

Multidisciplinary Global Journal of Academic Research (MGJAR)

Vol. V Issue IV October 2018 Impact Factor: 2.0674 ISSN: 2394-1758



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The Sammakka Saralamma Jatara

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Abstract

In India, there are various types of tribal groups are found and living all parts. Each tribe has got a unique type of behaviours. In India, there are 462 (K. Singh, ASI) tribal groups living and they practicing various types of ceremonies and rituals. In Andhra Pradesh, the Koya Tribes remembering the mother and daughter (i.e. Sammakka and Saralamma), who fought against the Kakaitiya dynasty and their husband were killed in the war. These two girls went inside the forest and became "Vanadhevathaigal" (forest deities).

For remembering this incident the Koya people celebrating a festival and offering jaggery for the deity. This festival will be held on every two years once at Medaram village in Warangal district of Telangana. Some observations were made on the festival and the same will be presented in this paper.

Key Words: Koya Tribes, Kakaitiya Dynasty, Forest and Festival

1.1 Introduction

It is a kind of tribal festival to be celebrated by the various tribal groups of India. The festival celebrated in the month of February. It is a Biennial festival. This festival to be celebrated in the past 1000 of years. The festival celebrated in Medaram village. Medaram is a remote place in the Eturnagaram Wildlife Sanctuary, a part of Dandakaranya, the largest surviving forest belt in the Deccan. It is located in Tadvai Mandal at a distance of 110 k.m. from Warangal city, state of Telangana, India. The

tribal Jatara (Mela) is celebrated during the month of Magha Masam. The festival is celebrated for four days. The buses are provided during this festival seasons.

Anthropological curiosity makes me to visit the events with my students. We started our journey towards Warangal railway station. The Government of Andhra Pradesh provided bus facilities to reach Warangal. This paper is an outcome of observations made in Medaram village. It will enrich through an anthropological view.

1.2 Origin of Gods

The principle female deities are worshipped by Telugu people are Gangamma, Polakamma or Poleramma (the goddess of smallpox), etc. In India, each and every village, the people worship "gramma-devata", it reflects in different forms. It has a shrine or symbol. The influence of Hinduism in India, the Shiva and Vishnu cults were worshipped in Brahmical form. The 'Kali' (a female deity and wife of Lord Shiva) is also worshipped by millions of people in India. Shiva symbolizes the power of destruction and the idea of life through death, Vishnu the power of preservation. The deities of Hinduism are mostly male. On the other hand, the village deities probably are females. In India, before Aryans invasion, the native people (tribes) were worshipped village Gods. Even, the Medaram village is situated in dense of forest. The tribal people naturally believe on Animism, and nature worshipping.

There are many myths about the miraculous powers of sammakka. From the tribal folk story, about 6-7 centuries ago, it was 13th century, some tribal leaders who went for a hunting found a new born girl (Sammakka) emitting enormous light playing with amidst tigers. She was carried over to their habitation. The head of the tribe adopted her and brought up as a chieftain (Soon she became the savior of the tribals of the region) she was married to Pagididda Raju a feudatory tribal chief of Kakatiyas (who ruled the country of Andhra from Warrangal City between 1000 AD and 1380 AD). She was blessed with two daughters and one son namely Sarakka, Nagulamma and Jampanna respectively.

1.2.1 Jampanna Vagu

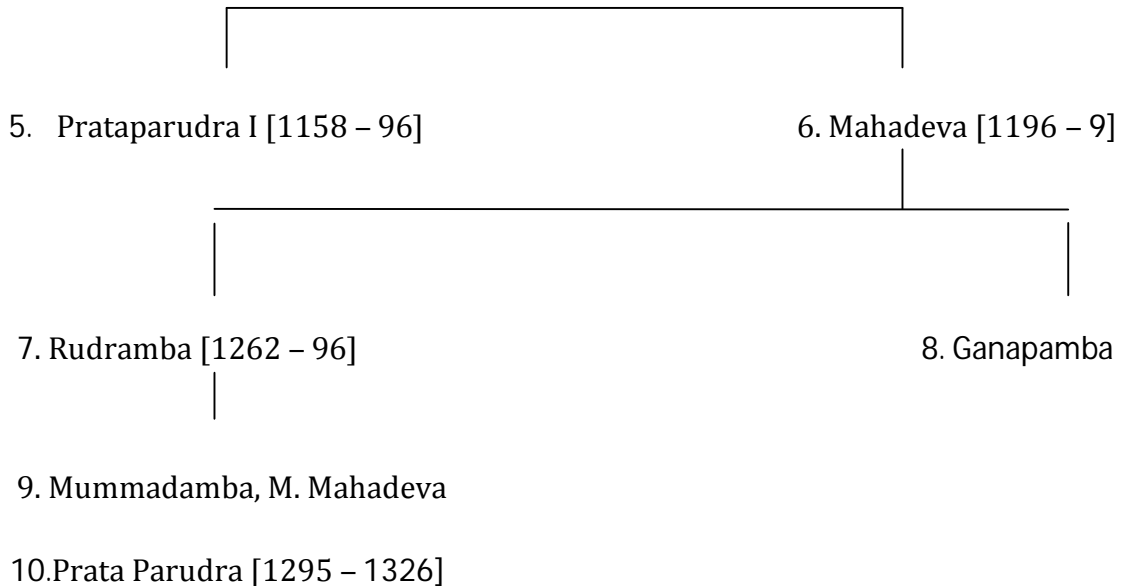
Jampanna Vagu is a tributary to River Godavari. According to the history, Jampanna is the tribal warrior and the son of Tribal goddess Sammakka. The Jampanna Vagu took his name as he died in a battle fighting against Kakatiyan Army in the stream. The Jampanna Vagu is still red in colour marked with the blood of Jampanna (Scientifically the red colour of the water is attributed to the soil composition). Tribals believe that while holy dip in the red water of Jampanna Vagu reminds them the sacrifice of their gods who save them and also induces courage into their souls. There is a bridge constructed on top of Jampanna Vagu, known as Jampanna Vagu bridge (Wikipedia, 2016).

1.3 The Origin of Sammakka and Saralaka

During the time of Kakatiya dynasty (King Kakatiya Monarch Pratapa Rudra II during 8th century) ruling time he ordered to collect tax from tribal areas. The tribal leader said, we do not have any money or grains for this year, to distribute money or grain due to lack of rainfall. The King was declared a war against the tribal chief. The tribal chief was murdered in the river. The wife of tribal leader and his daughter and son were continuing the fight against the rulers. Finally, the son was killed in the '*Jampanna Vagu*'. The mother and daughter were run away in the dense forests. Later, they did not appear in the village. After few years the people while collecting firewood in the forests, they found a snake-hole ('*Paambu Puthu*') in one place and Kunkkumam was spread on the soil. People believed those two girls were became forest dieities (vanadevathaigal) later for the memory of those two girls. The festival was celebrated on once in two years.

1.4 The rulers of Kakatiyas Kingdom

1. Beta I [1000 – 30]
2. Prola I [1030 – 75]
3. Tribhuvanamalla Beta II [1075 – 1110]
4. Prola II [1110 – 58]



Since from Sangam period, the local Kings were followed the Vaishnavism and Saiva cults. The temples were built by the local people.

1.5 The Hinduism

The cross different stages in evolutionary, since from hunter-gathers, they consume non-vegetarian foods. During settled agriculture (Neolithic period), man started to cultivate various crops. May be 8000 years ago, they started agriculture and cultivate in the forest region. Due to ecological reason, even the baboon's were followed diet of vegetarian but scarcity of plants, fruits. They used to hunt birds and other small animals in Africa.

After, Hinduism was originated in India, the Varna system predominantly spread over in India, tribals started to cultivate crops in small scale in the hills and they started to worship nature (sun, moon) and even the totemic objects worshipped. Economy/Social system was started, the wealth was determined according to their wealth and strength of cattle. How much he has. Later various dynasties were formed and ruled the Indian continent.

In India, the temple Agama rules, worshipping patterns is changed due to Sanatnana Dharma, dress pattern, customs, beliefs were maintained. The Sanskrit occupied a major part to go through principles of life styles. The brahmins practiced rituals based on purity and pollution concept through agama and Veda upanisad. People from different communities follows the principles of particular religion and then worshipping the Gods. But other caste people without understanding the principles they follow or worship the Shiva and Vishnu Gods and also they started to make a pilgrimage in various places were the origin places of God. The worship of Nava Gragams and its temples are great concern to Hindus. The Hindus were strongly believe those nine deities (moon, sukkran, sani or planets), according to planet rotation and child birth were considered the "Time of birth" will be noted on the basis of star.

The following nine Navagrahas and its respective location of temples are as follows:

S.No.	Name of the Planet	Temple	Economic Gain
1.	Sun	Suriyanar koil TN	Body Health
2.	Chandran	Thingalur TN	Happiness
3.	Sevvai	Vaitheeswaran Koil, Kumbakonam Town	Braveness
4.	Budhhan	Thiruvankadu TN	Knowledge

5.	Guru	Aalangudi TN	Respect
6.	Sukkiran	Kunchannur Thenni d/t. TN	Beauty and Energy
7.	Sani	Thirunallur, Karaikal PONDI	Diseases
8.	Raghu	Thriunageswaran, Kumbakonam, TN	Fear
9.	Kedhu	Kil Perumpallam, TN	Family inheritance

The nine temples were located in Kumbakonam in Tamil Nadu, except Sani (Sattarn) in Pondicherry.

The Government of Telangana has sanctioned 200 crores of money for this Biennial tribal fair at the forest village to promote religious tourism. There are more than one crore people visiting this place. Half of them were non-tribals. They are participated in the tribal festival. People took bath in Tributary of river Godavari, and wear new dresses. During their festival, Tribals sacrifices goat, cock for the deity. People drinking beverages and buying new cloths, jewels, various kinds of eatables, variety of food items which is available in the shops. More than 10 lakhs of poultry birds to be sold on the four days of festival time.

