one meal. They should be able to snack every three to four hours over the course of the day. Kids need snacks to maintain energy levels throughout the day. So, I preferred to make cutlet for children. The snack food (Vada) is selected for the incorporation and enrichment of nutrients as well as taste.

### *Enhancement of Snacky food Jackfruit*

#### Formulation of Raw Jackfruit mixed Vada

The jack fruit (raw) mixed Vada is formulated using Raw jack fruit(70g), Chana dal(20g), Onion(10g), Chilly powder (5tsp), Green chilly (a few amounts finely chopped), Curry leaves (4-5 finally chopped), Oil (for deep frying), Salt (to taste).

Figure - 1: Flowchart for the Preparation of Raw Jackfruit mixed Vada

Cook the Raw Jackfruit and mash it



Grind Chana dal in to fine paste



Add mashed Jackfruit, Channadal, Chilly powder and salt to taste mix it well make it in to desired shape



deep fry it



serve it hot.

## Sensory Evaluation

The sensory evaluation was carried out in order to get consumer response for overall acceptability of the raw Jackfruit Vada compared to the standard (lentil) Vada. Product were evaluated by a panel of 20 semi-trained judges for different sensory attributes like appearance, flavor, taste, texture and over acceptability using a 9-point hedonic rating (1-like and 9-dislike extremely) (Murry *et al*, .2001). A 9-point hedonic scale ranging from 1to 9, where 1=like and 9=extremely dislike was used to evaluate acceptability of sample.

## Findings

The raw jack fruit is selected for the study. The physical characteristic of a single raw jack fruit weight about 26.5gm. The weight of the single raw jack fruit fresh flesh after removing the seed seems 13gm respectively. I have prepared both lentil Vada (standard) and fresh raw jack fruit flesh mixed Vada.

## Sensory Evaluation of the Developed Cutlet

When finding the sensory value, the fresh raw jack fruit Vada scored high acceptance level than the standard lentil Vada. Snacks should be healthy and curb kids hunger and it is essential for children optimal growth and development. The prepared raw Jackfruit cutlet was good for children because it is highly nutritious.

## Sensory Parameter and nutrient content of the formulated Vada

## Enhancement of Snacky food Jackfruit

### 1.) Sensory Parameter of the Formulated Vada

Table- 1 shows the sensory parameter of the formulated Vada

Table-1

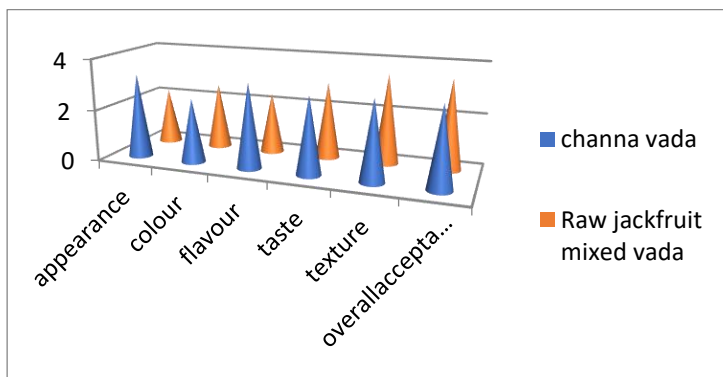
Sensory Parameter of the Formulated Vada

Sensory Parameters	(JFSI)	(JFPI)
Appearance	$3.3 \pm 0.1$	$2.2 \pm 0.7$
Colour	$2.5 \pm 0.6$	$2.6 \pm 0.7$
Flavour	$3.3 \pm 1.1$	$2.4 \pm 0.6$
Taste	$3.0 \pm 0.7$	$3.0 \pm 0.7$
Texture	$3.1 \pm 0.6$	$3.5 \pm 0.03$
Overall acceptability	$3.1 \pm 0.6$	$3.5 \pm 0.03$

The Sensory parameter such as Appearance, Flavour, Texture and Overall acceptability of the Jack fruit raw Vada (JFPI) shows the best compare to the lentil Vada (JFSI)

Figure - 2

Sensory parameter for the formulated Vada



## 2.) Nutrient Content of The Formulated Vada

The nutrient content of the formulated Vadawas shown in the table-2

Table-2

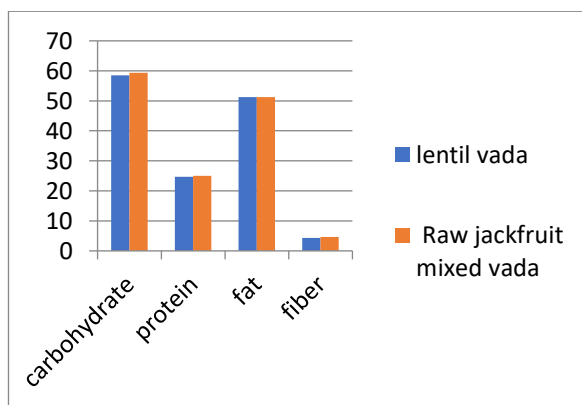
### Nutrient Content of the Formulated Vada

<i>Nutrient</i>	<i>Standard (JFSI)</i>	<i>(JFP1)</i>
<i>Carbohydrate</i>	58.525	59.465
<i>Protein</i>	24.75	25.007
<i>Fat</i>	51.34	51.37
<i>Fiber</i>	4.35	4.63

Table- shows that the nutrient content of Raw Jackfruit mixed Vada (JFP1) shows the best compare to the lentil Vada. (JFSI)

Figure- 3

### Nutrient content of the formulated Vada



## *Enhancement of Snacky food Jackfruit*

### Conclusion

It is concluded that raw jack fruit was successfully used for the development of Vada. The overall acceptable of the raw jack fruit Vada shows the best compared to the standard and also this Vada is greatly preferred by school children because of the enrichment of nutrient as well as taste.

