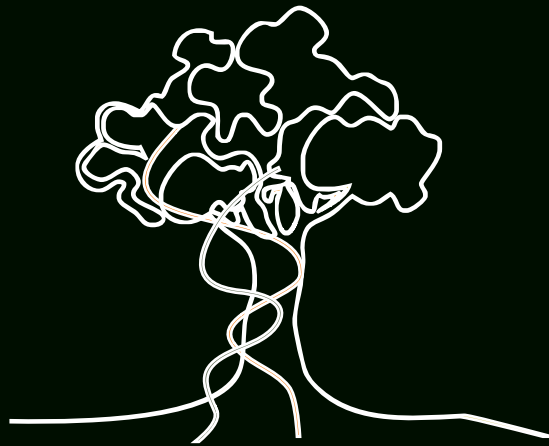




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Persian Taste in Indian Culture with Special Reference to Biryani

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ABSTRACT

In the modern context, the world is decorated with distinct varieties of food culture and every food has its own history. In the contemporary age, one of the major concerns of an individual is to have food. But the history of food and its origin are ignored by many. Even in the case of Biryani, it has an evergreen classic Persian history and is said to be prominent food among Indian culture. But it is faded by time. So it is necessary to analyse the history of biryani, the context in which it was first cooked and served and the transformations happened over period. This paper makes an attempt to have a glimpse of the historical and social context in which the Biryani is emerged.

Keywords: Biryani, Persian, Culture, Malabar.

Introduction

Biryani is a regional dish with its roots in South Asia; it has become increasingly popular around the world due to its delicious taste and versatility. Here are some reasons why biryani is important in the world. Biryani is an important part of the culture and cuisine of many South Asian countries, including India, Pakistan, Bangladesh, and Sri Lanka. It is often served at weddings, festivals, and other special occasions, and is a

dish that brings people together. Biryani comes in many different varieties and can be made with a wide range of ingredients, making it a diverse and adaptable dish that can be enjoyed by people of different cultures and dietary preferences. Biryani has gained popularity beyond South Asia, with many restaurants and food enthusiasts around the world appreciating its unique flavours and textures.

Biryani is a significant part of the food industry in many countries, with restaurants and food companies specializing in its preparation and sale. This creates jobs and contributes to the local economy. Its evolution and cultural significance provide a fascinating insight into the history and traditions of South Asia. It has an evergreen classic history. This research paper will explore the history of biryani in Persia, its evolution and the cultural significance in the community.

Origin of Biryani

Biryani is a popular dish that has been enjoyed in various parts of the world for centuries. Its origins can be traced back to Persia, where it was known as "Berian" or "Birinj Birian" (meaning

"fried rice with meat") . The Mughals were a Muslim dynasty that ruled India from the early 16th century to the mid-19th century. They were known for their lavish lifestyle and their love for food. Biryani was one of the dishes that they introduced to India, and it quickly became popular among the local population. The Persian influence on biryani can be seen in the use of fragrant spices like saffron and cardamom, as well as the cooking technique of layering the rice and meat, which is similar to the Persian dish of pulao. Over time, biryani has evolved into many different regional variations, each with its own unique blend of spices and ingredients.

According to Dr. Elizabeth M. Collingham, she in her work 'Curry: A Tale of Cooks and Conquerors', comments that During the rule of Babur he lost his faith in Hindustani cooks because he was poisoned by a Hindustani cook by the order of his own mother. So after him Humayun was in Persia because he had lost the Indian throne to the Afghan ruler of Bengal. Sher Shah. He spent 15 long years in exile in Afghanistan and Persia, before he mustered enough strength reclaim the Indian throne for the Mughals in 1555.

On his return, Humayun brought with him a strong preference for Persian culture and a large number of Persian cooks. These cooks imported into India a Persian cuisine. so influence of Persian taste was increased in India with the advent of Persian cooks. During the reign of Akbar , he focussed on consolidating Hindustan than the expansion of frontiers. So the same

process of synthesis went on in the kitchens. Here, the delicately Bavored Persian pilau met the pungent and spicy rice dishes of Hindustan to create the classic Mughlai dish, biryani. One of the most distinctive Persian culinary techniques was to marinate meat in curds (yogurt). For biryani, onions, garlic, almonds, and spices were added to me curds, to make a thick paste that coated the meat. Once it had marinated, the meat was briefly fried, before being transferred to a pot. Then, following the cooking technique for pilau, partially cooked rice was heaped over the meat. Saffron soaked in milk was poured over the rice to give it colour and aroma, and the whole dish was covered rightly and cooked slowly with hot coals on the lid and around the bottom of the pot, just as with pilau. The resultant biryani was a much spicier Indian version of the Persian pilau.