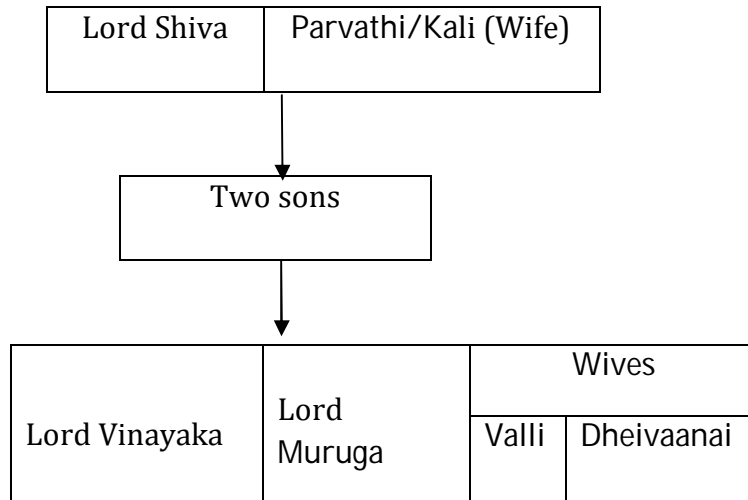
1.6 Globalization vs Visiting of Temples and Jatras

Generally, Hindus visiting to various ancient nature worshipped. The five Pancha Stalanganal like water (neer), land (nilam), fire (neruppu), gas (vaaivoo), and sky (aagaayam). For each bathras have a separate God and its worshipping temple is found. The Pancha Buthams and its representing temples is as follows:

1. Water – Thiruvanaikal, Trichy - Iswaran
2. Land – Egaambara Iswarar Temple, Kancheepuram
3. Fire – Thiruvanamalai - Iswaran
4. Air – Srikashastri, Andhra Pradesh - Iswaran
5. Sky – Chidambaram - Iswaran

1.6.1 The Great Traditions

The Tirupathi temple (the Lord Vishnu) which is located in Andhra Pradesh which attracts millions of people. It is considered to be a world richest God and get millions of money donated by devotees. Even tribal people visiting to this temple once in a year. Hindus are strongly believe, if we worship any form of Gods. It reduce our problems. Lord Muruga in Thiruchendur worshipped millions of people. He is the son of Lord Shiva.



For Srivalliputhur, Andal temple famous for Vaishnavism. Andal (female) considered being one out of twelve Alwars the followers of Lord Vishnu. Similarly, the 63 Nayanmar's (the devotees of Lord Shiva). All of them were taken human birth preaching are considered and being worshipped as Guru. For remembering their life and activities. The annual festivals to be every year.

According to Hindu epic of the "Ramayana" considered to be a sacred epic and Bhagavad Gita considered being Hindu sacred book. The Ramayana and Mahabharatha are the two epic stories. Whether it happened are not happened, there is no solid evidences. The Saivism originated from North and spread towards South. Similarly, the Vaishnavism originated in South and spread towards North India. These two cults are unique one and followers of these cults are called Hindus and its religion called as Hinduism.

Since from Indus valley civilization, the human groups were started according to their wealth and occupation. If person doing particular job, he has been named as potter, carpenter, merchant, etc. The four Varnas were classified according to Hindu, 'Manu', 'Saritha' may be 4000 years before (In Sanskritic, there are four Varnas):

1. Bramamana
2. Kshathriyas
3. Vaishnavites
4. Sudaras (Harijans)

The Tribals are classified as indigenous people. They are following Animism divided into caste groups and they worship their religion through local deities (kula deivam). Tribals were claim suriya kula vamsam, and chandra kula vamsam (lunar/moon). When human started capitalistic mode, the social stratification prevalence in society. The various Kings and their dynasties in India, like Asoka, Kanishka, and the Kakatiyas rulers invasion. After the Muslims invasion, then British conquered followed by Spanish, Dutch, French people were ruled India.

1.7 Economic gain of the festivals

The local traders, business people, merchants for make a small tents and starting their business for the four days. It comes under reserve forest area. The tourist will be permitted only during the festival time. There are about 4000 buses operated from different destinations for the visitors (like Warangal, Hyderabad, etc) and more than one lakh private vehicles are render their services. There are special trains provided from Hyderabad to Warangal. The goats, chicken, ducks, fish stalls were found elsewhere. People buy a raw meat or chicken (one kilogram) given to any hotel to prepare curry (*gravy-kulambu*) /roast. They charge us Rs. 100/- per kg. Cell phone (charge), cigarettes, sugarcane juice, fruits, vegetables, liquors are sold in the shops. Electricity arrangements, lights, police security, police information booths are available. Even more than 10 big balloons were flying in the sky to identity different place in the balloon's one can walk and reaching particular place. Local transportation like share autos were carrying tourist from one place to another.

The festival was inaugurated by the Chief Minister of Telengana Shri. K. Chandrasekar Rao, and the Vice-President Shri. M. Venkaiah Naidu also invited. Both of them offered jaggery as the object of sacrifice to their weight and dedicated to tribal deities. The tribals consider jaggery as gold and offers it to deities. The people wear yellow sarees and also offer yellow silk towels or sarees to tribal deities. There are various business particularly hotels high in the festival time. Through transport, the government gets lot of revenues. The sale of liquor alone reached upto 3.5 crores in the four days. There are 19 tribal's were got sales rights.

1.8 Ecology and River Systems

In India, all the rivers are mentioned in female names (Ganga, Narmatha, Vaigai, Ponnai, Kaveri, Godavari, Mahanadi and Thamarabarani). Earlier days, people respect females. The celebrations arranged in the banks of river. People Worship Rivers as

Gods. The Kumbamela happen in every year. Even 12 years once, the Pushkanni celebrated in Kumbakonam, Thamarabarani, Thirunelveli towns. The Kaveri kumbamela, Kumbamela at Ayothi at Varanasi in Uttar Pradesh. All are few examples of people worshipping rivers and taking bath on the auspicious day, considered as “sacred” and their sins are forgiven.

1.9 Health and Hygiene

During the festival time, lakhs of people are gathered in one place. The Government arranged hundreds of temporary bathrooms and toilets. The river was also polluted in different ways, offering hair and sacrificing animals and washing clothes. Pipeline is connected for drinking facilities. There are medical camps and sanitary workers are cleaning the garbage all over the day. The village is located in the dense forest and also in the month of February is cold month. The weather lower 5°Celsius during the night. It is extreme cold for visitors. People are collecting fire woods/bamboos etc. And make a fire in the whole night for sleeping. People make a temporary tent with bamboo sticks. Sleeping in open place. It was full moon day, so natural light will be provided. People suffer from cold, fever; cough even water borne diseases.

1.10 Conclusion

India considered being secular country, various dynasties were ruled in the past. British captured India, after Independence the Parliamentary system of Government and Administration was introduced. Hinduism, Sikhism, Jainism, Buddhism, Islam religions are spread in India. After linguistic bifurcation each state has got autonomy. Both central and state administrations were created. They celebrate their festivals. Similarly, the tribals were celebrating their own festivals and fairs.

For this tribal Kumbha Mela 70% of Non-Tribals participating in the festivals. It regulates solidarity and unity among the tribals. The tribals from Telangana, Andhra Pradesh, Chattisgarh, Madhya Pradesh, Karnataka, Maharashtra and Odisha are pay obeisance to the legendancy Koya tribal saints. During Kakatiya ruling time, the two tribal woman who fought against the Kakatiyas and enshrined as Gods.

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Photographs

Central Bus Stand - Medaram



People walking to reach the Temple



The Anthropology students observing the events



People taking bath in the River



People offering Hair to the Tribal God



People worship Snake hole:



The Panoramic view of the River



Anthropology students standing with a Eunuch





SVM Publications

Multidisciplinary Global Journal of Academic Research (MGJAR)

Impact Factor: 2.0674

Vol. V Iss. IV Oct. 2018 ISSN:2394-1758

An Introduction to Rural Development Schemes with Special Reference to Tamil Nadu, India

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Abstract

Rural development is the process of improving the quality of life and economic well-being of people living in rural areas, often relatively isolated and sparsely populated areas. Rural development has traditionally centered on the exploitation of land-intensive natural resources such as agriculture and forestry. However, changes in global production networks and increased urbanization have changed the character of rural areas. Increasingly tourism, niche manufacturers, and recreation have replaced resource extraction and agriculture as dominant economic drivers. The need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource based businesses. Education, entrepreneurship, physical infrastructure, and social infrastructure all play an important role in developing rural regions. This article deals with schemes which involved to the rural development in special reference to Tamil Nadu, India

Key Words: Rural Development, Schemes, Tamil Nadu.

Introduction

Rural development is a comprehensive term. It essentially focuses on action for the development of areas outside the mainstream urban economic system. We should think of what type of rural development is needed because modernization of village leads to urbanization and village environment disappears.

The word 'Rural' means an area which is marked by non-urban style of life, occupational structure, social organization and settlement pattern. Rural is noticeably agricultural, its settlement system consists of villages or homesteads; Socially it signifies greater inter dependence among people, more deeply rooted community life and a slow moving rhythm of life built around nature and natural phenomenon; and occupationally it is highly dependent on crop farming, animal enterprises, tree crops and related activities.

The term 'Development' means quantitative as well as qualitative change. Since it means change, which has meaning only when seen against something at a particular time, it carries a meaning which is not only relative but also subjective. Only a given type of quantitative cum-qualitative change is considered to be development in a positive sense. If the change is not of appreciable quality, and quantity, it is either mal-development or negative development

Rural development is also characterized by its emphasis on locally produced economic development strategies. In contrast to urban regions, which have many similarities, rural areas are highly distinctive from one another. For this reason there are a large variety of rural development approaches used globally.

In the same sequence of thinking, rural development, would essentially mean desired positive change in the rural areas-both in a quantitative as well as qualitative sense. Thus rural development is an a real-concept It is a complete term which means a variety of elements (Social, Economic, Technological and Natural) of human life and activities.

Rural development means noticeable changes in all these components. But such changes should take place in a mutually supporting relationship so as to generate organic and optimum development Organic development is one which maintains a healthy relationship among the various elements or components of a system.

Concept of Rural Development

The concept of rural development was born in the context of agriculture and for a long time it encompassed agricultural development Since 1970s, the concept has become more definite in its interpretation and it is being regarded as a design to improve the economic and social life especially, by extending benefits of development to the poorest, small farmers, tenants and landless. Now, rural development is not exclusively restricted to any single activity or area, it travels many or all areas which anyway affect upgrading, enlisting and petrifying improvement of transformation in

socio-economic lives of rural people. Rural development means overall improvement of the quality of life for rural people. It is about reduction of poverty, increasing productivity, providing basic services like health, education, drinking water, sanitation, extending infrastructure, attempt to reverse distorted land distribution and ownership and host of other aspects redressing inequality, exploitation and deprivation in any conceivable sense. The general credence is that for breaking the 'interlocking log-jam' and disadvantages, it will surely require attacking several barriers through concerted action and multi pronged strategy.

