# RESEARCH ESSENCE

Peer-Reviewed Multidisciplinary Biannual Journal

## Sree Narayana College, Sivagiri, Varkala

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It gives me immense pleasure to know that a Peer-Reviewed biannual multidisciplinary research journal "**Research Essence**" is being published from **Sree Narayana College**, Sivagiri, Varkala. It seeks to promote and coordinate academic pursuits and research projects in the Science and Humanities. The journal serves as a forum for sharing ideas, insights and experiences. It aims to cater to the interests and needs of all who are deeply concerned about quality improvement in education and committed to the quest for academic excellence.

**Sri. Vellappally Natesan**
**Manager**

I feel extremely happy to bring out this Peer-Reviewed biannual multidisciplinary research journal "**Research Essence**" of our College. This is an occasion when our PG Departments are in the process of being elevated to the status of recognized research centres. With this our College will certainly become an established venue for interdisciplinary discussions, debates and seminars. This research journal will, to a certain extent satisfy, the long awaited academic needs of our teachers and students.

**Prof. (Dr.) Vinod C. Sugathan**
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# Investigation on the Heavy Metal Stress Tolerance Potential of Two Varieties of *Vigna Unguiculata*

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**Abstract**

*As a result of heavy metal contamination there is a heavy loss in crop yield reported as in various vegetable crops, the scientific community is always look out for heavy metal stress tolerant crop varieties. This makes us interested to analyses the heavy metal (HgCl2) stress tolerance potential of Vigna unguiculata variety Manjari and Vigna unguiculata variety Vellayani Jyothika varieties. For this we have analyzed there in vitro seed germination and embryonic shoot growth, embryonic shoot growth rate at different levels of HgCl2 (0.25mM, 0.50mM and 1.00mM) and various biochemical parameter of stress tolerance under HgCl2 stressed condition. The seed germination percentage, embryonic root length as well as the embryonic shoot length of Vellayani jyothika was not much affected up on HgCl2 stressed condition as compared to Manjari. These results gave us an idea regarding the HgCl2 stress withstanding nature of these selected pea species. The total phenols, total chlorophylls, carotenoids and proline contents were increased significantly in Vellayani jyothika as compared to Manjari under HgCl2 stressed condition. Total protein content in Vellayani jyothika did not very much as compared to Manjari under HgCl2 stressed condition as compared to their control plants. This denotes low protein degradation in Vellayani jyothika under HgCl2 stressed condition. These results again confirmed the HgCl2 stress tolerance potential of Vellayani jyothika variety. Thus, this investigation proves that Vigna unguiculata variety Vellayani Jyothika is a heavy metal stress tolerant variety in comparison with Vigna unguiculata variety Manjari. So, it can be recommended for cultivation in heavy metals contaminated areas.*

**Keywords**: *Vigna unguiculata,* Heavy metal contamination, Vellayani Jyothika

## Introduction

Cowpea, an indigenous legume to sub-Saharan Africa, is mainly grown in the dry savanna areas as an intercrop with millets, sorghum, ground nut, and maize. Cowpea grains rich in protein are consumed in different forms in several parts of the tropics. These genetic resources have been explored to identify new traits and to develop elite cowpea varieties. Many cowpea varieties with high yield potential have been developed and adopted by the farmers. Efforts are continuing to develop better performing varieties using conventional breeding procedures while molecular tools are being developed to facilitate progress in cowpea breeding. Synthetic nitrogen fertilizers are extensively used in farm lands to increase growth and yield of crops. The other alternative to increase crop biomass and yield is to promote photosynthesis. In fact, there exists a positive relationship between photosynthesis and

crop. Biomass and yield. A drought – tolerant and warm-weather crop, cowpeas are adapted to the drier regions of the tropics, where other food legumes do not perform well. It is also having the useful ability to fix atmospheric nitrogen through its root nodules, and it grows well in poor soils with more than 85% sand and with less than 0.2% organic matter and low levels of phosphorus. *Vigna unguiculate* (L) Walp.as a potential source of protein also found to be rich in amino acids like aspartate, serine, glutamine, proline, glycine, alanine, cysteine, threonine, phenylalanine, histidine, lysine, arginine and tryptophan. The proximate analysis of the extract indicated appreciable content of protein, moisture, ash, fats and oil and fiber. High dilution of Mercuric chloride increases water permeation, chlorophyll content and growth in germinating seeds of plants. Aquaporins facilitate water transport in cells and conductance of $CO_2$ through mesophyll to chloroplast. $HgCl_2$ inhibits AQP activity. The purpose of the present study is to see whether $HgCl_2$ in UHD could increase water permeation through aquaporins, photosynthesis and plant growth.

**Materials and methods**

**The Plant materials**

Seeds of two cowpea varieties viz., *Vigna unguiculata* variety Manjari, *Vigna unguiculata* variety Vellayani were collected from Regional Agricultural Research Station (RARS), Kumarakom, Kottayam, and Kerala. The seeds were sown mixed with cow dung. After 30 days the plantlets were transferred to disposable paper glasses containing sand, soli, cow dung in a ratio of 1:2:1.

**Vigna unguiculata var. Manjari**

*Vigna unguiculata* var. Manjari is an herbaceous and vigorous climbing annual vine and a legume cultivated to be eaten as green pods. The plant is subtropical/tropical and most widely growing in the warmer part of South Asia, South China. Leaves alternate, trifoliate with petioles of 5-25 cm long. The lateral leaflets are opposite and asymmetrical, while the central leaflets are symmetric and ovate. Inflorescence is racemose and flowers are white. It is grown primarily for its strikingly long light green (43.2cm) immature pods with red seeds and has uses very similar to that of the green bean. The many varieties of yard long beans are usually distinguished by the different colours of their mature seeds. They are shade tolerant, ideal for intercropping and tolerant to mosaic. Days to first harvest 48-50 days. It has maximum yield of 5.6t/ha. (Picture 1a)

**Vigna unguiculata var. Vellayani Jyothika**

*Vigna unguiculata* var. Vellayani Jyothika is a high yielding (19.33t/ha) variety with trailing habit. It is an herbaceous, prostrate, or sub erect to erect annual, growing in height of 15-80 cm. Leaves alternate, trifoliate with petioles of 5-25 cm long. Inflorescence is racemose and flowers are white. The lateral leaflets are opposite and asymmetrical, while the central leaflets are symmetric and ovate. In Regional Agricultural research institute, Kumarakom it is selected from Sreekaryam local. They are with long light green pods and tolerant to fusarium wilt. (Picture 1b)

**Induction of in vitro heavy metal stress by using mercuric chloride**

The different concentration of mercuric chloride (0mM, .25mM, .5mM, 1mM) were prepared. The media were poured into approximately labelled petri plates. Seeds (10 in number) from each cowpea varieties were transferred to corresponding concentration of mercuric chloride under aseptic condition on to absorbent cotton platform. After 2 days of incubation the seedlings were screened for germination properties. (Picture 2a and 2b)

**Induction of mercuric chloride stress**

Mercuric chloride was introduced to one set of 8 plants by saturating disposable paper glasses with 0.5mM mercuric chloride solution. Another set of 8 plants were kept control by irrigating them regularly. After 5 days, the leaves excised and collected in labelled disposable glasses for various analyses. (Picture 3a and 3b)



**Fig 1(a):** *Vigna unguiculata* variety Manjari



**Fig 1(b):** *Vigna unguiculata* variety Vellayani jyothika



Control          .25mM $HgCl_2$          .50mM $HgCl_2$          1mM $HgCl_2$

**Fig 2(a): Effect of different concentration of $HgCl_2$ on the seed germination of *Vigna unguiculata* variety Vellayani jyothika**



Control          .25mM $HgCl_2$          .50mM $HgCl_2$          1mM $HgCl_2$

**Fig 2(b): Effect of different concentration of $HgCl_2$ on the seed germination of *Vigna unguiculata* variety Manjari**

INDUCTION OF HEAVY METAL STRESS

**Fig 3(a): to *Vigna unguiculata* variety Vellayani jyothika**

**Fig 3(b): to *Vigna unguiculata* variety Manjari**

Calculation of germination percentage

The germination percentage was calculated using formula.

Germination percentage =

$\underline{\text{Number of seeds germinated}} \times 100$
Total number of seeds sawn

## Estimation of Total Phenol

250 mg leaf tissue were homogenized with mortar and pestle in 10 ml of 80% ethanol. The homogenate was centrifuged at 10000 rpm for 20 minutes. 0.1 of supernatant was pippeted out into a test tube. The volume was made up to 3 ml with 80% ethanol. 0.5 ml folin ciocalteau reagent was added to each test tubes and mixed thoroughly. Then it was placed on boiling water bath for 1-minute Absorbance of test solution at 650nm was measured against reagent blank.

## Estimation of Total Protein

250 mg leaf tissue were homogenized with mortar and pestle in 10 ml of phosphate buffer. Then the homogenate was centrifuged at 3000 rpm for 15 minutes. Pipette out 0.1 ml of supernatant into a test tube and make up the volume to 1ml with distilled water. 5 ml of reagent C was added to each test tube and mixed thoroughly. The test tubes were incubated in dark for 30 minutes. The absorbance of test solution at 660nm measured against the reagent blank.

## Estimation of Chlorophyll

100 mg of leaf tissue were homogenized with mortar and pestle in 10 ml 80% acetone. The homogenate was centrifuged at 5000 rpm for 5 minutes. Then the supernatant was collected in separate volumetric flasks. Then each residue was dissolved in 10 ml of 80% acetone, then centrifuged again with same conditions and each supernatant was collected in corresponding volumetric flask and made up to the volume to 25 ml with 80% acetone. Then absorbance of each supernatant was measured at 645,663,480nm against a reagent blank (80%acetone). Finally, the amount of chlorophyll a, chlorophyll b, and carotenoids in mg per gram tissue, calculated by using equations.

1. mg of chlorophyll a per gram tissue
$$= 12.7 (A\ 663) - 2.69 (A\ 645)\ \frac{\text{X\ Volume}}{1000\ \text{X Weight}}$$

2. mg of chlorophyll b per gram tissue
$$= 22.9 (A\ 645) - 4.68 (A\ 663)\ \frac{\text{X\ Volume}}{1000\ \text{X Weight}}$$

3.  mg of total chlorophyll per gram tissue
    $$= \frac{20.6(A\ 645) - 80.2\ (A\ 663)\ X\ \ Volume}{1000\ X\ Weight}$$
4.  mg of carotenoids per gram tissue
    $$= \frac{A480 - [(0.17\ X\ A\ 663) - (0.638\ X\ A\ 645)]\ \ X\ \ \ \ Volume}{1000\ X\ Weight}$$

## Estimation of Total Sugar

Total sugar content was estimated by using the method of Dubois et. al. (1956). 0.5g of tissue was homogenized in 10ml of 70% ethanol and centrifuged at 10,000 rpm for 15 minutes. From each sample 1ml of the supernatant was taken in to test tubes. To this 1ml of 5% phenol solution was added followed by 5ml con.$H_2SO_4$. The reagent blank was also prepared by taking1 ml ethanol and the entire reagent except sample. The mixture was kept at 300c for 20 minutes. Read the colour of the mixture at 490nm using spectrophotometer.

## Estimation of Proline

Estimation of proline content was according to Bates method (1973). 1g of leaf tissue was weighted and homogenized in 3ml of 3% sulphosalicylic acid. The homogenate was then of centrifuged at a speed of 10000 rpm for 15 minutes. The supernatant was saved and used for the estimation. From each sample 1ml of supernatant was taken in to test tubs and then 1 ml of glacial acetic acid and 1ml of ninhydrin was added to it. Then test tubes were covered with round marbles and further kept in boiling water bath for 1 hour. To terminate the reaction, the test tubes were dipped in cold water. The reagent blank was also prepared by taking the entire reagent except the sample. Instead of sample 1ml of 3% sulphosalicylic acid was taken. The read chromophore was collected and absorbance was measured against a reagent blank at 520 nm using a spectrophotometer

## Results and discussion

| Concentration of HgCl$_2$ (mM) | Seed Germination Percentage | |
|---|---|---|
| | Manjari | Vellayani jyothika |
| 0 | 100 | 100 |
| 0 .25 | 60 | 100 |
| 0.50 | 50 | 100 |
| 1.00 | 50 | 70 |

Seed Germination Percentage

*Table 1: Seed germination in control and different concentrations of HgCl$_2$*

Under any sort of abiotic stress seed germination process is prone to be inhibited. The growth of the radical as well as plumule is highly sensitized under these stresses and therefore, the percentage of seed germination is directly denoting the stress tolerance potential of plants. From this investigation it was well clear that the seed germination percentage of Vellayani jyothika did not affect even up to 0.50 mM of HgCl$_2$ where as in the case of Manjari it was seriously inhibited even at to 0.25 mM of HgCl$_2$ (Table 1)

**Embryonic –Root length**

| Plants | Root length (cm) | | | |
|---|---|---|---|---|
| | Control | 0.25 mM | 0.50 mM | 1.00 mM |
| Manjari | 3.9 | 1.438 | 1.06 | .58 |
| Vellayani jyothika | 3.52 | 3.15 | 2.7 | .66 |

*Table 2: Embryonic Root Length in control and different concentrations of HgCl$_2$*

**Embryonic Shoot Length**

| Plants | Shoot length (cm) | | | |
|---|---|---|---|---|
| | Control | 0.25 mM | 0.50 mM | 1.00 mM |
| Manjari | 6.25 | 2.5 | 2.13 | 1.63 |
| Vellayani jyothika | 6.84 | 4.9 | 3.88 | 1.46 |

*Table 3: Embryonic Root Length in control and different concentrations of HgCl$_2$*

High percentage of seed germination and high embryonic root growth under stressed condition directly denote the stress tolerance potential of plants. Here in this study the embryonic root growth and shoot growth of *Vigna unguiculata* variety Vellayani jyothika did not affect even up to 0.50 mM of $HgCl_2$ where as in the case of Manjari it was seriously inhibited even at to 0.25 mM of $HgCl_2$ (Table 2 and 3)

**Total phenol content**

| Name of the plant | Phenol content (µg/g leaf tissue) | | % difference |
|---|---|---|---|
| | Control | Stress | |
| Manjari | 252 | 242 | -4 |
| Vellayani jyothika | 242 | 263 | 8 |

*Table 4: Phenol Content under $HgCl_2$ stressed and unstressed conditions*

Heavy metal induced changes in the phenolic compounds may further affect their functions in plant cell. Phenolic compounds, including tannins, are often involved in response to different kinds of abiotic and biotic stresses in this study Vellayani jyothika has shown to a potential to accumulate total phenols at enhanced level as compared to Manjari under $HgCl_2$ stressed conditions. When there was 8 %, increase in the total phenol content in Vellayani jyothika under $HgCl_2$ stressed condition as compared to its control, but it was decreased in the case of Manjari.

It was also reported that in plant systems, phenolics can act as antioxidants by donating electrons to guaiacol-type peroxidases for the detoxification of $H_2O_2$ produced under stress conditions including heavy metal stress (GuPXs) for the detoxification of $H_2O_2$ produced under stress conditions including heavy metal stress (Sakihama et al.2002). (Table 4).

**Total protein content**

| Name of the plant | Protein content (mg/g leaf tissue) | | % difference |
|---|---|---|---|
| | Control | Stress | |
| Manjari | 197 | 184 | -4.5 |
| Vellayani jyothika | 199 | 208 | 4.5 |

*Table 5: Protein Content under $HgCl_2$ stressed and unstressed conditions*

Total Protein Content play a key role in determining the abiotic stress tolerance potential in plants. In this result it is shown that $HgCl_2$ stress increases the protein content in Vellayani jyothika where as in Manjari there is slight decrease in the protein content under salt stressed condition as compared $HgCl_2$ control plants. This high amount of protein in Vellayani jyothika under $HgCl_2$ stresses condition denotes their enhanced gene expression under stressed condition whereas decrease in protein content in Manjari denotes high degree of protein denaturation in that variety. Similar result was also reported in *Ocimum basilicum* and *O. americanum* by Sharafzadeh and Zare, (2011). (Table 5)

**Photosynthetic Pigment Composition**

| Pigments | Vellayani jyothika | | Manjari | |
|---|---|---|---|---|
| | Control | Stress | Control | Stress |
| Chl *a* | 1.90 | 1.92 | 1.89 | 1.90 |
| Chl *b* | 3.73 | 3.90 | 3.45 | 3.68 |
| Total Chl | 19.52 | 19.90 | 19.14 | 19.19 |
| Carotenoid | 0.17 | 0.39 | 0.15 | 0.17 |

*Table 6: Pigment Composition (mg/g leaf tissue) under $HgCl_2$ stressed and unstressed conditions*

In plants, mercury ions may substitute metal ions in photosynthetic pigment causing a decrease in photosynthesis rates However, other pigment

carotenoids have additional roles in chloroplast photosystem structure, light harvesting and photo-protection, and partially help the plants to withstand adversaries of drought. From the above table (Table 6) there is no significant change in the chlorophyll a content in the two varieties under $HgCl_2$ stressed condition as compared to their control plants. But the Chlorophyll a content and total chlorophyll content are found to be increased in Vellayani jyothika $HgCl_2$ stressed condition as compared to their control plants. It is also observed that that the carotenoid content increased 56.5 % on Vellayani jyothika and only a negligible increase in Manjari under salt stressed condition when compared to their control plants.

Similar result was reported in chromium (Cr)-treated *Pisitia stratiotes* (Sinha et al.2005) and iron (Fe)-treated *Bacopa monnieris* (Sinha and Saxena 2006). These enhanced level of total chlorophylls and carotenoid content makes these plants more tolerant to $HgCl_2$ stress when compared to the Lola variety.

**Total proline content**

| Name of the plant | Proline content (µg/g leaf tissue) | | % difference |
|---|---|---|---|
| | Control | Stress | |
| **Manjari** | 197 | 184 | -6.6 |
| **Vellayani jyothika** | 185 | 208 | 11 |

*Table 7: Proline Content under $HgCl_2$ stressed and unstressed conditions*

In presence of heavy metals induced accumulation of free proline in shoot and root as well as in cotyledon/endosperm in all the three-crop plant used. The accumulation was proportionately more at higher concentrations of heavy metals. It significantly plays a role in osmoregulation in plants. More over proline prevent membrane damage and protein denaturation by scavenging free radicals. Therefore, an increasing the proline content can help the plant to tolerate the drought stress to higher extent.

In this study Vellayani jyothika has shown to a potential to accumulate proline at enhanced level as compared to Manjari. When there was 11%, increase in the proline content of Vellayani jyothika under $HgCl_2$ stressed condition as compared to its control plants, but was decreased in Manjari (Table 7). This increase in proline level could be either due to its fresh synthesis and/or due to decrease in its utilization in stressed plants. Proline has been reported to play an important role in osmoregulation (Hellebust, 1989)

**Total Sugar Content**

| Name of the plant | Sugar content (mg/g leaf tissue) | |
|---|---|---|
| | Control | Drought stress |
| Manjari | 138 | 140 |
| Vellayani jyothika | 153 | 154 |

*Table 8: Total Sugar Content under $HgCl_2$ stressed and unstressed conditions*

Adaptation to all these stresses is associated with metabolic adjustments that leads to the accumulation of several organic solutes like sugar, polyols, betaines and proline. Among these solutes, sugars represent the major reserve in the seeds (Bewley and Black, 1994) which maximally synthesized during germination and mobilized to various tissues like stem, leaves and internodes where they are required for growth (Mayer et al., 1975) and maintained the osmotic regulation of cells (Graham et al., 1981). But in this study the total sugar content did not differ much in all the two selected varieties under $HgCl_2$stressed condition when compared to their control plants. This might have due to the

insignificant role of total sugars in these varieties in fighting against heavy metal stress. (Table 8).

## Conclusion

This investigation has framed to analyse the heavy metal ($HgCl_2$) stress tolerance potential of *Vigna unguiculata* variety Manjari and *Vigna unguiculata* variety Vellayani Jyothika varieties. For this we have analysed there *in vitro* seed germination and embryonic shoot growth, embryonic shoot growth rate at different levels of $HgCl_2$ (0.25mM, 0.50mM and 1.00mM) and various biochemical parameter of stress tolerance under $HgCl_2$ stressed condition. The two varieties of *Vigna unguiculata* show much variability in their seed germination pattern. The seed germination percentage, embryonic root length as well as the embryonic shoot length of Vellayani jyothika was not much affected up on $HgCl_2$ stressed condition as compared to Manjari. These results gave us an idea regarding the $HgCl_2$ stress withstanding nature of these selected pea species.

The total phenols, total chlorophylls, carotenoids and proline contents were increased significantly in Vellayani jyothika as compared to Manjari under $HgCl_2$ stressed condition. Total protein content in Vellayani jyothika did not very much as compared to Manjari under $HgCl_2$ stressed condition as compared to their control plants. This denotes low protein degradation in Vellayani jyothika under $HgCl_2$ stressed condition. These results again confirmed the $HgCl_2$ stress tolerance potential of Vellayani jyothika variety. It has also been observed that role of total sugars is negligible in stress withstanding capabilities of these varieties.

Thus, this investigation attracts the research world that *Vigna unguiculata* variety Vellayani Jyothika is a heavy metal stress tolerant variety in comparison with *Vigna unguiculata* variety Manjari. So, it can be recommended for cultivation in heavy metals contaminated areas.

## Acknowledgement

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# Celebrities and Advertising: The Sense of Attention

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**Abstract**

*Nowadays, celebrity endorsement is a very popular promotional strategyin which companies globally utilise for promoting their brand. Celebrity endorsement is an expensive, but research indicates that when done correctly such endorsers are beneficial to products, brand and company. It can also be a powerful strategy to differentiate the product from the competitors and get the edge in a highly competitive market.The four main pillars of celebrity endorsement are credibility, attractiveness, productmatchup and lastly meaning transfer. This article seeks to explore the celebrity attributes (i.e. attractiveness, trustworthiness) influence on customer purchasing behaviour.The sample was drawn from male and female of Trivandrum district and their ages were in the range of 18-28. The sample of 200, i.e. 100 male and 100 female were drawn using convenience sampling method through structured questionnaire. The findings reveal that celebrity attributes significantly and positively influence consumer purchasing behaviour.*

**Keywords**: Celebrity Endorsement, Celebrity Attributes (Attractiveness, Trustworthiness)

## Introduction

Celebrity endorsement, also known as celebrity branding or celebrity advertising is a marketing strategy that uses a celebrity's fame and image to promote a brand or product. Building a strong brand that consumers are loyal to would gain a better competitive advantage, and it can be predictable in sales, profits stream and have a strong connection with brand loyalty (Aaker, 1996 p. 20). Even in today's research, many researchers claim that celebrity endorsement is suitable for brand advertising, and it is a common way in today's advertising of companies globally (Schimmelpfennig, 2018). Celebrities are perceived to hold qualities such as attractiveness, expertise, trustworthiness and likeability.Celebrity endorsement is a widespread and modern marketing tool, which makes use of the power, influence and recognition of famous figures from various industries like fashion, sports, politics, and entertainment to promote different products, services, and brands (Belch & Belch, 2004).According to Forbes contributor Steve Olenski, celebrity endorsement helps to increase sales in the short term and brand awareness in the long term. Many companies are signing deals with celebrities in the hope that by using celebrities they can achieve exclusive and significant position in the minds of the consumers. Pringle (2004) defines celebrities as individuals who are being recognized by the public because of their professional achievements and performances.

Traditionally, the concept of celebrity can be understood as a person who is recognized by the public and considered to be a role model for society (McCracken, 1989), due to his or her professional competence or beauty (Kahle and

Homer, 1985).Brands have produced excellent branding campaigns with music artists, sports personalities, social media influencers, or even fictitious characters like cartoons. The two basic requirements that will define the choice of celebrity are image (does the celebrity represent your values) and following (how large an audience will you reach via this celebrity). During 2023 H1, Akshay Kumar was the most visible star with an average visibility of 31 hours per day across all channels, as per a TAM AdEx report.

**Review of literature**

The concept of celebrities endorsing products and services has been around for decades. Celebrity endorsement has a significant impact on a brand's reputation and success.Ratchaneekorn Dewar and KhaliunDavaakhuu (2022) studied how the celebrity endorsers' characteristicsimpact on brand loyalty in the context of consumers in Sweden. To test the developed conceptual model with the three hypotheses Cross-sectional was used. Non-probability and convenience sampling methods were used to choose the sampling. This study concluded that only the trustworthiness and expertise of celebrity endorsers have a positive impact on brand loyalty in the context of consumers of Sweden. The attributes attractiveness of a celebrity endorser has no impact on the brand loyalty.

Vrinda Soma (2019) tried to measure how social influencers and celebrity endorsers influence individuals to like, purchase, share information about a brand.Social influencers are those who have "access to an audience by virtue of their established credibility and authenticity. The goal of the research is to identify what source characteristics are driving attitudes toward social influencer (vs. celebrity) endorsers. social influencers are an accepted group of endorsers

and higher in authenticity, trustworthiness and expertise thancelebrity endorsers. Consumers are more willing to believe that social influencers actually like, use and desire the product they endorse, which mediates purchaseintentions.

Muhammad Amir Adam and Nazish Hussain (2017) studied the "Impact of Celebrity Endorsement on Consumers Buying Behavior". this research focuses on the buying intention of the female consumers on cosmeticsproducts. The element of credibility of the celebrity positively affects consumers purchase intention. Celebrities also transfer meanings to the product which indicatesthat they start accepting that celebrity endorsed cosmetics makes them feel classy andglamorous. It is also clear from the study that people get more attracted towards celebrity endorsed advertisements than non-celebrity endorsed advertisements.

**Objectives of the Study**

1. To find out the consumers attitude towards celebrity and non-celebrity endorsement.
2. To analyze how celebrity endorsements affect consumer attention and brand recall in advertising.

**Methodology**

This paper delves into the attitudes of consumers towards both celebrity and non-celebrity endorsements, exploring how each type of endorsement influences consumer attention and recall. The study seeks to understand whether the presence of a celebrity in advertising significantly impacts a consumer's ability to notice and remember the product or message compared to advertisements featuring non-celebrity endorsers.

To achieve this objective, the research relied on secondary data sources. This included an extensive review of relevant literature, such

as books, journal articles, and other scholarly works. These sources provided valuable insights and theoretical foundations for analyzing the role of endorsements in shaping consumer behavior. By synthesizing information from these resources, the study aims to contribute to the understanding of effective advertising strategies and their implications for consumer engagement and memory retention.

## Celebrity endorsement

Celebrity endorsement is a marketing strategy where brands collaborate with well-known personalities from various fields such as entertainment, sports, or social media to promote their products or services. This approach leverages the fame, credibility, and influence of celebrities to enhance brand visibility, credibility, and appeal to target consumers. Celebrity endorsements have become a prevalent and effective marketing tool, utilized by brands across industries to connect with their audience, increase sales, and build brand loyalty. However, the success of celebrity endorsements depends on factors such as the celebrity's relevance to the brand and target audience, their perceived authenticity, and the alignment of their personal image with the brand values. Additionally, ethical considerations and potential risks, such as celebrity scandals or backlash, also need to be carefully navigated by brands engaging in celebrity endorsement campaigns. Overall, celebrity endorsement remains a widely used and impactful strategy in contemporary marketing, shaping consumer perceptions and purchase decisions in today's highly competitive marketplace.

## Celebrity and Non-Celebrity Endorsements

Both celebrity and non-celebrity endorsements possess distinct advantages and factors to carefully consider.

## Celebrity Endorsements

**High Visibility:** Celebrities often have widespread recognition and influence, which can significantly increase the visibility of a product or service.

**Aspirational Appeal:** Celebrities embody certain lifestyles or characteristics that consumers aspire to, making their endorsements powerful motivators for purchasing.

**Credibility and Trust:** Trustworthy celebrities lend their credibility to endorsed products, which can positively impact consumer trust and perception of quality.

**Attention-Grabbing:** Celebrities can capture consumers' attention more effectively than non-celebrities, leading to increased memorability of the advertisement.

## Non-Celebrity Endorsements

**Relatability**: Non-celebrities, such as ordinary people or experts in a specific field, may be more relatable to certain consumer segments, fostering a sense of trust and authenticity.

**Cost-Effectiveness:** Working with non-celebrities can be more budget-friendly for brands, especially for smaller businesses or niche markets.

**Niche Targeting:** Non-celebrities with expertise in a particular domain can effectively endorse products to niche audiences who value specialized knowledge or authenticity.

**Long-Term Relationships:** Brands can establish long-term partnerships with non-celebrities, building a consistent and authentic brand image over time.

## Celebrity Endorsement Theories

Several theories have been proposed to explain the effectiveness and mechanisms behind celebrity endorsement in marketing.

**Source Credibility Theory:** This theory, proposed by communication scholars, suggests that the credibility of the source (in this case, the celebrity endorser) significantly influences the persuasiveness of a message. According to this theory, celebrities who are perceived as trustworthy, expert, and attractive are more likely to positively influence consumer attitudes and behaviors towards endorsed products or brands.

**Source Attractiveness Theory:** Similar to the source credibility theory, the source attractiveness theory posits that the attractiveness of the source (celebrity endorser) plays a crucial role in persuasion. Attributes such as physical attractiveness, likability, and similarity to the target audience can enhance the effectiveness of celebrity endorsements by creating positive associations with the endorsed product or brand.

**Match-Up Hypothesis:** The match-up hypothesis suggests that the effectiveness of a celebrity endorsement depends on the fit or match between the celebrity endorser and the endorsed product or brand. When there is a perceived fit in terms of image, personality, values, or expertise between the celebrity and the product, consumers are more likely to perceive the endorsement as credible and persuasive.

**Elaboration Likelihood Model (ELM):** ELM proposes two routes to persuasion: central route and peripheral route. In the context of celebrity endorsement, the central route involves consumers critically evaluating the message based on the merits of the arguments presented by the celebrity endorser. The peripheral route, on the other hand, relies on cues such as attractiveness, likability, or fame of the celebrity without deeply scrutinizing the message. The effectiveness of celebrity endorsements can vary depending on whether consumers engage in central or peripheral processing of the endorsement message.

**Social Identity Theory:** This theory posits that individuals' self-concept is influenced by their membership in social groups, and they are motivated to maintain a positive social identity. Celebrities serve as reference groups, and consumers may use their endorsements to enhance their own self-image or social identity by associating themselves with the celebrity's image or values.

These theories provide valuable insights into the psychological processes underlying celebrity endorsement and help marketers understand how to optimize the effectiveness of celebrity endorsement strategies in their marketing campaigns.A well-known celebrity endorses a product or service, consumers are more likely to develop favorable attitudes towards the brand and are more inclined to purchase it. This could be due to the celebrity's perceived expertise, attractiveness, likability, or the aspirational lifestyle they represent.

**Conclusion**

Leveraging a well-known, high-profile celebrity to endorse products or services has become a widely used and effective marketing strategy. The appeal of celebrity endorsements lies in their ability to connect brands with a broad audience, build instant recognition, and influence consumer behavior. With the right celebrity partnership, brands can significantly enhance their visibility and credibility, persuading potential customers to not only purchase the product but also become loyal advocates for the brand.

However, the success of such endorsements hinges on selecting the right celebrity who aligns well with the brand's values, target audience, and objectives. This process requires collaboration with experienced celebrity endorsement agencies

that specialize in identifying personalities who can effectively embody the brand's identity and resonate with its audience. A well-matched celebrity endorser can amplify the brand's message and create a stronger emotional connection with consumers. Celebrity endorsements have been shown to have a positive impact on both consumer purchase decisions and brand loyalty. Among the various attributes of celebrity endorsers, their expertise or perceived knowledge in a relevant field often emerges as the most influential factor. When consumers perceive the endorser as knowledgeable or skilled, they are more likely to trust the product being endorsed, leading to higher engagement and repeat purchases.

Moreover, research consistently indicates that consumers are more inclined to choose products endorsed by celebrities over those promoted by non-celebrities. This preference often stems from the aspirational qualities associated with celebrities, as they are perceived as trendsetters and influencers with strong social credibility. The endorsement not only adds prestige to the product but also expedites the decision-making process, as consumers rely on the celebrity's association to guide their choices. In sum, celebrity endorsements remain a powerful tool in shaping consumer behaviour and fostering long-term brand loyalty.

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# Abhorrent Text Detection from Social Media Memes

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## Abstract

*In today's digital era, online communication platforms are central to fostering social interaction and facilitating information exchange. However, the widespread prevalence of hate speech, both in textual and meme formats, poses a critical challenge to maintaining a safe and inclusive online environment. This paper addresses the issue by employing machine learning and transformer models to detect and mitigate hate speech in both text and image content. Advanced word embedding techniques, such as Fast Text, were utilized to train models with high accuracy in hate speech detection. Experimental results indicate that the combination of Fast Text and Random Forest achieved outstanding performance metrics, with an accuracy of 94.5%, an F1 score of 94.2%, and an AUC-ROC of 97.2%. A chat application was also developed, integrating these models to automatically remove hateful messages and prevent the dissemination of harmful content. Additionally, the system extends its capabilities to analyze images by extracting text and detecting hate speech, ensuring the automatic removal of offensive content. This research demonstrates the efficacy of combining advanced machine learning techniques with real-time applications to uphold the integrity of online communication platforms..*

**Keywords**: Machine Learning, Fat Text, Memes, Hate Text, BERT

## Introduction

The rapid proliferation of digital communication platforms has transformed the way individuals connect, share information, and engage in social interactions. However, this evolution has also introduced significant challenges in maintaining a safe and inclusive online environment. Among these challenges, the spread of hate speech and offensive language has emerged as a critical issue, threatening the well-being of users and the integrity of online communities. Hate speech, as defined by the Oxford English Dictionary, encompasses abusive or threatening language that expresses prejudice against specific communities or groups based on attributes such as race, religion, gender, sexual orientation, or disability The anonymity afforded by the internet enables individuals to propagate hate speech with relative ease, often without fear of accountability or consequences. This issue is further exacerbated by the lack of regulatory frameworks and swift, effective content moderation.