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# Challenges of Agricultural Commodity Markets in Kerala- (A Case Study of Agricultural Market in Anayara, Thiruvananthapuram)

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*The present paper attempts to identify the problems of the Agricultural Commodity markets in Kerala with particular reference to Anayara whole sale Agricultural Commodity market in Thiruvananthapuram City. The paper is mainly based on the primary data collected from the officials of the whole sale Agricultural Commodity market as well as the proprietors of the participant business units. A survey was conducted among the proprietors of the selected 25 units functioning in the wholesale Agricultural market at Anayara in Thiruvananthapuram City. The major problems experienced by the facilitator of the services in the market are delay in collecting rent from the occupants, location disadvantage and Labour problems, Existence of well-organized markets in the central places of the city and Problem of Bad Debts.*

**Keywords:** Markets, Labour, Data, Books, Problems and Buyers.

The data had been collected with the help of a pre-tested structural interview schedule. The Chief Problems of the Occupant Business Units are Location Problems, Absence of Customer Awareness about the functioning of the Market, Inadequate inflow of Agricultural commodities in the Market, Lack

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of Interest in Agricultural Activities among the youth in Kerala also restricts the inflow of Agricultural Commodities to the Agricultural Commodity market, High cost of production of Agricultural commodities in the State and the interference of trade union

## Introduction

Indian Economy is mainly an Agrarian economy. India is a vast country with approximately 3.6 lakhs villages. Agriculture is the main occupation of the people residing in villages. However, in recent years the significance of agricultural activities has declined considerably on account of various reasons. Now, the land area earmarked for agricultural activities becomes meager and the people in the country are forced to consume substitutes for agricultural products.

The commodity market comprises all palpable markets that we come across in our daily life. These markets cater the needs of consumers through exchange of goods for money. The Indian commodity market can be divided into two categories namely Wholesale market and Retail market. Under the whole sale market, the Wholesalers buy goods from farmers and manufacturers directly and sell the goods to the Retailers. The Retailers finally sell the goods to the ultimate Consumers. Recently, Indian commodity market is mainly concentrated in Retail Sector. All most every commodity under the sun both agricultural and industrial are now being provided as well as distributed by retail outlets throughout the country.

In Kerala, six wholesale Agricultural commodity markets are functioning. They are situated in the following places.

- Anayara, Thiruvananthapuram
- Marad, Ernakulam
- Vengeri, Kozhikode
- Nedumangad (Thiruvananthapuram District)
- Muvattupuzha (Ernakulam District)
- Sulthan Batheri (Wayanad District)

### *Challenges of Agricultural Commodity Markets*

Out of these, the first three are urban wholesale commodity markets and the rest are Rural Agricultural commodity markets.

### Objectives of the Paper

The main objectives of the present paper are

- To identify the problems experienced by the facilitators of services of wholesale Agricultural Commodity Markets.
- To identify the problems of the participant business units in the whole sale Agricultural commodity market and
- To suggest suitable measures based on the findings of the study.

### Methodology and Database

The present study is confined to the Anayara Urban Agricultural Commodity market located in Thiruvananthapuram City. The paper is mainly based on the primary data collected from the officials of the whole sale Agricultural Commodity market as well as the proprietors of the participant business units. The data had been collected with the help of a pre-tested structural interview schedule. A survey was conducted among the proprietors of the selected 25 units functioning in the wholesale Agricultural market at Anayara in Thiruvananthapuram City. The data collected were analyzed to suit the requirements of the study. Secondary Data had also been collected and used for the preparation of the present paper. The major sources of the secondary Data are Books, Journals, Study reports, Seminar papers, Electronic sources etc.

### Results of the Survey

The results of the primary survey are summarized below.

A. Problems of Facilitators of Services in the Wholesale Agriculture Commodity Market. The Department of Agriculture, Government of Kerala is the facilitator of various services to the participant units. The Department offers the following facilities.

- Godown
- Electricity and Water
- Dormitory for farmers

- Canteen
- Storage facilities
- Parking facility
- Infrastructure facilities like Road, Telephone etc.

The primary data reveals that the following are the major problems of the facilitator of services.

#### Delay in collecting Rent from occupants.

The occupants of the various stalls in the whole sale Agriculture market are not prompt in remitting rent to the Department, even though the rent amount is very meager. They give flimsy reasons for the nonpayment of rent promptly.

#### Abrupt Discontinuation of the contract made between facilitator and occupants.

Certain occupants may discontinue the contract they entered into with the facilitator. Usually, they vacate the site without informing the reason for discontinuation to the officials concerned. This usually creates chaos among the facilitating officials.

#### Location Disadvantage

The wholesale Agricultural commodity market at Anayara is located far away from the main centers of the Thiruvananthapuram city. This will create many hardships to the people i.e. mainly to the dealers and customers.

#### Labour Problems

Even though this market is a union free zone, Labour Problems are not rare. Due to its frequency is quite large, many occupants are forced to give up the idea of running business ambitiously.

### *Challenges of Agricultural Commodity Markets*

#### Existence of well-organized markets in the Central Places of the city

Chalai is one of the well-established Agricultural Commodity markets in the Thiruvananthapuram city. It caters all most all needs of the customers residing in and around the city. This will create a negative impact for the growth of the Anayara whole sale Agricultural commodity market.

#### Problem of Bad Debts

The facilitator always faces the problem in collecting amounts due from the occupant units on account of various dues such as rent, electricity, water charges etc. A huge amount of Bad debts always makes the operations of the facilitator of the market difficult.

#### Problems of the Occupant Business Units

From the primary data, it is found that 84 stalls are offered by the facilitator to the tenants. Out of these 84 stalls, only 70 are occupied by various tenant units. However, during the current year it has been found that only 52 stalls are functioning. The survey conducted among the selected 25 occupant units shows that they are experiencing the following problems.

#### Location Problems

Since the units are located far away from the city and transportation facilities are not frequent, the inflow of the customers is very poor. This is a serious setback experienced by the occupant units.

- Absence of Customer Awareness about the functioning of the Market  
Majority of the customers are not aware of the ware about of the whole sale Agricultural commodity market functioning in the Thiruvananthapuram city. As a result, the occupants of the units in the market face poor customer response and subsequent dip in their sales turnover.
- Inadequate Inflow of Agricultural commodities in the Market. The state of Kerala is depending to the neighbouring states particularly Tamil Nadu for its requirements of Agricultural products. However,

agricultural commodities from Tamil Nadu usually reach in Chalai Market in Thiruvananthapuram city. As a result, the inflow of many agricultural commodities to this market is not adequate and also very poor.

