

Multidisciplinary Global Journal of Academic Research (MGJAR)

Vol. VI Issue II April 2019 Impact Factor: 2.0674 ISSN: 2394-1758



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Institutions and Economic Development

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Abstract

The causal relation between institutions and economic development is not unidirectional as institutions affect the level and speed of economic development and alternatively, economic development brings about institutional change. The neo-classical assumptions of free information, costless transactions and governments undertaking socially beneficial projects to reap economies of scale and internalization of externalities along with given production and utility functions establishes the fundamental theorems of welfare economics. The Arrow and Debreu extensions, which believe in ever-existing complete set of markets, reduce firms to a production function whose objective is profit maximization. However, the creation and behaviour of such markets need to be explained. Moreover, search for alternative institutions for achieving same objectives and cases where government intervention overrides the violation of classical assumption, needs to be undertaken.

Key Words: Institutions, Economic Development, Government and etc.

Introduction

The existence of markets along with non-market institutions, competition and complementarities between institutions, makes them matter. Therefore, it would be faulty to take institutions as given and would limit opportunities to explore relation between institutions and economic development. However, despite the insights of classical and developmental economists, the attention to institutional economics had remained devoid analytically. There is a growing need for endogenizing institutions and actions taken by agents and constraints within

which they operate can be political, social or economical. This has led to birth of New Institutional Economics (NIE). The overlapping approaches of transaction costs and collective action, useful in analyzing the demand and supply of alternative institutional arrangements, are supposed to be complementary.

What are Institutions?

Institutions are the rules, behavioural norms, enforcement mechanisms through which agents interact and organizations implement rules and codes of conduct to achieve desired outcomes. They can be thought of as rules of the game for a society, as the formal and informal constraints on political, economic and social interactions of the society.(North, 1990)(North, 1991).Institutions can be thought of as organizations, procedures and regulatory frameworks on labour, product and financial markets that reduce uncertainty and affects performance by adoption of better policies. Commitments to central bank independence, balance-budgets, competition and open trade policy can be thought of as institutions promoting efficiency and stronger economic performance.

Institution builders are policy makers, business people or community members. Regulatory agencies, judiciary, tax collection agencies and corporate and bankruptcy laws are examples of public institutions. Banks, reciprocity between community members and land inheritance norms are some of the private institutions. Enforcement of institutions can be internal or external. Informal institutions¹ and private formal mechanisms generally rely on internal enforcement mechanisms-on their members for enforcement, where cost of collective action is low and where rules could be monitored easily. Formal institutions² rely on external enforcement mechanisms on the legitimacy of the third party such as judiciary. It becomes inevitable for the state to build formal institutions to support market development. The effectiveness of institutions depend on their incentive-compatibility i.e. incentives created may lead to desired behaviour. Institutions with internal enforcement mechanisms are generally effective because there is generally recognized system of rewards and penalties.

In poor countries people rely on informal institutions because there is scarcity of formal institutions and people are ill-served by limited formal institutions. With development, as market participants increase and transactions become complicated,formal institutions are demanded. However, both formal and informal institutions should complement each other as together they can reduce transactions costs.

An important institution in this regard is the powerful state that respects the law and refrains from arbitrary action. (Grief, 1997). Governments provide property rights and judicial institutions that enforce these rights and rule of law. However, they often override markets through exercise of state power,

¹Informal institutions are unwritten codes of social conduct operating outside formal legal system-land inheritance norms, local money lenders social networks, customs, ethics, ideology etc.

²Formal institutions are rules and laws written by government, rules codified and adopted by private institutions and public and private organizations operating under public law-constitutions, written contracts, market exchanges and organizational by-laws.

corruption, lawlessness and cronyism. The government role of providing public goods is due to its role of ensuring peace, law and order and resolving conflicts between state or private agents. The balance between market and state is delicate in course of institutional development.

Institutions and Institutional Design

Economically, good institutions ensure equal access to economic opportunity, appropriate rewards to factors of production and protection of property rights. (Acemoglu & Johnson, 2003) (International Monetary Fund, 2005). Specifically, good economic institutions flourish in a rent-free environment in which groups are not able to take advantage of a monopoly position in a particular industry, activity or access to natural resources. Secondly, they are likely to be accompanied by good political institutions where there is less risk of rent extraction by politicians. Market economies need institutions to provide certain functions. (International Monetary Fund, 2003) (Rodrik, et al., 2002)(Frankel, 2002)(World Bank, 2002a) such as

- *Protection of property rights, rule of law and control of corruption*-markets develop when property rights are protected, reduce future disputes and help enforce contracts through constitution/ judicial system.
- *Regulate product, factor and financial markets to prevent market failures*-channel information about market conditions goods and participants, identification of highly profitable areas and their goodwill.
- *Controlling inflation, fiscal sustainability to provide macro-economic stabilisation*
- *Social cohesion, stability and protection from extreme poverty to prevent civil conflict and adverse consequences of economic change.* (transition)- Competition in markets provides incentives to do better promoting equal opportunity which affects innovation and growth.

The idea of an institutional matrix for a market economy has been conceptualized by Hare, at three levels (Hare, 2013)-

a) ***customs and norms of behaviour***-honesty in performing agreed economic transaction or tasks; trust between economic agents; confidence about third party economic behaviour including state and its agencies.

b) ***assets and associated rights***-property and association of property rights; business forms, contracts associated rights, responsibilities and their protection; freedom to initiate and conduct business with limitations on state regulation at start up and freedom from fears of expropriation in case of success

c) ***specific institutional forms***- diverse types of formal constraints on state intervention in the economy such as constitutional provisions, judicial review, appeals to higher courts and other mechanisms.

They specify three specific economic functions that institutions serve- a) *protection of property rights*, b) *facilitation of transactions*, c) *supporting economically/socially efficient collective action* and d) *political dimension of the needed institutions*.

Both formal and informal institutions are important for a market economy. Informal institutions like trust, confidence, reputation and ethical behaviour are inevitable for smooth functioning of the market economy beside formal institutions like courts, judiciary and police. The emphasis on informal institutions was neglected in all transition economies. The two other important institutions often neglected by institutions are ***Building strong government*** and ***Rule of law***. ***Strong governments*** may be necessary for successful transition providing legal administrative framework for conducting private business, independent central banks and sound financial system, social safety nets and labour market institutions, tax systems but they are not sufficient as even strong governments may implement wrong policies. ***Rule of law*** means a rule-based society. It applies not only on individuals, private firms but also on public enterprises and even government. Individuals and firms earning decent profit need to be secure against risk of expropriation or theft by individuals, other firms and even opportunistic state. Even tax rules should be within the established legal framework and wealthy persons should not be subject to certain arbitrary taxations.

At the microeconomic level or at the level of firms the requirements of a successful market economy are (Hare, 2001)-

- Easy entry of firms in market with few constraints and regulation;
- Credit and financial markets to support growth of firms
- Privatization of state owned firms enhancing production and employment
- Hard budget constraints, easy exit of firms and bankruptcy so that assets can be used productively.

Effective institutions through above functions affect efficiency of market transactions. They enhance productivity and growth by distributing rights to most efficient agent. They affect investment levels and adoption of best technology through property rights and incentives to invest. Enforcing competition law limits producer surplus and prevents exploitation of consumers. They directly affect the life of the poor by clarifying rights of the poor/ disadvantaged. Weak market supporting institutions hurts the poor. The low quality of government and conflict management institutions fails in dealing with external shocks, resulting in conflicts and delayed policy responses that hamper economic growth.

The complex interaction of economic and political factors, history and culture shape institutions. As a result, they tend to be persistent and institutional change is a slow and difficult process. This requires significant political will and a curb on any opportunity of rent extraction. If these underlying causes are not addressed, reform efforts may have little effect on institutional outcomes as changes in one institution being offset by changes in the other.³ Institutional

³See-saw effect.

changes are results of specific events such as collapse of communism, specific policies addressing institutional weakness and interaction of economic and social environment reshaping the economic incentives of society⁴. All these factors have been important in shaping institutional changes in the transition countries.