The internet and social media have become a powerful tool for such propagandists to spread hate and reach new audience. Furthermore, toxic language can take various forms, such as cyberbullying, which was one of the major reasons behind suicide. The two terms "offensive language" and "hate speech" identification

are sub-fields of natural language processing (NLP). The challenge is that online inappropriate content is predominantly expressed in natural language text, and therefore, efficient extraction tools and analysis of inappropriate content from unstructured text is necessary. Such tools often adopt algorithms from (NLP), information retrieval and machine learning disciplines.

The current models by incorporates a user reporting feature where users can flag messages they perceive as hateful or abusive. When a user encounters content that they perceive as violating community guidelines or promoting hate speech, they have the option to report it to the platform's moderation team. This reporting mechanism empowers users to take action against harmful content. Human moderators are employed by the system to review reported content and make decisions regarding its compliance with community guidelines. These moderators undergo training to accurately identify and evaluate instances of hate speech, harassment, or other prohibited behavior within the chat application. Manual moderation adds a layer of oversight and human judgment to the content moderation process, ensuring that decisions are made with context and understanding. The current models do not incorporate mechanisms for analyzing images for hateful content. This limitation leaves chat applications vulnerable to the dissemination of hate speech, as offensive images may go undetected and unaddressed.

Machine learning, particularly through natural language processing (NLP), provides a promising avenue for combating this challenge. By employing advanced algorithms and models, such as transformers and ensemble techniques, these systems can analyse vast amounts of textual and multimedia content in real-time. Unlike traditional methods that rely solely on human judgment, automated systems utilize sophisticated patterns and contextual understanding to detect subtle indicators of hate speech. These systems go beyond simple keyword-based detection, offering more nuanced insights into the complexities of offensive language, including implicit biases and evolving forms of toxic communication. As a result, machine learning models can proactively filter out hateful content before it reaches the broader user base, ensuring a safer and more inclusive digital experience.

In addition to textual content, the proliferation of multimedia content, such as images and videos, presents new challenges for content moderation. Traditional systems primarily focus on text-based analysis, leaving visual forms of hate speech, such as offensive images or memes, largely unaddressed. This limitation creates gaps in comprehensive moderation, allowing harmful content to persist unchecked. To address this, advanced machine learning models are being developed to incorporate image analysis alongside text, utilizing techniques like text extraction from images to detect and filter offensive visual content. By extending hate speech detection to multimedia, these models offer a holistic approach to moderating all forms of harmful communication.

## Literature Survey

In the ever-evolving landscape of natural language processing, pre-processing has emerged as a silent yet powerful tool in sentiment analysis. Although often overshadowed by feature extraction and classification, its importance cannot be overstated. In the realm of short- text disambiguation, pre-processing techniques— ranging from text cleaning to stop words removal—play a pivotal role. For instance, a comprehensive study on Twitter datasets focusing

on hate speech revealed that employing a TF-IDF feature extraction technique after meticulous pre-processing could achieve an impressive accuracy of 81.5%. However, this approach also highlighted some limitations, particularly in handling abbreviations and misspellings, areas ripe for further exploration.

Meanwhile, the battle against online hate continues with innovative machine learning applications. One notable effort delved into detecting hateful comments in online discussions, particularly those hinting at violence. This study utilized a vast corpus of 25,000 manually annotated sentences and employed the bag-of-words technique to create a document term matrix. Logistic regression emerged as a formidable classifier, effectively distinguishing between violent and non-violent sentences. Yet, the study acknowledged inherent challenges, such as the disregard for word order and the high computational demands of the bag-of-words approach . As social media becomes an integral part of daily life, the need for robust hate speech detection models intensifies. One such endeavor utilized data from GitHub, applying Word2Vec for feature extraction and Support Vector Machines (SVM) with a radial basis function (RBF) kernel for classification. This combination yielded an 85% accuracy, demonstrating the potential of Word2Vec in capturing the nuances of language. Nevertheless, the persistent issue of out-of-vocabulary (OOV) words remained a hurdle. Further advancements came with the integration of BERT embeddings into hate speech detection frameworks. By leveraging the ETHOS dataset and combining static BERT embeddings with deep neural networks like CNNs, LSTMs, BiLSTMs, and GRUs, researchers achieved remarkable improvements in model performance, particularly in specificity. This approach underscored the

power of BERT's transformer architecture in capturing contextual information, despite the significant computational resources required. In parallel, the quest to decode human emotions in text saw promising developments with the use of GloVe embeddings. A study focusing on English tweets employed an LSTM network to harness the global statistical capabilities of GloVe. This method not only speeds up the processing compared to BERT but also addressed OOV issues to some extent, culminating in a high F1 score of 0.93.

An extensive analysis of Facebook comments from public figures and organizations highlighted the versatility of various word embeddings and classifiers. This study found that combining Fast Text embedding's with SVM classifiers produced the best results, achieving a 93.9% accuracy. Despite Fast Text's higher memory consumption due to its sub-word generation, its superior performance in capturing word semantics was undeniable. Another study investigated deep learning approaches to enhance accuracy and F1-score in detecting hate speech on social media. This study emphasized the challenges posed by the diverse forms of hate speech and the limited contextual information often present in social media posts, particularly tweets. It explored pre-trained word vectors like Word2Vec, GloVe, and Fast Text with dimensions ranging from 100 to 300, and a one-hot encoding approach using a 27-character alphabet. Deep learning models such as Convolutional Neural Networks (CNN) and Long Short-Term Memory (LSTM) networks, including Bidirectional LSTM (BiLSTM), were developed. The study concluded that recurrent neural network-based models, especially LSTM and BiLSTM, performed the best across all datasets. The addition of Character-level CNN (Char-CNN) further improved overall accuracy

and F-score. Traditional methods like logistic regression with character n-grams and gender information, bag of word vectors with Gradient Boosted Decision Trees, and TF-IDF with SVM also achieved high weighted-F1 scores.

Another significant contribution in this field is the DeL-haTE framework, which addresses the challenges of automated hate speech detection, such as the lack of labeled data, evolving vocabulary, and the absence of baseline models for platforms like Gab. This framework combines deep learning models and incorporates transfer learning for classification on unlabeled datasets, along with weak supervised learning to train on unlabeled data. The study conducted a comparative analysis of three deep model architecture variants and five word embedding methods: Word2Vec vectors trained on the Google News corpus, GloVe vectors trained on the Common Crawl and Twitter corpora, and Fast Text vectors trained on Common Crawl and Wikipedia corpora. Despite the limitations posed by the lack of clearly labeled data and the evolving vocabulary, the ensemble approach of DeL-haTE outperformed individual models by an average of 5 in hate recall and 8 in F1 macro, achieving an 83% hate recall.

In the intricate world of medical document verification, innovative algorithms have been developed to tackle fraud detection with precision and adaptability. One such approach leverages advanced region-of-interest (ROI) techniques, incorporating edge identification and contour analysis for template extraction. This meticulous process involves adaptive thresholding and morphological operations to ensure template clarity. By focusing on critical areas like patient details, provider information, and billing amounts, the system uses OCR for data extraction. Advanced feature matching with

key points and descriptors enhances robustness, while confidence thresholding against a reference dataset ensures reliable fraud detection. Despite the complexity of handling diverse document layouts, this methodology offers a dynamic solution for verifying medical documents. Meanwhile, the challenging terrain of off-road motorcycle racing presents a unique dataset for OCR research. The Racer number Dataset (RnD) comprises 2,411 images marked by mud occlusions, motion blur, and non-standard fonts. Through benchmarking, leading OCR algorithms like YAMTS and SwinTS faced the arduous task of accurate number recognition amidst these conditions. YAMTS, a Mask R-CNN-based model, and Swin TS, a Transformer- based model, both demonstrated their capabilities yet revealed the difficulties posed by environmental factors like mud and lighting conditions. The dataset's availability opens new avenues for improving OCR in unconstrained natural environments.

Exploring the capabilities of GPT-4 Vision, a cutting-edge large multimodal model, provides fascinating insights into OCR tasks. A comprehensive evaluation spanned scene text recognition, handwritten text recognition, and more, highlighting GPT-4V's strengths and limitations. It excelled in recognizing Latin content but struggled with non-Latin languages and complex tasks like table structure recognition. While proficient in scene text recognition across various datasets such as CUTE80 and SCUT-CTW1500, GPT-4V faced notable accuracy differences between English and Chinese texts. Its performance in handwritten text recognition on IAM and CASIA-HWDB datasets also revealed a significant gap, particularly with Chinese text. Similarly, GPT-4V's handling of handwritten mathematical expressions demonstrated its potential yet underscored the challenges in fine-grained character recognition and real-world deployment. Despite these hurdles, the evaluation

of GPT-4V underscores the need for specialized OCR models and continuous research to leverage pre-trained general-purpose LMMs effectively.

## Methodology

This section introduces the method for the abhorrent detection from the text and memes. Initially introduce the preprocessing step, then explains the concept of multiple models used for the detection of abhorrent data with the embedding model and the feature selection model.

## Pre-Processing

Text preprocessing is a critical step in detecting abhorrent words initially the raw text is cleaned, normalized, and structured, making it easier for machine learning or NLP models to analyze and understand the data effectively. Hate speech detection often involves analyzing informal, unstructured, and noisy text from social media, forums, or comments, which makes preprocessing essential to improve accuracy and reduce computational complexity.

As represented from figure 3.1(a) Initially Extracted English tweets from Kaggle, then data pre-processing is done by removing the redundant data, special characters, usernames,

hashtags, emojis, URLs, incorrect spelling errors and converted the whole text to lowercase letter. The text is evaluated using the tokenization by removing all the unnecessary data from the text by using vector-based tokenization that reshapes the text into vector that will be used for machine learning model, deep learning model. After tokenization unnecessary text are removed that are not contributing for the detection of abhorrent text as stopwords removal and Lemmatization is performed to extract the meaning from the text to emphasize the words that serve as the lemma for each word in the corpus.

## Feature Engineering

After performing the preprocessing applied multiple feature selection technique to retrieve the meaning information initially applied Bag-of-words (BOW) to extract the meaning by creating the vocabulary of unique words from the data and represented as vector, but using the BOW ignores the semantic meaning of the sentence. Term Frequency-Inverse Document Frequency (TF-IDF )calculate the importance of the words by calculating the frequency of each word and highlight only to the more important terms by using the following equation (1)

$$\text{TF-IDF(words)}=\text{TF(words)}*\text{IDF(words)} \text{-------------(1)}$$
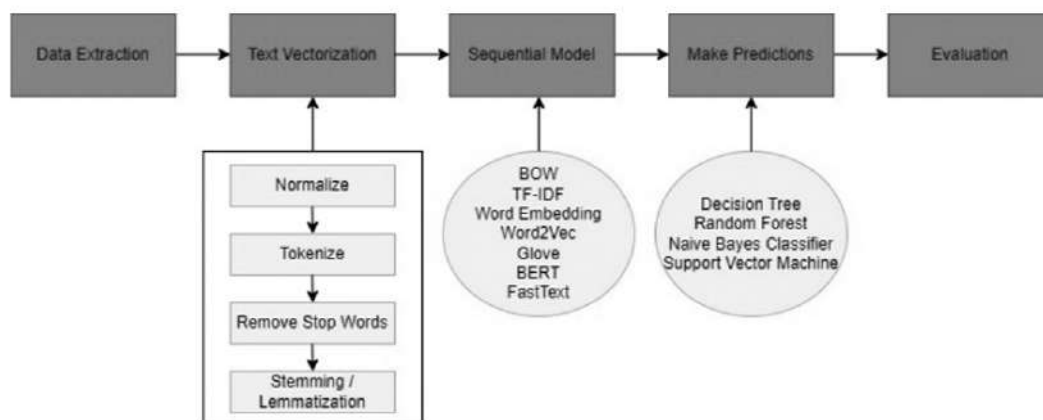


*Figure 3.1(a): Machine learning model for Abhorrent Detection from Text*

Applied the Word2Vec word embedding model to capture the semantic meaning of the words in the dense vector spaces and to predict the words given in the context. Later applied the global vectors for word representation as the Combines word co-occurrence statistics and matrix factorization. Applied BERT model Captures word meaning in context using deep transformer networks. Finally applied the FastText as the extension of Word2Vec by generating the sub words which handles the out-of-Vocabulary. Machine learning model including Random Forest, Logistic Regression, K-nearest Neighbor, support vector machine, decision tree and combined with the word embedding model with the traditional classifiers.

As represented in the figure 3.1(b) applied deep learning model for the detection of abhorrent words from the text initially the data extracted from the English tweet dataset from the Kaggle, then the text-vectorization is performed by using the text vectorization and deep learning model is constructed using the sequential architecture, as Bi-LSTM neural network model and used the Utilized Rectified Linear Unit (ReLU) activation for intermediate layers to introduce non-linearity and Sigmoid activation for the output layer to obtain probabilities. Employs both forward and backward LSTMs to capture contextual information from both directions in the input sequence. : ReLU helps introduce non-linearity, enabling the model to learn complex patterns in the data. Sigmoid activation in the output layer is commonly used for binary classification tasks, producing values between 0 and 1. Trained the Bi-LSTM model on labelled data to learn temporal dependencies and make predictions.
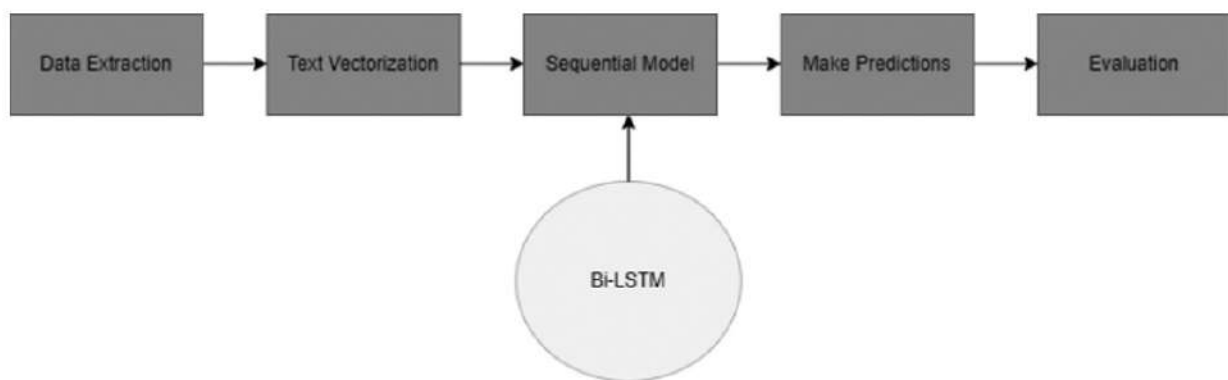


*Figure 3.1(a): Deep Learning model for Abhorrent Detection from Text*
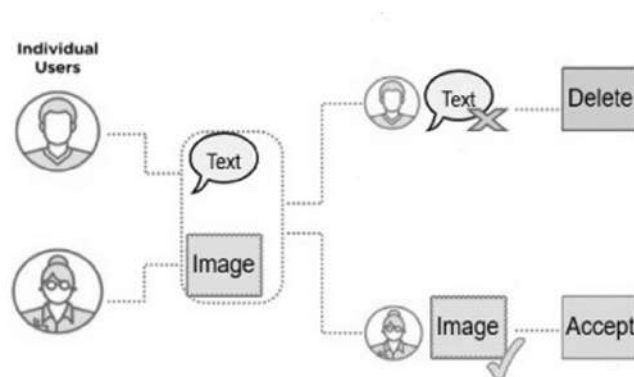


*Figure 3.3 system architecture for the deletion of text or memes if it's abhorrent*

**Algorithm:** detection of abhorrent text

Input: $X = \{x1, x2, ..., xn\}$

Output: $Y = \{y1, y2, ..., yn\}$

Where xi is the input data that has to be classified and yi is the output generated after classification

Step 1: pre_input ← preprocess(X)

Step 2: new_string_vector ← reshape (sentence_to_vector)

Step 3: clf ← classifier ()

Step 4: fit (X_train, y_train)

Step 5: Y ← clf.predict(X_test)

Step 6: Stop

**Detection of Abhorrent from the memes**

Detection of Abhorrent text from the Memes or images as referred from figure 3.3 is performed using the Optical Character Recognition (OCR) Technique by considering the image as the input, and convert the image to grayscale or binary format then use the OCR technique to detect and interpret the text and return the string value later it passed to the text model to detect the abhorrent text. Later it uses the Easy OCR for reading text and OPENCV for image processing, extract the text from the images and fine-tuned through grammar correction. Later applied Lang Chain the Lang Chain framework employs the Unstructured Image Loader to process input images and extract text using the internal unstructured pytesseract tool. The resulting text descriptions serve as inputs to the Abhorrent Text Model, which is designed to predict whether the combined image and text convey any form of hate or offensive content. And later applied This model generates accurate results for OCR. But such perfect models require GPU to run and plenty of disk space. So due to these constraints, this model can't be run frequently. This model was trained on 34 billion parameters and provides really good results. For the project, we are using a free API provided by a service.

**Algorithm:** Detection of Abhorrent text from memes

Input ={img_path} Output ={out}

where img_path is the path where the image resides and out is the content written on the image

Step 1: image_path ← get_image_path()

Step 2: image ← Image.open(image_path)

Step 3: quantization_config ← get_quantization_config()

Step 4: model_id ← "liuhaotian/llava-v1.6-7b"

Step 5: pipe ← pipeline("image-to-text", model=model_id,model_kwargs=["quantisation_config": quantization_conf ig])

Step 6: prompt ← "USER: <image>\nCreate a caption for this image and describe what is written on the image\nASSISTANT:"

Step 7: outputs ← pipe(image,prompt,generate_kwargs={"max_new_tokens": 500})

Step 8: out ← outputs[0]["generated_text"]

Step 9: Print(out)

Step 10: Stop

**Result and Discussion**

To detect the abhorrent words from the text and memes in the chat application is performed by using the English Tweet Dataset, the dataset is divided into 70:30 ratio as 70% for the training dataset and 30% of the testing dataset. And different metrics are used to evaluate the model performance as accuracy, precision, Recall, F1-Score, ROC-AUC curve.

From the table 4.1(a) A Bag of Words (BoW) model is a simple and widely used technique in natural language processing for text representation. Each unique word in a text is treated as a feature, and the model counts the occurrences of these words within a document, creating a frequency distribution. This method

allows for straightforward quantitative analysis of text, making it useful for tasks like text classification and sentiment analysis, despite its limitations in capturing semantic meaning, contextual information, and handling Out of Vocabulary (OOV) words and achieves highest accuracy of 89.8% with the ensemble model.

**TABLE 4.1(a) different machine learning models with the Bag-of-Words**

| Word Embedding Technique Used | Model Used | Accuracy | Precision | Recall | F1-Score | ROC AUC Score |
|---|---|---|---|---|---|---|
| Bag of Words | Decision Tree | 0.886 | 0.885 | 0.886 | 0.885 | 0.861 |
| Bag of Words | Naive Bayes Classifier | 0.868 | 0.844 | 0.868 | 0.845 | 0.899 |
| Bag of Words | Random Forest | 0.893 | 0.882 | 0.893 | 0.886 | 0.939 |
| Bag of Words | Support Vector Machine | 0.902 | 0.887 | 0.902 | 0.883 | 0.943 |
| Bag of Words | Ensemble Model | 0.898 | 0.889 | 0.898 | 0.892 | 0.946 |

From the table 4.1(b) Term Frequency-Inverse Document Frequency (TF-IDF) is a statistical measure used in natural language processing to evaluate the importance of a word in a document relative to a collection of documents (corpus). It combines two metrics: Term Frequency (TF), which measures how often a word appears in a document, and Inverse Document Frequency (IDF), which assesses how common or rare a word is across the entire corpus. This technique enhances text analysis tasks like information retrieval and text mining by emphasizing unique, informative words. Limitation with TF-IDF is it won't be able to handle Out of Vocabulary (OOV) words and achieves 90.2% with the ensemble model.

**TABLE 4.1(b) different machine learning models with the TF-IDF**

| TF-IDF | Decision Tree | 0.881 | 0.872 | 0.881 | 0.876 | 0.836 |
|---|---|---|---|---|---|---|
| TF-IDF | Naive Bayes Classifier | 0.793 | 0.776 | 0.793 | 0.717 | 0.851 |
| TF-IDF | Random Forest | 0.894 | 0.878 | 0.894 | 0.877 | 0.944 |
| TF-IDF | Support Vector Machine | 0.899 | 0.881 | 0.899 | 0.877 | 0.942 |
| TF-IDF | Ensemble Model | 0.902 | 0.886 | 0.902 | 0.892 | 0.946 |

From the table 4.1( c ) Word2Vec is a neural network-based model used in natural language processing to generate word embeddings, which are dense, continuous vector representations of words. Word2Vec uses two main architectures: Continuous Bag of Words (CBOW) and Skip-Gram. CBOW predicts a target word based on its context, while Skip-Gram predicts context words from a target word. The resulting word vectors position semantically similar words close to each other in the vector space, enabling advanced linguistic tasks like word similarity, analogy reasoning, and enhancing machine learning models with richer text understanding and achieves highest accuracy of 86.6% with support vector machine.

**TABLE 4.1(c) different machine learning models with the Word2Vec**

| | | | | | | |
|---|---|---|---|---|---|---|
| Word2Vec | Naive Bayes Classifier | 0.781 | 0.774 | 0.781 | 0.685 | 0.803 |
| Word2Vec | Support Vector Machine | 0.866 | 0.851 | 0.866 | 0.841 | 0.914 |
| Word2Vec | Random Forest | 0.831 | 0.808 | 0.831 | 0.796 | 0.853 |
| Word2Vec | Ensemble Model | 0.831 | 0.804 | 0.831 | 0.812 | 0.859 |

From table 4.1 (d) BERT (Bidirectional Encoder Representations from Transformers) is a state-of-the-art model in natural language processing developed by Google. It uses transformer architecture to process text bidirectionally, meaning it considers the context from both the left and right sides of a word simultaneously. This bidirectional approach allows BERT to understand the nuanced meaning of words in different contexts more effectively than previous models.

**TABLE 4.1(d) different machine learning models with the BERT**

| | | | | | | |
|---|---|---|---|---|---|---|
| Bert | Support Vector Machine | 0.863 | 0.811 | 0.863 | 0.835 | 0.909 |
| Bert | Decision Tree | 0.727 | 0.730 | 0.727 | 0.728 | 0.635 |
| Bert | Random Forest | 0.827 | 0.794 | 0.827 | 0.786 | 0.847 |
| Bert | Ensemble Method | 0.825 | 0.796 | 0.825 | 0.801 | 0.863 |

From table 4.1( e )GloVe (Global Vectors for Word Representation) is an unsupervised learning algorithm for generating word embeddings by aggregating global word-word co-occurrence statistics from a corpus. Unlike models that focus on local context, GloVe constructs a matrix of word co- occurrence probabilities, capturing the global context of words in a text.

**TABLE 4.1(e) different machine learning models with the BERT**

| Glove | Support Vector Machine | 0.876 | 0.856 | 0.876 | 0.852 | 0.928 |
|---|---|---|---|---|---|---|
| Glove | Random Forest | 0.871 | 0.852 | 0.871 | 0.847 | 0.894 |
| Glove | Ensemble Method | 0.855 | 0.833 | 0.855 | 0.839 | 0.897 |

From table 4.1 (f) Fast Text is an efficient and scalable word representation and text classification library developed by Facebook. Fast Text represents each word as character n-grams, allowing it to capture sub word information. This approach enables Fast Text to handle rare and out-of- vocabulary words more effectively.

| FastText | Support Vector Machine | 0.944 | 0.941 | 0.944 | 0.939 | 0.952 |
|---|---|---|---|---|---|---|
| FastText | Random Forest | 0.945 | 0.941 | 0.945 | 0.942 | 0.974 |
| FastText | Decision Tree | 0.915 | 0.915 | 0.915 | 0.915 | 0.889 |
| FastText | Logistic Regression | 0.945 | 0.941 | 0.945 | 0.941 | 0.973 |
| FastText | K Nearest Neighbor | 0.941 | 0.937 | 0.941 | 0.938 | 0.95 |
| FastText | Ensemble Method | 0.94 | 0.936 | 0.940 | 0.937 | 0.973 |

RoBERTa (Robustly Optimized BERT Approach) is an advanced natural language processing model that builds upon BERT. It improves on BERT by tweaking the pre-training procedure: RoBERTa is trained on significantly more data, over a longer period, and with larger batch sizes. Additionally, it removes the Next Sentence Prediction (NSP) task used in BERT, focusing solely on masked language modeling.
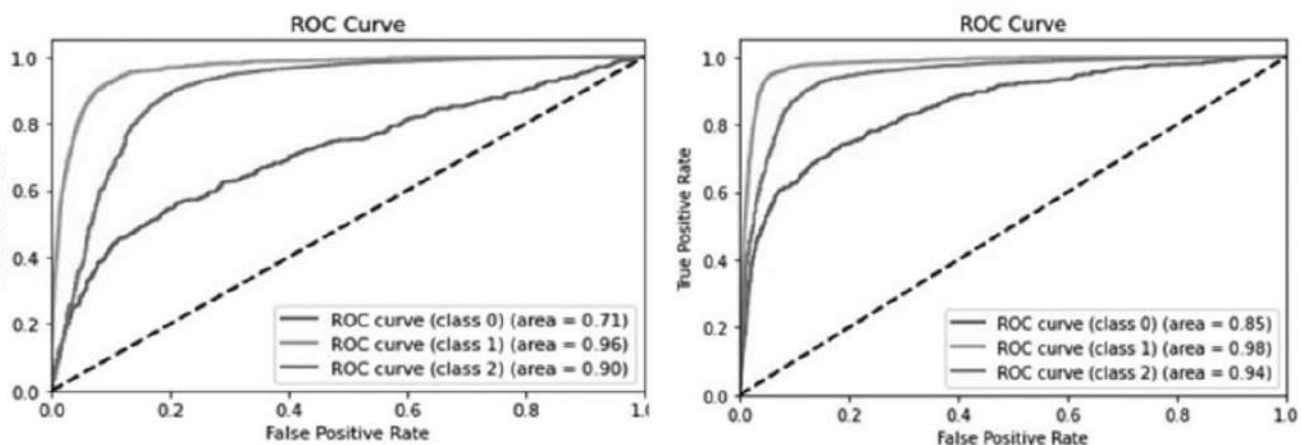


*Figure 4.2 (a) ROC curve Bag-of-words with naïve bayes classifier and SVM*
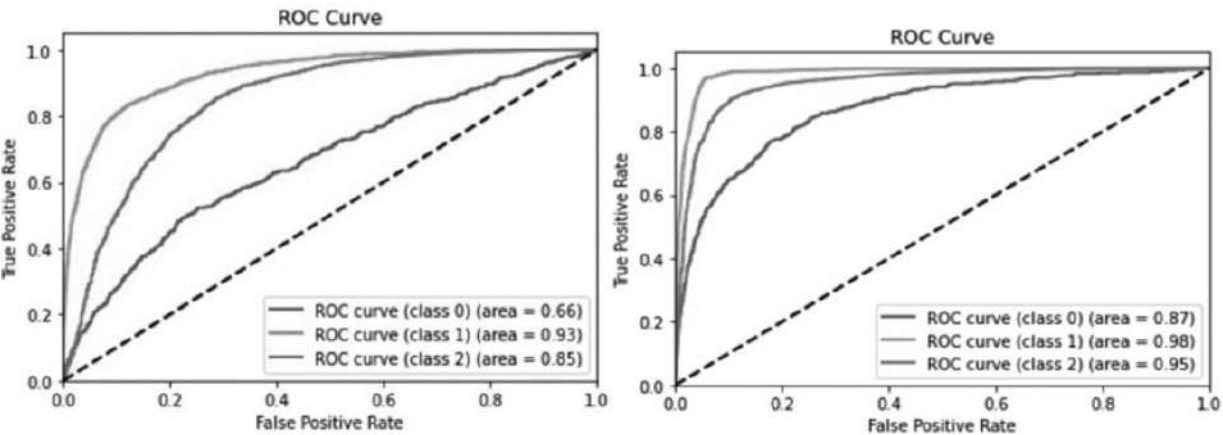
*Figure 4.2 (b) ROC curve TF-IDF with naïve bayes classifier and SVM*
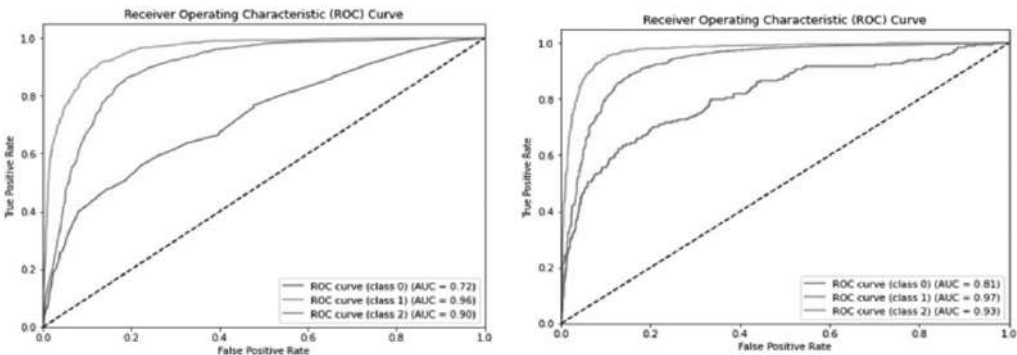


*Figure 4.2 (c) ROC curve Glove with Random Forest and SVM*
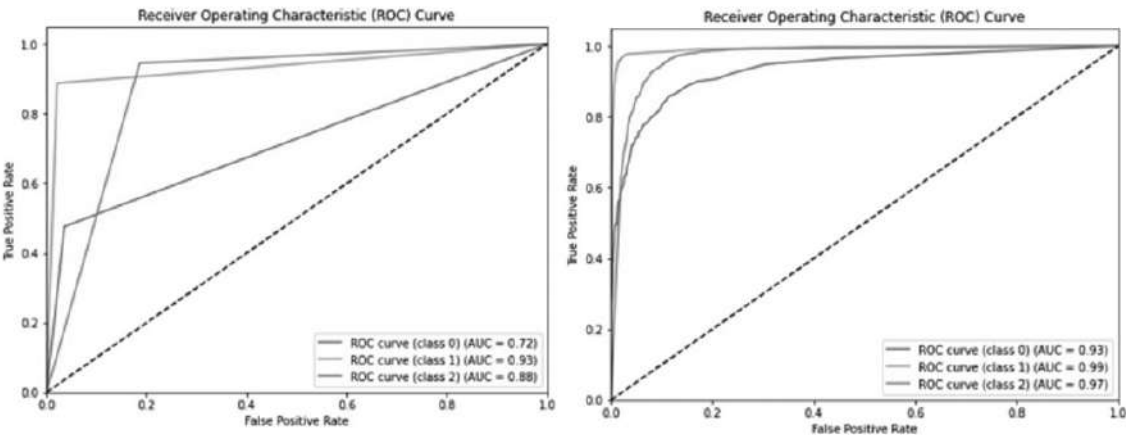


*Figure 4.2 (d) ROC curve Fast Text with Random Forest and Decision Tree*

From the figure 4.2(a), 4.2(b), 4.2(c) and 4.2(d). The performance of various Machine Learning algorithms combined with different Word Embedding techniques shows notable differences in results. Among the least effective combinations are GPT and Decision Tree, achieving accuracies of 70%, F1 scores of 70.7%, and ROC AUC values of 62.3%. This is due to GPT's strength in text generation, rather than classification tasks. Similarly, BERT with Decision Tree yielded 72.7% accuracy, 72.8% F1 score, and 63.5% ROC AUC, constrained by limited data availability. On the other hand, Word2Vec paired with Naïve Bayes achieved 78.1% accuracy, 68.5% F1 score, and 80.3% ROC AUC, benefiting from Naïve Bayes' independence assumption between features. Conversely, the best-performing combinations involve the FastText word embedding technique. FastText paired with Support Vector Machine achieved an impressive 94.4% accuracy, 93.9% F1 score, and 95.2% ROC AUC, effectively managing non-linear decision boundaries. Additionally, FastText with Logistic Regression yielded 94.5% accuracy, 94.1% F1 score, and 97.3% ROC AUC, successfully handling outliers. The most effective combination was FastText with Random Forest, achieving 94.5% accuracy, 94.2% F1 score, and 97.2% ROC AUC, benefiting from Random Forest's ability to model complex interactions in high-dimensional feature spaces.

## Conclusion

The proliferation of digital platforms has revolutionized communication and information sharing, providing instant access to vast amounts of information through social media. The rapid growth of internet usage has empowered individuals to express their emotions through text, videos, and audio on social media platforms.

