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S. No.	CONTRIBUTION	ARTICLE	PAGE No.
1.	H. Mohamed Shajahan Dr. Munir M. Alhaddad	A Transition Map Method to Find Overlay Text	1-6
2.	Dr. Dileep. A. S	Customer's Perception on Marketing of Milma Products with Special Reference to Thiruvananthapuram Regional Co-Operative Milk Producer's Union	7-19
3.	Dr. Lakkannavar B. L Aiysha Ameen. M. S	Relationship of Emotional Intelligence, Mental Health and Adjustment	20-27
4.	Dr. S. Ambili	The Social Background of the Depressed Classes in Kerala in the 19 <sup>th</sup> Century	28-34
5.	Dr. Jithesh Krishnan. R	Seasonal Dynamics in the Phytoplankton Density of Mullaperiyar Reservoir in the Western Ghats of Kerala	35-44
6.	Devu. T	The Depiction of Cityscape in Selected Indian Crime Fiction	45-51
7.	Vinu G. Vijayan	Lifestyle and Educational Status of The Kurumas Tribal Community in Wayanad District	52-59
8.	Dr. V. Murugan	Hero Stones in Karur District	60-66
9.	S. Senthil Kumar	Tamizhi (Tamil Brahmi) Inscription in Karur Region	67-75

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# A Transition Map Method to Find Overlay Text

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*A transition method find overlay text brings important semantic clues in video content analysis such as video information retrieval and summarization, since the content of the scene or the editor's intention can be well represented by using inserted text. The main aim of the research is to propose a novel framework to detect the Overlay text information in video frames. This method produces better than the previous methods. Resultant accuracy is highly improved.*

**Keywords:** Knowledge, Intelligence, Information, Image and Communication.

## Introduction

Broadly, image processing may be subdivided into the following categories: enhancement, restoration, coding, and understanding. The goal in the first three categories is to improve the pictorial information either in quality (for purposes of human interpretation) or in transmission efficiency. In the last category, the objective is to obtain a symbolic description of the scene, leading to autonomous machine reasoning and perception with the development of video editing technology, there are growing uses of overlay text inserted into video contents to provide viewers with better visual understanding. Most broadcasting videos tend to increase the use of overlay text to convey more direct summary of semantics and deliver better viewing experience.

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### *A transition map method to find overlay text*

For example, headlines summarize the reports in news videos and subtitles in the documentary drama help viewers understand the content. Sports videos also contain text describing the scores and team or player names. In general, text displayed in the videos can be classified into scene text and overlay text. Scene text occurs naturally in the background as a part of the scene, such as the advertising boards, banners, and so on. In contrast to that, overlay text is superimposed on the video scene and used to help viewers understanding. As a preliminary preparation, data will be collected as part of this research. The main aim of the research is to propose a novel framework to find the Overlay text information in video frames.

## Implementation

Lot of methods are already implemented for overlay text detection. Color based methods are not working properly because of un-uniform color distribution. Most of existing video text detection methods has been proposed on the basis of color, edge, and texture-based feature. The method proposed by Agnihotri [13], concentrates on the red color component, instead of all the 3 color components. Some methods used the high contrast video frames to extract the texts. Kim et al. [14] uses RGB color space and clustering concept. But no methods are fully efficient for clustering. So text detection is not so better in this case. The edge-based methods are not made success because of complex background. Modified edge map is introduced by Lyu et al. [15]. This is providing some improvement in overlay text detection.

## Methodology

### Transition Map Generation

As a rule of thumb, if the background of overlay text is dark, then the overlay text tends to be bright. On the contrary, the overlay text tends to be dark if the background of overlay text is bright. Therefore, there exists transient colors between overlay text and its adjacent background due to color bleeding, the intensities at the boundary of overlay text are observed to have the logarithmical change. The intensities of three consecutive pixels are decreasing logarithmically at the boundary of bright overlay text due to color bleeding by the lossy video compression. It is also observed that the intensities of three consecutive pixels increases exponentially at the boundary of dark overlay text.



*Dr. Munir and H. Mohamed*

To find the intensity change in the transition region three steps are adopted. They are as follows:

- Saturation calculation
- Modified Saturation calculation
- Transition map generation

If a pixel satisfies the logarithmical change constraint, three consecutive pixels centered by the current pixel are detected as the transition pixels and the transition map is generated.

## Video Frames

The difference of the previous frame's Transition map and current frame's transition map, decides whether to process the current frame or neglect the current frame. A threshold is used here for decision making.

## Candidate Map Region Detection

The transition map can be utilized as a useful indicator for the overlay text region. To generate the connected components, first generate a linked map [5]. If a gap of consecutive pixels between two nonzero points in the same row is shorter than 7% of the image width, they are filled with 1s. Next the Hole filling algorithm is used to fill the small gaps and to maintain the connectivity. Then each connected component is reshaped to have smooth boundaries. Since it is reasonable to assume that the overlay text regions are generally in rectangular shapes, a rectangular bounding box is generated by linking four points, which correspond to (min\_x, min\_y), (max\_x, min\_y), (min\_x, max\_y), (max\_x, max\_y) taken from the link map and candidate regions.

## Overlay Text Region Determination

In this subsection, we introduce a texture-based approach for overlay text region determination. Based on the observation that intensity variation around the transition pixel is big due to complex structure of the overlay text, we employ the local binary pattern (LBP) introduced in [6] to describe the texture around the transition pixel. LBP is a very efficient and simple tool to represent the consistency of texture using only the intensity pattern. LBP forms the binary pattern using current pixel and it's all square neighbor pixels and can be converted into a decimal numbers as follows:

A transition map method to find overlay text

$$LBP_P = \sum_{i=0}^{P-1} s(g_i - g_c) 2^i$$

Where

$$s(x) = \begin{cases} 1, x \geq 0 \\ 0, x < 0 \end{cases}$$

P denote the user's chosen number of square neighbor pixels of a specific pixel.

$g_i$  -> neighbor pixels intensity.

$g_c$  -> intensity of current pixel.

## Overlay Text Marking

The rectangle bounding box is projected around the extracted overlay text region. Using the four corner points of candidate region we can mark the Text data.

## Results and Discussions

Most of existing video text detection methods has been proposed on the basis of color, edge, and texture-based feature. Color-based approaches assume that the video text is composed of a uniform color. However, it is rarely true that the overlay text consists of a uniform color due to degradation resulting from compression coding and low contrast between text and background. Edge-based approaches are also considered useful for overlay text detection since text regions contain rich edge information. The commonly adopted method is to apply an edge detector to the video frame and then identify regions with high edge density and strength. This method performs well if there is no complex background and it becomes less reliable as the scene contains more edges in the background. Texture-based approaches, such as the salient point detection and the wavelet transform, have also been used to detect the text regions. However, since it is almost impossible to detect text in a real video by using only one characteristic of text, some methods take advantage of combined features to detect video text.



Fig 1: Original Frame (Sample Frame)



Fig 2: Transition map generation

## Conclusion

The various processes on overlay text detection from complex videos are proposed in this paper. The main concept of the work is based on the observation that there exist transient colors between inserted text and its adjacent background. We compute the density of transition pixels and the consistency of texture around the transition pixels to distinguish the overlay text regions from other candidate regions. The local binary pattern is used for the intensity variation around the transition pixel in the proposed method. The boundaries of the detected overlay text regions are localized accurately using the projection of overlay text pixels in the transition map. This research is well adopted in video data processing.

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# Customer's Perception on Marketing of Milma Products with Special Reference to Thiruvananthapuram Regional Co-Operative Milk Producer's Union

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*India is the world leader in milk production and the Indian dairy industry stands at a mammoth size. The Indian dairy industry presently contributes about 15 % to the total milk production of the world. The laurels of this position emanates from a huge base of around 11 million farmers organized into about 1 lakh Village Dairy Cooperative Societies. The Indian dairy market is currently growing at an annual growth rate of 7% at current prices. In today's context, a demand supply gap has become imminent in the dairy industry because of the dynamic demographic pattern, changing food consumption habits and the rapid urbanization of rural India. In this backdrop it is inevitable one to analyses the customer's perception on marketing of MILMA products. The present study is a humble attempt in this direction*

**Keywords:** Kerala Marketing Federation and Co-operative Societies.

## Introduction

Kerala Co-operative Milk Marketing Federation (KCMMF) popularly known as MILMA was established in April 1980, for the successful implementation of operation flood project in Kerala under the control of National Dairy Development Board (NDDB). NDDB launched this operation

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### *Customer's Perception on Marketing*

flood project in 1970 which was based on Anand pattern which lead to a success of Amul Co-operative in Anand, Kaira district, Gujarat.

The objective of this project was to build Anand pattern model milk co-operative societies (APCOS) in all villages that are capable to produce milk. Anand pattern is a three-tier structure which include: -

### Primary Milk Co-Operative Societies

- i. District Milk Producers Union and
- ii. State Federation

Kerala was included in the second phase of operation flood (1980-1987). NDDDB under Dr. Varghese Kurian's guidance setup KCMMF in April, 1980 as a part of operation flood programme in Kerala and the head office was established in Thiruvananthapuram. KCMMF was registered under the Co-operative Societies Act on 21-02-1980. NDDDB has been the funding agent for the operation flood projects in Kerala. The mission of KCMMF is "farmers prosperity through customer satisfaction". Which include the activities of collecting the surplus milk from rural and marketing it in semi urban and urban areas.

### TRCMPU

The Thiruvananthapuram Regional Co-operative Milk Producer's Union was established in the year 1985 as part of the implementation of the Flood Programme in the State of Kerala. This union covers the southern region of Kerala. The area of operation of the union covers the districts of Thiruvananthapuram, Kollam, Pathanamthitta and Alappuzha.

### Objectives of the Study

The present study is undertaken with the objective of examining the opinion of customers towards the marketing of dairy products.

## Methodology

The study is mainly based on primary data. However secondary data were also made use of for the purpose of providing background information to the study. The primary data are collected from customers with the help of interview schedule. The secondary data were collected from the records and annual reports of TRCMPU and Articles, Newspapers and books related to the area of study.

## Sampling Frame

Data were collected from Customers, wholesalers and retailers of the TRCMPU. Since the number of Customers of the TRCMPU is not known, the sample sizes of customer have been fixed at 200 and these customers are selected on the basis of convenient sampling method. The respondents opinion was obtained on the usage of MILMA products, the number of since it is being used, awareness of other branded products, reasons for using MILMA products, their level of satisfaction with the brand image of milk, butter, ghee and curd, their level of satisfaction with the factors like quality, concentration, price and flavour with respect to milk, butter, ghee, curd, their opinion about the availability of MILMA products, opinion on their ranking of the products milk, butter, ghee and curd with respect to attributes like taste, flavour, quality, thickness and packing; the important factors considered while buying MILMA products, opinion on the overall performance of MILMA products, source of information about the product, opinion on the effect of advertisement in creating image of the products, their level of importance with respect to the most effective media of advertising and opinion on the service of MILMA staffs.

## Data Analysis

The analytical results are presented in the following sections

### 1. Number of years Usage of MILMA Products

The respondent's opinion was obtained regarding the number of years of usage of MILMA products. In this respect 9 per cent of the respondents have opined that they are using MILMA for a period of less than one year; 32 per cent of the respondents are using MILMA products for a period of in between 1-5 years and 59 per cent are using the products for more than 5 years. This clearly shows that majority of the respondents are using the MILMA products more than 5 years. This further indicates that the respondents are using the same brand for the 5 years. The following Table depicts the respondent's opinion regarding the same.

Table - 1  
Number of years Usage of MILMA Products

<i>Options</i>	<i>Frequency</i>	<i>Frequency in %</i>
<i>Less than 1 yr</i>	<i>18</i>	<i>9</i>
<i>1 – 5 yrs</i>	<i>64</i>	<i>32</i>
<i>More than 5 yrs</i>	<i>118</i>	<i>59</i>
<i>Total</i>	<i>200</i>	<i>100</i>

Source: - Survey Data



## 2. Awareness of branded products other than MILMA

Regarding the awareness of the other branded products of MILMA, the respondents' opinion shows that 85 per cent of them are aware about various branded products other than MILMA while 15 per cent of the respondents opined that they are not aware of the other branded products. This shows that majority of the respondents in the sample are aware of other branded products. The following Table 2 shows the awareness of branded products other than MILMA.

Table - 2

Awareness of branded products other than MILMA

<i>Options</i>	<i>Frequency</i>	<i>Frequency in %</i>
<i>Yes</i>	<i>170</i>	<i>85</i>
<i>No</i>	<i>30</i>	<i>15</i>
<i>Total</i>	<i>200</i>	<i>100</i>

Source: - Survey Data

## 3. Reasons for using MILMA products

The respondent's opinion was obtained regarding the reasons for using MILMA products. Here the variable selected for evaluating reasons for using MILMA products are good quality, price competitive, good flavour/taste and available everywhere. In this regard, out of 170 respondents (4 per cent) of them are using MILMA products considering its good quality; 30 per cent of them considering the price factor; 8 per cent considers good flavour/taste while rest of them are using MILMA products due to its availability in everywhere. From the above analysis it is clear that majority of the respondents are using MILMA products considering the fact that which is available everyywhere. This further pin points that the availability of MILMA products everywhere is the reason behind its preference over the other products. The following Table 3 brings out the views of the respondent's regarding the reasons for using MILMA products.