Institutional Change and Policy Alternatives

Transition to good institutions is likely to occur in countries that are more open, have a greater degree of political accountability, have a higher proportion of educated population and are in the same region as countries with relatively good institutions.(International Monetary Fund, 2005). Competition and opening up markets weaken vested interests and reduce rents derived from prevailing economic and institutional arrangements and may lead to demands for institutional change. Trade openness allows for a greater role for export sector which are rent-free and require innovation creating momentum for positive institutional changes. Increased imports reduce the ability of domestic producers to earn rents which impede institutional improvements. (Rajan & Zingales, 2003a) (Rajan & Zingales, 2003b). Freedom of press and information help reduce corruption and increase government effectiveness aligning the incentives of leadership with the economy.

The level of institutional quality and their variation among countries are also robustly associated with economic openness⁵ and accountability of political executive. The institutional level is also positively associated with higher initial per capita income⁶implying that institutional reforms are easier to implement in countries that are wealthy. This is consistent with negative association of higher income with low probability of transition to better institutions since they are likely to be of high quality already. Similarly, quality of institutions in neighbouring countries, education levels and size of natural resource sector appear to play some role⁷ in determining level of institutions but level of aggregate aid does not appear to be clearly linked to the level of country's institutions.⁸(International Monetary Fund, 2005)

⁴Particularly institutional improvements in CEE transition economies have come about only after the collapse of previous centrally planned communist regimes driven by desire for political and economic reforms rather than overthrow of oppressive regime, with varying degree of success.

⁵ A good account of the relationship between openness, economic development and good governance can be found in (Wei, 2000) and (Rodrik, et al., 2002)

⁶ This is consistent with the view that institutional reforms can be implemented easily in wealthy countries. Refer to International Monetary Fund, (2003)

⁷For a explanation on weak or mixed associations between the level of institutions and quality of institutions in neighboring countries, education, and natural resources level see the differences in significance level between panel and cross-sectional estimates and the explanations thereof. Refer Table 3.3 and 3.2 in International Monetary Fund, 2005, PP.138-141.

⁸ The association of aid with broad estimates of economic freedom is not robust in panel and cross-sectional regressions. However association between aid and governance indicator shows positive association in cross-sectional regressions although endogeneity issues arise. The various forms of aid make it difficult to establish a strong link between aggregate aid and the quality of institutions. Refer International Monetary Fund, 2005, P.141.

The External Factors

External anchors like membership of European Union (E.U.) or World Trade Organization (W.T.O.) provide policymakers incentives to undertake substantial changes in economic institutions⁹. The EU acted as an external anchor to the Central and Eastern European (CEE) countries. It provided closer integration-greater market access for goods and prospects for increased foreign investment in return for a commitment mechanism and implementing well defined set of legislations and reforms as required by EU Membership *acquis communautaire*. This improved the institutional framework of CEE countries to more advance level.¹⁰(Hare, 2001)(Hare, 2013)(International Monetary Fund, 2005)

Conclusions

Empirical evidences have shown that institutional quality has a significant impact on economic performance either in terms of cross-country differences in level of income per capita (Hall & Jones, 1999)¹¹(Acemoglu, et al., 2001)(Easterly & Levine, 2003)(Rodrik, et al., 2002)(International Monetary Fund, 2003), (Redek, 2005), (Redek & Susjan, 2005)¹², in growth rates(International Monetary Fund, 2003), (Beck & Laeven, 2006)¹³ or in volatility of growth (Acemoglu & others, 2003) (International Monetary Fund, 2003).¹⁴ A panel data analysis using random effects estimation over the period 1995-2002on a sample of 22 transition countriesconfirms that uncertainty¹⁵ had a negative impact on economic growth resulting in lower GDP per capita(Susjan & Redek, 2008).

Improvements in institutions lead to higher incomes, stronger growth and lower volatility. The results are robust and are independent of specific measure of institutional quality- economic, political or legal. The relationship holds over all

⁹ The accession protocol to E.U. and W.T.O. entry required certain domestic policy, economic reforms and institutional changes and had to be done beforehand in return for entry. Countries like Hungary, Poland and Czech Republic that became members of European Union earlier surely benefitted in terms of institutional changes and reforms that resulted in earlier and sustained growth.

¹⁰EU neighborhood program was introduced to start some beneficial changes in more distant countries that do not had membership ambitions in the medium term to provide incentives for market- oriented reforms, governance and other institutional reforms. This means that external anchors can play role for countries that are distant from potential anchors and are geographically concentrated and having weak institutions.

¹¹Hall & Jones, (1999) in fact combines aggregate indicators of openness and institutional quality in a measure of social infrastructure which is strongly related to cross country differences in level of GDP per capita.

¹²Redek & Susjan(2005)finds that institutional development affects economic performancewhile there was marginal effect of output on institutional development. The results were performed on 24 transition economies for the period 1995 to 2002 where institutional quality was measured by Heritage Foundation index.

¹³Beck & Laeven (2006) relates the exogenous component of institutional development explained by natural resource dominanceand socialist entrenchment to GDP per capita growth over the period 1992-2004 and find a strong significant and positive and robust relationship.

¹⁴The impact of institutions appears to be significant even when policy measures such as differences in inflation, exchange rate overvaluation, openness and government deficits are taken into account. Refer

¹⁵According to Susjan & Redek, (2008) Uncertainty was enhanced by factors such as institutional transformation, political and social instabilityand legacies of the past. It raises the transaction costs and governments should strive at making them as low as possible.

main regions and is not driven by any country groups. The impact of institutional improvements on growth appears to be strongest for countries starting from a lower level of economic and institutional development.(International Monetary Fund, 2003).¹⁶ Therefore institutional strengthening should have been the strategy to improve growth and reduce poverty among the low income countries. A virtuous circle needs to be created where policies strengthen institutions and strong institutions help in sustaining better policies.

The above discussion shows that institutional change has to be designed and driven by countries themselves. External factors can play a important supporting role. However, the most robust result is that greater openness is associated with better economic institutions. Beyond that, strong political leadership and well designed anchors can play an important role.

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¹⁶ This work by IMF uses a sample of 94 developing and developed countries and regress(cross-section) macroeconomic outcomes (GDP per capita, growth, volatility) on institutions(three measures), policy measures(6 measures) and a set of exogenous variables as instruments(6 measures) to take into account for the endogeneity of the institutions.

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Comparative Case Study of Irular and Malayali Tribes in Tamil Nadu

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Abstract

Representation of Scheduled Caste and Scheduled Tribe in higher education teaching jobs is way below the proportion of their population even after 72 years of independence. Even though government mentioned in the text book saying "Untouchability is Punishable Crime" and School is the highest place where caste discrimination currently happening. The teacher from upper caste have to teach the equity, non-discrimination etc. He is also representing values and customs of Hindu upper caste, then how he will ensure the equity is a million-dollar question. If tribal people live in the hills pocket and governments running separate schools for them than those places not much discrimination happening except teachers' discrimination. Because of the homogenous group. People like Irulars, majority of the population living in plain and sharing the work, water along with other Hindu upper caste then lot of discrimination happen. In India we do have caste abolition act, equal rights and justice act, SCs and STs prevention of atrocity act. But each and every institution, working place, villages still discriminations are happening. This article I am trying explain the caste discrimination happening inside the school and how Irular tribal children are undergoing it and its impact.

Key Words: Caste, Discrimination, Under Confident, School, Dropout.

