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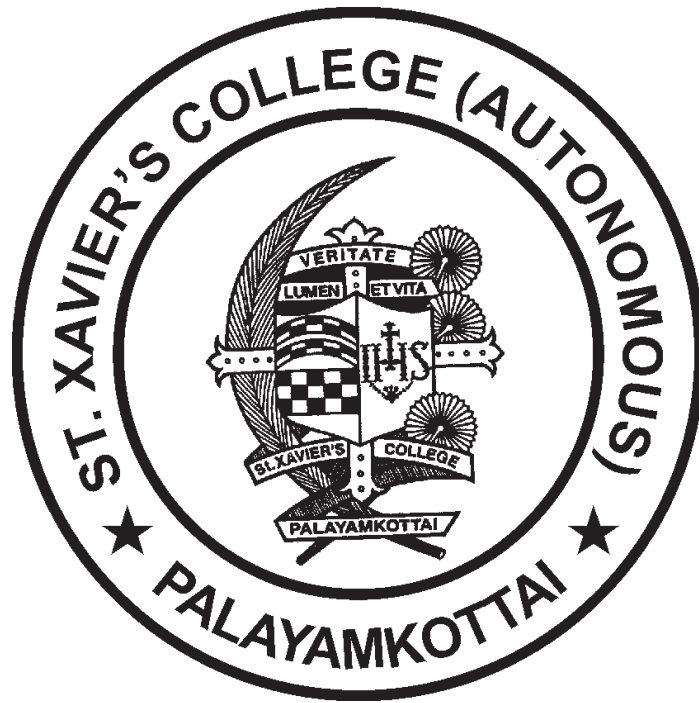
Veritate Lumen et Vita

(Light and Life through Truth)

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—— **F. Mary Joyce Baby** ·

THE NARRATIVE OF POST MEMORY IN THE MOVIE *HALF OF A YELLOW SUN*

The Adaptation of Chimamanda Adichie's novel, *Half of Yellow Sun* (2006), and the movie in 2010 is a valuable reminder of Britain's toxic post colonial legacy. It gave Nigerian an access to understand and to assess the war's impact on Nigerian cultural expression in the twenty-first century. As the powerful dialogue "How can we resist exploitation if we don't have the tools to understand exploitation?" reveals the potential contemporary need that the Nigerians should know the history to resist any exploitations.Hence, Adichie uses her novel as tool to share the memory of the past. Although she was not alive at that moment, as a daughter of Biafra survivors and second generation writer, the event permeated in her life. She herself confesses in *The Story Behind the Book,* she would definitely write a novel about Biafra.

Adichie began writing her first novel, *Purple Hibiscus (2003)*, depicts the colonial regime in her home country Nigeria .She received the Commonwealth Writers' Prize in 2005 for Best First Book in Africa and that year's Commonwealth Writers' Prize for Best First Book. It was also short-listed for the 2004 Orange Prize that was later called the Orange Broadband Prize and now the Baileys Women's Prize for Fiction. It was made into a film in 2013.

Adichie's second novel, *Half of a Yellow Sun*, was published in 2006 after her hard work of four years of research and writing. It was built mostly on the experiences of her parents during the Nigeria-Biafra war. Her hard

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Assistant Professor in English (PhD Scholar, Loyola College)
St.Mary's College (Autonomous),Thoothukudi-628001

work and study came to fruition in the epic novel that vibrantly portrayed the savagery of the war which was the cause of the displacement and deaths of perhaps a million people. She focuses on a small group of characters, mostly middle-class Africans. *Half of a Yellow Sun* became an international best seller and was awarded the Orange Broadband Prize for Fiction in 2007. Later it won the "Best of the Best" Baileys Women's Prize for Fiction, a special award for the "best" prizewinner from the previous decade. In 2008 Adichie received a MacArthur Foundation fellowship. *Americanah* was published in 2013 and it centers on the romantic and existential struggles of a young Nigerian woman studying in the United States. It was made into a movie in 2013 and screened in 2014.

Adichie's novel *Half of a Yellow Sun*, was directed and screened by Biyi Bandele, with Chiwetel Ejiofor, Thandie Newton, Anika Noni Rose, and Joseph Mawle. Initially the country's film board found some scenes objectionable. The most depiction of this issue was the delay in Nigeria to grant permission for the release in Nigerian Theatres. Because, some of them had a fear that the movie was seen as sympathetic to the Biafran separatists cause would lash ethnic tensions. The movie also traced the impacts of Biafra session and Nigeria-Biafra War on two lovers. Olanna and Odenigbo, who were forced to retreat from the University of Nigeria to the rural villages in Biafra. Because of the war, their relationship and moral values were threatened. Nigeria's censorship board attributed the delay in approving the new movie to unresolved issues. Their stance was interpreted as discomfort and about raising the topics of the war in a national magnitude, though a medium that was accessible to literate and non-literate Nigerians.

But with the support of the Nigerians and competent film producers Andrea Calderwood and distributor namely Shareman Media and FilmOne Distribution, *Half of a Yellow Sun*'s world premier took place too much acclaim at the Toronto International Film Festival in September 2013, with some changes in the year 2014. The movie was set to strike a special chord with every Nigerian to relive the Biafran war and nostalgic memory of their parents and grandparents. Edeson Samuel, National Chairman of the Biafran Zionist Movement (BZM) told BBC that they were forced into this unholy marriage. Biafra will live forever and nothing would stop them. The Civil war endangered their peaceful life and took toll on their life and tore the young Nigerian Nation

apart. The military seized power and people were pushed to the margin and hardship was biting.

Movies rarely do justice to the factual depiction of the novel. But to the surprise of many readers, this movie captured the nuances that Adichie achieved in her award winning novel. The movie has a strong pull because of the story. It reflected the story teller's powerful character creations, wonderful atmosphere, mood she set and the feelings she put in these characters and built on it. For Example, Richard, the first central point comes to Nigeria as a writer and wants to research the Igbo culture is the lover of Kainene. The author Adichie does not use him as simply one of new breed of colonialists that continue the work of the predecessors after Nigerian independence. He comes to identify himself with the Igbo people he loves and is given part to play in reporting the atrocities of war.

Named after the flag of the Republic of Biafra, which features half of a yellow sun, the film captures the hope and anticipation of the creation of a new state, whilst also emphasising the destruction of war. The film is composed of startling cinematographic contrasts: lavish Independence Day parties in Lagos and flag-waving celebrations in Nsukka are followed by horrifying scenes of fighting and forced migration. The maps printed sporadically across the screen were particularly effective in tracing the geography of Nigeria and the movements of the characters as they fled from conflict. It takes the viewer to dwell on the post reminiscence of the Biafra war.

Wealthy Nigerian Twin Sisters Olanna (Thandie Newton) and Kainnene (Anika Noni Rose) enter to a romantic relationship that are effected by the political and social unrest underway in Nigeria during the Biafran civil war of the late 1960s. Olanna, the caramel-complexioned and somewhat prissy sister marries a sharp-tongued revolutionary professor by the name of Odenigbo (played by Afro-British actor Chiwetel Ejiofor). Kainene, the chocolate-complexioned sister who's funny and delightfully acerbic, is dating a white British writer by the name of Richard (Joseph Mawle). Throughout the course of Richard's time in Nigeria, he begins to identify as a Nigerian and ultimately a Biafran. It's such an interesting character arc to see this white man come into himself in Africa.

Newton's and Rose's on-screen chemistry is palpable. They're distant, yet synchronized—as is often the norm for sisters. Then there's the story of Ugwu (John Boyega), the village boy who comes to live with Olanna and Odenigbo in the city as their housekeeper. His blossoming relationship is with modernity and the Western way of life. Odenigbo, a pro-Igbo zealot, wants to shake Ugwu of his subservience and teach him the importance of getting an education. Ugwu, in turn, is quiet as a mouse, yet seems to have an upperhand on Odenigbo in another way: Ugwu is very observant and is aware of people's ulterior motives, like how he senses that Odenigbo's mother is trying to drive a wedge between her son and Olanna.

The rift between Odenigbo's mother and Olanna is just one of the personal conflicts in the movie. But *Half of a Yellow Sun* is a film about war and its residue at its core. As author Adichie has said, the novel entrenches the reader to know "Nigeria before and Nigeria after", Biafran conflict, which saw millions die from famine and fighting. She recalls the impact on her own family and wanted to reflect that in her story, so it is the historical backdrop against which this tale is told. Adichie's family is Igbo, the well-educated ethnic group who tried to secede from Nigeria to form the independent nation of Biafra. Olanna and Kainene are also Igbo, and their relationships are put to the test during this civil war, as they hopscotch from city to city, village to village, and refugee camp to refugee camp, trying to survive and help their native Igbo people. The story of her parents was the foundation for her own story.

The threatening civil unrest and anxieties flare-up, the movie also shows how the relationship of the two sisters and their family life gets disrupted, weakened and drastically betrothal betrayal alter their morale. The Director Biyi Bandele was able to capture the two sisters cruel case of revenge on the surface and chalk out with a closer examination as a unified whole because of their proximity to her heart was impressive. The female characters deliver some of the most piercing lines in the film. "You must never behave as if your life belongs to a man," Olanna's aunt instructed her. I suspect that scene, and its message, seeped into the souls and minds of every woman sitting in the theater.

Like the book, the film *Half of a Yellow Sun* is an African story through and through, and yet there's something universal and familiar about the way the movie depicts the indigenous people and sounds of rural and urban Nigeria.

The cinematography is eye-candy. The geles (the head scarf worn by Nigerian women), the wrappers and dresses made of colorful African fabrics, the frequency with which Olanna and Kainene switch up their hairstyles: sometimes braids and other times wigs. And also how often alter their accents whether talking to local natives, people in high positions, or white Europeans. It reflects the different worlds that they learned to navigate at a young age. Nigerian women were code-switching back in the 1960s.Much of the film depicts Olanna, Odenigbo and their daughter's time in refugee camps, and the hunger, despair, frustration and anxiety that defined that experience. The evolving relationships between Olanna and Odenigbo, and then Olanna and her sister Kainene, sit at its core. The film leaves the viewers with a solid understanding of Nigerian history, culture and the layers that make the Nigerian people so complex.

Half of the Yellow Sun is a story about the events passed down to the author. As Aleida Assmann said, the family is a privileged site of memorial transmission; this is also the case for Adichie (110). The familial place was where she heard the stories that led her to write. The story of her parents was the foundation for her own story. She spoke and listened to other people, but it seems that these stories are situated more in the background for Adichie. Lastly, Hirsch indicates she sees post memorial work as strive to reactivate and reembody more distant social/ national and archival/ cultural memorial structures by reinvesting them with resonant individual and familial forms of mediation and aesthetic expression. (111)

Nevertheless, Adichie herself states that she wants to write about Biafra not only just to honour her grandfathers also the collective memory of the entire nation. The notion of "post memory" is of particular importance when Adichie's own trauma is being investigated. "Post memory" is a term coined by Hirsch whose work centers on memory and the Holocaust. For her work on postmemory, Hirsch drew on Hoffman's theory of memory. Hoffman first spoke of the "hinge generation". Adichie is part of this generation which Hoffman describes as the second generation after every calamity(50) Hirsch defines postmemory as follows:"Postmemory describes the relationship of the second generation to powerful, often traumatic, experiences that preceded their births but that were nevertheless transmitted to them so deeply as to seem to constitute memories in their own right". (103). In *Projected Memory* Hirsch characterizes

the experience of those who grow up dominated by narratives that preceded their birth, whose own belated stories are displaced by the stories of the previous generation, shaped by traumatic events that they can neither understand nor re-create. (8)

As film critic Guy Lodge writes in Toronto Film Review: Adichie's richly melodramatic 2006 bestseller Half of a Yellow Sun, arguably the most evocative literary account to date of the Nigerian Civil War that brutalized the country between 1967 and 1970. Adichie's knottily constructed narrative wound up splitting that storytelling responsibility among four distinct perspectives, but in picking a single protagonist and ironing out its nonlinear structure, frosh helmer Biyi Bandele's attractive, ideally cast adaptation does the novel a disservice. Superb performances, particularly from Thandie Newton and Anika Noni Rose as sometimes-estranged twins, rep the most sellable aspect of a diverting but surface-level saga that can't always sustain the personal-political balance of its source; the festival-friendly result, unwittingly true to its title, feels less than whole.

Diana Ozemebhoya Eromosele is a staff writer at **The Root** and the founder and executive producer of Lectures to Beats, a Web series that features expert advice for TV and film's most complex characters. Her review on the movie adds credibility to the novel based movies "it has been a lengthy journey in terms of film production. From the event at the British Library in 2005 where Bandele first met Chimamanda Ngozi Adichie, to his falling in love with her novel after its publication in 2006, and finally to the film's release in 2013, *Half of a Yellow Sun* has been long awaited. Bandele's motivation to tell this story of Biafra, however, has prevailed. *Half of a Yellow Sun* is a story that needs to be told and re-told, and to which the film does immeasurable justice.

A significant root of the Nigeria- Biafra lies in the rifeness of ethnic sentiments of the Nigerian community. These sentiments are reflected in written accounts of the war shaping the war narratives and the deep influence manifested in the lives of people. Several authors considered this phenomenon of ethnic predispositions as a backdrop of their novels. Because the war remains a very sensitive subject in the country due to the clear ethnic divisions associated with it. The literary publications started in the 1970s, but most of

the novels and non-fictional accounts of the war started coming out in the 1980s as if writers needed a break to recover from the three years of trauma. Their literature shed light to the darkened past and gives an insight into the situation of ordinary, non-combatant and non-political people, trying to live their lives.

Half of a yellow Sun, both on screen and in text focuses on the small and the enclosed spaces. Director Bandele and renowned cinematographer, John de Borman enunciate the intimacy of private lives of the characters alongside the atrocities of war. The inherent feature of Adichie's narrative strategy to align public and private live is the defining moment in the movie. A heartrending example of this is the scene of Odenigbo and Olanna's wedding, where the couple's union as they dance together to nationalist music becomes symbolic of the creation of the Biafran state. The wedding ceremony is closely followed by the shocking explosion of a bomb. Scenes such as this, juxtaposed against black and white footage of British newsreel covering the approach of civil war, explore the connection between fact and fiction, public and private. Some interesting thoughts on positionality arise from this technique. Filmed in Calabar, in the south-eastern coastal region of Nigeria, UK viewers are seeing for the first time a distinctly Nigerian, if international, portrayal of this story in place of the journalism that became representative of this period in Britain during the 1960s and '70s.

Biafran war is not just a memory but a post memory describing the relationship of the second generation to powerful, most traumatic, experiences that preceded the birth that were nevertheless transmitted to them so deeply as to seem to constitute memories in their own right by *Half of Yellow Sun*.

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"Research is about engaging in a conversation with a brand"

- Mathew Rhotes

2

P. Kandhakumar

A STUDY ON EMPLOYEES MORALE AND THE FACTORS INFLUENCING IN MORALE WITH SPECIAL REFERENCE TO SRI SUBBURAJ SPINNING MILLS PVT, LTD, TIRUNELVELI.

The research project entitled "A Study on Employees morale and the factors influencing in morale with Special reference to subburaj Spinning Mill, Tirunelvli. The objective of this study is to analyze the factors influencing the employee's morale in the spinning mill. Data were collected from 200 employees working in subburaj Spinning Mill. A well framed questionnaire was used to collect the data. The morale dimensions were segregated in to some category like employee motivation, employee remuneration, employee health and safety , organizational policy, work environment, employees training and development, merit rating, employee incentives, employee inter relationship with other employee , trade union and employee participation in management. This study is descriptive in nature. random sample method is used to collect the data from the respondents. For analyzing the data statistical software SPSS (Statistical Package for Social Science) is used. The statistical tools like Reliability analysis, Chi-Square, Correlation and rank correlation ,Regression analysis used for the research.

Keywords: Employee morale, employee participation motivation, interpersonal relationship.

Assistant Professor, Department of Management Studies,
St Xavier's College, Palayamkottai-627 002

1. INTRODUCTION

Employees attitude, emotions and employees satisfaction are highly important for the employees to be positively motivated. Today employee's motivation is the factors for which all companies are strive for. It is not easy to create a positive morale among employees. The term morale is also defined by online business dictionary as description of the emotions, attitude, satisfaction, and overall outlook of employees during their time in a workplace environment. Effective productivity is directly related to the morale of the employees. Employees who are happy and positively motivated at work are said to have positive or high employee morale. Companies that maintain employees who are dissatisfied and negative about their work environment are said to have negative or low employee morale.

There are several factors affecting employee's motivation, when those factors are identified and treated properly, employees' morale will be increased and obviously employees will be highly motivated. This study concerns about identifying factors that are influencing morale and resulting in employees' motivation. Employee morale is the matter of willingness or enthusiasm towards what an employee is ready to work towards attainment of the organizational goals. It is clearly understood that employee morale is a measure of an individual's attitude towards his / her work, the organization and the work fraternity.

Positive employee morale is a connotation of existence of good human resource policies in an organization. Employee morale is also an indicator of the degree of satisfaction an individual is benefited from one's job and the nature of the organizational image. Employee morale is determined by a number of factors which leads to job satisfaction. Job satisfaction in the connection of happiness drawn from the job by an employee.