Table - 3

Reasons for using MILMA products

<i>Reasons</i>	<i>Frequency</i>	<i>Frequency in %</i>
<i>Good quality</i>	<i>7</i>	<i>4</i>
<i>Competitive price</i>	<i>51</i>	<i>30</i>
<i>Good flavour/taste</i>	<i>14</i>	<i>8</i>
<i>Available every where</i>	<i>98</i>	<i>58</i>
<i>Total</i>	<i>170</i>	<i>100</i>

Source: - Survey Data

#### 4. Level of satisfaction with the brand image of MILMA products

Brand image of the product is an important criterion for improving sales and for enhancing the satisfaction of consumers. The opinion of customers in this regard is presented in the Table 4 The respondent's level of satisfaction on the brand image of MILMA products – milk, butter, ghee and curd shows that majority of the respondents are partly satisfied (92) with milk; in the case of butter majority of the respondents are satisfied (104); in the case of ghee and curd majority of the of the respondents are partly satisfied (106) and (108). From the above analysis it is clear that the respondents are partly satisfied with the brand image with respect to milk, ghee and curd and they are satisfied with respect to butter. This further indicates that the consumers are satisfied with the brand image of butter and partly satisfied with milk, ghee and curd.

Table - 4

Level of satisfaction with the brand image of MILMA products

<i>Products</i>	<i>HS</i>	<i>S</i>	<i>PS</i>	<i>DS</i>
Milk	10	88	92	10
Butter	18	104	70	8
Ghee	8	80	106	6
Curd	14	66	108	12

HS - Highly Satisfied; S - Satisfied; PS - Partly Satisfied; DS - Dissatisfied;

Source: - Survey Data

### 5. Level of satisfaction with the quality of MILMA products

The respondent's level of satisfaction on the quality of MILMA products - milk, butter, ghee and curd shows that with respect to milk, butter and ghee majority of the respondents are partly satisfied and in the case of curd majority of the of the respondents are satisfied. From the above analysis it is clear that the consumers are partly satisfied with the quality of milk, butter and ghee and satisfied with the quality of curd.

Table - 5

Level of satisfaction with the quality of MILMA products

<i>Products</i>	<i>HS</i>	<i>S</i>	<i>PS</i>	<i>DS</i>
Milk	4	44	136	16
Butter	20	76	100	4
Ghee	16	78	98	8
Curd	56	116	24	4

HS - Highly Satisfied; S - Satisfied; PS - Partly Satisfied; DS - Dissatisfied;

Source: - Survey Data

## 6. Level of satisfaction with the price of MILMA products

The respondent's level of satisfaction with the price of MILMA products is depicted in the Table 6. The opinion of consumers in this regard shows that in respect of milk, majority of the respondents are partly satisfied with price; in the case of butter, ghee and curd majority of the respondents are satisfied. From the above analysis it is clear that the respondents are partly satisfied with price of milk and are satisfied with the price of butter, ghee and curd.

Table - 6

Level of satisfaction with the price of MILMA products

<i>Products</i>	<i>HS</i>	<i>S</i>	<i>PS</i>	<i>DS</i>
Milk	12	60	118	10
Butter	22	116	56	6
Ghee	28	122	42	8
Curd	32	128	36	4

HS - Highly Satisfied; S - Satisfied; PS - Partly Satisfied; DS - Dissatisfied

Source: - Survey Data

## 7. Opinion on the overall performance of the MILMA products

The respondent's opinion was obtained about the overall performance of the MILMA products. In this respect, 7 per cent of the respondents' have the opinion that the overall performance of MILMA products are very good; 38 per cent have the opinion that the performance is good; 26 per cent of respondents opinioned that the overall performance is average; 12 per cent of respondents opinioned that the overall performance is poor and 3 per cent of them have the view that the overall performance is very poor. This clearly shows that majority of the respondents in the sample have the opinion that the overall performance of MILMA products are average only. This further indicates that the consumers are just satisfied with the overall performance of MILMA products. The following Table 7 depict the respondent's opinion on the overall performance of MILMA products.

Table - 7

Opinion on the overall performance of the MILMA products

Opinion	Frequency	Frequency in %
Very good	14	7
Good	52	26
Average	104	52
Poor	24	12
Very Poor	6	3
Total	200	100

Source: - Survey Data

## Customer's Perception on Marketing

### STATISTICAL TESTS

#### ANNOVA Table Test

To find the relationship between the level of satisfaction and the quality of MILMA products using ANOVA Table

Table - 8

Level of satisfaction with the quality of MILMA products

<i>Products</i>	<i>HS</i>	<i>S</i>	<i>PS</i>	<i>DS</i>	<i>Total</i>
Milk	4	44	136	16	200
Butter	20	76	100	4	200
Ghee	16	78	98	8	200
Curd	56	116	24	4	200

HS - Highly Satisfied; S - Satisfied; PS - Partly Satisfied; DS - Dissatisfied

Null Hypothesis: The consumers' level of satisfaction remains the same with the quality of MILMA products

Table - 9

#### ANOVA Results

<i>Sources of Variation</i>	<i>Sum of squares</i>	<i>Degrees of Freedom</i>	<i>Mean square S</i>
Between the samples	19,565	3	6,522 ( $S_1$ ) <sup>2</sup>
Within the samples	10523	12	877 ( $S_2$ ) <sup>2</sup>
Total	30,088	15	

Table - 10  
ANOVA Results

<i>Degree of freedom</i>	<i>Significance level</i>	<i>Calculated value</i>	<i>Table value</i>
15	5	7.44	3.49

Here the Table value of 'F' at 5% level of significance at Degrees of Freedom (3; 12) is 3.49. Thus the calculated value of 'F' is greater than the Table value, therefore the null hypothesis is rejected. Hence the consumers' level of satisfaction changes with the quality of different products of MILMA like Milk, Butter, Ghee and Curd.

Likert's Score

Table - 11  
Opinion on the overall performance of the MILMA products

<i>Opinion</i>	<i>No. of Respondents</i>	<i>Weightage given</i>	<i>Weighted Score</i>
<i>Very good</i>	14	05	70
<i>Good</i>	52	04	208
<i>Average</i>	104	03	312
<i>Poor</i>	24	02	48
<i>Very Poor</i>	6	01	06
<i>Total</i>	200	15	644

Source: - Survey Data

$$\text{Likert's Score} = \frac{\text{Total weighted score}}{\text{Total number of respondents}}$$

$$\begin{aligned} &= \frac{644}{200} \\ &= 3.22 \end{aligned}$$

The Likert's score of 3.22 is above the weighted average score of 3, which indicates that, the overall performance of the MILMA products are average; i.e. the products are satisfactory.

## Findings

The major findings of the present study are presented in the following sections.

1. Majority of the respondents are using the MILMA products for more than 5 years.
2. The majority of the respondents are aware of other branded products other than MILMA. Most of the Respondents are using MILMA products considering the fact that it is available everywhere.
3. Majority of the consumers are opined that they are satisfied with the brand image of butter and partly satisfied with Milk, Ghee and Curd.
4. Most of the consumers are partly satisfied with the quality of milk, butter and ghee and satisfied with the quality of curd. The ANNOVA Table Test shows that the consumers' level of satisfaction changes with the quality different products of MILMA like Milk, Butter, Ghee and Curd.



5. With respect to price, the majorities of the consumers are partly satisfied with milk and satisfied with Butter, Ghee and Curd.
6. Majority of the consumers are just satisfied with the overall performance of MILMA products and this is also confirmed by Likert's Score.

## Conclusion

The objective of the company is to transform the dreams of the consumers into reality. This necessitates a sound product strategy, which simplifies the process of generating the impulse for buying. The various product offered to target market should satisfy the consumer in the mounting competition in and around, it is essential that the company should adopt a product strategy which suit the need, preference, habit, attitude, taste and flavour of the potential consumers. At the outset it is essential that the product management process should be managed properly, so that the pruning and adding operations can be optimized.

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# Relationship of Emotional Intelligence, Mental Health and Adjustment

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*Education is a dynamic process, by which an individual is encouraged and enabled to develop his or her full potential. Education helps the person to adjust in the environment. Because of individual differences, different individuals show different levels of adjustment is also affected by mental status of the person, that is mental health of the person and also, the way the person manages his Emotions. Thus, the present study aimed to find out the correlation between emotional intelligence, mental Health and adjustment of class X students. The study was carried out on a sample of 100 secondary school students, (50 male and 50 female), belonging to Gulbarga district. Students from each school were selected randomly. The data collected using appropriate tools was statistically analyzed and compared. Correlation and the t-test were employed to test the hypotheses. The results of the study indicated that there is a significant positive correlation between emotional intelligence and mental health, between emotional intelligence and adjustment of class X students, female students of class X showed higher emotional intelligence value than male students.*

**Keywords:** Emotional Intelligence, Mental Health, Adjustment and Schools.

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## Introduction

Education is an important aspect of life which develops the harmonious personality of the Child. Education starts from home, develops in the school and matures in the society. Education does not simply mean acquiring the knowledge

of any academic content. Education deals with behavioral changes. It deals with increasing ability to adjust in varying situations thrown open by the environment. There are certain important ingredients in the personality of the child which determines the level of education he gets. Emotional intelligence, mental health and adjustment are few of them.

## Emotional Intelligence

Emotional intelligence is the ability of a person to understand and manage his emotions. The purpose of intelligently managing the emotions is to bring effectiveness in working without coming in conflict with him, with environment and with the fellow colleagues. This keeps the person away from stress and meets the challenges effortlessly.

Mayer and Salovey (1990) defined emotional intelligence as, 'the subset of social intelligence that involves the ability to monitor one's own and other's feeling and emotions, to discriminate among them and to use this information to guide one's thinking and action's. Goleman (1996) defined emotional Intelligence 'as ability to manage emotions (Self and others) so that it is beneficial to them and their environment'.

## Mental Health

John and Webmaster (1979) defined mental health as a positive but relative quality of life. It is a condition which is characteristics of the average person who meet the demands of life on the basis of his own capacities and limitations'. The World Book Encyclopedia (1994) writes that physical and mental health is closely related. Mental health plays an important role in both the ways. 'How the people behave and the way they feel'.

## Adjustment

Adjustment is a process of altering the behavior of oneself so as to be in a harmonious relationship with the environment. Srivastava (1996) defined adjustment as 'the harmonious relationship with the environment in which most of the individual needs are satisfied in socially acceptable ways and resulting in

### *Relationship of Emotional Intelligence*

forms of behavior which may range from passive conformity to vigorous action’.

### **Rationale of the Study**

There are individual differences prevailing among the individuals. Due to this, different individuals show different types of emotions, adjust to different ways in the environment and the status of their health also varies. The person’s ability to manage his or her emotions, his/her health status and adjustment in the environment seem to be closely related. Gujjar (2010), Tannous and Matar (2010), Faghirpour (2009), Hadadi Kohsari (2009) found a significant positive correlation between emotional intelligence and mental health. As the researcher was not able to find interrelationship studies among emotional intelligence, mental health and adjustment, therefore, undertook the present study.

### **Objectives of the Study**

- To study the correlation of emotional intelligence with mental health of class X students.
- To study the correlation of emotional intelligence with adjustment of class X students.
- To study the significant difference between the emotional intelligence of male and female students of class X.
- To study the significant difference between the mental health of male and female students of Class X.
- To study the significant difference between the adjustment of male and female students of Class X.

### **Hypotheses of the Study**

- There exists no significant correlation of emotional intelligence with mental health of class X students.
- There exists no significant correlation of emotional intelligence with adjustment of class X students.
- There exists no significant difference between the emotional intelligence of male and female Students of class X.
- There exists no significant difference between the mental health of male and female students of class X.
- There exists no significant difference between the adjustment of male and female students of class X.

## Sample of the Study

The population of the study were all the class X students studying in secondary schools of Gulbarga district in Karnataka state. A sample of 100 students of class X was taken from four secondary schools of Gulbarga district in Karnataka state. Out of 100 students 50 were girls and 50 were boys. These schools were selected randomly.

## Tools Used

- Emotional Intelligence scale by Anukool Hyde, Sanjyotpethe and Upendra Dhar (2001).
- Mental Health Inventory by Srivastava and Jagdish.
- Adjustment Inventory prepared by researcher.

## Design of the Study

Survey method of research was used to study the present problem.

## Statistical Techniques Used

The data were analyzed using descriptive and inferential statistics. Mean, median, standard deviation, Pearson correlation and t-test were computed to test the hypotheses.

## Relationship of Emotional Intelligence

### Analysis and Interpretation of the Data

Table - 1

Coefficient of Correlation value between Emotional Intelligence and Mental Health

Variable	N	Df	Coefficient of Correlation	Level of Significance
Emotional Intelligence	100	99	0.315	0.01
Mental Health	100			

Table 1 shows the correlation between emotional intelligence and mental health of class X students. The coefficient of correlation value has been found to be 0.315, which is significant at 0.01 level. Hence the hypotheses, "There exists no significant correlation of emotional intelligence with mental health of class X students", stand rejected. The positive value of coefficient of correlation indicates that there is a direct correlation between emotional intelligence and mental health. Better the mental health more will be the emotional intelligence of the students.

Table - 2

Coefficient of Correlation Value between Emotional Intelligence and Adjustment

Variable	N	Df	Coefficient of correlation	Level of Significance
Emotional Intelligence	100	97	-0.239	0.05
Mental Health	100			

Table 2 shows the correlation between emotional intelligence and adjustment of class X students. The coefficient of correlation value has been found to be -0.239, which is significant at 0.05 level. Hence the hypotheses, "There exists no significant correlation of emotional intelligence with adjustment of class X students", stand rejected. The negative value of

coefficient of correlation indicates that there is an inverse correlation between emotional intelligence and adjustment. The higher value of adjustment in Adjustment Inventory by researcher indicates maladjustment. This means that inverse relationship between these two variables shows that the students with high emotional intelligence are better adjusted.