There exists a most popular story, which traces the origins of the dish to Mumtaz Mahal, Shah Jahan's beautiful queen who inspired the Taj Mahal. It is said that Mumtaz once visited the army barracks and found the Mughal soldiers looking weak and undernourished. She asked the chef to prepare a special dish that combined meat and rice to provide balanced nutrition to the soldiers - and the result was biryani of course! At the time, rice was fried in ghee, without washing, to give it a nutty flavour and prevent it from clumping. Meat, aromatic spices, and saffron were added to it before cooking the mix over a wood fire.

Overall, while the exact origin of biryani is uncertain, it is widely believed to have

been brought to the Indian subcontinent by the Mughals, who were of Persian origin

Transformations of Biryani Cooking

Biryani is a dish that has undergone several transformations over time, with variations in ingredients, cooking techniques, and flavours. Here are some of the notable transformations that have happened to biryani over the period:

Regional variations: Biryani is a dish that varies from region to region, with each region adding its own unique ingredients and cooking style. For example, the Hyderabadi biryani is spicier and more fragrant than the Lucknow biryani, which is milder in flavour.

Evolution of ingredients: The original biryani was made with just meat, rice, and spices. However, over time, people started adding vegetables, nuts, and dried fruits to the dish, creating new flavours and textures.

Changes in cooking technique: Traditionally, biryani was cooked over an open flame, which gave it a smoky flavour. However, with the advent of modern cooking techniques, biryani can now be cooked in a pressure cooker, oven, or even a microwave.

Fusion with other cuisines: Biryani has been fused with other cuisines to create new and exciting dishes. For example, the Chinese-style biryani uses soy sauce and vegetables, while the Italian-style biryani uses tomato sauce and cheese.

Healthier options: With an increasing

focus on healthy eating, biryani has also undergone some healthy transformations. For example, brown rice or quinoa can be used instead of white rice, and lean meat or vegetables can be used instead of fatty meat.

Overall, biryani has evolved over the period, with each transformation adding new flavors and textures to the dish. Despite these changes, biryani remains a popular dish that is loved by people all over the world.

Varieties of Biryani in India

Biryani is a popular dish in India and is prepared in various regions with different cooking styles, spices, and ingredients. According to Pratiba Karan, she in her work 'Biryani' she displays different varieties of Biryani and explains how to prepare it . Some of the different types of biryani in India are:

Hyderabadi Biryani: This biryani is from Hyderabad, and it's famous for its rich flavors and aroma. It's prepared with basmati rice, meat (chicken or mutton), yogurt, and a blend of spices.

Lucknowi Biryani: This biryani is from Lucknow and is known for its mild and delicate flavors. It's prepared with basmati rice, meat (chicken or mutton), saffron, and a blend of spices.

Kolkata Biryani: This biryani is from Kolkata and is known for its subtle flavors and the use of potatoes. It's prepared with basmati rice, meat (chicken or mutton), potatoes, and a blend of spices.

Malabar Biryani: This biryani is from

the Malabar region of Kerala and is known for its unique taste and aroma. It's prepared with small-grain rice, meat (chicken or mutton), and a blend of spices.

Sindhi Biryani: This biryani is from Sindh province and is known for its spicy and flavorful taste. It's prepared with basmati rice, meat (beef or mutton), yogurt, and a blend of spices.

Ambur Biryani: This biryani is from the town of Ambur in Tamil Nadu and is known for its spicy taste. It's prepared with short-grain rice, meat (chicken or mutton), and a blend of spices.

Thalassery Biryani: This biryani is from the town of Thalassery in Kerala and is known for its distinct taste and aroma. It's prepared with short-grain rice, meat (chicken or mutton), and a blend of spices.

Memoni Biryani: This biryani is from the Memon community in Gujarat and is known for its rich taste and the use of potatoes. It's prepared with basmati rice, meat (chicken or mutton), potatoes, and a blend of spices.