1.1 OBJECTIVES

a. To study the various factors influencing in employee's morale

b. To identify the position of various factors in the morale.

c. To give suitable suggestions to improve the morale and to improve the productivity.

1.2 SCOPE OF THE STUDY

In this research, the researcher tries to understand the factors influencing the morale of the employees in Subburaj spinning mill. Employee motivation is an important factor which directly reflects on the productivity of a company. Motivations are differ from person to person and the company to company, once we identify the right type of motivation through that we can increase the productivity of the mill. The findings of this research will be useful and to understand the real status of employees' morale in the mill and the suggestions of this study will be useful to develop the employees' morale.

1.3 NEED FOR THE STUDY

Employees attitude reflects through their morale behavior and the right type of motivation directs the employee to right morale. Morale is a mental condition or attitude of individuals and groups which determines their willingness to cooperate. Good morale is evidenced by employee enthusiasm, voluntary conformance with regulations and orders, and a willingness to cooperate with others in the accomplishment of organization's objectives.

2. REVIEW OF RELEVANT LITERATURE

The study by **Ishwer Dayal and Saiyadin mirza (1970)** tested the Herzberg mansuer–Synderran motivation Hygiene theory – in a different culture and different samples in the same culture. The results indicate that job content factors were more often citied than job context factors in satisfied situations and conversely job context factors were more often mentioned in dissatisfying situations. Job content factors refer to those conditions which are inherent in the job, such as a feeling of achievement, job description, Job recognition, job responsibility and Job accountability. The job context factors that are a product of the environment or those controllable by the management, such as relations with superiors, job security, working conditions, opportunities for promotion, job recruitment employees benefits and other related factors. The study supports

the motivation hygiene theory and suggests that there may be similarities in what motivates people across a sample of population and culture.

Anand and Bajaj (1975) conducted a morale survey in two large engineering organizations. They explored information in respect of variables, including the company's image, job content, and job satisfaction, basis for promotion, motivation for work, salary and other benefits, superior-subordinate relationships and participation, consultation and delegation. The result showed that the overall image of the company among the employees varied from good to very good in both organizations.

The study of **Dr. Choudhary (1975)** showed that most of the executives of the lower level find that their jobs are not in line with their attitudes. These executives being in direct touch with the non-supervisory staff may pass on their feelings and attitudes to a large number of employees in the organisation. Consequently overall morale in the organisation may tend to be low.

Dr. Pestonjee's (1977) pioneer study in employee morale is the best known research done in India. In this study he showed that

(i)   Morale is an attitude of employees which predisposes them to view their leaders (supervisors), their company and its policies as contributions to or thwarting their need satisfaction.

(ii)   Morale is generated by virtue of individuals, group members.

(iii)   Since morale is a group phenomenon it enacts consideration of such factors as group involvement and progress in the attainment of group goals. Thus he considered that employee morale is a general attitude of workers based upon their faith in the fairness of the employers policies and behavior, adequacy of immediate leadership; a sense of participation in the organisation is worth working for. In short, this is an index of their regard for the organisation which employs them.

Mirza (1977) has shown that morale is influenced when the participation of workers in various work and decision-making process increases. Such participation decreases their work apathy, industrial tension and conflict. It indirectly helps in boosting their morale.

Rupanda's (1977), findings indicated that compared to stable employee, mobile employee have fewer fulfillments of importance need, and dissatisfaction with extrinsic factors. The findings further suggest that adequate fulfillment of important need reduces the propensity of workers to leave the organisation or lose their degree of morale.

Upadyan (1980) found in his study on the morale of public sector organisation that the following factors influence the morale of the employees.

1. Organizational factors

2. Personnel style

3. Approach and value system of managers and supervisors.

4. Lack of delegation from the top management.

5. The ministry's indifference to the top level management in public sectors.

6. Domination of managers by the civil service training cadre.

7. The interference by politicians in the day-to-day affairs of public sector organisation.

B.S. Bhatia and Harinder Bir, Punjab school of management, Patiala, have found that organizational culture has an impact on employee morale. Their study of commercial and cooperative banks showed that the organization culture has maximum impact on employee morale. The study concluded that

Indian workers are committed and their level of commitment can be raised considerably by improving their organizational culture."

Parathasarathy (1982) in his article „Manpower Planning analyzed the different stages of manpower planning and observed that in the present era of rapidly changing political and economical activities forecasting of any resource is difficult and manpower is no exception. To have an accurate and reliable forecast, an organization should have systematic personnel records and rational personnel policies. He has observed that manpower forecasting is the most complex part of the exercise for which the use of scientific technique is a must.

Prof. D.M. Pestonjee (1984) has explained that productivity is a problem round which research and theoretical opinions resolve. He has attempted to explore the relationship between industrial output and the personality dimensions of operators. He has observed that productivity is a complex problem and one cannot develop a clear insight into it unless one explores the human variables in depth. Available literature clearly indicates the psychological variables that can act as potent determinants of productivity. The human Resource Mechanism is more psychological in nature since human mind and attitude are involved.

3.   RESEARCH METHODOLOGY

The descriptive research design used for the study and "random sampling technique" to collect data and 190 respondents chosen for this study . A well structured Questionnaire is used to collect the primary data. A closed ended questions used in the survey. To ensure a quality questionnaire a pilot study was conducted. The questionnaire consist of five dimensions with twenty five questions. To measure the level of morale five point likert scaling method was used by the researcher. Reliability test, and regression used for analysis analyze the data.

4.   DISCUSSION

TABLE 1: DEMOGRAPHIC PROFILE OF THE EMPLOYEES

Demographics	Options	No of employees	Percentage of employees
Gender	Male	176	88
	Female	24	12
Age	Up to 30 years	49	24.5
	31-45 years	100	50
	Above 45 years	51	25.5
Educational Level	Illiterate	65	32.5
	High school	100	50
	Higher secondary	35	17.5
Marital status	Married	140	70
	Unmarried	60	30
Family type	Nuclear Family	70	35
	Joint Family	130	65
Family size	Below 4 members	90	45
	4-6 members	60	30
	Above 6 members	50	25
Total		200	100

From the above table we can conclude that most of the employees are male, about 70 per cent employees are married and 50 percent of the employees belong to 31-45 years old, 65 per cent employees are lives as joint family and 45 per cent employees have below 4 members in their family.

TABLE 2: JOB RELATED PROFILE OF THE EMPLOYEES

Job Related Profile	Options	No of employees	Percentage of employees
Status of employment	Permanent	30	15
	Temporary	80	40
	Contract	90	45
Secondary occupation	Agriculture	70	35
	Business	20	10
	Others	110	55
Monthly income	Up to Rs.3000	60	30
	Rs.3001 – 5000	80	40
	Above Rs.5001	60	30
Skilled level	Skilled	120	60
	Semi skilled	60	30
	Un-skilled	20	10
Experience	Up to 5 Years	85	42.5
	6 to 10 Years	75	37.5
	Above 10 Years	40	20
Membership in Trade Union	Member	78	39
	Non Member	122	61
	Total	200	100.0

The above table shows that 45 per cent employees are contract employees, about 60 per cent employees are skilled employees in the mill, 40 per cent employees are getting between less than Rs.3001 to Rs.5000 as monthly income, 61 per cent employees are not members in trade unions and 70 per cent employees are unaware about company laws.

The morale of the employees towards their organization had given some direction in the analysis. In order to facilitate further in-depth analysis, an attempt is made to rank the variousdeterminants of morale. The overall mean and standard deviations for the determinants of morale and their ranking scores are given in Table

TABLE 3

OVERALL MEAN AND STANDARD DEVIATION

FOR DETERMINANTS

Determi-nants Number	Determinants	Mean	SD	Rank
D1	Organizational policy	26.84	4.21	1
D2	Work environment	26.16	4.13	5
D3	Training and development	25.56	3.70	13
D4	Performance appraisal	25.70	3.83	11
D5	Employee remuneration/incentives	26.80	3.99	2
D6	Employee fringe benefits	26.11	3.61	6
D7	Employee motivation	26.32	3.86	3
D8	Employee participation in management	25.92	3.89	7
D9	Employee interpersonal relation	26.20	3.82	4
D10	Employee welfare facilities	25.75	3.68	9
D11	Safety and health of the employee	25.81	3.88	8
D12	Trade union	25.22	4.06	15
D13	Employee grievance handling	25.52	3.39	14
D14	Job satisfaction	25.71	3.47	10
D15	Image of your mill	25.61	3.28	12

It is clear from table 3 that all the determinants of morale do not receive the same attention from the respondents. The Determinants Organizational policy (D1), Employee remuneration/incentives (D5), Employee motivation (D7), Employee interpersonal relation (D9) and Work environment (D2) are getting the top rating. Employee fringe benefits (D6), Employee participation in management (D8), Safety and health of the employee (D11), Employee welfare facilities (D10) and Job satisfaction (D14) get the medium rating. Performance appraisal (D4), Image of your mill (D15), Training and development (D3), Employee grievance handling (D13) and Trade union (D12) get the low rating.

The ranking given in Table 3 suggests that to improve the level of morale, the determinants Performance appraisal, Image of mill, Training and development, Employee grievance handling and Trade union are the main areas to be focused upon immediately. To analyze the determinants of morale in a condensed and simplified manner the factor analysis technique is used. Factor analysis is a multivariate statistical technique used to condense and simplify the set of large number of variables to a smaller number of variables called factors. This technique is helpful to identify the underlying factors that determine the relationship between the observed variables and provides an empirical classification scheme of clustering of variables into groups called factors. Using all the fifteen determinants scores among the respondents D1, D2, D3 … and D15, a factor analysis is performed based on the strength of the inter-correlation between them.

CONCLUSION

Organizational policy, employee remuneration and fringe benefits, employee motivation employee interpersonal relation and working environment are the top ranked employee morale dimensions. Employee performance appraisal, Mill image, training and development, employee grievance handling and trade union are the last ranked employee morale dimensions. Remaining dimensions like employee participation safety and health of the employee, welfare facilities and job satisfaction have middle level positive relation with overall opinion on employee morale.

FUTURE SCOPE

In future, someone can study about the level of these dimensions among the various employees in other areas and other related sectors of the mill. It may give scope to understand apart from these dimensions is any other variables have influenced in morale or not and can value the rank of these variables on some other industry.

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R. Princee,

DREAM AS A TOOL TO EXPLORE THE HUMAN PSYCHE: AN ANALYSIS OF THE SELECT NOVELS OF CHITRA BANERJEE DIVAKARUNI

Dreams percolate through the psyche of a person and reveal the secret desires and pains of an individual. There are innumerable references to dreams of Gods and human in the Indian Vedas, Upanishads and Puranas. Works like *Brihat Swapna Sarita* and *Swapna Purana* are exclusively written on dreams. Though these texts do not give direct scientific explanations about dreams they suggest that dreams reflect the psychological troubles of a person. They insist that dreams can be premonitions and hence to be given serious consideration. In the article "'Swapna' in the Indian Classics: Mythology or Science?" Sonali Tendulkar and Dwivedi investigate the nature of dreams in a scientific way. They mention that dream is an important concept of Ayurveda. According to them '*Swapna*' or dream "is one such concept that has been shrouded with myth and philosophy and is hardly applied and evaluated on a scientific basis" (170). They further argue that in-depth evaluation of dreams could open more doors to the understanding of the physiology, pathology, and the utility of dreams. Chitra Banerjee Divakaruni is a representative writer of Indian Diaspora Literature. She uses dreams in many of her novels to invoke a magical atmosphere where reality and imagination interlace the periphery of human understanding. The present article attempts to analyse the effective

Assistant Professor, St. Xavier's College, Palayamkottai

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R. Princee,

DREAM AS A TOOL TO EXPLORE THE HUMAN PSYCHE: AN ANALYSIS OF THE SELECT NOVELS OF CHITRA BANERJEE DIVAKARUNI

Dreams percolate through the psyche of a person and reveal the secret desires and pains of an individual. There are innumerable references to dreams of Gods and human in the Indian Vedas, Upanishads and Puranas. Works like *Brihat Swapna Sarita* and *Swapna Purana* are exclusively written on dreams. Though these texts do not give direct scientific explanations about dreams they suggest that dreams reflect the psychological troubles of a person. They insist that dreams can be premonitions and hence to be given serious consideration. In the article "'Swapna' in the Indian Classics: Mythology or Science?" Sonali Tendulkar and Dwivedi investigate the nature of dreams in a scientific way. They mention that dream is an important concept of Ayurveda. According to them '*Swapna*' or dream "is one such concept that has been shrouded with myth and philosophy and is hardly applied and evaluated on a scientific basis" (170). They further argue that in-depth evaluation of dreams could open more doors to the understanding of the physiology, pathology, and the utility of dreams. Chitra Banerjee Divakaruni is a representative writer of Indian Diaspora Literature. She uses dreams in many of her novels to invoke a magical atmosphere where reality and imagination interlace the periphery of human understanding. The present article attempts to analyse the effective

Assistant Professor, St. Xavier's College, Palayamkottai

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use of dreams in the select novels of Divakaruni to explore the subconscious struggles of human beings.

Dreams reveal the inner struggle of a person. They also reflect the subconscious mind of a person. As it is mentioned in the dream journal of Mrs. Gupta one must search oneself to understand the meaning of a dream for "the meanings of all dreams are ultimately inside you, and not in the words" spoken (*QD* 78). Centuries back Aristotle has written that dream is a presentation based on the movement of sense impressions. In his book *Dream Psychology*, Sigmund Freud clearly mentions the connection of dreams with the subconscious cravings of a person:

> For the dream originates from the past in every sense. To be sure the ancient belief that the dream reveals the future is not entirely devoid of truth. By representing to us a wish as fulfilled the dream certainly leads us into the future; but this future, taken by the dreamer as present, has been formed into the likeness of that past by the indestructible wish. (123)

His argument suggests that dreams are the reflections of the struggles and desires of a person generally hidden from the external world. Divakaruni uses dreams in her novels not only to represent the internal conflicts but also the dilemmas, yearning for acceptance and marginalisation of immigrant life.

A consequential dream appears in Divakaruni's *The Mistress of Spices*. Raven who goes in search of his inner-self and true happiness finds it through a dream. The mushrooms from India help him understand his inner-quest. He understands that his glamorous life is meaningless since he had not made anyone truly happy nor been happy himself. In his dream, Raven understands who he is and accepts himself. During the college days he was interested in campus events involving Indians. He appreciated and admired their energy but never felt that he was one of them. But the Indian mushrooms help him to understand his origin. The dream is a vision that draws him towards Tilo, the Indian spice mistress.

Queen of Dreams is a milestone in the literary career of Divakaruni since it takes the readers to the unfathomable realms of human hearts. As the title suggests, Mrs. Gupta is a unique dream decipherer who dreams the dreams of others for them. The novel abounds with dreams which reflect reality and imagination. The novel begins with the dream of Mrs. Gupta in which the snake revisits her after a very long time signifying an unpredicted change that is about to take place in her life. It suggests a death which can be a gateway to another world. The dream reminds Mrs. Gupta of the lessons she had learnt as a novice. The dream replicates her inner struggle to return to her native land. It reveals her primitive life of happiness in India. In Brenda Cooper's memorable phrasing, "Magical realism arises out of particular societies—postcolonial, unevenly developed places where old and new, modern and ancient, the scientific and the magical views of the world co-exist. It grapples with cultural syncretism and accepts it to a greater or lesser extent" (216). Mrs. Gupta's dreams are the reciprocations of her desire to accept this syncretism which never takes place in her life.

Like the spice island of *The Mistress of Spices*, Divakaruni creates the dream caves in *Queen of Dreams*. Later reading the dream journals of Mrs. Gupta, her husband wonders whether they are all imaginations, even her clients. Rakhi too has the same doubt about her mother: "Did she only imagine it all?" (*QD* 163). This magical-tale device pervades throughout the novel to produce a distortion from the real world. It erupts now and then to divert the attention of the readers to the longings and the inner turmoil of a migrant especially a woman from a humble background. The lines recited by Mrs. Gupta from *Brihat Swapna Sarita* reveal the scientific fact that dreams reflect the subconscious desires and reprisals of a person:

> The dream is a mirror showing me my beauty.
> I bless the dream.
> The dream is a mirror showing me my ugliness
> I bless the dream
> My life is nothing but a dream. (*QD* 19)

The last line of the above quoted stanza reflects the pangs of immigrant life. It suggests that in spite of the financial success, most of the immigrants feel that their life in the new land is a dream, a mere dream which fades away sooner. Mrs. Gupta's life stands as a solid proof of this immigrant dilemma. The dream journals are the records of Mrs. Gupta's regret of losing the love and community of her mother land. Except in the journal, she never reveals her pains to her husband or her daughter.

Rakhi's love for dream deciphering arises out of her dilemmatic existence. She oscillates between the unknown dream caves and the new land which has not accepted her completely. She could never fix herself in any of the identities and hence views her mother as a person who has achieved perfection due to her skill of interpreting dreams. Though she is scared of the risks involved in it, she regrets for not being a dream teller because she has missed the magical caves where "one plus one can equal one hundred or zero" (*QD* 42). Soumyajyoti Banerjee and Amrita Basu view that "These children of immigrant families tend to form myths of their own to try to know a nation they have never seen, but have only tried to imagine from stories they hear from their parents and from their formal education in the West. The Orient casts a magic shadow on these individuals who find it extremely difficult to come out of it" (131). Rakhi longs to listen to the past of her mother since she believes it to be a way to understand India, her 'imaginary homeland'. Though she loves to read books on dream interpretation she loses interest in Freud since it focuses too much on western methodology. She firmly believes that what her mother does is something amazing and wonderful because she has learnt it from the dream caves of India. Soumyajyoti Banerjee and Amrita Basu are right in their observation: "Rakhi's idea of India resembles that of the early navigators and explorers of distant lands for whom India was a place of magic and profound myths. Rakhi, however, is a 'modern'" (132).