- Lack of Interest in Agricultural Activities among the youth in Kerala also restricts the inflow of Agricultural Commodities to the whole sale Agricultural Commodity market.
- In Kerala, the cost of production of Agricultural commodities is more on account of different reasons such as high labour cost, shortage of cultivable land and so on. This also affects adversely the flow of goods to the whole sale Agricultural Commodity market.
- The interference of trade unions affects adversely the smooth running of the occupant units in the world market.

## Suggestions

The following suggestions are offered to minimize the above-mentioned problems.

- It is a statutory obligation for the occupant units to remit the meagre amount of rent charged by the facilitator. Therefore, they should impose self-restriction to pay rent regularly.
- Strict action may be imposed on those units who are absconding from the scene after executing the contract. Legal action as well as fines may be imposed to discourage this practice among the occupant units.
- In order to minimize the locational disadvantage of the market the following measures may be implemented usefully.
- Frequent Bus Services to the Market may be introduced.
- More Government offices may be shifted to the nearby places of the market.
- Chalai market may be shifted to the whole sale Agricultural commodity market at Anayara in a phased manner.
- Onam fairs and other festival fairs like Christmas fair, Easter fair etc. may be organized in the wholesale Agricultural commodity market to attract more customers.

## *Challenges of Agricultural Commodity Markets*

- In order to make the farmers and customers aware about the operations of the wholesale Agricultural Commodity market, frequent meetings of these groups may be organized in Krishi Bhavans.
- For increasing the turnover of the units, waiving of Cass charged on the products for sale is an immense help to them.

## Conclusion

Since the Agricultural activities in the state are diminishing considerably day by day, the whole sale Agricultural Commodity market can play a crucial role in balancing the demand and supply of Agricultural Products in the state. These markets are providing acceptable platforms for both the buyers and sellers to execute dealings with a mind of more satisfaction. The authorities are giving due importance for the development of these markets by considering their role and significance. This initiative should be continued with a more vigour and passion in order to achieve the mission fully.

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# Role of ICT in Teaching - Learning in Higher Education – Shifting Paradigm

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*The influence and impact of Information and communication technology (ICT) has become an indispensable entity in all aspects of life in the contemporary world. The sphere of education is no exception to this. The benefits of the use of Information and Communication Technologies (ICT) in Education are no longer unknown. Though ICT has begun its presence in higher education in the country but the impact has not been as extensive as in other fields. But in a world where digital divide is fast vanishing, the role of ICT in education is highly relevant and indispensable. Especially in dealing with key issues of access, equity, management, efficiency, pedagogy and quality. ICT is invading every aspect of our society at an astronomical rate and there is not a single area in human endeavor that ICT has spared. This paper analyses the multifarious impacts of ICT on contemporary higher education and explores potential future developments. The paper also highlights how the ICT facilitated the transformation in teaching and learning process in India and the challenges embedded in this transformation and major impediments that have resulted in slow penetration of ICTs in higher education institutions*

**Keywords:** Information, Communication Technology, Digital and Education.

## Introduction

Education is perceived as vital instrument for social and economic transformation across the world. The efficacy of education in human development index can never be understated. Education is fundamental to every constituent of society irrespective of gender, physical, racial, economic,

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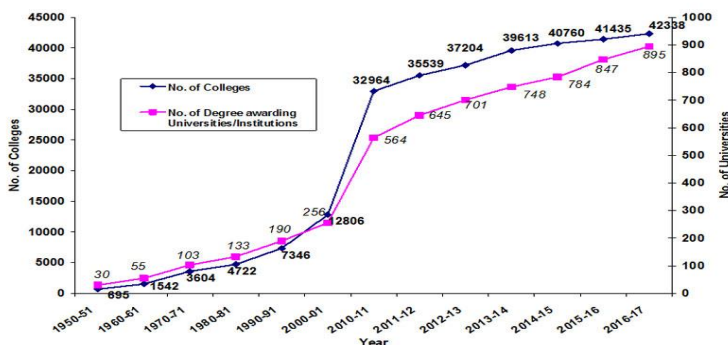
geographical, cultural, or linguistic differences. Education is the lifeline of a nation and undoubtedly any developed nation will inevitably be an educated nation. Education is one of the major contributors to economic wellbeing and employment involvement of human race. It augments economic progress and attracts jobs and investments. It is the best route to tackle economic depravedness and for attaining financial inclusion.

India has a billion-plus population and a high proportion of the young, and hence it has a large formal education system. The demand for education in developing countries like India has skyrocketed as education is still regarded as an important bridge of social, economic and political mobility (Amutabi, 2003). India's higher education system stands third in size in the world after the US and China with nearly 46 million students in over 900 universities and around 43000 colleges (UGC, 2019). The role of Higher education in the involvement of a country to a knowledge-based society is substantial.

This quantitative explosion in higher education institutions and students have not been matched by the quality and reach of the education it offers. The gap between quantity and quality is so huge and it stands as one of the major hurdles in the way of India being a world leader in higher education.

### Number of Universities & colleges in India

Access, Equity and Quality are the major challenges faced by the higher education in India. Widening the access is extremely important for increasing the gross enrolment ratio (GER), equity is vital in order to ensure that under-privileged/ geographically remote communities share the benefits of education and equally important is quality.



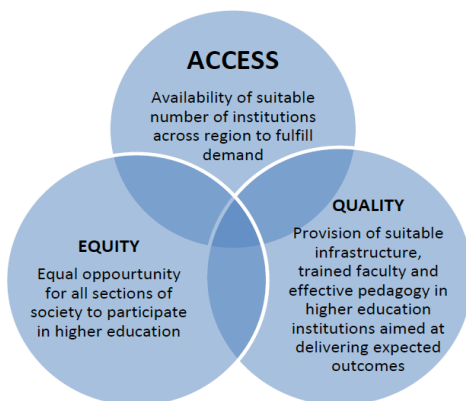
Source: University Grants Commission



*Hari Krishnan P. K*

For India to emerge as a knowledge super power of the world in the shortest possible time it is imperative to convert our demographic advantage into knowledge powerhouse by nurturing and honing our working population into knowledge or knowledge enabled working population.