Rural development as a concept for planning and executing changes in rural areas is based on the assumption, which production increases and social improvements are not mutually exclusive, but on the contrary, are mutually strengthening. The relation between the two is complemented so heavily that development on one front cannot proceed beyond a point, without a simultaneous or prior change in the other. Another trend in rural development is the special emphasis on the weaker sections of the society, i.e. the rural poor, not merely for improving their level of living, but also to bring about a greater degree of their involvement in the development process.

Definition of Rural Development

Rural development can be defined as "an integrated development of the area and the people through optimum development and utilisation of local resources-physical biological and human and by bringing about necessary institutional, structural, and attitudinal changes of rural public."

The ultimate objective is of improving quality of life of 'rural poor' and the 'rural weak' of our country. Thus rural development is die means to the "process of improving basic needs, increasing productivity and employment facilities and developing potentials of rural resources through integration of spatial, functional and temporal aspects".

Development of rural area means, development of the people living in rural areas through implementation of various rural developmental schemes. The objectives of development includes sustained increase in per capita output and incomes, expansion of productive employment and greater equity in the distribution of the benefits of growth.

Rural development over the years has emerged as "a strategy designed to improve the economic, social and cultural life of specific group of people as well as living in rural areas". Increased employment, higher productivity, higher income as well as ensuring minimum acceptable levels of food, clothing, shelter, education and health in the main objectives of rural development. Thus, rural development means, development of infrastructure. "Rural development must constitute a major part of development strategy if a larger segment of those in greatest need are to benefit"

Rural development in Tamil Nadu

Tamil Nadu's share in total population living in rural areas in the Country was 4.5 percent. Between the two Censuses 2001 and 2011, the total number of persons living in rural areas of the State increased from 34.92 million to 37.23 million registering a decadal growth of 6.6 percent. However, there was a steady decline in its proportion to total population in the State.



Formation of Road

It steadily decreased from 69.7 percent in 1981 to 65.8 percent in 1991, 56.0 percent in 2001 and further to 51.6 percent in 2011. The decline in the proportion subsequent to 1991 Census was sharper in Tamil Nadu. It shows that the process of urbanization has been on the increase. At the all India level, the ratio of rural population to total was higher at 68.8 percent in 2011 Census. Among the districts, this proportion in 2011 was the highest in Ariyalur (88.9%) and the lowest in Kanniyakumari (17.7%). According to the current 2011 Census, the sex ratio in rural areas at 993 was lower than that of urban areas of the State (1000 persons). Across the State, the sex ratio in rural areas ranged between 934 in Salem and 1054 in The Nilgiris.

As compared to all India (949), the sex ratio in rural Tamil Nadu was comparatively much better. The ratio of child population (0-6 years) to total population at 10.5 percent in rural Tamil Nadu in 2011 Census was marginally higher than that of urban at 10.1 percent. As per 2011 Census, of the total population in rural, 25.5 percent belonged to Schedule Castes in the State as against 18.5 percent at the all India level. It was lower in urban at 14.2 percent.



Desilting of Pond

The proportion among the districts varied between 5.7 percent in Kanniyakumari and 38.6 percent in Thiruvarur. The proportion of Scheduled Tribe population in rural to total population at 1.77 percent was higher than that of in urban areas (0.38%).

Table No.1 Rural Population in Tamil Nadu: 2001 & 2011 Censuses (millions)

Category	2001	2011
Total	34.92	37.23
Males	17.54	18.68
Females	17.39	18.55
Child population (0-6 years)	4.20	3.91
SC	8.30	9.48
ST	0.6	0.7

Source: Director of Census Operations, Tamil Nadu

Rural Developmental Schemes in Tamil Nadu

1. Tamil Nadu Village Habitations Improvement (THAI) Scheme

This Government has introduced the flagship programme called Tamil Nadu Village Habitations Improvement (THAI) Scheme from 2011-12 onwards to overcome the bottlenecks in the uneven distribution of resources and to provide minimum basic

infrastructure facilities to all the habitations. *Tamil Nadu is the only State focusing on 'Habitation' as the unit of development and no other State in the Country is implementing such an innovative scheme.*

There are about 6 habitations on an average for each Village Panchayat in Tamil Nadu with 79,394 habitations in 12,524 Village Panchayats. However, the number of habitations varies from District to district. The average number of habitations in a Village Panchayat in The Nilgiris District is 37 whereas it is only 3 in Villupuram District. Therefore, allocation of equal amount to all the Village Panchayats, with varied number of habitations, has led to disparity in development, disproportionate distribution of assets and uneven progress. The THAI scheme has come as boon with the aim of extending the basic facilities to the grass root habitation.

There are 12,524 Village Panchayats in the State spread across the 31 Districts (except Chennai). As can be seen from the following table, the population of Village Panchayats in Tamil Nadu varies widely with some Village Panchayats having population even below 500 while some others have population exceeding 10,000.

Classification of Village Panchayats on the basis of Population

Sl.No.	Population	No.of Village Panchayats
1	500 and below	66
2	501-1,000	1,175
3	1,001-3,000	7,228
4	3,001-5,000	2,554
5	5,001-10,000	1,354
6	Above 10,000	147
Total		12,524

Considering the number of habitations, the Village Panchayats are classified as below:

Classification of Village Panchayats on the Basis of Number of Habitations

Sl.No.	Habitation Range	No.of Village Panchayats
1	Below 5	6,241
2	5-15	5,434
3	16-25	637
4	Above 25	212
Total		12,524

1.1 Fund Allocation

There is a positive correlation between the population of a Village Panchayat and the number of habitations within it. The following table also exhibits the same facts.

Funds requirement for THAI Scheme

Sl. No	Habitation Range	No .of Village Panchayats	Total Population	Average Population per Panchayat	Allocation per Panchayat (Rs. in lakhs)		
					Minimum Basic Grant	Additional Funds	Total Funds
1	Below 5	6241	12534047	2008	20	0	20
2	5-15	5434	17392688	3201	20	10	30
3	16-25	637	3553429	5578	20	20	40
4	26-50	189	1557132	8239	20	30	50
4	Above 50	23	307557	13372	20	30	50
Total		12524	35344853	2822	-	-	-

The requirement of a Village Panchayat will be more if it has more number of habitations. Taking this concept into consideration, the Village Panchayats have been grouped into 5 categories based on the number of habitations for the purpose of allocation of funds. Thus, Village Panchayats with more number of habitations and having a larger population shall receive more funds. The above table clearly depicts the fund requirement for all the 12,524 Village Panchayats. Thus the habitations in all the Village Panchayats in Tamil Nadu were covered at a total cost of Rs.3,680 crores.

1.2 Scheme Components

Works under THAI Scheme are categorised into three as tabulated below:

Sl. No	Minimum Basic Requirements	Additional Requirements	Other Works
1.	Water Supply	Anganwadi Centres	Any other permitted works
2.	Street Lights	Public Distribution System Shops	
3.	Roads	SHG Buildings	
4.	Burial Grounds	Threshing Floor	
5.	Pathway to Burial Grounds	Play Ground	

1.3 Minimum Basic Requirements**1.3.1 Water Supply**

Drinking water supply works like provision of power pump, extension of pipeline, augmentation of existing source shall be taken up depending upon the requirement.

1.3.2 Street Lights

New streetlights will be provided in the new habitations, extension areas, Adi-Dravidar & Tribal habitations and IAY housing colonies, based on the actual needs.

Additional street lights, including solar powered lights will be provided in the areas where the existing coverage is felt inadequate.

1.3.3 Cement Concrete Roads

Pavements with residential units on sides, streets or lanes prone to water logging, part of the uncovered portion where a portion of the street has already been covered with cement concrete, will be taken up on priority.

1.3.4 Link Roads

Link roads will cover bus-plying roads, upgradation of WBM roads to BT roads connecting two or more habitations in the same Panchayat and upgradation of earthen/gravel roads.

1.3.5 Cremation / Burial Grounds

Each burial ground / cremation ground will be provided with approach road, compound wall, cremation shed, water facility and lights.

1.3.6 Pathway to Burial Ground

Wherever the pathway is already available, improvement of the existing pathway will be taken up and wherever pathway is not available, top priority will be given to provide approach road or pathway.

The additional requirements and other permitted works will be taken up based on the need and necessity. Apart from THAI, the scheme will be implemented by dovetailing funds, from various schemes of Rural Development & Panchayat Raj Department and schemes of other Departments.

1.3.7 Scheme Implementation

- *The Scheme was implemented in 5 phases from 2011-12 to 2015-16.*
- *During 2011-12, a total of 25,335 habitations in 2,020 Village Panchayats were selected for implementation with an annual allocation of Rs. 680 crore.*
- *During 2012-13, this programme was implemented in 18,581 habitations of 2,250 Village Panchayats with an annual allocation of Rs.750 crore.*
- *The remaining habitations were covered as described below:*

Sl. No	Year	No. of Village Panchayats	No. of Habitations
1	2013-14	2,500	15,115
2	2014-15	2,740	12,093
3	2015-16	3,014	8,270

- Thus, all the 79,394 Habitations in all 12,524 Village Panchayats were provided with all basic amenities by 2015-16.

1.3.8 Scheme Implementation during 2011-12 & 2012-13

To ascertain the availability of basic needs and to assess further requirement of basic infrastructure in these habitations a detailed survey was conducted for taking up works for the years 2011-12 and 2012-13. 25,335 habitations located in 2,020 Village Panchayats and 18,581 habitations located in 2,250 Village Panchayats were taken up for implementation during 2011-12 & 2012-13 respectively and an online database has been created (www.tnrd.gov.in).

This is a unique survey conducted for the first time in the country assessing the actual availability of facilities at the habitation level and the actual needs to be fulfilled at the micro level.

The survey consists of the following set of 12 formats which assessed the availability of basic needs of water supply, street lights, roads and other infrastructure facilities and further requirements at the habitation level.