Rakhi's incompleteness and search of her true identity is reflected in one of her dreams. The dream is the memorable day, Sonny proposed to her. In the dream, Sonny holds out a ring to her. When Rakhi extends her left hand, she is startled to see that "she has no hand—no arm even" (*QD* 73). She

further finds out that she has only a torso. But Sonny slips the ring between her parted stone lips and the ring gets lodged in her chest. Rakhi believes that it a promise that Sonny will never leave her since she will never be able to return the ring to him. But the dream also suggests Rakhi's incompleteness as an artist and as a wife. As an artist, Rakhi mostly tries Indian landscapes believing that it is her homeland. The same temperament is reflected in her business when she decorates her Chai House with Indian things believing that it will give the shop its real identity. In her personal life too Rakhi does not accept the shortcoming of Sonny and blames him for all her troubles. Though he gets separated from her, he continues his duty as a father and son-in-law. Later it is he who comforts her and helps her after the death of her mother. He also shows her what her real calibre is and she demolishes the boundaries that make her feel incomplete as an artist and as an individual. In this way, the dream reveals the attitudes of both of them and Sonny's role in helping her accept herself.

Another dream of Rakhi about the manager of Java suggests her fear of losing the competition against the American coffee-shop. Mrs. Gupta takes a risk when the Chai House meets a challenge by Java. She takes Rakhi and Belle with her to visit their competitor. In the coffee-shop, Mrs. Gupta understands the hatred of the white manager towards Rakhi. So she takes Rakhi's coffee to save her from bad luck. The hatred of the manager and her mother's role in saving them is reciprocated in Rakhi's dream. In the dream, Rakhi finds an underwater world where all of them are transformed as sea creatures. When the mother takes the coffee, the colour seeps into her "staining her like Shiva of the dark throat, who took in the world's poison to save it from destruction" (*QD* 91). Within a few days after the incident Mrs. Gupta meets her end. Apparently the dream reveals the struggle for survival in a land of competition. It can also be interpreted as the presentiment about the death of the mother. Rakhi's dream about Eliana taking away her child from her is the reflection of her fear of losing her child.

The story of Neehar, mentioned in the dream journal, plays a significant role in exhibiting the failure of ambitious immigrants in the new land. Neehar resembles Tilo in her spirit and quest for fame. Neehar possesses supernatural powers that help her read the dreams of the dead by placing the head of a dead person on her lap. She is admired yet feared for her skill of dream deciphering. Like Tilo, Neehar is over-ambitious and leaves the dream caves to taste victory all over the world. Like the spice mistress who breaks several rules and customs, Neehar often speaks aloud of things that should have been whispered into the dreamer's ears. Victory and fame does not give satisfaction to her. She goes to the extent of reading the dreams of the dead. But an incident changes her attitude. When she hears the news that Vishnu-pada, a great saint, was about to leave his mortal embodiment, she pleads him to allow her to touch him as he died. The great sage allows her to do so. Yet he tells her the great secret that she must search herself to understand who she is. After the incident, Neehar becomes solemn. She does not go in search of challenges or earthly glories. The story presents the dilemma met by talented immigrants. Immigrants like Tilo and Mrs. Gupta go to a new land dreaming of reaching a great position by helping a number of people. They believe that glory and success will give contentment to their hearts. But unfortunately these characters meet a different reality in the new land which makes them feel outsiders. They have to delve deep inside themselves to understand their role in transcending the boundaries of space and culture. While Tilo accepts her new hybrid identity, Mrs. Gupta decides to choose death which she believes is a magical gateway to return to her dream caves.

Emit Maerd whose name when reversed spells 'dream time' is a negotiator who connects reality with imagination. It is important to notice the message given by Emit Maerd or 'the man in white'. When Rakhi follows the mysterious car with the name Emit, she believes that she has entered her mother's dream time. It becomes an important moment in her life because her dream coincides with that of her mother. Though Rakhi misses the car, she is reminded of a great wisdom her mother's words: "I want you to become a fox" (*QD* 142). Mrs. Gupta helps Rakhi to dream the dream of a fox when she is eight years old. She wants her to start with foxes because they are intelligent

and suspicious. The episode gives the right solution to many of Rakhi's problems in future. Having met many failures and dissatisfaction in the new land Mrs. Gupta wants her daughter to be prudent and suspicious so that she can be a winner. At the same time, she also tells her daughter that she is ready to love her in spite of her failures in the attempt of dream deciphering: "It doesn't matter because I love you just the same" (*QD* 144). Rakhi wonders whether this is applicable to all the other ways in which she has failed: as a wife, as a business woman and as an artist. She believes that Emit Maerd pulled her into the dream time to make her realise the great wisdom given to her by her mother before a long time.

`   A magical intervention takes place when the Kurma House is attacked by some American youngsters after the terrorist attack on the Twin Towers. A police van comes to the spot which saves their lives from the murderous attack of the youngsters. After a while, another police van comes to the spot for inquiry. When Rakhi informs the police man that the attack has been reported to the department through the previous visitors, he tells her that he is the first to be sent to the spot without doubt. Rakhi believes that it is a divine intervention probably by Emit Maerd that has saved their lives. In *Queen of Dreams*, Divakaruni creates a dream world that reflects the pangs of estrangement in a magical way.

In *The Vine of Desire*, Anju's loneliness and loss of her unborn baby are effectively presented through her nightmares. She describes one such dream to Sudha which has disturbed her before her friend's arrival. In the dream, Anju saw a point of light travel across a swirl of ink-blue sky. It is a planet which is moving in its orbit. All of a sudden a giant meteor crashes into the planet and the planet is thrown from its orbit. The meteor takes the planet's place with heat and life. Anju understands them to be Prem and Dayita; the planet and the meteor. Anju is afraid that Dayita, the baby daughter of Sudha, may take the unborn boy's place in her heart. But Sudha interprets the dream differently. Having known the passion of Sunil for her, Sudha fears that she is the meteor that disturbs the planet Anju. As Sudha feels,

"Some fears are like that, slippery and deep down as mudfish" (*VD* 34). The dream is significant in reflecting the secret fears of the two cousins.

Oleander Girl has spirits and dreams that make it a mystical narration of a twentieth century tale. The novel begins with the dream of Korobi where she swims through the underwater cavern. Rajat is with her and he chases her and they enjoy the fun. At the unexpected moment, a wave breaks over Korobi and her mouth is filled with salt and sand. She searches for Rajat and is vexed and frightened to find him missing. The opening dream itself exhibits the central theme of the novel: Korobi's disillusionment and the pertinent search she has to embark on all alone in search of her father. When she wakes up, she finds the spirit of her dead mother in the room: "But there it is, in the armchair in the corner of the bedroom: a still female form, black against the darkness of the room, looking towards me" (*OG* 2). The preposition "It" suggests Korobi's fear and confusion to approach her mother. Yet she tells her mother about Rajat and her true love for him. To her surprise, the mother reveals a vision to her since she does not have a mouth to talk to her daughter: "Suddenly the window behind her is filled with light. Outside I [Korobi] see an ocean, over which a sun is setting" (*OG* 4). When Korobi asks her mother whether there is something she wants that lays beyond the ocean, the mother's face glows. So Korobi takes it as a sign about her future and gets ready to meet it. When she reveals her mother's visit to her grandmother Sarojini, she too is disturbed by the news and Korobi wonders, "I had no idea that my pragmatic grandmother believed so strongly in ghosts" (*OG* 24).

Sarojini gives due regard to the spirit and dreams since she is a dreamer herself. She even had a premonition about the death of her daughter. Later when Anu appears in her dream many years after her death, she takes the great risk of revealing the hidden secrets of her daughter's life though she knows that it will be painful to both Korobi and herself. She bears the insults inflicted on her by Korobi for betrayal and supports her in her mission. Yet her granddaughter's safety and future is her utmost concern. Her fear about Korobi's future is exhibited in her dream where the roof of the house has been transformed into glass and Sarojini finds a banner that reads 'Korobi's father

is a leper'. As she watches in horror she finds the other side of the banner that reads 'Bimal Roy's pride killed his daughter'. Rob Lacey also believes in dreams and spirits. When Korobi tells about the dream she had and her dead-mother's visit to him, he believes it and tells her that she was lucky to see her mother in the dream. In *Oleander Girl*, dreams and belief in spirits are coherently used by the novelist to reveal the untold love, pain and secrets of the characters. They prove that dreams have validity even in the age of modernisation.

The proud and assertive Draupadi is presented as a dreamer in *The Palace of Illusions*. Her dreams are mostly forewarnings about the disasters that are about to take place yet she is unable to prevent them. In one of her dreams, she sees the destruction of the palace of lac built by Duryodhan to entrap the Pandavas to murder them. But she perceives it in a different way. She sees herself as a lac insect that produces hundreds of eggs. When the eggs hatch, they attach themselves to other tress. The trees are sent to Varanavat where Duryodhan was building a place for his cousins. Later when the Pandavas escape from the havoc, the insects safeguard them. As Draupadi sees it, "Those who run to look will later claim they saw a thousand insects soar into the sky on blazing wings"(*PI* 115). Draupadi stands as a shield against the evils that approach the Pandavas. This dream is a revelation of her urge to protect her husbands.

Another gift dreams offer her is to know the vital incidents that happened in her absence. Draupadi witnesses the fall of the Palace of Illusions in her dream. Having lost their palace and wealth to Duryodhan in the game, the Pandavas along with Draupadi go to the forest accepting twelve years of banishment. After the incident, Duryodhan hurries to the palace to take possession of it. But the palace dissolves into nothingness leaving only a heap of "bones, hair, sand, and salt" (*PI* 198). Darupadi discerns this through her dream. The conflict of the Pandavas and Darupadi in taking revenge upon their own kith and kin is reflected in one of the dreams. Before the war, Yudhisthir dreams of a skull mountain and drinking blood. And Draupadi

dreams of beasts that signify a great destruction: "Riderless horses screamed their terror. . . . Elephants fell to their knees . . . Jackals slunk through smoke, torn human limbs gripped in their teeth" (*PI* 239). She confides her weakness in not accepting the warning of the dream which leads to the disgrace of the Pandavas. A more significant dream helps her understand the secret of Karna's birth. In her dream, she sees Kunti weeping and Karna speaking passionately to her with angry gestures. The dream raises doubts in Draupadi's mind and later she understands that Karna is none other than the eldest of the Pandavas.

Dreams act as gateways of wisdoms at times. In one of her last dreams, Draupadi sees the cosmic form of Krishna and he reveals the great mystery of life to her in it. He tells her: "Just as we cast off worn clothes and wear new ones, when the time arrives, the soul casts off the body and finds a new one to work out its karma. Therefore the wise grieve neither for the living nor the dead" (*PI* 258). She gets an intuition about the death of her sons and brothers in a dream. In it, she is transformed to a man who visits Duryodhan to promise vengeance for his downfall. She identifies that it is Aswatthama who was "as strong and bloodthirsty as a rakshasa" (*PI* 305). She tries to prevent the destruction but in vain.

Dreams are logically handled by Divakaruni in her novels. They are not only used to create a magical atmosphere but also to exhibit the internal conflicts of her characters. Her works prove that dreams are not superficial expressions of mind but they reveal the hidden secrets and longings of human heart. Dreams also create a link between the natural and the supernatural in her works. Thus the author uses dreams as vital devices to explore the meaning of life which is overtly drawn out of the Eastern philosophy.

Abbreviations

OG - Oleander Girl

PI - The Place of Illusions

QD - Queen of Dreams

VD - The Vine of Desire

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> "I belive in innovation and that the way you get innovation is you fund research and you Learn the basic facts"
> — Bill Gates

4

S. Senthil Selvi,

POSTCOLONIAL CRITIQUE SALMAN RUSHDIE'S MIDNIGHT'S CHILDREN; A NEW PARADIGM IDENTITY

ABSTRACT

My article is an attempt to elaborate on the historical idea of an individual. This I call a new paradigm. *Midnight's Children* compresses the characters in a historical configuration, i.e. a unique historical context. This paper is a post-colonial critique of Salman Rushdie's novel *Midnight's Children* which won the Booker Prize in 1981 and was later adjudged as the best-booker-winning -novel, earning the title "Booker of Booker". Salman Rushdie's *Midnight's Children* is often categorized as a literary fiction which includes magical realism, post colonialism and Postmodernism. Rushdie's *Midnight's Children* deals with the Post-colonial period of India's struggle for Independence from British Colonialism. It is a demonstration of the post-colonial hybridism very clearly. It is a historiographic metafiction and the novels privileging of fantasy, fragmentation and Meta narration. It comprises history and factual realism. Salman Rushdie's *Midnight's children,* focuses on magical powers of telepathy with the unexpected, inexplicable events. This inescapable connection of Saleem with India and its citizens is a remarkable connection of Salman Rushdi.

Key words: Postmodernism, Post colonialism, Fragmentation, Metafiction, Magical Realism.

Assistant Professor, Department of English ,

The M.D.T Hindu College, Pettai- 627010

This paper will briefly present the features of the post-colonial techniques and analyze its form. Salman Rushdie's Midnight's Children deliberately discusses the character, Saleem Sinai the protagonist. He is also the narrator of this novel who relates himself with the nation and its history and his real life is affected by the historical forces. He is an example of decolonized identity whose life has been based on the growth of nation and its development. His life is representative the nation's culture and identity.

Salman Rushdie makes the readers integrate their feelings with realistic elements and everyday life and mythology. In this novel, he traces the cultural history with the magic realism. *The concise Oxford dictionary of literary terms* defines magic realism as a "kind of modern fiction in which fabulous and fantastical elements are included in a narrative that otherwise maintains the reliable tone of objective, realistic report"(128). Magical realism mixes everyday reality with strange and miraculous powers by transforming the common person. It explores the paradox of the union of the opposites like life and death of pre - colonial and the post colonial. Rushdie uses many tales from various genres of fantasy, mythology, religion and oral tradition etc. Saleem said:

I was born in the city of Bombay...once upon a time. No, that won't do, there's no getting away from the date: I was born in doctor Narlikar's Nursing Home on August 15th, 1947. And the time? The time matters, too. Well then: at night No, it's important to be more ... On the clock hands joined palms in respectful greeting as I came. Oh, spell it out, spell it out: at the precise instant of India's arrival at independence, I tumbled forth into the world ... I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country. (10)

Rusdie cites *One Hundred Years of Solitude* as instrumental in his writing of Midnight's Children, and critics have suggested that he took from Garcia Marquez 'a theory of fantasy which is referred to as colonialism' and 'the presence of the magical in the everyday'(Gurnah 100). The inspiration Rushdie draws from both the ancient and the contemporary Indian culture is also notable in his fiction. Magical realism is treated as not just as possible,

but also as realistic. It is a real life history depicted in a magical way with fantasy and humor which is more interesting. In this novel the magical realism makes an alternative world restore the reality and challenge the already marginalized country. Here Rushdie uses the narrative technique of magic realism, India.

For instance, Saleem Sinai, the narrator-protagonist is a multiple personality, at the stroke of Midnight on August 15th 1947 of India's Independence. Saleem's birthday is celebrated by Nehru and many others. "Saleem was inter- connected with the historical events of the nations Independence. Saleem and other Midnight Children had magical powers of trans-mutation, flight, prophecy and wizardy... but two of us were or in Midnight"(200).

Saleem starts his story, focusing on his grandfather Aadam Aziz, before giving the details of his birth, Adam Aziz and Nazim are married with three daughters and two sons. Abandoned by her husband, Mumtaz daughter of Adam Aziz agrees to marry Ahmed Sinai. To do this she divided him, mentally into every single one of his component parts. Each day she has selected one fragment of Ahmed Sinai, and finally, love (68).