Initially applied multiple feature engineering techniques with the word-embedding models including Bag-of-Words, TF-IDF, Word2Vec, FastText and Glove to extract the semantic features from the text and OCR technique applied to extract the text from the images then the returned string will be given to the text model for the extraction of semantic information from the text later applied machine learning model as navie bayes, logistic regression, decision tree, Random Forest, ensemble model to evaluate the performance of the model. Deep learning model as Bi-LSTM model to detect the abhorrent words and compares multiple machine learning model and deep learning model is performed finally random forest with FastTex embedding model performs with an accuracy of 94.5%, an F1 score of 94.2%, and an AUC-ROC of 97.2%. Expanding the hate speech detection system to include multilingual support represents a significant advancement in combating hate speech across diverse linguistic landscapes. By integrating multiple languages, the model can effectively identify hateful language in various contexts, providing a more comprehensive approach to addressing online hate. Additionally, extending the system to include video content enhances its functionality by enabling the detection of hate speech through spoken language, gestures, and visual cues.

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# The Unseen Burden: Socio-Economic Realities of Sales Girls in Kerala

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## Abstract

*The socio-economic conditions of sales girls in Kerala reflect a paradox of progress and persistent challenges. Despite Kerala's high social development indices, including favorable literacy rates and healthcare access, the Work Participation Rate of Females (WPRF) has been steadily declining. This study focuses on sales girls, a significant segment of the urban informal workforce, who face multiple challenges such as low wages, precarious working conditions, and limited opportunities for advancement. Based on data collected from 100 respondents, the study highlights that most sales girls earn between ₹8,000 and ₹10,000 per month, which is insufficient to cope with the rising cost of living. Their employment is often driven by economic necessity, influenced by familial pressures, and marked by dual burdens of workplace and domestic responsibilities. The findings reveal a predominance of women from marginalized socio-economic backgrounds, particularly the Thiyya caste and Scheduled Castes, occupying these roles. Despite their limited earnings, sales girl's exhibit disciplined saving habits, primarily directed toward household needs and children's education. This study uncovers critical factors influencing their socio-economic well-being, including income disparity, workplace harassment, and systemic inequities. It emphasizes the need for targeted interventions to ensure fair wages, improve working conditions, and provide pathways for socio-economic empowerment. By addressing these challenges, the study aims to contribute to the broader goal of improving the quality of life for sales girls and promoting inclusive development in Kerala.*

**Keywords**: Sales Girls, Socio-Economic Conditions - Cost of Living - Women Workforce - Marginalized Communities - Income Disparity - Workplace Challenges - Saving Habits

## Introduction

Kerala, often referred to as "God's Own Country," is celebrated for its progressive social indicators, including high literacy rates, superior healthcare systems, and a favorable gender development index. These achievements have placed Kerala ahead of many other Indian states in terms of overall human development. However, a paradox exists when it comes to the participation of women in the workforce. Despite the state's favorable social and living standards, the Work Participation Rate of Females (WPRF) has been on a steady decline, as highlighted by Census 2011. This trend raises critical questions about the underlying socio-economic dynamics that restrict women's economic participation despite their social advancements. Among various groups of working women in Kerala, sales girls represent a significant portion of the urban informal workforce. These women are typically employed in retail establishments, shopping complexes, and local businesses, forming a crucial link in the consumer economy. However, they often navigate precarious working

conditions marked by low wages, long hours, and limited avenues for professional growth. Their employment is frequently driven by economic necessity rather than career aspirations, with many shouldering dual responsibilities of work and domestic duties.

Furthermore, socio-economic factors such as caste, religion, and familial pressures heavily influence their participation in the workforce. Employment data indicates that a majority of sales girls belong to marginalized communities, including the Thiyya caste and Scheduled Castes, reflecting systemic inequities in access to better employment opportunities. Despite these adversities, sales girls exhibit remarkable resilience, managing to contribute significantly to their households while striving to save for their families' future. This study aims to shed light on the socio-economic conditions of sales girls in Kerala by analyzing their income levels, working conditions, job satisfaction, and saving habits. By focusing on this specific group, the research seeks to uncover the structural challenges that hinder their economic well-being and propose solutions to empower them socio-economically. In doing so, this study not only highlights their struggles but also recognizes their contributions to Kerala's economy and society.

**Statement of the Problem**

The socio-economic conditions of sales girls in Kerala reveal a range of challenges that hinder their quality of life and opportunities for advancement. Despite Kerala's high social development indices, the majority of sales girls earn low wages, with most falling within the ₹8,000 to ₹10,000 monthly income bracket. This income is insufficient to cope with the rising cost of living, and annual increments are minimal, limiting their financial growth. These women

often endure heavy workloads, balancing long hours at work with domestic responsibilities, leading to exhaustion and compromised health. Furthermore, workplace harassment and exploitation exacerbate their vulnerabilities, with many forced to take up these jobs due to economic necessity and familial pressures. Despite these challenges, this study seeks to analyze the living standards, job satisfaction, and financial habits of sales girls in Kerala. By examining their wages, working conditions, and saving patterns, the study aims to identify key factors affecting their socio-economic well-being.

**Objectives**

1. To evaluate the living standards of sales girls in Kerala.
2. To analyze the level of job satisfaction among sales girls.

**Methodology**

This study employed both primary and secondary data collection methods. Primary data were gathered from 100 sales girls across various establishments in Vadakara Taluk, Kozhikode District, using structured questionnaires. Secondary data were sourced from reliable governmental and non-governmental publications. The collected data were analyzed using mathematical and statistical tools, including percentages, averages, pie charts, and bar diagrams to interpret the findings effectively.

**Analysis and Interpretation**

**Monthly Income Structure**

The study reveals that the average monthly salary of sales girls is approximately ₹10,000. Salaries typically range from ₹8000 to ₹13000, with annual increments ranging from ₹500 to ₹1000. Some employers provide allowances for sales promotions and overtime. Despite these

benefits, the maximum achievable salary is limited to ₹13000. The distribution of salaries is detailed in Table 1.

### Table 1: Monthly Income of the Respondents

| Salary range | Number of sales girls | Percentage (%) |
|---|---|---|
| 8000 | 32 | 32 |
| 8000 to 9000 | 24 | 24 |
| 9000 to 10000 | 18 | 18 |
| 10000 to 11000 | 10 | 10 |
| 11000 to 12000 | 9 | 9 |
| 12000 to 13000 | 7 | 7 |
| Total | 100 | 100 |

Source: Primary data

The table shows that, highest percentage of sales girls (32%) earns ₹ 8,000. The second-largest group (24%) falls in the ₹8,000 – ₹9,000 range. A smaller percentage (18%) earns between ₹9,000 – ₹10,000. Only 10%, 9% and 7% earn ₹10,000 – ₹11,000, ₹11,000 – ₹12,000 and ₹12000 to ₹13000 respectively.

### Figure 1: Monthly Income Distribution of Sales Girls
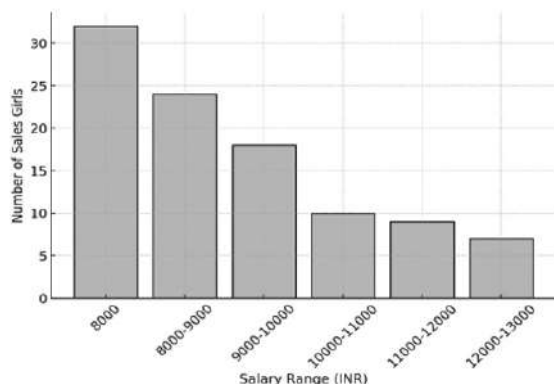


The majority of the sales girls earn in the lower salary brackets, highlighting limited earning potential within their profession.

## Religious and Caste-Wise Analysis

The surprising demographic homogeneity indicates a socio-economic pattern where women from specific communities dominate low-wage jobs due to economic and familial pressures.

### Table 2: religion and caste wise analysis of the Respondents

| Religion | Caste | No. Of Sales Girls Employed |
|---|---|---|
| Hindu | SC | 11 |
| | Thiyya | 87 |
| | FC | 0 |
| Christian | | 0 |
| Muslim | | 2 |
| Total | | 100 |

Source: Primary data

The table 2 reveals that a significant majority (87%) of the sales girls belongs to the Thiyya caste and about 11% of the respondents belong to Scheduled Castes (SC) within the Hindu community. Only 2% of the respondents belong to Muslim community. Other Categories (Christian and Hindu FC) have no representation.

### Figure 2: Religious and Caste-Wise Distribution of Sales Girls
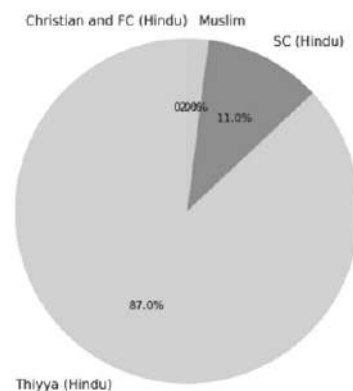
The data reveals that employment in this sector is heavily skewed towards the Thiyya caste, indicating a socio-economic trend where women from economically weaker sections or specific communities dominate low-wage jobs.

**Factors Affecting Employment**

1. Economic Necessity: Many sales girls work to supplement household incomes, often impacted by the alcoholic consumption and other intoxicating habits of male family members.

2. Domestic Challenges: Physical and mental abuse by male family members compels some women to seek employment despite unfavorable conditions.

3. Workload: Combined domestic and workplace duties amount to 15-hour workdays, leading to exhaustion and compromised health.

4. Sexual Exploitation: The survey highlights instances of sexual harassment at workplaces, where employers exploit the vulnerable living conditions of sales girls.

**Saving Habits**

Despite their limited incomes, sales girls exhibit commendable saving habits. The savings, as shown in Table 3, are allocated for essential purchases such as household appliances.

**Table 3: Saving habits of the Respondents**

| Average Monthly Income (₹) | Monthly Consumption Expenditure (₹) | Monthly Saving (₹) |
|---|---|---|
| 8000 | 5400 | 1600 |
| 9000 | 6500 | 2500 |
| 10000 | 6700 | 3500 |
| 11000 | 7000 | 4000 |
| 12000 | 7400 | 4600 |
| 13000 | 7800 | 5200 |

Source: Primary data

The table 3 shows that Consumption expenditure and savings increases steadily with income. At ₹8,000 income, expenditure is ₹5,400, at ₹13,000 income, expenditure rises to ₹7,800. Likewise, with ₹8,000 income, savings are ₹1,600 and at ₹13,000 income, savings reach ₹5,200.

**Figure 3: Income, Expenditure, and Savings of Sales Girls**
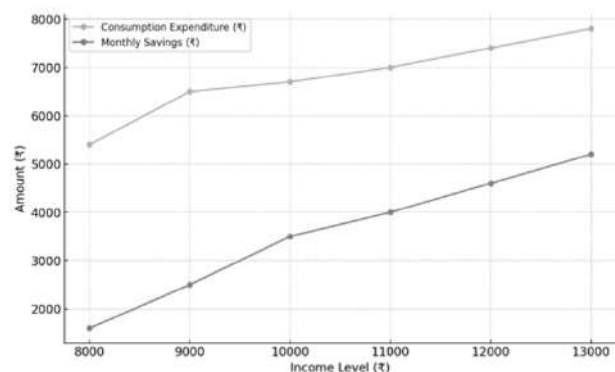


It indicates that increase in expenditure reflects the essential needs and lifestyle adjustments made as income grows and higher earnings allow for greater financial security and investment in savings.

Savings are predominantly invested in post office schemes, cooperative bank recurring deposits, Kudumbashree group deposits, or private chit funds, with the funds later used for essential household needs.

**Conclusion**

Many of the sales girls have families, often including a husband and two children. Observations indicate that these female workers focus primarily on ensuring a better living standard and brighter future for their children. A significant portion of their savings is directed toward their children's education, reflecting their deep commitment to the next generation's well-being. In addition, they emphasize child care,

house infrastructure development, and overall family welfare. Notably, the mental satisfaction derived from their work is closely linked to the progress and well-being of their children and family. They find joy in sacrificing their present enjoyment and personal comfort for the future prosperity of their loved ones. This enduring dedication highlights the remarkable strength and resilience of these women, who prioritize family welfare above all else while navigating challenging living and working conditions. Addressing these issues through targeted interventions is essential for improving their quality of life and empowering them socio-economically.

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# Government Mechanism to Assure Gleick Index Based Quantity of Water

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**Abstract**

*A good understanding of domestic water usage patterns and trends is essential to effectively plan for the present and future needs of people. In most of the developing countries majority of the population lack access to clean drinking water. The failure to provide this basic facility to all citizens is the greatest development failure which the 20th century faces. . Gleick (1996) developed a Water Scarcity Index as a measurement of the ability to meet all water requirements for basic human needs.He recommends that governments should adopt a basic water requirement standard for human needs of 50 liters per capita per day. . The present study employs the Gleick Index to find out the water scarcity faced by the households of three different regions. In the study logistic regression is used to predict probabilities of values of the variables. The result shows that in scarcity period though deficiency of water is felt among all income groups it is widely witnessed in low land area and those depending on external source where 79.31%of the households have no access to 50 liters of water. This is due to failure of both market and Government mechanism to ensure minimum required quantity of water to the households.*

**Keywords**: Water scarcity, Water requirement, Accessibility of water, Glieck Index

## Introduction

Water is one of the greatest wealth which is drawn from the environment and is central to sustainable economic development. For human beings it is needed for drinking, washing, cooking, planting and a number of other essential activities. UN General Assembly in July 2010 recognized the right of every human being to have access to sufficient water for personal and domestic uses (between 50-100 litres of water per day) which must be safe, acceptable and affordable and physically accessible such that the water source has to be within 1000 meters of the home and a collection time should not exceed 30 minutes.

Water is unique because at present it exists both as a private marketable good and as a basic human right. Initially Government had the title to this resources therefore, it acted as a custodian of public with the obligation to manage and supply water to the society in a sustainable manner. For a good to be traded, there should be exclusive property rights which allow it to be traded. Water in its natural state does not have clearly defined property rights. Since water lacks property rights, it falls in the category of open access resources. Thus provision of water upto 50 litres is the duty of the Government and it cannot be treated as a marketable good. If the use of water exceeds 50 liters per person per day it becomes a private good.

The failure to provide this basic facility to all citizens is the greatest development failure which the 20th century faces. Different studies have estimated the minimum domestic water

requirement by estimating the amount of water according to its use including drinking, cooking, hygiene and sanitation. However, these references did not provide evidence that the reported minimum water requirements assures good health.

**Gleicks Index**

In the Guidelines for Drinking Water Quality, WHO defines domestic water as 'water used for all usual domestic purposes including consumption, bathing and food preparation (WHO, 1993, 2002). Domestic water supply is one of the fundamental requirements for human life. Without water, life cannot be sustained beyond a few days and the lack of access to adequate water leads to the spread of disease. The importance of adequate quantity of water for human health has been recognized for many years and there has been an extensive debate about the relative importance of water quantity, water quality, sanitation and hygiene in protecting and improving health (Cairn cross, 1990 Sere et al., 1985; Esrey et al., 1991). The World Health Organization has not previously published specific guidelines on the quantities of water needed for health protection and promotion. Gleick (1996) suggested that the international community adopt a figure of 50 litres per capita per day as a basic water requirement for domestic water supply. Gleicks (1996) recommended that a Basic Water Requirement (BWR) for drinking, basic sanitation services, human hygiene and food preparation be guaranteed to all humans.

Table No. 1 Gleick

**Index Recommended Basic Water Requirements for Human Needs**

| Purpose | Recommended Minimum (liter per person per day) | Range (liter per person per day) |
|---|---|---|
| Drinking water | 5 | 2 to 5 |
| Sanitation services | 20 | 0 to over 75 |
| Bathing | 15 | 5 to 70 |
| Cooking and kitchen | 10 | 10 to 50 |
| Total Recommended Basic Water Requirement | 50 | |

Source: Water International, 21(1996) 83-92.

The Recommended levels are based on fundamental health considerations and on assumptions above technological choice usually made at modest levels of economic development. Specifically, 50 liters per person per day of clean water should be considered a fundamental human rights. The researcher therefore attempts to identify the regions facing acute water scarcity on the basis of altitude and identify whether the existing mechanism of the Government is effective to assure this required quantity of water to the households. Gleick Index was used for this purpose.

**Objectives of the Study**

To assess the extent of water scarcity among the different categories of households on the basis of Gleick Index during normal and scarcity period

**Methodology**

To achieve the objectives of this particular study both primary and secondary data was used. The Economic Review published by the State Planning Board of Kerala since 2000, Report of the Water Resource Department and the Central and State Ground Water Department since 2000, Reports published by the Central and State Ground Water Authority, Articles, Journals, Books etc has been used to provide a theoretical framework to the study. Household sample survey was designed for the collection of primary data. These data would be collected using multi stage stratified random sampling method. Sample size of 130 households was selected from all the three regions. Valakkode Village of Punalur Muncipality was selected as high land area. Elampaloor village of Elampaloor Panchayath as midland and Kottappuram Village of Paravoor Muncipality was taken as low land area. Logistic regression were used as statistical tools. To investigate which income groups of these three terrain faces acute water scarcity as per the Gleicks index the households were classified on the basis of the level of consumption into two - those households having less than 50 liter per capita per day consumption level and above 50 liters per capita per day consumption level

**Table No. 2 Distribution of Sample by Source of Water and Level of Consumption per person during the Scarcity Period in Different Terrain**

| Terrain | Level of consumption | Internal only | Percentage | External only | Percentage | | Total of Internal and External |
|---|---|---|---|---|---|---|---|
| High land | Less than 50 | 2 | 2.25 | 1 | 11.11 | 4 | 3.08 |
| | 50 and above | 87 | 97.75 | 8 | 88.89 | 126 | 96.92 |
| | Total | 89 | 100.00 | 9 | 100.00 | 130 | 100.00 |
| Middle land | Less than 50 | 5 | 20.83 | 17 | 37.78 | 28 | 21.54 |
| | 50 and above | 19 | 79.17 | 28 | 62.22 | 102 | 78.46 |
| | Total | 24 | 100.00 | 45 | 100.00 | 130 | 100.00 |
| Low land | Less than 50 | 3 | 4.23 | 23 | 79.31 | 37 | 28.46 |
| | 50 and above | 68 | 95.77 | 6 | 20.69 | 93 | 71.54 |
| | Total | 71 | 100.00 | 29 | 100.00 | 130 | 100.00 |

Source: Field Survey

The above table reveals that as per the Gleicks Index deficiency of water is widely witnessed in low land area during the scarcity period with 28.46% of the households having no access to water. The households of this region largely depend on external sources for their water requirement. Here the government mechanism is not effective to find out water scarcity affected households who are economically backward and physically weak. Here government may make

effective policies to assure minimum required quantity of 50 liters of water to the physically weak and economically poor old aged citizens.

**Probability Of Water Scarcity During Normal Period**

In order to find out the determinant of scarcity during the normal period among the households, logistic regression analysis was conducted. . The coefficient of the model also provide some hind of the relative importance of each input variable. The dummy variables representing consumption of water was taken as the dependent variable of the regression analysis. The dependent variable was defined as: *1 if household having scarcity, 0 otherwise.* The independent variables selected as the determinants of scarcity of water are terrain, economic status, Family Size and ownership of house.

Expected Sign of Regression Coefficient

Mid land        : positive

Low land        : positive, greater than mid land

BPL             : positive

Family Size     : positive

Ownership       : negative

**Table No 3 Distribution of sample by status of scarcity of water as per Gleick index in normal period**

| Consumption of Water | N | Percentage |
|---|---|---|
| Less than 50 | 12 | 3.1 |
| 50 and above | 378 | 96.9 |
| Total | 390 | 100.0 |

The above table presents the distribution of sample by status of scarcity of water as per Gleick Index in normal period. From the table it can be seen that 96.9 percent of the households were consuming above 50 liters or more during the normal period and the remaining 3.1 per cent were consuming below 50 liters during the same period.

Of the variables selected for the study terrain, economic status and ownership were categorical variables. The variable family size was taken as a continuous independent variable for the analysis. The categorical variables are converted into dummy variable as mentioned below

**Table No 4. Model Summary of Logistic Regression for Probability of Scarcity of Water during Normal Period**

| -2 Log likelihood | Cox & Snell R Square | Nagelkerke R Square |
|---|---|---|
| 4.499 | 0.024 | 0.681 |

In the study Cox and Snell R Square and Nagelkerke R Square are the two test were conducted because we have two group and have to find out the probability of falling into one of these two groups as determined by the explanatory variable.

The above table presents the Model summary of Logistic Regression for effect of probability on scarcity of water during normal period. From the table it can be seen that Cox & Snell R Square is only 0.024 which indicate that the 2.4 percent variation in the occurrence of scarcity among the household during the normal period is determined by the independent variable such as terrain, economic status ownership of house and family size of the household.

**Table No. 5 Coefficients of Logistic Regression for Effect of Probability on Scarcity of Water During Normal Period.**

| | | B | S.E. | Wald | Df | Sig. | Exp(B) |
|---|---|---|---|---|---|---|---|
| Terrain | M:1 if Midland, 0 otherwise | -16.066 | 2386.903 | 0 | 1 | 0.995 | 0.000 |
| | L:1 if Lowland, 0 otherwise | -0.053 | 3314.558 | 0 | 1 | 1.000 | 0.948 |
| Economic status | S:1 if BPL, 0 otherwise | -14.564 | 1454.218 | 0 | 1 | 0.992 | 0.000 |
| Family Size | | 13.545 | 675.937 | 0 | 1 | 0.984 | 762837.618 |
| | O:1 if Own, 0 otherwise | -2.157 | 4319.659 | 0 | 1 | 1.000 | 0.116 |
| Constant | | 20.342 | 5269.943 | 0 | 1 | 0.997 | 682665427.872 |

The above table presents the coefficients of Logistic Regression for effect of probability on scarcity of water. The table shows that the significance level of all the independent variable are greater than 0.05which indicate that the independent variable have no significant effect on the occurrence of scarcity among households during the normal period. From the reference it can be concluded that the occurrence of scarcity during the normal period is not related to the terrain in which the households are located, the economic status of the households, ownership of the household and the family size.

**PROBABILITY OF Scarcity Of Water During SCARCITY PERIOD**

The table presents the distribution of sample by status of scarcity of water as per Gleick index in scarcity period. From the table it can be seen that 82.3 percent of the household consume above 50 liters or more during the scarcity period and the remaining 17.7 per cent consume below 50 liters during the same period.

**Table No 6 Model Summary of Logistic Regression for Effect of Probability on scarcity of water during Scarcity Period**

| | N | % |
|---|---|---|
| Less than 50 | 69 | 17.7 |
| 50 and above | 321 | 82.3 |
| Total | 390 | 100 |

To find out the probability of scarcity of water during scarcity period, same method of analysis was used. Table below presents the model summary of logistics regression for effect of determinants on scarcity of water during scarcity period. .

**Table No 7 Model Summary of Logistics Regression on Effect of Characteristics of Sample on Scarcity of Water**

| -2 Log likelihood | Cox & Snell R Square | Nagelkerke R Square |
|---|---|---|
| 313.083 | 0.122 | 0.202 |

From the table it can be seen that the Cox r Snell R Square is 0.122 which indicate that 12.2 per cent of variation in the scarcity of water during scarcity period was determined by the terrain in which the households location, their economic status, family size and ownership of the house.

**Conclusion**

The study tries to examine the number of households facing acute water scarcity on the basis of Gleick Index .The findings shows that among the three categories of households, largest number of households from the mid land and least number of households from the low land are depending on the mobile source of water during scarcity season. The study result shows that internal source is the primary water source for households of all the terrain in normal season and per capita consumption level also exceeded 50 liter. Where as in scarcity period though deficiency of water is felt among all income groups it is widely witnessed in low land area and those depending on external source where 79.31%of the households have no access to 50 liters of water. This is due to failure of both market and Government mechanism to ensure minimum required quantity of water to the households. However, in mid land area though acute water scarcity is felt they do not fall under the Gleick lndex because of market for water is functioning effectively.

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# Interwoven Perspectives: An Analysis of the Narrative Craft in *Nilam Poothu Malarnna Naal*

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## Abstract

*Poetry is the literary genre that resonates most deeply with our hearts, which may explain Manoj Kuroor's choice of prose that captures the fluid, organic nature of poetry in his debut novel, Nilam Poothu Malarnna Naal. This lyrical quality is retained throughout the novel from its very title till the end. Nilam Poothu Malarnna Naal is a Dravidian saga set seventeen centuries ago in an age when history was young, passions were raw and languages were in their infancy. It narrates the story of a land and its people before they were divided by states and languages. The novel stands out in Malayalam literature for its attempt to narrate the past that has as yet to be explored in the literary imaginations of the novelistic genre. In the novel, the story of a land's literary tradition is interwoven with the origins of its language, making it as much a history of the Malayalam language and its oft forgotten Dravidian roots. The novel exclusively incorporates Dravidian vocabulary, completely avoiding the use of Sanskrit letters. It is a chronicle of the erstwhile era of Sangam literature. The study is an attempt to analyse the narrative techniques employed in the novel Nilam Poothu Malarnna Naal, with a special focus on the use of multiple perspectives and narrators. It is also an attempt to look into the poetic qualities and the elements of history in the novel. The paper also explores the thematic and structural complexities of the work and tries to identify how the narrative style employed in the novel enhances its readability.*

**Keywords**: Historical Fiction, Sangam Literature, Dravidian language, Narrative techniques, Multiple Perspectives, Dialogism, Polyphony, Multiple Narratives, Structural and thematic complexity, Storytelling

## Introduction

The word narration simply means the action or process of narrating a story. Multiple narratives employ tactics such as multiple narrators, telling a story within a story or bringing together multiple story arcs. There are many strategies that can be used for multiple narratives, and they can help to enhance the theme, create a stronger story arc or deepen characterization. Telling a story from multiple perspectives is one of the most common ways to create a multiple narrative. In the study of narrative, the term multi perceptivity is employed in a variety of different and often incongruous ways. Nevertheless, arguably the most common usages of the term refer to multi perceptivity either as a basic aspect of narration or as a mode of storytelling in which multiple and often discrepant viewpoints are employed for the presentation and evaluation of a story and its story world. If one attempts to distinguish different types of multi perceptivity, its most prominent form can be found in the novel

narrated by multiple characters. This strategy can include either changing the narrator or point of view to explain a single incident from multiple perspectives, or it can include using multiple narrators to provide fragments of the same story. The same strategy of "multiple narration" is frequently used in narratives about the investigation of a mystery or crime.

The Russian philosopher and literary critic Mikhail Bakhtin, in his *The Dialogic Imagination*, emphasized how novels often create a "polyphonic" structure, where multiple voices and perspectives exist independently and interact with one another. His concept of "dialogism" involves the interaction of diverse perspectives, where no single perspective dominates the others, thereby allowing for the exploration of multiple truths and interpretations. Nicholas Frangipane, in his work, *'Multiple Narratives, Versions and Truth in the Contemporary Novel'*, examines how contemporary novels use multiple versions of events to explore the shifting perception of truth. He argues that using multiple perspectives in a narrative helps to question the notion of a singular "truth". In novels with multiple narrators, each version of the story can be seen as a construction, shaped by the narrator's background, biases and experiences. He also notes that the use of multiple narrators leads to a fragmentation of narrative authority. This challenges the reader's role as a passive receiver of a unified narrative, instead requiring active engagement to piece together the "truth" from these varied accounts.

A multiple narrative can also include multiple storylines that intersect. The story lines may have some obvious connection, such as a similar theme or shared characters. In many cases, the connection is not obvious until the story lines cross over. So the use of different narrative techniques results in diverse narrative variations.

## Blended Views: Narrative Artistry in *Nilam Poothu Malarnna Naal*

The novel's plot is evocative of a distant past and the novelist takes us to a spellbinding tour across centuries where time and space become molten and fluid. The readers become part of a journey along with the characters that come from the Sangam age. The whole novel echoes their lamentations and anxieties. The two thousand year old Tamil tale of revenge, deceit and poverty relates to the fundamental themes of human existence and thereby continues to maintain its contemporary relevance. The values and parlance of ancient Tamizhakam converse and argue against the present through the experiences and perspectives of three members of a family representing two generations. The writer completes the story through three narrators. The narrative is divided amongst the father, daughter and son. What they share is not only a biological strand but also a common oral tradition of story-telling. In recounting their own memories and the shared histories of the people around them, they step beyond the limits of a family saga to become oral chroniclers of an age of dynastic conflicts. The fears, unrest and anxieties of the age in which they live is expressed in the backdrop of their exodus and separation. The central narrative of the novel focuses on the journey of a group of people (Panars and Koothars) for subsistence across lands. Their intent is to make a living by singing ballads praising the King. They also have the intention of searching for Mylan who eloped from their land during his childhood.

The first part of the novel is narrated by Kolumban. He reveals the afflictions and uncertainties of the venture led by Perumpanar with a group comprising of Panars and Koothars. "This is also a search for my son"(Kuroor, 20), says Kolumban. Mylan ran away from their land

dreaming of a life without poverty. The question of subsistence is a major issue concerning people who take up art as a means of living. Either they struggle like beggars or live like Kings. Their lives are trapped in these extremities of existence. They long for a peaceful and stable life. They expect to please the King with their songs of praise and receive rewards and money in return.

Kolumban's narrative reflects the life and customs of the Sangam age. The narrative gives a hint about some kings who consider themselves incomplete without the flattery of the Panars. The first part of the novel also provides an account of different tribes including *Aynars, Kuravas, Maravas, Uzhavas and Umanars.* The narrative depicts the topography of the land and salient features of these tribes which encompasses their occupation, food habits, customs and traditions. It also gives an account of gender relations. The five *Thinai* concepts – *Kurinji, Mullai, Palai, Marutham and Neythal* also form a part of the narrative. The whole of Kolumban's narrative is a melancholic reflection of his pain as he searches for his long lost son. Kolumban's anxieties about his daughters also appear frequently in the first part of the work. The readers are taken back seventeen centuries to witness the social life and conscience of the age through Kolumban's eyes. The famous kings and poets of the age feature in the novel. Kapilar, Paranar, Auvayar, *Velkuzhukuttuvan*, Pari, Nannan etc. who were the 'petals' of *Pathittupathu* are all parts of this novel. In short the first section of the book leads us to a father's inner turmoil with the depiction of his thoughts and experiences of wandering.

Chithira, Kolumban's elder daughter is the narrator of the second part of the novel. During the course of the journey we witness her transformation into a woman, lover and bride. Chitira's narrative is entirely different from Kolumban's. Even within the premise of similar time and space their experiences vary because of the uniqueness of feelings afforded by her youth. Chithira who attains love, lust and married life through her union with Makeeran, soon rues her choice upon realizing the hollowness and lack of meaning in her new life. She finds out that Makeeran, heretofore known to her as a soldier, was actually a spy. His life and dealings were secretive and that he had many wives in faraway lands. She also realizes that Makeeran is a close friend of her brother Mylan and that the two of them had trained together in crafts of espionage, perfidy and statecraft. Thus she takes refuge in the house Auvvayar which rekindles her artistic spirit. Auvvayar instills the seeds of respect and freedom in Chithira who decides to forge her own path through *Kurinji, Mullai, Marutham thinais* and finally settles in *Palai*. Here the novelist closely follows the concept of *Thinai* as mentioned in the Sangam works.

The third part of the novel is narrated by Mylan. Born to a clan of artists, Mylan gives up on art and takes up the sword instead. His training in his new trade starts with a stint among the Marvas. From there he enters the royal service and gains knowledge in politics, statecraft and finally ends up as a spy. Mylan was saved from the Maravas by a Panan who was a close aide of the Ezhimala Nannan. Mylan repays Panan by alienating him from the king. He stays in the court of Nannan disguised as Chamy and goes on to become the spy of *Moovendar*. He plots to kill the king Pari and executes the task whilst his father and friends are performing in the king's court. Mylan comes across his critically wounded Kolumban, but instead of helping him, he decides instead to flee and save himself. Thus Mylan fails in his attempt to find a life of happiness and prosperity and instead he finds himself engulfed in a world

of betrayal and vengeance. Rather than staying behind and risking exposure as a spy and traitor, Mylan decides to flee Mahodayapuram aboard a merchant vessel in search of new horizons. Mylan's narrative, filled with the intricacies of statecraft, details the lies, treachery, espionage and distrust that lie within the four walls of palaces and centers of power. Power and its many nuances form the core aspect of his narrative. This is reflected in the narrative style that the writer has afforded to Mylan's part of the story, which is rough and wild.

**Conclusion**

Manoj Kuroor's Nilam Poothu Malarnna Naal transports readers to the ancient Tamizhakam of the Sangam age, a period renowned for its remarkable accomplishments in poetry and culture in South Indian history. His novel digs deep into the labyrinth of its unconscious to reveal a society which is not glossy or one dimensional as described by mainstream history. The narrative core revolves around the challenges and adversities faced by the inhabitants of this ancient land. During an era when one's occupation dictated caste, or conversely, caste determined occupation, the *Mannars* were kings and warriors who seemed and found glory in acts of violence like murder, arson and robbery. The *Panars*, the poets and balladeers of the time, earned their livelihood by composing and performing songs and ballads that extolled the valor of the *Mannars*.