Table - 3  
t-ratio value of mean emotional intelligence scores between male and female students

Variable	Gender	N	Mean	SD	Df	t-ratio	Level of significance
Emotional Intelligence	Male	50	120.89	14.30	99	2.535	0.05
	Female	50	127.79	12.90			

Table 3 shows that the t-ratio value of mean emotional intelligence scores between male and female students is 2.535 at 99 degree of freedom. The value is significant at 0.05 level. The difference between the mean values of emotional intelligence scores of male and female students is not due to the sampling error. Hence the hypothesis, 'There exists no significant difference between emotional intelligence of male and female students of class X,' stand rejected. The mean emotional intelligence score of female students is 127.79 which is higher than that male students, that is, 120.89. Thus, female students showed higher emotional intelligence than male students.

Table - 4  
T-ratio Value of Mean Mental Health Scores between Male and Female Students

Variable	Gender	N	Mean	SD	Df	t-ratio	Level of significance
Mental Health	Male	50	145	15.2	97	2.62	0.05
	Female	50	152	14.3			

Table 4 shows that the t-ratio value of mean mental health scores between male and female students is 2.62 at 97 degree of freedom. The value

### *Relationship of Emotional Intelligence*

is significant at 0.05 level. The difference between the mean values of mental health scores of male and female students is not due to the sampling error. Hence the hypothesis, 'There exists no significant difference between the mental health of male and female students of class X,' stand rejected. The mean mental health score of female students is 152 which is higher than that of male students, that is, 145. Thus, female students showed better mental health than male students.

Table - 5  
T-ratio Value of Mean Adjustment Scores between Male and Female Students

<i>Variable</i>	<i>Gender</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Df</i>	<i>t-ratio</i>	<i>Level of significance</i>
<i>Adjustment</i>	Male	50	146	27.6	99	0.9	NS
	Female	50	151	23.8			

Table 5 shows that the t-ratio value of mean adjustment scores between male and female students is 0.9 at 99 degree of freedom. The value is not significant. The difference between the mean values of adjustment scores of male and female students may be due to the sampling error. Hence the hypothesis, 'There exists no significant difference between the adjustment of male and female students of class X,' is accepted.

### **Conclusion**

- There is a significant positive correlation between emotional intelligence and mental health of class X students.
- There is a significant negative correlation between emotional intelligence and adjustment of class X students.
- Female students of class X showed higher emotional intelligence value than male students.
- Both male and female students did not show any significant difference in their level of Adjustment.
- Female students of class X showed better mental health than male students.



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# The Social Background of the Depressed Classes in Kerala in the 19<sup>th</sup> Century

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*In the early decades of the 20th century, Kerala was under the grip of feudalism and various social evils. The caste - ridden Hindu society was broadly divided into two- the Savarnas who enjoyed all privileges and the Avarnas who were denied all privileges. The Avarnas were treated as untouchables. The Avarnas were subjected to all sorts of social discriminations and humiliations. The restrictions imposed and the segregation maintained for the Avarnas were so odious that Swami Vivekananda was prompted to comment upon Kerala as 'lunatic asylum'. As Prof. T. K. Ravindran put it "The whole of the 19th century and the first quarter of the 20th centuries were marked by a series of relentless social contests, sometime peaceful at times violent against a long array of social disabilities which beset the like of the lower castes in this tiny state. The most degrading of this disability sprang from the evils of untouchability, un approachability and unsuitability of the exterior castes which were practiced with fanatical rigour unknown in other parts of India. "The pulayas, parayas and kuravas were considered as the most backward classes in the community whose touch and physical presence had been considered to carry pollution (Thindal- the colloquial word used widely at that time) both to the caste Hindus as well as the deities in the temples.*

Keywords: Avarnas, Upper Castes, Lower Castes and Pulayas.

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## *The Social Background of the Depressed Classes*

### Introduction

Their presence within a prescribed distance caused pollution to a caste Hindu. The prescribed limit also varies in accordance with the ranking of castes on pollution. The pulaya had to keep a distance of 60 feet from the Nair while the Namboothiri would consider himself polluted even if he is seen by a pulaya or Nayadi. The failure on the part of the members of the lower castes to make way for those of the higher would have invited even the death penalty. The upper castes (Savarnas) like the Brahmins, the Nair's etc. enjoyed several immunities and privileges which were denied to the lower castes. Consequently, the non-caste Hindus had not been allowed to use the roads within a certain distance from the temples and houses of caste-Hindus. Tindal was observed even among the lower castes. There was gradation among them too and higher among them observed pollution at the approach of lower ones.

The pulayas suffered much from the community. The conditions of the pulayas in the 19th century continued to be very miserable. The pulayas and other scheduled castes who observed pollution formed 10.1% of the Hindu population of Travancore as per 1910 census. They were farmers from time immemorial and they are not addicted to any of the untidy habit attributed to the chandalas by the Dharmasastras. As early as the 11th century they were engaged in agricultural labour as testified to by an inscription in the Parthivasekharapuram Temple in South Travancore.

While British Malabar they are more generally known as cherumar meaning a short- sized people. Despite the numerical strength of the pulayas or cherumars, the caste Hindus denied many of the basic social rights like freedom to enter roads, schools, offices, temples and other public places until recently. In some parts of Kerala, the term cheruman was applied to slaves in general but in some other parts it was a synonym for pulaya. According to Buchanan, the pulayas were divided into different clans, but all these could eat together and intermarry. According to William Logan, the divisions among them were of a basic nature and the pollution rules which related to them also were different.

The social reformer Ayyankali found that his community was in the lower rank of the social order in name of religion and caste and receiving much humiliation in the social, educational, economic and religious life of the country. They had no right for going education and right to enter in the public roads. They were also disallowed to possess and wear gold and silver ornaments and construct houses with bricks and tiles. They had to keep prescribed distances from the higher castes. They also had to observe

untouchability and unapproachability, may even unsuitability. In Kerala the pulayas were mortgaged. The word pulaya is 'polluted men' and expresses the idea of caste impurity. The Pulayas were considered as slaves in the community.

The pulayas are small and short in stature, and dark in complexion due to much exposure in field work. Their women are smaller still mostly quite diminutive and very plain looking but a few of them are passable looking when young Bunches and strings of beads being worn around. Their dwellings were in small huts, stick woods, reels of bamboo, mud, grass or coco-leaf were the raw materials used for the construction of huts. Most of their huts were found by the sides of the rice swamps. The pulaya women were forbidden to wear the gold or silver ornaments. They also had no right to cover their breast. To cover their bosom with cloth is forbidden, in order to the easy recognition and avoidance of the lower castes by their masters. This rule of going uncovered above the waist as a mark of respect to superiors is carried through all grades of society, except the Brahmins.

Each caste and class had its own-ornaments and style of dress, differing in the upper part of the body only and silver, as being less honorable on the lower members. Pulayas could only wear brass, and Hill people, Vedas, Kuravars etc. and a large number of strings of glass beads around the neck and hanging on the breast. The low caste people who wished to present petitions were thus kept away from the court and were made to stand day after day in the hot sun, their beads not being permitted to be covered, or they were exposed to merciless rain until by some chance they come to be discovered, or the Tahasildar was pleased to call for the petition.

Slavery was another evil which prevailed in Kerala. Slavery as a universal social evil had its origin in time immemorial and it had its proponents and defendants throughout the world<sup>7</sup>. There were several factors contributing to the emergence of this vile system. In the early stages of human life, slavery might have had its crude inception owing to the unconscious application of the rule of the State of Nature where might alone was right. In India the origin of slavery was closely associated with the inception of the caste-system which in turn was based on hierarchical social order. The terms Jati (caste) and Varna (Colour) were used as synonyms. The whole structure was given a religious background and holy grab mainly there were two varnams viz, Mukhyavarnam and Avantaravarnam. According to Indian tradition there were four castes viz, Brahman, Kshatriya, Vaisya and Sudra. The first three constituted the Mukhyavarnam and the last group was included in the Avantharavarnam.<sup>8</sup>

### *The Social Background of the Depressed Classes*

A notable feature of caste system was the legal sanction given to the men of 'superior' castes for intermingling with the low castes women. For instance, a Brahman could approach Kshatriya women and the Kshatriya likewise could go to a vaisya woman and the Vaisya, again, to a sudra women. In Travancore there were several slave classes like the Pulayas, Parayas, Vettuvons etc.; but the first constituted the bulk of the total slave population. In Kerala a curious system prevailed which endangered very theseo-called highest castes and reduced them to slavery.

The first step towards the emancipation of the lot of the slave castes was adopted by Rani Lakshmi Bai, the Ruler of Travancore in 1812 A.D. By issuing a proclamation she abolished transaction on slave castes like the Pulayas, Parayas, Kuravas, Malayars, and Vedaas etc. But slavery as a social institution still continued. The Travancore Maharaja Uttram Tirunal was forced to issue a proclamation, abolishing slavery in 1853. Subsequently in 1855 another proclamation was issued rectifying the deficiencies and loopholes that had crept into the previous proclamation.

But abolition of slavery by a proclamation alone could not bring any security to the slave castes. Their disabilities, in almost all walks of life, continued unabated. For, instance, they were disallowed entry in public market, public roads, judicial courts etc. It was under this backs that Divan Ramiengar issued a circular in 1884 for entering the lower caste people in all public places. But proclamations and circular of this kind could not bring any substantial change in the plight of the aggrieved communities.

Pulapedi was another feature found in the Kerala society in the 19th centuries. Pulapedi kalam (the period of the pulaya terror) was a nightmare to the high caste ladies. During this period (February and March) if a pulaya met a sudra woman, he might seize her and she would lose her caste as well as the connections with her relatives. This kind of terror was in "the month of Karkadakam (15th July to 15th August) during which high caste women may lose caste if a slave happens to throw a stone at them after sunset". Mateer has recorded the practice of high caste women, being taken away by the low caste men, by which action the women forfeited their caste.

In some parts of Kerala, the term cheruman was applied to slaves in general but in some other parts it was asynonym for pulaya. According to Buchanan, the pulayas were divided into different clans, but all these could eat together and intermarry. According to Logan, the divisions among them were of a basic nature and the pollution rules which related to them also were

different. If a pulaya wanted to marry, he had to convey his desire to his master, who, however, was bound to meet the expenses connected with the marriage. A pulaya could not view the paraya on an equal footing but the latter thought that he was superior to the pulaya. The Nayadis who were the lowest of the castes would not partake of the food prepared by the pulaya and paraya. A noticeable feature of the pollution rules of slave classes was their inability to take revenge on or punish those who transgressed the established boundaries of such customs. If a slave had any grievance, he might purify himself by taking a bath that was all that he could do. In the relation with the castes, the violation of such rules by slaves was always followed by severe punishments.

The traditional socio-economic life was seriously affected by the arrival of European Trading Companies and the Missionaries were interested primarily in protecting their trade interests their work indirectly gave encouragement to the resistance movement of the lower castes. The conversion of lower castes to Christianity was the first challenge that the Hindu society had faced after the arrival of the Europeans. T.K. Velu Pillai wrote, "The first step at ameliorating their condition was due to the spread of Christianity was the first challenge that the Hindu society had faced after the arrival of the Europeans."<sup>12</sup> Once the members of the lower caste renounced their religion, the disabilities attached to their former status vanished. The missionaries were always to their side to espouse their cause and it was chiefly through their instrumentality that they secured many of the concessions. Which were denied to their Hindu brethren of the same caste.<sup>13</sup> More over they were keen on providing the necessary educational facilities to the backward classes as a first step towards their social uplift. The caste Hindus, however, viewed with considerable suspicion the social reformatory measures of the missionaries. Christianity made rapid progress with the socially backward classes. The caste Hindus especially the Nairs feared that the spread of Christianity would destroy the caste system and along with it their political power and influence.

In other words, they were unable to tolerate the social changes and the progress of the suppressed people. Hence even to enjoy the small doses of social reforms, the depressed classes had to face the challenges posed by the caste Hindus. "Monstrous inequalities and unjust laws and hampering practices had to be attacked and removed from the path of life". The missionaries attacked caste system and agrarian slavery which restricted the socio-economic mobility of the lower castes. The lower castes who were anxious to get rid of caste rules with the encouragement of missionaries violated the caste rules."<sup>15</sup>

### *The Social Background of the Depressed Classes*

The Government of Travancore prohibited the sale and purchase of slaves abolished poll tax from different castes and removed restrictions imposed on wearing dress, ornaments and construction of houses. The converts were also exempted from doing compulsory labour. The non- caste Hindus except the agrestic slaves were to any kind of work they liked. The lower-class people were very highly suffered from the higher caste Hindu. The Avarnas could not enter into the temples of the Savarnas. The Avarnas could not reach the temple roads. This was the condition of the Avarnas during the 19th century. It was this historic mission that was silently fulfilled by the saint and social reformer of Kerala Sree Narayana Guru (1856-1928). Born in an avarna caste, the Guru by virtue of his learning and peace had philosophical and logical solution to all social problems of his time. Drew inspiration from the works of Sree Narayana Guru, Ayyankali, born in an avarna caste, made his efforts for the uplift of the down trodden people of Kerala. His works were for the uplift of the pulayas. The leadership that was filled by Ayyankali whom Gandhiji delineated as the "Raja of the Pulayas".