1. Basic details of the habitation
2. Water supply
 - (a) Over Head Tanks
 - (b) Mini Power Pumps
 - (c) Ground Level Reservoirs
 - (d) Hand Pumps
3. Street Lights
4. Streets and Lanes
5. Burial / Cremation Grounds
6. Basic details of the habitation
7. Water supply
 - (a) Over Head Tanks
 - (b) Mini Power Pumps
 - (c) Ground Level Reservoirs
 - (d) Hand Pumps
8. Street Lights
9. Streets and Lanes
10. Burial / Cremation Grounds
11. (a) All Buildings belonging to Government / Local Body Institutions (except School Buildings)
(b) All School Buildings belonging to Government / Local Body Institutions
12. Ponds and Ooraries
13. Playgrounds
14. Bus Stands
15. Shandies
16. Details of Self Help Groups
17. (a) Village Panchayat Roads
(b) Panchayat Union Roads

Based on the detailed survey for the years 2011-12 & 2012-13 conducted in 25,335 habitations of 2,020 Village Panchayats and 18,581 Habitations of 2,250 Village Panchayats respectively, detailed action plan has been drawn and the minimum basic requirements, additional essential requirements and other requirements have been fulfilled with the available funds. Apart from THAI scheme, works have been dovetailed by utilizing funds of various

Rural Development schemes like MLACDS, MPLADP, 13th Finance Commission Grant, etc.

1.3.9 Scheme Implementation during 2013-14

- *THAI Scheme was implemented in 15,115 habitations of 2,500 Village Panchayats with an allocation of Rs.750 crore. Out of this, Rs.680 crore was earmarked for fulfilling the basic needs. Additional Rs.70 crore was earmarked to improve Panchayat Union Roads which run through or in the vicinity of the THAI villages of 2013-14.*

1.3.10 Scheme Implementation during 2013-14 & 2015-16

- *THAI Scheme was implemented in 12,095 habitations of 2,741 Village Panchayats for the year 2014-15 and 8,268 habitations of 3,013 Village Panchayats with an allocation of Rs.750 crore per year.*
- *Out of this, Rs.680 crore was earmarked for fulfilling the basic needs. Additions Rs.70 crore was earmarked to improve Panchayat Union Roads which run through or in the vicinity of the THAI Villages.*

2. Chief Minister Solar Powered Green House Scheme (CMSPGHS)

In the Governor's address on 03.06.2011 in the Legislative Assembly, it was announced that "This Government will launch a 'Solar Powered Green House Scheme' for the benefit of the poor in the rural areas and construct houses measuring about 300 square feet at a unit cost of Rs.1.80 lakh by meeting the entire cost by the State Government".

Accordingly, this Government had ordered for construction of 60,000 Solar Powered Green Houses of 300 square feet each, every year for the next five years commencing from 2011-12 at a unit cost of Rs.1.80 lakhs per house. The scheme is named as "Chief Minister's Solar Powered Green House Scheme (CMSPGHS)."

Construction of houses under "Chief Minister's Solar Powered Green House Scheme" ordered by the Honourable Chief Minister is another milestone in the history of rural housing which clearly addresses the shelter needs in rural areas. Nowhere in the

country is such a free housing scheme for the construction of houses with an area of 300 sq.ft with solar powered lighting implemented.

2.1 Salient features of the Scheme

- All the people living below poverty line in rural areas are eligible for Solar Powered Green Houses.
- Each house is built with an area of 300 square feet at a unit cost of Rs.1.80 lakh fully funded by the State Government.
- Each house consists of a living room, bed room, kitchen, toilet and verandah apart from Rain Water Harvesting provision.
- Each house is provided with 5 solar powered Compact Fluorescent Lamps (CFL), one each in bed room, living room, kitchen, toilet and verandah. Each beneficiary is given the option to have an electric connection powered by TNEB, which will be metered.
- The unit cost is Rs.1.80 lakh per house @Rs.1.50 lakh for construction and Rs.30,000/- for Solar Powered Lights.
- The RD & PR Department is entrusted with the construction of houses and Tamil Nadu Energy Development Agency (TEDA) is the implementing agency for solar lighting component.
- The Green Houses are constructed either insitu (replacing his/her existing dwelling structure) or in the land owned by the beneficiary elsewhere in the Village Panchayat. No land acquisition is envisaged under this scheme. Only people with patta for their sites are eligible under this scheme.
- The supply, installation and commissioning of solar panels and lights are undertaken directly by TEDA by following established procedures in co-ordination with the Project Directors of District Rural Development Agencies.

2.2 Type design and unit cost

- Each house shall be constructed with a maximum plinth area of 300 sq.ft at a unit cost of Rs.1.80 lakh. The houses will be built with a living room, bed room, kitchen and a toilet. Wherever possible, the toilet shall be constructed by dovetailing funds from the Total Sanitation Campaign. Rain Water Harvesting Structure shall be provided in all the houses. The Solar powered lighting system shall be installed by TEDA in co-ordination with the District officials.
- An exclusive type design for this Scheme has been developed and the construction of houses should not exceed the permissible limit of 300 sq.ft. To ensure uniformity in the design, no change of type design is normally permitted.
- However, changes in type design, such as shifting of kitchen room or bedroom to another direction, etc., shall be permitted without altering the total plinth area of 300 sq.ft.

- The logo for this scheme printed on ceramic tiles shall be affixed visibly on all the houses as shown in the design.
- The name of the scheme, beneficiary's name and year of construction shall be painted prominently on each completed house.

2.3 Installation of Solar Powered Home Lighting System

The following modalities shall be followed in the installation, operation and maintenance of solar powered lights:-

- Each house shall have 5 CFL lights through Solar Photo Voltaic (SPV) System.
- The internal wiring will be done as part of the civil construction. TEDA will do up to the change over including the installation of the change over switch.
- There shall be a 5 year warranty period inclusive of Comprehensive Maintenance Contract (CAMC) period for the systems supplied, based on the rates quoted. The suppliers should set up District level/ Block level Service Centres. A District level Helpline shall also be installed by the supplier/manufacturer.
- The amount of Rs.30,000/- per house for SPV Home lighting system will be drawn by the Commissioner of Rural Development & Panchayat Raj and deposited with TEDA. The subsidy amount eligible for the solar lighting system shall be claimed by Rural Development and Panchayat Raj Department from Ministry of New and Renewable Energy (MNRE), GOI and remitted to Government of Tamil Nadu account. TEDA will facilitate claim of the subsidy from MNRE.
- Any savings and interest accrued by TEDA while implementing the Scheme shall be remitted to the Government of Tamil Nadu account.
- Tenders shall be floated by TEDA as per Tamil Nadu Transparency in Tenders Act, 1998.
- TEDA shall bring out Brochures/Hand outs and other training materials on the usage and maintenance of the SPV equipments. A Hand out on Dos and Don'ts should also be prepared by TEDA in the local language and distributed to the beneficiaries.
- Training Modules shall be prepared by TEDA to train the Panchayat Presidents, Panchayat Secretaries, select SHG Members and other local functionaries deemed fit, so that they can serve as effective interface between the beneficiaries and suppliers.

2.4 Execution of Works

The erection and commissioning agencies shall be responsible for 5 years warranty inclusive of comprehensive maintenance contract. TEDA will station one AEE/AE and one Junior Assistant cum Computer Operator at each DRDA who will liaise with the Project Director, DRDA for day to day coordination and supervision. The PD, DRDA shall provide TEDA a room in DRDA for housing TEDA unit.

2.5 Quality Control & Inspection

TEDA will engage Project Management Consultants (PMC) and a third party inspection agency, whose responsibility is to ensure that all the materials used and the workmanship practiced conform to the prescribed specifications. The inspection will cover quality checks of major materials at pre-shipment stage at the vendor's outlet.

The PMC will ensure that 100% of the lights are installed after inspection. Any defect in the SPV Home Lighting System will be brought to the notice of TEDA by the beneficiary/ Panchayat/ Block/ District Administration for immediate rectification.

In case the quality check reveals that the work is not satisfactory, the implementing agency (TEDA) shall ensure replacement of the material or rectification of the defective workmanship, as the case may be, within the stipulated time. All works rated unsatisfactory shall be re-inspected after the rectification report is received from the contractor. Funds will be released to the commissioning agencies only after receiving satisfactory inspection reports. TEDA will designate an appropriate senior officer as incharge of the Monitoring system.

2.6. Maintenance of the System

As part of the tender, the commissioning agencies shall be responsible to train the beneficiaries as well as 4 SHG members in each Panchayat to do regular maintenance.

2.7 Eligibility of the Beneficiaries

The beneficiary should:

- Reside within the Village Panchayat
- Find a place in the BPL permanent wait list of the Village Panchayat;
- Own a site of not less than 300 sq.ft. area
- Have clear patta for the site/house in the name of the head of the family or any other member of the household
- Not own any other pucca concrete house in the village or elsewhere
- Not have been benefited under any other housing scheme of the Government.

2.8 Release of funds

- The Commissioner of Rural Development & Panchayat Raj is authorized to draw the annual allocation for CMSPGHS in two half-yearly instalments. The fund in turn will be released to the districts at the rate of Rs.1,50,000/- per house. The balance amount at the rate of Rs.30,000/- per house shall be deposited with Chairman & Managing Director, TEDA for the purchase and installation of materials relating to Solar Powered Lighting System. The DRDA

shall release the funds directly to the respective Village Panchayats. The funds should not be routed through the Blocks.

- A separate Savings Bank Account at District Headquarters shall be opened exclusively for CMSPGHS in the name of District Collector/ Chairman, DRDA. There shall be only one CMSPGHS Savings Bank Account at the district level.
- In the Village Panchayats where the CMSPGHS is implemented, a sixth account, namely, 'Village Panchayat CMSPGHS Account' shall be operated. The mode of operation of Village Panchayat CMSPGHS Scheme Account is described as under:
 - **Mode of Operation:** The above account shall be operated jointly by the President and Vice-President of the Village Panchayats as is done for the Village Panchayat Fund Accounts concerned. However, Collectors should instruct all the concerned bank branches in writing to make suitable ledger/computer entries to honour the cheques signed by the President and Vice-President of the Village Panchayat only if they are accompanied by the release order in the form of proceedings of the BDO (BP) for the payment of works from the Village Panchayat CMSPGHS Account concerned. The cheque leaf should also be stamped with "To be paid only if accompanied by proceedings of the BDO (Block Panchayat)". No self-cheques or drawals based on withdrawal forms are to be permitted for this account.
 - The Government is empowered to amend these guidelines based on the exigencies that may arise from time to time.