### Challenges of access, equity and quality



Source (Shaguri, 2013)

### Role of ICT in Higher education

Technology has brought in major changes in the way education is imparted. Teaching and learning process has evolved from being a one-sided activity to an active process involving exchange of ideas. Indulgence of various creative tools and techniques has made the process a collaborative initiative.(Loing, 2005) opined one of the several challenges as “the diversification of learner population, and of institutions and programmes; the permanent upgrading of knowledge contents and a growing need for lifelong learning; here again universities have to meet this challenge and can probably do it only with the help of ICT educational applications” .

ICT is an effective tool for making swift information-exchange, affordable and for democratizing the process of education. It changes the reach of education as well as the way teachers teach and students learn, ultimately bringing better learning outcomes. ICT influences and empowers teachers and facilitates them in their engagement with students in learning

### *Role of ICT in Teaching*

rather than acquiring computer skills and obtaining software and equipment. Implementation of ICT will foster better teaching and improved academic achievement of students. According to (Daniels, 2002) ICTs have become, within a very short time, one of the basic building blocks of modern society. Education is traditionally viewed as a class room activity and quality education has been associated with academically enriched and qualified teachers sharing personal contact with student community.

(UNESCO, 2010) defines ICT as the forms of technology that are used to transmit, process, store, create, display, share or exchange information by electronic means. This definition of ICT includes such technologies as radio, television, video, DVD, telephone (both fixed line and mobile phones), satellite systems, and computer and network hardware and software, as well as the equipment and services associated with these technologies, such as videoconferencing, e-mail and blogs. The list of technologies that ICT encompasses has been updated daily as new technologies are invented or designed. Thus, say ICT is a generic term that refers to technologies, which are being used for collecting, storing, editing and communicating of information in various forms from one user to another.

Realizing this, in India the National Mission on Education through Information and Communication Technology (ICT) has been envisaged as a Centrally Sponsored Scheme to leverage the potential of ICT in teaching and learning process for the benefit of all the learners in Higher Education Institutions in 'any time anywhere' mode... The Mission has two major components - providing connectivity, along with provision for access devices, to institutions and learners; and content generation.

Higher Education Institutes (HEI) engage ICT for content development, sharing and delivery, facilitating student - student communication, peer group and with the academic society(Alexander, 1999) . The multifarious influence of ICT is also seen in digitalizing libraries, development and delivery of presentation for seminars, conference and class room lectures, aiding academic research, augmenting administrative support, student enrolment etc. ICTs lend themselves as an ideal mechanism to bridge the gap by complementing both formal education system as well as distance learning systems (Neeru, 2009)Contemporary ICTs are able to provide strong support for all these requirements and there are now many outstanding examples of world class settings for competency and performance-based curricula that make sound use of the affordances of these technologies (Oliver, 2000) .

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In the present scenario literacy means digital literacy and without the aid of ICT a teacher cannot perform his/her sessions class room. If the teacher fails to equip him/her in ICT there will exist a technological gap between the teaching and learning.

## Conclusion

Rapid harnessing of technology by Higher Education Institutes (HEI) in India will facilitate transition from an industrial society to information society which will be dotted by robust, accessible, equitable and quality higher education system that promotes quality teaching, learning and research in these centres. Better utilization of ICT will enable to cease educational gaps and to remove the enormous disparities in educational access, inclusion and achievement. The harnessing of ICT to higher education will translate Indian higher education as more “globally relevant and competitive” in terms of emergence of globally-reputed institutions, luring international students, faculty and institutions, becoming a hub for global talent, and building a culture of academic research, innovation. Higher education will fuel accelerated economic growth and will enable Higher education institution to be more ‘Career-focused’ and ‘Research-focused’ institutions than just degree awarding centers.

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# Voices of the Dead: Spectacle of War and Trauma in Tribal Literature

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*Literature is documented war, violence information of life, and culture of man. Among many assumptions of the basic features of literature, the one most prominent is that it gives a spectacle of war and a chronicle of war experiences through the ages. It is a reservoir of documented experiences of chivalry, bloodshed and inhuman actions on fellow beings. A sweeping survey of literature through the ages from the periods of unrecorded history to the present gives the picture of treasured archives of atrocities, violence, genocide and massacre. Such activities of human beings are reflected in literature for generating aesthetic sensibility and rhetorical appreciation. Is it that one loves the tragic or that literature aims at a cathartic effect in reading or rereading of a text? Is it that literature is simply fact and fiction mixed or remixed in human imagination? Most of the literariness of war literature is in a way maladjustment to satisfy the ingenious and inherent war- mongering instinct of human kind.*

**Keyword:** Literary Language, War Literature, Maori Literary and History.

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## *Spectacle of War and Trauma in Tribal Literature*

### Introduction

History has documented killings through literature from times immemorial and the animalistic bend of mind of man is commemorated. This generalization is applicable only to a reading of a group of literature called the war literature in any language. War literature -Any kind of research on the subject of war and literature from early times to the present would demand a lengthy study.

It may require a thesis to discuss the nature of national literature of historical and social contexts dealing with the theme of violence, trauma and the related psychological, political and philosophical situations. A concise study of the subject can be listed based on literary texts of the past hundred years or so comprising of English literature and South East Asian English literary writings. War as a literary topic has found its way in many forms and modes in text writings. Many may be literary or partially literary or marginally literary, for example, chronicles, histories, military, philosophical treatises and other records. Literary writings of war often reflect the experiential dimension of human beings. (Ref) [Johns Hopkins, The content of the form, Baltimore UP, 1987]

Literary expressions devote space to recall the manner and motives of war and how people are used and transformed by war. So there is often a felt experience and a subjective component that readers quite often expect in an imaginative and creative literary construction. It is not simply 'knowing' the facts of a text but to imprint a mark of authenticity and truth that is demanded of in a creative work. A literary piece may appeal the readers' imagination if only it can bring about some sort of authenticity and identification with characters and emotions through a literary language. War literature has also to represent such aspects as moral, philosophical, psychological, political and social that affects a society in general.