Introduction

Article 17 of the Indian constitution abolishes the practice of untouchability. Practice of untouchability is an offence and anyone doing so is punishable by law. The *Untouchability Offences Act* of 1955 (renamed to *Protection of Civil Rights Act* in 1976) provided penalties for preventing a person from entering a place of worship or from taking water from a tank or well. This act lays

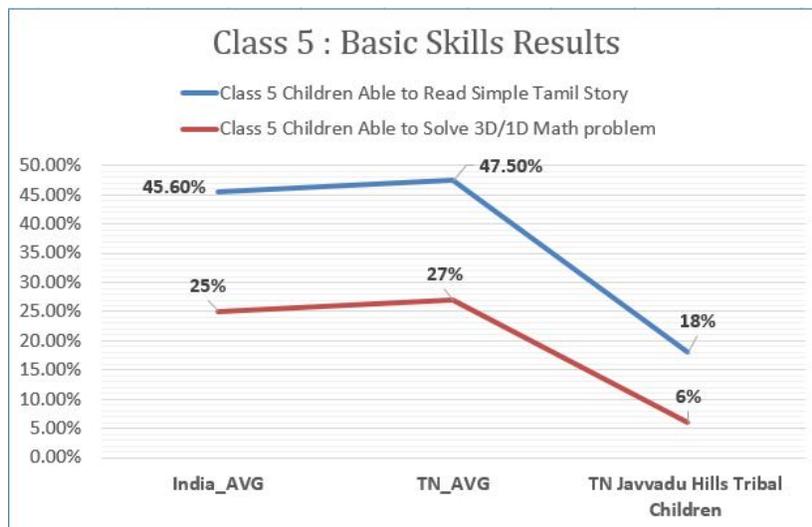
down that whatever is open to general public (or Hindus) should be open to the members of the scheduled castes. No shopkeeper can refuse to sell them, no person may refuse to render any service to any person on the ground of untouchability. The act made provision for imprisonment and fine. But discrimination happening in different forms in across India. School is the place to talk about equality, citizen right, responsible citizen etc. Schools in the place having so many discriminations. Indians who are settled in foreign countries, they are also practicing discrimination. For example, brahmin population in the USA does not mingle with non-brahmin people. If the brahmin people having any function they won't invite other caste people. In this article I have compared between two tribal in Tamil Nadu and how the kids from these community are undergoing the discrimination in educational Institution.

Javadhu hills is an extension of Eastern Ghats separating Thiruvannamalai and vellore districts. One of the villages Kavanoor on these hills, prides itself as a host to the astronomical observatory, VainuBappu Observatory, home to one of the largest telescopes in Asia.

Jamunamarathoor isat the highest point on the hills. The closest towns to this area are polur and Vaniyambadi. The hill tribe community, "Malayali" lives in this part of the hills. To access good education, health services, and entertainment and to sell their hill based products including pepper, elaichi (yelakkai) and honey Malayali people will need to travel a long way downhill to the towns in the valley.

Recently I have visited 4 villages in Javadhu hills and concluded that most of the government developmental initiatives in these areas have failed to create any positive impact. Road access between the villages and the towns in the foot hills are either absent or very poorly maintained. Even the basic needs such as electricity and drinking water facilities have not been provided to these villages. AidIndia and few other NGO's provide quality educational initiatives to the village people living in remote location under such dire conditions. They have engaged teacher training or 12th (pass) completed candidates to run our after-school centers in these areas.

The initial academic assessment of the school going children in these villages, showed alarmingly poor results mirroring the bad quality of education. Research survey on education quality index in the past has shown that Tamil Nadu is ranked the lowest among the other Indian states. It is even more disappointing to see the index much lower on the hills. As an example, to show the gravity of the situation, a 3rd grade student should be able to solve a simple three-digitsubtraction problem. But according to the survey, conducted throughout India, only 27% of 5th grade students were able to solve the problem. Among the students in the hills only 6% of the students completed the problem.



Class 5 Children reading ability

Despite the issues in the schools including poor teacher attendance, I was surprised to notice a few positive aspects in this community. Parents in this tribe were very concerned and enthusiastic about getting their children educated and I met at least two young graduates in every village.

At this point I could not help but compare the Villages in jamunamarathoor which is at least 200 km away from Chennai with villages closer and easily accessible to Chennai. It was sad to observe that in over 20 Irular Tribal villages that I visited, closer to Chennai, maximum educational qualification was 9th grade.

For the past 4-5 decades, Irular tribes have been inhabiting villages in Villupuram, Thanjavur, Kancheepuram and Thiruvallur districts. These tribes live in homes constructed closer to water bodies using political party banners for roof and old sarees for walls. Children from these communities don't consistently attend school. It is with great effort to bring them to schools or after school centers.

Malayali tribe in the hills, even with less exposure to opportunities and to meet educated people for inspiration have graduates among their community. On the contrary Irular tribe with constant exposure to educated masses from different professional backgrounds in the city and with easy access to city schools had no inspiration to continue their education beyond primary level. This fact intrigued me enough to interact with children from the Irular community to understand the reason for this gap. Their testimonials are provided here:

Cherukkanur village, (Tiruttani block, thiruvallur district) people says "We have to commute two kilometers to school every day until 8th grade. To continue our education further we have to commute to a school in KG kandigai which is too far to commute every day."

Sonia from Serukanur village says "I studied from grade 1 to 8 in a school where predominantly BC and SC community children studied. My parents enrolled me in a school near Sivada to continue further. After first few months

when my male classmates found out my community background and where I come from, they harassed me by attempting to forcibly take me to the nearby sugarcane farms. When I reported this incident to my parents, they refused to send me to school."

Sonia's mother Kumari says "We were very happy that a girl child from our community is continuing beyond 8th grade. But when the school boy students subjected my daughter to verbal sexual harassment citing her to be from "rat catcher" community, we got worried and stopped her from going to school. As such our community people don't retaliate to the physical and verbal abuse by other communities. Under these circumstances it didn't feel safe to send our daughter to school"

Few other students also shared similar reasons for their drop out, as they were demeaned by students and teachers citing their hereditary profession. It made me sad to see community discrimination seeping into classrooms, polluting young minds and affecting the lives of children.

What is untouchability?

According to Varna Dharma, people belong to upper or lower caste based on birth.

Brahmins – Priests

Kshatriyas – Kings/Rulers

Vaishyas – Business men, Land owners

Sutras – Farmers, other non-formal jobs

Untouchables – Sanitation workers, slaves

According to Manusmriti, a Vedic script, it is a heinous crime to touch an untouchable. Dalits, Arundhadhis, Irular, Malayali and other hill tribes form the list of untouchables. We don't need any further explanation for untouchability as we all have stayed away consciously or otherwise from these people belonging to the above-mentioned communities.

One of the main reasons for the Irular kids with drawing from school

Schools in Javvadhu hills have children belonging to the same tribal community. They all belong to Malayali tribe and so there is no community-based discrimination against each other. Whereas schools in other rural locations have children from all communities studying together. Children sit together and share food, based on community background. Teachers understand the child's community background based on the geographical area they come from and show partial behavior and treatment to students based on their community. The children from the untouchable communities eventually understand their status in the society based on others' behavior towards them. They feel inferior, lose confidence in their academic capability to compete and they drop out of school. In order for a line drawn on the floor to be judged as big or small, we need to draw another parallel line. Similarly, people in order to establish their supremacy over others tend to suppress and hurt the downtrodden communities. By repeated ill treatment and continuous suppression the downtrodden are convinced to believe that they are untouchables. This hostile environment drives students from these communities to drop out of schools.

Case Study 1

Except for one boy, all other four kids studied a boarding school at Sholingur, Vellore district. They told me that their teachers asked them to clean toilets. Kids



informed their parents and dropped out from schools. They are from Cehrukkanur Irular village near tirutaani, thiruvallur district. The four dropout kids name from right to left, Sumathi, Rukku, Nandhini, Paalikkan.

Case study one 2

The two girls in the picture are from kannigapuram Irular village near tiruttani, thiruvallur district. The right side girl's name is Rasathi dropped out from class 6th and the left side girl's name is kamatchi, she dropped out from class 5. Their mother and father working us a bonded laborer in nearby forms. The reason for the dropout is

caste discrimination. Both the girls are good learner in the class, teacher used scolded them by using their caste name. Already their down because of poor learning and discrimination added.