According to Fredrick James - "All Third world texts are necessarily.... allegorical and in a very specific way they are to be read as.... National allegorical" (25). This is due to the fact that the postcolonial writers want to glorify their nation and provide their readers a sense of nationalism. In *Midnight's Children* Rushdie applies allegory to present events in India both before and after Independence. The novel talks about the national and geographical barriers of the borders of India into Pakistan. It spells out hybridism. Saleem Sinai is in the first place the biological son of William Methfold and Vanita, unwittingly adopted son of Ahmed and Amina and the subsequently presumed son of Wee Willie Winkie and Vanitha-the joint product of Hindu, Muslim and English influences. Adam loses his faith and develops an unsteady attitude to religion. His wife Amina continues to have a warm heart for Nadir, her ex - husband. Here Rushdie symbolizes the nations psyche and how it can be made to represents the mindset of the people. Thus, the

'performed sheet' acts as a device to express the views of the nation. Post colonialism writing reflects the process of rewriting and rereading the past and constructing the future. All post modern fiction employs to undermine rational, logical, positivist ways of thinking about consciousness. Rushdie points out:

History is always ambiguous. Facts are hard to establish, and capable of being given many meanings. Reality is built on our prejudices, misconceptions and ignorance as well as our perceptiveness and knowledge. The reading of Saleem's unreliable narration might be, I believed, a useful analogy for the way in which we all, every day, attempt to 'read' the world. (25)

The style of fictionalization has been done perfectly by Rushdie. The Post colonial texts are often engaged with the issue of identity, facing the conflict while living between two worlds and two different culture. This novel fully explains the relations between reality and fantasy. Saleem Sinai experiences a sense of self realization. Unable to speak he hears, for the first time the babble voices in his head. He realizes he has the power of telepathy and can enter anyone's thoughts. Saleem quoted in the novel One Thousand other Midnight children - a number reduced to 581 by their tenth birthday - all have magical powers. Saleem discovers that Shiva the boy with whom heSaleem is related to history by different modes of connection, relationships both literal and metaphorical. The oppressive force of the colonial period is narrated by the realistic manner with the usage of magical realism technique, thus creating the possibility of an alternative realism. Alienation is also the post colonial technique. Saleem Sinai suffers from alienation and deprivation towards the end of the novel as all the members of the family are wiped in Indo - Pakistan war.

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"Research is what I am doing when I don't know what I am doing"

- Wernher von

5

J.Sahaya Mary,

MONEY CAN CHANGE ONE'S THOUGHTS, FEELINGS, MOTIVATIONS, AND BEHAVIORS: – A STUDY

INTRODUCTION

Going from rags to riches is essentially the Dream. Whether it happens by way of a better-paying job or <u>winning the lottery</u>, money can change your behavior and not always for the better. Of course, there are plenty of charitable, helpful, and giving wealthy people. However, the result is proved that they may be the exception, rather than the rule. Receiving a large, unexpected sum of money can be a wonderful surprise. Depending on where the money has come from, it can also be associated with feelings of guilt, fear and conflict. Whether the money is from an inheritance, a divorce settlement or the lottery, a financial windfall can be a life changing.

OBJECTIVES

1. To analyze how money affects the behavior of persons.

2. To identify the financial truths that can change one's life

3. To encourage everyone to invest in themselves because future depends on it.

4. To know how money influences society.

5. To offer useful Suggestions in the light of Findings

Assistant Professor, Department of Commerce, St.Xavier's College, Palayamkottai.

1. MONEY AFFECTS BEHAVIOR

The way you view yourself, cash can have a serious bearing on your beliefs. There are numerous pieces of evidence behind the idea that money truly can change people.

❖ Social and Business Value

The Researcher created an experiment through which could measure how motivated a person was to complete a task based upon money. There were two motivations for completing a given task. The first is social. By recognizing a task's social value, the respondent saw it as a worthy investment of time and a part of his social duty, and he is usually happy to help out. When money is offered as the motivation, however, he then start thinking less of the social aspect and more about the business value. Therefore, the respondent measure his time against the monetary reward.

It's clear to see that money can be a motivator when it comes to determining value. While doing something for free as a favor has a positive connotation, that part of the brain is effectively turned off when money is introduced.

❖ Self-Sufficiency and Service

Those who are conscious of money typically strive to be more self-sufficient than those for whom money isn't a priority.

❖ Self-View

The amount you earn could have an effect on how you view both yourself and others.

❖ Addiction

Earning money can be very addictive for some individuals.

2. Financial truths that can change one's life

➢ **Money doesn't buy happiness**

Money definitely can buy comfort and security. But once you have a moderate amount of stability and income, having more doesn't make you incrementally happy. The level of happiness has generally been about the

same throughout the entire life, no matter the level of wealth. Most people are born with a happy thermostat or set point that doesn't change drastically, no matter how much they have in the bank.

> ➢ The cost of your time should guide you

Many times people spend money frivolously or overspend because they don't focus enough on the cost of their time.

> ➢ **You must spend less than you make**

The only way to get ahead financially is to make sure you have discretionary income. That's the amount you have left over at the end of the month after all your essential living expenses are paid. It comes from having more cash flowing in than you have expenses flowing out. So secure your earning power, cut unnecessary spending, and evaluate your financial priorities carefully.

> ➢ **You'll accomplish more by paying yourself first**

Pay yourself first, is a golden rule of personal finance. It means people should save and invest before they pay anyone else.

> ➢ **Your financial past is irrelevant**

In the business world, a cost that people have already incurred and can't recover is called a sunk cost. They all have personal sunk costs they wish they could get back, like bad investments, purchases that they really didn't need, or unexpected bills. They don't dwell on them. Feeling sorry for or being regretful doesn't accomplish anything. Make decisions and move forward based on what's best for the future, not according to what challenges you may have had in the past.

> ➢ **Investing early - charges your success**

One of the most important financial concepts and truths to understand is that investing early is magical. It isn't always easy, but it can make the difference between poverty and comfort in the future. The more time people have to make investments and allow them to compound, the less they need to invest to achieve their goal.

➢ **More of the same gets more of the same**

Doing the same thing people have always done will give them the same results that they have always received. In other words, repeating the same bad choices will give people the same problems. If people are not making slow, steady progress to improve their financial life and build wealth, they may need to radically rethink their strategy. Try something different, like moving into a smaller home or apartment, driving an old car instead of buying a new one, finding a better-paying job, or starting a side business for extra income. Success comes from choices. Successful people generally aren't smarter or luckier than every else. But they do use their time more efficiently and make better choices more often than the average person. So think carefully about how you're spending time brings you closer to your goals or takes you farther away from them.

3. Take time to invest in oneself because future depends on it.

▪ **Invest in creativity**

Creativity is responsible for a lot of things in each ones lives. It allows each one to have fun, it inspires everyone. Each one can constantly set out time to deliberately work on creating something new. Spend an hour a day coming up with a business idea, improving an area in each ones work life or improving each ones relationships. Usually best ideas don't come while sited in one place, so take a walk or a hike and enjoy new sceneries; this will be a good investment in boosting everyone's creative prowess.

▪ **Invest in self-confidence**

Confidence in yourself will take you places. Self- confidence will determine whether you stand up for yourself or not. It will determine whether you find the courage to leave a dysfunctional relationship or continue staying in one. It will make you act on your business plan or not. And it will mostly be the determining factor in whether you succeed or not. So find the time to invest in building your self-confidence. Learn to have the courage to speak your truth. The more you love yourself and own the value that you offer, the more confident you will become in sharing it with others. Investing in your

personal confidence is a great investment that will even inspire others to do the same.

- **Invest in knowledge**

The more we learn, the more we realize that we have a lot more to learn. Educating and gaining knowledge on a variety of things will empower everyone with tools that will make you and others become better. Invest time in acquiring knowledge and then making use of the knowledge you will gain, this is what will make you stand apart from mediocrity. So read books, listen to podcast and watch videos that add value to you as much as you can for as long as you can. These are great resources that you can use to build your knowledge and expertise in any area.

- **Invest in health**

We can work for and get anything we want but if we don't live long enough to see it and healthy enough to enjoy it, then it was of no use to us. Every day we grow older and with each passing day we have a chance to either build or break our health. Eat right each day, fueling your body with nutrients. When you focus on eating organic and healthier choices, you will feel better and have more energy.

Invest in personal exercise every day. This might not feel like it is that important when you're young and energetic but your future body will thank you for the effort you put in now. So do something every day to get moving and get your heart rate up. Exercise will also give you the energy to take on the day with confidence because of how it makes you look and feel. Investing in your health will be an important investment for your personal gain.

- **Invest in finances**

People say that money won't bring any happiness, and that may very well be true, but can't ignore the fact that being financially independent will give the freedom to do the things we love a lot more. And that definitely does bring a measure of fulfillment and happiness. It does pay to be financially independent, that is why we must invest time in maintaining and managing

your finances wisely. As many financial planners will tell you, building wealth is a process made of many small actions that add up over time. So learn how to save more, read on and talk to the people who are successful financially and devote ten minutes a day to building a new financial skill. This will be of great value to you through your entire lifetime.

- **Invest in relationships**

Relationships add more value to who we are and they take time to build. Your priceless most valuable relationships won't take one day to build; they will take years and years. But they are also not built automatically without us putting in any effort. We need to work on building them all the time otherwise they will slowly fade and die off. The benefits reaped from building our relationships can be measured and seen over their lifetime value. The more they grow, the more value they will have and the more valuable benefits you will see.

And investing in yourself emotionally, physically, spiritually and financially, will allow you to become the best version of yourself. The extent to which you invest in yourself, not only shapes the way you interact with the outside world, it often reflects the opinion you have of yourself and this will affect your chances of success in the future. So invest in yourself, because your future depends on it.

4. Money influence society - how?

Those who have it survive.

Those without it don't.

Those who obtain it have influence.

Those without it have none.

Those with it enjoy life easily.

Those without it struggle to enjoy life

Those with it matter.

Those without it are irrelevant.

It causes great evils between peoples.

It causes generational heart ache.

It has become unfortunately a sad yet necessary evil of modern life.

The psychology of money and wealth.

❖ **Money can cloud moral judgment.**

❖ **Money has been linked with addiction.**

❖ **Money itself can become addictive.**

❖ **Money can't buy happiness (or love)**

❖ **Wealthy children may be more troubled.**

❖ **We tend to perceive the wealth as "evil."**

5.Suggestions

✓ Whether you believe it or not, it's hard to get away from the influence of money. Your education, your profession, your partner, and your health are all directly influenced by it. So it's probably not that surprising that the researcher has found that money dramatically changes how we see the world.

✓ **You can only become truly accomplished at something you love. Don't make money your goal. Instead, pursue the things you love doing, and then do them so well that people can't take their eyes off you.**

✓ **Not he who has much is rich, but he who gives much.**

✓ **Money can't buy happiness, but it will certainly get you a better class of memories.**

✓ **Money has never made man happy, nor will it, there is nothing in its nature to produce happiness. The more of it one has the more one wants.**

Conclusion

People love to think that money won't change them, but inevitably, with more money comes a lot more responsibilities and expectations from society. It is important to remember however, that not everyone subscribes to this mentality and are strong willed enough to resist the changes that come with money. Money does not define who you are. Money is the root of all evil. It is only dirty pieces of paper, unless you choose to do good with it, it becomes worthless. Money really affects human behavior. One had nothing financially before, but now really changed a lot, from a very simple guy to a very boastful person. While there's an abundance of evidence that money does in fact change people, your mileage may vary. There are a number of socioeconomic factors that could skew study results, including age, race, education level, location, and personal attitudes toward money. It's true that being considered "wealthy" may change the way you think, but it can't change your genetics, identity, propensity for hard work, or family history.

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"Subjectivism is not an absolute principle, It is a necessary but not sufficient condition for Sound Methodology"

- Murray

6

S.Sasikumar

CAN EVERYONE BECOME ENTREPRENEUR POSSIBILITIES AND CHALLENGES FOR ENTREPRENEURSHIP.

Introduction

Indian economy has been reaching to a high position while liberalization is attracting foreign investments in recent years and Country's GDP and per capita income have been augmented. Economic development of a country provides with a high standard of economy, investment scenario both domestic and foreign. This paper is an attempt to explore the possibilities of owning new entrepreneurship and challenges faced with regard entrepreneurial activities by one who foresees to start the enterprise.

Entrepreneur in English is a term applied to the type of personality who is willing to take upon him a new venture or enterprise and accepts full responsibility for the outcome. Jean-Baptiste Say, a French economist is believed to have coined the word "entrepreneur" first in about 1800. He said an entrepreneur is "one who undertakes an enterprise, especially a contractor, acting as intermediately between capital and labour" (Tim Hindle-2010). Entrepreneurship is commonly seen as a positive, even pivotal, aspect of economic development. The main argument for the positive effect of entrepreneurship can be found in Schumpeter's work (Schumpeter, 1912) wherein he discusses that by introducing new ideas, products, production processes and organizational structures, entrepreneurs challenge current economic conditions. Entrepreneurship is the attempt to create value recognitions of business opportunity, the management of risk-taking

Assistant Professor, Department of Economics, St. Xavier's College, Palayamkottai.

appropriate to the opportunity and through the communicative and management skills to mobilize human, financial and material resource necessary to bring a project to friction (John kao and Harard Stevenson (eds) 1984).

Concept of Entrepreneur

As it is a broad term which cannot be defined, may be a person one who is a creator, innovator, challenger, designing new ideas and making a business process according to his/ her requirements in the field in the respective field of entrepreneurship. However, an entrepreneur has to possess the various qualities to succeed the business, it is very important to have managerial skill; strong team building; innovative idea would lead them to be great entrepreneurs. To become entrepreneur, indeed apart from all these qualities there are some uniqueness in terms all essential in the society. The Indian socio and economic dimension mostly determine the capacity of an entrepreneur and their activities.

Types of Entrepreneurs

In the society or country entrepreneurs have contributed more in the economic development through which employment opportunities and skill development and other economic activities have existed noted further developed simultaneously. The same pattern of entrepreneurs has put themselves in all efforts to equip the society in all aspects. At this context, it is essential to be identified the different kinds of entrepreneurs exist in the society. Clarence Danhof (1949), on the basis of his study of the American Agriculture, classified entrepreneurs in the manner that at the initial stage of economic development, entrepreneurs have less initiative and drive and as economic development proceeds, they become more innovating and enthusiastic.

Based on this, he classified entrepreneurs into four types:

Innovating Entrepreneurs: Innovating entrepreneurs are one who introduce new goods, inaugurate new method of production, discover new market and reorganise the enterprise. It is important to note that such entrepreneurs can work only when a certain level of development is already achieved, and people look forward to change and improvement

Imitative Entrepreneurs: They are characterised by readiness to adopt successful innovations inaugurated by innovating entrepreneurs. Imitative entrepreneurs do not innovate the changes themselves, they only imitate techniques and technology innovated by others. Such types of entrepreneurs are particularly suitable for the underdeveloped regions for bringing a mushroom drive of imitation of new combinations of factors of production already available in developed regions.

Fabian Entrepreneurs: Fabian entrepreneurs are characterised by very great caution and skepticism in experimenting any change in their enterprises. They imitate only when it becomes perfectly clear that failure to do so would result in a loss of the relative position in the enterprise.

Drone Entrepreneurs: They are characterised by a refusal to adopt opportunities to make changes in production formulae even at the cost of severely reduced returns relative to other like producers. Such entrepreneurs may even suffer from losses but they are not ready to make changes in their existing production methods.(Mishra D.N-1990)

More over in the hectic societies in which, some more types of entrepreneurs listed by some other behavioural scientists such as,

Solo Operators: These are the entrepreneurs who essentially work alone and, if needed at all, employ a few employees. In the beginning, most of the entrepreneurs start their enterprises like them.

Active Partners: Active partners are those entrepreneurs who start/ carry on an enterprise as a joint venture. It is important that all of them actively participate in the operations of the business. Entrepreneurs who only contribute funds to the enterprise but do not actively participate in business activity are called simply 'partners'.

Inventors: Such entrepreneurs with their competence and inventiveness invent new products. Their basic interest lies in research and innovative activities.

Challengers: These are the entrepreneurs who plunge into industry because of the challenges it presents. When one challenge seems to be met, they begin to look for new challenges.

Buyers: These are those entrepreneurs who do not like to bear much risk. Hence, in order to reduce risk involved in setting up a new enterprise, they like to buy the ongoing one.

Life-Timers: These entrepreneurs take business as an integral part to their life. Usually, the family enterprise and businesses which mainly depend on exercise of personal skill fall in this type/category of entrepreneurs (Bharthi-2005).

However, as per the New Economic Policy framed and implemented by Government of India, there are various types business are run by the entrepreneurs, based on which, the type of business are also categorized as,

Trading Entrepreneur: As the name itself suggests, the trading entrepreneur undertake the trading activities. They procure the finished products from the manufacturers and sell these to the customers directly or through a retailer. These serve as the middlemen as wholesalers, dealers, and retailers between the manufacturers and customers.

Manufacturing Entrepreneur: The manufacturing entrepreneurs manufacture products. They identify the needs of the customers and, then, explore the resources and technology to be used to manufacture the products to satisfy the customers' needs. In other words, the manufacturing entrepreneurs convert raw materials into finished products (N.Shanthi, -1990)

gricultural Entrepreneur (Agro-preneurs): The entrepreneurs who undertake agricultural pursuits are called agricultural entrepreneurs. Most of the new emerging entrepreneurs are coming to involve in these types of business in different aspects, because this covers a wide spectrum of agricultural activities like integrated farm, in organic cultivation, marketing of agricultural production, irrigation, poultry, cattle rearing etc. which lead them to involve in the great entrepreneurial activities, the recent agro-preneurs have merged to dominate in the society. Moreover, Entrepreneurs are also classified mostly on the basis of size of enterprises now such as, Small-Scale Entrepreneur: An entrepreneur who has made investment in plant and machinery up to Rs 1.00 crore is called 'small-scale entrepreneur.'

Medium-Scale Entrepreneur: The entrepreneur who has made investment in plant and machinery above Rs 1.00 crore but below Rs 5.00 crore is called 'medium-scale entrepreneur.'

Large-Scale entrepreneur: The entrepreneur who has made investment in plant and machinery more than Rs 5.00 crore is called 'large-scale entrepreneur.'