2.9 Implementation of CMSPGHS

- From the year 2011-12 to 2015-16, 3,00,000 houses have been taken up at a total estimated cost of Rs.5,940 crore under Chief Minister's Solar Powered Green House Scheme (CMSPGHS)

Yearwise Physical and Financial Allocation

Sl.No	Year	Physical (In Numbers)	Financial (Rs. In Crores.)
1.	2011-12	60,000	1080.00
2.	2012-13	60,000	1080.00
3.	2013-14	60,000	1260.00
4.	2014-15	60,000	1260.00
5.	2015-16	60,000	1260.00
Total		3,00,000	5940.00

3. Energisation of Street Lights with Solar Energy

Energisation of Street Lights with Solar Power is a State funded scheme announced by the Hon'ble Chief Minister in the year 2011-12, under which the existing street lights in the Village Panchayats will be replaced with solar powered street lights with an objective of reduction in the maintenance expenditure and promote the concept of renewable energy in rural areas.

This programme is implemented in the Village Panchayats on an experimental basis. Initially, 1 lakh street lights will be taken up in 1,000 Village Panchayats for replacement with solar power over a period of 5 years from 2011-12. The Government has sanctioned a sum of Rs.52.50 crore for energisation of 20,000 street lights with solar power in Village Panchayats for the year 2011-12. Tamil Nadu Energy Development Agency (TEDA) is the Executing Agency. 15,020 street lights have been energised so far with solar power. The balance will be completed before the end of March, 2013.

The Government has issued orders for energisation of 20,000 street lights with solar power and also sanctioned Rs.52.83 crore for the year 2012-13. The District Collectors have identified the locations, habitations and Village Panchayats where the street lights are to be energized with solar power and furnished the consolidated list to the Tamil Nadu Energy Development Agency. The TEDA has called for tender and the same will be finalized before the end of March, 2013 and the works will be commenced through the TEDA from April, 2013 onwards.

For the year 2013-14 also, 20,000 street lights will be energised with solar power at a cost of Rs.50 crore.

4. Rural Roads under NABARD - Rural Infrastructure Development Fund (RIDF)

National Bank for Agriculture and Rural Development (NABARD) set up Rural Infrastructure Development Fund (RIDF) in 1995-96, to extend financial assistance to the State Governments; Government owned Corporations, Village Panchayats, Self Help Groups and Non-Government Organisations for taking up infrastructure projects in rural areas. The NABARD is releasing funds under different tranches. Major investments covered under the Fund include rural roads, bridges, minor irrigation structures, schools, health centers and power projects. Loans under RIDF have been sanctioned by NABARD to the Government of Tamil Nadu.

The financing of rural roads and bridges commenced during RIDF - II and the funds received from RIDF were used to construct new roads, upgrade existing roads to Black Topped roads, strengthen existing Black Topped roads, etc. Under NABARD-RIDF, upto tranche XVI, 4,305 road works for a length of 10,577.42 Km have been taken up at an estimated cost of Rs.1,321.17 crore and all the works have been completed.

District wise details of works to be taken up under NABARD-RIDF XVIII

Sl.No.	Year	No. of works	Length (in Km)	Amount (Rs. in Crore)
1	2011-12	958	2,598.65	451.77
2	2012-13	381	1,000.46	198.07
3	2013-14	185	367.63	100.00
4	2014-15	615	1,183.03	339.61
5	2015-16	234	372.74	162.76
Grand Total		2373	5,522.51	1252.21

For the year 2016-17, Government has issued orders sanctioning an amount of Rs.60.95 crore under NABARD-XXII for the construction of 51 bridges. These works will be taken up shortly.

Conclusion

Rural Development is the base for the economic development of the country. In which without developing the rural areas, the growth will not be attain. Rural development is an a real-concept It is a complete term which means a variety of elements (Social, Economic, Technological and Natural) of human life and activities. Rural development means noticeable changes in all these components. But such changes should take place in a mutually supporting relationship so as to generate organic and optimum development. Organic development is one which maintains a healthy relationship among the various elements or components of a system.

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Social and Cultural Ties in Margaret Atwood' *Surfacing*

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Abstract

This paper will discuss about "Canadian national identity" through the novel "surfacing". Margaret Atwood is one of the major figures in Canadian literature. Surfacing is Margaret Atwood's second novel. The purpose of this novel is point out cultural influence over Canada. Surfacing takes place in Quebec, and the unique identity of Quebec's population comes into play in the novel. Surfacing marks a social period of growing secularization and widening generational gaps. Atwood deems religion as more of a social regulatory force than a truth. The narrator is the main character of this novel. Surfacing, a narrator who feels alienated by social pressures, that cast her in a specific gender role and the narrator's response to these pressure is complete withdrawal. Thus socially alienator and distrustful of love, the narrator suffers a unbearable emotional deadness.

Margaret Atwood's novel surfacing demonstrates the complex question of identity for an English speaking Canadian female. Identity, for the protagonist has become problematic because of her role as a victim of colonial forces. Surfacing examines the ambiguous moral landscape left in the wake of World War II. The narrator's childhood recollection of Hitler as the embodiment of all evil depicts the World War II era as morally simplistic. Surfacing exists as a post colonial novel in its consideration of Americans and way that America exerts its cultural influence over Canada. This novel explores Canadians cultural problems and identity for natives of Canada.

Key Words: Culture – Influence – Identity – Alienation - Complex – Population – Problem – Existence.

Margaret Atwood is a winner of Arthur C. Clarke and prince of Asturias award for literature. *Surfacing* is Margaret Atwood's second novel. *Surfacing* takes place in Quebec and the unique identity of Quebec's population comes into play in the novel. Quebec is the only Canadian province populated by residents of French descent. Atwood wrote *surfacing* at a time when the cultural differences between Quebec and the rest of Canada were manifesting themselves in terms of rising Quebec nationalism. *Surfacing* is a post-colonial novel, though not in the traditional sense. *Surfacing* explores and emerging "Canadian national identity". Atwood includes a passage about the Canadian national flag, which had only been adopted in 1965. More important, *surfacing* exists as a postcolonial novel in its consideration of Americans and the way that America exerts its cultural influence over Canada. Atwood claims that America's subtle cultural infiltration of Canada is actually a form of colonialism.

The unnamed narrator returns to Quebec after years of absence to search for her missing father. She brings her boy friend, Joe, and a married couple, Anna and David. On the way to a village near her father's island, the narrator visits her father's friend Paul. Paul can provide no new information on how to locate the narrator's father. A guide named Evans takes the narrator searches for clues regarding her father's disappearance. She becomes convinced that her father has gone mad and is still alive.

The narrator works is spurts on her freelance job illustrating a book of fairy tales, but her worries prevent her from accomplishing any real work. David proposes staying on the island for a week. The narrator agrees, though she secretly fears her crazed father's reemergence. During their stay, David launches constant insults at Anna, couching them as jokes. Anna confesses to the narrator that David is a womanizer. She complains that David constantly demands that Anna wear makeup. The four go on a blueberry-picking expedition. They canoe to a nearby island, where Joe unexpectedly proposes to the narrator. The narrator refuses Joe, telling him how she left her last husband and child.

Back on the island, Paul arrives with an American named Malmstrom. Malmstrom claims to be from a Detroit wildlife agency. He offers to purchase the island, but the narrator refuses. She pulls Paul aside and tells him that her father is still alive. Paul seems skeptical. After the visitors leave, David offhandedly accuses Malmstrom of being a C.I.A operative who is organizing an American invasion of Canada. The narrator looks through her father's records and consequently believes that he is likely dead. She sees that he had been researching Indian wall paintings and that he had marked several sites on a map. She decides to visit a site.

The narrator convinces her friends to accompany her on a camping trip to see the wall paintings. On their way to the campsite, they see a decomposing blue heron that has been hanged from a tree. David insists on filming the dead heron for a movie he is making called *Random Samples*. The heron's death haunts the narrator. She sees evidence of two campers entering the area beforehand, and she quickly assumes that they are Americans and to blame for the crime. Meanwhile, the four companions set

up camp. Anna tells the narrator she has forgotten her makeup and David will punish her.

The narrator goes fishing with David and Joe. They encounter the Americans, and the narrator notices an American flag on their boat. The narrator brings her companions to a site from her father's map, but there are no wall paintings. Frustrated and confused, they return to camp. On the way, they again encounter the American flag is actually a sticker. However, the narrator claims the campers are still Americans because their slaughter of the heron is a distinctly American action.

The four return to the cabin. The narrator locates another site on her father's map but realizes that the government has raised the water level in this part of the lake. She will have to dive to see the paintings. Outside, the narrator observes David tormenting Anna by insisting she take off her clothes for Random Samples. Anna eventually relents but then feels humiliated.

The narrator asks David why he tortures Anna, and David claims he does so because Anna cheats on him. The narrator canoes to a site from the father's map. She dives repeatedly in search of the paintings. On a particularly deep dive, she sees a disturbing object and screams and swims for the surface. Joe has followed her onto the lake and demands to know what she's doing. She ignores Joe and realizes that what she saw was a dead child. She believes it to be her aborted baby. She changes her story from leaving her husband and child to having an affair with her art professor and being forced to abort their baby.

The narrator's a vision throws her into a psychosis. She believes that her father had found sacred Indian sites and resolves to thank the gods for granting her "the power". Joe tries to rape her, but he leaves her alone once she warns him that she will get pregnant. Later, David tries to seduce the narrator nevertheless resists David's advances. A police boat comes to the island, and David tells the narrator that the police have found her father's body. Deep in her madness, the narrator refuses to believe David. That, she seduces by Joe so she can get pregnant. She feels that a new child will replace her lost baby. Joe falsely believes that the narrator has forgiven him for cheating on her. On their last day on the island, the narrator abandons her friends. She destroys David's film and escapes in a canoe.