To discourage these practices, government SC/ST residential schools were initiated. But most of the plain areas do not have this facility available for students.

Geetha. P. Nambeesan (2003:37) mentioned that govt aided school initiatives were taken to educate untouchables and missionaries also encouraged private bodies to take up these kinds of initiative. According to upper caste people, the untouchable by birth should refrain from learning and have to serve the upper caste people.



During 19th century end and the beginning of 20th century, in Kozhikode, the upper caste people forcibly removed books from cherumar caste school going children. Similarly, in kaira district, Gujarat, the upper caste closed 5-6 schools and destroyed the community's paddy field, which was reported by hotton.

Bombay presidency report mentioned that without touching the untouchable students and their note book teachers used to correct the paper. They are sometimes allowed to sit outside of the classroom, near a window.

Mr.Kiran kamal Prasad shared his experience in a conference held at bangalore I give below an experience of just two years back of an St community in Magadi taluk in Bangalore Rural district. In Jodigatta village about 8 kms from the taluk headquarters lives a community called lruliga. Though included in the list of STs, hence beyond the caste system, it is very much subjected to untouchability practices. The houses of the community members are laid out in a separated hamlet a little away from the main village, which consists of farmer caste people. But the children from both the communities were attending the same government primary school. There were in all 25 lruliga children attending the school and they used to sit along with other children of the farmer caste. One fine day, the leaders of the farmer caste came to the school and objected to the lruliga children sitting freely with their children. They told them not to continue that practice thereafter and, in fact, sent the lruliga children home. The lruliga elders, when they gave out a bad odor. They were told not to send their children home, were told that their children were not clean and that they gave out a bad odour. They were told not to send their children to the school thereafter. The Jeevika activists, working within the area, took up their cause; made the lruliga leaders approach the BEO together with their children. The BEO made the taluk panchayat call for a meeting in which it was resolved to solve the problem by opening an exclusive school for lruliga children in their own settlements.

Article-14 Equality before law and Equal protection of laws. It says that the state shall not deny to any person equality before the law or equal protection of the laws within the territory of India.

Article 15 says that prohibition of discrimination on certain grounds. It says that the state shall not discriminate against race, Caste, sex, or place of birth.

Equality Before Law

Equality before law is well defined under the Article 14 of the Constitution which ensures that every citizen shall be likewise protected by the laws of the country. It means that the State will not distinguish any of the Indian citizens on the basis of their gender, caste, creed, religion or even the place of birth. The state cannot refuse equality before the law and equal defense of the law to any person within the territory of India. In other words, this means that no person or groups of people can demand for any special privileges. This right not only applies to the citizens of India but also to all the people within the territory of India.

Social Equality and Equal Access to Public Areas

The right of Social Equality and Equal Access to Public Areas is clearly mentioned under the Article 15 of the Constitution of India stating that no person shall be shown favoritism on the basis of color, caste, creed language, etc. Every person shall have equal admittance to public places like public wells, bathing ghats, museums, temples etc. However, the State has the right to make any special arrangement for women and children or for the development of any socially or educationally backward class or scheduled castes or scheduled tribes. This article applies only to citizens of India.

The Untouchability walls in Tamil Nadu

Hindu upper caste people from N.Kumarapalayam village near Dharapuram, Thiruppur erected wired untouchability fence preventing 50 Dalit families who lives in Andikotta village. The local people met the tahsildar and district collector, gave petition but no one take the act against the local hindu upper caste people.

SimilarityThe Tamil Nadu Untouchability Eradication Front has announced a protest on November 4, to remove the untouchability wall erected at Alagumalai village in Tiruppur. The public has been urging officials to remove the untouchability wall for a while now. More than 200 Dalit families are residing at Azhagumalai village, near Pongalur in Tiruppur. An Eswaran temple is situated at the centre of the Azhagumalai village which has two acres of empty land around it, where the temple chariot is placed and a drinking water well located. Five years ago, a concrete road was laid in this area which is a commonly-used pathway by the Dalit people to draw water from the bore wells, and for their children to head to their schools. Meanwhile, on October 15th, Shanmugam, former Panchayat leader along with a few others damaged the concrete road and erected a 3 km wire fence around the temple which blocked the way for children heading to school. Due to the fence, the Dalits have had to detour 2 km to draw water from the well

A Dalit Cook at Government High School

Paapal, a Dalit, was transferred to Government High School in her native Thirumalai Goundanpalayam village near Avinashi in Tirupur district in Western Tamil Nadu and joined work on July 17, 2018. Earlier, she worked in a school at an Adi Dravidar Colony (Dalit Colony) at Occhampalaiyam which is 16 km away from her village, for 12 years.

When she joined work on Tuesday, a section parents belonging to dominant caste opposed “a Dalit cooking food” for their children under the nutritious meal scheme in the school and prevented her from preparing food as well. Local Political party people said that the dominant community parents also took their children away and also tried to lock the school. They also complained to the school headmistress who in-turn informed the Block Development Officer at Avinashi. On July 18, 42-year-old Paapal was transferred back to the school at Dalit colony by the BDO buckling under the protest by the dominant caste parents.

However, Tirupur Sub Collector Swarankumar revoked the transfer order after a protest and road held by 16 organizations including many political parties such as CPI (M), DMK, CPI and Periyar Dravidar Kazhagam. He also said that protection would be given to Paapal and also directed Sevrur police to file an FIR on her complaint against the parents.

Paapal said that she got the transfer to her village school as she was travelling 16 km and also walking six km daily for the school at Occhampalaiyam. “I wanted to cook for my village students. I was happy when I got the posting in my village itself. But some people are wanted me to be transferred out this school in the name of caste. I am also human,” she said.

Color bands for caste identity

If you take two district of Tamil Nadu, Cuddalore district from north and Thirunelveli district from south, most of the school children were using caste based political party’s flag color. If a child wearing yellow and green band then this kid come from most backward class (Vanniyar). If a student wearing red and blue then this kid are coming from scheduled caste. Many school teachers from upper caste they won’t touch the students coming from Scheduled caste. In cuddalore 30% population are from scheduled caste.

Video Volunteer says that According to UNICEF Dalit girls have the highest rate of exclusion from school due to social discrimination. 51% Dalit children drop out of elementary school as opposed to 37% children from non-Dalit and non-Adivasi

communities. The state's self-congratulatory rhetoric of reducing overall illiteracy and dropout rates hides the murky underbelly of caste discrimination that makes access to education a distant dream for most children from marginalized communities. This, despite the 86th amendment to the Constitution which makes free education for children up to the age of fourteen a fundamental right. Further, the Right of Children to Free and Compulsory Education Act which came into force in 2010 specifically mentions that schools are duty bound to 'to ensure that children belonging to disadvantaged group (i.e. SC/ST) are not discriminated against and prevented from pursuing and completing elementary education on any grounds'. And yet time and time again caste-based discrimination rears its ugly head in schools. In a 2014 report, the *Human Rights Watch* found pervasive discrimination against students from marginalized communities in schools across six states of India. This discrimination takes many forms such as segregation in classrooms, name-calling and abuse, preventing children from marginalized backgrounds attaining leadership positions such as class monitors, and forced manual labor, particularly jobs considered dirty such as cleaning toilets. The report further noted that schools located in communities of marginalized people most often lack proper infrastructure and have an appalling teacher-student ratio.

Conclusion

Whatever we discussed is history, but even now Irular family education level has not improved. These children are not getting proper attention from teachers and not getting proper early childhood education. Most of the children are struggling to read simple paragraphs and to do simple arithmetic operations. As P.S. Krishnan Former Secretary, Govt of India rightly said "India as a country is suffering from Caste System. The caste system like AIDS like disease. This terrible illness comes over a man at birth and does not let go of him even after his death".