The history of the exodus of a clan is embellished through the three narrators of the novel. They artfully depict three different facets of the same age. The social aspect is narrated by Kolumban, the emotional aspect by Chithira and the political aspect by Mylan. The novelist skillfully combines these three perspectives and

the result is a brilliant confluence. The narrative style in which the story is carried forward from the perspective of multiple narrators can be seen in epics and songs of yore. The soft mellifluous language employed in the book is evocative of Sangam poetry. The novelist succeeds in amplifying the Thinai concept, a literary device of Sangam poetry where a mood is educed through associations with landscape. The exclusive use of Dravidian words, the flowing poetic language employed, the perspective of multiple narrators and their convergence are the distinctive features of this work. This novel with its roots firmly in history and culture is a saga of the struggles of human existence. *Nilam Poothu Malarna Naal* can therefore be called as an experiment in the world of Malayalam novels and a successful one at that.

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# Petrological Study of Parakkani Quarry, Kanyakumari District, Tamil Nadu

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## Abstract

*The study area is in a quarry, situated in Vilavancode village which is a village area in Kanyakumari district of Tamilnadu. The study area is within the SOI Toposheet No. 58H/3 on a scale 1:50,000. The present work involves the microscopic studies of rock samples from the different part of the quarry. A total of 4 rock samples were collected from the quarry. The present study primarily focuses on examining the rock types and structural features of the area. The main objective of the present study is to analyse the principles of the geological field work, to study the area and sample collection, making thin section and report writing. Finally we can get an aware about the whole area, structure, rock types and mineralogy. The important rock type of the study area are Garnet-Biotite-Gniess, Charnokite and Leptinite. By the study of rock thin section GBG is identified by the minerals present in it like garnet, biotite, qaurtz and feldspar. Charnokite rock is identified by the minerals like orthopyroxene, feldspar and quartz .Leptinite rock is identified by the minerals like quartz and alkaline feldspars, poor in mica and amphibole. The foliation, lineation, joints, dike reading taken from the study area. The structures and various rock types indicate that the entire area is highly metamorphosed terrain of the Trivandum Block, south India.*

**Keywords**: Garnet-Biotite-Gniess, Charnokite, Leptinite, Kanyakumari district, Tamilnadu

## Introduction

The rock which forms on the earth crust undergone various deformation, dislocations and disturbances under the influence of tectonic forces. The result is the occurrence of different geological structures like folds, faults, joints, unconformities and so on. The details of mode of formation, causes, types, classification, importance etc., of these geological structures form the subject matter of structural geology Field work and accurate collection of reliable geological data is essential for understanding of earth processes and environment.

The Southern Granulite Terrain (SGT) forms the southernmost tip of the Indian shield and which is one of the largest exposed Precambrian deep continental crustal sections in the world consisting of multiply deformed Archean and Neoproterozoic high grade metamorphic and magmatic rock. Southern Granulite terrain hosts varied lithologies of high grade rocks like charnockites, khondalites und other granulite

facies metamorphic rocks with granitic intrusions of different ages. The SGT extending from 8'to 11 "N latitude of India (Tamil Nadu, Kerala, Karnataka) is one of few terrains in the world that has preserved. Archean and Proterozoic crust with extensive high grade granulite facies rocks. The granulitic rocks are well exposed throughout the SGT; except for the linear stretches along the coasts, they are overlain by Mesozoic and Tertiary sediments. The region exhibits gross diversity in lithology, structure, tectonics, metamorphism, deformation and radiometric ages.

The Achankovil shear zone (AKSZ/ACSZ) forms the southern tip of the SGT and separates the Madurai block to the north and the Trivandrum block to south. Wide sub-rectangular shear zone contains a variety of lithologies including highly migmatised biotite -garnet gneiss. Geological mapping has carried out in and around the study area. In the present context, we have attempted to study the features of Parakkanni quarry at Vilavancode, Tamil Nadu. Parakkanni is primarily known for its agricultural activities and is situated in a region that features mostly flat terrain. Typically, the landscape consist of agricultural fields, small hills, and rivers or streams that are part of the local irrigational system.



*Fig. 1 – Study area*

## Methodology

The primary objective of the present study is to analyse the principles of the geological field work, to study the area and sample collection, making thin section and report writing. The study area is within the SOI Toposheet No. 58H/3 on a scale 1:50,000. The present work involves the microscopic studies of rock samples from the different part of the quarry. A total of 4 rock samples were collected from the quarry. Generally the present study is also focused to study the rock types and structures of the area.

## Rocks and Structure

### Structure:

In geology, the term "structure in rock" refers to various features and arrangements within rock formations that provide valuable information about their formation, deformation, and history. Here are some common structures found in Parakani quarry.The main structural features present in the Parakani quarry are Foliation, lineation, joints and dykes. The foliation in the Parakani quarry formed through the metamorphic transformation of original rocks under intense pressure and temperature conditions, likely influenced by tectonic forces over geological timescales. Lineation in rocks refers to linear features observed within the rock, which can be either primary or secondary in nature. These linear features provide valuable information about the deformation history and structural characteristics of the rock. Lineation in the Parakani quarry likely formed as a result of tectonic forces deforming the rocks in the area, leading to the alignment of mineral grains or structural features within the rocks. Joints in rocks are fractures or cracks that occur in the Earth's crust without significant movement along the fracture surfaces. They are natural features

that result from various geological processes and can be found in all types of rocks. The joints observed In the Parakani quarry likely formed due to a combination of tectonic activity, regional geology, cooling processes (in the case of igneous rocks), weathering, erosion, and quarrying activities. The formation of a dyke in the Parakani quarry would thus involve the emplacement of magma into pre-existing fractures or weaknesses in the Earth's crust, followed by the solidification of the magma to form an intrusive igneous body that cuts across the surrounding rocks.

**Rock Types**

**A) Megascopic Studies**

The important rock type of the study area are Garnet-Biotite Gneiss, charnockite, and leptinite.

GBG is the important rock in the study area. It is foliated metamorphic rock. The rock essentially composed of garnet and biotite. Accessory minerals are quartz, feldspar etc. Garnet is identified by its reddish to brown colour. Biotite is identified by its shiny flack appearance and its colour brown to black colour. Quartz is identified by light coloured grains and glassy appearance. Feldspar is identified by its fleshy colour.

Charnockite is a coarse-grained igneous rock composed mainly of orthoclase feldspar, quartz, and ferromagnesian minerals such as biotite, hornblende, and sometimes pyroxene. Its megascopic characteristics include a granular texture, often displaying large, distinct crystals of feldspar and other minerals. Charnokite typically has a light-coloured appearance, ranging from pinkish to greyish, depending on the mineral composition. It may exhibit irregular banding or layering due to variations in mineral concentrations. Overall, its megascopic features reflect its igneous origin and crystalline structure.
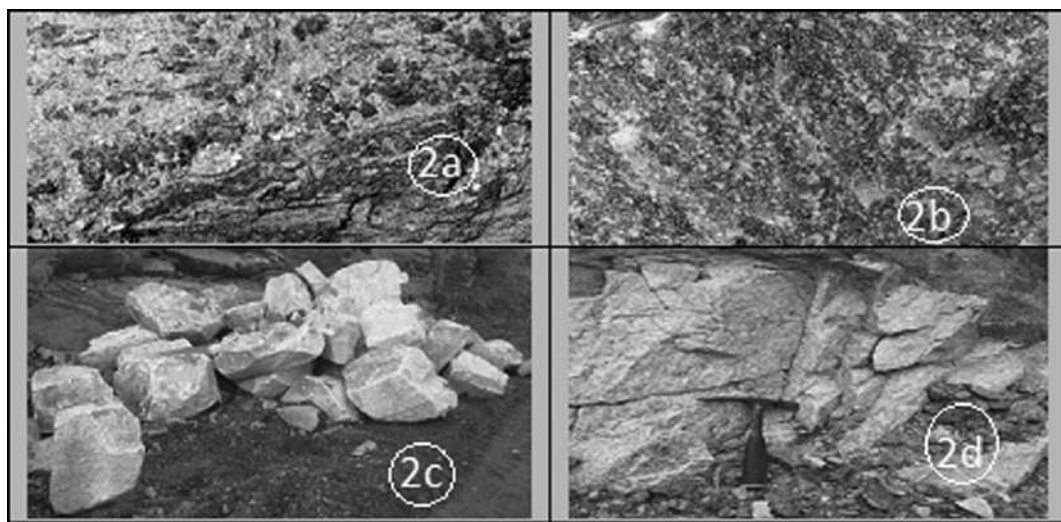


*Fig.2- Photographs taken from the field: fig.2a- Garnet-Biotite Gneiss, fig.2b- charnockite, fig.2c-leptinite, 2d- Joint.*

A leptinite is a metamorphic rock close to gneisses, light in colour, mainly composed of quartz and alkaline feldspars, poor in mica and amphibole, but sometimes with garnet or cordierite. Leptinite can range in colour from light grey to silver-grey, depending on the specific mineral composition and impurities present. Typically has a medium to coarse-grained

texture, meaning that individual mineral grains can be seen with the naked eye.

## B) Microscopic Studies

Under a microscope, the charnockite rock exhibit coarse-grained and granoblastic texture. Its composition predominantly consist of feldspar (40-60%), primarily quartz, followed by Hypersthene (10-20%), hornblende (5-10%), biotite (5-15%) and garnet (6-10%). Biotite is identified by its prefect basal cleavage and parallel extinction. Hypersthene is observed as brown to greenish brown colour, a distinct cleavage, inclined extinctions, two Polysynthetic twinning. Hornblende is identified by its dark green to black colour, a distinct cleavage, parallel extinction.
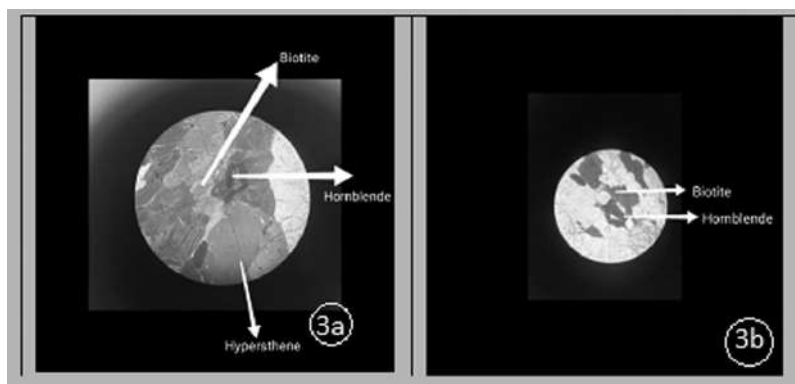


*Fig.3- Mineralogical thin section: Charnockite- fig.3a- XP view, fig.3b- PPL*

In the case of Garnet - Biotite – Gneiss depends on its composition, metamorphic grade, and geological history. A typical modal composition for garnet-biotite gneiss includes: Quartz (25-40%), Biotite (20-35%), Plagioclase (10-15%), Garnet (15-20%), Orthoclase/Microcline (5-15%), Feldspar (15-20%). Garnet is observed as high relief, absence of cleavage and appearance of black colour in XP view. Biotite occurs as subhedral to anhedral grains with perfect one directional cleavage. Quartz is identified by its low relief, colourless, and wavy extinctions. Plagioclase feldspar displays its perfect cleavage and lamellar twinning.
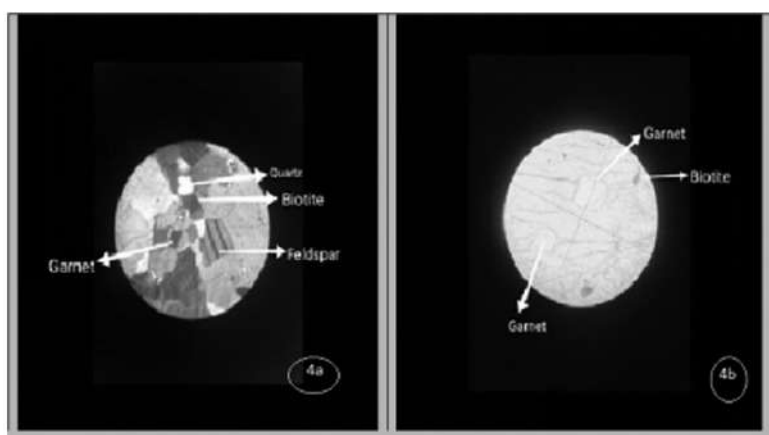


*Fig.4- Mineralogical thin section: Garnet- Biotite- Gneiss – fig.4a- XP view, fig.4b- PPL*

Leptinite is a fine- to medium-grained, leucocratic, high-grade metamorphic rock, commonly composed of feldspar, quartz, and minor mafic minerals. Quartz (50-60%), Feldspar (20-40%), Garnet ( 5-10%). Quartz displays low relief, colourless, and wavy extinctions.

Alkali feldspars can exhibit a range of colours, including white, pink, grey, yellow, and green. Alkali feldspars are known for their characteristic twinning patterns, especially the Carlsbad and Albite twins. Garnet shows high relief and appearance of black colour in XP view.
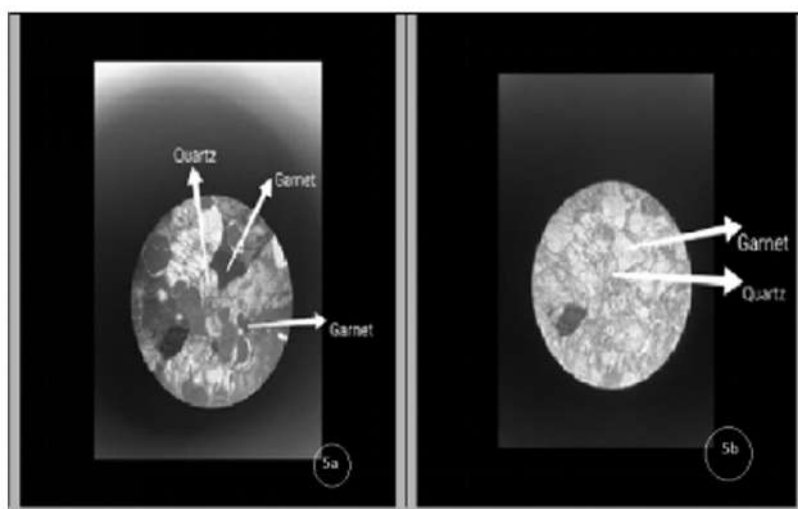


*Fig.5- Mineralogical thin section: Leptinite- fig.5a- XP view, fig.5b- PPL*

## Conclusions

Based on the field and petrographical evidence delineated from the parakani quarry rock types, geological history can be established. The study area was included in the southern granulitic terrain hosted with varied lithologies and structures. The parakani quarry mainly comprised of charnackite rock and garnetiferous biotite gneiss. Charnackite rocks are mostly found as patches within the garnetiferous-biotite gneiss. Charnackites are formed during achankovil sinistral shearing where $CO_2$ rich fluid migrated from deep crustal source.

Detailed geological and structural studies were carried out in the area, which helped us in studying and understanding the fundamental methods and principles of geological field work. This work helped us to explain the petrological and structural evolution of rocks exposed in the area. The major lithounits present in the area under study are Charnockite, Leptynite and Garnetiferous - Biotite gneiss.

The major structural features present in the study area are foliation, lineation, joints and dykes. All structural feature and lithology shows, the region has undergo ductile shear zone giving a varying depth and subsequently uplifted to present position. Out crop scale shear zones are commonly found in the entire area and they have different shearing sense and direction. Texture and mineralogy of rocks indicates the direction of shearing

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# Seeds of Social Change: Gandhi's 1934 Visit to Wayanad and Its Impact on Caste, Class, and Reform

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## Abstract

*This paper examines Mahatma Gandhi's impact on Wayanad during his visit in 1934, a significant event in the region's history amid India's struggle for independence. Although Kerala's resistance to British rule had been ongoing, it was the Indian National Congress, especially during the Gandhianera that mobilized widespread participation in the freedom movement. Gandhi's visit to Wayanad, as part of his Harijan campaign, was preceded by local efforts to invite him and highlighted the region's socio-economic struggles, particularly among the tribal communities. While Gandhi's presence inspired awareness of issues like caste discrimination, exploitation, and land alienation, the visit did not yield immediate tangible change. His message of social justice, including his emphasis on hygiene, sobriety, and caste reform, resonated deeply, particularly with women who actively supported his cause. However, systemic issues, including the marginalization of Wayanad's Adivasi population, persisted. Despite the eventual closure of the Harijan Welfare Centre due to financial difficulties, Gandhi's visit ignited important conversations on caste, class, and social reform, planting the seeds for future social change and studies on subaltern and Dalit perspectives. Ultimately, while Gandhi's visit did not produce immediate outcomes, it left a lasting legacy of hope and awareness about the region's challenges.*

**Keywords**: Gandhiji, Harijan, Wayanad, Adivasis and Savarna

## Introduction

During the 18th and 19th centuries, uprisings against British rule occurred in the three regions of Kerala- Malabar, Cochin, and Travancore. The people of Kerala began to actively participate in the independence movement with the formation of the Indian National Congress[1]. Under Gandhi's leadership, the Congress evolved into a mass movement. Gandhi travelled extensively across the country, sharing his diverse experiences with the people. His efforts energized individuals from all social backgrounds, and he became the symbol of India's nationalist struggle.

On several occasions, Gandhi withdrew from active politics to focus on constructive programmes. The Civil Disobedience movement was temporarily paused in May 1933, and Gandhi personally chose to abstain from it after his release from prison on August 23, 1933. The movement was officially called off in April 1934. At this point, the upliftment of *Harijans*[2]became Gandhi's main priority[3]. Between November 1933 and August 1934, he embarked on a 12,500-mile 'Harijan tour'[4]. Travelling by train, car, bullock cart, and on foot, Gandhi raised funds for the newly established Harijan Sevak Sangh, advocated for the abolition of untouchability in

all its forms, and encouraged social workers to leave their posts and work in villages to improve the social, economic, and political conditions of the *Harijans*.[5]

Mahatma Gandhi, the Father of the Nation, visited Kerala five times[6], with each visit having its own unique purpose and goal. During his fourth visit in 1934, he travelled to Wayanad Taluk[7], a hilly *Adivasi*[8] region in Malabar. At that time, most of the land was controlled by local *Janmies*[9] and estate owners, with the remainder being covered by natural forests. Gandhi's visit to Wayanad was part of his nationwide *Harijan* campaign. His presence brought great enthusiasm to the people of Wayanad. However, the accounts of Gandhi's visits in Kerala often provide little detail about his time in Wayanad[10].

The old Wayanad, a foggy terrain was infested with Malaria which was a nightmare of Malabar; refraiming the outsiders from going there. We have no definite source of account regarding the first political gathering in Wayanad. A.M.DharmarajaIyer[11], one of the early Congress workers from Wayanad[12], mentions that the first Political gathering in Wayanad took place at Kalpetta on either 1921 or 1922. It was under the leadership of Sri. Krishna Gaundar and Sri. SundaraIyer[13]. It was represented by the upper strata of the society. They also participated the 1927 Congress sessions as delegates from Malabar.

As per the will of Thirunelli Subbayya Goundar (1905-1933)[14], a portion of his wealth was allocated for the welfare of *Harijans*. Early nationalist leaders in Wayanad were eager to invite Gandhiji to the region. On January 13, 1934, Gandhiji attended several programmes in Calicut, raising a total of Rs. 4,388 and 5 *annas*[15] for the Harijan welfare fund. He arrived in Wayanad on the morning of January 14,

1934, with the purpose of collecting funds for Harijan welfare and converting a local house into a Harijan Welfare Centre. Among those accompanying him were Ms. Sled, one of his European followers and the sister of Deshbandhu Chittaranjan Das[16], along with Sri U. Gopala Menon, Shyamji Sundardas, K. Kelappan, and K. Madhava Menon[17].

During his journey to Wayanad, Gandhiji was filled with enthusiasm, captivated by the natural beauty and wildlife along the way. The road was lined with women, men, children, and workers from the tea plantations[18]. Near Madakkimala in Kalpetta, Gandhiji declared a house as the Harijan Welfare Centre, which was owned by Thirunelli Subbayya Goundar. The inauguration of the centre and his speech lasted for about an hour and a half. Gandhiji also received donations for the centre from various people[19]. Residents from different parts of Wayanad travelled long distances on foot, as there were few roads and vehicles at the time, to see and hear Mahatma Gandhi[20]. In his public speech, he highlighted the natural beauty of Wayanad and praised Subbayya Goundar. The people gathered eagerly to listen to Gandhiji's address.

**Appeal to the Tribal People of Wayanad**

During this event, the Paniya and Kurichya tribes gathered and showcased their traditional cultural performances. Gandhiji held the upper classes, or *Savarnas*[21], responsible for the poverty and poor living conditions of the tribes[22]. He urged the *Adivasis* to refrain from drinking alcohol and consuming the carcasses of dead animals, advising them instead to adopt a more hygienic lifestyle. Gandhiji also received greetings from the Sahodarasevasangam.

The alienation of tribal land in Wayanad occurred with the introduction of the British land

revenue and administrative systems[23]. The tribes also endured oppression and exploitation by the local *Janmies*. Sadly, the slave trade continued in Valliyurkavu[24] even after Gandhiji's visit. The tribes remained deceived by the so-called civilized society[25]. Most of them were landless agricultural labourers, with their empowerment being largely neglected. The protests and struggles led by the tribal people in Wayanad brought attention to the complex challenges faced by these communities over centuries within a so-called civilized society, drawing the focus of social scientists and administrators[26].

## Women's Participation

Gandhiji rested in a building at Puliyarmala, near the Jain Temple, which belonged to the Maniankode family[27]. The women who had gathered there offered their ornaments to him[28]. These ornaments were later auctioned, raising a total of 62 rupees. The family members of the late Maniankode Krishna Gounder also met with Gandhiji. In the afternoon of the same day, Gandhiji returned to Calicut.

## His Later Comments on Wayanad

Upon arriving in Kozhikode, Gandhiji shared his thoughts on Wayanad[29], remarking that amid the region's natural beauty, the harsh conditions of the people were evident. He noted the presence of caste and creed-based discrimination in Malabar[30]. He also quoted a poem by Bishop Hebber, offering a new interpretation of a particular line in that context[31].

"Where every prospect pleases,

Man alone is vile"

He stated that humanity is the primary force destroying nature, reflecting his eco-friendly perspective.He also emphasized that all humans are God's children, yet we are distorting the essence of humanity. He highlighted the divine nature of the human soul. The *Savarnas*, who held power, were attempting to divide the Hindu religion[32]. As Judith Brown notes, Gandhi initially played the role of a mediator[33]. However, this approach led to criticism from Dr.Ambedkar and other *Harijans,* who grew distrustful of Gandhiji[34]. Despite this, Gandhi rejected a class-based analysis of society and the concept of class struggle[35]. There was widespread attention on the temple entry movement and Gandhi's *Harijan* campaign[36]. He recalled the scenes he witnessed in Kalpetta, describing the foul odor from the bodies of the tribes, which led to their treatment as untouchables[37].

He urged the upper class to reconsider the miserable conditions of the lower classes, emphasizing that we are judging them based on superficial appearances. Only God has the right to judge a person's inner virtues. The slate that records the deeds of the so-called lower class is blank, and now is the time to begin recording their actions. In contrast, our own slate is filled with the pride of our past[38]. A recurring theme in Gandhiji's writings and speeches was the call for caste Hindus to do 'penance' and make amends for the immense suffering they had inflicted on the *Harijans* over the centuries[39].

Gandhiji's words serve as an eye-opener for later Subaltern and Dalit perspectives. His efforts were not aimed at dividing communities but at promoting harmony among the various groups in our pluralistic society. While subaltern thinkers may interpret his approach in different ways, Gandhiji often took on the role of a messenger for Hinduism. The truth is, he sought to purify society from its flaws rather than destroy it[40]. On several occasions, he pointed out that the term 'Hinduism' is currently being used in a narrow sense[41].

Later, Gandhiji frequently inquired about the operations of the Harijan Welfare Centre from Sri K. Kelappan. Unfortunately, the centre ceased to function. Most of Sri SubbayyaGounder's property was sold to settle his debts. After clearing the liabilities, the remaining funds were insufficient to reopen the Harijan Welfare Centre. As a result, the remaining amount was donated to the *Harijan* hostel in Kalpetta to support the educational needs of *Harijan* students[42].

**Conclusion**

In summary, Gandhi's visit did not produce the expected results. However, it provided him with an opportunity to better understand the situation of the Wayanad tribes, whose conditions remained a pressing issue for the nation[43]. Gandhi's journey was accompanied by nationalists, and the *Savarna*communities played a significant role in leading the anti-untouchability movement in Kerala, influenced by nationalist ideology and a growing sense of Hindu unity[44]. Although the leadership of the national movement in Wayanad remained with the upper classes, Gandhi's visit inspired all sections of the population. On several occasions, Gandhi emphasized that the Congress party should ensure justice for society's weaker sections and warned against the corruption of leaders[45]. The perspectives and future actions of these leaders on this issue deserve thorough investigation. Gandhi likely faced practical challenges in addressing all the problems across the country. As SekharBandyopadhyay observes in a different context, Gandhi, during his extensive tours, established personal connections with local leaders, through whom he sought to spread his message. However, the effectiveness and influence of these leaders varied, as did their commitment to Gandhian principles. While mediation played a key role in the early stages of mass mobilization, leaders often struggled to control public emotions once they had been stirred[46]. The Constitution of India explicitly prohibits untouchability as a punishable offense, building upon the momentum of numerous social reform campaigns and the nationalist movement.[47]

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8 A member or descendant of any of the indigenous peoples of South Asia

9 *Jenmi* or *Janmi*is the Malayalam term used to refer to the landed aristocracy of Kerala who traditionally held their lands as absolute and allodial owners, with such lands known as *Jenmom* or *Janmam.*

10  Anoop Thankachan K., Gandhiji and Wayanad, Dr.Priya Pilicode (Ed.) Inner Spaces, *Bilingual Half-Yearly Multi-Disciplinary Research Journal,* June-Dec. Vol 1, Issue.1, June 2016, p.75

11  A.M. Dharmaraja Iyer (1895-1983) came from Palaghat and actively participated in the Congress works in Wayanad.

12  Interview, Antony Master (1924-2017), Retired School Teacher of S.K.M.J.High School, Kalpetta, 20 September 2013.

13  They were the early land lords and civil leaders in Wayanad.

14  He was a landlord and gave a part of his wealth to Harijan welfare activities.His land was located at Muttil *Amsom.*

15  A former monetary unit of India and Pakistan, equal to one sixteen of a rupee.

16  Urmila Devi has participated open demonstration on the streets of Calcutta and by courting arrest.

17  A.M.Dharmaraja Iyer published an article in Mathrubhoomi daily on 28th June 1969.

18  Mathrubhoomi daily presents the picture of his journey.

19  It is estimated that the amount was Rupees Five hundred and one only.

20  Sri Putanan Chetti, one of the participants told this story to an early political worker. Interview with K.U.Mathai (1934-2023), Pulpally, 19 September 2013

21  The term Savarna is a caste term that refers to the four groups of the Hindu caste system: the Brahmins, Kshatriyas, Vaishyas, and Shudras. It literally translates to 'those with a varna'

22  M.Divakaran, *Gandhijiyum Keralavum*, D.C.Books, Kottayam, 1978, p.79.

23  K.K.N.Kurup, *The Process of Tribal Land Alienation and Disempowerment in Wayanad, Kerala,* Lecture Series Publication- 10, Indian Council of Historical Research, Southern Regional Centre, Bangalore, New Delhi, 2016, p.12.

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25  K. Panur, *Adivasikalude Africa Kudiyettakkarante America,* Biswas Metha (Ed.), Discover Wayanad, District Tourism romotion Council, Kalpetta, Wayanad, 1995, p. 96.

26  *Op.cit.*,K.K.N.Kurup, p.1.

27  Today this building renovated as Gandhi museum. The renowned Gandhian Nirmala Deshpande inaugurated it. It is owned by Maniyankote family.

28  Wife of Late SubbayyaGounder gave a ring to Gandhi.

29  Malayankeezh Gopalakrishnan posted it in Mathrubhoomi daily online on 18th January 2010.

30  S..Achutha Warrier, *Kerala Samskaram,* Kerala Bhasha Institute, Thiruvanantha-puram, 2010, p.213.

31  This speech was published in the Mathrubhoomi daily on 16th January 1934.

32  N.Ajith Kumar (Tr.into Malayalam), *Mahatma Gandhiyude Teranjedutha Krithikal (Vol.V) Sathyathine Swaram,* Sriman Narayanan (Ed.), Harijan, 28-09-1934, Poornodhaya Book Trust, Gandhi Bhavan, Kochi , p.318.

33  *Op.cit.*,Sumit Sarkar, p.196.

34  *Op.cit.*,Bipan Chandra, p. 293.

35  *Ibid*, p. 527.

36  Sekhar Bandyopadhyay, *From Plassey to Partition, A History of Modern India*, Orient Black Swan, New Delhi, 2010, p.355.

37  Untouchability is a social institutionthat discriminates against, humiliates, and explots people from certain social groups. It's most commonly associated with the treatment of the Dalit communities in the subcontinent, who were considered ''polluting'. .Untouchability is unique to South Asia, though similar forms of discrimination can be found around the world.

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40  Sadique Ali, *19th Gandhi Peace Foundation Speech,* 30th January 1993.Published by Gandhi Peace Foundation, Calicut, p.14

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46  *Op.cit.,*Sekhar Bandyopahyay, p.296-297.

# Economic Empowerment Among The Kanikkars of Kerala-An Overview

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## Abstract

*Kanikkar is one among the most important tribal communities settled in Trivandrum District, Kerala. Kanikkar communities live in different settlements in which some are living intermingled with the mainstream society and the rest are found living in remote areas. The present study analyses the current living pattern of Kani Tribes in different settlements in a sociological perspective. Kanikkars are the largest populated tribe in Trivandrum district in Kerala. Kanikkars, popularly or commonly known as Kani, are found in the extremes of South India, in and around the Agastyakutam peaks in Nedumangad Taluk, Thiruvananthapuram District. The meaning of the word Kaani is 'land' and 'karan' is 'owner'. Even though there are various changes which can be noticed in their lives, especially in living pattern, Kanis in remote settlements are facing many difficulties and lead a different pattern of living compared to the mainstream society. Traditionally tribal people depend upon three aspects such as land, forest and other natural resources and community-oriented value system.*

**Keywords**: Tribes, Kanikkar, Living Pattern, Agasthyakutam

## Introduction

A study on economic empowerment among the *Kanikkars* of Kerala. It is an analysis of economic life as a sub-system of society. Economy is an important constituent of a community and plays a decisive role in the formation of the culturaland social life of a society which is especially true in the case of tribalsso a study of the economic characteristics of the tribal people helps us to understand an important feature of their culture. A scientific study of the tribal economy of India was made by D.S. Nag and L. P. Vidyarthi. Nag studied the economy of the *Baigas*of Madhya Pradesh, concentrating on the sources of their economy.[1] Vidyarthi (1963) had attempted a descriptive study of Maler economy with its hill cultivation.[2] In general it can be said that their economy is of a subsistence type. Dalton describes the subsistence or primitive: economy as follows: "It gives assurance of subsistence livelihood to persons through the social determination of labour and land allocation and the social right to receive emergency material in times of need and has the pervasive social control of production and distribution.[3] D. N. Majumdar says that "they practice different types of occupations to sustain themselves and live on marginal economy..." [4] P. Vidyarthi and B.K. Rai conclude that the tribals of India belong to different economic stages, from food gathering to industrial labour which present their overlapping economic stage in the broader framework of the stages of economy, the main stages of economic development being, hunting, food gathering, pastoral, agricultural and technological.[5]In societies economic systems differ owing to structural differences. "The structure of economic activity is implied in the internal order that obtains in the interrelations between the people participating in the economic pursuits."[6] As such the internal structure of the

tribal communities shape their economy and some of the characteristics of the tribal economy are, (1) small economy, (2) simple technology, (3) geographical or cultural variation. To L. P. Vidyarthi and B. K. Rai, the characteristics of the tribal economy may broadly be viewed in three ways, viz., (1) structure of the tribal economy, (2) the tribal economy as a socio-economic and cultural system and (3) economic characteristics of the tribal economy. Economic Classification of the Tribes There are several ways of livelihood for the tribes. Generally speaking, tribals in almost every part of India have a mixed economy. A tribe uses all available means to supplement its subsistence namely food gathering, cultivation, simple or shifting, or a combination of these methods. Majumdar has graded the Indian tribes on the basis of their economic life and occupation as (a) hunting and collecting stage (b) shifting or jhum cultivation, lumbering etc. (c) settled agriculture with poultry, cattle, weaving and spinning, pottery and terrace farming.[7]

Majumdar and Madan (1970:196-200) had given a sixfold classification viz., (1) food gathering, (2) agriculture (3) shifting, cultivation (4) handicrafts (5) pastoralism and (6) industrial labor[8]. According to L. P. Vidyarthi & B. K. Rai there are (I) the forest hunting type, hill-cultivation type, (3) the plain agricultural type, (4) the simple artisan type, (5) the pastoral and cattle-herder type, (6) the folk artist type, (7) Agriculture and non-Agricultural labour type, (8) the skilled, White-collar job andtrader's type.[9]Each tribe is thus associated with a special economic type and it is also important that no particular type is either completely adopted by the tribes or is exclusively the means of livelihood for them. The classification of the tribes of Kerala on the basis of their economy reveals that they are the economic structure of the *Kanikkar's*life

is an outcome of the environment in which they are living. They adjust their economic activities according to different seasons. Property includes clothing, implements, utensils, weapons, livestock and crops. A deceased man's property goes to his nephew and among his sons. When a girl is married, the property goes with her to her husband's home. They depend upon the trade with the non-tribals in exchange of minor forest produce for the supply of tobacco, dry fish, chilies, salt, betel and several household articles and implements. Broadly speaking, the *Kanikkar* had been nomadic, but during the past few years, many changes have been taking place among them and now-a-days, agriculture and animal husbandry have been their mainstay. Generally, their economy can be said to be of self-contained but of a low standard. The land yields cereals, the family flocks and herds supply milk and milk products. The cows, the goats, the bullocks and the pigs of the households would all be pressed into service as beasts of burden.