A literary work with sublime themes in grand style can be grouped as in the heroic mode. Such types of literature necessarily deal with heroic themes with war heroes and heroines. The old chants and war narratives has a primary purpose of recollecting great military actions in history. The heroic poems and the classics are expected to set the standards of military conduct and war like spirit. So the structure of ancient narratives, plot and its varied elements are rooted in war, hero and hero worship. Ancient war and war fare are basically implanted in the social collective conscience that led to the creation of sublime poems, epics and grand narratives. Modern war literatures act upon the imagination of the young people creating and recreating the spirit of nationalism, war mongering and terrorism as well.

Literature has also set forth certain creative ideologies to demystify war and its heroic ambience. Modern writers impart a mode of narrative style which is detached, objective and anti-conventional to collapse the patriotic traditions of the past. Examples are many, but to cite a few we may refer to Hemingway as he tries to debunk the glories of war in *A Farewell to Arms*, *For Whom the Bell Tolls* etc. Such writers never believe in valorization of individual bravery for the benefit of a cause. Too many of the modern writers' literature is a mode of resolving or attempting to resolve war experiences and war trauma.

Such writers James Dickey, Randall Jarrel etc. are making art from life and rewriting their own experiences and culling out demons of fear and guilt from human life. Modern writers are reconstructing the experiences of battle. "War writers write for their comrades, dead and alive, and for those of similar minds or experience who come after them, but they also write for a larger, anonymous audience for whom the values supported or rejected in their writing must have significance. [Jules Roy, *Servitude* etc. *grandeur militaries* (1835) quoted in *The Functions of War Literature* [jstor.org](http://jstor.org), Sat, 21Nov2015]

There are many traditional and contemporary thoughts about the origin and nature of war. In almost communities and groups war and violence existed. In the Neolithic cultures approximately thirteen thousand years ago, evidences of warfare among various groups were recorded. Philosophers and social thinkers come up with different thoughts about war. Many could not answer whether war is a product of nature or nurture. Ethnologists and socio biologists speak of the innate human urges and collective behaviour. According to them, war motif is innate and inherent in human beings.

Certain philosophers who are in the line of Rousseau think that war is some social artifacts. There are many scholars who work upon human cultures opine that war is a product of destructive or anti- progressive thoughts, called 'negative creativity'. The impact of war on culture and society has been much debated upon. War may not be simply a military mobilization and strategic manipulation of troops. It may be rooted in human nature and is a key factor in the cultural relations and institutionalized relationships of all societies.

## War Narratives

War and culture are related and determining factors of social life and it is within the frame of reference that we have to address the role of state of

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war narratives [(ref.jstor.or 21.Nov.2015) Kathe Callahan, War Narratives : Framing Our Understanding of the War On Terror"]. War narratives may be discussed in terms of the major elements of grand narratives. The major literary elements of narratives called plot, setting, character, theme, motive may be considered in any basic epistemological study related to literature. So keeping cue with Aristotelian standards the study of the basic literary elements is to be supportive and in war narratives the 'settings' claim prominence in the name of 'landscape or battlefield'. In most of the war narratives the battlefield will be depicted as the setting.

War occurs in a landscape called the battlefield and the purpose of the war is to conquer the landscape. In a narrative the actions of the war will comprise of the plot and the landscape will necessitate its happenings. Often in fiction the relationship between the landscape and the war is narrated and established. In mythology and ancient literature, we find many promised lands as the battlefield such as Babylon, Troy, Kurukshethra etc. Such places always play a collective role and keep an identity of its own in the narratives. Often landscape develops as collective symbols as in Waterloo or Kurukshethra. In effect, literature has a relation between war and landscape and the landscape creates a cultural space in the history of war and its people.

There are two types of Maori Literature -the traditional and the modern. The traditional comprises of tribals' songs and chants and most of them are not preserved in writing. Like the ancient Vedas they are passed over from generation to generation orally. The traditional literature mostly developed out of the rich source of war experience, chivalry and violence. However, the contemporary Maori literature developed out of the pressures of Europeanization, urbanization and accompanying social problems. Hence, the modern Maori writers struggle to survive amidst their European counterparts provide a rich source of literary material.

The modern writers of Maori include Hone Tuwhare, Witi Ihimaera, Patricia Grace and Keri Hulme. Their works occupy the period of published writing by Maori in English from the early 1960s to the present day. Mostly, these writers are occupied on topics of political struggle, spiritual survival and on efforts of recovering and sustaining Maori traditions. These are kernel themes not addressed by the indigenous Maoris before.

Like the traditional Maori writers, occasionally the modern writers also experiment with the themes of blood and violence. The Matriarch, a novel by Ihimaera and the poems "Skulls & Cannibals" exploit the theme of Maori political thought from warrior passions to dispassionate observations of human



life. Alan Duff, the author of *Once Were Warriors* exhibits the spectacle of poverty and violence. Duff's characters often use the jargon of the prisons and the vocabulary of the prisoners.

## Maori Tribal Literature

Maori literature may be selected as a case in point. Maori is a tribal group and forms a mindscape sharing a single culture, tradition and rituals and is distributed in the landscape of the Pacific in New Zealand, Indonesia, Fiji and some other smaller islands that bridge the people with its literature. Maori literature is mainly the product of a multicultural group of people in the countries in South East Asia and is now literarily termed as Oceania literature. New Zealand is the central nation in which the tribes thrive.

Maori literature constitutes an oral tradition of formal speeches, songs chants and a variety of long and short narratives. A flux of language occurred under the influence of European music, religion and material culture.

The written literature originated in the Maori language in the early part of the 19th century. Maori literature thrives mainly in translations in English in and outside New Zealand in the countries of the Pacific Ocean. As a result, Maori literature has become an important third world literature highlighting Maori authors using English as their main vehicle.

Most of the Maori literature reflects domestic life and domestic conflicts. Mostly, Maori literature is filled with the themes of war, violence and group conflicts. During the 18th and 19th centuries the Maori literature was filled with an insatiable thirst for the representation of violence. Almost all violence revolved round a warrior figure as the protagonist. To be specific, one may say that Maori literature of the period was a true reflection of the ordinary violence of Maori life. There were two parallel cultures in the land of the Maories. One is Maori culture and the other is Pakeha culture. Both cultures accepted aggressiveness as a way of life.