We celebrated our 68th Republic Day and well on our way to celebrating 73rd Independence Day. Though Indian government has brought in several education policies and spent several Crores on implementation plans, the state of basic education for tribal population remains questionable. Value based education need to introduce during school education. Every school child use to discuss and argue about gender, caste, race discrimination. Govt education system must ensure all children knew about caste abolition act, equal rights etc and also have to push towards equity in education.

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Isolated and combined Effects of Pilates Training and Yogic Practice on Body Composition and Balance of male adolescents

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Abstract

The paper mainly focuses on isolated and combined effects of Pilates training on body composition and balance. For this study 80 obese adolescents were selected randomly, their age ranged from 18 to 25 years as per college records. The selected subjects were divided into three experimental groups and a control group with twenty subjects in (n=20) each. Experimental Group I (PTG=20) underwent pilates training, Experimental Group II (YTG=20) underwent yoga training, Experimental Group III (PTYTG=20) underwent combination of pilates and yoga training and Group IV served as control group (CG = 20) for the training period of 12 weeks. The results F-ratio value was 84.01, which was higher than the table value of 2.73 for df 3 and 75 required for significance at 0.05 level. It indicates that there was a significant difference among the adjusted post test means of body fat of the PTG, YPG, COM and CG. The pre-test means in balance of the PTG, YPG, PTYPG and CG were 18.1, 18.6, 19.3, and 18.2 respectively, resulted in an "F" ratio of 0.97, which indicates statistically no significant difference between the pre test means at 0.05 level of confidence.

Key Words: Yoga, Pilates exercises, fat percentage, and balance.

Introduction

The overall average prevalence of obesity in adults for the year 2000 was 8.2% of the global population. The prevalence of obesity progressively increases with the degree of development of countries, as seen in the data for undeveloped countries (1.8%), developing countries (4.8%), countries in transition (17.1%), and developed countries (20.4%) (WHO 2001). Excess body weight and fatness pose a threat to both the quality and quantity of one's life. Obese individuals have shorter life expectancy and greater risks of CHD, hypercholesterolemia, hypertension, diabetes mellitus, certain cancers and osteoarthritis. For a comprehensive report and roundtable discussion of the role of physical activity in the prevention and treatment of obesity and its co-morbidities. Obesity may be caused by genetic and

environmental factors. As an exercise specialist, one play an important role in combating this major health problem by encouraging a physically active lifestyle and by planning exercise programs and scientifically sound diets for one's clients, in consultation with trained nutrition professionals. Restricting caloric intake and increasing caloric expenditure through physical activity and exercise are effective ways of reducing body weight and fatness while normalizing blood pressure and blood lipid profiles (Morrow, et al., 2005). Exercise is a key component in the prevention of obesity. This is a condition in which energy intake, in the form of food, exceeds the energy expenditure of daily living and the excess energy is stored in the form of adipose tissue made up of fat cells. Two factors facilitate the onset and progressive nature of obesity. The first is the age related reduction in the energy expended to maintain waking bodily functions- the basal metabolic rate - of about 2% every 10 years. The second is the lowered metabolic rate of obese individuals. Combine these two factors with reduced physical activity and the development of obesity is inevitable. Regular aerobic exercise not only increases energy expenditure during the exercise but also for some time afterwards because the non-exercising metabolic rate remains elevated during the post-exercise recovery period. A combination of exercise with reduced dietary intake provides the best strategy for counteracting obesity and the associated CVD (Hale, 2003).

Methodology

The purpose of the present study was to find out the isolated and combined effects of pilates training and yogic training on onBody composition and Balance of male adolescents. To achieve the purpose of this study, the researcher examined body mass index among 750 male college students from Bishop Ambrose College, Coimbatore, Tamil Nadu, India, and found out 200 obese students out of 200 obese students 80 obese students were selected at random, their age ranged from 18 to 25 years as per the college records. The selected subjects were divided into three experimental groups and a control group with twenty subjects in (n=20) each. Experimental Group I (PTG=20) underwent pilates training, Experimental Group II (YTG=20) underwent yoga training, Experimental Group III (PTYTG=20) underwent combination of pilates and yoga training and Group IV served as control group (CG) for the training period of 12 weeks. All the subjects were informed about the nature of the study and their consent was obtained to co-operate till the end of the experiment and testing period. Pilot study groups and experimental groups (namely PTG, YTG and PTYTG) were trained-up in which three modes of training were given independently with separate subjects in each group. A qualified physician examined the subjects medically and declared them fit for the study. The subjects were free to withdraw their consent in case they felt any discomfort during the period of their participation, but there were no dropouts

Analysis of Data

The data collected from the experimental group prior and after experimentation on selected variables were statistically examined by using analysis of covariance (ANCOVA) was used as statistical technique. Whenever the 'F' ratio was found to be significant the Scheffe's test was used as post-hoc test to determine which of the paired means differed significantly. In all the cases to test the significance, 0 .05 level of confidence was used.

COMPUTATION OF ANALYSIS OF COVARIANCE AND SCHEFFE’S POST HOCTEST ONBODY COMPOSITION (BODY FAT)

The analysis of covariance on the data obtained for body fat of pre andpost-test of PTG, YPG, PTYPG and CG have been presented in table 1.

Table –1: ANALYSIS OF COVARIANCE OF DATA ON BODY COMPOSITION AMONG PTG, YPG, PTYPG AND CG

Tests/ Groups		PTG	YPG	PTYPG	CG	S O V	SS	df	MS	“F” Ratio
Pre Test	\bar{X}	25.81	25.21	26.44	24.77	B	31.6373	3	10.5458	3.33*
	σ^2	1.01	2.55	0.98	2.04	W	240.654	76	3.1665	
Post Test	\bar{X}	23.40	22.97	22.47	24.53	B	46.3195	3	15.4398	5.51*
	σ^2	1.1	2.22	1.16	1.92	W	213.151	76	2.80462	
Adjusted Post Test	\bar{X}	23.18	23.27	21.7	25.21	B	111.439	3	37.1465	84.01*
						W	33.1621	75	0.44216	

* Significant at .05 level of confidence

(Body fat in %)

(The table value required for 0.05 level of significance with f 3, 76 and 3, 75 are 2.73)

Results of Body Composition

Table 1shows that the pre-test means in body fat of the PTG, YPG, COM and CG were 25.81, 25.21, 26.44, and 24.77 respectively, resulted in an “F” ratio of 3.33, which indicates statistically significant difference between the pre test means at 0.05 level of confidence. The post test means of PTG, YPG, COM and CG were 23.4, 22.97, 22.47 and 24.53 respectively, resulted in an “F” ratio of 5.51, which indicates statistically significant difference between the post test means at 0.05 level of confidence. The adjusted post-test means of PTG, YPG, COM and CG were 23.18, 23.27, 21.7, and 25.21 respectively. The obtainedF-ratio value was 84.01, which was higher than the table value of 2.73 for df 3 and 75 required for significance at 0.05 level. It indicates that there was a significant difference among the adjusted posttest means of body fat of the PTG, YPG, COM and CG.

Results of Scheffe’s Test on Body Composition

Table 1 shows that the adjusted post-test mean difference in body fat between PTG and PTYPG, PTG and CG, YPG and PTYPG, YPG and CG and between COM and CG are 0.78, 1.28, 2.31, 1.53 and 1.03 respectively, which were statistically significant at 0.05 level of confidence. At the same time that there was no significant difference on body fat between the PTG and YPG. However, PTYPG was to be found better in reduce the body fat than the PTG and YPG.

Discussion on Findings on Body Composition

The findings of the study on body fat reveal that the experimental group namely PTG, YPG and PTYPG had significantly improved after the training. Besides, the results of the study indicated that there was a significant difference between the PTG and PTYPG and YPG and PTYPG. At the same time there was no significant difference PTG and YPG.