The narrator's companions search in vain for her, eventually leaving the island. Alone on the island, the narrator falls deeper into madness. She destroys the art from her job and nearly everything inside the cabin. She becomes an animal, running around naked, eating unwashed plants, and living in a burrow. She imagines raising her baby outdoors and never teaching it language. She also has visions of her parents. Eventually, hunger and exhaustion bring the narrator to sanity. She looks at herself in the mirror and sees just a natural woman. She resolves not to feel powerless anymore. Paul arrives at the island with Joe. The narrator realizes she loves Joe and resolves to reunite with him. She pauses in the cabin, looking out at Joe, waiting.

Then, India is a land of cultural diversity where several regional, linguistic and religious cultures blend to form a single culture. The phenomenon multi culturalism seems to operate more in Canada own in India and in any other country. Canadian culture is misunderstood as a group of cultures interrelated with and juxtaposed to two dominant cultural groups, Canadian and American. There tin numberless cultures and sub cultures both regional and ethnic in Canada. There are too many cultural conflicts which have marked Canadian social history. The term refers equality and mutual respect among various cultural groups. As in many, countries, there is a strong English majority. What the ideal look forward is the assimilation of various ethnic and cultural pups by the English majority.

Conclusion

The multi culturalism policies were viewed with hostility and suspicious culturalistic situation is reflected in Canadian literature. The focus of the novels of the Canadian women writers is so much on the inner world of feeling and sensibility than voicing the cause of women. This is true of writers like Margaret Atwood, Margaret Lawrence, Susannah Moodie and Joy Kogana. They are not only novelists but also autobiographical writers and poets. The novels of Margaret Atwood have a specific socio-cultural background. Her novels reflect the social scene in all its variety, colour and complexity. Her 'surfacing' gives us Glimpses of both the urban and rural scenes in Canada.

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An Analysis of Immigrant Issues in Bharati Mukherjee's *Desirable Daughters*

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Abstract

Immigrant issues are the major themes of Bharati Mukherjee's novels. She holds an important place in diasporic literature. An immigrant is one who comes to live in a foreign country. Immigrant people challenges are injustice, inequality, discrimination, prejudices and a threat to cultural identity in the foreign country. The next important challenges are adjusting with the social, economic, political, psychological, and environmental changes. The abrupt change in the lifestyle, culture, status and society causes emotion and psychological problems. Adapting with the changing scenario of their lives is a challenge. The paper has presented the challenges of immigrants in foreign country.

*Mukherjee's novels examine the experiences of women immigrants in American society. She focuses the survival of these women adopt as they relocate in new country. *Desirable Daughters* is the most important novel of Bharati Mukherjee, which discuss the immigrant issues of migration people. In Mukherjee's novel *Desirable Daughters*, the creation of identity emerges as a continuous process forever transforming and never truly absolute. Tara is a protagonist of the novel. She is a savvy, cosmopolitan world-traveler having wealth and privileged life as the wife of a Silicon Valley magnate. She emigrates after marrying Bishwapriya Chatterjee and arrives in America and exhibiting the behavior of a typical Indian wife. Thus, when Tara reaches America she feels the conflict between convention and autonomy. The novel discusses the depiction of the development of personal identity of Indian migrant women in America. The novel reflects the real picture of immigrants' confusion and dilemma of adjusting between two different cultures. Thus the novel examines the matter of identity crisis and immigrants' quest for individual identity*

Key Words: Discrimination – Migration – Cultural Identity – Prejudices – Environment – Challenge – Immigrants.

The term 'Diaspora' refers to displaced communities which have been dislocated from their homeland through migration or immigration or exile. Diaspora is a dislocation from a geographical location of origin and relocation in another country. Diaspora in the fast-changing world refers to the hordes of displaced persons and communities moving across the globe. The journey of life becomes an exploration of an individual's sense of 'self' and a quest for the liberation of the human spirit. The possibilities are diverse and varied as there are individuals' characters in diasporic literature. Particularly those in Bharati Mukherjee's novels provide a key to unravel the quest of the diasporans. The awareness that their dislocation is final characterizes the perpetual gaze of the Diasporas towards the homeland. In other words, Diaspora is all about creating new identities, achieving cultural hybridity. Therefore, diasporic literature addresses issues like identity, culture, hybridity, nationality, and homelessness.

Identity is an important issue in diasporic literature. Stuart Hall contends that 'identity' should not be thought of an accomplished fact, but should be seen as a production which is never complete. It is not a fixed essence nor is it some universal spirit within us. Thus, cultural identity is the point of identification which is not an essence but a positioning. By virtue of its authenticity and appeal, diasporic literature has become a genre in itself. It variably deals with themes like nostalgia for a home that exists only in memory; failed quests and thwarted dreams: conditions of dislocations and loneliness.

Bharati Mukherjee's own life, with its dislocations and displacement explains her compulsive interest in recording the immigrant experience in her fiction. She writes in the tradition of the immigrant experience rather than the nostalgia of expatriation. Mukherjee in all her works brings out the heterogeneity of this immigrant experience. As Mukherjee has travelled widely, she invariably talks about exile, expatriation, assimilation, immigration and culture negotiation. True to life, her women protagonists deal with the problems of loneliness, despair and alienation. Mukherjee is interested in writing the lives of third world women are liberated from the shackles of constrictive patriarchal society. Mukherjee was born in a period of transition and she was a sensitive observant of the socio-political condition. Depicting a particular socio-political condition, the novels of Mukherjee perceptively depicts the problems of immigrants. Her novels reflect the socio analysis, where the socio-political condition of both east and west are considered as the chief subject. Mukherjee has spent most of her career portraying the humiliation and pain often associated with third world people adapting to North American culture. She has developed an understated prose style and tells her story from different cultural perspectives.

The novel *Desirable Daughters* focuses on the search of an immigrants for their place of origin, home and culture. The origin of an individual establishes his identity in the homeland society, but raises a crisis in the adopted country. The novel focuses on the life of three Brahmin daughters, Tara, Padma and Parvati and they are eager to

form their own identity in their own way. The theme of *Desirable Daughters* is the conflict arising from native and foreign cultures. The main characters of the novel grapple with the challenge of accommodating the American feminist culture into their traditional Indian one. The role assigned to women in India is the very antithesis of what American feminist espouse. Tara emigrates after marrying Bishwapriya Chatterjee and arrives in America and exhibiting the behaviors of a typical Indian wife. Tara who had embraced the freedom of American life, begins feels a lack of independence due to their Hindu husband's notions that a woman should not work, etc. They separated. So Tara has moved to San Francisco with her acculturated teenaged son. She is living a coplacement life until one day a sinister boy appears in her house as a guest of her son. .

Tara compares her present situation with her memories. It creates psychological problems to her. Thus, the immigrants face this kind of psychological problems when they adapt to the new country or new culture. Then, the novel discusses about the cultural differences between the Indian and American way of life. Mukherjee gives us a clear picture of the India of their childhood. The structure on which the Indian social world is built appears hypocritical. Which may tend to make the two old sisters seems superficial; although they are both of fairly complex character. She is not a jolly character; she is carrying around a huge weight, being pulled in two different directions, although there is some self-knowledge gained at the end. Mukherjee's characters are more complicated and a bit darker, but all the more human for that overall a marvelous exploration of first generation Indian-American culture clash identity, with an intriguing conspiracy theme, the age of globalization, the issues of Diaspora, transnationalisms, culture marginalization, hybridity, identity crisis continuously enrich the diasporic literatures of the twenty first century.

The idea of home as it evokes the spatial politics of home, the sense of self, its displacement, intimacy, exclusion and inclusion. It is also connected with the human emotion, feelings, sentiments, bondage and intimacy which hardly make anyone to be totally estranged from the root. No longer is the notion of home restricted to a bounded space and territoriality the intersection among the different countries fractures the contours of geographical boundaries. It implies an original homeland from which the people are dispersed and to which people aspire to return.

Geographical displacement seldom makes an immigrant forget or cut off emotional bond with indigenous land or original home. The memory lens of immigrants or expatriates reconsolidates the past into the present. The recollection reduces the distance between the alien country and the homeland. Though through the recollection or flash back reflected in an immigrant expatriate's mind, yet only the broken image of the past incidents comes due to the long absence from the original land. Thus, relevantly memory acts as a lens to capture the incidents of the past which are issues, shadowy and fragmented.

As a part of the diasporic community, immigrants sometimes feel isolated because of the absence of the native culture and the language in the other countries. Alienation creates a state of mental disturbance, a situation of estrangement where a person feels his inability to adapt with the external alien environment and feels uneasy to adapt the new location. In the foreign countries, lack of adaptability, lack of acculturation, multiple identities of the immigrants make them feel lonely. It is difficulty of immigrants. Immigration is a self-imposed exile pursued by the social and economic flourishing. In the contemporary world of the transcultural networks flow of the people is no longer an exile in the proper sense. Identities and cultures though get transformed and delocalized across space and time, yet immigrants seldom detached from the memories of native land.

In the case of the Indian diaspora the idea of return is not physical as well as a cultural phenomenon. Apart from the important ingredients connected with rootedness, there is ethnic identity, language, food, religion, costume, culture, rituals act as symbols to be linked with the home country. Thus, immigrants carry dual or multiple identities instead of single. As products of the diaspora, Mukherjee's novels deal with nostalgia for a lost home, disillusionment of expatriation, fragmentation of the self, exuberance of immigration, assimilation, cultural translation and negotiation. In this novel *Desirable Daughters* Mukherjee focuses on cultural hybridity, simultaneity and third space of enunciation which are makers of the post-colonial condition of immigrant's existence. In other words, diasporans experience double identification that constitutes hybrid forms of identity. Such forms of identity differ from the essential notion of national and ethnic identity. It also explores multiple belongings that enable people to inhabit more than one space at the same time. Tara is a fictional rendering of such cultural hybridity. Tara says, "I am both" (6). Being simultaneously an Indian and an American she has gained the third space of enunciation.

As a diasporic writer, the author in this novel delicately associates the element of nostalgia with the protagonist's quest for identity the meeting point of the past and the present too are intensified by the nostalgic representation of the characters endeavored by the writers. In this novel, through the nostalgic exploration, Tara has juxtaposed the past and the present situation. To conclude, Mukherjee interrogates cultural essentialism and celebrates cultural hybridity. She also challenges the stereotypical notions of national identity. Tara is a cultural hybrid, who is at home in both the cultures. She has affiliation with the host culture but that does not in any way hinder her filiations with her homeland and native culture. Padma is an Indo-American who believes in hyphenation. Parvati is a western-educated Indian woman of the conventional mould.