As a result of this attitude of aggressiveness the aboriginals of the land was subjected to fear and anxiety of aggression from a colonial population. So most often their literatures reflected descriptive imageries of violence and displacement. It is during the wake of the threat of foreign invasion that the conflict existed between Maori and Pakeha. The cultural staunch stands of the Maori can be detected in their attitudes and behavior and it is bluntly reflected in their literature. Maoris were not willing to shed their customs and

### *Spectacle of War and Trauma in Tribal Literature*

traditions and warfare or anything related to their way of life. This has become symptomatic of their literature and the brand name of Maori was established in the world map of language and literature and human culture.

Maoris are the most war like people on earth is a report found from Capton Cook. Charles Darwin quotes from Cook the phrase “come on shore and we will kill you all with our patoo- patoos” is said to be a phrase used by the Maoris when they greeted the British ships. A ‘patu’ is a short, flat hand club made of wood. It was worn in a Maori warrior’s belt. “According to cook war was the Maoris’ principle profession” (112). Colonel James Alexander reported that war was the “daily amusement of many of the tribes” (11). The whole soul of the Maori is absorbed in thoughts of war; every action of his life is influenced by it.

As a result of this attitude and behaviour, the songs and dances of the Maoris exhibited their passion and emotion that is war and love. The vocabulary of their language is enriched with terms of war and warfare. Cook praised the good workmanship of the canoes. Even the vernacular architecture and the design of the villages were structured for war and not for comfort. The Maories practiced martial arts and their cosmology was focused on war. During a particular hour of the night they used to meditate and pray, muttering various words such as Mathe, etc.

The ethos of war is most often applied to the Maori people by social scientists to claim that they are warlike. Maori war likeness is often equated with heroic barbarism found in Homer’s Iliad or in some historical epics of Walter Scott in the modern times. The Europeans often associated the war likeness of the Maori in their texts. At a time of the defeat of the Maori rebels, the warriors were recreated as heroic for the portraiture of characters in poetry and song. The Maori warrior protagonist has attained much currency in European literature. In the novels of Alan Duff often we come across the Maori warrior and the Pakeha warrior. In the literary documents of the Europeans the Maoris are often represented as war like people.

In many of the writings in the mid-19th century the Europeans labeled the Maories as bloody and barbarous. Some of the Maori historians like Pat, Hohepa objected to these types of epithets in historical records. However, the Maori exploited the Europeans’ love for awe and horror and admiration for their own ends. The Maorians wanted them to be considered a group of dangerous people and this image is set in the example of the symbol rangatira. Rangatira is a recreated image of European military culture. Rangatira is a legend in the eyes of Maori and Pakeha tribes alike.

When tracing the war tradition of the Maories, we come across many exciting and terrible war stories. Rev. Samuel Marsden came to New Zealand in the year 1814. He established a Christian mission in the country. Many local chief tons established cordial links with Rev. Samuel. Hongy Hika was described by the Europeans as a great warrior. Within a short period Hongy engaged in gun trade with the Europeans. Hongy visited Europe and on his way back he collected guns and ammunition. Hongy could establish his supremacy over his longstanding rivals by the show of his newly acquired weapons. On his return to New Zealand, his attitude towards the Christian mission changed. He believed the people who preached the gospel of peace were unfit to become warriors.

After his return from England in 1821, Hongy set out on an expedition of war with two thousand warriors, thousand guns and a fleet of more than fifty canoes. This opened the Musket wars which lasted for a ten year period. More than forty thousand Maori deaths were reported and there was a structural reorganization in the tribal society. Hongy's expeditions were called as 'arms race' between tribe and tribe. The Musket wars and Hongy's involvement were stated as evidence of innate war likeness of the Maoris. The history of colonialism and experiences of local chief tons contributed to tribal literature especially poetry.

All the features and characteristics of the indigenous writings of the Maoris are encapsulated in by Chadwick Allen in his book *Blood Narrative: Indigenous Identity in American Indian and Maori Literary and Activist Texts*. This is really epoch making writing on the history of the indigenous people. His effort is to confer identity to the Indigenous community all the world wide over. He holds a global perspective and his point of reference is WCIP (World Council of Indigenous People) held in October 1975 at British Columbia.

In this book he speaks about blood, land and memory complex. To him, blood stands for identity and narrative means memory. He speaks about those contemporary indigenous minority writers and activists who developed in the Post-World War II era. The Maori writers under reference come under the group of the resistance writers of settler discourses mentioned by Chadwick Allen.

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## Social Reforms of Gowri Parvathi Bai

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*Queen Gowri Parvathi Bai was recognized as Regent in 1815 A.D. Being very young, she was without any experience of the country and its affairs. The political and economic development of a country is mainly associated with the social system which prevails in society. The period of Rani Parvathi Bai was a breakthrough for the social transformation of Travancore. She was very eager to uplift society particularly the downtrodden people. She took necessary steps to abolish the oppressive taxes imposed on the oppressed people. Queen Gowri Parvathi Bai made arrangements to this effect and every caste was to be treated according to their respective usages. Permission was given to Ezhavas, Shanars, and such other castes to inherit their property and to act according to their tradition. Queen Gowri Parvathi Bai abolished unnecessary taxes. Free services rendered by the low caste people to the temples and the government called Oolium were abolished. She directly interfered to end caste rigidities and practices. She made reforms in almost all the fields. Therefore, Queen Gowri Parvathi Bai was undoubtedly called as one of the shining lights in the galaxy of India's ruling chiefs.*

**Keywords:** Travancore, Downtrodden, Social Reforms and Rationalism.

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## Introduction

Queen Gowri Parvathi Bai was recognized as Regent in 1815 A.D. Being very young she was without any experience of the country and its affairs. The political and economic development of a country is mainly associated with the social system which prevails in society. Travancore had plunged into chaos and confusion in the first decade of the nineteenth century. The most important problem in the feudal structure was the division of society in terms of caste. The caste system in all its severity and rigidity divided the Hindu Society into several groups mutually hating and co-operating only to degrade the other. Its principles made a major section of the people mere slaves of the dominant or privileged classes.