Jago, at al., (2006), Pilates, and participation for 4 weeks Pilates holds promise as a means of reducing obesity. Body composition improved significantly compared to other Pilates studies, and ata level comparable to other forms of training (Aladro-Gonzalvo, et al., 2012, Sekendiz , et al., 2007 and Rogers and Gibson, 2009). The body composition may depend upon the following concepts: both in gain of lean muscle and actual energy expenditure during the pilates exercise session. There may have been short-term elevation of REE fora period after exercise that could be partially responsible for weight loss and body composition improvement Melb, et al., 1993. A systematic yoga training reduces the body fat. In a study Jimenez, 2010 and Ruhai, et al., 2010, concluded that yogic practices reduce the body fat percentage. The present research findings also suggested that pilates training, yogic practices and combined training reduce the body fat percentage among the obese male students.

COMPUTATION OF ANALYSIS OF COVARIANCE AND SCHEFFE’S POST HOCTEST ON BALANCE

The analysis of covariance on the data obtained for balance of pre and post-test of PTG, YPG, PTYPG and CG have been presented in table 2.

TABLE -2: ANALYSIS OF COVARIANCE OF DATA ON BALANCE AMONG PTG, YPG, PTYPG AND CG

Tests/ Groups		PTG	YPG	PTYPG	CG	S O V	SS	df	MS	“F” Ratio
Pre Test	\bar{X}	18.1	18.6	19.3	18.2	B	17.8	3	5.933333	0.97
	σ^2	2.61	2.37	2.56	2.35	W	466	76	6.131579	
Post Test	\bar{X}	19.65	20.25	21.8	18.4	B	119.65	3	39.88333	8.60*
	σ^2	2.56	2.29	1.93	1.73	W	352.3	76	4.635526	
Adjust-ed Post Test	\bar{X}	20.02	20.21	21.18	18.69	B	61.64447	3	20.54816	43.56*
						W	35.3762	75	0.471683	

* Significant at .05 level of confidence (Balance in Seconds)

(The table value required for 0.05 level of significance with f 3, 76 and 3, 75 are 2.73)

Results of Balance

Table 2 shows that the pre-test means in balance of the PTG, YPG, PTYPG and CG were 18.1, 18.6, 19.3, and 18.2 respectively, resulted in an “F” ratio of 0.97, which indicates statistically no significant difference between the pre test means at 0.05 level of confidence. The post test means of PTG, YPG, PTYPG and CG were 19.65, 20.25, 21.8 and 18.4 respectively, resulted in an “F” ratio of 8.60, which indicates statistically significant difference between the post test means at 0.05 level of confidence. The adjusted post-test means of PTG, YPG, PTYPG and CG were 20.02, 20.21, 21.18, and 18.69 respectively. The obtained F-ratio value was 43.56, which was higher than the table value of 2.73 for df 3 and 75 required for significance at 0.05 level. It indicates that there was a significant difference among the adjusted posttest means of balance of the PTG, YPG, PTYPG and CG.

Results of Scheffe’s Test on Balance

Table 2 shows that the adjusted post-test mean difference in balance between PTG and PTYPG, PTG and CG, YPG and PTYPG, YPG and CG and between PTYPG and CG are 1.16, 1.330.97, 1.52 and 2.49 respectively, which were statistically significant at 0.05 level of confidence. At the same time that there was no significant difference on balance between the PTG and YPG. However, PTYPG was to be found better in reduce the balance than the PTG and YPG.

Discussion on Findings on Balance

The findings of the study on balance reveal that the experimental group namely PTG, YPG and PTYPG had significantly improved after the training. Besides, the results of the study indicated that there was a significant difference between the PTG and PTYPG and YPG and PTYPG. At the same time there was no significant difference PTG and YPG.

Balance improved without performing formal pilates training **Bird, et al., (2012)**. **Cruz-Ferreira, et al., (2011)**, concluded that the Pilates method of exercise (PME) improve the dynamic balance in healthy people. This may also be due to the footwork PTYPGponent, enabling the subjects to “tune in kinesthetically” while in either a stable or unstable situation. The balance gains were more significant than previously reported (**Brena G., et al., 2009 and Kloubec, 2010**). **Fillmore, et al., (2010)**, stated that theyoga training 2 times per week and a walking program 3 times per week, for 7 weeks improve the balance ability. **Neil Wolkodoff, et. al. (Sep,2012)**, PTYPGbined Pilates and aerobic program improve the balance ability. The present research findings also suggested that pilates, yogic practices and PTYPGbined training improves the balance among the obese male students. Similar to yoga, the Pilates method incorporates both physical and mental elements. The technique focuses on the “power house” or what is known today as the core; in Pilates, this includes the abdominal, gluteal, and paraspinal muscles in particular. Pilates exercises involve progressive multiplanar excursion of the trunk and limbs. Each starts by stabilizing the core musculature and then proceeds through a controlled range of motion The goals are to increase muscle strength and endurance as well as flexibility and to improve posture and balance.

Conclusions

In the present investigation, as a result of two training programmes the following improvements occurred on physical fitness components and physiological parameters among the obese students.

1. It was concluded from the results of the study that the pilates, yoga training and combined training showed significant improvement in, balance, when compared with control group as well as pre test.
2. Due to the influence of pilates, yoga training and combined training significantly reduced the body fat percentage, when compared with control group as well as pre test.
3. Combined training was identified as the best training and was a suitable training system to improve all the selected criterion variables when compared to the pilates and yoga training.
4. Pilates training methods were identified as one of the methods to improve all the selected dependent variables.

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Hunger and Humiliation in Siddalingaiah's Ooru Keri

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Abstract

This article is an attempt to picture the hunger and humiliation found in the autobiography of Siddalingaiah's Ooru Keri. For ages, dalits have been victims of violence and oppression. This autobiography of Siddalingaiah acts as a true testimony to show the soreness, discrimination, suppression, and marginalization of a particular group of people who live in Keri. The writer writes his own experience of humiliation as a dalit. This writing brings out the superior differences between the places where upper and lower caste people live. The normal life of dalit and their starvation of food, their way of education, poverty and victims are seen abundant in the autobiography.

To the extent, one can find from the autobiography that the family life of dalit is under hell because of the hunger for water, money, and social security. This autobiography relates, in a comic and ironic mode, the story of how Siddalingaiah rose from mischievous scamp to poet-academic as a dalit. The structure of dalit home, their worship, their union against discrimination, their relationship with other is shown clearly to the reader of this autobiography.

To conclude, a reader can understand the real sufferings of dalit in a single reading of Siddalingaiah's autobiography Ooru Keri. The life of the Siddalingaiah is a good example to all kind of academicians who strives to come out of the marginalization.

Key Words: Hunger, Humiliation, Poverty, Education, struggle.

Dr.Siddalingaiah a hothead activist, poet, leader of the browbeaten, and politician. He served as the president of Kannada Development Authority. He was the initiator of Dalit Sangarsha Samhiti and former member of the Karnataka Legislative Council, Siddalingaiah is an exemplary public intellectual. The autobiography presents, in capsule form, events from Siddalingaiah's childhood to the start of his adult career. Dates are missing in this book; they do not matter for his meditative autobiography. Siddalingaiah was born to a deprived Dalit family near Magadi in Karnataka. Fortunate in having helpful relatives, his family moved to the Srirampura slum in Bangalore when he had finished his second standard in school.

More than two hundred million people in India are vulnerable to discrimination, exploitation, and humiliation simply because of the caste into which they were born. The caste system relegates Dalits, formerly known as 'untouchables', to a lifetime of segregation and abuse. Caste-based divisions dominate in housing, marriage, employment, education, and general social interaction- divisions that are reinforced through economic boycotts and physical aggression. Dalits are enforced to perform tasks deemed too "polluting" or degrading for non-Dalits.

The label of the autobiography *Ooru Keri* reminds the reader about the humiliation which survives in the present fast moving world. Ooru (uru): A village, a town. All non-dalit castes from the Brahmins and the land-owning castes to the service castes like the barbers-live in the Ooru, and it contains the settlement's main temples. Keri (keri): "Keri is the ward where the dalits live; it is separate from the main body of the village. Keri also means a street".(1) Through this autobiography, the translator S.R.Ramakrishnan tries to reveal the harms of Siddalingaiah's life as a dalit with apposite and uncomplicated vocabulary in English.