At the same time, sources of cash income such as salaried service, wages for labour have been appearing on the scene. With higher prices for milk and for the livestock that the *Kanikkar* sell, with improved communication, there has been appreciable betterment in the *Kanikkar's* economy. The government has been spending considerable money and making many efforts to settle the *Kanikkar* in permanent colonies. But this endeavor to save the *Kanikkar* from their age-old nomadic life has not been always successful. However, in stray cases, *Kanikkar* have acquired landed properties and built permanent houses and have started permanent agriculture. But in the majority of cases, the nomadic features have not totally disappeared food gatherers and hunters, shifting cultivators, farm labourers, agriculturists etc.[10]

The aim of this paper is to describe the general features of the economy of one of the tribes in Kerala - the *Kanikkar*. Here an attempt has also been made to identify the changes in the tribal economy i.e., the changes in the economic activities and the emergence of new economies and developments which would reveal the content of economic transformation of the tribals in response to the various welfare measures taken by the government for the advancement of the tribals. The *Kanikkar* inhabit the Nedumangad and Neyyattinkara taluks of the Trivandrum district in Kerala. According to the 1971 census, they numbered 11,879. They are generally nomadic agriculturists. Now-a-days a number of them have taken permanent cultivation. They are also engaged in fishing, hunting and food gathering. When other items of food are short in supply, there is no alternative for them but to follow hunting, fishing etc.[11]

Economic Structure of *Kanikkar:Kanikkar* are still nomadic agriculturists. In the uplands, cultivation is to some extent migratory while in the low lands cultivation is permanent. Paddy was their main crop till very recently. Individual property is not recognized for shifting cultivation. They cultivate on a place only up to two or three years; the idea behind is that the soil becomes toxic with cultivation and the rate of fertility will decrease. *Kanikkar* choose land for cultivation in a compact block, they first clear a patch of forest and then set fire to it.[12]Then the Headman allots a piece of land to each family and a man of large family gets more share of land than a smaller family man. Hoeing, weeding, sowing and harvesting were formerly done by women. The *Kanikkar* clear the forest, beginning on a Friday morning in *Vrichigam* (November - December) and finish the work by the end of Dhanu (December - January). By *Meenam* (March - April) they sow paddy and mix the seed into the soil by using a hoe or *Thottakambu* which is made out of Dilleniapentagyna. Weeding is done by both women and men. During the month of *Chingam* (August - September) harvesting is done.

After two or three years, the field diminishes in productivity and then they go to another forest patch and follow the same rough method of cultivation. But the new forest policy of the government restricts them from this type of cultivation. Now-a-days the people who reside in the border area of the forest have begun to settle and cultivate their crops permanently. People in the interior part still follow the crude way of shifting cultivation. The first harvest is in *Chingom* and the next in Makaram. The next item of cultivation is tapioca. It forms the main item for food for them and also the main item for marketing. They also cultivate *thena* (satanaitalica), sweet potatoes, plantains, chama (pani-cum miliara) etc. They have large area of plantain cultivation which forms the chief produce of their weekly marketing. The implements used by Kanikkar for their agricultural and other purposes are crude and simple. The bill-hook is used for clearing the forest. The hoe which is used for mixing the seed in the land is a wooden implement with a hooked appearance. They use axe and sickle for weeding and harvesting. Baskets are used for carrying grains.

The domesticated animals of *Kanikkar* are few in number. They keep cows and bulls in outer region which is used for ploughing the paddy fields. Goats and fouls are the other domesticated animals. They rear pigs also, which serve to meet unforeseen expenses. When a pig is sold, the sale proceeds are equally divided between

husband and wife. When a woman dies, the pigs then become the property of her children. Dogs accompany them when they go for hunting. Hunting forms a subsidiary occupation to meet the deficiency in the supply of food. They use clubs, spears, darts, arrows, snares, nets hooks, axes, knives and poison to accomplish their ends. *Kanikkar* go for hunting throughout the year and hunting is organized on a group basis. For killing birds, they use pallets. Each village had its own boundary within which the *Kanikkar* of that village alone could hunt. Fishing is another important means of subsistence of the *Kanikkar*. They collect the strong fiberof *Ulattithumba,* a kind of local plant, which is generally seen in the forest, and from this they make fishing lines. A reed rod is dried and the line is tied to the end of it. Earthworm tied to the end of the line is used as bait for small fish and for big fish they use roasted tapioca as bait. They also use the method of poisoning to catch fish. [13]

*Kanikkar* are also engaged in collecting forest produces. The various minor forest produce are collected in different months. They include ginger, turmeric, gooseberry, sweet potato, arecanut, pepper, honey etc. The *Kanikkar* go in party to collect honey in the forest and during this time they are very strict in observing the taboo that none should address each by name. They call honey as *vandu*. Billhook and axe are used for collecting honey. They tie up the bamboos which have nodes to the trunk of the tree and then climb up the branch and crawl along it until the hive is reached. They gather rock honey also. For this they use rope-ladder of several hundred feet long. They fasten it to a tree at the top of the precipice. At night one man climbs through the ladder with a basket tied at his back and an unlighted torch of wood. Having reached the target, he lights the torch and smokes the comb from which bees emerge, killing or driving away the flies. He then removes the comb into the basket and return. Other occupations of the *Kanikkar* are trapping, capturing or killing tigers and wild pigs and making wicker-work articles of bamboo, or rattan. A section of the *Kanikkar* are engaged as coolies in estates or in felling timber and cutting bamboos for contractors. *Kanikkar* have no marketable industry worth the name. Each family makes its own baskets and mats from bamboo splits. In some parts they grow cotton plant and women make yarn. Markets have been established in the vicinity of the Reserve Forests for the benefit of the hill-tribes. They sell their hill-produce and purchase their necessaries from these markets. Their selling products include mat and baskets made out of bamboo splits, plantain, paddy, tapioca, chilly, honey etc. They purchase salt and other things necessary for chilly, honey etc. their food, beedi, tobacco, clothes etc. The *Kanikkar* have the habit of storing the crops for emergency and if not, they will be helped by their neighbors. They do not possess any ration cards. This is because they do not know about such a thing, and moreover they have no money to buy the ration per week. A *Kanikkaran* seldom gets two or three rupees in a week. This is hardly sufficient to meet his wants and is therefore forced to lead a life of poverty. Only at the time of harvest they possess enough money for their needs. But they never accept any loan from outsiders or even from the government. Besides, they are not willing to accept the offer of the government authorities of giving loan to them. They believe that if they avail loan from outsiders the hill deity will curse them. Nuclear family is the primary economic unit among the Kanikkar. [14]

## Conclusion

The major Challenges faced by the Kani tribes are disruptions in agriculture, lack of availability of forest resources, increasing governmental restrictions on forest land and attacks from animals. Majority of the Kanikkar men rely on Cooley works and they do not seem to be satisfied with their current livelihood. Kanikkars are aware of technology and other facilities available in their locality. The study found that there are number of changes happening among the *Kanikkar s*tribes regarding food practices, health practices which are due to the influence of external factors. They themselves are afraid knowing that detribalization has occurred within the group. Since the loss of traditional livelihood, they search for other alternatives. The forest policy adversely affected their sources of livelihood and food habits. When the livelihood changes happened, it reflected in their lifestyle, especially in the material and non-material aspects of their tribal lives. They adopted a different mode of treatment in health practices back in the day. Hence the study mainly recommends to make sure tribal friendly forest policies, proper governmental intervention to protect their safety and security from animal disturbances along with encouraging their traditional medicinal practices must be implemented.

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# The Death of Originality in the Age of Clout

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**Abstract**

*While the desire for impact has grown stronger in the digital age, innovation has not yet increased as social media platforms like Instagram, TikTok, and Twitter are generating millions of people's demand for content. This could potentially fuel creative firebugs. Why is this happening? According to Zhang, Leet, and Gupta's research from the University of California, Berkeley, 72% of social media creators are more likely to like or share other people's material than to create original content by 2024. This aligns with their results. According to Zhang et al, 2024 the increasing attraction to creative ideas has turned creativity into commercial activity with more emphasis on social approval than genuine expression. This has resulted in many people copying popular trends and creating viral content, while neglecting the innovation. It is a cultural phenomenon that goes beyond regional boundaries and has broad implications for consumption patterns and content creation. Cultural influence has had a significant impact on creative industries, with most creators now preferring branded products. According to a 2024 poll performed by Williams and his team at the University of Cambridge, 65% of young adults felt obligated to generate age-appropriate content. According to Williams et al, 2024 the young's perception of creativity is greatly affected by the need for immediate reward through likes, shares and comments. The creative process's need for patience, experimentation, and overcoming obstacles has undermined the desire for quick compensation and instant fame. This is particularly problematic in this context. This is backed up by these findings. Social media's impact on creativity is also reducing the value of genuine originality. .*

**Keywords**: Originality, clout, creativity, social media, authenticity

## Introduction

In today's digital age, clout is linked with social influence and online popularity, which are often acquired through likes, shares, and viral content. It reflects an individual's social power, which is frequently determined by their ability to grab the attention of others on social media platforms. In The Death of Originality in the Age of Clout, it refers to an increasing trend of pursuing notoriety at the sacrifice of originality. The quest for viral internet status has overtaken the spirit of innovation on the part of producers. At the same time, these materials produced, often based on current trends of social media, have severely lost the flavour of original pieces in favour of fast-paced, crowd-pleasing interactions.

In the rapidly changing world of social media, originality is now relegated to the rear while vast clout is accorded to likes, shares, and comments. Instagram, TikTok, and Twitter have invaded and struck out on shifting not just trends, but the very conception of creativity. Once upon a time, creativity was seen as a highly personal endeavour, a type of artistic expression valued for its originality and distinctiveness. Today, however, authenticity is frequently sacrificed in favour of the chase towards quick celebrity status and the promise of validation from a digital audience. "We live in an age where visibility is valued more than originality," remarked philosopher Marshall McLuhan, who foresaw the advent of media-driven identities decades ago.

According to a 2024 study by Zhang, Lee, and Gupta from the University of California, 72% of content creators believe that the amount of likes and shares on their material is more important to their identity than the sort of thought-experimental creative ideas they can generate. According to a study by Zhang, Lee and Gupta from the University of California in 2024, more than 70% of content creators think that likes or shares are much more important than being original and innovative. Basically, mediated communications connect people, while the McLuhanian concept of the global village illustrates their parallel exposure to a bombarding stream of similar content driven solely by trends. . Just like in McLuhan's analyses, mass media served to numb the world a little, where our feeling of authentic creativity has been dulled a little. All too many creators expect to continually imitate because public approval is what earns them their fame today. Too few take risks of personal expression for the originality's sake.

## The Echo Chamber of Social Media-Copycats and Creators

Social media platforms have, at Wikipedia for the most part, put the creativity without barriers, allowing anyone with Internet connectivity to put their thoughts out in the world. However, it must be avowed that in this seemly egalitarian space, a coercion for sameness has made the creativity somewhat a rote process. TikTok's use of dance challenges and influencer culture on Instagram fomented what we can term "formulaic creativity" that got by with all content following a template-thus not risking reinventing the wheel. To put that into a more concrete view, one need only think of the TikTok dance explosion in 2020.

An Oxford University study for the year 2024 reiterated this; it showed that 68 percent of content creators via social media platforms such as Instagram and TikTok depend on formulas like viral challenges, memes, and pre-existing trends rather than create unique content; it established that the so-called echo chamber would drown out the noises of a new idea with the constant drone of what is working'the same ol', same ol'. Society's obsession-along the lines Jean Baudrillard theorized-in simulacra and simulation for an updated image not making a distinction between 'real' and her simulacrum,a simulated copy of the original. In real-time, we do witness the death of creativity in favor of simulated authenticity.

This encapsulates the echo chamber effect on social media, which is a universal phenomenon where trends and ideas have become recycled with little or no originality. Tracing them back, for instance-a trend like the Ice Bucket Challenge took the world by storm, where millions of participants from all walks of life engaged in the ritual of dousing themselves with ice-cold water to create awareness for viral ALS. Though it may

have sprung from good intentions, the result was merely its viral status-the price of originality without considering participation.

Within TikTok, the Savage Love Challenge or the Renegade dance has assumed widespread popularity, whereby millions of users worldwide end up engaged in mimicking those dance moves with hardly any variation. Though creativity is expended during the process of choreography, the constant reiteration of identical moves has given these dances all the attributes of an echo, getting rid of individuality within creativity. In beauty, Instagram influencers start with a "get ready with me" video format; this writing script, lighting, and editing techniques are used and replicated in posting hundreds of nearly duplicate posts. It creates a scenario whereby the most successful content is not so much the most original but quite the most similar to the other content presented to an audience.

Already in the music industry, famous challenges often have videos where songs like the dance trend "Say so" became viral all over the world. Nowadays, artists and creators have to align themselves with the viral sounds and trends in order to gain visibility, at times eschewing innovation for the sake of redundancy of production similar to something that has proven successful.These instances show that social media favour imitation over original creative expressions, propagating a culture of copycats over real creativeness. Increased commercialization makes the distance between art and content even greater. Creators realize they aren't just making content to express themselves or offer entertainment for the sake of it anymore, they are rising to build an efficient means to monetize their social influence capital. This is the prevailing development of capitalist commodification, where even creativity is

perceived through the prism of profit and alienates the very notion of human growth and cultural contribution.

Regarding evidence, the philosopher, Theodor Adorno, posited that art, too, comes into commodification in capitalist society-fitnessed with profit rather than authenticity. Hence, the culture industry attains that movie, music, and digital media are leveraged towards profit-driven production of culture. It could then be argued that similar trends of capitalist opportunism dominate Instagram-style apps using the guise of creative expression. Creators seem more consumed with today's influencer marketing campaigns than the industry. A Forbes article from 2024 reports that 48% of the top influencers on TikTok stated that their main motivation for partnering with brands was monetization, rather than a desire to express their originality (Forbes, 2024). More often than not, the eye appeal of a photograph or a video has taken precedence over profound narratives or meanings; art has become an amalgamated enjoyment titled a consumable product that has mass-market appeal.This commercialization of creativity is present not only in the entertainment sector but also in industries like fashion, digital art, and consumer products, which may sacrifice originality for broad marketability.

In fashion, the fast fashion industries like Zara, H&M, and Shein show how creativity has become a commodity. These companies have thrived on modifying trends as soon as possible and delivering them to the masses at an appropriate price, often days after the trend is first seen in social media or in fashion shows. For example, not only will brands be able to take one look at their favourite influencers and predict exactly which outfit will go viral, but they can begin producing copies from the pattern they create for the masses. While it opens up fashion

and thus makes it more widely accessible, it does not provide a nurturing environment that would allow for original creative works; rather, it reduces creativity to something that can be crunched through a business formula of mass production. The focus of the fashion industry has shifted from fine craftsmanship toward maximized turnover and profit-driven programming. Fast fashion doesn't merely reproduce the aesthetics of a collection; it similarly often establishes a cycle of artificial styles to produce endless variations on the same theme without an iota of room given to actual ground-shaking creative profusions.

In the world of digital art, NFTs (Non-Fungible Tokens) are yet another example of the commodification of creativity. For the sake of profit, digital artists sell unique art, enabling them to engender art as a monetary investment rather than the pure self-expression for which the art was originally intended. The introduction of NFTs presents the opportunity of a new visibility and income capacity for digital artists while the market grows more speculative and investment-driven- thus often overshadowing the initially artistic intention.

Another place where creativity is commercialized is the world of advertising. Before, companies were selling products simply through the conventional advertising route; now, they are joining forces with influencers in an attempt to promote their products while staying in the shadows of the influencer's content. On Instagram and TikTok, users craft their own personal brand while curating their lifestyles to match up with the products they are promoting, thus turning really creative expression into advertising material. How a beauty influencer might use a certain skincare product through a 'day in' video that seamlessly fits into their routine is one example. Here, the creativity is

often exciting and beautiful, but it really engages with the commercial agenda, reducing the originality to another marketing tool.

Similarly, business models based on crowd sourced design are preened by companies in the consumer product sector, quite commonly using platforms such as Kickstarter for this purpose. Such products are being deeply propagated on Kickstarter as innovative, while in actuality, they are nothing more than small twists on extant products. And this creates the impression of creativity in actual innovation; the actual products that the consumers have glutted themselves with were often commercialized replicas of something it'd always invariably known. For example, most smart home devices and fitness gadgets have now been marketed as jaw-dropping innovations, when in fact, they are minor improvements on already existing products that utilize the hype of newness to boost sales. When the focus creeps in on attracting consumer investment here, it often dampens the promise of creativity.Examples from industries denote how commercialization of creativity often favours profit and marketability over originality and artistic integrity, establishing a culture of value creation for creativity only in the context of their marketability.

## Instant Gratification-How Social Media Rewires Creative Minds

Changes in the experience of time in the digital age-primarily regarding how quickly we receive feedback-have caused the slow-blooming artistry of traditional creative processes to give way to a `quick fix' mentality. Social media platforms reward instant engagement with instant gratification-likes, shares, and comments reacting instantly to it. This has led a number of content creators to favour virality over steady creative drive. Much of this is driven

by immediate interaction and visibility, leading many to appeal to popular demands for content instead of following one's artistic psyche.

Williams et al. (2024) say that of those who participated in the survey, 65% of young adults indicated they felt immense pressure to create something every day within the frame of trending topics instead of building off something creative and original (Williams et al., 2024). The quick rewards-a like, a share or a few moments of viral attention-certainly keep this focus of speed over substance going. Philosophers such as Walter Benjamin, in his essay "The Work of Art in the Age of Mechanical Reproduction," talk about how mass media may dilute an artwork in terms of artistry since all the attention shifts to mass consumption, not on matters of private expression of the creator. He warns that when art is reproduced unexpectedly enmasse, then art has lost its "aura" of authenticity. However, in the present age of digital proliferation, social media has taken mass proliferation so much further that, generally, the original "aura" of personal expression disappears altogether in favour of popular appeal.

An extra clear case of instant gratification is the rise of "clickbait" headlines and other content today. In an age where everyone demands instant attention and recognition, many creators employ striking titles and thumbnails that promise instant gratification in the form of clicks, likes, and shares. Take YouTube, for example: creators often create content specifically around what would most attract the eye of a potential viewer in just a split second. "You won't believe what happened next!" or "I did this for 30 days and here's what happened" are a few that creators rely on like bait to reel in viewers, tapping into their curiosity and desire for instant reward.The alluring aspects of a considerably shortened attention span extend

well beyond entertainment. Think about it: this is the age of Tweeting, where users tweet not for anything substantial but to earn a like, a retweet-a kind of instant approval feedback loop. Twitter creators will run their Twitters with corny "one-liners," or with witty commentary, or reactions to trending topics in hopes of generating immediate interactions with their twitters. That explains why thoughtful, contemplative, deep writing, except for some few well-reasoned tweets, is becoming a lukewarm commodity, while instant reward goes to flies on dazzling — wit that takes no time.

## The Changing Nature of the Creative Process-From Experimentation to Conformity

The creative process used to comprise experimentation, failure, and iteration. Artists would try out bold new ideas and refine them with time, risking failure in the name of originality. But right now, social media has redefined this. The more the pressure on creators to make viral content, the more they shrink from risking experimentation in the field of creativity, sticking instead to already successful formulas. TikTok alone is replete with creators who follow well-trodden patterns, a run down, beginning from specific challenges to popular dance routines, specifically designed to circumvent virality as far as possible. Often, this blatant interest in viral success serves to stymie the creative process's exploration into the unknown or its willingness to take on bold and risky creative moves.

Additionally to that, the digital age creates impossibly new situations for emptying out ideas and fully developing themselves, because there is exactly no time to sit by: quick and painful. In 2024, the Pew Research Centre found that 57% of the young creators surveyed acknowledged focusing on popular trends, which

were largely proven to succeed, instead of new and untested ideas (Pew Research Policy Center, 2024). This leads to a superficial creative pool in which everyone creates content similar to what has already been out there. Philosopher Søren Kierkegaard once discussed the "dangers of conformity" in one existence, and these very dangers are mirrored in the present-day creative landscape, where the quest for social validation overtakes the quest for personal expression.

Likewise, one such example can be seen in the many TikTok challenges, which signal a shift away from the earlier days of the video-sharing platform; it had been characterized by user-generated spontaneous and experimental creativity. These video-sharing sites turned into major hosts for viral challenges, dance routines, lip-syncing trends, and meme content copied by millions. Even if participating in these trends can be fun and entertaining, they actually endorse conformity at the expense of more original content. The creators no longer experiment with their quirks but simply try to imitate or recreate what someone has already done. Just take, for instance, how millions of singles across the globe post their versions of the same dance challenge to the same beats and choreography; there is no originality, simply follow the clique. Being viral puts a price on conformity that tragically signals a retreat in creativity because there is now a classic sense of assurance that good old-fashioned trends will take care of everything.

One of the rare exceptions to this rule, especially in the last couple of years of fashion, is only relatively new in the manner of street one dress, with Instagram influencers driving conformity. Fashion in its glory days was about individuality and creativity. From a self-expressing art, fashion today has become one of escaping validation for wearing what is trending now. Through Instagram, influencers copy each other by wearing similar outfits, adhering to styling trends, and promoting the same products, culminating in a plethora of identical postings. Rather, "influencer culture" has rendered fashion to be more of a repetition game in which the concern is not developing a unique personal style, but rather what would boast the most likes and shares. This leads to a kind of uniformity in clothing choices-the arrival of "sustainable fashion" saw numerous influencers promoting similar sustainable brands that made their feeds look almost identical, the originality squeezed into a series of repeatable styles.

The shift in advertising toward user-generated content (UGC) really emphasizes the new landscape. Brands now want content that reflects the latest trends and aesthetics, whether created by influencers or just regular people. This places creators under pressure to create content that suits the brand's need while killing off any outlet for artistic expression. Therefore, so many pieces of content on Instagram, TikTok, or even Twitter end up being so uniform and similar, simply driven by what is marketable or technically feasible. These examples further show that the creative processes have transitioned from platforms for experiments and personal expression to mediums for aesthetic conformity, founded on appeasing industry validation and other kinds of success. Instead of working outside the box while merging new ideas and exploring uncharted creative territories, they delegate their creative and artistic expression to already acceptable trends. Thus, originality often becomes second to expediency and market acceptance.

## Can originality truly be reclaimed?

Though they cast the weight onto creativity, there are calls for doing it differently now. More and more creators become tolerant and even feel

rebellious against chasing clout and become one-man rebels-initializing the wave to reclaim authenticity. Some influencers and creators, who prioritize something deeper than going viral-in pursuit of their individuality, actually start becoming mainstream. *Authenticity has become a currency for itself-more fashionable than the short-lived impact of viral fame."Creativity is contagious; pass it on,"* said the philosopher Albert Einstein. It helps to have a perspective that, in this age of the Internet, originality and imitation barely make any sense but continue to have a strong obsession even in the pursuit of creative freedom.

Pressured by pressing needs of Shayx human social media expectations, the weary banner slogans in the economic world nowadays could suffocate very birth right of creativity into an already-lit-fame. However, with the weights of conformity from all directions, there are opportunities to break free and become individual as well as original. Yet, is it still possible to reclaim originality in the world today, which is deeply entrenched in viral culture?Such examples exist in architecture, where some designers are attempting to go against the embrace of a mass-produced and cookie-cutter building character. For instance, turning to organic architecture that draws inspiration all from nature itself and organic forms, champions a deeply human-oriented motive against the pervasive cookie-cutter designs of modernism. The architects are looking at ways to incorporate nature into the built environment by utilizing curves, natural materials, and non-linear shapes. One way of promoting creativity is deviating from conformity, which entails requiring deep courage and affirmation virtues. This is enough to show that originality could still come through just when the outer world was focusing on reproducing what works.

In the field of literature, the rise of interactive storytelling and choose-your-own-adventure books marks another form of reclaiming originality. While many contemporary novels follow tried-and-true formulas-romance, mystery, fantasy-some authors are stepping away from these conventions and experimenting with new ways of telling stories. Interactive novels, where readers are given control over the direction of the plot, allow for a completely unique experience every time they are read. This breaks away from traditional narrative structures, offering something more fluid and open-ended. By embracing innovation in the way stories are structured, these works create spaces where originality can emerge.

In the world of product design, some companies are rejecting the mass-production mentality of fast fashion or disposable technology in favour of creating sustainable, one-of-a-kind items. For example, some modern furniture makers are moving away from mass-manufactured goods and instead focusing on custom-made pieces that emphasize craftsmanship and originality. These products are often made using natural materials or incorporating traditional techniques that take time and skill. The choice to produce bespoke, artisanal items rather than mass-produced replicas challenges the idea that creativity is only valuable when it's profitable or trendy. Most of them are products made out of natural materials that use time-consuming and often exacting traditional techniques. Challenging the notion that creativity is valuable only when it is profitable or on the fashion docket is the choice to make personalized artisanal pieces instead of mass-produced replicas. It is a matter of durability, uniqueness, and emotional attachment to the product that initiates the return to authenticity in a world driven by everything disposable.

Even against a clamouring environment demanding conformance, these examples from architecture, literature, visual arts, and design would show that originality could indeed be reclaimed. The trick is to focus more on genuine self-expression, new techniques, and non-conformance rather than the mad dash to copy what sells or trends. While the fight for originality is made tougher by the immediacy of a world built on trends and followers, it could be possible to forge an individual route-a unique, distinct, unmapped pathway-short of the constraints imposed by too many prescriptions.

## Conclusion

### The Future of Originality in the Age of Clout

While it is still a three-step defeat of originality in the current digital age, at stake is the rise of the "clout". There appears to be, in fact, hope for authentic originality's rebirth, as if the hosts, consumers, and other partners alike are becoming sensitized towards the deleteriousness that imitation and temporary engagement have on the creative. It may very well mean saying goodbye to commodifying art and ushering in a new era whereby slowness, contemplation, and self-knowledge matter above agility and lead to viral success. With everyone in the world having the ability to "be a creator," it will be a dilemma to find ways which will set them apart and later be remembered for what is purely their own.

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# Exploring the Challenges and Constraints of Knowledge Gained Through Historical Context and Prejudices: A Critical Analysis of Hans Georg Gadamer

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**Abstract**

*The sources of knowledge are influenced by various factors and the knowledge that has been formulated. The entire universe is predicated on different kinds of knowledge and concepts and critically evaluates it andanalyses the issues associated with this ideology. Hans Georg Gadamer believes that it is feasible to acquire knowledge regarding different circumstances, and he asserts that a text will convey the author's intended message. Out of the author's intention, a text will not transcend its limit. The text is incapable of being read excessively, and there is no possibility of a broader interpretation. Knowledge is acquired through historical events and prejudices. However, the ambiguity in his ideology pertains to the manner in which knowledge is interpreted in relation to history and prejudices. Prejudices are prejudicial judgments toward anything, and if a knowledge researcher has any pre-planned intentionality toward an incident or person, the outcome will be disrupted by deliberate intentions. In historicity, if an individual interprets an event with specific intentions, a reader in the future will have a first-person perspective on the event. Therefore, the world is perceived through the lens of diverse intentions. Truth is merely a constructed one. Today, it is imperative that the world acquire information that is both precise and comprehensive. If we require that information, we must read beyond the text and see beyond the vision. Avoid judging anything with a prejudicial intention. This paper concentrates on Gadamer's concept and critically evaluates it, as well as analyses the issues associated with this ideology.*

**Keywords**: Historicity, Prejudices, Fusion of Horizon, Understanding, Past, Time, tabula rasaty

## Introduction

History is an indispensable component of our existence. The critical factor is that individuals who are currently residing in the present require knowledge of past events. Therefore, history is of greater significance than other subjects. History is an inseparable part of human life. It should be interpreted philosophically and not just from the point of view of social science.According to

Heidegger *"The expression 'history' has various significations with which one has in view neither the science of history nor even history as an Object, but this very entity itself, not necessarily Objectified. Among such significations, that in which this entity is understood as something past, may well be the pre-eminent usage. This signification is evinced in the kind of talk in which we say that something or other "already*

*belongs to history". Here 'past' means "no longer present-at-hand", or even "still present-at-hand indeed, but without having any 'effect' on the 'Present'. Of course, the historical as that which is past has also the opposite signification, when we say, "One cannot get away from history. "Here, by "history", we have in view that which is past, but which nevertheless is still having effects. Howsoever the historical, as that which is past, is understood to be related to the 'Present' in the sense of what is actual 'now' and 'today', and to be related to it, either positively or privatively, in such a way as to have effects upon it. Thus 'the past' has a remarkable double meaning; the past belongs irretrievably to an earlier time; it belonged to the events of that time; and in spite of that, it can still be present-at-hand 'now-for instance, the remains of a Greek temple. With the temple, a 'bit of the past' is still in the present'."*[1]

Hermeneutics is the examination of methodology and interpretation. It is not relativism; rather, it is critical relativism. It is a personal comprehension and a tradition that investigates the extent of human knowledge required to comprehend. Hermeneutics has demonstrated that reality can be comprehended through language in addition to sensory perception. Semiotics, presuppositions, and pre-understandings are all components of contemporary hermeneutics, in addition to verbal and non-verbal communication. Hermeneutics is a form of interpretation that pertains to actuality. It was initially employed in the interpretation or exegesis of scripture and has since been expanded to encompass general interpretation concerns. It is a philosophy that is practical. It is employed in a variety of disciplines that necessitate interpretive approaches, as the subject matter of these disciplines pertains to the significance of human intentions, beliefs, and actions.

Hermeneutics has been extensively employed in the humanities, particularly in the fields of law, history, and theology.

An understanding can only be achieved through its appropriate channels. In the context of certain presupposed methods of knowledge, a person's pursuit of knowledge is adversely impacted by prejudiced situations such as class, caste, religion, and politics. Occasionally, they attempt to diminish the significance of others. Simultaneously, the established interests of ruling governments or political parties, as well as certain individuals, alter the truth through the lens of historicity. Real histories are being rewritten to accommodate the ideology that has been established. Therefore, we are endeavouring to critique and analyseGadamer's theory of understanding, which is based on systematic and accurate perspectives.

## Understanding Knowledge: Through Gadamerian Perspective

Hans-Georg Gadamer is a significant figure in the evolution of twentieth-century hermeneutics. Gadamer was particularly influenced by Heidegger's philosophy, particularly in relation to the concept of the nature of being. The application of Gadamerian hermeneutics in legal interpretation is extensively documented. In fact, Gadamer's post-romantic interpretation, which transcended the limitations of methodological variations in its pursuit of authorial intent, is of exemplary significance. His hermeneutics was consistent with that of his mentor, Heidegger. Heidegger's concept of phronesis underscores our practical existence in the world and identifies our concrete circumstances as the mode of knowledge. The possibility of an interpretive style that could transcend our necessary situatedness was refuted by Gadamer's use of the throwness.

We are presenting the world with a historical perspective. Language serves as the medium of comprehension. He elucidated the Fusion of Horizons, which refers to the disruption of another individual's consciousness. In this context, knowledge is defined as the amalgamation of two or more forms of consciousness. The manner in which our comprehension is interconnected with another comprehension is the means by which knowledge is attainable. Therefore, it can be connected or interpreted as two or more analyses and comprehensions that are validated as true or false based on our knowledge. A human being's imagination is restricted by circumstances, which leads to a world devoid of alternatives. It defines a being as an entity that projects itself onto us and is associated with that process.

Gadamer posits that human comprehension is analogous to a *tabula rasa* of the Cartesian spectator or Kantian transcendental concepts. Their horizon, which is the perspective that incorporates all that is observable from a specific vantage point, determines an individual's comprehension of a text. Gadamer posits that humans have always been capable of understanding. Gadamer endeavoured to extricate knowledge from objectified human beings. Language is employed to communicate our understanding of the portion of the subject matter that is familiar to us. This endeavour is exclusively accomplished by humans. The objective is accomplished by employing entered hermeneutics. The process of interpretation is dialectical, as it involves a transition between the interpreter's and the text's perspectives. The interpreter's participation is essential for the meaning to transcend the text, as it does not occur automatically. The text challenges the interpreter'sperspectives. The text will ultimately result in a fusion of horizons, in which the interpreter's prejudgments, which are a natural consequence of their effective history, are exposed and challenged. This is illustrated by the text's presumption and the interpreter's effective history, which stimulate introspection.

Gadamer posits that understanding is feasible through historical context and prejudices. He prioritizes history over science. This is a critical concept to him. The concept of truth is a significant ideology in this context. It is an event because it occurred in a natural manner. When it comes to our practical engagements, we comprehend knowledge. It is also an engaged agency, which means that truth is engaged with historicity and prejudices. As a result of the truth, subsequent knowledge is advancing. The universe is not created by us; rather, it reveals itself to you. If you observe an event such as a disaster in your area, you may associate it with another disaster that has occurred. Gadamer characterizes understanding as an event that is historically influenced. Historicity is a concise term that denotes the formative influence of history on culture and language. He asserts that all human comprehension is historically influenced and that it is impossible to render these influences entirely transparent to oneself. Gadamer's most significant doctrine is that all understanding is predicated on prejudices. Knowledge cannot be acquired without historical context and prejudices. Our knowledge is derived from the experiences we have had, whether directly or indirectly.