Literatures Reviews

Manimekalai (2002) mentioned that the entrepreneurship is not confined to any particular stratum of society, community or sex group and also there is no difference between men and women on the basis of personality recognition. However, entrepreneurial women still constituted only a small percentage of the total self-employed population in the society. Majority of them had low initial investment and 100 per cent of the investment was made out of their own effort. The major problems faced by these entrepreneurs are having lack of funds for initial investment, lack of knowledge of procedures for acquiring loans, non-implementation of existing policies, etc.

Bandana Saha (2007) who deals with the general problems faced by the entrepreneurs in their business activities, Finance is identified as the main problem of the entrepreneurs. It is found that entrepreneurs were engaged in readymade garments, embroidery, herbal medicine and food products like dry fish, pickles etc.

Venkata Ramana, Chivukula (2008) who explores the influence of entrepreneurial attributes on entrepreneurial success among new businesses in the Small and micro enterprise category, and entrepreneurial propensity among individuals. The study supported significantly that tolerance for ambiguity and impact of personal selling on entrepreneurial success contribute to entrepreneurial success to a moderate and marginal level, respectively. The remaining two attributes, industry knowledge and street smarts were found to be insignificant with respect to their contribution to entrepreneurial success. Besides, self- gain influences entrepreneurial propensity in the positive direction.

Sayeed and Nusrat (2008) found that the most frequent barriers faced by entrepreneurs were lack of difficult to get help from the financial institution, obtaining trade license, tax certificate etc. Other barriers are absence of proper small business forum to raise the issue to the policy makers of the country, absence of business training institution to teach them how to start the business.

Statement of problem

Entrepreneurship is one of the important outcomes of mass industrialization in the present scenario. Those who have the desire of wanting to do something positive are the main reasons for them to start the business enterprises. Entrepreneurs both Men and Women hailed from the urban and rural areas have been taking increasing interest in income generating activities, self-employment and entrepreneurial activities. By this process they have taken up both traditional activities, which include knitting, pickle making, toy making, jam and jelly as well as modern activities computer training, catering services, beauty parlour and so on. Critical evaluation of the existing governmental and nongovernmental efforts indicate that training and technical assistance offered are not geared to suit the individual needs.With a view to develop guidelines on the basis of problems faced by them, this study has been done with the following specific objectives such as, to understand the entrepreneurship and its scope, to study the entrepreneurial environmental possibilities and to face the forthcoming challenges in the entrepreneurship.This paper is built upon from different second sources of information.

Uniqueness of Entrepreneurs

The real entrepreneurhas various qualities which mold them up in all aspects to involve in the entrepreneurialactivities in spite of facing any hurdles. However an entrepreneur who has various qualities with unique manner such as,

Inner Drive to Succeed: Entrepreneurs are driven to succeed and expand their business. They see the bigger picture and are often very ambitious. Entrepreneurs set massive goals for themselves and stay committed to achieving them regardless of the obstacles that get in the way.

Innovator: All entrepreneurs have a passionate desire to do things better and to improve their products or service. They are constantly looking for ways to improve. They're creative, innovative and resourceful.

Ability to Organize: He/ she should be able to organize various factors effectively. He has to understand all the aspects of the business.

Passionate: Expressive so the idea creates energy and resonance with others Risk Taker: Pursues the dream without all the resources lined up at the start and distributes the risk over a network of capabilities.

Decision Making: One has to take right decision at a right time by showing his promptness. Quick decisions are expected but hasty decisions shouldn't be taken. Delay in decisions may increase cost of project and reduce the profits.

Continuous Learner and Openness to Change: Constantly exploring and evolving to do best practice. If something is not working for them they simply change. Entrepreneurs know the importance of keeping on top of their industry and the only way to being number one is to evolve and change with the times. They are up to date with the latest technology or service techniques and are always ready to change if they see a new opportunity arise.

Negotiation Skills: Businessman regularly comes into contact with various persons like consumers, workers, government officials, etc. so he should communicate tactfully. Strong Belief in Themselves: Successful entrepreneurs have a healthy opinion amongthem and often have a strong and assertive personality (Dr.N. Santhi and S. Rajesh Kumar 2011.)

Structure of Entrepreneurship

Developing countries,like India, the emphasis on the micro and small scale industry have been growing since the introduction of each five year plan. A large number of innovative fiscal incentives and concessions and other supporting facilities are being provided to small entrepreneurs for strengthening the economic base, leading thereby to more intensive industrialization. Inspite of this, an entrepreneur has to choose his business in terms in every aspects. A successful entrepreneur Mark Kalish, who is co-owner and vice president of 'EnviroTech Coating Systems Inc'. in Eau Claire, Wisconsin, The answer to

the question of "What structure makes the most sense?" depends, he says, on the individual circumstances of each business owner. "Each situation I have been involved with has been different," he says. "You can't just make an assumption that one form is better than another."

Micro Enterprise" A micro-enterprise (or microenterprise) is a type of small business, often unregistered, having five or fewer employees and requiring seed capital of not more than Rs. 35,000 and does not exceed Rs. 10 lakh.

Micro entrepreneurs: It is felt that a micro-entrepreneur to be someone who starts a small business. Micro entrepreneurs are the owners of small businesses that have fewer than five employees and have startup costs of less than 35,000 and annual revenue of less than 100,00.

The Micro, Small and Medium Enterprise: (MSME) sector is a significant contributor to the Indian Economy. Based on official figures from the Ministry of MSME, November 2012, this sector contributes 8 per cent of National Gross Domestic Product. It comprises 50 per cent of India's total manufactured exports, 45 per cent of India's total industrial employment and 95 per cent of all industrial units. The MSME sector in India has been changing over time, mostly through changes in government policy. The government of India passed the MSME Development Act of 2006 and brought about major changes in this sector(Dr. S. Palnivel-2016).

Common thrusts of Entrepreneurship

Family Challenges: Convincing to opt for business over job is easy is not an easy task for an individual. The first thing compared is – Will they make more money in the business of their choice or as a successor of family business. This is where it becomes almost impossible to convince that they can generate more cash with their passion than doing what their Dad is doing. **Social Challenges:** Family challenges are always at the top because that is what matter the most but at times social challenges also are very important. Let us say they and their friend graduated at the same time. They opted for entrepreneurship and their friend opted for a job. He now has a flat, car and what not because he could easily get those with a bank loan but they still have nothing to show off and this is where the challenge comes.

Policy Challenges: Now and then there are lots of changes in the policies to change in the government. Problems of TRIPS and TRIMS, problems of raising equity capital, Problems of availing raw-materials, Problems of obsolescence of indigenous technology Increased pollutions Ecological imbalanced, exploitation of small and poor countries and so on.

Finance: It is known to be one of the major causes of problems that can lead business to failure. For a new business, the biggest mistake is expecting instant profit. Young and eager entrepreneurs start up a business with little money, assuming they will earn big and then invest that money again in their business.

Time: The phrase 'time is money' holds true, especially for a business. It is essential for new businesses to manage their time wisely. Planning everything in advance and ensuring everything is done on time is very important for the prosperity of any business. Ensure the schedule you are making is achievable and stick to it.

Lack of Knowledge/Skills: This is one of the top most mistakes made by entrepreneurs. It is important that you have ample knowledge about the industry you are entering, your competitors, your target market, current trends, advertising and marketing techniques as well as financial know-how.

Information Overload: The only thing constant is change! This phrase is true as well as change is continuous and we witness it happening all around us. Today, information keeps changing. New facts and data keeps emerging and replacing old beliefs and trends. Due to this information overload, it gets difficult to find effective solutions. It becomes a challenge for a new business to sort through this data and come up with good decisions. However, one easy solution is to look for the authenticity of the data.

Lack of Direction and Planning: This problem prevails because of not creating a thorough and detailed business plan. Many young entrepreneurs are so excited about setting up their very own business that they fail to prepare a proper business plan. It helps in focusing on the goal and mission of the business. It determines the financial situation of the business, the roadmap to follow, market research and analysis of the competition. A business plan is basically an investment to your business.

Working in the Business rather than Working on the Business:Usually entrepreneurs get so worked up with the paperwork, satisfying customers and doing all the necessary things in keeping the business running. They fail to fulfill some other equally crucial tasks. It is important that you take a day or even a few hours to analyze your business. Determine which area needs attention, do an inventory review, review cash flow of your business, review payrolls and employee benef**its.**

Innovation: Unfortunately, there are many new startup companies that stick to the age old book rules. They don't try to create an innovative culture, even majority of the big businesses struggle with innovation. People get accustomed to the work culture and they don't think outside the box. Businessmen and employees stay away from change and resist whatever changes that take place in the company. The best thing to do is to be open to innovation.

GettingClients: in order to have a new business, it is difficult to attract prospects and retain customers. With a small marketing and advertising budget, new entrepreneurs are unable to reach out to a wider audience. Potential customers are usually hesitant to going for a new business. They prefer going for companies that have experience and a large customer following.

PoorMarketing: Apart from a detailed business plan, a marketing plan is also important for any business. Once you have a clear idea about your target market and your competition, you can allocate a budget for advertising and promoting your business and decide which medium to advertise through. You can also decide your product pricing through target market analysis (https://www.quora.com).

Common Challenges of Entrepreneurs

Usually there are various challenges faced by entrepreneurs in the present scenario every day, problem also exists, however, the real entrepreneurs who face them and get rid of challenges and providing solutions are important so that it can operate an efficient and successful business.

Cash flow management: Cash flow is essential to small business survival, yet many entrepreneurs struggle to pay the bills (let alone themselves) while they're waiting for checks to arrive. Part of the problem stems from delayed

invoicing, which is common in the entrepreneurial activities. With regard to overcome this it is to make a proper and planning are critical to maintaining cash flow, but even these won't always save they from stressing over bills. One way to improve cash flow is to require a down payment for their products and services on time and keep this to remember always in the process of every action.

Hiring employees for organization: The hiring process can take several days of their time: reviewing resumes, sitting through interviews, sifting through so many unqualified candidates to find the diamonds in the rough. Then, they only hope they can offer an attractive package to get the best people on board and retain them. Be exclusive with this regard and they can save their self a ton of time by pre-qualifying candidates through exclusive help wanted ads that are ultra-specific in what it takes to be hired at their firm, as well as what the day-to-day work entails. Approach their employee hunt the same way they would approach a customer-centric marketing campaign: through excellent targeting.

Time management: Time management might be the biggest problem faced by entrepreneurs, who wear many (and all) hats. If they only had more time, they could accomplish so much more. What they have to do with this regard they should have a list of lifetime goals, broken down into annual goals, broken down into monthly goals, then broken down into weekly goals. Their weekly goals, then will be broken down into specific tasks by day. In this manner, what is on their task list in any given day is all they need to do to stay on track with their lifetime goals

Delegating tasks: They know they need to delegate or outsource tasks, but it seems every time they do something gets messed up and they have to redo it anyway. In this part an entrepreneur has to find good employees and good outsourced contract help, for starters. They might have to pay a little more for it, but the savings in time

Sales of Products: They know they could make a mint if they just knew what products and services to sell. They're just unsure how to pick a niche.Admit that they're weak in identifying prosperous niches, and delegate the task to someone who is strong in this area. They don't have to hire a huge, expensive

marketing firm; rather, recruit a freelance researcher who has experience in whatever type of field they're considering entering (retail e-commerce, service industry, publishing, etc.).

Marketing strategy: They don't know the best way to market their products and services: print, online, mobile, advertising, etc. They want to maximize their return on investment with efficient, targeted marketing that gets results. Even if they are not adept at creating marketing plans and placing ads, it's a good idea to outsource their marketing strategy to someone who is. At this point, all they need is a core marketing plan: what marketing activities will they undertake to motivate purchases? Give their planner a budget and tell them to craft a plan that efficiently uses that budget to produce profits.

Business growth: We are assuming they are growing, not that they can't grow, and they have come to the point at which they can't take on any more work in their current structure and create new processes that focus on task delegation. Many entrepreneurs, used to wearing all the hats, find themselves in this position once they've achieved a modicum of success. Because they're doing everything, their growth halts to a stop when it hits a self-imposed ceiling. The only way to break through is to delegate tasks to others to take them out of the production end, and segue into management and, finally, pure ownership.

Self-doubt: An entrepreneur's life is not enviable, at least in the beginning. It's extremely easy to get discouraged when something goes wrong or when they're not growing as fast as they'd like. Self-doubt creeps in, and they feel like giving up.Being able to overcome self-doubt is a necessary trait for entrepreneurs. Having a good support system will help: family and friends who know their goals and support their plight, as well as an advisory board of other entrepreneurs who can objectively opine as to the direction of their business.One of the best ways is to deal with self-doubt is to work on their goals and tasks lists. When they're down and lack motivation, look at their lists and know that the tasks they do today are contributing to their lifetime goals. By doing them, they're one step closer, and they can rest assured that they are, indeed, on the path to business success.(https://www.deluxe.com/sbrc/financial)

Conclusion

Entrepreneurs are not born, however, they are created and made. In India, After adopting the New Economic Policy , it has been opened for entrepreneurial activities if one can want to involve in the process they have to step into this in careful manner because as it has to face many challenges. Perseverance and intelligence are their allies; use them to their advantage to keep working toward their goals. Understand the challenges and problems are not permanent and they are the first to struggle. Because of that, there are many resources available to help them get through their darkest days as an entrepreneur, so they can reap the immeasurable rewards that come with building their own successful business.

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மை. பீட்டர் ஆரோக்கியராஜ்

மொழி பெயர்ப்பு

LINGUISTIC ASPECTS OF YOKUTS STYLE
-Stanley S. Newman & Anna H.Gayton
யோகுத் மொழி நடையின் மொழியியல் கூறுகள்

தகவல்களைப் பகிர்ந்து கொள்வதற்கு, பரப்புவதற்கு, அனுபவங்களைப் பதிவு செய்து கொள்வதற்கு, ஒரு மொழியிலுள்ள இணைகளை வேறு மொழிக்கு எப்பொழுதும் வழங்குவதற்கு மொழி ஒரு ஊடகமாகத் திகழ்கிறது. இந்த வகையில் உற்று நோக்கும் போது மொழிக்குத் தனி நடை கிடையாது.மொழி என்பது பொருட்கள், நிகழ்ச்சிகள் உறவுகள் பற்றி அறிந்து கொள்ள உதவும் சொற்களின் தொகுப்பேயாகும். அது அனுபவங்களைப் பகிர்ந்து கொள்ள உதவும் ஒரு கருவியாகவும் விளங்குகிறது.

ஒரு செய்தியைச் சொல்வதற்கு, குறிப்பிட்ட அந்த ஒலிகளை, ஒரு மொழியில் வெவ்வேறு நடைகளில் நாம் உபயோகப்படுத்திச் சொல்கிறோம். ஆனால் சொல்லக்கூடிய பொருள் ஒன்றே. ஒரு நாற்காலி அல்லது மேசையைக் குறிப்பிடும் போது நமது நாக்கு பல வகையான பேச்சுக் குறியீடுகளை வெளிப்படுத்துகிறது. ஒரு பேச்சாளன் அல்லது எழுத்தாளனுடைய ஒரு மொழியின் நடையினை, நாம் நம் மொழியினுடைய வெளிப்பாட்டிற்கும் நமக்கும் உள்ள சீரிய இணைவினால் மிக எளிதாகப் புரிந்து கொள்கிறோம். இத்தகைய புரிந்து கொள்ளும் தன்மையினால் நம்முடைய மொழியினுடைய நடையின் மாற்றங்களுக்கு எல்லை கிடையாது என்பதை அறிந்து கொள்கின்றோம்.

மொழியானது எந்த வடிவத்திலும் மாற்றி அமைக்கக் கூடிய வளைந்து கொடுக்கக் கூடிய ஒர் ஊடகம் என்று இலக்கியவாதிகள் நம்மை திருப்திப்படுத்த முனைவது வரவேற்கக் கூடியதாக உள்ளது.

Assitant Professor, PG & Research Dept. of Folklore, St.Xavier's College (Autonomous), Palayamkottai, Affiliated to Manonmaniam Sundaranr University, Tirunelveli.

மொழிமாற்றம் என்று வரும் பொழுது நம்முடைய வெளிப்பாடுகளை நம் விருப்பத்திற்கேற்ப வடிவமைக்க முடியாத வகையில் ஒவ்வொரு மொழியும் அவைகளை ஆளுகிறது. மொழிகளுக்கென்று சில அமைப்பு முறைகள் உள்ளன. அத்தகைய வடிவமைப்பு முறைக்கு ஏற்றவாறு நம் சொந்த முறையை விட்டு, ஒத்துக் கொள்ளக்கூடிய சில இடைவெளிகளை ஏற்படுத்த நாம் உந்தப்படுத்தப்படுகிறோம்.

யோகுத் வழக்கில், ஏற்கெனவே வெளிவந்த ஒரு நிகழ்வை, ஒருவர் வெளிப்படுத்தும் போது, அதனை எல்லா காலங்களுக்கும் ஏற்றவாறு வேறுபடுத்திக் காட்ட வேண்டியது மிக அவசியமாகிறது. வேறுபடுத்திக் காட்டும் ஓர் எடுத்துக்காட்டு,

'அவன் நடந்து கொண்டிருக்கிறான்' என்பதனை

'நடந்து கொண்டிருப்பது என்னும் நிலையில் அவன் இருக்கிறான்' என்று கூறுவதன் மூலம் வேறுபாட்டை வெளிப்படுத்தலாம்.