Siddalingaiah launches his autobiography with the hunger and humiliation of the people of his colony. The dalit people were in hunger for water to drink. They have to fetch water from a faraway place. They were not allowed to use water where the people of higher caste live. If they touch and use the well water of higher caste people, it is considered as a sin. "As for the people of our colony, it was a big thing if we got any water to drink. Our people trudged to a flower garden some distance away and fetched water from the well by its side. I never saw anyone but the dalits fetch water from this well". (2)

This kind of humiliation is found in almost all dalit writers' work. Rabindranath Tagore in his one-act play, he talks about the self-humiliation. He says that self-humiliation is a worst than self-murder through the character named Ananda, a Buddhist monk in the short story 'Chandalika'. Rabindranath Tagore talks about the humiliation when a dalit girl is asked to provide water to the Buddhist monk. He says:"Don't humiliate yourself, he said; self-humiliation is a sin, worse than self-murder"(2)

Caste system is a form of social and economic governance that is based on principles and customary rules. Caste system involves the dissection of people into social groups where assignments of rights are determined by birth are fixed and hereditary. Because of this caste system, the dalit undergoes brutal crisisin getting their social fairness. These marginalized people are treated in a diverse way, which makes them to stand at the boundary of the society. They cannot partake in all the social activities and celebrations. The poet Siddalingaiah suffered a lot because of this caste system. This can be seen in his autobiography as the fine evident of suppression. During such feasts, the Holeyas were made to sit in a corner. "We were noticed only after people of the upper castes had been served. I felt contented with whatever little food came my way, and wouldn't think too much about the discrimination". (7)

Absolute poverty or destitution refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and

education. Relative poverty is defined contextually as economic inequality in the location or society in which people live. ⁽³⁾This Relative poverty is open to the reader with proper testimony in the biography. When Siddalingaiah stayed in Gangadharaiah's village for ten to fifteen days, he underwent an economical inequality from the village headman. He was made to sit outside the home of the village headman. This put on view the economic inequality prevails in the autobiography. He and his friend cannot able to tolerate this inequality and decant the coffee given to them to drink outside village headman's home.

I stayed in his village for ten to fifteen days. We visited their coconut grove in a bullock cart. He once took me to the house of the village headman. They made us sit outside and gave us coffee. As soon as they went in, Gangadharaiah poured the coffee out on to ground. (99)

According to the World Bank, poverty is pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. "Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one's life". ⁽⁴⁾A reader can find dalit people striving for their basic needs. The simple example for their inability to acquire the basic needs is their 'home'. The infrastructure of the dalit home is shown in the biography evidently. Because of their low income and poverty, they cannot able to build up their colony.

One day, my mother was making rottis. All three of us children sat at the stove, watching her. On a little loft, above the stove, was a trunk. Two cobras, which had been fighting there, suddenly dropped down on the hot pan. We ran for our lives as the snakes slithered around. After that incident, we felt scared to stay at home even during the day. (7)

Poverty is a paralyzing issue for all in the world. However, for the dalit people it is a curse. Poverty made them to have unfamiliar family setup and the relation within the family members was collapsed. Due to insufficient income, women in the home need to undergo some kind of domestic sufferings. The domestic problems are, old age is not given proper care, often quarrelling of wife with husband, and children not respecting their parents. The poverty, which exists in dalit families, is portrayed in Ooru Keri. Siddalingaiah expresses his agony:

One boy on our street would lose his temper and say, 'Why did you father me if you can't take care of me?' His father would retort equally hotly, "If I knew a worthless fellow like you would be born, I would never have fathered you" Some women would shout loudly to their husbands, 'why did you get married when you can't bring home enough to feed us? (37)

Humiliation is found in all aspects of dalit's life. The school and college going student community of dalit faced a soaring discrimination in their educational institution. Even the teaching community allowed the students to undergo the caste

discrimination. In Ooru Keri, the writer tells his own experience of caste discrimination in his college days. He was treated frankly as untouchable in front of the other community group of students. This kind of humiliation among the students community still exist in our country. In "*Dalit children in India – victims of caste discrimination*" one can find the hunger and humiliation of dalit children in the Indian society. Discrimination based on the rural background, medium of study, place of birth, religion, caste-based discrimination are seen in the present newspaper. The discrimination of a college student in Ooru Keri is shown in the lines of Siddalingaiah,

A lecturer used to feel thirsty in class. He would give me the key to his Godrej almira and ask me to fetch water. I would do as told. He was very orthodox. Why he still chose me to fetch water became a subject of discussion in class. He had mistaken me for a Lingayat. I was liberated from the task of fetching water after he came to know my caste. (76)

The discrimination is happened in the religious aspects also. The dalit people are asked to worship separate god and thus not allowing the dalit people to mingle with the higher caste people. They are asked to build a separate temple for worshipping god in the colony. In this autobiography, one can see the practice of dalit people worshipping a separate god. "I then came to know that we had a separate god, and a guru" (8)

Thus in order to get away from this marginalization Dr.Ambedkar announced his decision to leave Hinduism in 1935, during the famous Yeola Conference:

These disabilities we have suffered, and the indignities we had to put with, were the result of our being the members of the Hindu community. Will it not be better for us to leave that fold and embrace a new faith that would give us equal status, a secure position and rightful treatment? (5)

Siddalingaiah has portrayed the real picture of his life in his autobiography. His world begins from nothing and ends after becoming something. He has undergone his struggle for existence, identity, progress, humanity, equality, liberty, justice, and so on. He is a struggling personality to come up in his life. Through his life we come to know the hunger and humiliation of the suppressed community. We can find various illustrations regarding the sufferings of dalit people. Hence, this autobiography contains several elements that we may expect in a dalit writer's work. Poverty, rage, hunger, humiliation – all these are in it and this work stands as a good finding to know the standard of living of dalit people in our country. The theme of this work comes naturally and is common to all dalit works. However, the voice that shapes this theme is unique and invigorating.

Primary source:

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**Archaeological Investigation on Paleolithic Culture's in
Africa and India**

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Abstract

*This paper is mainly deals about, how our Ancestors were lived in various continents in the world. The Indigenous people lived in various climatic conditions like hot region, like Ethiopia and cold regions like Antarctica etc. But how we can identify them, where are they lived, what are the archeological evidences were available at present. Weather evidences are available, on what basis like skills, tools and other material evidences. This paper is mainly deals the world Archaeologist are claiming that the first human being were originated from Savana plains in Kenya grass lands may be three million years ago. The scientist from West always made research in Rift valley in Kenya. The scientist **Richard Leakey, Mary Leakey, Desmond Clark, Sonia Cooley**, and others were made extensive research in various parts of Africa. But, no foreigners were conducted empirical research on Archaeological sites particularly, Paleolithic sites in South India. A very few scholars were conducted fieldwork in Adirampakkam and other areas. The present empirical study was conducted in Madanambedu area in Chittoor district of Andhra Pradesh. The other sites like Adirambakkam, Neyveli, Gudiyam, Parikulam, Erumaivettipalayam in Thiruvallur district, and finally the Bargur Hills, Oopathavadi, Mallabadi, Kappalavadi in Krishnagiri sites were visited and collected more than 1500 stone tools. This paper is a kind of comparison of Stone Age tools, where the author collected from India is compared to Paleolithic tools, in which reported from Rift valley in Kenya, Africa.*

The author was professionally trained in Anthropology, and he was teaching Archaeological Anthropology for the Post Graduate Students for the past thirteen years in the Department of Anthropology, University of Madras. The empirical research was conducted and tools were collected from the surface and river side's only.

Key Words: Paleolithic, Culture, Ice Age, Stone Tools, Language, Pre-Historic Sites.