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# Seasonal Dynamics in the Phytoplankton Density of Mullaperiyar Reservoir in the Western Ghats of Kerala

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*Periyar Lake, situated inside the Periyar Tiger Reserve (PTR) and Wildlife Sanctuary, a major international tourist center in Kerala, was studied for a year (January to December 2005), in order to explore the nutrient status and associated phytoplankton growth. This oldest manmade freshwater reservoir/Lake in the Western Ghats of Kerala, is getting more attention now a day due to the dispute between Kerala State and Tamil Nadu (TN) State for the ownership of the Mullaperiyar Dam. Moreover, it is situated inside India's prime Tiger reserve in its quantity, area and quality. Total Nitrogen and inorganic Phosphorus of the waters were studied every month and the data were grouped into three different seasons and analyzed the seasonal fluctuation if any, moreover, water samples from different parts of the entire Lake were also analyzed to account any spatial variation due the increasing anthropogenic influence in and around the Lake related with tourism. From the study, it was revealed that Nitrogen and Phosphorus concentration of the Lake was at an alarming rate during premonsoon and northeast monsoon in stations-1 and 5 (2400 to 3000  $\mu\text{g/L}$ ), with maximum human influence and sewage entry. While the inlets zones (station-4) showed minimum N and P contents (1500  $\mu\text{g/L}$ ). From this study it was clear that the nutrient and phytoplankton of the Lake is dependent on the seasonal fluctuations in the environment as well influenced by the increased anthropogenic activities in and around the Lake.*

Keywords: Nutrients, Phosphorus, Tropical, High Altitude and Freshwater.

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The PTR is one of the most fascinating wildlife sanctuaries of the world, a major site of tourist attraction for the last fifty years. It is designated by the Department of Environment as a major wetland site of the Country. Mullaperiyar Lake located in the Idukki District of Kerala is the largest (26km<sup>2</sup>area) and oldest (built in 1986) reservoir/Lake constructed in the state to irrigate the plains of TN. Mullaperiyar Dam was constructed near the confluence of Mullayar and Periyar (the largest river in Kerala with a length of 244km).It lies between 09°16 and 09°40N latitude, and 76°55 and 77°26E longitude, and an altitude of 1525m above mean sea level (Govt. report, 1986).This study was designed to understand the nutrient status of the freshwater system, which was not explored and will give information about the general trend in nutrient load of the water bodies in the Western Ghats (one of the 25 biodiversity hotspots of the world) region of India, majority of them are under explored. This will help to understand the present nutrient condition of the water body on behalf of the fast-developing tourism based on the Lake/Sanctuary system.

## Materials and Methods

### Collection of water samples

Five stations were fixed in the Lake (Fig-1), based on the maximum and minimum anthropogenic influence to different locations. They were PLS (Periyar Lake Station)-1(boat landing for tourists), PLS-2 (Mullaperiyar Dam site), PLS-3 (confluence zone of Mullayar to the Lake), PLS-4 (confluence zone of Periyar the Lake), PLS-5 (open water tunnel to TN from the Lake, where the sewage of Kumily township enters the Lake). Sampling was done between 15<sup>th</sup> and 20<sup>th</sup> of every month from January to December 2005.Samples for nutrient analysis were collected from surface water (1to2cm) of the Lake with 2 Litre (L) acid cleaned polythene bottle and were kept in dark ice boxes at 4°C till it reached the laboratory for analysis.

### Estimation of N and P in water

Total nitrogen was determined by kjeldal method, and inorganic phosphorus was measured using UV visible spectrophotometer. All the analysis

### *Seasonal Dynamics in the Phytoplankton Density*

was carried out following the standard methods of APHA (1995) and Trivedy and Goel (1986).

### Grouping of data

In order to account all the major seasonal environmental fluctuations of the study area the monthly measurements done were grouped into averages of three seasons such as pre-monsoon (PM) (January to April), southwest monsoon (SWM) (May to August) and the north-east monsoon (NEM) (September to December).

### Statistical analysis

A correlation co-efficient were calculated to find out the significant correlations between parameters. All the quantitative data were analyzed by student's t-test and significance was assumed for P-values lower than 0.05.

### Results

#### Total Kjeldal Nitrogen (N)

Comparatively high concentrations of total nitrogen were observed during PM and NEM, and the low values were obtained during SWM in almost all stations (Fig-2). Total Nitrogen of the Lake varied between 1500 $\mu$ /L to 3000 $\mu$ /L. The highest value was obtained at PLS-5 (3000  $\mu$ /L) during PM and the lowest (1500 $\mu$ /L) was obtained at PLS-4 during SWM and NEM.

#### Total Inorganic Phosphorus (P)

Comparatively high concentrations of total phosphorus were observed during PM and SWM and the low values were obtained during NEM in almost all stations. Total Phosphorus of the Lake varied between 10 to 80  $\mu$ g/L (Fig-3). The highest value was obtained at PLS-1 and 5 (80  $\mu$ g/L) during PM and the lowest was obtained at PLS-4 (10 $\mu$ g/L) during NEM. PLS-5 showed high values during all the season.

## Phytoplankton Density

Phytoplankton density also showed the same trend as that of the nutrients, during PM, PLS-5 showed the highest density (490 no./L), and the lowest values were observed at PLS-4 during all the seasons. The lowest density of all the seasons and stations was 253 no./L during NEM at PLS-4 (Fig-2&3). During NEM, PLS-1 and 3 dominated (430 and 400 no/L respectively), PLS-5 in phytoplankton density. The lowest density obtained during PM was 303 no./L.

## Discussion

An increase in trophic status of a Lake is associated with an increase in nutrient status. N and P are the major nutrients for all phytoplankton growth and the limited availability of these nutrients in water usually limits phytoplankton growth in natural aquatic system. On the contrary excess availability of both of them triggers eutrophication. Accumulation of N and P in natural waters is more closely related to external factors such as anthropogenic influences, fertilizers, and the rate of inflow (Hutchinson, 1938). The accumulation of N in reservoirs and natural water bodies has become a common phenomenon which alters ecological process in many parts of the world due to intensive human activity. Increased nutrients along with altered nutrient ratios cause multiple and complex changes in aquatic systems (Rabalais, 2002).

In the present investigation, the highest N content was noticed at PLS-5 during all the seasons coupled with an increased density of phytoplankton in that station. The highest value for N recorded in the Lake was  $3000\mu\text{g/L}^{-1}$  during PM, and that of phytoplankton density was 490 no./L. In natural waters N,  $150\mu\text{g/L}$  is a critical value and when the contents cross the limit algal blooms occur (Sawyer et al., 1945). The increased amount of N, in almost all stations during PM showed a significant positive correlation with phytoplankton density and significant P-values in t-test.

The increased concentration during this season at all stations except PLS-4 ( $1900\mu\text{g/L}$ ) is undoubtedly related to the concentrated state of the Lake waters due to very less precipitation and dry climate. The high rate of N indicates that the lake at certain zones (PLS-1&5) exceeds the maximum level due to the high sewage disposal and human interaction. Other zones also

### *Seasonal Dynamics in the Phytoplankton Density*

showed a transitional stage between oligotrophy to eutrophy. Nitrogen fixation increases during summer in Lake Waco (summer N load is more), performed by certain Cyanobacteria which have become common. Some Cyanobacteria, can use dissolved gaseous N, periodic blooms are expected when mixing or flushing is low after pulsed inputs, especially with high temperatures (Joe Plotrowski et al., 2011).

Maximum lowest N value was recorded at PLS-4 (1500  $\mu\text{g/L}$ ) during SWM and NEM and plankton density 263 and 253 no./L, respectively during these seasons. A low level of N was reported by Abbasi (1997) in Kuttiyadi reservoir in southern Western Ghats. Comparatively low concentrations (1500-2100  $\mu\text{g/L}$ ) of N and plankton noticed during SWM may be due to the dilution of waters during heavy monsoon coupled with the overflow of dam and outflow towards TN water tunnel. Horizontal mixing of water due to high wind during this season also influenced the lowering of N concentration.

Then again, the concentration showed an increasing trend during NEM (1500-2400  $\mu\text{g/L}$ ) may be due to the inflow to the Lake. Due to the intensive agricultural activities around the reservoir during this season, might have increased the nutrient load of the Lake, through the inflow at PLS-5. Land runoff to the lake, comparatively lesser amount of rain than that of SWM also might have influenced the increased level of N during this season. Heavy thunder and lightning coupled with NEM also might have caused the large amount of Cyanophyceae in the bottom zone of the lake to fix the atmospheric nitrogen during the season. In deep lakes settling of suspended matter can lead to low nutrients in the epilimnion during summer. Hence internal loading depends upon the intensity of turbulence across seasonal pycnocline that transports nutrient rich hypolimnetic water to the photic zone in summer (Jellison et al., 1993 and Romero et al., 1998).

P occurs almost solely as soluble phosphates in natural waters. All forms of phosphates such as orthophosphates, condensed phosphates, and organically bound phosphates are found in waters. P is considered to be the critical limiting nutrient, causing eutrophications of fresh water systems and required by algae in small quantities. P limits the growth of the algal forms most often, but N limits the algal growth of certain species alone. This is because of the fact that certain species of algae which fix nitrogen themselves are not affected by scarcity of N in the water they grow. Hence, the P nutrient assessment of waters is crucial to the monitoring investigations of natural freshwater bodies. P additions to landscape enter water via wastewater effluents and soil erosions, and also from detergents.

*Jithesh*

Therefore, P in large quantities in water is an indication of pollution through sewage and industrial waste. P is the primary limiting nutrient in most lakes and reservoirs. Just like N, higher P in bottom water may result from decomposition of organic matter and its release from sediments under the anoxic conditions. More P leads to more algae (Cyanobacteria), more algae lead to lower water clarity. Key transition range is between of P is between 10 and 100  $\mu\text{g/L}$ . N: P ratio determines which algae are dominant. P concentration 5 to 50  $\mu\text{g/L}$  is typical for an unpolluted water body (Joe Plotrowski et al., 2011).

In the present study, the P value ranged between 10-80  $\mu\text{g/L}$ . The highest P of all stations was PLS-1&5 (80  $\mu\text{g/L}$ ) and season was PM, and the lowest was at PLS-4 (10  $\mu\text{g/L}$ ) during NEM. Comparatively higher values were observed during PM coupled with positive correlation of phytoplankton and significant P-values in t-test. Second highest P values were obtained during SWM and low amounts during NEM. The concentration of P is at an alarming rate during all seasons in the Lake. According to Welch (1980), a water body may be considered to be eutrophic if the total P value exceeds 30  $\mu\text{g/L}$ . Romero et al., considered Lake Pamvotis with a P content of 110  $\mu\text{g/L}$  as one of the intermediate nutrient status.

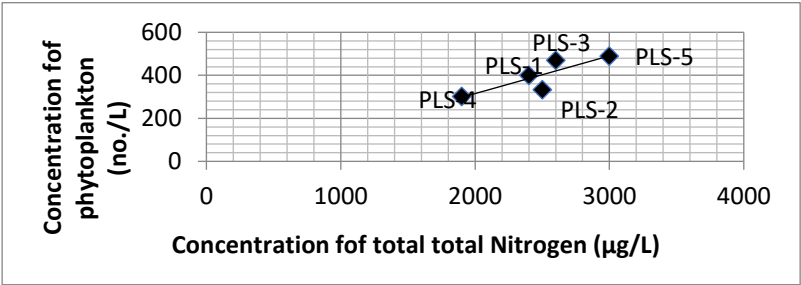
The N and P content of Periyar lake is increasing at an alarming rate at PLS-1 and 5 with maximum anthropogenic influence and at other stations a gradual increasing trend was observed during PM when water become concentrated. The sewage channel at PLS-5 had a significant role in the increased level at that station and its influence was noticed in other stations because of the horizontal mixing during monsoon season. PLS-4 at the core zone of the lake with minimum anthropogenic influence showed comparatively lesser nutrient levels, and plankton density, because this station is almost 35 Kilometers away from PLS-1&5, and altitude of that station is also higher than that of PLS-1&5, so chance for horizontal mixing is also negligible. Nutrient enrichment at locations 1 and 5 enriched the growth of unwanted plankton of eutrophic nature. These trends indicate a transition of this pristine natural high altitude tropical freshwater system from oligotrophy to eutrophy. The management of this precious water resource is very urgent and important in the increasing tourism impacts.

Seasonal Dynamics in the Phytoplankton Density

Fig-1:Different study stations of the Lake (pp-12)

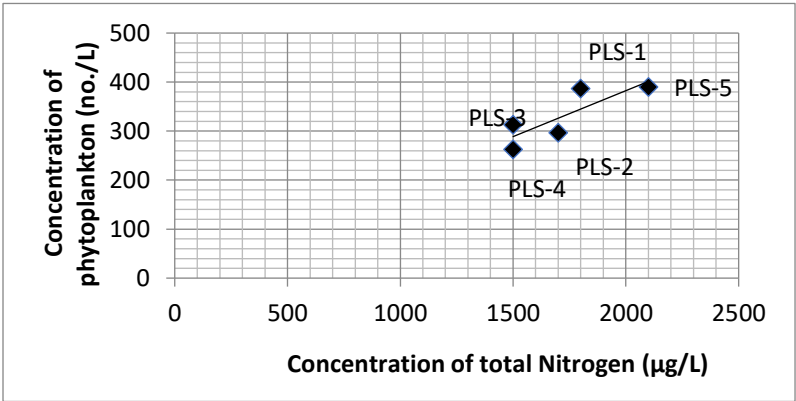
Fig-2: Total Nitrogen and concentration of Phytoplankton in different locations of the Lake during (1) PM (2) SWM and (3) NEM of 2005 (pp-10)

Fig-3: Total Inorganic Phosphorus and concentration of Phytoplankton in different locations of the Lake during (1) PM (2) SWM and (3) NEM of 2005 (pp-11)