இலக்கணம் என்பது சில வடிவமைப்புகளைப் பற்றி ஆய்வது, அதற்கென்று சில விதிகள் உண்டு. ஒரு மொழியால் என்ன செய்ய முடியும் என்பதைப் பற்றி இலக்கணம் அக்கறை எடுத்துக் கொள்ளும். ஆனால் அதன் செயல்பாடுகள், பயன்பாடுகள் இவற்றைப் பற்றிக் கவலைப்படுவதில்லை. ஒரு மனிதனுடைய தேவைகளை, அவனுடைய மொழியின் அடிப்படையிலான எதிர்பார்ப்புகளை இலக்கணம் நிறைவு செய்வதில்லை. அவர்களுடைய மொழித் தேவைகளுக்கு இலக்கணம் பொருத்தமாக அமைவதில்லை. யோகுத் (Yokuts) பயன்படுத்தும் உத்திகளின் சில நிலைகளை, ஒரு குறிப்பிட்ட எல்லை வரையில் நம்மால் புரிந்து கொள்ள இயலும். அவர்கள் பயன்படுத்தும் உத்திகளில் குறிப்பிடத்தக்கவை இரண்டு

1.   சீரான நடை (Uniformity in style)

2.   எடுத்துரைக்கப்படும் வடிவம் (Narrative pattern)

அவர்கள் அடித்தளமாக விளங்கும் கருத்துக்களை மிக விரிவாக விளக்குவதற்கு இடமளிக்க மாட்டார்கள். கருத்துக்கள் அனைத்தும் பொதுப்படையானதாக இருக்க வேண்டும் என்பதில் கவனமாக இருப்பர்.

வார்த்தைகளில் பின்னொட்டு (அல்லது) பிற்சேர்ப்பு (Suffixation)

பிற்சேர்ப்பு என்பது யோகுத் இலக்கண உத்திகளுள் ஒன்று. தொடர்ச்சியான நடைமுறைச் செயலுக்கு ஊக்கமளிக்கும் வண்ணம் இந்த

பிற்சேர்ப்பு அமைகிறது. அதில் முக்கியமான ஒன்று உயிரெழுத்துக்கள் (vowels) உபயோகப்படுத்தும் முறை. உயிர் எழுத்துக்கள் மாறுவது என்பது உசிதமான ஒன்றே அன்றி 'பொருள்' ஒரு போதும் மாறுவதில்லை.

Sing　　Sang　　Sung　　　Man　　Men

இவற்றில் உள்ள உயிர் எழுத்துக்கள் மாறுபாடு கொள்கிறது போல் அங்கு நடைபெறுவதில்லை. யோகுத் முறை செயல்படாத உயிர் எழுத்து மாறுபாட்டை கொண்டிருக்கிறது. இம்முறையில் உருபனியல் கூறுகள் (morphological elements) வகைப்படுத்தப்படுவது, கீழ்க்காணும் இரண்டு வடிவங்களால் ஆகும்.

1.　　உச்சரிப்பு முறை　(Phonetic form)

2.　　உருபனியல் அலகுகள்　(morphological units)

யோகுத் மொழி நடையில், நூற்றுக்கும் அதிகமான பிற்சேர்ப்புகள் காணப்படுகின்றன. ஆங்கில மொழியில் கூட இந்த அளவு காணப்பட்டாலும் பிற்சேர்ப்பை (suffixation) மட்டும் அடிப்படையாகக் கொண்டு அது அமைவதில்லை. வார்த்தை வரிசை அமைவு, கூட்டான அமைவு, முற்சேர்க்கை (Prefixation) போன்ற வேறு பல உத்திகளும் உள்ளன. ஆனால் யோகுத் நடையில் ஒவ்வொரு வார்த்தையும் ஒரு பிற்சேர்ப்பை கொண்டிருத்தல் அவசியம். சாதாரணமாக ஒரு வார்த்தையில் இரண்டு பிற்சேர்க்கைகள் (suffixes) காணப்படும். மூன்று அரிதாகக் காணப்படும். ஆனால் ஆங்கிலத்தில் ஆறு பிற்சேர்க்கைகள் சாதாரணமாகக் காணப்படும்.

யோகுத் வெளிப்படுத்தும் கருத்தாக்கங்கள் இயற்கையாகவே மிகவும் சுருக்கமானதாக அமைந்துள்ளன. அடிப்படை விளக்கங்களை 'with a hand' 'with a stick' என்பது போலவும், குறிப்பிட்ட இடங்களைப் பற்றிய கருத்துக்களை, 'on the shore' 'in the house' என்பது போலவும் வெளிப்படுத்துகிறார்கள்.

'குறிப்பிட்டுக் கூறும் முறை' மற்றும் 'அடிப்படையான அர்த்தங்கள்' இவற்றை யோகுத் மக்கள் பிற்சேர்ப்பு (suffixes) வாயிலாக வெளிப்படுத்துவது இல்லை. ஆனாலும் அவர்கள் அதிக அளவு பிற்சேர்ப்பை பயன்படுத்துகிறார்கள் என்பது முற்றிலும் உண்மை.

சொல் தொகுதி　(vocabulary)

மிகப் பரந்த அளவிலான சொல் தொகுதி யோகுத் மொழி நடையில் இல்லை. ஆனால் ஆங்கில மொழியில் அவ்வாறில்லை.

'walk' என்னும் பொதுவான சொல்லுக்கு,

'stroll', 'stride', 'pace', 'march' என்பது போன்ற சொற்கள் காணப்படுகின்றன.

அர்த்தங்கள் பற்றிய யோகுத் புத்தகம் (Book of Yokut Synonyms) அவ்வளவு சிறப்பாகச் சொல்லக் கூடியதாக இல்லை. அதிக அளவிலான, வேறுபட்ட பொருட்களைத் தரும் சொல் தொகுதிகளை உருவாக்கும் அளவிற்கு யோகுத் மொழி சிறப்பாக இல்லை.

யோகுத் நடையில் முக்கிய பங்கு வகிக்கும் அளவிற்கு விரிவுபடுத்தப்பட்ட பொருள் காணப்படவில்லை. 'The Tree of Knowledge' எனும் ஆங்கிலச் சொற்றொடர் வேறுபட்ட எண்ணற்ற 'பொருளைத்' (meaning) தருகிறது. ஆனால் யோகுத் நடையில் 'Tree' என்பது வெறும் மரத்தை மட்டுமே குறிக்கும்

ஆங்கில மொழியில், நாம் பல்வேறு மாறுபாடுகளை வேண்டிப் போகிறோம். ஏனெனில் பல்வகையான அர்த்தங்கள் மொழியினுடைய நடையை மெருகூட்டுகின்றன. ஆனால் நாம் சொற்கள் திரும்பவும் வருவதை (repetition of words) விரும்புவதில்லை. ஆனால் இதற்கு மாறாக யோகுத் நடையில் இவை எடுத்தாளப்படுகின்றன.

எ.கா:

'And he walked home. And his friend also walked home. And the people walked home'

ஆங்கிலத்தைப் பொறுத்த வரையில் இது வெறுப்பளிக்கும் விஷயமாகும். ஆனால் யோகுத் வழக்கில் மிகச் சரியான நடையாகக் கருதப்படுகிறது.

வினைச் சொற்கள் (verbs):

குறுகிய, குறிப்பிட்ட விளக்கங்களைக் கொண்ட கருத்துக்களைச் சில யோகுத் வினைச் சொற்கள் வெளிப்படுத்துகின்றன. இரண்டு கூறுகளின் இணைவாக இந்த வினைச் சொற்கள் விளங்குகின்றன.

1.   'do' எனும் வினைச் சொல்
2.   செயல்பாடு என்பதன் இயல்புகள் (Nature of activity)

இந்த 'do' எனும் வகையிலான வினைச் சொற்கள் சிறுவர்களால் மட்டுமே பயன்படுத்தப்படுன்றன. ஆதலால் இது பற்றிய கவனமான கருத்துப்

பரிமாற்றங்கள் குறித்து கவலைப்பட வேண்டிய அவசியமில்லை. இந்த 'do verbs' பற்றிய எடுத்துக்காட்டுகள் புராணக்கதைகளில் காணப்படவில்லை. 'CONDOR & FALCON' என்னும் கதையில், இடியினால் (thunder) எழும் ஒசையின் கடுமையை 'do' எனும் வினைச் சொல் எடுத்துக் கூறுகிறது. இன்னுமொரு நிகழ்ச்சியில் இந்த 'do' எனும் வினைச் சொல், காக்கையின் திடீர் நிற மாற்றம் குறித்துக் கூறுகிறது. அதாவது காக்கை படுவேகமாக கறுப்புக் கொட்டைகளை விழுங்கியதன் விளைவாகும். இடி எவ்வாறு வீணாகச் செயல்படுகிறதோ, அதேபோல் உதவியற்ற மனிதனும் செயல்படுவது குறிப்பிடப்படுகிறது.ஆங்கிலத்தில் சொற்கள் நகல் எடுத்தது போல் உபயோகப்படுத்தப்படுவது,

'toot-toot', Piggy-wiggy' விளையாட்டாகச் செய்யப்படுகிறது. ஆனால் யோகுத் மொழி நடையில் நகலைஉபயோகப்படுத்துவது (reduplication) மரியாதைக்குரிய உத்தியாகக் கருதப்படுகிறது.

மொழியில், சொற்கள் என்பவை தொடக்கநிலை அலகுகளாகும். மொழியினுடைய எல்லைகள் உருபனியல் குணங்களால் (morphological factors) நெறிப்படுத்தப்படுகின்றன. எளிமையான வாக்கிய அமைப்புகள் வாயிலாக அடைமொழிக் குறிப்புகள் (adjectual notions) வெளிக்கொணரப்படுகின்றன.

எளிமையான வாக்கிய அமைப்புகள் எவ்வாறு அமைக்கப்படுகின்றன என்பதை கீழ்க்கண்ட எடுத்துக்காட்டின் வாயிலாகத் தெளிவு படுத்தலாம்.

'He entered the small grey house' (பயனிலை)

இது ஆங்கிலத்தில்,

'He entered the house, the small one, the grey one' எனவும் யோகுத் மொழி நடையில்

'He entered the house. And that one was a small one. And that one was a grey one' எனவும் எழுதப்படுகின்றன.

யோகுத் நடையில் பெரும்பான்மையான வாக்கியங்கள் 'and' மற்றும் 'then' எனும் சொற்களிலே ஆரம்பமாகின்றன. பொருள் கொள்ளுதலில் எளிமை வேண்டும் என்பதைக் குறிப்பிடவே இவர்கள் இவ்வாறு எழுதுகிறார்கள். மிக அதிகமான 'பொருள்' இருக்குமாறு தனிப்பட்ட சொற்களை யோகுத் மொழி நடை கட்டமைப்பதில்லை. 'தூண்டுதல்' (stimulating) என்பதே அந்த மொழிநடையின் சிறப்பம்சம். மொழியினை வெளிக்காட்டும் முறை சுவையற்றதாக

இருப்பினும் 'எளிமையும்', 'சுருங்கச் சொல்லுதலும்' மறைபொருளாக, சிறந்த மொழி நடை என்பதை நமக்குக் கூறுகிறது.

யோகுத் மொழி நடையிலுள்ள உருவகங்களின் அர்த்தங்கள் குறித்து அறிந்து கொள்வது கடினம். ஆங்கில மொழிநடையின் பண்புகள் யோகுத் மொழிநடை நிறுவனங்களைப் பாதிப்பதில்லை. ஆங்கிலம் மிகவும் கரடு முரடானது என்பதும், ஆங்கில வாக்கிய அமைப்பு முறைகளில் சீரமைப்பு முறை இல்லை என்பது அவர்கள் கருத்து. யோகுத் மொழிநடையைத் தாய் மொழியாகக் கொண்டவர்கட்கு ஆங்கிலம் மிகவும் கடினமான ஒன்றாகக் தோன்றுகிறது.

ஒவ்வொரு மொழியினையும், குறிப்பிட்ட எல்லைக்குள் வகுக்கப்பட்ட பொருட்களின் ஆய்விலும், அதனுடைய நடையின் குறிக்கோளை நோக்கித் தொடர்ந்து செல்லுதலிலும் நோக்கும் போது, ஒரு குறிப்பிட்ட கலை வடிவமாக அவை கருதப்படுகின்றன.

மொழிநடையின் அமைப்பினைக் கொண்டு (stylistic pattern) நோக்கும் போது 'யோகுத்' என்பது ஆங்கில மொழியின் பூரணமான (perfect) வகையாகும்.

எடுத்துரைக்கப்படும் விதம் (Narrative Style):

நடை என்பது பொதுவாக 'இலக்கிய நடை', 'குணத்தை வளர்ப்பது' 'திட்டத்தை நெறிப்படுத்துவது' என்பது தொடர்பானது. ஆனால் இங்கு நடை (Style) என்பது கதைகளை (tales) கட்டுவதற்கு என்னென்ன தேவைப்படுகிறது என்பதை கதையின் வாயிலாக அறிவது என்பதைக் குறிக்கிறது. யோகுத் நடையில் கதை என்பது தொடர்ச்சியான பல பகுதிகளைக் (episodes) கொண்டதாக இருக்கிறது. குறிப்பிட்ட பகுதியை (நீளத்தை) அது அடைந்தால் அது 'Mono' என்றழைக்கப்படுகிறது.

மனிதன் தோன்றுவதற்கு முன்னால் 'புராணக் கதைகள்' (myths) கதைகளோடு (tales) தொடர்புடையதாகவே இருந்து வந்திருக்கின்றன. மனிதனைப் பற்றிய கதைகள் ஒன்றோ இரண்டோதான் இருந்திருக்கின்றன. அவைகள் 'இறப்பு' (Death) ஏன் வரவில்லை என்பதைப் பற்றியும், 'உலகத்திற்கு அப்பாற்பட்ட இயற்கை' (afterworld nature) என்பதைப் பற்றியும் விளக்கம் தருகின்றன□ என்கிறார் போஆஸ் (Boas, 1914).மற்றுமொரு கதை, 'PLEIADES' எனும் திருப்தியற்ற, இளம் மனைவிகள் கொண்ட குழு ஒன்று ஆகாயத்திற்குச் சென்றதைப் பற்றியது. இவை இரண்டுமே பழங்குடி மக்களால் சொல்லப்பட்டவை.

தற்கால வரலாற்று நிகழ்ச்சிகளைக் கொண்ட கதைகள் இரண்டினை 'NEWMAN' என்பவரும் 'THE BOASTFUL MAN', 'A BEAR

TRANSFORMATION' ஆகிய இரண்டினை 'GAYTON' என்பவரும் கிடைக்கப் பெற்றுள்ளனர்.

Yokuts, Mono இரண்டிலுமே புராணக் கதைகள் பயன்படுத்தப்படவில்லை. அவர்களுடைய இலக்கிய வழிமுறைக்கு ஏற்றவாறு, கதைகளை அவர்களுடைய பாரம்பரியத்தை ஒட்டியே எழுதினர். அவை மிகவும் எளிமையானவை. அவர்களுக்குத் தெரிந்த கதைகளை ஒன்றன் பின் ஒன்றாக எழுதினர்.

1. புராணக் கதைகள் வரலாற்றுச் செய்திகள் எனவும், அவை வரலாற்று உண்மைகள் எனவும் இளையவர்களுக்கு மறுபடியும் மறுபடியும் கூறப்படுகிறது.

2. புராணக் கதைகளில் சமூகக் குழுவினுடைய வெளிப்பாடுகள் எப்படியிருந்தது, சமூக அமைப்பு எவ்வாறு சொல்லப்பட்டது என்னும் இரண்டு காரணிகள் புராணக் கதைகள் வாயிலாக கிடைக்கப் பெறுகின்றன.

சில குறிப்பிட்ட, மக்களால் விரும்பப்பட்ட கதைகள், எளிமைக்காகவும், மாறுபாடுகளுக்காகவும், புதுமைக்காகவும் மறுபடியும் மறுபடியும் சொல்லப்படுகின்றன. பண்பாட்டின் வழியாக அவர்கள் நிகழ்வுகளைப் புரிந்து கொள்கிறார்கள். பழங்குடியினரின் நடைமுறையில் உள்ள பழக்கவழக்கங்கள் பல அறிமுகப்படுத்தப்பட்டன.

      i. Role of parents – in law as mediators
       (பெற்றோர்களின் பங்களிப்பு)

      ii. The gambling game (சூதாட்டம்)

      iii. Arrow shooting   (அம்பு எய்தல்)

      iv. Hunting adventures & Exploits (வேட்டை சாகசங்கள் மற்றும் சுரண்டல்) என்பவை அவற்றுள் சில.

யோகுத் புராணக்கதைகளை விட, 'Mono' புராணக் கதைகளில் அடிக்கடி பாடல்கள் காணப்படுகின்றன. கதைகளில் வரும் கதை மாந்தர்களின் எண்ணிக்கை மிகவும் சொற்பமானதாக இருக்கும். கதைகளுக்கென்று வகுக்கப்பட்ட அமைப்பு முறைகளை அவர்கள் கடைப்பிடிப்பதில்லை. பொதுவாகக் கதையினை ஒரு கூற்றின் (Statement) மூலம் துவக்குகின்றனர். முடிவுரையாக விலங்கு தன்மை மாற்றம் (Animal transformation episode) எனும் பகுதி விளங்குகிறது.