Introduction

The Pre-Historic study was conducted since from beginning of 19th Century. **The “Robert Bruce Foote”** was discovered the first Paleolithic tool in Pallavaram, Madras (1863). Later, Lingsugugur (1842), Sir Matimer Wheeler and Stuart Piggot have made several studies in India. To understand the Paleolithic culture and its distribution in South India, there are various scholars both Indian and Foreigners were conducted the empirical field study.

The Subernmukhi system drains considerable portion of the Chittoor district of Andhra Pradesh and has revealed important Pleistocene remains. The intensive survey of the region **by M.L.K Murty**, remains of all the three lithic phases of the Paleolithic period are known (IAR 1964-65:1; 1967-68:1). The serigraphic evidences for the Early Stone Age, the Middle Stone Age, and the blade and - burin cultures were derived from the bank of the Rallavakalan, a tributary rivulet of the Subernmukhi (Murty, 1970).

As far as Chittoor district, Andhra Pradesh is concerned, A number of sites have been reported from the vicinity of the river (Murty, 1966). They have been divided seven different localities, which are Mandanapalle, Aravandalpalle, Appayyagaripalle, Agrataram, Chintapparti, Pileru, Mittapalayam, Chandragire, Tirupathi, Timayyagunta, Yenkananayanipalle, and Vedullachervu Chundi. In these sites, the lower, middle, and upper Paleolithic tools were discovered.

The present site **‘Madanambedu’** is located in Southern part of **Chittoor district**. From **Oothukottai town to Sathiyavedu** both sides of State Highways, one can see numerous stone tools on both sides. For collecting rain water, the Panchayat dug out big pits on the road side. The pits were six feet deeper and various types and sizes of lower Paleolithic tools were found in 3 people planted eucalyptus trees, and the area being used for cultivation in the past one hundred years. In the South side of the village, huge natural lake is there North side, the Nagari hills are found. The **Gudiyam, Neyveli, Vadamadurai, Nelvai, Coonipalayam, Sithencheri Poondi** areas are found 20 k.m. of distance from Madanambedu site. The tools which collected from this site is shown below.

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Photographs - I

1. Name of the Site : Adirambakkam
Period : Lower Paleolithic and Middle
Name of the Tool's : Hand Axe and Blade
Place of Find/District : Tiruvallur District, Tamil Nadu



2. Name of the Site : Adirambakkam
Period : Lower Paleolithic
Name of the Tool : Cleaver
Place of Find/District : Tiruvallur District, Tamil Nadu



3. Name of the Site : Adirambakkam
Period : Lower Paleolithic
Name of the Tool : Discoid
Place of Find/District : Tiruvallur District, Tamil Nadu



4. Name of the Site : Adirambakkam
Period : Lower Paleolithic
Name of the Tool : Blade
Place of Find/District : Tiruvallur District, Tamil Nadu



5. Name of the Site : Adirambakkam
Period : Lower Paleolithic
Name of the Tool : Blade Tools
Place of Find/District : Tiruvallur District, Tamil Nadu



6. Name of the Site : Adirambakkam
Period : Lower Paleolithic
Name of the Tool : Hand axe
Place of Find/District : Tiruvallur District, Tamil Nadu



7. Name of the Site : Madhanambedu
Period : Lower Paleolithic
Name of the Tool : Hand Axes
Place of Find/District : Chittoor District, 10 km from Oothukottai Town



8. Name of the Site : Madhanambedu
Period : Lower Paleolithic
Name of the Tool : Hand Axe
Place of Find/District : Chitoor District, 10 km from
Oothukottai Town



9. Name of the Site : Madhanambedu
Period : Lower Paleolithic
Name of the Tool : Hand Axes
Place of Find/District : Chitoor District, 10 km from
Oothukottai Town



10. Name of the Site : Madhanambedu
Period : Lower Paleolithic
Name of the Tool : Hand Axe
Place of Find/District : Chitoor District, 10 km from
Oothukottai Town



11. Name of the Site : Madhanambedu
Period : Lower Paleolithic
Name of the Tool : Blade tools
Place of Find/District : Chitoor District, 10 km from
Oothukottai Town



12. Name of the Site : Burgur Hills
Period : Middle Paleolithic
Name of the Tool : Blade Tools
Place of Find/District : Mastikannur, near Kapalavadi, Burgur,
Krishnagiri District, Tamil Nadu.



13. Name of the Site : Burgur Hills
Period : Middle Paleolithic
Name of the Tool : Blade and Scrapper
Place of Find/District : Mastikannur, near Kapalavadi, Burgur,
Krishnagiri



14. Name of the Site : Oopathavadi Hills
Period : Middle Paleolithic
Name of the Tool : Blade Tools
Place of Find/District : Krishnagiri District, Tamil Nadu.



15. Name of the Site : Kapalavadi
Period : Middle Paleolithic
Name of the Tool : Blade Tools
Place of Find/District : Kapalavadi Village, 7 km from Burgur Town



16. Name of the Site : Kapalavadi
Period : Middle Paleolithic
Name of the Tool : Blade and Scrappers
Place of Find/District : Kapalavadi Village, 7 km from Burgur
Town



17. Name of the Site : Kapalavadi
Period : Lower Paleolithic
Name of the Tool : Hand axe
Place of Find/District : Kapalavadi Village, 7 km from Burgur
Town



18. Name of the Site : Erumaivettipalayam
Period : Middle Paleolithic
Name of the Tool : Scrapper
Place of Find/District : Tiruvallur District, Tamil Nadu



19. Name of the Site : Sathiyavedu
Period : Middle Paleolithic
Name of the Tool : Scrappers
Place of Find/District : Sathiyavdeu, Andhra Pradesh border



20. Name of the Site : Othapai River
Period : Lower Paleolithic
Name of the Tool : Uni-facial Pebble Tools
Place of Find/District : Othapai River, Tiruvallur District, Tamil Nadu



21. Name of the Site : Mastkannur Village
Period : Middle Paleolithic
Name of the Tool : Blade
Place of Find/District : Burgur Taluk, Krishnagiri District, Tamil Nadu



Photographs – II

Paleolithic Tools from Africa

1. Name of the Site : Oldwai Gorge
Period : Lower Paleolithic
Name of the Tool : Hand axes
Place of Find/District : Africa

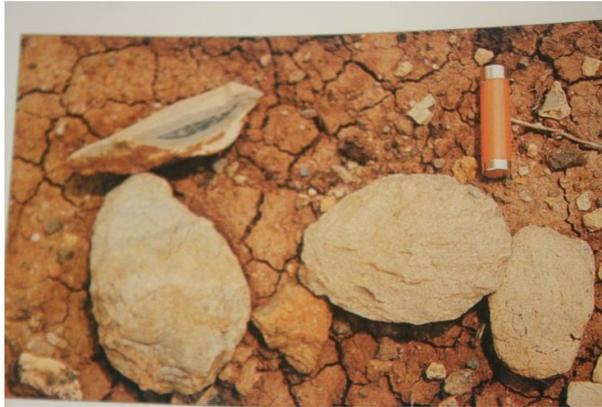


Notes: Simple Stone Tools the Acheulean type. These tools were used by Homo erectus. These tools got it from Bed IV at the Olduvai Gorge in Tanzania dating back 700, 000 years.

2. Name of the Site : Olorgesailie, Kenya
Period : Lower Paleolithic
Name of the Tool : Hand axe
Place of Find/District : Kenya, Africa



3. Name of the Site : River side, Ethiopia
Period : Lower Paleolithic
Name of the Tool : Hand axes (Acheulean type)
Place of Find/District : Ethiopia, Africa



4. Name of the Site : Oldwai Gorge
Period : Lower Paleolithic
Name of the Tool : Hand axe
Place of Find/District : Olduvai Gorge, Tanzania



5. Name of the Site : Olorgesailie
Period : Lower Paleolithic
Name of the Tool : Hand axe
Place of Find/District : Kenya, Africa



6. Name of the Site : Gamble's Cave, Africa
Period : Upper Paleolithic
Name of the Tool : Obsidian blade/Microlithic Tools
Place of Find/District : Throughout Africa