## Social Reforms

The caste Hindu predominance created a condition of general degradation causing social stagnation for centuries. The unprivileged or oppressed classes of the population composed of the Nadars, the Ezhavas, and the Parayas were kept by them in perennial subservience, poverty and ignorance. They were systematically excluded from all positions of power and were subjected to exploitation and humiliation. The establishment of political relations with the English East India Company was a turning point in the history of Travancore. The social order prevailing in Travancore at the beginning of the nineteenth century was favourable for the advent of the Protestant Missionaries. The arrival of Protestant Missionaries was a landmark in the history of Travancore. They ushered in a new era of thinking based on rationalism and liberalism. This endeavour certainly helped people to improve knowledge of the world and imbibe modern western ideas. Queen Gowri Parvathi Bai was very eager to uplift society particularly the downtrodden people. The period of Rani Parvathi Bai was a breakthrough for the social transformation of Travancore.

## Abolition of Oppressive Taxes

The whole system of taxation was arbitrary, unscientific, and barbarous in Travancore at the beginning of the nineteenth century. The burden of taxes

### *Social Reforms of Gowri Parvathi Bai*

mainly fell on the unprivileged classes, who suffered very much from the oppression of the government and the caste Hindus. With the advice of Col. Munro, Queen Gowri Parvathi Bai took necessary steps to abolish the oppressive taxes imposed on the oppressed people.

#### **Poll Tax**

The poll tax was one of the few taxes that helped the rulers of Travancore to fill the coffer of the state. It was a capitation tax first imposed in 1754, on the Nadars and the Ezhavas by Marthanda Varma to meet the increased expenditure of the military. The backward classes suffered under the pressure of a severe poll tax. The Nadars had to pay poll tax not only for those who were alive but also for the dead. Therefore, several Nadar families migrated to Tirunelveli to escape from the oppressive taxes. The tax collectors compelled the representatives of such migrated families to pay the tax. The amount of poll tax collected from the backward community was higher than that of the high caste people. Col. Munro took a keen interest in the matter and a proclamation was issued exempting the Christians from paying a poll tax. And also fresh incentive was to be given for the unprivileged classes to embrace the Christian religion. Generally, this benefit was conferred on all people belonging to backward communities. The proclamation also stated that everyone should be happy and prosperous without any grievance. And another proclamation was also issued by Queen Gowri Parvathi Bai permitting people to have tiled roofs for their houses.

#### **Adiyara Tax**

Adiyara was another tax paid to the king to wear ornaments. Ezhavas, Shanars, Washermen, Cavady, Mukkuvars, Parayas, and Pulayas had to pay this tax to the government. In 1815 a proclamation was issued to abolish the severe tax. According to the proclamation the low caste people were, for the first time, allowed to use ornaments of gold and silver without paying the adiyara tax. This proclamation brought respect and relief to the people.

#### **Shettupautam**

A tax called Shettupautam was collected in the town plan department and surveyed by the district servants under the superintendent of the Revenue department. Col. Munro told the Rani that the town plan department collected the tax unjustly from the poor people. Many times they doubled the amount when they failed to pay the tax. Queen Gowri Parvathi Bai issued an order to abolish the tax completely. Kuppakazhcha was a house tax. It was collected for

*Malathi, Puspharaj and Regi*

each hut from Parayas, Pulayas and Shanars in the taluk of Thovalai. When they failed to pay the tax, the tax collectors severely punished the people and put wrong entries in their accounts. Weavers had to pay for their looms. In the event of the death of a weaver, his widow had to continue paying taxes of about a rupee per annum. Similarly, the tax was levied on oil mills, boats, nets, etc.

Gowri Parvathi Bai ordered the immediate abolition of unjust taxes. Thali Erai was a tax that married women were required to pay for the wedding. By this tax, the poor women were suffered much. Many times marriages were stopped because of the disability of the tax payment. Moreover, several taxes called Tallarah, Vallarah, Kallylacum, and Velapadivoo were levied upon the poor classes Ezhavas, Shanars, Washermen, Cavady, Mukkuvars, Parayas, and Pulayas. These taxes were collected under the names of Rupavaree, NillaVaree, and Ayyzurvaree. Rani Parvathi Bai felt that it was a major handicap in the development of a section of people of the state. So she issued a proclamation and cleared it for the good of the people and justice, noted that these taxes on the people hereby discontinued from this day with such arrears as were due up to the present date. This proclamation brought untold relief to the people.

In 1822 some heathens went to Kottanavilai congregation of Kadiapattanam asked the Christians to contribute some money to celebrate a festival to their village idols just as they were used to do before their conversion. Neethiyudayan and Yesudian at the head of all the Christians refused to pay the customary offerings to the idols. Thereupon the headman wanted them at least to pay some money as present to the newly appointed Kalalvisarippukaran. They further argued that such a present Visarippukaran would secure his special favour to exempt them from their usual services to the idols. The Christians did not accept this request. When the heathens found that the Christians were not inclined to heed even to their second request, the Visarippukaran tied Yovan, one of the Christians of Palankary to a tree and severely beat him and he forced him to write a Kychit (receipt written by hand) to pay tax for toddy or padani (sweet liquid from palm tree). The Christians thought that it was an act of violation of the orders of the Sirkar to collect tax.

The Rani issued an order that tax should be collected only from those who wished or chose to sell toddy or padani and not from those who took it for their use and also not to extort kychits from the people. Yovan was not able to bear the ill-treatment of the Visarippukaran who forced him to pay the tax. But the other two Christians Neethiyudayan and Yesudian were



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imprisoned for several weeks for not consenting to comply with the request of the enemies. Rev. Mead appealed to the court on the cause. The tribunal released the Christians and ordered them not to pay the tax to the heathens. The Nadar people were also forced to pay the tax regularly to the Government. Because they did not have a suitable market to sell huge quantities of the produce of Padani, they had only very little income. The rulers of Travancore allowed these people to pay the various taxes in monthly installments.