Conclusion

Thus, the dual or hybrid identity constructs an identity crisis in one's constructing a true home of proximity in the alien environment. Desirable Daughters depicts the immigrant Tara's oscillation between Indianness and Americanness. Tara's endeavors to search out her true identity and to build a home turn into vain. Thus, throughout the novel, Bharati Mukherjee depicts the identity crisis of its protagonist who is longing for her new identity.

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Indigenous Knowledge for Sustainable livelihood

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Abstract

Today there is a common tendency among people to view indigenous knowledge somewhat primitive and outdated because of its origin from illiterate Adivasi / tribal society. Seldom have we realized that in the past people's symbiotic relationship built around the nature gave fuller meaning to their continual existence. But in the modern world dominated by scientific knowledge people wants takes priority over their needs. People and nature are antagonistic to each other. We miss the cohesiveness! Thus we are in the process of discovering the indigenous knowledge in order to make the modern scientific knowledge more comprehensive. The paper deals with threats to indigenous knowledge, formation of indigenous knowledge and how to promote indigenous knowledge. Finally it concludes highlighting the importance of indigenous knowledge in alleviating poverty and promoting sustainable livelihood for the people with a particular reference to the work culture of the Savara tribe (Gutti Pani).

Key Words: Adiasi, Indigenous knowledge, modern science, colonization, conservationists, primitive, environment, sustainable livelihood.

Introduction

India is a home to nearly one-third of the world's indigenous people who are commonly known as tribals or Adivasis. We have tribal/Adivasi population of 104 million that represent about 8.6% of the total population of our country. Adivasi communities in India have been reported to be the worst-hit when it comes to assertion of their identity, land rights, displacement and exploitative industries such as mining and construction of huge dams.

Although, they live in isolation in different parts of the country due to number of reasons they continue to remain as potential source of indigenous knowledge, tradition and culture. If we are able to gather and classify this knowledge we can utilize in different sectors for the progress of nation as well as for the progress of these people.

The term 'Indigenous or Traditional Knowledge System' was thus coined by anthropologists as a scientific system which has its own validity, in contradistinction to 'modern science'. The term 'Indigenous knowledge or Traditional Knowledge' normally means the knowledge system which originated, developed and owned by a particular community. Indigenous knowledge is the basis for local level planning, decision making in social organization, in agriculture, architecture, healthcare, food preparation, education, clothing, natural resource management, and a host of other activities in rural and Adivasi communities. Today indigenous knowledge is under threat due to rapid spread and influence of western ideas, values, and habits. Modern social structures and institutionalized forms of cultural transmission indigenous views of the people are not given importance and slowly relegated.

However, in the recent past, it is now recognized that western criteria are not the sole benchmark by which indigenous knowledge should be evaluated. The term 'indigenous or traditional' sometimes carries the connotation of 'pre-modern' or 'primitive' or 'outdated'. Of course Indigenous knowledge cannot be verified scientifically. At the same time science also cannot be explained according to the tenets of indigenous knowledge. Each is built on distinctive understandings, philosophies, methodologies and criteria.

The United Nations University proposal defines 'Traditional or indigenous Knowledge System as follows:

"Traditional knowledge is a record of human achievement in comprehending the complexities of life and survival in often unfriendly environments. Traditional knowledge, which may be technical, social, organizational, or cultural, was obtained as part of the great human experiment of survival and development."

The year 2002 marks the 10th anniversary of the launch (December, 2002) of the Year of Indigenous Peoples at the United Nations in New York. This signifies the struggle of indigenous people for recognition, respect and human dignity within their own lands and territories. They brought global attention to the negative impacts of colonization, discrimination, marginalization, and the overt and covert policies that led to colossal human right violations leading to ethnocide and sometimes genocide in their land.

Prejudiced notion about Indigenous or Traditional knowledge system of India:

1. Indians are less rational and less scientific than the people of west and the rest of the world.
2. Indians' world view and their outlook are very narrow hence development and advancement did not take place from within.

3. India's civilization was mainly imported via invaders and influenced by people who migrated into it.
4. Caste identity of the people on hierarchical basis never allowed the people in the lower realm especially the Dalit and Adivasi people to progress.
5. Indian society was socially backward to the point of being seen as lacking in morality; hence it depends upon westernization to reform its current problems.

Laura Nader describes the purpose of studying Traditional Knowledge Systems (TKS): “The point is to open up people's minds to other ways of looking and questioning, to change attitudes about knowledge, to reframe the organization of science -- to formulate a way of thinking globally about traditions.”

The indigenous people have undergone bitter experience of a long history of colonization. “Might is right” was the common belief of the imperial powers of the past which tried to subjugate the indigenous people down the centuries. Imperial might of Great Britain or America or France or Germany, arrogantly assumed a right, often claimed to a higher order of civilization, or simply on the authority of God to rule over the local people. They exercised the “Divine Right of Kings” to dismiss, deconstruct, and subjugate the sovereign rights of local native indigenous people. As a result a common pattern emerged among the indigenous people all over the world. Loss of culture and tradition, loss of land and natural resources, loss of voice and human dignity, loss of lives and livelihood, loss of language and history, loss of health and wellbeing of the natives marked this common pattern.

Threats to indigenous Knowledge

Intrusion of Colonial Conservationists: During the invasion of the foreigners, most tribes resisted and fought against them. They did not want to surrender their homelands to the foreigners because they strongly believed that their ancestors were still spiritually alive in their surroundings. They considered the significance of natural resources as collective and intergenerational. The idea of individual property is only a recent phenomenon. Everything that belongs to them was owned collectively for the welfare of the community as a whole.

Historically, colonial conservationists uprooted indigenous cultures under the banner of saving the environment. Believing they knew best, they discredited native knowledge and evicted people from their ancestral lands to make way for progress. Colonizers systematically derogated, exterminated or undermined the local traditional knowledge, science, technology and crafts of the lands, because of their intellectual arrogance. They controlled and appropriated the economic means of production and the social means of organization. The British colonizers and conservationists could never accept the fact that Indians were highly civilized even in the third millennium BC, when the British were still in a barbarian stage!

Mecaulayan strategy: British historians did not study and record indigenous knowledge system when they wrote about ancient Indian history. They quietly documented them as systems competing with their own to facilitate the transfer of technology into Britain's industrial revolution. What was found valuable in indigenous knowledge was quickly appropriated. The Indian manufacturers were forced out of business. Meanwhile, a new history of India was fabricated to ensure that present and future generations of mentally colonized people would believe in the inherent inferiority of their own traditional knowledge and in the superiority of the colonizers' 'modern knowledge'. This has been called Macaulayism, named after Lord Macaulay a British who successfully championed this strategy in 1830s.

Green Revolution: Is it a boon or ban? India is a land rich in biodiversity. For over 10,000 years, Indian farmers have used their brilliance and indigenous knowledge to domesticate and evolve thousands of crops including 200,000 varieties of rice, 1,500 varieties of wheat, 1,500 varieties of bananas and mangoes, hundreds of types of dals, oilseeds, diverse millets, pseudo cereals, vegetables and spices of every kind. This brilliance in breeding was neglected when the Green Revolution was imposed on us in the 1960s. Thus, our intelligence in seed breeding and agriculture was denied. Our seeds were considered "primitive" and "low productive". A mechanical "intelligence" of industrial breeding for uniformity for external inputs was imposed. Instead of continuing to evolve varieties of diverse species, our agriculture and our diet were reduced to rice and wheat. A few types of seeds were promoted for the sake of mass production at the cost of considering varieties of seeds useless. Many indigenous seeds were neglected and made redundant.

Formation of Indigenous Knowledge: Most indigenous people have a strong sense of unity with the environment. This is the most significant characteristic among them. They believe that the people are the land and the land is the people. The defining characteristic of indigenous peoples is closely associated with their longstanding relationship with water, land and forest (Jal, Jamin and jungle). Their close proximity to the environment, culture and their tradition is reflected in their songs, dance, music, tales, customs, costumes, food practices, symbols and the rituals associated with their life cycle (from birth to death).

No doubt, the intimate relationship between people and their environment forms an important foundation for the development of indigenous knowledge. In this process people categorize life experiences, and shape their attitudes and patterns of thinking. Because human identity is regarded as an extension of the environment, there is an element of inseparability and connectedness between people and the natural environment. The individual is a part and parcel of the entire creation. The basis for knowledge creation is also the dynamic relationships and interaction of people with the environment. They found a symbiotic relationship between the physical and social environments.

While indigenous knowledge is often valued because of its traditional qualities, a creative and inventive capacity forms the core of an indigenous knowledge system. The perception of indigenous knowledge and culture as applicable only to the distant past misses the thrust for development in this present context. Seldom have we realized that the creative potential of indigenous knowledge is the prospect that it can be applied to modern times in parallel with other knowledge systems of today.

Science versus indigenous knowledge: Today in the modern world we are challenged and often people debate between science and indigenous knowledge. Science has become a dominant and supreme global knowledge system. It claims objectivity, reliability, validity and verification. If a conclusion cannot be supported by empirical and verifiable evidence or if there is an inability to replicate results then reliability, authenticity and validity are in doubt.

In science, method is all-important and objective measurement is the final arbiter. Systems of knowledge that do not subscribe to scientific principles are considered lesser status and run the risk of being rationalized. Science fails to understand the insider's perspective (the *emic* point of view) and uniqueness. Thus indigenous people frequently dismissed science as a legitimate knowledge base. They consider science incapable of explaining spiritual phenomena and fails to recognize the existence of nature as something more than a scientifically-observable construct.

Indigenous knowledge places greater emphasis on the construction of models where multiple strands can be accommodated to make up an integrated whole. Indigenous mistrust of science on the one hand and scientific disregard for indigenous knowledge on the other hand, has in common a tendency to evaluate each other according to limited criteria. Science is one body of knowledge; faith is another; and indigenous knowledge is yet another. It is important that the tools of one are not used to analyze and understand the foundations of another. At the same time It is absurd to conclude that a system of knowledge that cannot withstand scientific scrutiny, lacks credibility.

Exploring the interface: Relative validity of science or indigenous knowledge is usually based on the assumption that one is inherently more relevant than the other. Such a polarized debate hardly generates any wisdom or fresh insights. Many scientists subscribe to religious beliefs that cannot be explained by science. In the same way, many indigenous people holding fast to indigenous values use scientific principles and methods in everyday life.