The primary concern of Paul Ricoeur is the manner in which the text's meaning is revealed. Hermeneutics and consciousness are prioritized by Ricoeur. Ricoeur is attempting to establish new standards for comprehension that are rooted in hermeneutics. According to him, human beings are guided by constructed meanings. They are unable to invent novel interpretations

of texts. Humans are an engaged agency with text. In his opinion, Gadamer has misconstrued the understanding. Pre-understanding and historical events are significant to Gadamer. His perspective is that knowledge is exclusively the result of the fusion of horizons, culture, and prejudices. He asserts, "Text is an event". Human sciences are prioritized by him. The misinterpretation of history was a concern of Ricoeur, and he asserts that it did not appear to be biased. The interpretation of a text is contingent upon the ability for understanding its meaning beyond the realm of the author and the text itself. Between interpreter and text, there must be a distinction. As readers, we must understand the potential for a text to convey multiple meanings. Through distanciation, it is feasible to interpret. There are four distinct varieties. The initial one involves surpassing an event and its significance, which is documented in writing. A second aspect of distanciation is the relationship between the original speaker and the expression being described. Third, to introduce a comparable disparity between the original audience and the expression described above. And the final distancing pertains to the text's liberation from the constraints of the intensive reference.

## Conclusion

This paper addresses an important issue that is associated with Gadamer's interpretation of truth and relates to the political, religious, caste, and class spheres. Diverse factors have contributed to the misinterpretation of our history, which persists in the present and will continue to do so. For the sake of their authoritarian power and established ideologies, ruling governments, powerful organizations, religions, classes, and other groups altered history. We can observe numerous instances of this phenomenon. The British justified their colonization by arguing that colonies are established to transform other countries into a more advanced culture, similar to their own. They asserted that their culture is of the highest caliber. Britain made a concerted effort to eradicate poverty and hardship in its colonies. Attempts have been made to disseminate their established interests through art, politics, and news, to conceal the truth and introduce false information to the world. The literature of the era was not immune to the practice of fabricating falsehoods by concealing the truth. A potent government or other factors, such as individuals or religion, can be concealed and perpetuate history. Even in the present day, there is a deliberate effort to distort the true history of India. We are currently in a period in which traitors are glorified and genuine patriots are rendered anti-national. Everything—art, media, cinema, and politics—serves as a means of misinterpreting history. There is no accurate knowledge that can be obtained through the application of prejudiced conceptions. The truth and genuine qualities of another are diminished when viewed from a prejudiced perspective. Reality can be adversely affected by prejudices. In the context of prejudices, an individual search for knowledge in which the truth is negatively impacted by prejudiced situations such as class, caste, religion, and politics. Occasionally, they attempt to diminish the significance of others. Historicity and prejudices are the claims of Gadamer's theory of interpretation that are problematic. These are the pertinent factors in knowledge, as per Gadamer. Reality will be misconstrued by a variety of factors in the modern world. Those factors that are intentionally created are celebrated in the contemporary arts, politics, and cinema. The genuine truths are misinterpreted during this present, and this will be the history of tomorrow. The genuine

truth was misinterpreted by future generations. Furthermore, we misinterpreted historical events. So these prejudices and prejudiced history interpret this reality. The knowledge and visions of an individual are influenced by the interpreted materials.

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# Digital Literacy: Definition, Importance, and Challenges

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## Abstract

*Digital literacy refers to the ability to effectively and critically navigate, evaluate, and create information using a range of digital technologies. In today's digital age, it extends beyond basic computer skills, incorporating the capacity to use digital tools, understand digital content, and participate responsibly in online environments. Digital literacy includes the understanding of how information is produced, communicated, and consumed across different digital platforms, ensuring that individuals can adapt to the constantly evolving technological landscape. The importance of digital literacy is paramount as it enables individuals to access educational resources, engage in online communication, secure digital transactions, and participate in a knowledge-based economy. It is also essential for fostering critical thinking, as users must be able to discern credible from unreliable information. However, there are several challenges in achieving widespread digital literacy. These include access to technology, varying levels of digital skill, socio-economic disparities, and concerns over privacy and security. Overcoming these challenges requires coordinated efforts from governments, educational institutions, and communities to promote inclusive digital literacy programs..*

**Keywords**: Digital Literacy, Technology, Critical Thinking, Digital Skills, Information

## Introduction

The emerging concept of digital literacy allows one to be self –efficient, provide users for creating and framing user centred environment for effective communication and also helps to maintain one's quality in internet era. The literacy of digital world allows students to make use of various tools which enhance their learning values and improve educational experience. The digital literacy element encompass competency to know need of information, how to locate, evaluate, gauge, analyse and apply the needed information. The digital environment impact various precinct which essentially imparts tutoring user community to rectify right information and knowledge to right time. The learning gains of web tools is the present thing which is needed to be focused and discussed in digital literacy context.

## What is Digital Literacy?

Digital literacy is the ability to understand, analyze, and use information in various forms from varied sources that we can access through computer devices. Digital literacy is more associated with technical access, compiling, understanding, and disseminating information skills. (Dinata, 2021). Digital literacy requires the ability to make critical information and evaluation, the accuracy of the application used, and a deep understanding of the information content contained in the digital content.

Digital literacy encompasses the ability to use technology effectively, safely, and responsibly. The term "digital" refers to a broad range of technologies, including computers, smartphones, smart home devices, and online platforms. "Literacy" denotes the competence to interact with these technologies in a meaningful and efficient manner. Unlike earlier definitions tied to specific technologies, modern digital literacy broadly addresses the knowledge and skills needed to engage with evolving technologies. This comprehensive approach avoids the need to redefine digital literacy with every technological advancement.

## Definition of Digital Literacy

The term digital literacy was coined by Paul glister with the commencement of the term in his book entitled "Digital Literacy" by defining it as ability to understand and use information in various formats from a distributed range of resources when presented with the help of computers Gilster (1997).The American Library association (2013) defined it as the capability to use ICT to find, evaluate, create and communicate information, requiring both cognitive and technical skills. Digital literacy demand knowledge of technology and being updated about how and where it can be used for access of needed information. Digital literacy is the ability to use digital technology, communication tools, or networks to access, manage, integrate, analyse, and critically evaluate information. Examples include various skills such as understanding and using computer hardware and software, managing digital data and information, communicating through digital platforms, and applying principles of security and privacy in the digital world.

Digital literacy is not just about advanced technology; it is also easily found in everyday life. For example, managing emails, communicating through social media, searching for information on the internet, or using applications for work or learning are simple forms of digital literacy that you might already do every day.

## The Role of Digital Literacy in Personal and Professional Success

Without digital literacy, individuals are at risk of being left behind in a rapidly evolving world. Employers now expect digital proficiency as a baseline skill, much like traditional literacy and numeracy were required in the past.

### Digital Literacy in Education:

One area where digital literacy is rapidly gaining importance is in education. Schools and universities are increasingly incorporating digital tools into their curricula, and students are expected to be digitally proficient to excel in their studies.

### How Schools Are Integrating Digital Literacy:

From digital textbooks to online assignments, schools are preparing students for a future where digital skills will be just as important as reading and writing. Furthermore, digital literacy programs are teaching students how to navigate the internet safely and responsibly.

### The Future of Education in a Digital Age:

As more educational content moves online, digital literacy will be a fundamental skill that students must master. Remote learning and online collaboration are only expected to increase in the coming years.

### Digital Literacy in the Workplace

The workplace has been transformed by digital technologies. Whether you're in a corporate office, a factory, or a freelance gig, digital skills are a must-have.

**The Need for Digital Skills in Modern Careers:**

In today's job market, having digital skills can be the difference between landing your dream job or being left behind. Many industries now require proficiency in using software, online platforms, and even digital marketing tools.

**The Impact of Digital Literacy on Job Performance and Opportunities:**

Employers often prioritize candidates who possess a strong set of digital skills because they know that digital literacy improves productivity, communication, and innovation in the workplace.

**Digital Literacy and Social Inclusion**

One of the most significant benefits of digital literacy is its potential to foster social inclusion. It helps bridge the gap between those with access to technology and those without.

**Bridging the Digital Divide:**

Many marginalized communities have historically been left behind due to a lack of access to digital tools. Digital literacy programs are essential for empowering these groups and giving them the skills, they need to participate fully in the digital world.

**Empowering Marginalized Groups Through Digital Skills:**

When people are equipped with the right digital skills, they can access better education, job opportunities, and social resources, which helps uplift entire communities.

**The Role of Digital Literacy in Everyday Life**

Digital literacy is integral to daily life, encompassing a range of activities:

• **Communication:** Using cell phones, email, video calls, social media, and online chats.

• **Home Management:** Operating smart devices, security systems, and managing schedules with digital tools.

• **Shopping:** Navigating e-commerce platforms, tracking deliveries, and utilizing mobile shopping apps.

• **Education and News:** Engaging with online learning tools, digital portfolios, webinars, and real-time information.

• **Healthcare:** Managing medical records, virtual consultations, fitness tracking, and online prescription refills.

• **Entertainment:** Streaming videos, listening to audiobooks and podcasts, and editing photos or videos.

• **Finance:** Online banking, portfolio management, and using virtual payment systems.

• **Professional Use:** Job hunting, managing tasks and time, using communication platforms, and handling digital records.

**The Importance of Digital Literacy**

Digital literacy is no longer a supplementary skill but an essential life competency. It impacts career readiness, social interactions, and everyday tasks. Below are key reasons why digital literacy is critical, particularly for students:

1. **Educational Progress:** As educational institutions increasingly integrate technology; digital literacy supports students' ability to navigate learning platforms and focus on academic content. It ensures confidence in digital environments, including online assessments.

2. **Online Safety:**Digital literacy equips students with knowledge and tools to protect their privacy and safety online. It helps them recognize threats, such as phishing scams, cyberbullying, and malware, reducing their vulnerability.

3. **Digital Responsibility:**Teaching students ethical online behavior—avoiding plagiarism, understanding copyright laws, and responsibly engaging with information—fosters responsible digital citizens.

4. **Social Interaction:**Digital tools enhance global communication and connection, but they also expose users to risks. Digital literacy empowers students to socialize safely while making meaningful connections.

5. **Bridging Digital Divides:**Focusing on digital literacy in education promotes digital equity, enabling underrepresented groups to access better educational and professional opportunities.

6. **Lifelong Skill Development:**Foundational digital literacy skills are transferable, ensuring adaptability to new technologies and fostering lifelong learning.

## Challenges in Digital Literacy

Despite its significance, several barriers hinder the development of digital literacy:

1. **Access and Knowledge Gaps:**Unequal access to technology and insufficient training perpetuate the digital divide, disproportionately affecting marginalized communities.

2. **Overwhelming Information:**The sheer volume of online information makes it difficult to identify trustworthy sources. Critical thinking is essential to discern credible content amidst biases, misinformation, and propaganda.

3. **Lack of Guidance:**Many individuals lack mentorship or training in digital skills, leaving them unprepared for the complexities of online environments.

4. **Awareness and Interest Deficits:**Certain demographics, including older adults and women, may lack interest or awareness of digital technology. Global disparities exacerbate this issue, with rural and underserved areas facing infrastructural and skill-related challenges.

## The Role of Libraries in Promoting Digital Literacy

Digital literacy has become increasingly essential in education and the workforce, and libraries play a vital role in addressing this need by providing resources, training, and support.

1. **Supporting Education and Career Development:**Libraries equip students and job seekers with the digital skills needed for success by offering access to technology, tutorials, and tailored training programs.

2. **Creating a Safe Space for Technology Exploration:**Libraries serve as welcoming environments where individuals, particularly older adults or those less familiar with technology, can explore and experiment with digital tools at their own pace.

3. **Empowering Through Librarian Assistance:**Librarians play a key role in digital literacy by offering personalized support and developing training programs that cater to the unique needs of their communities.

4. **Promoting Digital Citizenship:**Libraries foster ethical and responsible technology use by providing resources and training on online privacy, digital security, and cyberbullying prevention.

5. **Fostering Partnerships:**Collaborations with schools, community centers, and local businesses enable libraries to expand access

to technology and deliver comprehensive digital literacy initiatives.

6. **Encouraging Lifelong Learning:**Libraries offer a wealth of digital resources, including online courses and tutorials, to support personal and professional growth.

7. **Preserving Digital Culture and History:**By archiving digital materials like websites, blogs, and social media, libraries ensure these resources remain accessible for future generations.

8. **Providing Specialized Digital Resources:**Libraries offer unique access to specialized databases, rare digital collections, and other resources that may not be available elsewhere.

9. **Advocating for Open Access:**Libraries champion open access by providing free access to information and advocating for policies that promote knowledge sharing.

10. **Fostering Community Collaboration:** Libraries create opportunities for individuals to collaborate and share skills through events like hackathons, coding workshops, and digital storytelling sessions.

11. **Serving Diverse Communities:**Libraries support digital literacy in diverse populations by offering multilingual resources and addressing cultural considerations in technology use.

12. **Developing Critical Thinking Skills:**Libraries teach users to evaluate digital information critically, helping them identify misinformation and fake news.

13. **Enhancing Accessibility:**Libraries ensure digital inclusion by providing assistive technologies such as screen readers and text-to-speech tools for users with disabilities.

14. **Bridging the Digital Divide:**By offering free access to technology and digital resources, libraries address disparities in underserved communities, including rural areas and low-income neighbourhoods.

## Conclusion

Digital literacy is a fundamental skill required to navigate the complexities of the modern world. It empowers individuals to use technology responsibly and effectively while addressing challenges like online safety, digital equity, and lifelong adaptability. Educational institutions must play a pivotal role in bridging gaps, fostering awareness, and preparing students for a digitally integrated future.

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# അരിങ്ങോടർ ചേകവന്മാരുടെ യഥാർത്ഥ പ്രതിനിധി

### ഡോ. ബിജു എം എസ്

അസിസ്റ്റന്റ് പ്രൊഫസർ, മലയാളവിഭാഗം, ശ്രീനാരായണകോളേജ് ചേർത്തല

### പ്രബന്ധ സംഗ്രഹം

പ്രപഞ്ചത്തെയും മനുഷ്യനെയും തമ്മിൽ ബന്ധിപ്പിക്കുന്ന കണ്ണികളാണ് മിത്തുകൾ. മിത്തുകൾ ഇല്ലാത്ത സമൂഹമില്ല. മിത്തുകളെ സാഹിത്യ നിർമ്മിതിക്ക് ഉപയോഗിച്ചിട്ടുള്ള പ്രമുഖനായ എഴുത്തുകാരനാണ് എം ടി വാസുദേവൻ നായർ. പഴങ്കഥകൾക്ക് പുതിയ ഭാഷ്യം ചമയ്ക്കുന്നതിൽ എംടിക്ക് സവിശേഷമായ സിദ്ധിയും സാധനയും ആണ് ഉള്ളത്. വടക്കൻ പാട്ടിനെ പുനരാഖ്യാനം ചെയ്താണ് ഒരു വടക്കൻ വീരഗാഥ എന്ന തിരക്കഥ തയ്യാറാക്കിയത്. അതിൽ കേന്ദ്ര കഥാപാത്രമായ ചന്തുവിനെ പോലെ തന്നെ ശ്രദ്ധേയമായ മറ്റൊരു കഥാപാത്രമാണ് അരിങ്ങോടർ. ഈ അരിങ്ങോടരെ ചേകവന്മാരുടെ യഥാർത്ഥ പ്രതിനിധിയായി എം ടി അവതരിപ്പിക്കുന്നു. ഈ കഥാപാത്ര സൃഷ്ടിക്ക് വേണ്ടി വടക്കൻപാട്ടിൽ എംടി വരുത്തിയ മാറ്റങ്ങളും കൂട്ടിച്ചേർക്കലുകളും ആണ് ഈ പ്രബന്ധത്തിൽ അവതരിപ്പിക്കുന്നത്.

**താക്കോൽവാക്കുകൾ :** മിത്തുകൾ, പുനരാഖ്യാനം

### ആമുഖം

മിത്തുകളെ സാഹിത്യ നിർമ്മിതിക്ക് ഉപയോഗിച്ചിട്ടുള്ള പ്രമുഖനായ എഴുത്തുകാരനാണ് എം ടി വാസുദേവൻ നായർ. മിത്തുകൾ കാലത്തിന്റെ കല്ലച്ചുകൾ ആണ്. മനുഷ്യ സമുദായത്തിന്റെ ആശകളും പ്രതീക്ഷകളും മിത്തുകളിൽ ജന്മം കൊള്ളുന്നു. നൂറ്റാണ്ടുകളിലൂടെ തലമുറകൾ ആയി കൈമാറിവന്ന വടക്കൻപാട്ടുകൾ വീരഗാഥകൾ എന്നപോലെ വ്യക്തികളുടെ മോഹങ്ങളും മോഹ ഭംഗങ്ങളും ഒറ്റപ്പെട്ട ചെറുത്തുനിൽപ്പുകളും പ്രതിഷേധങ്ങളും ഒക്കെ പ്രതിഫലിപ്പിക്കുന്നവയാണ്.

വടക്കൻ പാട്ടുകൾ ഒരു കാലഘട്ടത്തിലെ ജനകീയ സാഹിത്യമാണ്. തലമുറകളിൽ നിന്നും തലമുറകളിലേക്ക് പകർന്നു കിട്ടിയവയാണ്. വാമൊഴിയായി രൂപം കൊണ്ട് പാടി പതിഞ്ഞതയാണ്. തലമുറകളിൽ നിന്നും തലമുറകളിലേക്ക് പകർന്നപ്പോൾ ഈ കൃതികളിൽ ഗായകരുടെ മനോധർമ്മം കൂട്ടലും കിഴിക്കലും ഒക്കെ നടത്തിയിട്ടുണ്ട്

ഇതിലെ ഗ്രാമീണ കൽപ്പനകളും മാനുഷികഘടകങ്ങളുമാണ് വ്യതിയാനങ്ങൾക്കും വ്യാഖ്യാനങ്ങൾക്കും സാഹിത്യകാരന്മാർക്ക് പ്രചോദനം നൽകുന്നത്.

### മിത്തിന്റെ പുറന്തോടുകൾ ഭേദിച്ചവർ

പുത്തൂരം പാട്ടുകൾ വായിക്കുമ്പോൾ വീര നായകന്മാരുടെ വാൾക്കരുത്തും അഭ്യാസ പാടവവും വായനക്കാരെ അത്ഭുതപ്പെടുത്തും. വീരനായകന് എല്ലാ ഗുണങ്ങളുടെയും അലങ്കാരങ്ങൾ ചാർത്തിക്കൊടുക്കുന്നു, അതേസമയം അയാളുടെ എതിരാളിക്ക് എല്ലാ ദുർഗുണങ്ങളുടെയും കറുത്ത ചായം വീണ്ടും വീണ്ടും തേച്ചു കൊടുക്കുന്നു.

ഒരു വടക്കൻ വീരഗാഥ എഴുതിയപ്പോൾ എം ടി വാസുദേവൻ നായർ പാട്ടു വഴക്കത്തിൽ നിന്ന് വേറിട്ട് വ്യാഖ്യാനത്തിന്റെ സ്വാതന്ത്ര്യം എടുക്കുകയയി. പുത്തൂരം പാട്ടിനെ സമഗ്രമായി വീക്ഷിച്ച എംടിക്ക് ചതിയനെന്നും കൊതിയനെന്നും മുദ്ര കുത്തപ്പെട്ട ചന്തുവിനെ ആ രീതിയിൽ കാണുവാൻ കഴിഞ്ഞില്ല. ഒരു വടക്കൻ വീരഗാഥ രചിക്കുവാൻ പ്രേരണയായ സാഹചര്യത്തെക്കുറിച്ച് എം.ടി പറയുന്നുണ്ട്.

'എന്റെ സിനിമകളിൽ ഇപ്പോഴും ഒരു ത്രില്ലായി എനിക്ക് അനുഭവപ്പെടുന്നത് വടക്കൻ വീരഗാഥയാണ്. ആരെയാണ് എവിടെയാണ് ചന്തു ചതിച്ചതെന്ന് അന്വേഷിച്ചിട്ട് കണ്ടെത്തിയില്ല. മറിച്ച് അയാൾ ഉടനീളം ചതിക്കപ്പെടുകയായിരുന്നു. ഇങ്ങനെ ഒരു പുതിയ വശം കിട്ടിയപ്പോൾ എഴുതുവാൻ ഉന്മേഷമായി'.

തലമുറകളായി പാടി കേട്ട വടക്കൻ പാട്ടുകളിൽ നിന്നും പല വ്യതിയാനങ്ങളും വരുത്തിയാണ് എം ടി ഒരു വടക്കൻ വീരഗാഥ രചിച്ചിട്ടുള്ളത്. അവഗണിക്കപ്പെട്ടവന്റെയും സ്നേഹം നിഷേധിക്കപ്പെട്ടവന്റെയും കഥ എന്ന നിലയ്ക്ക് ഒരു വടക്കൻ വീരഗാഥയെ മാറ്റിയെടുക്കുവാൻ എം ടി ശ്രമിച്ചു.

ചന്തുവിനെപോലെതന്നെനൊമ്പരംഉണർത്തുന്ന വേറൊരു ചിത്രം കൂടി എംടി ഈ തിരക്കഥയിൽ

വരച്ചിട്ടുണ്ട്. അരിങ്ങോടർ. ആർക്കോവേണ്ടി തങ്കം വെട്ടി ജയിക്കാനോ മരിക്കാനോ ബാധ്യസ്ഥരായ ചേകമാരുടെ മനസ്സ് അരിങ്ങോടർ എന്ന കഥാപാത്രത്തിലൂടെ എംടി ആവിഷ്കരിച്ചിട്ടുണ്ട്. പുത്തൂരം പാട്ടുകൾ വായിക്കുമ്പോൾ വീരനായകന്മാരുടെ വാൾക്കരുത്തും അഭ്യാസ പാടവവും വായനക്കാരെ അത്ഭുതപ്പെടുത്തും. പക്ഷേ ധീര വീരപരാക്രമങ്ങളുടെ പശ്ചാത്തലത്തിലും അങ്കം തൊഴിലാക്കിയ ഒരു ചേകവകുലത്തിന്റെ ദൈന്യം ഒരു ദുഃഖത്തിന്റെ നിഴൽ പാടായി അവശേഷിക്കുന്നുണ്ട്. വാൾക്കണയിലാണ് അവരുടെ ചോറ്. ആർക്കോ വേണ്ടി അങ്കം വെട്ടുകയും മരിക്കുകയും ചെയ്യുന്ന ചേകവന്മാർ നമ്മുടെ സഹതാപം അർഹിക്കുന്നുണ്ട്. പലപ്പോഴും നിസാര കാര്യങ്ങൾക്കാണ് നാടുവാഴികൾ തമ്മിൽ തർക്കം ഉാവുന്നത്

'ശേഷിച്ച നെല്ലു മരിയും ചൊല്ലി
എടമുൻ തെങ്ങിന്റെ തേങ്ങചൊല്ലി
വേടൻ പിലാവിന്റെ ചക്കചൊല്ലി
വടുകപ്പുളിയൻറെ മാങ്ങചൊല്ലി
ആനക്കുഴിയിലെ മീനും ചൊല്ലി'

ഒക്കെ കലഹം ഉണ്ടാകുന്നു എന്നു വായിക്കുമ്പോൾ പാട്ടു കവിതയുടെ ഉള്ളിൽ ഒതുങ്ങിയിട്ടുള്ള പരിഹാസം നാം അറിയുന്നു. മുള്ളു മൂത്ത മീൻ വീട്ടിൽ എത്തിക്കാത്തതിന്റെ പേരിലാണ് ഉണ്ണിക്കോനാരും ഉണ്ണിചന്ദ്രോരും തർക്കം ഗുരുതരം ആവുന്നത്. അങ്കം വെട്ടലിൽ ഒരു ചേകവൻ തീർച്ചയായും മരിക്കും. ഒരു വടക്കൻ വീരഗാഥയിൽ എംടി കണ്ടത് ആർക്കോ വേണ്ടി അങ്കം വെട്ടി ജയിക്കാനോ മരിക്കാനോ ബാധ്യസ്ഥരായ ചേകവന്മാരുടെ മനസ്സാണ്.

ഒരുപാട് അങ്കങ്ങൾ ജയിക്കുകയും കണ്ണപ്പൻ ചേകവർ കൂടി ഭയപ്പെടുകയും ചെയ്തിരുന്ന അരിങ്ങോടർ അന്നത്തെ കിടയറ്റ അഭ്യാസി തന്നെ. ഈ അരിങ്ങോടരെ ഇരുട്ടിൽ നിന്ന് വെളിച്ചത്തിലേക്ക് ഒന്ന് മാറ്റി നിർത്തി ചാവേർ പടയാളിയുടെ മനസ്സ് കാണാൻ എം ടി നിശ്ചയിച്ചു.

'ആനയെ മയക്കുന്ന ചേകോനാണേ
കള്ളച്ചതിയേറ്റം
അരിങ്ങോടർക്ക് '

എന്നാണ് പുത്തൂരം പാട്ടിൽ അരിങ്ങോടരെക്കുറിച്ച് പറയുന്നത്. അരിങ്ങോടർ കോട്ടക്ക് താഴെ ചൂതു കളിച്ചുകൊണ്ടിരുന്ന അരീങ്ങോടർ ചന്തു ചുരിക വിളക്കാൻ പോകുന്നത് കണ്ടു ആദ്യം മകളെയും, പിന്നെ മരുമകളെയും വിട്ട് ചന്തുവിനെ പ്രലോഭിപ്പിച്ച്

ചുരികയിൽ ഇരുമ്പാണിക്ക് പകരം മുളയാണ് വെപ്പിക്കുകയും ചെയ്ത ചതിയൻ ആണെന്ന് പാട്ടിൽ പറയുന്നു. ഈ അരിങ്ങോടരെയാണ് ചേകവന്മാരുടെ യഥാർത്ഥ പ്രതിനിധിയായി എംടി ഒരു വടക്കൻ വീരഗാഥയിൽ ചിത്രീകരിച്ചത്. അങ്കത്തിന് തന്റെ പക്ഷത്തെ ചേകവരാകണം എന്നാവശ്യപ്പെട്ടു കൊണ്ട് ദേശവാഴി ഉണ്ണിചന്ദ്രോർ എത്തുമ്പോൾ അരിങ്ങോടർ മകളോടും ചന്തുവിനോടുമായി പറയുന്ന വാക്കുകൾ ഏറെ ഹൃദയസ്പർശിയാണ്.

'എന്റെ കഴുത്തരിയാൻ വിധിച്ച ഒരു ചുരിക എവിടെയോ ഉണ്ട്. അങ്കം പിടിച്ചാലും ഒഴിഞ്ഞാലും അതെന്നെ തേടിവരും. എന്നായാൽ എന്ത്?'

ഓരോ അങ്കം അടുക്കുമ്പോഴും ചേകവന്റെ ഉള്ളിലെ പരിഭ്രമവും കുടുംബത്തിലെ മറ്റുള്ളവരുടെ ദുഃഖവും വടക്കൻ പാട്ടിൽ നാം അനുഭവിച്ച് അറിയുന്നില്ല. അവിടെ സാഹസികതക്കും വീരപരാക്രമങ്ങൾക്കും മാത്രമേ സ്ഥാനമുള്ളൂ. ചേകവന്റെ കുടുംബം, അവരുടെ മനസ്സ്, ഇതൊക്കെ ഒരു വടക്കൻ വീരഗാഥയിൽ നാം കാണുന്നു. അങ്കം അടുക്കുംതോറും അരിങ്ങോടർ കൂടുതൽ തളരുകയാണ്.

അക്കാര്യം ശിഷ്യന്മാർ കേൾക്കാതെ അയാൾ ചന്തുവിനോട് പറയുന്നു.

'അങ്കമടുക്കുമ്പോൾ ഒരിക്കലും ഞാൻ അമ്പരന്നിട്ടില്ല. ഇക്കുറി എന്തോ?

ചന്തു നിശബ്ദൻ.

സ്വതസിദ്ധമായ നിസ്സാരഭാവത്തിൽ അരിങ്ങോടർ : എനിക്കും നീയൊരു ഗുരു സ്ഥാനം മനസ്സിൽ വെച്ചിട്ടില്ലേ ചന്തു?

ചന്തു: ഉവ്വ്

അരിങ്ങോടർ : നീയും പ്രാർത്ഥിക്കുന്നുണ്ടാവുമല്ലോ. അങ്ങനെ പതിവില്ലേ?

ചന്തു: ഉവ്വ്

അരിങ്ങോടർ : ഇപ്പോൾ ആരുടെ ജയത്തിനു വേണ്ടിയാണ് നിന്റെ പ്രാർത്ഥനകൾ?

ചന്തു വിഷമിക്കുന്നു.

നേർത്ത ചിരിയോടെ അരിങ്ങോടർ : രണ്ടുപേരും ജയിക്കാറില്ലല്ലോ, ഒരങ്കത്തിലും.

ചന്തുവിന്റെ വിഷമം.

അരിങ്ങോടർ : മറുപടി വേണ്ട.

നിശബ്ദനാവുന്നു, പിന്നെ ക്ഷീണിതമായ സ്വരത്തിൽ അരിങ്ങോടർ : പോകുമ്പോൾ കുട്ടികളെ പറഞ്ഞു ഒന്ന് സമാധാനിപ്പിക്ക്. സമയമുണ്ടെങ്കിൽ. അവരെ ഒരു വഴിക്ക് അയക്കാൻ സൗകര്യം കിട്ടണേ വീഴും മുമ്പ്... അതൊരു പ്രാർത്ഥനയെ എന്നും എനിക്കുള്ളൂ. '

എതിരാളിയെ തോൽപ്പിക്കാൻ ഏതു ചതി പ്രയോഗവും നടത്തുന്ന ആളല്ല അരിങ്ങോടർ. വശീകരിക്കാൻ മകളെയും മരുമകളെയും കാഴ്ചവയ്ക്കുന്ന വിവേകശൂന്യനും അല്ല. മിത്തിന്റെ അത്ഭുതപ്പെടുത്തുന്ന മായിക ലോകത്തു നിന്ന് വേറിട്ട ഒരു കാഴ്ചയാണ് നാം ഇവിടെ കാണുന്നത്. അങ്കത്തിന് പോകാൻ തയ്യാറെടുക്കുന്ന അരിങ്ങോടരിൽ ഒരു വീരാളിയെ അല്ല, മരണം മുന്നിൽ കാണുകയും അമ്മയില്ലാത്ത വിവാഹ പ്രായമായ പെൺകുട്ടികളെ ഓർത്ത് ദുഖിതനാവു കയും ചെയ്യുന്ന ഒരു പിതാവിനെയാണ് എം ടി കാണിച്ചുതരുന്നത്.

## ഉപസംഹാരം

ഇഷ്ടപ്പെട്ടത് നഷ്ടപ്പെടുകയും, നഷ്ടപ്പെട്ടത് വീണ്ടെ ടുക്കാൻ ശ്രമം നടത്തുകയും, ആ ശ്രമത്തിനിടയിൽ വീണ്ടും വീണ്ടും നഷ്ടങ്ങൾ മാത്രം സംഭവിക്കുകയും ചെയ്യുന്ന കാഴ്ച ഒരു വടക്കൻ വീരഗാഥയിലെ വേറിട്ട ഒരു അനുഭവമാണ്. വടക്കൻ പാട്ടുകളിലെ കഥാ പാത്രങ്ങളുടെ ആത്മാവിന്റെ അഗാധതയിലേക്ക് ഇറങ്ങിച്ചെല്ലുകയും പുതിയ ഉൾക്കാഴ്ചകളോടെ അവരുടെ അന്തർഗതങ്ങളിലെ അക്ഷയ സത്യം

വിളംബരം ചെയ്യാനും എംടിക്ക് കഴിഞ്ഞിരിക്കുന്നു. കഥാപാത്രങ്ങളുടെ അനുഭവം ആസ്വാദകന്റെ അനുഭവമായി. പാണന്മാർ പാടി നടന്ന പാട്ടിൽ കേൾവിക്കാരണ് രസം പിടിക്കുന്ന സാഹസിക കാര്യങ്ങൾ മാത്രമല്ല ഉള്ളത്. സാഹസികതക്കുവേണ്ടി നന്നേ ചെറുപ്പത്തിലെ ജീവൻ കൊടുക്കേണ്ടിവരുന്ന യുവാക്കളും, അവരുടെ വേർപാടിൽ ദുഖിക്കുന്ന മാതാപിതാക്കളും കാമിനിമാരും കൊച്ചുകുട്ടികളും മറ്റും ഉണ്ട് എന്നതാണ് സത്യം. മിത്തിനെ മുൻ നിർത്തി എം ടി ഈ സത്യം ആവിഷ്കരിക്കുമ്പോൾ മിത്തുകൾ കൂടുതൽ ആശയസംവേദന ശക്തി ഉള്ളവയായിത്തീരുന്നു.