P-value critical= 1.4826E-06

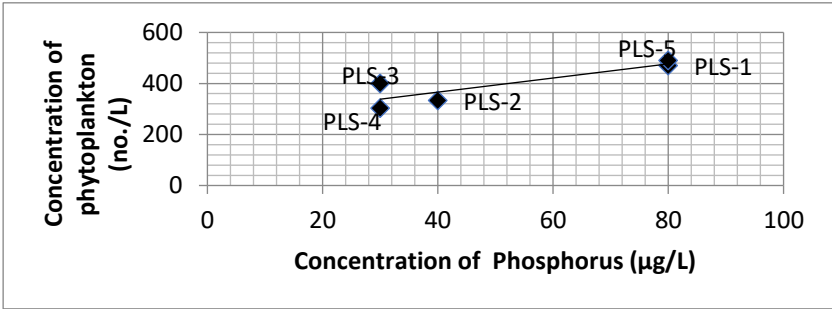
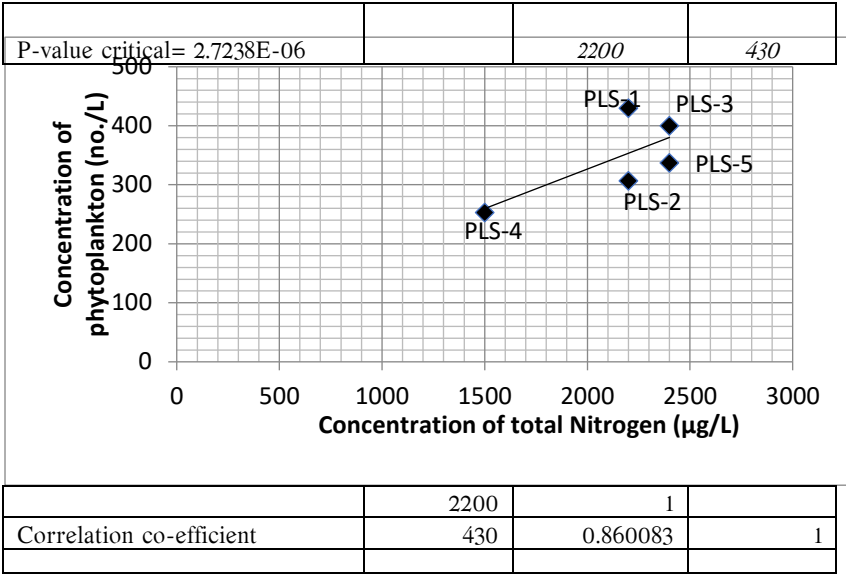
	2600	470
	2600	1
Correlation co-efficient	470	0.886991
		1



P-value critical= 9.60272E-07

Correlation co-efficient =

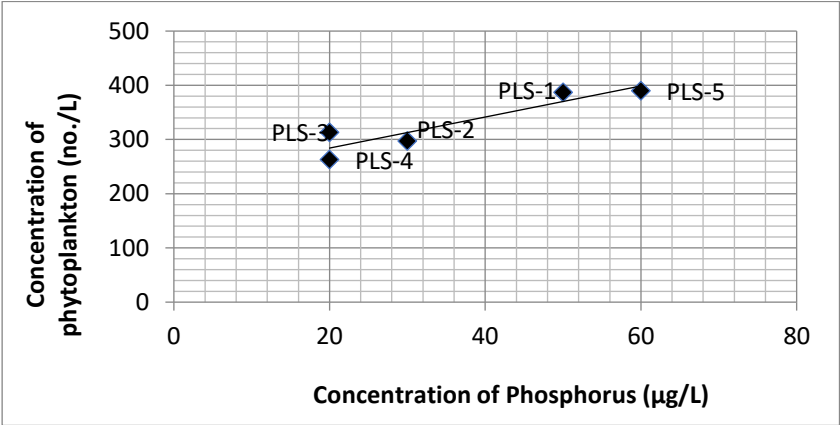
	1800	387
1800	1	
387	0.895215	1



	80	470
80	1	
470	0.834187	1

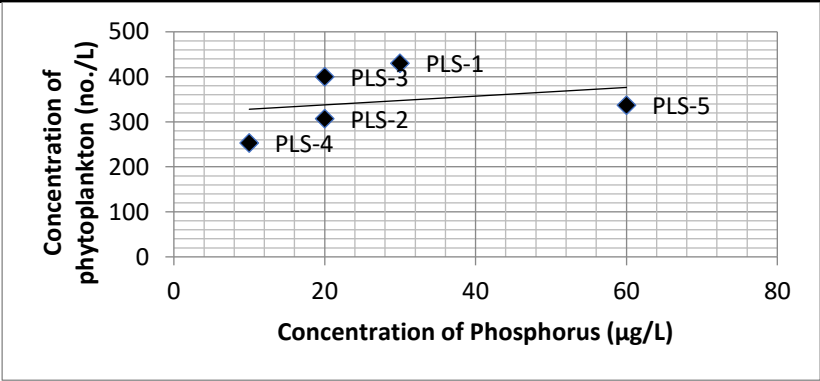


Seasonal Dynamics in the Phytoplankton Density



P-value critical= 1.94008E-06, correlation co-efficient

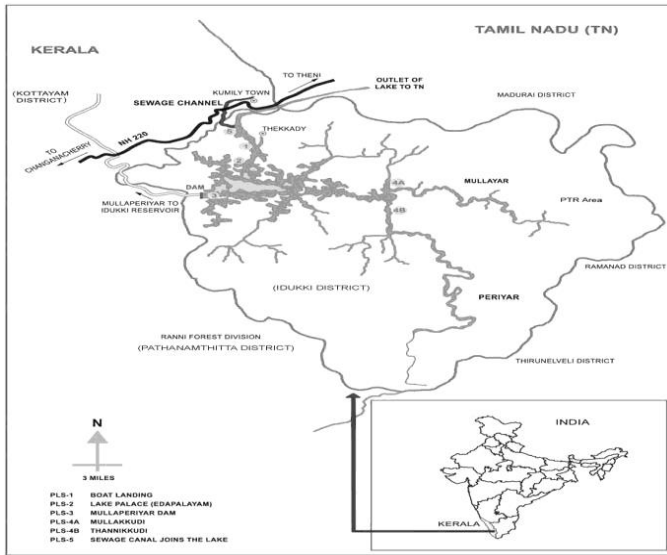
50		387
50	1	
387	0.912229	1



P-value critical=5.59543E-06, correlation co-efficient

30		430
30	1	
430	0.299778	1

Figure-1: Different study stations in Periyar Lake



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# The Depiction of Cityscape in Selected Indian Crime Fiction

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*Certain novels astound our mind with the creation of alluring, unique spatial-visual universe. Sometimes it may be fictional or sometime realistic just like the depiction of a cityscape. A city is indeed capable of enabling its own crime with the help of atmosphere, crowd and geographical factors. From ancient times itself, city has become the popular subject of painting, it even serves as a backdrop for Biblical themes. From Seventeenth century onwards the cityscape paintings underwent a thriving, which culminates in its development as an independent genre. Even, at present, the city exists as a vivacious resource not only limited for drawings but for different literary narratives. Indian cities fascinate everyone with its ancient culture, high buildings, street-ways, fast moving crowds, traffic, and it is mysterious and promising, like reading a book . The present paper is talking about nothing else but the Indian cities, because it is much more than buildings and streets. It would be a detailed analysis of the Indian Crime fiction from a spatial point of view.*

**Keywords :** Cityscape, Crime Fiction, Spatiality and Urbanism.

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## Introduction

Crime is one of the most lethal and deadliest intimidations that intrude on the modern communal life. From the very beginning of history, crime stands as an ever-present temptation to which the human consciousness is very easily accessible. Crime fiction has a momentous space in popular literary genre as it is capable of evoking a sense of thrill and enthusiasm among the reading public. The origin of the Crime fiction can be traced back to centuries before Christ where the crime was solved without finding out the valid culprit behind it. It is possible to trace out the detective element in many of the stories in the New and Old Testaments such as in the Book of Genesis and the Book of Daniel. Small hints of detective bearings are found in some of the Arabic tales and also in the collections of French barrister Francois Gayot de Pitaval. Edgar Allan Poe's foreword of his first fictional detective C. Auguste Dupin in *The Murders in the Rue Morgue* "changed the history of the world literature" (Poe's biographer Jeffrey Meyers). The Crime fiction emerged as an indubitably popular literary genre with all its enduring complexities with the arrival of the famous, eccentric sleuth Sherlock Holmes by Sir Arthur Conan Doyle. The Golden age of Crime fiction in the history of Britain commences with the arrival of Dame Agatha Mary Clarrisa Christie and her Belgian detective Hercule Poirot.

Coming to Indian Writings in English, Indian Crime fiction is still a thriving area with plenty of upcoming writers. Feluda created by the prolific writer Satyajit Ray, Byomkesh Bakshi by Sharadindu Bandyopadhyay were some of the Indian detectives with finer and wacky minds. The intrinsic feature of Crime writing, which distinguishes it from other discourses, is its setting that is inextricably bound with its plot and characters. A large number of contemporary Indian Crime fiction are set in the milieu of Indian Metropolitan

*Devu. T*

cities exploring its murky and foggy sides with its crowd, which forms an inevitable aspect in the recounting of the story. To quote Walter Benjamin, the major feature of the urban experience is “encounter with the crowd” and he continues “the detective story... does not glorify the criminal, though it does glorify his adversaries and, above all, the hunting-grounds where they pursue him”.

## Objectives

The objectives of the paper would be:

- To analyse how cityscape becomes the background for Indian Crime fiction
- To offer a simultaneous reading of Indian cities and Indian crime writings
- To identify how an individual creates his space within the various constructs of a city

## Methodology and Theoretical framework

Methodology adopted is the qualitative analysis of the novels. The primary focus is on the selection of Crime writings. Theoretical concepts of place and space can be used to analyse the texts. Through an analysis of the work of Michel Foucault on space and power, Michel de Certeau's approach to cities and Walter Benjamin's theories on space, an examination of place in these chosen texts can be done.

## Portrayal of Cityscape in Selected Indian Crime Fiction

The city and Crime fiction have long been partners. The throbbing city would seem quite unreal without shadowy layers of darkness and crime. What heightens the city-as-muse relationship is the nature of the great mega polis. In this paper I have taken three Crime novels set in the backdrop of Indian metropolitan cities such as Mumbai, Kolkata, Delhi, Bangalore etc....

### A Murder in Mahim

Jerry Pinto's novel, *A Murder in Mahim* is a story drenched in loneliness, police corruption, and homosexuality. More than the plot, it is the rhythm of the city that holds the story together, all the while a distinguished presence, one with the novel. Pinto writes about the city as "Bombay doesn't do night. The sun falls into the sea but darkness doesn't stand a chance. Every attempt it makes to swallow up the city is defeated by a million neon eyes that open and blink as evening comes; and by the glare of natural gas burning beyond the eastern harbour, illuminating the hill the children call 'Giant's Grave'. Each evening, darkness struggles for footholds and hidey holes."

Another important feature that Pinto covers is the crowd in the city, which is as usually an inseparable factor that makes city life more vibrant. Pinto writes "The station was bright with people and activity. It seemed as if everyone was in constant motion, a Bombay phenomenon. It reminded him of what an old Goan aunt who had come to see him had said about the city: 'Everyone looks as if they're going to collide and then they veer away at the last minute.' How could there be a sex market here?" ". The novel is also an exploration of loneliness, ambition and greed in the great metropolis.

Devu. T

## Chain of Custody

It is the second novel in the Inspector Gowda series of Anita Nair, which is a well-plotted tale of sexual abuse and child trafficking. The novel draws a devastating portrait of Bangalore city while making sharp social commentary about important contemporary issues. Neelgubbi is a place described in the novel which is partially modeled on Doddagubbi, Kothanur areas in Bangalore. This is not the shiny, cool, cosmopolitan Bangalore we have often been charmed by, but Bengaluru, stripped off its cool swag. "...this was not Mumbai with its Kamathipura or Kolkata with its Sonagachi or even Pune with its Budhwar Peth or Varanasi with its Shivdasapur. In Bangalore, brothels were everywhere and it wasn't easy to trace them...Once Bangalore had been a transit point, but now it was the destination" quotes Anita Nair.

Scottish crime writer Ian Rankin describes the novel as "narrowing but compassionate tale of modern India". Anita Nair presented Bangalore as a hub for child trafficking and she says "the anonymity of the city fuels the beast of greed". Another factor that marks the characteristic feature of Bangalore city is its traffic which is actually a major factor while unfolding the story. In the midst of crowd and traffic everyone goes anonymous and unnoticed.

## City of Death

AbheekBarua's gory thriller *City of Death* presents the Kolkata cop named Sohini Sen. She is a typical detective in her late forties. Her mission is to catch a serial killer who preys on innocent lonely woman. The unnamed city in the novel is obviously Kolkata. Author never discloses the name of the city where the novel is set. The book is cinematic in its description of city and its outskirts. We can see all social types of Kolkata here in the novel such as

### *Depiction of Cityscape*

boxwallah, the club- going elite, the academic, the media baron, the working maid and the slum dweller.

Author talks about Kolkata as “This is an impatient city, a street fighting city used to punches, bruises and screams till it gets what it wants”. The novel reflects the unrelenting rhythm of the hectic city life. In Barua’s mystery, we meet the pill-popping, heavy drinking police detective Sohini Sen who’s contemplating suicide. “She has chosen Goa instead as she does not want to die in this city. She wants to spend her last moments away from the stench of garbage, the sewers in the impossibly narrow lanes overflowing with the piss of squatting men, the blaring horns of cars careening down the rutted streets and the peeling paint of the rain-drenched houses covered with dirty green moss clumped together in a medieval disregard for the principles of modern planning. She wants to die in a pretty place, picture-postcard pretty.

### Conclusion

Literature and Geography are now considered as two practices of space. Geography of a place influences the philosophy of language, cultural practices regarding food and life and moreover the literary production of that area. As a result of the multilayered relationship between a place and a text, the place like a city may help to define the setting of the story. A city acts as a cosy place for the setting of a genre like crime fiction which is intrinsically linked to its background. In Crime fiction the position of city as a background is tiny, but as a character it is proficient to lead human psyche into a crime. The struggle and inherent tensions of the city fuels the criminal to assemble his own space where he is left free to intrigue crime out of human potential and inward vision.