Yet, there are an increasing number of indigenous researchers who use the interface between science and indigenous knowledge as a source of inventiveness. They have access to both systems and use the insights and methods of one to enhance the other. In this approach, the focus shifts from proving the superiority of one system over another to identifying opportunities for combining both. The interface between science and indigenous knowledge need not be a site of debate and contest. Rather, it

can provide opportunities for the expansion and enhancement of further knowledge and newer understanding.

How do we go about now.....

Introducing Modern Agriculture Knowhow: There are different sectors where the tribals can flourish and improve their standard of living. The tribals own small holdings where they cultivate crops to feed themselves. The income they get from agriculture is not sufficient to improve their standard of living since they solely depend on traditional methods in cultivating their land. Due to illiteracy and ignorance they are unaware of the various agricultural skills and developmental programs that could be implemented for their uplift. The agriculture has not been modernized in these tribal areas due to poor irrigation facilities. The modern irrigation facilities can't be achieved without proper electrification in those tribal areas. Though problems are many and solutions are difficult but achievable in these areas with sincere efforts. We have to reach out these small marginal tribal farmers with modern methods of cultivation and technology by imparting basic skills and training. The water that is required and available in sufficient quantity need to be properly harvested, diverted and stored. Investment in agriculture in these areas may definitely make them economically sound as agriculture is the main occupation and potential source of income for these people.

Initiating Comprehensive Research Programme: There is a need for comprehensive research programme in those pockets of Adivasi settlements. The large area occupied by them for agriculture is not fertile all over and its productivity is very low. Such lands could be turned into fertile land by educating the tribal men and women in farming. The training must be effective and should be practical in approach. This will increase the agricultural productivity and economy of the Adivasis. This can be achieved by networking with different institutions like Universities, Colleges, Research centers, Banks such as NABARD etc.

The traditional agricultural practices must be incorporated with modern agricultural practices. The use of compost and organic pesticides can be developed indigenously. This will help in the maintenance of soil fertility and avoid pollution. The concept of drip irrigation, center pivot irrigation, or the use of sprinklers will also help solve the problem of water scarcity. Sustainable agriculture is the key that holds the prosperity along with preservation of environment. Traditional knowledge along with modern technological advancements can help Adivasis towards their own development and progress. Thus a comprehensive research has to be initiated on their land and environment condition.

Promoting Sustainable Development for a Sustainable livelihood: Sustainable development aims at improving the current needs without compromising the ability of future generations meeting their development needs. Sustainable development also means the preservation, maintenance, improvement and rational use of the natural resource base which supports the pressure resistance of ecological basis and

rapid economic growth. The sustainable design is essentially a regenerated design based on a self-renewal capacity of natural systems. It focuses on how to enhance the regeneration capacity of damaged landscape as much as possible, and how to maximize the natural regeneration capacity.

Concept of sustainable development requires care for people first, then respect for nature. It precisely means ecological planning and maximizing social capital. We should pay attention to specific regional characteristics of the environment and cultural ingredients of people. When we aim at development we should avoid damaging original ecological and social environment. We need to respect biological and ecological needs in the environment. Ultimately, the concept of sustainable development should lead to sustainable livelihood.

Need to protect Bio-cultural diversity: Indigenous storytelling is a powerful tool for preserving bio-cultural diversity, says Álvaro Fernández-Llamazares, an environmental researcher at the University of Helsinki in Finland. After hearing stories in Bolivia, Costa Rica, Kenya and Madagascar, he has proposed that storytelling could transform how conservationists work with native indigenous people. He saw in them the potential knowledge to involve them in protecting their own environments through story telling.

Stories give character to local wildlife, voices to trees and spiritual resonance to the sunrise. They connect indigenous people to their environment and guide their interactions with it. Stories tie people to their land, their heritage and one another. Storytelling sparks dialogue between generations and provides a time and place for ideas to be shared. In this way, stories preserve culture—and could help preserve the environment as well, wrote Fernández-Llamazares.

Preserving Rituals as Knowledge Transmitters: Villagers in remote areas like Uttaranchal have events called 'Jagars', in which the Jagaria sends the Dangaria into a sort of trance. The Dangaria then helps sort out problems, provides remedies for ailments, resolves social conflicts of the village society etc. We cannot consider this as superstition rather this is considered as a traditional method of reaching the unconscious. Does the Jagaria use his spiritual powers to reach and tap the unconscious region of the mind of the Dangaria? Do these rituals represent the attempts of ancient humans to come to terms with the unknown, the non-rational, and the unconscious parts of our beings? Were these devices useful to invoke lost memories of the ancient past?

We are, therefore, not willing to dismiss Jagar as some mumbo-jumbo, but a phenomenon worth scientific investigation in the realm of psychology. This should be an important scientific research connecting indigenous knowledge systems to Inner Sciences. Ironically, from Jung onwards, many western psychologists have studied and appropriated these traditional 'inner sciences', renamed them. Meanwhile, the

indigenous people who discovered and practiced them have been dismissed as primitive people awaiting cure by civilization.

Revamping the Celebration of the festival of Karam: The Karam festival is an agricultural festival celebrated by the Ho, Munda, Oraon, Kharia, Khortha, Korba, Santhal, Nagpuri, and Kurmali tribes. **Karam** is the worship of *Karam-Devta*, the god of power and youthfulness. It symbolizes fertility, prosperity and all that is auspicious. They worship trees during this festival as they are a source of livelihood, and they pray to Mother Nature to keep their farmlands green and ensure a rich harvest. The devotees observe fasting and worship the branches of karam/kadam and [sal](#). The branch of the Karam tree is carried by the Karma dancers and is passed among them with singing and dancing. This branch is washed with milk and rice beer locally known as Handia. Then it is raised in the middle of the dancing arena. All worshipers dance for whole night in the praise of the “Karam”. The dancers form a circle and dance with their arms around each other dancer’s waists.

As per the legends of Karam Devi, she is believed to be the goddess of wealth and children. Karam is a festival of sisterhood, friendship, and cultural unity. At a time when cutting down and uprooting of trees have become a normal daily affair in the name of business and development, Karam festival reminds us of the importance of conserving trees and nature in our life. The knowledge of protecting nature as a human value is deeply rooted in this cultural practice.

Work Culture as an indigenous knowledge among the Savaras

Gutthi pani (Group work) a kind of work culture among the Savaras is one of the indigenous knowledge system practiced even today. The Savara’s economy is not market oriented economy that aims at making more money and gaining maximum profit. Rather their economy is oriented towards ‘subsistence’ of the people. Their system of production, distribution and consumption attend to day-to-day needs of the people for their survival.

Most of the Savaras living around Seethampeta in Srikakulam Districts under our study area do possess small plots of land on the hill terrains. They cultivate turmeric, zinger, pineapple, clustered-apple, plantain, mangoes, cashew nuts, tamarind, red gram and many types of vegetables according to seasonal variation. They do not cultivate in large quantity to sell them in market to make more money. They cultivate what they need only. Despite their hard labour their land does not produce as much as they wanted because of uncertainty of rain, unfertile soil added to poor irrigation facility. The land is full of rocks, stones, thorns and thistles. However an individual family works hard in their portion of land throughout the year, still they find difficult to clean the land completely and make it cultivable.

The practice of *Gutti Pani* in Savara tribal society enables a poor Adivasi family to clean their land and make it conducive for cultivation with the help of other people in

the same tribal community. *Gutti Pani* means “group work”. A family is helped by the community members by sharing their labour. The Adivasi community comes to the help of the individual family. The elders of the Adivasi community assign number of people to work in the land of a particular family. In some tribal hamlets, the one who seeks help from others goes to each house and requests them to come to his field to work. The family which gets the help of the labour force from the community has to provide one meal for all of them and end of the day each labourer is given Rs. 100 which is a nominal wage for one day work. Thus the community supports the individual family by collectively extending their service. Since many Adivasi families are very poor and they could not afford to give a meal and Rs. 100 each, their land remains uncultivable for many years.

Understanding this existing situation financial assistance could be extended to these Adivasi families to make their land cultivable by utilizing the practice of *Gutti Pani*. This indigenous knowledge of their work culture has to be promoted for their own welfare.

It is “other centered” – involves cooperation and collaboration of every individual member in the community. The process of decision making is more democratic thus fosters communal solidarity. The views of the elders are respected and ultimately it strengthens the unity among them.

Our Goal Today:

Today, we the Indian economists, anthropologists, social workers, social activists and scholars should work hard to revitalize our indigenous knowledge system. We need to make available indigenous knowledge resources for research. Indigenous Knowledge System should be taught in all our Educational institutions for the following reasons.

India has a rich heritage still intact in this area of indigenous knowledge system. It has the largest documented ancient literature relevant to indigenous knowledge system. We have the intellectual resources to appreciate this and to implement them. Thus we need to develop a shared understanding of indigenous knowledge system in terms of concepts, policies and practices.

India's scientific heritage, philosophical and cultural legacy, need to be properly understood. The aim is not inspired by chauvinism, but to understand the genius of Indian civilization better.

We need to correct the portrayal of ancient Indian history of science, the history of ideas, mainstream accounts of world history, anthropology and culture. This entails emphasizing to scholars and educators that Indigenous Knowledge system should be included, especially India's achievements and contributions to world science, progress and development that have been very significant.

We need to include Indigenous Knowledge Systems in economic planning, because they are eco-friendly, sustainable, labor intensive rather than capital intensive, and more available and affordable to the masses.

Finally, we need to develop insights and find various ways and means towards strengthening and revitalization of such knowledge system in India.

Conclusion

Is India a 'developing' society, or is it a 're-developing' society? Without appreciating the indigenous knowledge system of India, how could anthropologists and sociologists interpret the current condition of our society? Were our people always poor, always living in polluted and socially problematic conditions as today? Or is there a history behind the present condition? This history has to be rewritten in the light of rediscovering our indigenous knowledge to promote economic and social well being of our people.

Our Indigenous Knowledge Systems are eco-friendly, symbiotic with the environment, and therefore can help provide a sustainable lifestyle. Since the benefits of Liberalization, Privatization and Globalization policies (LPG) of our country do not trickle down to the people below the poverty line or to so-called developing countries, a revival of Indigenous knowledge, technologies and crafts must complement the modern 'development' schemes for eradication of poverty.

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