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# The Paradox of Enlightenment: A Philosophical Exploration of Zen Consciousness

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## Abstract

*Zen Buddhism, with its emphasis on direct experience and intuitive understanding, has long captivated the Western imagination.D.T. Suzuki, a highly influential Japanese Buddhist scholar, writer, and translator who played a crucial role in introducing Zen Buddhism to Western audiences in the 20th centuryremains a pivotal figure in 20th-century religious thought.  Central to his writings and lectures is the concept of Satori, often translated as "awakening" or "enlightenment". This notion, deeply rooted in Zen tradition, underwent a unique interpretation through Suzuki's philosophical lens, shaping Western understanding of Eastern spirituality. This article delves into Suzuki's distinctive conception of satori, exploring its origins in Zen Buddhism, its development within Suzuki's thought, and its lasting impact on contemporary spiritual discourse.This paper attempts to explore the philosophical exploration of Zen consciousness. In conformity with the title of the paper an in-depth examination of the satori ideal in Zen Buddhism has been made. This paperexamines how satori challenges conventional notions of knowledge, perception, and self, and how it offers a unique perspective on the nature of reality and human existence.*

**Keywords**: Satori, Awakening Consciousness, Buddha -Nature, Incommunicable experience, Intuition, Reconstructing life

## Introduction

Satori, in Zen Buddhism is a Japanese Buddhist term which signifies the inner, intuitive experience of Enlightenment.  Satori is said to be unexplainable, indescribable, and unintelligible by reason and logic. It is comparable to the experience undergone by Gautama Buddha and, as such, is the central goal of Zen.  Satori is similar to the conversion experience or spiritual rebirth of other religious traditions in that it constitutes a complete reordering of the individual in relation to the universe. Satori usually is achieved only after a period of concentrated preparation and may occur spontaneously as a result of a chance incident.

In the Zen Buddhist tradition, satori also refers to the experience of kensho which means "seeing into one's true nature."  Ken means "seeing," and *sho* means "nature" or "essence." Satori and *kensho* are commonly translated as enlightenment, a word that is also used to translate *Bodhi*, *prajna* and Buddhahood. Though satori is generally translated as 'enlightenment', Suzuki opines that 'awakening' may be a better term to describe it (2000). Suzuki explains: Satori really is what stands at the basis of every philosophical system. It thus has a metaphysical connotation. Satoru, which is the verbal form of satori, is synonymous with *sameru*, which means "to wake" from a sleep or torpor. Satori

in this sense is the act of awakening itself and not the state of consciousness satori makes one acquainted with. (2000). British philosopher and interpreter of Zen, Alan watts' description in this regard is noteworthy: "It is said that when Professor D. T. Suzuki was once asked how it feels to have attained satori, the Zen experience of "awakening," he answered, "Just like ordinary everyday experience, except about two inches off the ground! (Watts,1977, p. 22) ". The term satori is reserved for awakenings that plumb deeper levels and are more transformative. Zen monks who have experienced such states do not say that they have ''acquired'' them or ''attained'' them. Rather they refer to them in terms that hint at their arriving at a full grasp of reality. Buddhism is essentially a religion of enlightenment. The Buddha after his own experience of satori spent some fifty years teaching people how they might themselves realize their Self-nature. His methods have been transmitted from master to disciple right down to the present day. So it can be said that a Zen which ignores or denies or belittles satori is not true Buddhist Zen (Kapleau, 2000).

## Satori- the alpha and omega of zen

Suzuki (1970,Vol. 1) proclaims satori to be the whole of Zen. Zen starts with it and ends with it. When there is no satori, there is no Zen. 'Satori is the measure of Zen', as is announced by a master. Satori is not a state of mere quietude, it is not tranquillization, it is an inner experience which has a noetic quality. Suzuki also declares that satori is the essence of zen, for where there is no satori there cannot be any form of zen. Zen revolves around this axial experience (2000). For Buddhism springs from the Buddha's satori, or Enlightenment, and has no meaning without it. The koan, the mondo, the innen or "incidents", all these are incidental to Zen and unnecessary to it. But satori is the goal, the meaning and the heart of Zen (Humphreys,1976).

Alluding to this perspective Suzuki notes: "There is no Zen without satori, which is indeed the Alpha and Omega of Zen Buddhism. Zen devoid of satori is like a sun without its light and heat. Zen may lose all its literature, all its monasteries, and all its paraphernalia; but as long as there is satori in it, it will survive to eternity. In his work on Japanese Buddhism, Suzuki elucidates on this aspect of opening of satori: "It is in fact to make an opening to our most fundamental mental activity- the activity which has not yet differentiated itself into anything to be definitively called this or that. When satori is experienced, something far more basic than either intellect or feeling is brought forward into the field of consciousness, though not in its relative sense (2000, p. 47-48)". Suzuki reveals that the psychologist has not yet given this any specific name. This is because satori transcends psychology, whose study does not go beyond what can be intellectually handled or scientifically measured.(2000)

## Satori as incommunicable experience

In Suzuki's view only intellectual or conceptual knowledge can be communicated from one person to another. All human beings aspire to perfect communication, and every form of communication implies some kind of medium. But when one appeals to a medium, the original experience is lost, or at least loses its value. This value which makes up the reality of the experience can be retained only when the recipient has the same experience. In fact, Suzuki says that effective communication can take place only between minds that share the same experience. He teaches, "Satori is not a feeling, but it has the quality of incommunicableness in the sense that where there is no mentality there is no understanding" (200).

## Satori as intuitive experience

Suzuki (2000) teaches that if one tries to locate Zen through its sayings and actions, one can never get into the secrets of its great practical achievements. Zen is not to be found here but at the source- experience. For Suzuki this source is the satori- awakening. The expressions in words or in actions are derivatives and we are not to strive to get into the source by means of these superficialities. To understand zen and its remarkable achievements we must look within ourselves and tap the fountainhead itself, that is, we must have a satori-experience ourselves. .

Suzuki (1970) explains that there is a wide gap subjectively between a person who had satori and another who never had it. The reason he says is, the one without it moves in the logical circle and the experienced person is out of the logical circle. In the case of the ordinary person, rigid rules of intellection assert themselves. Suzuki analogises this to the actor who even while acting is unable to unfetter himself from intellectual bonds, whereas in the other case the subject has struck a new path and is not at all conscious of the duality of his act. To the satori experienced person life is not split into object and subject or into acting and acted or any forms of dualism. This is a sure indication that the ordinary life of man is in bondage and that satori is the first stride to freedom.

## Satori as reconstructing life

Suzuki points to various analogies to make one understand satori. He cites examples such as solving a difficult mathematical problem, making a great discovery and such others. Yet, he says that they all refer only to the intellectual aspect of satori, which is necessarily partial and incomplete. Such activities do not touch the very foundations of life considered as one indivisible whole. Satori as the Zen experience must be concerned with the entirety of life. In Suzuki's view the solving of a mathematical problem ends with the solution and never intends to affect one's whole life. Likewise practical or scientific questions too do not enter the basic lifetone of the individual concerned. Suzuki notes: "But the opening of satori is the remaking of life itself. When it is genuine—for there are many simulacra of it—its effects on one's moral and spiritual life are revolutionary, and they are so enhancing, purifying, as well as exacting. When a master was asked what constituted Buddhahood, he answered, 'The bottom of a pail is broken through.' From this we can see what a complete revolution is produced by this spiritual experience. The birth of a new man is really cataclysmic (1970, Vol .1, p. 231)".

Suzuki explains that Zen naturally shares a large amount of what we may call transcendental intellectualism, which does not issue in logical dualism. He elaborates on this aspect: "When poetically or figuratively expressed, satori is 'the opening of the mind-flower', or 'the removing of the bar', or 'the brightening up of the mindworks'. All these tend to mean the clearing up of a passage which has been somehow blocked, preventing the free, unobstructed operation of a machine or a full display of the inner works. With the removal of the obstruction, a new vista opens before one, boundless in expanse and reaching the end of time. As life thus feels quite free in its activity, which was not the case before the awakening, it now enjoys itself to the fullest extent of its possibilities, to attain which is the object of Zen discipline (1970.Vol .1 p.231-232)".

## Satori as awakening consciousness

Satori is no such haphazard phenomenon. Like a sprout which emerges from a soil which has been seeded, fertilized, and thoroughly weeded, satori comes to a mind that has heard

and believed the Buddha-truth and then uprooted within itself the throttling notion of self-and-other (Kapleau Three 2000). We live in a world of discrimination; satori is the world of non-discrimination, non-differentiation, of two-ness become one-ness and yet equally seen as two. Satori is the world of perpetual now and here and this, of absolute, unimpeded flow (Humphreys, 1976). Suzuki (2000) teaches that satori is the awakening of consciousness from the darkness of blind strivings. Satori explores and reveals the deepest and darkest recesses of consciousness and is therefore termed enlightenment. Suzuki, as mentioned earlier considered awakening more appropriate than enlightenment to describe the nature of satori experience.

Alan watts (1994) testify that the satori effect has been described by Zen masters in the most astonishing terms. Vivid descriptions have been provided and in many cases it seemed as though the bottom had fallen out of the universe, as though the oppressiveness of the outer world had suddenly melted like a vast mountain of ice, for satori is release from one's habitual state of tenseness, of clinging to false ideas of possession. The whole rigid structure which is man's usual interpretation of life suddenly drops to pieces, resulting in a sense of boundless freedom, and the test of true satori is that he who experiences it has not the slightest doubt as to the completeness of his release

### Satori as Seeing the Buddha Nature

Satori is 'seeing into one's own nature'. This nature is not our own nature. It is in fact the 'Buddha Nature' which does not belong to any person as such. Suzuki records about a book by Bodhidharma, the first patriarch of Zen, composed during the T'ang dynasty when Zen Buddhism began to make its influence in China.

Suzuki observes that the spirit pervading the book is in perfect accord with the principle of Zen. One of the essays titled 'Treatise on the Lineage of Faith' discusses the question of satori, which, according to the author, constitutes the essence of Zen Buddhism. Suzuki emphasizes that when this 'seeing into one's own Nature' is not attained, one cannot escape from the transmigration of birth and death, however well one may be versed in the study of the sacred scriptures in twelve divisions. He teaches: "If you want to seek the Buddha, you ought to see into your own Nature, which is the Buddha himself. The Buddha is a free man-a man who neither works nor achieves. If, instead of seeing into your own Nature, you turn away and seek the Buddha in external things, you will never get at him (1970, Vol.1 p.234)".

Suzuki elucidates further on Buddha nature: "This Nature is the Mind, and the Mind is the Buddha, and the Buddha is the Way, and the Way is Zen. This simple word, Zen, is beyond the comprehension both of the wise and the ignorant. To see directly into one's original Nature, this is Zen. Even if you are well learned in hundreds of the Sutras and Sastras, you still remain an ignoramus in Buddhism when you have not yet seen into your original Nature. Buddhism is not there [in mere learning]. The highest truth is unfathomably deep, is not an object of talk or discussion, and even the canonical texts have no way to bring it within our reach. Let us once see into our own original Nature and we have the truth, even when we are quite illiterate, not knowing a word (1970, Vol.1, p.235) ".

### Satori as beyond explanation

Suzuki declares: On the one hand, therefore, satori is a most simple and matter-of-fact thing, but on the other hand, when it is not understood it is something of a mystery. But after all, the paradox

is that life itself is filled with wonders, mysteries, and unfathomabilities, far beyond our discursive understanding. Zen is difficult to grasp and at the same time difficult to explain. Suzuki admits there is something in Zen that defies explanation, and to which no master however ingenious can lead his disciples through intellectual analysis. The satori, after all, is not a thing to be gained through the understanding. But once the key is within one's grasp, everything seems to be laid bare before him. The entire world then assumes a different aspect. This inner change is recognized by those who know (1970, Vol. 1).

Suzuki provides details of experience of satori, citing incidents of different masters and disciples which also offer insights into mental development leading up to satori. He says that the experience they have gone through within themselves is not a very elaborate, complicated, and intellectually demonstrable thing, for none of them ever try to expound it by a series of learned discourses. They do just this thing or that, or utter a single phrase unintelligible to outsiders, and the whole affair proves most satisfactory both to the master and to the disciple. The satori cannot be a phantasm, empty and contentless, and lacking in real value, while it must be the simplest possible experience perhaps because it is the very foundation of all experiences (1970,Vol.1, 244).Humphreys argues that intellectual understanding of Zen has its limits. One can accumulate knowledge about Zen through studies, analogies, and stories, but this merely provides "aboutness" – an understanding of the concept rather than the direct experience itself. True Zen, he suggests, is not a matter of intellectual comprehension but of direct experience. Our sensory perceptions, emotions, and intuitive knowing – these constitute authentic experience ( Humphreys, 1976).

For Suzuki satori is defined by irrationality. Satori as a rule expresses itself in words which are not intelligible to the ordinary mind; sometimes the expression is merely descriptive of the experience-feeling, which naturally means nothing to those who have never had such feelings within themselves. So far as the intellect is concerned, there is an unsurpassable gap between the antecedent problem and its consequent solution; the two are left logically unconnected (1970, Vol. 2 ).

The mentality of the Zen followers is more of a metaphysical type, but their metaphysics consists not of abstractions, logical acuteness, and hair splitting analysis, but of practical wisdom and concrete sense-facts. Suzuki points out that Zen masters were invariably students of philosophy but it is not philosophy in the strict sense of the term. It is not the result of reasoning too, for, a doctrine as that of Emptiness is not at all the outcome of intellectual reflection. For Suzuki, Zen is simply the statement of direct perception in which the mind grasps the true nature of existence without the intermediary of logic (1970, Vol. 2 ).

Satori is described by Suzuki as the most intimate individual experience and therefore cannot be expressed in words or described in any manner. All that one can do in the way of communicating the experience to others is to suggest or indicate and that too only tentatively. The one who has had satori quickly understands when such indications are given, but when one tries to have a glimpse of it through the indices given he utterly fails. Suzuki compares this experience to the man who says that he loves the most beautiful woman in the world and yet who knows nothing of her pedigree or social position, of her personal name or family name, knows nothing of her individuality, physical as well as moral (263-264).Not only satori itself is such a prosaic and non-glorious event, but the occasion

that inspires it also seems to be unromantic and altogether lacking in super-sensuality. Satori is experienced in connection with any ordinary occurrence in one's daily life.

## Conclusion

Suzuki argues that the true culmination of Zen practice is satori, or enlightenment. He uses the analogy of a racing sailboat, designed for competition but usually stored away, to illustrate this point. Just as the boat's purpose is to win races, the purpose of Zen practice is to achieve satori. He asserts that all past Zen masters achieved satori, emphasizing that it's the defining characteristic of genuine Zen realization. Suzuki further describes satori as a profoundly meaningful and transformative experience, distinct from psychology or philosophy. He stresses its self-authenticating nature, stating that it is the ultimate truth, independent of relative knowledge and capable of fulfilling fundamental human needs. This realization, he says, must be a direct, personal experience, not reliant on external authority. Even the teachings of the Buddha and Zen masters, however profound, are not truly one's own until they are personally internalized and integrated into one's own lived experience. This personal integration and realization is what Suzuki defines as satori.

D.T. Suzuki's interpretation of satori as a direct, transformative experience, central to Zen practice, significantly shaped Western understanding of this Eastern spiritual tradition. His emphasis on personal experience and intuitive understanding resonated with Western audiences seeking spiritual meaning beyond traditional religious frameworks.

However, Suzuki's ideal of satori has also faced critique. One common criticism is the potential for misinterpretation of satori as a sudden, event, divorced from the rigorous practice and discipline of Zen. This can lead to a superficial understanding of Zen, where individuals seek a quick enlightenment experience without engaging in the necessary groundwork of meditation and ethical conduct. It is also argued that Suzuki's presentation of satori was overly romanticized and universalized, overlooking the diverse interpretations and practices within Zen tradition. By focusing primarily on the experiential aspect, the importance of textual study, ritual, and the role of the teacher may have been downplayed. Suzuki's attempt to bridge Zen with Western philosophical concepts sometimes led to a simplification or distortion of core Zen principles. Despite these critiques, Suzuki's work remains a crucial entry point for understanding Zen in the West, sparking interest and debate that continue to this day.

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# Transcending the Paradigm of Mind: Aurobindo's Psychology of Consciousness

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## Abstract

*Western psychology, with its emphasis on empirical observation and scientific methodology, has made significant strides in understanding the human psyche. However, its approach to consciousness has often been criticized for its reductionist tendencies, focusing on observable behaviours and neurological processes while neglecting the subjective, experiential dimension of consciousness. Sri Aurobindo, the Indian philosopher, offered a profound critique of this approach, arguing that Western psychology's limited framework fails to capture the full spectrum of human consciousness and its potential for higher evolution. This article explores Aurobindo's key criticisms, examining his alternative model of consciousness and its implications for a more holistic understanding of the human being. .*

**Keywords**: *Misidentification, Embodied mind, Materialistic presupposition, Experiential study, Logic of the Infinite*

## Introduction

The scientific study of consciousness has experienced shifting levels of interest. After being largely disregarded for a major period of the twentieth century, the field has currently witnessed a resurgence, with a significant increase in academic as well as scientific research. This renewed interest seems driven by developments in neurophysiology, artificial intelligence, and cognitive psychology. Neurophysiological research is increasingly identifying the neurological correlates of mental processes. Psychological research reveals that humans also perform most cognitive processes without conscious awareness. These developments raise fundamental questions about the nature, biological purpose, and interaction of consciousness with brain processes. While various answers have

been proposed, none are fully satisfactory, leading to a growing consensus that a purely physicalist approach may be insufficient to fully understand consciousness. Sri Aurobindo rooted in the Vedantic tradition through his integral philosophy has made his position unique in the exposition of consciousness. This paper attempts to delve into Aurobindo's critique of western psychology's approaches to consciousness. This paper explores Aurobindo's key criticisms, examining his unique view of consciousness and its implications for a more holistic understanding of the human psyche.

The discipline of Psychology is central to the study of consciousness, investigating the subjective realm of awareness - thoughts, feelings, perceptions, and sensations—and their impact on behaviour. It explores various levels

and states of consciousness, from wakefulness and dreaming to altered states induced by substances or meditation, seeking to understand how individuals' internal experiences shape their actions and interactions with the world. Psychologists define consciousness as the awareness of oneself and one's surroundings, including thoughts, emotions, and sensations, and study the different levels of consciousness like conscious, preconscious, subconscious, and unconscious. They explore various states of consciousness, including sleep, dreaming, hypnosis, meditation, drug-induced altered states, and how these states affect cognitive functions and behaviour. Through a study of the self they confirm that consciousness is deeply tied to the concept of "self". They investigate how individuals perceive and understand their own identity within the conscious experience. In scientific studies consciousness is regarded as ordinary mental awareness of one's surroundings. In the western view consciousness is generally identified with mind (Huppes, 2017).

### Ranges of consciousness

In the Western discussions on philosophy of mind, consciousness, mind, self, ego etc are often used as synonyms. But for the Indian philosophers like Vedantins, mind is different from consciousness. Consciousness is the Reality, but mind is only material. Mind is a tool for realizing the ultimate reality, but not the reality itself. Sri Aurobindo uses the word consciousness in a much wider sense. In line with the Vedic tradition, he regards it as something that is pervasive throughout existence. Therefore, it can take many forms. Consciousness manifests in man as well as in pure inorganic matter. It exists in many grades or types that together form a hierarchy ranging from matter to the pure spirit. He says that man who is a seeker of meanings

cannot fully implicate the different parts of his being. Man is forced to explain the Unlimited in terms of limited knowledge and understanding. It is through a mental perception that he attempts to understand consciousness (Dermott, 1987) .

In modern psychology consciousness is very closely linked to thoughts, emotions, perceptions, self-awareness etc. In Aurobindo's terminology consciousness is a much wider concept than mind. He says: "but mental consciousness is only the human range which no more exhausts all the possible ranges of consciousness than human sight exhausts all the gradations of colour or human hearing all the gradations of sound - for there is much above or below that is to man invisible and inaudible. So there are ranges of consciousness above and below the human range, with which the normal human has no contact and they seem to it unconscious, - supramental or overmental and submental ranges (Aurobindo, 1995). Aurobindo criticizes Western psychology for relying solely on external behaviours (speech, actions, etc.) as indicators of inner states. He argues this leads to flawed interpretations and a superficial understanding of consciousness. He also points out the influence of pre-conceived theories that bias observation.

### Need for Direct Observation of Consciousness

Aurobindo emphasizes the necessity of developing methods for directly observing and analyzing the inner workings of consciousness itself, rather than merely inferring them from outward signs. This involves introspection and the development of inner senses. While acknowledging the limitations of traditional experimentation in psychology, Aurobindo calls for a new kind of experimentation focused on inner experience. This includes systematic self-observation, meditation, and other yogic

practices designed to explore and understand different states of consciousness. He stresses that a true scientific psychology must consider the interconnectedness of mind, body, and spirit. It should not isolate mental processes but understand them within the broader context of human existence. Aurobindo suggests that consciousness is not merely a product of physical processes but a fundamental reality with its own laws and dynamics. A true psychology must explore these non-physical dimensions of consciousness (Miovic, 2004).

## Misidentification with physical dimensions

Body, brain, nervous system are instruments of consciousness, they are not its causes. Consciousness is its own cause, a producer of objects and images and not their product. Sri Aurobindo opines that we are ignorant of this truth because we identify consciousness with the individual. The individual engages with the universal consciousness on both a subconscious and superconscious level. The embodied individual, constrained by their physical mind, cannot directly participate rather approximates it. They selectively recreate fragments of the universal consciousness, adapting and developing them. The embodied individual's waking mind perceives external stimuli through the physical body and nervous system. These sensory inputs elicit responses, facilitated by the same physical and neural apparatus. (Aurobindo, 1995)

## Nature of Metalized consciousness

Sri Aurobindo (2012) viewed metalized consciousness as the current stage of human evolution, where mind is the dominant force. However, he also saw it only as a transitional stage. It tends to divide, analyse, and categorize, leading to fragmentation and a limited understanding of the interconnectedness of things.

Aurobindo states that man is actually the mental being in his mentality and that man feels himself to be separate from the world or things in the universe to be outside his being, which primarily regards existence as an object fronting its vision. Mental being also need not regard the universe as quite separate from or outside its own being. Subliminal mentality is capable by extension of a comprehensive relation with cosmic things and of entering into unity with the universe. Mind's starting-point is an individualised viewpoint from which it sees the universe. Still mind can arrive at a sort of containing vision, a metalized cosmic consciousness.

## Nature of Embodied mind

Aurobindo interrogates the reason that compels mind to perceive objects externally and separate. The physical embodiment of the mind compels it to perceive objects as external and distinct. Body is a self-limitation of conscious being by which mind is rigidly bound down to its own tendency of separative individuation (2012). Body, including all physical formations from the atom upwards, is a device of Nature for the extreme of conscious individuation. Empirically it is immaterial whether it is an image created by consciousness or a real substance of being. For practical purposes we may take it as a substantial formation. In fact, body is a knot of conscious being built up by its own energy, instinct with nervous or sub nervous life, - because the energy is in dynamic actuality a living energy - cognizing and cognized by subconscious or superficially conscious sense, because the energy is in a certain inherent reality a conscious energy. It is a knot indivisible from universal Consciousness and Force and Substance but in a certain empirical utility of selective action separative rather than separate. Body, not really separate, is limited by subconscious instinct of separation and

energetic tendency of separation, but not capable of effecting real separation. All its movements are a practical result of selective experience and selective action which is based on a phenomenon of separate physical being (2012).

This inseparable connection and fundamental unity of bodies become of immense importance when we examine the relation of the appearances of consciousness to its reality. Mind in body has to begin from the separation proper to body. Embodied mind is bound down in its root-action to a separative view of the universe. This is its waking view; subliminally, whether in subconscious mentality or where it approaches or touches the superconscient being, it is capable of bridging the artificial separation (Aurobindo2012).

**Sri Aurobindo's argument on science**

Aurobindo criticized the materialistic bias in psychology, which attempts to explain mental phenomena solely through physical and neurological processes. A physical science is a knowledge of physical processes which leads inevitably to action and use of physical processes. The scientist may only regard scientific truth and not utility; but he can find only truth of the process of things, not truth of the nature of things. His discoveries bring about inevitably a utility for action; for all truth of process is a utility for action. Even when not the aim of science, process and utility are the soul and body of physical science. Matter itself is only a utility of Spirit or Being or Nature for physical process and action. Material energy is an instrumental dynamis for that utility or else an original dynamis which has no other sense of its operations. We get beyond to a higher sense only when we get beyond material to mental, psychical and spiritual energy, to mind, soul and spirit. (Essays, 306) Sri Aurobindo notes that it is highly debatable whether a deeper understanding of matter's true nature, coupled with a fundamental grasp of the interconnectedness between mind, soul, and spirit, and their influence on material processes, would unlock far more powerful applications of physical phenomena. Regardless, such profound knowledge lies beyond the scope of physical science, which inherently possesses limitations and cannot transcend them.

**Towards a true scientific psychology**

When the ancient thinkers of India set themselves to study the soul of man in themselves and others, they, unlike any other nation or school of early thought, proceeded at once to a process which resembles exactly enough the process adopted by modern science in its study of physical phenomena. For their object was to study, arrange and utilise the forms, forces and working movements of consciousness, just as the modern physical Sciences study, arrange and utilise the forms, forces and working movements of objective Matter. The material with which they had to deal was more subtle, flexible and versatile than the most impalpable forces of which the physical Sciences have become aware; its motions were more elusive, its processes harder to fix; but once grasped and ascertained, the movements of consciousness were found by Vedic psychologists to be in their process and activity as regular, manageable and utilisable as the movements of physical forces (Aurobindo, 2012b).

The powers of the soul can be as perfectly handled and as safely and methodically directed to practical life-purposes of joy, power and light as the modern power of electricity can be used for human comfort, industrial and locomotive power and physical illumination; but the results to which they give room and effect are more wonderful and momentous than the results of motor power

and electric luminosity. For there is no difference of essential law in the physical and the psychical, but only a difference and undoubtedly a great difference of energy, instrumentation and exact process (Aurobindo, 2012a)

## Fallacy of the materialistic presupposition

Aurobindo remarks that simple observation alone is insufficient; without analysis, experimentation, and recombination of elements, it leads to incomplete and flawed understanding. This can result in superficial classifications that lack the true depth and explanatory power of genuine scientific knowledge. Aurobindo contends that the old European system of psychology was just such a pseudo-scientific system. Its observations were superficial, its terms and classification arbitrary, its aim and spirit abstract, empty and scholastic. In modern times a different system and method are being founded; but the vices of the old system persist. The observations made have been incoherent, partial or morbid and abnormal; the generalisations are far too wide for their meagre substratum of observed data; the abstract & scholastic use of psychological terms and the old metaphysical ideas of psychological processes still bandage the eyes of the infant knowledge, mar its truth and hamper its progress. These old errors are strangely entwined with a new fallacy which threatens to vitiate the whole enquiry, — the fallacy of the materialistic prepossession (Aurobindo, 2012a).

## Psychology's nature as a science

Sri Aurobindo highlighted the key distinctions between psychology and physical sciences. Psychology should be the science that focuses on consciousness and the dynamics of conscious experience, distinct from the science of physical forms and their movements. Psychology deals with a more intricate, adaptable, and multifaceted subject matter compared to the physical sciences. Its movements are more elusive, and its processes are more challenging to pinpoint. However, once understood and established, the laws and activities of the mind are equally consistent, controllable, and applicable as the processes of the physical science. In fact, they can lead to even more remarkable and significant outcomes. There is no fundamental difference in the underlying laws of the physical and psychological realms, but rather a significant distinction in the tools and precise methods used to study them ( Huppes, 2017).

Sri Aurobindo emphasises that the Supreme Existence operates according to a fundamental set of principles across all its manifestations, but adapts its organic arrangements and functions to suit the specific materials and objectives involved. In both the physical and spiritual realms, observation and experimentation are the only reliable foundations for knowledge. However, observation without experimentation leads to a limited and flawed understanding, often resulting in a superficial system of rules that cannot truly be called scientific. This deficiency has long plagued European psychology, relegating it to the status of a pseudo-science. Even now, as genuine observation and experimentation emerge, the remnants of outdated scholarly biases continue to hinder its progress. Psychology has not fully shed its old scholastic constraints, and thus remains immature, struggling to stand independently and advance.

## Challenges of a Scientific Enquiry

Psychology in Aurobindo's view is the science of Consciousness, encompassing the knowledge of its nature, its operational processes, their goals and outcomes, its underlying principles, its environment and tools, and ultimately, its essence, purpose, origin, and destination

(Aurobindo, 2012a). However, the very definition of consciousness and the possibility of a true science of consciousness remain highly debated. Unlike the physical sciences, where concrete, observable, and universally verifiable facts provide a solid foundation for experimentation, proof, and the testing of theories, the data of consciousness are subjective, dynamic, and elusive. They cannot be easily measured with precision, are subject to diverse interpretations, and lack readily available, universally verifiable proof.

To understand the psychology of others we depend upon our observation of them and our own interpretation of the movements we observe and our comparison with our own psychological actions and reactions. But our observation is limited by the fact that what we observe is not the psychological events we wish to study but signs of speech, action, facial or bodily expression which seem to us to indicate them; but it is still more limited by the possibility of error in our observation and still more in our interpretation. Errors of wrong attribution, exaggeration, diminution, false evidence, false valuation, crop up at every turn; indeed, the whole observation may be nothing but error, the interpretation purely personal and mistaken. Comparison with ourselves may be a fruitful fountain of mistakes; there is no doubt a general similarity in the mass of human reactions, but the differences and variations are also marked and striking; there is here no source of certitude (Aurobindo 2012a). Here Sri Aurobindo argues that psychological observations are inherently challenging due to the indirect nature of the data. We don't directly observe internal psychological states but infer them from external behaviours like speech and body language. This process is prone to errors, such as misinterpreting behaviours, overestimating or underestimating their significance, and relying on unreliable information. In fact the entire observation process can be subjective and prone to inaccuracies.

Aurobindo stresses the need for an experiential study of consciousness. Aurobindo argues that to establish psychology as a true science, rather than a collection of basic and shallow generalizations supplemented by speculation and unreliable conclusions, it requires a direct, experiential, and experimental approach. We must have firsthand experience of the phenomena we study - seeing, feeling, and directly knowing them. Our interpretations must be certain and beyond doubt, and our work must be based on solid, reliable knowledge.

**Conclusion**

Sri Aurobindo argues for a psychology that goes beyond the limitations of Western empirical methods, which he sees as confined to surface observations and prone to subjective interpretations. He advocates for a more holistic and profound approach that integrates the inner, subjective experiences of consciousness with objective observation. He proposes that yogic practices, with their emphasis on self-awareness and inner exploration, offer valuable tools and insights for developing a more comprehensive and scientific understanding of consciousness. The question whether one explains, understands or realizes consciousness depends on the ways in which the nature of consciousness is upheld. Physicalist or logical approaches to consciousness end up only in the dichotomy of the physical and the non-physical. The essence of matter and thought is the potentiality of consciousness. The logic of the infinite and not the logic of the finite solves the problem of contradiction here. Only an integral approach to consciousness can dissolve

such dichotomies for it finds consciousness as one absolute continuum

Aurobindo argues for a psychology that is both scientific and spiritual, combining rigorous observation and experimentation with a deep understanding of the inner dimensions of human experience. He believes this approach is essential for unlocking the full potential of human consciousness and achieving a more complete understanding of human nature.

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# Challenges Faced by working women in Kerala

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## Abstract

*This study explores the challenges faced by working women in Kerala, delving into the historical, societal, and economic factors that shape their experiences. Despite Kerala's advancements in education and social indicators, women encounter significant hurdles such as gender biases, wage disparities, limited career opportunities, and workplace harassment. The study also highlights issues like balancing personal and professional responsibilities, lack of family and societal support, inadequate childcare facilities, and transportation and safety concerns. Additionally, rural women face distinct challenges, including limited access to education, healthcare, and financial independence. The research underscores the need for comprehensive policy reforms, cultural shifts, and stronger enforcement of gender-equality laws to create an inclusive environment that supports women's empowerment and participation in the workforce.*

**Keywords**: Working women, gender inequality, workplace challenges, wage disparity, family-work balance, rural women, women empowerment, policy reforms, and societal support.

## Introduction

Kerala, often lauded for its high literacy rates and progressive social indicators, presents a paradox when it comes to the status of working women. Historically revered in Indian culture as embodiments of strength and wisdom, women in Kerala continue to face entrenched challenges despite their significant strides in education and professional achievements. This document explores the multifaceted issues confronting working women in Kerala, ranging from gender discrimination, wage inequality, and limited career growth opportunities to societal expectations and workplace harassment. The patriarchal norms deeply embedded in Kerala's society perpetuate traditional gender roles, often relegating women to secondary positions in both family and professional settings. Urban women enjoy relatively better opportunities, but rural women, constrained by limited access to education, resources, and decision-making power, face more pronounced challenges. Balancing professional aspirations with familial responsibilities, further compounds the struggles of working women, often leaving them overburdened and undervalued. This study examines these issues through a critical lens, aiming to uncover the root causes and propose actionable solutions. It underscores the need for systemic reforms, societal mindset shifts, and enhanced support mechanisms to empower women in the workforce, ensuring their rightful place in Kerala's socio-economic development.

## Challenges Faced by Working Women in Kerala: A study

It is only in the history of India where the women have been perceived as the resemblance of a Goddess in fact in the ancient times and specifically in the Indian mythological instances,woman has been conceived as purely a Goddess who possesses all the godly virtues and who administers her compassion, affection and wisdom for the welfare of others. Over the time this ethos has been modified and changed and moreover has been diluted under the immenseinfluences of male dominance, patriarchal system of the society and rapidly increasing modernization in the nation as well as the world around.