<u>Article details</u>

- Newman, Stanley s., Anna H.Gayton, ' Yokuts Narrative style'in 'Language in culture and society: Reader in Linguistics and Anthropology' (edited), Dell Hymes, Allied Publishers Private Limited, New Delhi: 1964 (P: 372 – 381)

"Research means to investigate something you do not know or understand"

-Neil Armstrong

.ஆ.மரிய சாந்தி`

மூதுரையில் மானுட விழுமியங்கள்

உலக மக்களுக்கு ஒளியாக இருந்து வழிகாட்டுவன நீதி நூல்களாகும். ஒளவையார் இயற்றிய நீதி நூல்களில் ஒன்று மூதுரை. இம்மூதுரையில் காணலாகும் மானுட விழுமியங்களை எடுத்துரைப்பதே இக்கட்டுரையின் நோக்கமாகும்.

விழுமியம் - விளக்கம்

மனித வாழ்க்கையில் பின்பற்றத்தக்க நெறிகளுள் சிறப்பானவை விழுமியங்கள் எனப்படும். **"சமூகத்தால் முறையானவை அல்லது நல்லவை என்று கருதப்படும் ஒழுகலாறுகளும் கருத்துகளும் விழுமியங்களே"** (புறநானூற்றில் வாழ்வியல் விழுமியங்கள், ப.48) என்று கு.சிவப்பிரகாசம் குறிப்பிட்டுள்ளார்.

இறை வணக்கம்

தமிழர் எச்செயலைச் செய்தாலும் இறைவனை வணங்கி செய்வதே அவர்களது வழக்கமாகும். நாள்தோறும் மலர்கள் கொண்டு இறைவனை வணங்கினால் திருமகளின் அருள் கிடைக்கும். இதனை,

"வாக்குண்டாம் நல்ல மனம் உண்டாம் மாமலரால்

நோக்கு உண்டாம் மேனி நுடங்காது – பூக்கொண்டு

துப்பார் திருமேனித் துப்பிக்கையான் பாதம்

தப்பாமல் சார்வார் தமக்கு"

என்ற இறை வணக்கப் பாடல் உணர்த்துகிறது. ஒவ்வொருவரும் விடியற்காலையில் எழுந்து இறைவனை வணங்கி செய்தால் இறையருள் நம்மைத் தேடி வரும்.

Assistant Professor, Department of Tamil, St. Mary's College, Tuticorin

எந்நிலையிலும் நன்னிலையில் நிலைத்திருத்தல்

சுண்டக் காய்ச்சிய பாலின் சுவை குன்றாது. நெருப்பில் சுட்ட சங்கும் அதன் நிறத்தை மாற்றிக் கொள்வதில்லை. அதுபோல மேன்மக்கள் தன்னிலை குறைந்தாலும் மேன்மக்களாகவே இருப்பர். இதனை,

> "அட்டாலும் பால்சுவையில் குன்றாத அளவளாய் …
>
> சங்கு சுட்டாலும் வெண்மை தரும்"   (மூதுரை - 5)

என்னும் பாடல் வெளிப்படுத்துகிறது. நல்லவர்களால் எப்பொழுதும் நற்பயனே விளையும். "நெல்லுக்கு இறைத்த நீர் வாய்க்கால் வழியாக ஓடி புல்லையும் செழிப்படையச் செய்யும். நல்லார் பொருட்டுப் பெய்யும் மழை எல்லாருக்கும் பயன்படும்" என்று ஒளவையார் தெளிவாக விளக்கியுள்ளார். உலகில் ஒருவர் நல்லவராய் இருந்தால் உலகிற்கே நன்மை விளையும். இதனை,

> "நல்லார் ஒருவர் உளரேல் அவர்பொருட்டு
>
> எல்லாருக்கும் பெய்யும் மழை" (மூதுரை எண் : 10)

என்னும் பாடலடிகள் புலப்படுத்துகின்றன. மரமானது வெட்டும்வரை ஊர் மக்களுக்கு நிழலைக் கொடுத்துக் கொண்டே இருக்கும். வெட்டிய பிறகும் விறகாகப் பயன்படும். அதுபோல அடுத்தவர் எவ்வளவுதான் தீங்கு செய்தாலும் சான்றோர் அவர்களுக்கு நன்மையே செய்வர். இதனை,

> "சாந்துணையும் தீயவே செய்திடினும் தாம் அவரை
>
> காப்பர் அறிவுடையோர் - மாந்தர்
>
> குறைக்கும் தனையும் குளிர் நிழலைத் தந்து
>
> மறைக்குமாம் கண்டீர் மரம்"   (மூதுரை எண் : 30)

என்னும் பாடல் எடுத்துரைக்கிறது.

நல்லார் தொடர்பு

நல்லாரைக் காண்பதும், அவர் சொல் கேட்பதும், அவர் குணங்கள் உரைப்பதும், அவருடன் அன்புடன் பழகி இணக்கமாக இருப்பதும் நன்மை தரும். இதனை,

"நல்லாரைக் காண்பதுவும் நன்றே நலமிக்க

நல்லார் சொல் கேட்பதுவும் நன்றே நல்லார்

குணங்கள் உரைப்பதுவும் நன்றே அவரோடு

இணங்கி இருப்பதுவும் நன்றே"   (மூதுரை எண் : 8)

என்னும் பாடல் விளக்குகிறது. அனுபவமிக்க மூத்தோர் சொல் கேட்டு, செய்யும் செயல் அனைத்தும் வெற்றியைத் தரும். நல்லார் ஒருவருக்குச் செய்த உபகாரம் கல்மேல் எழுத்துப்போல் நிலைத்திருக்கும். ஈரமில்லா நெஞ்சத்தாருக்கு ஈந்த உபகாரம் நீர்மேல் எழுத்துப்போல் மறைந்து விடும் என்பதை **"நல்லார் ஒருவருக்குச் செய்த உபகாரம்…" (மூதுரை.3)** என்னும் பாடல் மொழிகிறது.

ஒளவையார் சுயமரியாதையுடன் வாழ வேண்டும் என்று வலியுறுத்துகிறார். மதியாதார் வீட்டை மிதியாமையும், உபசாரம் செய்யாதவர் வீட்டில் உண்ணாமையும், நல்ல குடும்பத்தாரின் நட்பும், சொன்ன சொல் தவறாமையும் ஆகிய நான்கும் கோடிக்குச் சமமாகும். இதனை,

"மதியாதார் முற்றம் மதித்தொரு காற்சென்று

மிதியாமை கோடி பெறும்

உண்ணீர் உண்ணீர் என்று உபசரியார் தம்மனையில்

உண்ணாமை கோடி பெறும்

கோடி கொடுத்தும் குடிப்பிறந்தார் தம்மோடு

கூடுவதே கோடி பெறும்

கோடானுகோடி கொடுப்பினும் தன்னுடைநாக்

கோடாமை கோடி பெறும்" (தனிப்பாடல், பா.42)

என்னும் பாடல் எடுத்தியம்புகிறது. கோடி என்பது பேரளவு என்று பொருள்படும்.

உண்மை உறவு

சிலர் இன்பத்தில் இணைந்திருந்து துன்பத்தில் பிரிந்து விடுவர். அத்தகைய உறவை உண்மை உறவு என்று கூற இயலாது. குளத்தில் நீர்க்கொடி, ஆம்பல், நெய்தல் போன்ற பல மலர்கள் மலர்கின்றன. ஆங்கே நீர்வாழ் பறவைகளும்

வாழ்கின்றன. நீர் வற்றிய காலத்தில் பறவைகள் பறந்து விடும். மனிதர் வாழும் காலத்தில் உயர்விலும் தாழ்விலும் நீங்காது இருப்பவர்களே உண்மையான உறவினராவர். இதனை **"ஒட்டி உறவார் உறவு"** (மூதுரை எண் : 17) என்ற பாடலடி உணர்த்துகிறது.

உலகத்தாரை உறவினராக்கல்

எந்தவொரு மனிதரும் உலக நேசம் கொண்டு, உலக மாந்தர்களை உறவாகக் கொண்டு, உலக ஒருமைப்பாட்டுச் சிந்தனையோடு வாழ்தல் நல்லது. உறவுகள் உதவாமல் போகலாம். மாமலையில் உள்ள மருந்து பிணி தீர்ப்பதைப்போல் பிறரும் உற்ற நேரத்தில் உதவி செய்வர். உறவினரே உலகம் என்று இல்லாமல் **'உலகத்தினரே உறவினர்'** என்று பரந்த எல்லைக்குள் மானுடத்தை அன்பு செய்து வாழ்வது நலம் பயக்கும். இதனை,

"உடன்பிறந்தார் சுற்றத்தார் என்றிருக்க வேண்டா

உடன்பிறந்தே கொல்லும் வியாதி – உடன் பிறவா

மாமலையில் உள்ள மருந்தே பிணி தீர்க்கும்

அம்மருந்து போல்வாரும் உண்டு" (மூதுரை, பா.20)

என்னும் பாடலடிகள் தெளிவுபடுத்துகின்றன. **"ஊருடன் கூடி வாழ்"** **(ஆத்திச்சூடி,பா.104)** என்று ஒளவையார் ஆத்திச்சூடியில் அழகாகக் கூறுவதைப்போல் உலகத்தவரோடு ஒட்டி ஒழுகினால் வாழ்வு சிறப்புற அமையும்.

உயிரினும் மானம் பெரிது

கருங்கல் தூண்மேல் அளவு கடந்த பாரத்தை ஏற்றினால் அது முறிந்து போகும். அதுபோல உயர்ந்தவர்கள் மானம் இழந்த பின் உயிர் வாழ மாட்டார்கள்.

"உற்ற இடத்தில் உயிர் வழங்கும் தன்மையோர்

பற்றலரைக் கண்டால் பணிவரோ – கல்தூண்

பிளந்து இறுவது அல்லால் பெரும்பாரம் தாங்கின்

தளர்ந்து வளையுமோ தான்" (மூதுரை எண்: 6)

உருவு கண்டு எள்ளாமை

தாழம் பூவை விட மகிழம்பூ நறுமணம் அதிகம் உடையது. தாழம்பூவின் மடலானது பெரியதாக இருந்தாலும் அதற்கு மணம் இல்லை. ஆனால் மகிழம்பூவின் இதழானது சிறியது என்றாலும் அதன் மணமோ இனிதாக இருக்கும். பெரிய பரப்பளவைக் கொண்ட கடல் நீரானது குளிக்கவும் குடிக்கவும் பயன்படாது. ஆற்றின் மணலில் தோண்றிய சிறு ஊற்றுநீர் விரும்பிக் குடிக்கும் நன்னீராக இருக்கும். எனவே, உருவத்தில் சிறியவராக இருப்பவரை இகழக்கூடாது. இதனை **"மடல்பெரிது தாழை மகில் இனிது நந்தம்..." (மூதுரை - 13)** என்னும் பாடல் எடுத்துக் கூறுகிறது.

நன்றி உணர்வு

மனிதர்களிடம் தக்க தருணத்தில் நன்றி உணர்வு வெளிப்படும். தென்னை மரமானது அடிப்பாகத்தில் நீரை உறிஞ்சி தான் உண்ட நீரைத் தலைப்பாகத்தில் இளநீராகத் தந்து விடும். அதுபோல நாம் பிறருக்குச் செய்யும் நன்மை எப்போது மீண்டும் கிடைக்கும் என எண்ணாமல் நம்மால் இயன்ற நன்மைகளைச் செய்து கொண்டே இருக்க வேண்டும். தென்னை உறிஞ்சிய நீர் இளநீராக வெளிப்படுவதைப் போல் ஒரு தருணத்தில் செய்த உதவி வேறொரு தருணத்தில் நன்றி உணர்வாக வெளிப்படும் என்று மூதுரை முழங்குகிறது. இதனை,

"நன்றி ஒருவருக்குச் செய்தக்கால் அந்நன்றி

என்று தருங்கொல் என வேண்டா – நின்று

தளரா வளர்தெங்கு தானுண்ட நீரைத்

தலையாலே தான் தருதலால்" (மூதுரை எண் - 1)

என்னும் பாடல் தெளிவாக விளக்குகிறது.

தகுந்த காலத்திற்காகக் காத்திருத்தல்

'அடுத்து முயன்றிலும் ஆகும் நாளன்றி எடுத்த காரியம் முடியாது' என்பது மூத்தோர் மொழி. எச்செயல் செய்தாலும் அச்செயல் முடியும் வேளையில்தான் முடியும். கற்பக மரத்தை அடைந்தாலும் எட்டிக்காய்தான் கிடைக்கும் என்று இருந்தால் அதுதான் நடக்கும். உயர்ந்த மரங்கள் என்றாலும் அதற்குரிய பருவத்தில்தான் பழம் பழுக்கும். அதுபோல எக்காரியத்தைச் செய்தாலும் ஆகும் நாள்வரை காத்திருக்கத்தான் வேண்டும். இதனை,

"கற்பகத்தைச் சேர்ந்தோர்க்குக் காஞ்சிரங்காய் ஈந்தேல்

முற்பவத்தில் செய்த வினை'' (மூதுரை எண்: 22)

என்னும் அடிகள் உணர்த்துகின்றன.

சினம் தணிதல்

"ஆறுவது சினம்" என்று ஒளவை ஆத்திச்சூடியில் குறிப்பிட்டுள்ளார். நீரில் எய்த அம்புபோல் சான்றோரின் கோபம் மறைந்து விடும். தங்கம் பிளந்தாலும் மீண்டும் அதை இணைத்து விடலாம். கல்வி அறிவில்லாதவரிடம் உண்டாகும் கோபம் கல் பிளப்பதைப்போல் உறவு பிளவுபட்டுப் போகும். மீண்டும் இணைத்தல் என்பது இயலாத ஒன்று. இதனை,

"நீர்கிழிய எய்த வடுப்போல மாறுமே

சீர் ஒழுகு சான்றோர் சினம்" (மூதுரை எண்: 23)

என்ற அடிகள் விளக்குகின்றன.

முடிவுரை

மூதுரையில் மானுட விழுமியங்கள் நிறைந்துள்ளன. தமிழர் தங்களது வாழ்வில் இறைவனுக்கு முதன்மை இடமளித்து இறைவனை வணங்கி இறையருள் பெற்று வாழ்ந்தனர். **எந்நிலையிலும் நன்னிலை குன்றாது மேன்மக்களாக வாழ்ந்தனர்.** தீமை செய்வோருக்கும் நன்மையே செய்து மகிழ்வுடன் வாழ்ந்தனர்.

நல்லாரோடு தொடர்பு கொள்வதை உணர்வாகக் கருதினர். நல்லாரைக் காண்பதையும், நலமிக்க நல்லார் சொல் கேட்பதையும், நல்லார் குணங்கள் உரைப்பதையும், அவரோடு இணங்கி இருப்பதையும் நல்லதென உணர்ந்து, நல்லாரோடு தொடர்பு கொண்டு வாழ்ந்தனர். உயர்விலும் தாழ்விலும் நீங்காது வாழும் உண்மை உறவுக்கு முக்கியத்துவம் கொடுத்தனர்.

தமிழர் உலக ஒருமைப்பாட்டுச் சிந்தனை கொண்டவர்களாய் உலகத்தாரை உறவெனக் கொண்டனர். தங்களது உறவின் எல்லை பரந்து விரிந்தது என்பதை உலகிற்கு உணர்த்தினர். உயிரை விட மானத்தைப் பெரிதென போற்றினர். 'ஆறுவது சினம்' என்ற மனநிலையுடன், **நன்றி உணர்வு மிக்கவர்களாய்,** உருவு கண்டு எள்ளாமை என்ற சிறந்த பண்பினை உடையவர்களாய், எச்செயலைச் செய்தாலும் முழுமையான ஈடுபாட்டுடன் செயல்படுபவர்களாய் திகழ்ந்தனர். செம்மையான வாழ்க்கை வாழ்ந்து தரணியில் தலைசிறந்த மக்களாய் விளங்கினர். **தமிழரின் வாழ்வின் ஒளி உலகை நிறைத்தது.**

MAGNIFICENCE OF MAGICAL REALISM

IN CHITRA BANERJEE'S

SELECT NOVELS

There are various themes and genres flourish the Diasporic literature, in which Indian writers in English adopts themes like diasporic consciousness, alien land sufferings, immigrants' voice, racial minorities, sexism, rootlessness, globalization, multiculturalism etc. Their writings clearly picture the flora, fauna and culture of their motherland. Few writers step-up to the next level and take the readers to a new world and cover the basic themes also. Such new world setup was made by the writers through the art of magical realism, writers like Salman Rushdie, Arundhati Roy, Chitra Banerjee Divakaruni retains a trade mark for themselves in this genre. This paper titled "Magnificence of Magical Realism in Chitra Banerjee's Select Novels", keenly classifies magical realism in Divakaruni's novels *The Mistress of Spices* and *Queen of Dreams*

Key words: flourish, adopts, fauna, realism.