*Devu. T*

City is relevant in creating a sense of belonging, hope and despair among its inhabitants. The space of the inner cities that allows prostitution, illegal activities, drug dealing also creates a space for the intensification of crime. This aspect of the Indian cities is innovatively used by the Indian authors, who in turn shaped a new area; Indian Urban Crime Fiction. It also allows a platform to trace out the cultural, anthropological history of a city that empowers the identity of an individual

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# Lifestyle and Educational Status of The Kurumas Tribal Community in Wayanad District

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*India has the largest tribal population in the world. In India, Scheduled Tribes constitute 8.6 percent of total population numbering 104.28 million (Census of India, 2011). More than half of the Scheduled Tribe population is concentrated in the States of Madhya Pradesh, Chhattisgarh, Maharashtra, Odisha, Jharkhand and Gujarat. The Tribes generally reside in isolated places situated in remote areas of forests, islands, hills etc. These communities are not able to access basic facilities such as schools, hospitals and other amenities due to their remoteness. All these factors have led to the socio-economic backwardness of the community. Tribes in Kerala are the indigenous population found in the southern Indian state of Kerala. Most of the tribal people of Kerala live in the forests and mountains of Western Ghats, bordering Karnataka and Tamil Nadu. The total Scheduled Tribe (ST) population of Kerala is 4, 84,839 constitute 1.45 percent of the total population of the State (Census of India, 2011). Significant concentration of STs is in the three districts viz. Wayanad, Idukki Palakkad and Kasaragod account for over 60 percent of the total tribal population in the State. The Scheduled Tribes are overwhelmingly rural as 89.3 percent of them reside in villages. Since majority of them reside in remote areas and difficult terrains, they remain isolated from the mainstream population. This could be attributed as the major reason for their social and economic deprivation. Some of the prominent tribal groups in Wayanad are Adiyar, Aranadan, Cholanakan, Eravallan, Hill Pulaya, Irular, Kadar, Kanikkar, Karimpalan, Kattnayakan, Koragar, Kudiya, Introduction 2 Kurichian, Kurumas.*

**Keywords:** Educational, Empowerment, Dropouts, Lifestyle and Community.

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## Lifestyle and Educational Status of The Kuruma Tribes

Educational advancement is regarded as the main catalyst for social development. Since independence, India has made immense advancements in the social sectors of education and health. Educational institutions have increased by more than five times from 1951 to 2011 to reach 13.9 lakhs. The enrolment in institutions here also gone up enormously from 23.8 million to 248 million i.e., a rise by more than ten times (GOI-MHRD, 2014). Even after more than five decades of developmental efforts, educational status among the various social groups is found to be highly skewed in India. Statistics show that tribes lag much behind in educational attainments compared to other communities in India. The important reason for the low level of education among tribes is the peculiar nature of their habitations.

Lack of sufficient educational institutions in tribal areas, poverty, lack of nutritional and healthcare programmes, poor enrolment and high dropout from schools are the major problems faced by Scheduled Tribes in India. All these point to the need for development of education among the Tribes. The fact is that, it is only from the Fifth Five-Year Plan onwards special attention has been given to the education development programmes of tribes. This indicates that the policies for the empowerment of tribes commenced only after several decades of Indian independence. Despite the government initiatives, including the Tribal Sub-Plans (TSP) giving great emphasis on the education of tribes, the problem of educational dropouts is high among the tribes compared to the mainstream population (Mitra and Singh, 2008). Dropout rate is high even when comparing with that of Introduction 3 Scheduled Castes. This is of particular significance to Kerala, the State excelling other States in almost all development indices, and the marginalized group like Scheduled Tribes remains excluded from these development processes.

Kerala is regarded as an educationally forward State compared to other States in India. This is marked by high levels of literacy rate, improved enrolment of students etc. (Naidu and Nair, 2007). Though the overall educational development indices are much above the national level, the disparity in educational attainment between non-SC/ST populations and tribal communities still continues and remains a dilemma. Education determines the prosperity, success and security in life. The literacy rate of Scheduled Tribe as per 2001 Census is 47.10 percent which stands much below the national literacy of 64.84 percent. But, there was a tremendous increase in literacy rate of STs from 29.6 percent in 1991 to 47.10 percent in 2001. The literacy rate of STs further increased to 59 percent, but still is much below the general literacy

### *Lifestyle and Educational Status*

level which is at 73% at all India level (Census of India, 2011). Male-Female literacy rate indicates the gender discrimination existing in education among tribes. Male literacy stands high with 68.5 percent compared to female literacy of 49.4 percent which means there is a difference of 19 percent between them showing clear gender discrimination in the case of opportunity for education. The Union and state governments have spent considerable sums of money for tribal youth's education, but the results are meager. According to many readings, their continued isolated poses problems to national integration.

The literacy rate of Scheduled Tribes in Kerala is worked out at 75.81% percent, which is smaller than the state average literacy of 93.91% percent in 2011 censuses. Wayanad district in Kerala with high tribal population is renowned for its tropical climate and its lush land scapes with green hills, valleys and forests. It is also popular for its paddy fields and extensive tea and coffee plantations, and its production of cash crops like pepper, cardamom, coffee, tea and other spices. Wayanad is rapidly emerging as a major eco-tourism location in Southern India, and is also well-known for its religious and cultural festivals, tribal ballads, tribal medicine and folk performances. In this context, it is important to emphasize the large Adivasi population of this district comprising of the Paniyar, Adiyar, Kattunayakan, Kuruma, Kurichya

The Kurumas are a tribal community who are believed to have descended from the Vedars the ancient rulers of this region. This community always dealt with forest products (Thurston 1909), and they were further divided into 3 sub sects on the basis of occupation: i.e. MulluKuruma (who collects bamboo), Jen Kuruma (who collect honey), and "UrallyKuruma or Bet Kurumas" (mainly farmers). Only the MulluKuruma tribes exist in their pure ethnic forms, while the others have mingled with other tribes. There are about 46 tribal groups in India. In Kerala, with regard to the inter-district differences, the size of tribal population is the highest in Wayanad. It has 31.24 percent of tribal population of the State, which constitutes 18.55 percent of the total population in the district. The second largest tribal concentration is in Idukki with 11.51 percentages. Other significant concentrations are in the districts of Palakkad (10.1 percent), Kasaragod (10.08 percent), Thiruvananthapuram (5.52 percent), Kannur (8.53 percent), Malappuram (4.74 percent) and Kottayam (4.53 percent). Alappuzha district has the least tribal concentration as well as population of tribes. It can be further noted that tribes are more concentrated in hilly areas of the State. Tribal population in Kerala segregated across all the Districts but majority is concentrated in Palakkad, Idukki, Wayanad and Kasaragod as it constitute 62.93 percentage of total population. Some of these tribal communities can only be seen in certain places. The Kurumar community is one such tribe. This community can be

found in Wayanad district and Palakkad district of Kerala. They are not found anywhere else in India (KIRTADS, 1982). Out of thirty-five Adivasi communities notified as Scheduled Tribes by the GOI, Paniyan is the largest with a population of 81,940 forming 22.5 percent of the total tribal population of the State and Kurichchan is the second largest community with a population of 32,746 constituting 9 percent. Five other Adivasi communities, viz. Muthuvan, Kanikkaran, Irular, Kuruman and MalaiArayan having a population ranging from 21,000 to 32,000 along with Paniyan and Kurichian constitute nearly 75 percent of the total Adivasi population of the State. Some of the communities such as Aranadan, Kudiya and Wayanad Kadar are only very few in number having a population less than one thousand.

### Religious Concepts

The Daivappura (Abode of God) is central to the spiritual life of the Kurichiya and Kurumar Communities, and its significance extends beyond the spiritual to the social. It is a powerful force in maintaining decorum and law and order in Kurichiya and Kuruma settlements, and its presence enforces strict vegetarianism within the premises of the muttam. The deities worshipped by these communities include Bhagavathi (also referred to as Thampuratti, the goddess of the hamlet), Athiralan, Karimpilli, Moonammandaivam, Vettakalan, Kali or Mariamma, Kuttichathan, Ormoonalan and Pullamottan-Perumal. Gulikan and Malakkari are considered the highest among gods, though this may vary from hamlet to hamlet. These days, the communities also frequent the temples of Vishnu, Ayyappan or Sastha, Siva, and Muruga, and celebrate major Hindu Review 20 festivals such as Thulampathu, Theyyam Thira, Puthari, Onam, and Vishu. Kurichiyas give offerings such as alcohol and roosters to deities like Gulikan during particular times like Karkkida Pathinaalu, which falls on the 14th day of the Malayalam month of Karkkidakam (Nair, Rao Bahadur & Pazhakaran, 2018). The Daivappura is a centre of sanctity in the hamlet, and plays an important role in the daily life of the community. In each hamlet, there is a person — the eldest male member called Karanavar (Porunnor) — who is authorised to perform religious rites. The Daivappura holds a supremely powerful position in the hamlet, as it is believed that the whole universe is the abode of God, but that God resides in the Daivappura as a neighbour, as if the God is living within the community and looking after them. Special rights are performed for the deity, and a hunt is conducted as part of the yearly festival called Uchal. A share of everything is given to the Daivappura, which is to say, to God—the flesh of animals, alcohol, and bananas. Human qualities are ascribed to god in a manner that is very distinct from practices in structured religions. All significant events in the hamlet are performed in the Daivappura courtyard. The Karanavar or Porunnor (king) of

### *Lifestyle and Educational Status*

each hamlet is in charge of the premises. He cleans the premises every day and lights the lamps every evening. At festivals, lamps are lit in the daivappura, inviting the blessings of ancestors and God's. Women are forbidden from entering the interior of the Daivappura, but they can watch and participate in the rituals. DaivamKanal ('Seeing the God') is a unique ritual performed on occasions deemed appropriate by the Karanavar of the hamlet. A performer, considered to be the incarnation of god, performs this ritual and there is chanting and worship of Thampuratty. The karanavar brings forth the concerns of community members to this 'god incarnated', and the performer gives answers and solutions while in a trance. In this way, they invoke Thampuratty, the clan deity, and seek her blessing. Rituals to pay respect to ancestors are also part of the ceremony. Slight variations in the rituals can be found among various colonies of the same tribe.

### **Chali (Fish Hunting)**

Chali was tied across the Kuruva river (Kabani river) day and night the day before the start of the fishing season. Meenkoot, Chethilakodi, Thodan, Valli, Karakkamooda, any of these vines are stone will be tied. Fish also thrive in shallow water below the nest. Squeeze the paste and make a paste and mix it with water. Karakkadan - Break the fruit and tie it in a cloth and mix it with water. If it floats on the wave, the hunters will cut the strings with a knife and cut the fish with a knife. Cut the whole things into pieces and tied - the Carnans says that the Kuruva river (Kabani river) split and became islands (Pazhakaran, 2018). Chali used to go to Kuruva river (Kabani river) with her vowing little girls. The girls are placed on a boulder and their hair is combed and two drops of water are poured into their mouths and nipples. Chali vows to get a good check for girl's in the future and to fight against foot diseases. Drinking water mixed with the aroma and taste of medicinal plants like Kuruva is enough to cure the disease. That is the belief, at that time it was customary for the girl's father and mother to give the South thirty beets. Bats roam the rocky island during the day through the dark woods. Even though the island of Kuruva was filled with tourists in the rain of many bird and plant species, the elder seemed to be a little quieter at the tip of the present, where they were denied hunting and Chali.

### **Kallyananayattu (Marriage Function)**

Wedding is as another important a hunt as Uchchal hunting kallyananayatu, Thulapath (Putheri) nayat and Vishnunayat were in the past but the wedding hunting was done by the families. This is a great way to enhance

## *Vinu*

your lifestyle so have fun and treat yourself. But in recent times, the forest has become alien-said the coffee elder. The wedding is usually celebrated for three days. Once the wettilla was given to the Karnaver, the kinship began. Then the crowd hunting, the next day, the tying ceremony, and so on. At this time, there will be a game in the house of the boy and the groom.

Bandhuvanayat will start after the marriage is solemnized. According to the law, Vettilla pride belongs to Banthavanayat and he has to buy thirty and give it to Thazhakudi. Only then tell them to go to Kandy (vetta). There will be about 100 people to go to vetta. Once the meat is obtained, it is cut into pieces and distributed to the herds. After the meat was cooked and eaten at night, the relative went hunting.

## *Uchal*

Festivals are held in all communities. Although it helps them grow culturally, their village elders call on everyone in the village to make some crucial decisions. Adults in the community also make decisions before holding celebrations such as Uchal officials in the community often participate in such celebrations. The Kurumar have been able to reach out to the Christian, Nair and Muslim communities as well.

Health In the past, folk medicine was used to treat amin or fever. But after the incidence of the death of Mugunthan's sister (the member of the Kurumar colony) during labour due to the negligence of the waitress, the village elder called the villagers, sought the opinion of the general public, and finally decided that those who believed in folk medicine could continue and those who did not could go to the hospital.

Although there are small traditional healers in the colony now, there are always well-known traditional healers in the Kurumar colony in Erumad (Tamil Nadu). Now with the availability now everyone is using prefers allopathi medicines.

## *Education Among the Kurumars*

In the past we were not educated in our youth. Because we did not have such a vision. As our children entered Government jobs at higher levels, went onto each as teachers, etc., we were able to rise along with others. Especially in other tribal villages, the Population of Pakkam Thirumugham has risen a lot.

### *Lifestyle and Educational Status*

As I said earlier, getting a higher education has resulted in our children getting government jobs at a higher level along with others. The youth of this town are all well-educated. There are those who have jobs and those who do not, but they move on in their own way. As in the past, no one is forced to go to the farm and live according to the customs of the village.