A vicious chain of struggles, hurdles and many more other problems has become very traditional for the women. Although it has been very much tough for the women into survive after facing many hurdles, exploitation and discrimination still they are beingpersistent in their efforts and constantly trying to make their existence noticeable in the male dominated society.In Kerala, today women are educated, they are already famous as being the best   homemakers but they are now spreading their wings and their horizons out of the four walls of the house. They are also aspiring to become independent and established like any other maleentrepreneur or professional. Today women are also being aware of their Rights and Privileges, they are raising their voices for their right to work, right to maintenance and moreover for their right to equality. They also seek equality and fair decision and wish to feel the joy of Freedom and Independence and there they begin to make efforts to realize all their aspirations. Women today are confident, they want to become self-reliant and contribute to their families and children not only in terms of physical and mental

terms but also in terms of financial support. Although the overall scenario of women is not so much praise worthy because there is still a major percentage of women who are illiterate, unaware of their rights and duties, those who are living in rural areas and those whose social participation is totally nil, that surely needs a lot of interventions and improvements from our Governance, Society and of course the women themselves.

Women have always been considered best suitable for few particular tasks which only they can perform at best such as taking care of the family, child birth and child bearing, giving the whole of their time and attention to the family members and the children. Since society follows the patriarchal system, it strictly confirms the dominance of the Males in the families, only the male is considered to be the prime doer & the breadwinner of the family. This system considers women as secondary party who perform the secondary functions of the family and the society. In fact, Girls are being brought up in a very traditional way in which they are particularly trained by their mothers and other elder female members to become a devotee of her family and kids after her marriage. In many rural areas and village, girls are strictly taught about their duties of sacrifice and commitment towards their family. They are not encouraged to acquire education rather home chores should be their top priorities. But we have just discussed that women are persistently making efforts to improve their long created traditional picture and trying to advance their status in the society, hence they are enhancing their awareness and education and empowering themselves by becoming working women in their lives.

Women living in the urban areas are getting a bit freedom from their families they also get prestigious jobs as a result of their education and

awareness whereas the women living in the rural areas are still limited to their daily household works. But precisely, the life of a working woman is not easy, since she is already facing many personal and social turmoils, becoming a working woman adds to her already existing challenges in her life. Both married and unmarried women have their own levels of problems which they have to face when they move out of their homes to work. There are numerous of problems Indian working women have to deal with and more over there is a tremendous pressure for creating a balance between the family and the work. Difficulties in the workplace, remuneration issues, security problems, gender biases, assaults and exploitations are among the major issues/ challenges which the Indian working women have to struggle with. This article tries to focus the major challenges that the working women do face in their day to day life which certainly make their jobs/works more arduous for them.

## Challenges for Women in Agriculture Sector

Despite being a major contributor towards sustainable livelihood in rural areas, the women workforce is considered an invisible entity and they face several challenges. Some of the major problems are as follows:

• They are in variably paid lower wages than men for the same work.

• Land ownership mostly belongs to men.

• Negligible role in decision making including various aspects of farming.

• Do not have access to credit as they do not have *pattams* on their name. Only 11 percent women have access to land holdings that to mostly as small and marginal farmers.

## Gender Biases/Discriminations at Workplace

Working women have to face a lot of discrimination in their work place which are usually gender biased. Males are always given preferences and priorities in comparison to female colleagues. Following are the few prime stages where working women have to face the gender biases:

**Recruitment**: Even if the women are highly qualified there has already been done a stratification of work that keeps the females out of touch of certain jobs which require outstanding intelligence/hard physical labour/ alertness. Professions like teachers, nurses, gynecologists (doctors), secretaries, desk-managers or counsellors are easily recruited to women and taken as among the most suitable jobs for women whereas jobs like of a manager, engineer, geologists, Para- military, administrators and other dignified jobs are primarily recruited to males of equivalent qualifications.

**Salary issues**: According to the survey, India has a 25.4 percent pay difference between men and women. This means that a woman's median hourly wage is 25.4 percent lower than a man's median hourly wage. Some of the causes for the gender wage gap, according to the survey, could be a preference for male employees over female employees, a preference for male employees being promoted to supervisory roles, and career pauses for women owing to family duties and other socio-cultural issues.

Gender pay gap is a pressing issue. The Equal Remuneration Act 1976, professes equality in remunerations but it has seldom been exercised in fact working women are usually underpaid. The preconceived notion that the women are less capable of working hard in comparison to the male counterparts, has deeply impacted the salaries or wages given to women in Kerala. Usually the women, who

work in factories and labour oriented places, are generally paid lesser in comparison to their male colleagues.

**Promotion concerns**: Since in Kerala , there has been a deep influence of male dominance working women have to go through a lot of struggle in order to visualize their growth and development. The male  colleagues are indulged in a lot of politics and manipulations at the workplace against their women colleagues. The basic ideology of society treats men being superior to women and when it comes to step on the ladder of success and growth there are already numerous of people who are ready to pullback the women colleagues at the same working place. Raising too much of voice in such an atmosphere might drag the woman into much more trouble hence they usually prefer to keep themselves safe and keep glued to their static designations and show lesser interest to get promoted in their careers.

## Balancing Personal and Professional Life

It is actually a very big challenge for the working women to maintain a balance between their work and family. Since in Kerala, women are primarily supposed to look after their families and kids, their career and professional aspirations are generally perceived as secondary and sometimes unessential by the family members. In majority of the families there is a lack of emotional and moral support given to the women. And there are also many official expectations that the women have to fulfill fail of which leads tothe easy termination and hiring a new woman personnel.

## Harassment & Assault Issues

Over the time working women have felt that it is not only unsafe while travelling and moving out of their homes for their works but it also unsecure to work at their own workplaces. There are many cases where women subordinates are asked for sexual favours, from their male superiors in return to the promotion and growth granted to them.

## Inadequate Sanitation Facilities

Women suffer due to the lack of sufficient sanitation facilities in the workplace. According to Indian Census figures from 2011, there are 587million women in India, accounting for 48 percent of the population. Despite this, only 29%of women over the age of fifteen participate in the labor. One of the major reason for this, could be traced to women's lack of safety, which could be linked to their lack of access to bathrooms.

## Socio-cultural issues:

The orthodox mind set of the society makes it difficult for women to balance their domestic environment with the professional field. Generally, they are expected to return home at a Specifiedtime, and look into their domestic responsibilities like cooking, cleaning, and taking care of family. In Kerala, violence within the home is universal across religion, culture, class, and ethnicity. The abuses generally can be done by social custom and considered a part and partial of marital life. They face domestic violence at the hands of their husbands, father, brother, uncle, and in-laws in their homes. Such violence may include rape, sexual abuse, verbal abuse, harassment, confinement, and deprivation of physical, financial, and personal resources. Sometimes emotional abuse may be more painful than physical attack because they effectively undermine women's security and self- confidence. Another serious issue is dowry, harassment by husband and in-laws. If a girl brings a large amount of dowry she is treated well in her new home otherwise she has to suffer harassment.

## Educational issues:

As education is the most powerful instrument for changing women's subjugated position insociety, social reformers in Kerala also emphasized the crucial importance of education of women to improve their status in society.

## Transportation Issues

Women in Kerala often face issues in transportation from their home to workplace. Every woman must not be independent in case of transportation. There might not be driving licence, even though they try to access the public transportation facilities; they face a lot of insecurities. Those who work in a long distance strive to manage their personal life and official life. Women should try to be independent and strong in matters of transportation facilities to get to their working space

## Health Challenges:

The health of women is connected to their status in society. Patriarchal society and preference of son leads to the biased treatment with daughters. To get a better approach on the health status of working women it is necessary to have a look at some of the selected diseases from which women frequently suffer and compare with the men and also with the prevalence rate. In urban areas around 80 percent of women work in unorganized sectors. So, the absence of security and welfare mechanism make women vulnerable to hazardous health conditions, rape and other forms of sexual harassment. Additionally mental and physical work pressure may leads to menstrual disorders, miscarriage etc. It results in various health issues and life style disorders. Nowadays, working women face mental stress, physical illness and emotional disturbances. The other health issues include depression, obesity, insomnia etc.

## Challenges at workplace

Though employment has a positive effect on the minds of women and their families but still they encounter a number of difficulties and misperceptions that affect their performance in the workplace, home and society. The major problem faced by women is stress caused by role conflict or multiple roles. Women generally do multiple roles like managing work at their organization, manage family at home and fulfill other obligations towards the society.

Working women face a big dilemma in managing work-family conflicts. Working women with rigid schedules report more family difficulties than working women with flexible schedules. These problems arise due to the time-constraints a working women has while fulfilling the obligations towards their family and work. Insufficient maternity & paternity leaves are another major issue that is faced by a working mother. This not only affects the performance of women employees at work, but is also Detrimental to their personal lives.

• Lack of proper family support is another issue that working women suffers from. At times, the family doesn't support women to leave the household work and go to office. They also resist for women working till late in office which also hampers the performance of the women and this also affects their promotion.

• Poor security is another major issue that women face in the work places. Women working incorporate sector and other private organizations mostly fall victim of various crimes at workplace and this is due to lack of security provided to the employees.

## Solutions for the Challenges

Governments, policymakers, and non-profits play a crucial role in promoting gender equality. Implementing and enforcing comprehensive

laws, policies, and initiatives that prohibit gender- based discrimination, promote equal pay for equal work, and address issues such as sexual harassment in the workplace are essential steps toward women's empowerment. For example, the Maternity Benefit Act ensures that women employees are entitled to be paid maternity leave of 26 weeks, including eight weeks before childbirth, and The Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013 mandates employers to provide a safe working environment for women and establishes a framework for preventing and addressing sexual harassment at workplaces.

Promoting women's economic empowerment involves creating an enabling environment for entrepreneurship, providing access to credit and financial resources, and supporting women-owned businesses. Encouraging women's participation in non- traditional sectors and supporting their leadership and decision-making roles within the work force are crucial steps toward gender equality. One such scheme, Pradhan Mantri Mudra Yojana supports women's entrepreneurship and enables them to establish and expand their businesses, contributing to their economic independence and self-reliance.

## Constitutional Provisions

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law; prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment. Articles14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

## Constitutional Privileges

(i)    Equality before law for women(Article14)

(ii)    The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))

(iii)    The State to make any special provision in favour of women and children (Article 15 (3))

(iv)    Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)

(v)    The State to direct its policy towards securing for men and women equally the Right to an adequate means of livelihood(Article39(a));and equal pay for equal work for both men and women (Article 39(d))

(vi)    To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)

(vii)    The State to make provision for securing just and humane conditions o f work and for maternity relief (Article 42)

(viii)    The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)

## Content Analysis

Working women in Kerala face numerous challenges rooted in societal, cultural, and structural barriers. Despite Kerala's high literacy rates and progressive social indicators, deeply ingrained patriarchal norms and systemic issues persist. Gender discrimination in the workplace is a prominent concern, with women experiencing unequal pay, limited career advancement opportunities, and biases in recruitment and promotions. They are often confined to roles stereotypically considered suitable for women, while leadership and technical positions are dominated by men.

Workplace safety and harassment remain critical issues, exacerbated by inadequate infrastructure, insufficient sanitation facilities, and incidents of sexual harassment. Balancing personal and professional responsibilities poses another significant challenge, as societal expectations often prioritize women's domestic roles over their careers. This dual burden disproportionately impacts women, particularly in rural areas where access to resources, education, and economic independence is limited.

Sector-specific challenges also emerge, especially in agriculture, where women are underpaid, lack land ownership, and are excluded from decision-making processes. In corporate sectors, rigid work schedules, inadequate maternity leave policies, and insufficient family support create additional hurdles. Health challenges, including physical and mental stress, lifestyle diseases, and lack of healthcare access, further affect women's well-being.

Transportation and safety concerns also restrict women's mobility, particularly in rural areas, limiting their ability to access work opportunities. Addressing these interconnected challenges requires a multi-faceted approach, including the enforcement of gender-equality laws, cultural shifts to redefine societal norms, and the development of robust support systems to empower women in the workforce.

## Conclusion

The challenges faced by working women in Kerala reflect a complex interplay of historical, cultural, and structural factors that hinder their professional growth and personal well-being. While Kerala has made significant strides in education and social development, deeply entrenched patriarchal norms and systemic barriers continue to restrict women's full participation in the workforce. Gender discrimination, wage disparities, workplace harassment, and societal expectations regarding domestic responsibilities create a dual burden that working women must navigate daily. Rural women, in particular, face additional obstacles due to limited access to education, resources, and economic independence.

Despite these challenges, women in Kerala are increasingly asserting their rights and striving for financial independence and social recognition. The way forward requires a comprehensive approach, combining robust policy implementation, societal mindset shifts, and grassroots initiatives to create an inclusive and supportive environment. Enforcement of gender-equality laws, improved workplace safety, flexible work arrangements, and better support systems such as childcare and transportation are critical to empowering women.

By addressing these barriers, Kerala can set a model for gender equality and inclusivity, ensuring that women contribute fully to the state's socio-economic development. Empowering women in the workforce is not only a matter of

justice but also a crucial step toward building a more equitable and prosperous society.

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# Games, Sports and Amusements in Sanskrit Literature: A Study

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**Abstract**

*Sanskrit literature, spanning over 3000 years, offers rich and wide references to games, sports and amusements. This study critically explores the depiction of recreational activities in Sanskrit text including the Vedas, Epics and Puranas. This work examines the social, cultural and historical contexts in which the recreational activities were practiced in Indian society. The study also explores the philosophical and moral undertones of these activities, as depicted in Sanskrit literatureThe findings of this study contribute to a deeper understanding of ancient Indian recreation, shedding light on the leisure activities and entertainment preferences of the time.*

**Keywords**: चतुरङ्गः, द्यूतक्रीडा, पाशःमल्लयुद्धः, अश्वयुद्धः, व्यायामः, मल्लासन, धनुर्युदधः

## Introduction

Games, Sports, and Amusements have been an integral part of Indian culture and civilization since ancient times. Sanskrit literature, which spans over 3,000 years, provides a rich and diverse account of various games, sports, and amusements that were prevalent in ancient India. Sanskrit works, from the Vedic age downwards, contain references to some games, sports, and pastimes. Of these, some appear to have been enjoyed by kings and princes while others were popular. Games and sports in Sanskrit literature are referred to as *Krīḍa or Vyāyāma*.These activities were considered essential for physical, mental well-being and martial skills.

The *Ṛgveda*, one of the oldest Hindu scriptures, mentions various games, and sports, showcasing, the importance of physical activity and recreation in ancient Indian culture. The Ṛgveda contains an entire hymn on Dice-play as a means of gambling.

द्यूतंमेनिश्वेतिक्षेत्रम्मेनिश्वतिमयि।
श्रियम्इन्द्रोददातुमेगामश्वंददातुमे॥ (ऋग्वेदः/१०/३४/१)

The hymn describes how a man addicted to gambling, has fallen into a wretched condition, and become an object of concept. It is stated that the dice were made of the wood of Vibhītaka tree.

*Ṛgveda*.viii.87.5 refers to riding a swing as a diversion. Horse-racing was a popular sport. Riddles of various sorts were means of diversion not only among intellectuals, but also among common people.

The *Brāhmaṇas*, ancient indian texts that explain the rituals and symbolism of the vedas, contain descriptions of horse racing.

अश्वस्यवाजिनःप्राणायेतेवाजयते। (ऐतरेयब्राह्मणम्/२/३/६)

In this sloka, the *AitareyaBrāhmaṇa* describes the importance of horse racing in stimulating the vital energies (Prāṇa) of the horse, which are associated with its strength.

From the Kalpasūtras, we learn that four kinds of dice-throw[1] were known, viz, kṛta, trēta, dvāpara, kali. From the ĀśvalāyanaGṛhyaSūtra (1.56), we learn that even women used to play with dice.

Pāṇini's Aṣṭādhyāyī refers, inter alia, to wrestling,gardening etc. The Praharaṇa-krīḍā of Pāṇini probably means playing with weapons. On Pāṇini IV.2.57 the Ḱāśika mentions mauṣṭa (boxing) and daṇḍa (playing with sticks).

Patañjali mentions (iii.2.124) *alātaćakra* which perhaps refers to the practice of fire works.

In the age of *Rāmāẏaṇa*, walking in parks, horse-riding, elephant riding etc. were popular diversions. Erotic sports were also mentioned in pleasure gardens.

*Indradhvaja*[2] was a popular festival. Seven days before the full moon day, a flag was hoisted. It was flown every day till the full moon when it was brought down. Performed at the time of harvest, its object appears to have been to secure fertility.

*Goṣṭhī* (ii.69.5) was probably like the present-day club where people used to meet and spend their time cracking jokes, drinking wine, dancing and indulging in various merriments.

Rāmāẏaṇa.I.69.3 refers to *caturaṇga-bala* or chess.

For amusements, therewere ākrīḍa (v.2.1) or pleasure-hill, *divāgṛha* (V.6.37) or a place for diversion at anytime,*gṛātigṛhaka* (V.12.15) or a sort of club,*Krīḍāgṛhka* (V.6.37).

Aquatic sports were also referred to. In the *Kathāsaritsāgara*, we find King Kanakavaṛsa enjoying water-sport. The *Mānasollāsa* (IV.1298) and *Hammira-mahākāvya* (IV.48 f) also refer to it. There are many references to wrestling.

There is reference to playing with*viṭas*[1] which means wooden pieces or iron-balls.*Lakṣyābhi-haraṇa*(bringing a certain thing by running). Ādiparva refers (128.31) also to water-sport.

The Arthaśāstra mentions yātrā (13.5.1) held in honour of deities. Various matter used to be presented as a superhuman (5.2.39).

The following wandering entertainers are mentioned:

*Plavaka* (those who used to jump), *Kuhaka* (magician, puppet-player or jester), *Śaubhika* (one who arranged for a dramatic performance).

The word *Ādikauśika* (1.17.19) means a person who goes about showing gods' images. According to some, it refers to snake-charmers.

Gambling was there and controlled by the state. Gambling with dice has been in vogue since time immemorial. It was so common that it became a vice which had to be condemned by an authority like Manu (*Manusmṛiti* VII.47)

From the Nala-Damayanti episode we learn that king Nala was reduced to an abject condition for his addiction to dice. The *Mṛcchkaṭika* contains a lot of information on the mischievous activities of gamblers. The drama, *Moharājaparājaya* mentions (IV.p.87) five kinds of the game. One of these was played by the kings in the courtyards, another by rich merchants' sons and yet another by little boys with cowries, etc.

The Kathāsaritsāgara refers to several cases in which people were subjected to misery due to addiction of vice.

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[1] See.V. Raghavan, *Festivals, Sports and Pastimes of Ancient India, Ahmedabad,1979*
[2] Valmiki Ramayana, Book 2: Ayodhya Kanda, Chapter 15.

The *Rājataraṅgiṇī* (III.93) refers to this game disparagingly. Dice-playing became a widespread vice and anti-social so that it was punishable under law. Similar was the case with animal-betting (*samāhavya*). The *Yājñavalkya-smṛiti* has a distinct chapter on *Dyūta* (dice-playing) and *Samāhavya.*

From certain works (e.g.*Śṛṅgāra-bhūṣaṇa*) it appears ram-fight, cock-fight, boxing, etc. were popular means of entertainment.

Playing with dolls was a favorite pastime of children, (Kathāsaritsāgara, Penzer's ed., p.383). Some of them appear to have been provided with mechanical devices which made them fly in the sky and bring garlands, etc. Other dolls danced, sang and talked. The Vaijayantī (137.11-14) and the Abhidhāna-cintāmaṇi (404.80) inform us that dolls were made of wood, clay, cloth and ivory. Wax also appears to have been used. Those of Wax were called Sikṣakarma and the wooden dolls designated as *Pustakarma.*

Playing with balls appears to have been very common, especially among girls. Kālidāsa refers to it several times (e.g. Kumārasambhava i.29,v. 11,19: Raghuvamsa xvi.93; Nīti-śataka,85). The ball was called *gulikā or kanduka.*

Thus Sanskrit Literature highlights the importance of sports, games and amusements.

## Conclusion

Games, Sports and Amusements in Sanskrit literature reveal ancient India's emphasis on physical fitness, mental discipline, social interaction, and cultural development. These texts showcase diverse games and sports, including physical sports, board games, and dice games, and outdoor activities. The exploration of games and sports in Sanskrit literature reveals a rich and diverse cultural heritage of ancient India. The various references to recreational activities in Sanskrit texts demonstrate the importance of games and sports in ancient Indian society, serving as a means of entertainment, physical exercise and social bonding. The significance of games and sports extends beyond mere entertainment as they were often associated with moral and philosophical values. In conclusion, the study of games and sports in sanskrit literature offers a unique window into the cultural heritage of ancient India,highlighting the importance of recreational activities in shaping the social, cultural and moral fabric of Indian society.

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# Prevalence of Gastrointestinal Nematode and Trematode parasites of Cattle

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## Abstract

*48 gastrointestinal tracts were procured from various abattoirs in Kannur district in India from January 2012 to June 2012 and examined for the presence of gastro intestinal nematodes and trematodes. The study reflected that 80.64% of total parasites were trematodes and 19.36% were nematodes. Eight different genera of nematodes viz; Nematodirus sp, Haemonchus placei, Trichostrongylus sp, Cooperia sp, Oesophagostomum sp, Mecistocirrus sp, Stephanurus sp, Dictyocaulus sp were collected. Among these Haemonchus placei (10.25%) , Trichostrongylus sp (3.42%) and Dictyocaulus sp (2.14%) were most prevalent. 2 species of trematodes were identified, Cotylophoran cotylophorum (73.59%) was the most prevalent species followed by Schistosoma bovis ( 7.05%).The effect of age on the prevalence of parasites was clearly demonstrated. Nematodirus sp, Haemonchus placei, Trichostrongylus, Cooperia sp, Stephanurus sp, Mecistocirrus sp and Dictyocaulus sp were prevalent in calves having age 7-18 months while Oesophagostomum sp and Cotylophoran cotylophorum showed high prevalence in cows having age between 4-7 years. Schistosoma bovis was prevalent in calves having age between 1 and 6 months. These findings are discussed with regard to their relevance for strategic control of gastro-intestinal parasites in cattle*

**Keywords**: *Cattle, Gastrointestinal tract, Prevalence, Parasites, Kerala.*

## Introduction

Globally parasitic diseases continue to be a major constraint for poor developing countries. They are rarely associated with high mortality and their effects are usually characterized by lower inputs of animal products, by products, manure, all of which contributesin assuring food security. The Gastro Intestinal Tract (GIT) of animals harbor a variety of parasites particularly helminthes which causes clinical and subclinical parasitism [1]. Throughout Asia, infections with gastrointestinal nematodes and trematodes are very common. Gastro intestinal parasites not only affect the health but also affect the productive and reproductive performance of the cattle. The annual growth rate of cattle population is only 0.5 percent as against the expected growth of 1.0 percent associated with helminthes of domestic animals for total live stock in India.

Gastro intestinal helminthiases of ruminant animals have increasingly become an important focus of research attention over the last two decades. Parasitological and pathological features of the major nematode and trematode infections have been reviewed several times[2-5].

Parasitic infections will be less under good management conditions as well as good herd management that includes good nutrition and health programmes like deworming.Since dairy farming is an important source of subsidiary income to small/marginal farmers and agricultural laborers in Kerala State, it is crucial to identify species of different pathologic effects from

broad groups present in the area in order to use effective control measures. This paper describes the prevalence of gastrointestinal parasites in the cattle of Kannur City in Kerala.

**Material and methods**

Forty-eight slaughtered cattle of different ages from the slaughter houses at Kannur City, Kerala were examined over a period of six months from January 2012 to June 2012. The animals to be examined were procured locally and it was envisaged that their worm burdens would represent the general pattern of worm population in animals of the area surveyed. Information relating to age, sex and management were recorded.

For the recovery of gastrointestinal parasites, three segments of gastrointestinal tract; abomasum, small intestine and large intestine were separated.

Permanent mounting of helminthes:

(a) Trematodes –collected parasites were cleaned in 0.9% saline and carefully flattened between slides or between slide and cover slip and 5% formalin was added as fixative through one side of cover slip and then blotted from outside. Parasites were then kept in petridish containing 5% formalin at least for 24 hours. The fixed specimens were washed with water, stained using working solution of Alum carmine for 3-4 days, washed with water and observed under microscope. In the case of excess staining, the specimen was kept in acid water (1N HCL) and thoroughly washed in water. Dehydration is accomplished by passing through ascending series of alcohol (30%, 50%, 70%, 90% and absolute). In each case, the specimen was kept for 30-45 minutes. After dehydration, specimens were cleared using xylene. In order to avoid shrinkage, the specimen was kept in aniline

before passing through xylene and mounted in DPX and identified [6].

(b) Nematodes- Collectedspecimens of nematode parasites were washed in 0.9% saline and boiled for straightening and then fixed in 5% formalin and washed in water. After staining in Alum carmine working solution for 4-5 days it was passed through alcohol solution. Following clearing in aniline and xylene the specimen was mounted in DPX and identified [6-7].

**Results**

The prevalence calculated from 48 consecutive samplings were presented in Table1. Parasites belonging to nematodes and trematodes were identified. All the samples examined were found to be infected with one or two parasite species. Total of 10 genera of parasites including 2 genera of trematode and 8 genera of nematodes were collected. The study reflected that 80.64% of total parasites were trematodes and 19.36% were nematodes. Eight different genera of nematodesviz; Nematodirus sp, Haemonchus placei, Trichostrongylus sp, Cooperia sp, Oesophagostomum sp, Mecistocirrus sp, Stephanurus sp, Dictyocaulus sp were collected. Among these Haemonchus placei (10.25%), Trichostrongylus sp (3.42%) and Dictyocaulus sp (2.14%) were most prevalent. 2 species of trematodes were identified; it shows that Cotylophoran cotylophorum (73.59%) was the most prevalent species followed by Schistosoma bovis (7.05%) (Plate 1). Nematode species such as Nematodirus (0.85%), Haemonchus placei (8.68%), Trichostrongylus ( 2.21%), Cooperia (0.85%), Stephanurus ( 0.28%), Mecistocirrus (0.21%), Dictyocaulus ( 2.14%) were prevalent in calves having age 7-18 months while Oesophagostomum ( 0.36%) showed high prevalence in cows having age between 4-7

years. Trematodes such as Schistosoma bovis (4.91%) was prevalent in calves having age between 1 and 6 months. While Cotylophoran cotylophorum (71.87%) was prevalent in cattles of age group 4-7 years (Table 2).

**Discussion**

Knowledge of the epizootology of parasitism is a crucial requirement for the sustainable control of Gastro intestinal parasites, as they interact with their hosts under specific climatic, management and production conditions. Gastro intestinal helminthes are recognized as by for the most significant part of diseases in livestock sector [8]. The most common symptoms caused by the helminth infections are (a) anemia due to the Heamatophagus activities of *Haemonchus, Bunostomum, Fasciola* and *Paramphistomium* (b) diarrhea because of digestion/ absorption effects (eg. *Trichostrongylus, Cooperia, Oesophagostomum* and *Paramphistomum*) (c) chronic weight loss and weakness due to the depression of appetite and reduction of feed digestibility. Toxins produced by the mature worms destroy Red Blood cells, leading to unthrifty anemic conditions. Other economic loses are poor work performance, involuntary culling, lower milk production, treatment cost and mortality in heavily parasitized animals [9].

Data from the present study indicate that gastrointestinal parasitic infections in Northern Kerala is very high since all the samples examined was found to be infected. *Haemonchus* was the nematode genus with highest prevalence (10.25%) in cattle. This finding coincides with other studies[10-11]. Gastrointestinal nematode infections, especially *Haemonchus*, represent a major constraint on the health and productivity. A relatively short generation interval probably enables *Haemonchus* sp to take rapid advantage of favorable climatic conditions [12]. High rate of infection reflected the lack of success from the deworming program and highlighted ineffective management [13].It has been reported that the most prevalent species of GI parasites in cattle were *Cooperia*sp, *Haemonchus placei, Trichostrongylus axei* and *Oesophagostomum radiatum*[14]. These parasites also form most part of the nematodes collected during the present survey. The significance of *Haemonchus* sp and *O.radiatum* is due to the severe trauma and blood loss caused by their migrating and feeding stages [15].Occurrence of the genus *Dictyocaulus*was 2.14% in the present study, lower than 14% reported from cattles in Ireland [16]. Such differences in worm count could be attributed to difference in the climate, conditions of feeding, management and other factors. *Mecistocirrus* sp. prevalence is rather low, 0.21% compared to other genus; such low density of *Mecistocirrus* was reported in Cambodia [17]. Prevalence of *Cotylophoran* sp. was found to vary from 45-95% [17]. This is in accordance with the present findings (73.59%).

The effect of age on the prevalence of parasites was clearly demonstrated.Higher prevalence of gastrointestinal parasites in calves having age 1-6 months and 7-18 months compared to adult cows(4-7years)may be attributed to non-adoption of recommended calf management related practices and careless attitude of farmers in calf raising. Calves are neglected class of animals at farmers level, offered low quality fodder that is refused by lactating animals [18]. High incidence of parasitism in calves under field conditions could be attributed to non-adoption of prophylactic measures as regular deworming with quality dewormer and recommended dose is not in practice.

The high incidence of worm infestation in calves might be due to picking of worm eggs shed by the infected animals during grazing through faeces[19]. Pasture contamination is exclusively the results of egg shed by adult animals during grazing. Adult animals are comparatively immune but calves picked up the increased number of infectious larvae.

The higher risk of semi-confined animals of 7-18 months of age, to be infected with Strongilidae can be explained by the lack of immunity of calves the first time they had contact with contaminated pastures. It has been reported that *Oesophagostomum ]radiatum* was only encounteredin older age cattle class[20], in the present study also only cattle of 2 years and above was found to be infected with *Oesophagostomum* sp.

In endemic areas, outbreaks of helminth diseases occur for three basic reasons. The first and most frequent is where there is an increase in the infecting mass which usually occurs seasonally and after at least one parasitic generation. The second is where the susceptibility of existing stock is altered either to the effects of an existing infection or to the acquisition of a new infection. The third is where susceptible stock are introduced into an infected area[21].

In conclusion, while a vast range of helminth species was found in cattle in Kannur City, their clinical importance is not very evident. Since animals are kept in traditional husbandry systems, nutritional stress is found to be an important constraint to health and productivity. While further work is needed to study the interactions between nutrition and parasites, farmers could be advised toadminister antihelminthic treatments selectively to calves and young animals that display poor body conditions and diarrhea.

Plate 1



A. Cotylophoran cotylophorum      B. Schistosoma bovis (female)    C. Schistosoma bovis (male)

## TABLE 1: NEMATODE AND TREMATODE INFECTION RATES OF SLAUGHTERED CATTLE

| Sl.No. | Group/Species | Site of Infection | Total | % Prevalence |
|---|---|---|---|---|
| **Nematode** | | | | |
| 1 | *Nematodirus* sp | Small & Large intestine | 17 | 1.21 |
| 2 | *Haemonchus placei* | Small & Large intestine | 144 | 10.25 |
| 3 | *Trichostrongylus* sp | Small & Large intestine | 48 | 3.42 |
| 4 | *Cooperia* sp | Small & Large intestine | 18 | 1.28 |
| 5 | *Oesophagostomum* sp | Small & Large intestine | 8 | 0.57 |
| 6 | *Stephanurus* sp | Small & Large intestine | 4 | 0.28 |
| 7 | *Mecistocirrus* sp | Small & Large intestine | 3 | 0.21 |
| 8 | *Dictyocaulus* sp | Small & Large intestine | 30 | 2.14 |
| **Trematode** | | | | |
| 9 | *Schistosoma bovis* | Small & Large intestine | 99 | 7.05 |
| 10 | *Cotylophoran cotylophorum* | Rumen | 1034 | 73.59 |

## TABLE 2: AGE WISE PREVALENCE OF GASTROINTESTINAL PARASITES IN CATTLE

| Sl.No. | Parasites | Age group | Number/ percentage |
|---|---|---|---|
| 1 | *Nematodirus* sp | 1-6 months | 5 (0.36%) |
| | | 7-18 months | 12 (0.85%) |
| 2 | *Haemonchus placei* | 1-6 months | 13 (0.93%) |
| | | 7-18 months | 122 (8.68%) |
| | | 2-3 years | 9 (0.64%) |
| 3 | *Trichostrongylus* sp | 1-6 months | 17 (1.21%) |
| | | 7-18 months | 31 (2.21%) |
| 4 | *Cooperia* sp | 1-6 months | 6 (0.43%) |
| | | 7-18 months | 12 (0.85%) |
| | | 2-3 years | 3 (0.21%) |
| 5 | *Oesophagostomum* sp | 4-7 years | 5 (0.36%) |
| | | | 5 (0.36%) |
| 6 | *Stephanurus* sp | 7-18 months | 4 (0.28%) |
| 7 | *Mecistocirrus* sp | 7-18 months | 3 (0.21%) |

| 8 | *Dictyocaulus* sp | 7-18 months | 30 | (2.14%) |
|---|---|---|---|---|
| 9 | *Schistosoma bovis* | 1-6 months | 69 | (4.91%) |
| | | 2-3 years | 1 | (0.07%) |
| | | 4-7 years | 29 | (2.06%) |
| 10 | *Cotylophoran cotylophorum* | 2-3 years | 24 | (1.71%) |
| | | 4-7 years | 1010 | (71.87%) |

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