Indian writers in English tools their writings with numerous shade such as diasporic consciousness, expatriates sensibility, self or hybrid identity, search for root, alienation, sexism, racism, second/third generation immigrants' sufferings, east-west conflict, globalization etc. These were all basic tools aided by the Indian writers of Diaspora literature, as a part of technical development new themes like scientific shades, creative writing, realism, surrealism, magical realism invade into it.

Assistant Professor, Department of English,
Thiruvalluvar College, Papanasam

Diasporic writers and novelists immense their fictional characters with the first set of themes, few writers portray the second set of themes and takes the readers to the new world of creativity. They blends their theme with contemporary man this adds an exceptional passion among the readers. Usually magic fascinates the spectators of different level of age; likewise the use of magical realism in literature conquers a magnificence place. This unique element is mainly seen in novel writing which takes the readers to a new world of reality and mystery. The art of magical realism is expressed by M.H.Abrams in his *A Handbook of Literary Terms* as,

> The term magic realism, originally applied in the 1920s was applied to a school of surrealist German painters, was later used to describe the prose fiction of Jorge Luis Borges in Argentina, as well as the work of writers such as Gabriel Garcia Marquez in Colombia, Isabel Allende in Chile, Gunter Grass in Germany, Italo Calvino in Italy, and John Fowles and Salman Rushdie in England. These writers weave, in an evershifting pattern, a sharply etched realism in representing ordinary events and details together with fantastic and dreamlike elements, as well as with materials derived from myth and fairy tales. (200)

In Indian writing in English the trade mark of magical realism is carried out by writers like Salman Rushdie, Arundhati Roy Chitra Banerjee Divakaruni, etc An unique specimen for magical realism with contemporary life span of man through the fictional characters is employed by Salman Rushdie in his famous fascinating novel, *Midnight's Children.* Rushdie showcases the combo of history and mythology with the flavor of magical realism in his *Midnight's Children*.

Like Rushdie, Chitra Banerjee Divakaruni also flavored her novels *The Mistress of Spices* (1997) *Queen of Dreams* (2004) with the art of magical realism. Her fictional women characters were given with realistic life. Chitra Banerjee keenly knitted the art of magical realism with her fictional characters and takes the readers to a new world. The purpose of this paper titled Magnificence of Magical Realism in Chitra Banerjee's Select Novels is to show how the novelist used the technique in her writings.

The novelist adopts this narrative technique both to portray the hybrid-identity of immigrants' and also to attain the reader's attention towards her writings. She enhanced her characterization with the backdrop of Indian mythological elements even after her migration to Canada. This can be exemplified with Wendy Faris's words:

> Magic Realism often gives voice in the thematic domain to indigenous or ancient myth, legends and cultural practice and the domain of narrative technique to the literary tradition that express them with the use of non-realistic events and images; it can be seen as a kind of narrative primitivism(103)

The Mistresses of Spices (1997) is an exclusive novel by Chitra Banerjee Divakaruni, it bought her name and fame. The novelist implemented the art of magical realism in her very first novel and quickly attracted the attention of the readers towards her writings. Divakaruni wonderfully produced the aroma and flavor of the spices like fennel, pepper, cardamom, sesame, mustard, cinnamon, turmeric, asafetida, red chilies, fenugreek, kalo jire, lotus root, Makaradwaj, she not only presented the spices as an ingredient for cooking but also she linked them with alienation, rootlessness, homesickness, isolation of the Indian immigrants. Tilo, is a young woman born in a dreamy place. Divakaruni sketched her character trained with the ancient art of spices and designed Tilo as 'mistress of spices' with great and special magical powers. The novel was reviewed by Shashi Tharoor in Los Angeles Times Book Review as, "Divakaruni has written an unusual, clever and often exquisite first novel that stirs magical realism into the new conventions of culinary fiction and the still-simmering caldron of Indian immigrant life in America" (Los Angeles Times Book Review)

Tilo was gifted with the supernatural powers of foreseeing future at the time when she was born. Aftermath of her travel to Oakland, California, she opens a shop of her own in which she directs spices as medicinal tool that curatives her customers problems. Tilo bounds herself under various restrictions to sustain her magical powers as 'mistress of spices'.

The first restriction is that she should not leave the store, she should use the powers only for the sake of others and not at any moment she should

not use it for herself. The last and foremost thing that she should strictly follow is she should not make any physical contact with others. Later on with the progression of novel, the protagonist started to break the restrictions and forbidden rules that she laid for herself. *The Mistress of Spices* is an exclusive interesting tale with prediction of woman's magical powers. D.B.Gavani comments on the novel as;

> Divakaruni is writing the script of woman's rebellion against the pressure to suppress their desire and their bodies. The order of Mistress clearly replicates patriarchal struggled and Tilo must be made to break free of them. She struggles with her own passions as she builds emotional relationship with Native American man, whom she calls, Raven. She transforms herself into a woman, feeling guilty about herself indulge, but decides to brave the retribution that she would have to face (80)

Divakaruni's another significant novel with magical realism is *Queen of Dreams* (2004). It's a novel that unites mystical, unseen world knitted with the art of magical realism to the modern life. "A dream is a telegram from the hidden world" (34), Mrs.Gupta the queen of Chitra Banerjee Divakaruni's mesmerizing novel *Queen of Dreams* depicts these words to highlight the quality of dream. She is a dream interpreter.

Mrs.Gupta, the "Queen of Dreams" is a first – generation Indian immigrant in America. She is protagonist's mother. Her job consists of interpreting other peoples dream and warning them about the imminent danger and problems Mrs. Gupta spoke there words to her daughter when she was a young girl, 'I don't sleep with you or your father because my work is to dream. I can't do it if someone is in bed with me' (7).She loved to be the dream – interpreter and she insists her daughter, Rakhi that, "I dream the dream of other people so I can help them live this lives" (7)

Like Tilo in *The Mistress of Spices,* Mrs.Gupta of *Queen of Dreams* bounds herself with certain limitations. She retains much of her Indian roots. She decided never to marry, because she could not live happily with a man as a dream interpreter. "In the eye of the Great Power, then my spiritual essence would not be joined to his" (176).

She rejects the ceremonial wedding in the temple, she legally weds Gupta making him deeply displeased and making him feel they were not really married. To let the dream – spirit invade her, she is forbidden to squander her body in search of physical pleasure. Later, the couple leaves for the United States, where the dream – tellers powers leave her almost completely. Unable to dream, Mrs.Gupta loses her identity and sinks into depression Mrs.Gupta's aunt had given her a gift – a pouch with a handful of earth collected from the walkway in in front of the caver, 'ground that centuries of dream – teller had stepped on' (176)

Divakaruni through the adaptation of dream journals, and dream interpretations of Mrs.Gupta she takes us to the world of magic. Dream journals are her nostalgic reminiscences of her past life in the caves with the elders which actually established her cultural identity. She hides her past in an attempt to prevent her daughter from experiencing an inevitable split between her Indian and American identities. Rakhi showed much interest to know about that identity of her mother, because she felt that she would be able to solve the problem of her quest for root and belonging, by being a dream – interpreter. She believed that magical power of dream-interpretation would solve her problems but she fails. She utter,

> As far back as I can remember, I wanted to be an interpreter. But when I turned twelve, I grew obsessed with the idea. I saw it as a noble vocation, at once mysterious and helpful to the world. To be an interpreter of the inner realm seemed so Indian (35)

To add special flavor to the novel with magical realism Devakaruni sketched the third generation immigrant Jonaki with the magical power of dream-interpretation like her grandmother Mrs.Gupta. It is portrayed by Rakhi as,

> She is dreaming. But she knows it isn't her dream. Not since she was little has she dreamed in those bright, finger-paint colors. It's Jona's dream, and she's dreaming it because in sleep their heads have shifted so that all three are touching (203).

Divakaruni through the characterization of Mrs.Gupta and Jonaki keenly sensed the genre of magical realism in *Queen of Dreams*. Mrs.Gupta can estimate people's future by interpreting into their dream and support them to get out of the nastiest situations; Jonaki also predicts the same as her grandmother. With this the paper classifies the Magnificence of Magical Realism in Chitra Banerjee's Select Novels, *The Mistress of Spices* and *Queen of Dreams*

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No Research Without Action, No Action Without Research
- Lewin

10

————————————————————————** R.Sukanya

*Dr.M.Chelladurai

A STUDY ON LEVEL OF JOB STRESS OF UNAIDED TEACHING STAFF WITH SPECIAL REFERENCE TO TIRUNELVELI CITY

Abstract:

This study was conducted to explore the Attitude of College teachers towards digital based teaching. The sample of this study included 60 Unaided College teachers. The self developed questionnaire was used by the investigator to access Attitude of unaided College teachers towards digital based teaching. The objectives of the study were to study the unaided College teachers. To study the significant difference in the attitude of unaided College teachers. The results supported that there is no significant difference in the attitude of lectures towards digital based teaching they beliefs that digital based learning is an important tool for enhancing the teaching process in a classroom situation. It made an enormous contribution to improving education.

Keywords: Attitude, College teachers ,Level of Stress

Introduction

Teaching refers to the activities that are purposely designed and performed to produce desirable changes in students' behaviour (B.E. Smith, 1961). Teaching is a complex skill. To a great extent teachers influence students happiness, stress, outlook and even their attitude to life. About teachers, the Indian Education Commission (1964 – '66) rightly remarked that "Of all the different factors which influence the quality of education and its contribution to national development the quality, competence and character of teachers are undoubtedly the most significant. Nothing is more important than securing a

*Assistant Professor & **[2] Research scholar, Department of commerce, The MDT Hindu College,   Pettai, Tirunelveli 627010,

sufficient supply of high quality recruits to the teaching profession, providing them with the best possible professional preparation and creating satisfactory conditions of work in which they can be fully devoted". Blum (1955) defined the term job stress as the result of various attitudes the person holds towards his/her job, towards related factors, and towards life in general. For Du Brins, job stress is the amount of pleasure or contentment associated with a job. Individuals do not drive the same degree of stress though they perform the same job in same job environment and at the same time. Therefore it appears that besides the nature of job and job environment, there are individual variables which affect job stress. Individual factors, level of education, age, social and family life, personal problems and other associated issues may affect the level of job stress. At the higher education stage, teachers' job stress is a prime factor to maximize all their energy and time to promote the well-being of student.

OBJECTIVES OF THE STUDY

- ➢ The main objective of the study is to see the stress reason of the unaided teaching staff
- ➢ To study the demographical profile of the unaided teaching staff in Tirunelveli city
- ➢ To identify the stress level of unaided staff members of colleges in Tirunelveli city.
- ➢ To identify the factors increasing job stress of the unaided teaching staff.
- ➢ To recommend the valuable suggestion to reduce stress of unaided faculty members

REVIEW OF LITERATURE

Bassey et al. (2011) [1]conducted a study on 720 secondary school teachers (440 from the public and 280 from the private) of Cross River State of Nigeria. They determined the effect of school type on teachers job performance. Results indicated that teachers in private school were superior as compared to public school teachers in teaching. However, teachers in the two types of schools were almost same in classroom management, students discipline and supervision of co-curricular activities.

Biscomb Devonport & Lane (2008)[2] studied the sources of stress and use of coping strategies amongst Higher Education lecturers. The researcher had interviewed 10 lecturers reported experiencing a wide range of stressors, briefed by organizational stress, subject-linked stress, and non-organizational stress. The lectures are described examples of stress resulting from an unbalanced workload, often exacerbated by insufficient time allowance for task completion. All participants Identified 19 coping strategies used to manage stress. Results suggest that interventions designed to reduce stress should request to increase the use of preventative and proactive coping strategies, thus reducing the need for reactive coping.

Andreas Maerckera, Simon Forstmeiera, Anuschka Enzlera, Gabriela Krüsia, Edith Hörlera, Christine Maiera & Ulrike Ehlertb (2007)[3] Explored the adjustment disorders as stress response syndromes: a new diagnostic concept and its exploration in a medical sample, the total of study sample was 160 mean age 63 years, results of this study indicated that the items tapping the individual symptoms meet psychometric requirements for diagnostic applications. Whereas, the diagnostic algorithm chosen indicates a 17% prevalence of AD in the sample, moreover the subtype most commonly diagnosed is AD with mixed emotional features (41%). In a subsample, diagnostic sensitivity was 0.58 and specificity 0.81 in relation to traditional AD cases diagnosed by the Structured Clinical Interview for DSM-IV. By applying the most strongly conservative exclusion rule analogous to the Structured Clinical Interview for DSM-IV, the AD prevalence was reduced to 9%.

RESEARCH DESIGN

The researcher has been selected on Convenience sampling technique and the total number of sample 70

METHODOLOGY

This section describes the methodology which includes collection of data, construction of questionnaire and framework of analysis.

COLLECTION OF DATA

The primary data have been collected directly from the unaided college teacher through on Questionnaire. Secondary data have been collected from standard books, articles, magazines, encyclopedia and internet.

- **Primary Data**

The study mainly based upon the primary data. Interview schedule method is used to collect the data from the respondents. Sample sizes of 70 respondents have been appended in the research report.

- **Secondary Data**

To substantiate and to support the primary data required particular have been gathered by referring the reputed journals, magazines, standard newspaper and book. Some of the information has been gathered from authorized web source

TOOLS FOR ANALYSIS

Apart from the necessary tables, charts, graphs and like, suitable statistical tools are applied for analysis and interpretation.

Percentage analysis, Weighted Average, ANOVA

Table No.1.1

Gender vice classification

(Footnotes)

Sl. No.	Gender	No. of Respondents	Percentage
1	Male	22	32
2	Female	48	68
Total		**70**	**100**

Source: Primary Data

From the table, out of 70 respondents 68 percent are female respondents and32 percent of the respondents are male respondents. Hence, it can be concluded that majority of the respondents are female.

Table No.1.2

Effective actions by the colleges or university be in job stress

FACTORSMean	Weight	Rank
Decrease lecturers' workload	513	IV
Provide separate department and infrastructure	489	VII
Increase salary	566	I
Improve working conditions	501	V
Proper recognition	538	II
Increase teaching technological resources4	7	VIII
Establish workshops to develop research activities	498	VI
Reduce extra activities during college time	534	III

Sl. No.	Particulars	Weighted Score allotted for the factors									
		1st	2n	d3rd	4th	5th	6th	7th	8th	Total Score	Rank
	teachers' workload	96	196	0	60	44	132	24	11	563	V
2	Provide profes sional admi nistrators	0	105	150	85	36	18	8	54	456	VII
3	Increase teachers' salary	0	0	66	85	0	0	##	43	312	VIII
4	Improve working conditions	104	0	378	0	84	33	38	3	640	III
5	Change education policy less frequently	48	63	0	140	176	102	10	4	543	VI

6	Increasing Teaching resources	72	112	36	235	148	18	0	9	630	IV
7	Establish workshops to reduce teacher stress	424	126	108	15	12	66	26	0	777	I
8	Reduce extra activities during school t ime	296	308	42	30	20	21	36	6	759	II

Source: Primary Data

From the table , it is inferred that the majority of the respondents are feel increase salary will have effective actions by the colleges or university be increasing job stress first rank. Second, third and fourth to eighth rank respectively followed by the effective would these actions by the colleges or university be in increasing digital based teaching

1.3Mean difference between the Experience and level of job stress:

In order to understand the Mean difference between the Experience and level of job stress, it is proposed to utilize the tool "ANOVA¨ test.

Hypothesis:

There is no Mean difference between the Experience and level of job stress.

Experience and level of job stress	
Calculated value	Table value
2.117	5.192

Result: Significant at 5% level.

Inference:

The calculated "ANOVA" value is less than the table value at 5 percent level. Therefore the null hypothesis is accepted.

The analysis leads to the conclusion that there is no mean difference between the Experience and level of job stress.

Suggestion

i) The hypothesis of the study was that there is no significant difference in the attitude of Unaided college teachers.

Research is Creating New Knowledge

CONTRIBUTORS

Sr. F. Mary Joyce Baby, osm
Assistant Professor in English (PhD Scholar, Loyola College)
St.Mary's College, Thoothukudi-628 001

Dr. P. Kandhakumar
Assistant Professor, Department of Management Studies,
St Xavier's College, Palayamkottai-627 002

Dr. R. Prince
Assistant Professor, Department of English,
St. Xavier's College, Palayamkottai-627 002

Dr. S. Senthil Selvi
Assistant Professor, Department of English,
The M.D.T. Hindu College Pettai - 627 010

Dr. J. Sahaya Mary
Assistant Professor, Department of Commerce,
St.Xavier's College, Palayamkottai - 627 002

Dr. S. Sasikumar
Assistant Professor, Department of Economics,
St. Xavier's College, Palayamkottai - 627 002

Dr. M. Peter Arockiaraj
Assitant Professor, PG & Research Dept. of Folklore,
St.Xavier's College, Palayamkottai - 627 002

Dr. Sr. A. Maria Shanthi, osm
Assistant Professor, Department of Tamil,
St. Mary's College, Tuticorin - 628 001

Miss. J. Rama
Assistant Professor, Department of English,
Thiruvalluvar College, Papanasam - 627 551

Dr. M. Chelladurai & Mr. R. Sukanya
Assistant Professor & Research scholar, Department of commerce,
The MDT Hindu College, Pettai, Tirunelveli - 627 010,

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St. Xavier's College (Autonomous)

Palayamkottai—627 002

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