Therefore, it is believed that this community (Pakkam Thirumugham Colony) is at a higher elevation than any other community. I think our children have been able to reach such heights because of their education. Among Kurumans, the literacy rate is 76.56 percent which is better when compared to that of the other Scheduled Tribes in Kerala.

### **Conclusion**

Educating the weaker section of our society including the tribals is very important as education is a necessary pre-condition for socio-economic development and a crucial element in sustaining the social exclusion. This fact is substantiated by the stipulation of educational interests of the weaker sections in the Directive Principles of State Policy and our Constitution. The modern values emerging along with modern education and clashing with the age-old belief system of the tribal societies resulted in the tribes becoming antagonistic to modern education. Education plays an important role in every human being's life. As Scheduled Tribes are considered marginalized groups residing in interiors of forests and far away from the mainstream population, they require proper education to develop the human resources necessary for economic and social transformation. Promoting early childhood education will lay foundation for later learning and skill development. Considering the literacy rate of Scheduled Tribes all over India, it shows an increasing trend which indeed is a good sign of acceptance of education as a sine qua non for the improvement of physical quality of life. But the gap between the ST and total population at national level still shows a significant difference. The inter-state comparison between literacy rates among Scheduled Tribes also shows a huge disparity.

Education contributes to the growth of a country. Education helps people become better citizens, get a better-paid job, shows the difference between good and bad. Education shows us the importance of hard work and, at the same time, helps us grow and develop. Thus, we are able to shape a better society to live in by knowing and respecting rights, laws, and regulations. Proper and good education is very important for all of us. Whether it is enculturation or schooling, both are interrelated to culture. Kneller (1956)



*Vinu*

states that “education reacts to events in other parts of culture and many occasions affect these it”. The education commission(1964-66) states that different tribal people area at varying stages of economic development. Article 46 of the Constitution of India stressed that “the state shall promote with special care the education and economic interests of the weaker section of the weaker section of the people and in particular, of the SCs and STs, and shall protect them from social injustice and all forms of exploitation”.

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## Hero Stones in Karur District

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*The term 'hero stone' means that built for the symbol of heroic deeds.<sup>1</sup> Middle stones or memory stones are built for the memory of people who died in the war. We can see so many memory stones all over Tamil Nadu<sup>2</sup> like, memory stones, heroic stones also built for the purpose of remembrance of death. These stones were created for the death and heroic deeds of the soldiers.<sup>3</sup> Tamil soldiers sacrificed their lives for the welfare of the mother land. Enemies who came to under the cattle's were defeated by the Tamil soldiers and soldiers sacrificed their lives. To praise the bravery of soldier's one stone was built there<sup>4</sup> from Megalithic, it was a procedure to built a new stone on the death and commemorate the death of the soldiers. In Telugu and Kannada the middle stone was called as 'veralasu', 'Veerasiladhu'. In West Indies the memory stones are called as palliya that is memory stones are called as utaskar and in North India memory stones are called as hero. In central India it is worshipped by marriyarsand in North India it is worshipped by Golla and Boya tribes.<sup>5</sup>*

Keywords: Destination, Worshiping, Soldiers and Stones.

### Antique of Old Age

The Megalithic symbols which were found all over Tamil Nadu were built for the remembrance of dead persons. Likewise, some mud pots were discovered with knife, lance, arrow etc. Moreover, we could see the middle stone deities and paintings on the middle stone remember the perunkarkala

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## *Murugan*

symbols. These paintings could be seen in northern Tamil Nadu, Kongu Nadu and Pandia Nadu. In Old Stone Age people lived without any destination, they never buried the dead bodies. In new Stone Age they lived in various places. This people buried the dead bodies, and believed that they lived after death in other forms. In Megalithic people buried the dead persons in large pits. People placed stone like curve around the pits for the remembrance of dead. Stones were placed to avoid the animals attack on dead. After this the stone building became tradition. This tradition became the memory stone tradition.<sup>7</sup>

## Grave Stone

To remember the heroic deeds of soldier's memory stones were built. We could not guess the exact time of the tradition of digging memory stones. These symbols were made of stone for remembrance.<sup>8</sup>

## Worshipping Tradition of Hero Stone

Though the worship of middle stones were high in all places of South India. Especially in few places it was comparatively high.<sup>9</sup> In Tholkaapiyar's work he described about natpali, stone worship later this worship became yearly worshipping tradition.<sup>10</sup> Tribal people started to worship 'Nadukkal' since their birth. Tribal people's ideas were totally different from us. If anybody died in their group, they never thought that he was died. They planted trees or stones in memory of them and they believed that he was still living inside tree or stones.<sup>11</sup> Cattle rearing tribal people, originated the worshipping of naddukkal. During the sangam age a paintings instructed that people painted in the nadukkal and prayed. Sangam age people used to paint in the middle stone and prayed it as god.

## Rituals and Nadukkal

Vedhas discuss about rituals regarding the planting of middle stone<sup>13</sup>. 'Kaamikamagam', gourvaravagamam, kaaranakamam, yogajagamam, sukrapethagamam, suksagamagam etc. discuss about performing rights about nadukkal. Nadukkal was planted for various reasons. Mostly middle stones were planted for the soldiers who died for royal cause for king. Cattle plunding, and cattle recovering issues were dealt by soldiers, so if they died

regarding this issues nadukkal were planted for them. Likewise people who died by fighting with wild animals were praised as soldiers of bravery. Most of the nadukkal had stone inscription. Statues and carving of soldiers face could be seen in the middle stones. Those middle stones belonged to older age.

## Kinds of Hero Stones

Hero stones were divided into various types according to its size and shapes. They are i. Thorupusilagal, ii. Vadakiruthalkal, iii. PathinipadimakalSeethakal, iv. Kadalulmainthorkal, v. Chitira Madam Thunjyikal, vi. Oorkaathan stone, vii. Ponmeetan or Siraimetan stone, viii. Aaramkaathankal, ix. Deelperanmai Stone, x. Savarap Stone, xi. Neesedikai or saint stone, xii. Pallipadai Temple, xiii. Pullikuthipattan Stone, xiv. Pandrikuthipattan Stone, xv. Horse fighter Stone, xvi. Eruthuperuthakkal, xvii. Middle Stones for dogs, xviii. Kozhikal, xix. Naavakandam, xx. Yanaikuthupattankal.

## Hero Stones in India

The tradition of respecting dead soldiers could be seen only through heroic stones. Heroic stones could be seen all over India. Heroic stone tradition could be seen in north Indian places like Himachal Pradesh Rajasthan, Gujarat, Bihar, Punjab, Madyapradesh. In south India heroic stones were in Kerala, Tamil Nadu, Andra Pradesh, and Karnataka. In Himachal Pradesh the stones were found worshipped by God. Most of the remembrance stones were made up of woods. In Gujarat, remembrance stones were called as 'paliya' these were called as God in Gujarat. In Maharashtra We could see the tradition of planting heroic stones.<sup>14</sup> The hills like Vindhya, Sathpura and its deeper forests divided the India into South and North India.<sup>15</sup>

## Heroic Stones in Tamil Nadu

Tamil Nadu has rich tradition and cultural heritage. In tamil zones, we had so many tradition and culture. Likewise the tradition of remembering the death people.<sup>16</sup> In pallava period we could see the Tamil words in heroic stones. From Vishnu Varman to Simhavarman and Nandhivarman II, the stones bore new tamil "Vattaeluthu". In Tamil zones they called heroic stones.<sup>17</sup> The stones which were found in pallava period were so older. In most of the places

### *Murugan*

we could see only pallava stones. Those who died in wars and in cattle feeding wars were respected by palnting heroic stones.<sup>18</sup>

## Hero Stones in Karur Region

The stones which were planted for the death of soldiers who died for heroic cause, and the person who died by fighting with cattle and who died for horse saving etc. Those who died due to wars and soldiers who sacrificed their heads for king, and those who saved others life, and those who killed pigs in fights and those who killed tiger in fight and those who died in battle field bravely. These types stones of were found in Karur Region<sup>19</sup>.

### a) Thalaipali Heroic Stones

There is a village named Punjaipugaloor near karur about 10 kms from The bank of river kauvery. Near north side kauvery river bank we can see kottravai temple. We can see three thalaipali heroic stones there. It has embossed statues in kadappa stones. The statue bears the physic of the soldier whose right leg is crossed and left leg is in sitting position and in left hand he holds his hair and using his right hand he cuts his hair by himself.<sup>20</sup> Kottravai is considered as the success god and soldiers prays for the success of themselves in battle field. And after they gains success they sacrifices their head to the god.<sup>21</sup> So stones are planted for the remembrance of soldiers who follows the head sacrificing ceremony this heroic stone is texture shows that it belongs to 11th century AD.<sup>22</sup> This thalaipail heroic stones information's can be seen in Silapathikaram, Kalingathuparani, Harichandurapuram, Thakkayagabarani, Cholanpoorapattayam and other stone inscriptions. This thalaipali stones can be seen in Perur, Annur, Avinasi, Sennimalai in Kongunadu and near Punjaipugaloor in karur.<sup>23</sup>

### b) Navakandam

This term means, soldiers sacrifice their eight organs and finally their heads for the sake of their success.<sup>24</sup> It is tradition that planting heroic stones sacrifice their life for king in battle field, likewise those who sacrificed their head and other organs are remembered by planting heroic stones. We can see navakandam all over south India.<sup>25</sup>

c) Venjamaril Heroic Stones

We can see Maavadiyam temple in the south east side of the bank of the river Amaravathi River lank of Karur. One special heroic stone which has been worshipping by the people of Karur. This heroic stone is rectangular in shape and bears the statue of heroic soldier. The statue of the soldier who holding enemy's head in one hand and placed the leg on another enemy's body and in right hand he carries sword and behead the head of the enemy. It belonged to 8 to 9th century, the words are written in Tamil language. Kaliyan who belongs to Karur his son who died by sacrificing his life for the welfare of cattle's. He praises the bravery of his son and he plants heroic stone on the remembrance of his son. In 8-9th century AD. Karur's name is 'vanji' and also called as karuroor.

d) Vanjiveladiyan Heroic Stones

In Karur district one heroic stones are erected on the bank of the river Amaravathi. Which has been worshipping by people of Karur even today. The stone is 37 inch height and 28 inch width from the ground. This heroic stone is made up of single stone. It is heroic stone is made up of single stones. It is rectangular like shape but not fully rectangular it bears the statue of soldier with sword in his hand. It is written in tamil language. It belonged to 8-9th century. It has the name of 'vanjiveladiyan' inscribed in it.<sup>27</sup>

e) Kuthiraikuthupattan Heroic Stone

The famous place Pavithram is situated 20 kms away from Karur-Kovi road. We can see the heroic stone in the garden of M.Murugesan near Pulikuthiparai about one k.m away from bus stand. This stone is 1.27 Metter height and 1.15 Mutter width and rectangular in shape and has statue in it and stone's upside is hemisphere in shape, and it has the statue of soldier who holds horse in his hand and 2 soldiers who died in war.<sup>28</sup> This stone is planted as the remembrance of two soldiers. The statues of soldiers have slim physic and long hair. And two soldiers who holds horse kills another soldier who may be house deeper. One soldier is holding horse head on one hand and in another hand he having dagger and killing the horse. Another statue is one soldier holding a lance and kills both horse and horse keeper. The lance passed horse is body and piercing the horse keeper's body and comes from his

### *Murugan*

back. This heroic stones are planted for the remembrance of two soldiers who sacrificed their lives.<sup>29</sup>

These heroic stones are planted for the soldiers, who died by heroic deeds and who died when they save the cattle's in the war. The plundering of cattle's from opposite side is not a war offence in past days they followed this was tradition called "Vetchi war". In nattrinai we can see Malaiyaman Thirumudikari got horse for rent and goes to opposite army and plundered the cattle's of them. Aadukotpaducheralathan, who goes to vindhiya range and plundered cattle from there. We can know the details from sangam Literature Pathitruvalu. Kuthiraikuthupattan hero stone stands for the soldier who kills the horse and horse man who comes to plunder the cattle's of his area and he himself dies for this cause.<sup>30</sup> People of this area as "pulikuthipaara". This stone belongs to 7-8th century.<sup>31</sup> We can see another heroic stone near Thogaimalai in karur It has written vattaeluthu. Both statue and words are in the same side of this stone. "Senthannanthavaara" who kills the opposite team soldier who comes to plunder the cattle wealth of his area, and he too dies for this cause. So for his remembrance king planted this kuthiraikuthipattan heroic stone. This is the first stone taken in karur with vattaeluthu. It belonged from 6-7th century.

These stones were created for the death and heroic deeds of the soldiers. The tradition of respecting dead soldiers could be seen only through heroic stones. Heroic stones could be seen all over India. Heroic stone tradition could be seen in north Indian places. Tamil Nadu has rich tradition and cultural heritage. In tamil zones, we had so many tradition and culture. Likewise the tradition of remembering the death people. Tribal people started to worship 'Nadukkal' since their birth. Tribal people's ideas were totally different from us. If anybody died in their group, they never thought that he was died. They planted trees or stones in memory of them and they believed that he was still living inside tree or stones.