When they had no money to pay taxes they were obliged to borrow from others and promised to pay them back when they got a good yield from padani. When the yield was uncertain they failed to pay back the money they got from the money lenders. But the money lenders tortured and punished them. When they failed to pay it back the Nadars appealed on the matter to Queen Gowri Parvathi Bai. The Queen ordered the tax collectors to collect the taxes only at the time of yield. By this order, the Nadars escaped from the torture of the money lenders. The Christian Missionaries had to pay tax for the mission lands to the government of Travancore. In 1821 the failure of crops especially those of Pattankulam and Vellamadam fields caused much trouble to Rev. Mead. In fact, since their purchase in 1818 these lands proved a source of loss rather than of profit to the mission. This loss was especially due to the enormous tax payable to the government. Rev. Mead suggested that these fields had to be placed on the same footing as the other mission lands which paid a small rent to the Sirkar. The Government placed these fields on the same footing as the grant fields in the matter of tax.

### **Right of Inheritance**

The people who converted to Christianity were denied the right to inherit the property of their parents. It was permissible to the people who were not converted. Therefore, the Ezhavas and Shanars who had embraced Christianity petitioned for permission that their children should inherit their property. Her Highness Queen Gowri Parvathi Bai made arrangements to this effect and every caste was to be treated according to their respective usages. Permission was given to Ezhavas, Shanars, and such other castes to inherit their property and to act according to their tradition.

Oolium was one kind of feudal exaction prevailing in the state. The Government strictly enforced the feudal regulation and nobody was allowed to resist the authority of the state. The poor ryots according to the regulation had to supply provisions for the use of Oottupuras and temples and also to work free of the wage for the requirements of the palace, repair of roads, etc. During temple festivals, they were expected to do Oolium for the temples. And then they were expected to bring firewood for Oottupuras. These services demanded from the people indicated the state of civilization in the country which afforded the least opportunity for lower classes to live a decent life. Many belonging to the depressed classes became converts to Christianity on the ground that under the European Missionary they need not serve the government and were at liberty to refuse the age-old obligation of Oolium. The converted Christians began to revolt against the government by disobeying the rules and not going for Oolium Services. Ringletaube received several complaints about these services and this caused him great trouble.

He represented the matter to the government to exempt the Christians from Oolium service. In 1816 Queen Gowri Parvathi Bai issued a proclamation. According to that order the Mappolaymars and Margagars were given much relief. Everyone under that domination was exempted from Sirkar Oolium duties and not called upon to furnish provisions, to the Pagoda public victualling houses. Such of the Mappolaymars and Margagars who held viruthi lands were alone to be called upon to perform. In consequence of the Proclamation, the Mappolaymars who held viruthi lands refused to perform Oolium duties. Dewan Venkata Rao wrote about the matter to Resident Col. Munro who asked Dewan to write to the Vicar general of Veerapoly. The Dewan received their answers stating that Mappolaymars holding viruthi lands ought to perform Oolium duties. If they were not inclined to do so, they arranged for others to do the duties. Consequently, on receipt of this order, a particular list of those who were unwilling to do the duties was sent to the Huzur court.

Finally, the court gave orders to abolish the Oolium service. Col. Munro published an order that no one should take any of Protestant Christian subjects for doing any duties relating to Pagodas and temples. Yet the Christians had petitioned to Rani Parvathi Bai upon their grievances. They said that they were compelled by the Sirkar officers to do free duties. Rani Parvathi Bai granted permission to every people to live according to their religion. And Christians should not be constrained to do free duties related to the Sirkar works. This exemption of the Christians from Oolium service brought many

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non-Christians to come to the fold of Christianity. And also the proclamation stated that Christians were exempted from any kind of Oolium to the government and the temples. Moreover, Queen Gowri Parvathi Bai declared that the officers should oblige those Christians who had obtained freehold lands did duties as the others of the same work. But if they were unwilling to do so, Tahsildars took certificates from them and sent both the certificates and the men to the Huzur Court.

Their lands were taken from them and were given to others who were willing to do their duties. Subsequently, another proclamation was issued by Gowri Parvathi Bai in 1818. It completely exempted every person who was a Christian convert from all duties connected with heathen temples. In the event of anything contrary to this proclamation happened the religious heads of all the denominations were instructed to report the matter to the concerned Col. Munro, Resident of Travancore, who asked the Most Rev. Mar Thoma Metran Vicar General of Veerapoly to inform anything contrary to the Proclamation immediately. The Brahmins themselves were divided into several groups in the early days. Of them, Nambuthiri Brahmins or Malayali Brahmins were the most powerful. Next to the Nambuthiri Brahmins were the Pothis and Tamil Brahmins. They enjoyed almost all the privileges and perquisites enjoyed by the Nambuthiris.

The King or Queen invited the Brahmins and entertained them with free feasts and gifts after a long prayer by the Brahmins. During Murajebam<sup>56</sup> festivals all were equally feasted. Even at other times, no Brahmin was allowed to starve. The word Murajebam signifies a course of prayer. 'Mura' literally means a course of recitation, each taking eight days to go through. Jebam means prayer of chanting of Vedic hymns. For the special benefit of the Brahmins Ottupuras or feeding houses were set up attached to temples in different parts of the state and any Brahmin inclined to accept a free meal could go there and appease his hunger. The Christians were compelled by the government officials and the high caste people to do free duties in the feeding houses. People complained about it to Queen Gowri Parvathi Bai. An order was issued that Christians need not do duties in the feeding houses. The Sirkar officials were strictly warned by Gowri Parvathi Bai and said if they compelled them to do so, the officials would be severely punished.

### **Conclusion**

The social reforms thus established by Parvathi Bai enhanced the social status of women in Travancore. She directly interfered to end caste rigidities and practices. Queen Gowri Parvathi Bai was undoubtedly the shining light in

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the galaxy of India's ruling chiefs. She belonged to that select group of women who not only had visions and dreams but also strove valiantly to realize them. She was neither impetuous in action nor impractical in the policy. She planned wisely, executed bravely, loved greatly, and in turn and was dearly loved. She was in every inch a queen imbued with the noble endeavor. Queen Gowri Parvathi Bai abolished unnecessary taxes. Several taxes imposed on the Native Christians were also reduced. Free services rendered by the low caste people to the temples and the government called Oolium were abolished. Queen Gowri Parvathi Bai spent most of the time on the development of the state. She made reforms in almost all the fields. The support of the Rani to women to use upper garments was responsible to bring about certain changes like equality and freedom in social life. Her kindly consideration about over-taxation helped the people to improve economically and socially in their life.

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