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# Tamizhi (Tamil Brahmi) Inscription in Karur Region

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*The earliest epigraphs so far found at Karur are the inscribed potsherds found in the excavation. Written the Tamil - Brahmi script, they are too fragmentary. It has been mentioned earlier that two phases of writings are noticed in the potsherds the first and the earliest are found in layers denoting roman contact. The script carries straight lined letters, very much similar to the Pugalur records. The second found in the upper layers show the tendency to curve, denoting a century or more of evolution. They also show that Karur had a continuous occupation.*

**Keywords:** Arunattar Hills, Pugalur, Palli and Cherar.

## Introduction

Pugalur is an area in Tamil Nadu in Southern India divided into two parts, Nanjai and Punjai. Nanjai refers to land with plenty of water usually with water bodies like rivers, canals, ponds etc, and punjai refers to land with fewer water bodies and with facilities such as bore wells. Pugalur in the nanjai area is known as nanjaipugalur in the punjai area is known as punjaipugalur. Most of Tamil Brahmi stone inscriptions were base in Samanam. Tamil-Brahmi stone inscriptions were found on large and small natural caves which were situated at uninhabited places of villages. The places where Tamil-Brahmi stone inscription were found were next to Ancient capital cities, big cities and great trading cities. Tamil Brahmi stone inscriptions of cheras could be found in Pugalur near Karur. The stone inscriptions of Tamil-Brahmi were found on small hills which were next to large lakes river etc.

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### *Tamizhi Inscripton in Karur*

Tamil-Brahmi stone inscriptions which bore the names of saint's residences were follows:

- Paalily, paaliya, paali
- AadhitAanam, Adhataanam, Adhittanam, Aditanam.
- Karandai
- Mulagai, Nalmuluugai
- Kalkaanjanam
- *Kanyakumari District, Tamil Nadu, INDIA*
- Aruthakaal, Arupithal
- Uurai,Uraiylul
- Palli

Adhittanam referred to basement, Irukai referred holy place or living place. In Indian level the words which one could use were derived from tow ancient words vilanguapsaikaroshti, Brahmi. The form of writing from left direction to right direction was derived from Brahmi words the form of writing from right to left was derived from karoshti. In Indian level Brahmi letters were used as vernacular accent so it changed its form and shape. But in form level it had basic line changes and accent changes. Tamil-Brahmi in Tamil Nadu, to write Tamil language, Tamil-Brahmi letters were used. This Tamil-Brahmi letter was quite different from other part letters and this letter was used for writing non-Indian. Aryan Dravida language. Kept this in mind Samana, Boutha religion's books were written in "Pannavannsultha" and "Samayavangasultha" Dalithaviathara etc. This different form of letters was called "Tamizhi", "Dravidi".

### Rock Scripts

Rock scripts are normally words found printed on rocks. Study about rock scripts is to explain about the information given by this rock scripts. Basically, Brahmi rock scripts joins with the literature and remains constant in explaining about the important and greatness of Tamilians. The thing like politics, religions, trade, music language and text fonts found on scripts says that they had those things which mentioned by the rock scripts.

## Chera Inscription of The Sangam Age

Some of the Velirs (Cheiftons) Vaanavar, Villavar and malaiyar and Chera kings ruled karur. Which was called as karuvur in the ancient period as their capital. Since vanji tree allrounds around the karuvur. Then, the place was vanjimanagaram. Udhayanseralathan and irumporai of chera dynasty ruled this place respectively. The Classical literature, pathiitrapathu celebrates cheranirumporai alias cheralathan and kanaikalirumporai's rule. Silapathikaram exposed the victory of cheransenguttuvan. The cave where the jains stayed when they come to attend the crowning function of kadungkone who is the son of cherairumporai. The cave is at velayuthampalayam. Karur district. Rishiba Deva originated a religion called jainism of 6th century it was popularized by his son Bhaatha. This is the reason for our country called Bharatham, 24th theerlhangara of this religion was mahaveera. Under his head ship, the jain saints spread jainism throughout the country. 12 of them had been to come karur. The Jain was called samanans means amanas.

Amanas means the people who gave up their dresses and desires. Most of them lived in cave. Thereby they, who came to karur for attending crowning function, preferred stay to caves. The inscription of the cave says that the stone beds were made by a gold trader named sengayaban lived in aathur of karur. An outstanding discovery of great historical importance was made at pugalur in 1928, but the cave inscription was not correctly deciphered at the time, and its significance as chera record of the sangam age remained unrecognized for almost four decades thereafter. Pugalur is situated on the south bank of river Cauvery about 15 k.m. North West in karur, the ancient chera capital. Overlooking the river is a hill called Arunattarmalai (known in ancient times as pukalimalai) with a balasugrahmanya temple at the summit. On the southern slope of the hill, there are two caves with Tamil Brahmin inscription on the brow and on the stone beds. There is cave on the northern side of the hill with another inscription on a stone bed.

## Tamil- Brahmi Inscription

### Stone Inscriptions-1

In Arunattar hill, we could see two stone inscriptions in the southern temple cliff. Those stone inscriptions directed towards down. The words were faded away. We could not able to trace it using ink. But we could trace in "paavaipadi". The age of this stone inscription were about 2nd century A.D this stone inscription had 4 lines. The shapes of those letters of previous age

### *Tamizhi Inscripton in Karur*

inscriptions. These were the lines quoted in the stone inscription sengayadan who was a famous samana sage, whose habitation was inyatrror. This habitation was donated by the patron elango who was the price of king aadhan. Though the patronage was given by ealankadungo, but the stone inscriptions bore the name of elankadungo's father perkunkadurgo, with whose patronage the habitation was palced.

Tamil-Brahmi shone inscriptions were found in 30 various place in Tamil Nadu. 90 stone inscriptions were found in 30 different mountain and cave areas. Ranges from one to twelve stone inscriptions were found in one cave to 30 cave zones Tamil Brahmi stone letter inscription were found in rocks and shells of the pot. Pugalur was located at the bank of river Cauvery, at 15 km distance from Karur- Salem road pugalur was divided into 2 divisions, they were Nanjaipugaloor, Punjaipugaloor. Now this place is called as Velayutampalayam. On the cliff of Aaranattar hill we could see the famous lord murugan temple which was praised by arunagirinathar. Just below that hill on the southern side and on the walls and roofs of rock and north side cave stone bed we could see 12 Tamil-Brahmi stone inscriptions these cave places, were informed as protected symbols and sings by Tamil nadu Government archaeological department. These stone inscriptions were found in 1927-1928.

### Stone Inscriptions – 2

In the facing side of the cave side of the water flowing verge and fore head found. This stone inscription was just above first stone inscription. Due to heat and rain the stone inscription was not learn and due to the damage of rock the letters were not learn on the stone inscriptions archeological department said that this stone inscription might be later than of the first stone inscriptions. The age of this stone inscription was 2nd century AD this stone inscription had four lives in it. Yaatrusengayappan who was a famous sage, whose habitation was in yatroor this habitation was donated by the patron kadunkonilangkadungo who was the prince of king aadhancellirumpurai. The term “Aarupitha” referred to the cutting of stone or carving of stone. The clan name of chera was inscribed as “Purai” or “Porai” in this stone inscription.

### Stone Inscription -3

This stone inscription could be seen inside the cave at stone bed. But this stone inscription was fully damaged. The age of this stone inscription was about 2nd century A.D. this stone inscription had 3 lines in it. The chair of

*Senthil*

Yatroorsengayappan was carved and sculptured by pinnankuttran who belonged to Thaavan village. This was the meaning of this stone inscription.

#### Stone Inscription-4

On the right side of the stone bed of cave, we could see the half damaged stone inscription. We could only see the last two letters of inscription. The age of this stone inscription was 2nd century A.D. it had only 2 lines in it. These two words referred the term “Adhitanam” which means seat or place or chair.

#### Stone Inscription -5

We could see one stone inscription on the south faced cave, the place in which stone inscription was situated was unused place of the cave. Though it was damaged, it could be seen clear, it had two lines and it belonged to 2nd century. In this stone inscription “Naliyoor” could be called as “Nallyoou” and “Pidan” could be called as “Pittan” by adding ‘La’ and ‘Ta’ respectively “Kori” could be called as “Kottri” and pali called as palli by adding “and” respectively this holy place was built by ‘kottri’ who was the younger girl of “Pitaan” who belonged to naliyoou stone bed.

#### Stone Inscription - 6

This stone inscription was inscribed on the roof of the cave stone bed. This had only one line in it. The age of this stone inscription was 2nd century. Pidanthai could be called as Pittanthai and Aditanam by adding “with it. This stone inscription stated that KeeranKorti daughter of Pittanthai donated the habitation or seat. Pittanthai belonged to nallyoor.

#### Stone Inscription - 7

This stone inscription could be seen in the first stone bed of south faced cave. The last four of the first line was damaged due to stone eradication. It had only two lines. This stone inscription belonged to third century. The words having dots on the top of. In looked like and like. But the word of the first line we could see three small lines. These three building were donated by “Lottrathailavan”. He granted three buildings. If it true means

those three lines may describe these three buildings? This was the doubt of archeological department.

#### Stone Inscription - 8

This stone inscription was found in the same place where 7th stone inscription was found. This inscription was damaged fully. We could see only last letter of the word. The age of this inscription was about 3rd century. This word was called as holy place or habitation.

#### Stone Inscription - 9

This stone inscription was found in the same place where the former stone inscriptions were found. But it was situated in the third stone bed. This inscription had only two lines in it. It belonged to 3rd century. There were the lines in it. "Veni" could be called as venni. This term denoted holy seat or place. This place was donated by venni Aadhan who was the oil merchant.

#### Stone Inscription - 10

This stone inscription was found in the fourth stone bed, from the same place. This inscription had only 2 lines. This belonged to third century. These were the lines in it vent could be called as venni. This term denoted holy seat or place was donated by venniaadhan who was the oil merchant.

#### Stone Inscription - 11

This was found in the fifth stone bed, from the same place. This inscription was fully damaged. It had 5 lines, but could see only few words in Stone Inscription. This stone inscription was found in Sulamani which was the northern part of Aarunattar hills. This belonged to third century. The name of Perunkeean was inscribed in this stone inscription he was the son of Nagar. Small line was near the name 'Peru' this should be cut only in late years. That line described the meaning of his name.

## The Forgotten Inscription at Pugalur

The Annual Report of Early Tamil Epigraphy for the year described the pugalur cave inscription as mostly damaged and commented on the longer inscription found at the site as follows: In the first cavern there is a comparatively long record of four lines which ends with the word arattermenaing those who follow aram. As the rock is very much weather beaten, it is difficult to make out this record completely. One of the monks of the Buddhist order mentioned in it whose name can be read clearly is a certain kosipanatan. This word reminds us of atan, the name borne by a few chear kings. The reading is garbled and the only word correctly made out is atan which was, however, incorrectly identified as the name of a monk. Two more cave inscription were discovered much later in 1963-64 at pugalur.

These were also described as “very much damaged due to their exposure to the weather. One of these inscriptions also has four lines and is engraved on the brow of the same cave just above the one discovered earlier. This has been described as follows: in the second cave before the turning in the overhanging rock, records that the rock was cut by kadungon-ElangonKolan, son of konkadungon. Probably the reference is to the cutting of the overhanging rock below which this record is found.

Even though two tamil words are correctly identified, the reading of the personal names is garbled and the purport of the record was as completely missed as in the case of the lower inscription found later. However, with some effort, it could also be read almost completely except for their lost in the second line due to flaking of the sum. It turned out that upper inscription is a near-identical repetition of the lower one and the few letters lost in the former could be restored from the identical passage in the latter. The inscriptions record the construction of a rock shelter for cenkaypa, a senior jaina monk on the occasion of the investiture of liankatunko as the heir apparent. The prince is described as the son of Perunkatunkon who is the son of king Atancelirumporai. The inscription may be assigned to the 2nd century A.D. on paleographic evidence.

## Conclusion

Information from the stone inscription Pugaloor stone inscriptions had historical significance. We could see more Tamil-Brahmi stone inscription only in Pugaloor we could see 12 Tamil -Brahmi stone inscription in this place karur was called as karuroor in the past and karur had ‘Vanji’ as the capital, which belonged to chera kingdom. This stone inscription bore the names of chera

kings and their habitation as karur first two stone inscription looked like same. Second stone inscription was carved in the water flowing verge of the cave. This stone inscription bore the name of Elango, after took the position of the prince donated, this stone inscription. We could find this meaning after reading those words 'Arutha' "Arubitha" and "Thaney Sitha" and "Pirataikonduseitha" these stone inscription came under the category of laterage Tamil-Brahmi. Tamil Brahmi letters would be in same one- line pattern but in these inscriptions it was folded into 2-5lines. The tradition of fixing dots over the meiluthu could be known from these stone inscriptions.

The donations offered in these stone inscriptions were arupithagal, and palli. These stone inscriptions described the donation granted for holy places or seats and muttram and habitation and stone bed etc. Three stone inscriptions described about yatroomsengayad and his donations we could see 'Aathur' still in pugallor. Sengayappan and moothaammannan were considered as older saints of samana. But he came under saints of samana. But he came under the category of Boutha Religion too. Chera king's three generation were described here. Khoaadhan's rule was described in this stone inscription the term 'Kho' referred to 'king'. This stone inscription bore the name of 'Perunkadunko' who was the elder prince and his son that was king aadhan's grandson who took change as younger prince was inscribed in the stone. After he took change as king perunkadungo changed his name as peruncheral. Likewise, ilankadungo changed his name as ilanjerai.

This could be seen in the 9th song of pathiturpathu. In the 7th song of pathitirupatu we could see the king Aadhan's name as "Selavakadunkovaliyathan". And there was a special mention about the girl "Keerankottri: in the pugaloor stone inscription. She was the daughter of "pittanthai' pittan and keerankottri were the bead soldiers of cheras kingdom. 'Yatroom' was the village which inscribed in the stone inscriptions. This can be seen near pugaloor in the name of Aathur and nalliyoor can be seen in 'Nanniyoor' near pugalur. In the stone inscription of pugalur we could see the name of karur gold trader who donated for the stone inscription. Likewise, oil merchant granted donation for the stone inscription. Pugaloor stone inscriptions bore the news of religion, politics and trade archaeological department preserved this precious caves and stone inscriptions as Tamilnadu Archaeological symbol.



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