Chettinad Biryani: This biryani is from the Chettinad region of Tamil Nadu and is known for its spicy taste. It's prepared with short-grain rice, meat (chicken or mutton), and a blend of spices.

Awadhi Biryani: This biryani is from Awadh region of Uttar Pradesh and is known for its use of whole spices and saffron. It's prepared with basmati rice, meat (chicken or mutton), and a blend of spices.

Influence of Biryani in Malabar

Biryani is a popular dish in Malabar,

which is a region in the southern part of India that includes the districts of Kasaragod, Kannur, Wayanad, Kozhikode, Malappuram, and Palakkad. The influence of biryani in Malabar can be traced back to the rich cultural history of the region. Malabar has a long history of trading with various countries, including Arab, Persian, and European traders. These traders brought with them their culinary traditions, which influenced the local cuisine of Malabar. Biryani, which is believed to have originated in Persia, was one such dish that was introduced to Malabar through trade.

Over time, biryani became a popular dish in Malabar and was adapted to suit the local taste preferences. The Malabari biryani is typically made with fragrant long-grain rice, meat (usually chicken, mutton, or beef), and a blend of spices, including cardamom, cinnamon, cloves, and bay leaves. The dish is usually served with salad and pickle. Biryani has become an integral part of Malabar cuisine and is often served at weddings, festivals, and other special occasions. In fact, Malabar has developed its own unique style of biryani, which is different from the biryanis found in other parts of India.

Apart from its culinary influence, biryani has also had a social and cultural impact on Malabar. It is often seen as a symbol of hospitality and is used to bring people together. Biryani is also an important part of the local economy, with many restaurants and street vendors specializing in the dish. Biryani has had a significant influence on Malabar cuisine, culture, and

economy. It has become an integral part of the local culinary tradition and continues to be a popular dish among the people of Malabar.

Conclusion

After conducting extensive research on the history of biryani in Persian cuisine and its influence in India, it can be concluded that biryani has a fascinating and complex history that spans multiple cultures and regions. The origins of biryani can be traced back to ancient Persia, where the dish was known as "Berenj." As the dish travelled to India, it was adapted to include Indian spices and cooking techniques, resulting in a unique blend of flavours and ingredients.

Biryani has become a staple dish in Indian cuisine, with numerous regional variations and styles. It is a popular dish served at weddings, festivals, and other special occasions, and is also enjoyed in everyday meals. The research also revealed that biryani has played an important role in the cultural exchange between Persia and India. The dish has been influenced by Persian, Arab, and Central Asian cuisine, and has also influenced Indian cuisine, particularly in the use of spices and cooking techniques. But there happened a lot of transformations to Biryani fish by time as it was shared to different parts of the world and Biryani has very pleasant influence in Malabar region also, as people began to cook Biryani as the supreme dish for serving in functions. Overall, the history of biryani and its influence in India is a testament to the rich cultural exchange and culinary traditions that have developed over

centuries. Through further research and exploration, we can continue to uncover the intricate history and cultural significance of this beloved dish.

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“Subterranean intriguers”

Thangals as instigators of anti-colonial struggles in Malabar Coast

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“Some time in December a priest of the Ponnani faction of an Arab family, influentially connected and settled some time in Malabar, by name Panakat Atta Koya Tangal, came to Areacode on the Bey pore River in Iruvetti amsam.” “I am convinced that if he had been allowed to go at large, and if we had accepted his excuses, we should have run a great risk of having other outrages to deal with an early date, and possibly the Tangal’s following might have increased with increasing outrages until, as in Said Fazl’s case in 1852, perhaps even “10000 to 12000 man”, “great numbers of them armed, might have assembled on a report that their Thangal was in danger.” These statements from William Logan is an indicator of influence that Sayyids enjoyed among the people of Malabar and how far British Police was vigilant on their moves. 19th century marked the highest number of outbreaks among Mappila Muslims of Malabar. These outbreaks, in one way or another, were inspired by Sayyids who led the community in a local level. This article explores the presence of Husain Shihab Attakoya Thangal and Sayyid Fadl Thangal in British records as instigators or intriguers.

Keywords: Mappila Muslims, Malabar, Sayyids in Malabar, Shihab Family

Malabar, the south-western shoreline of the mainland Indian subcontinent, is a distinct geographic space from the rest of India for many of its features. This vibrant coast of Arabian Sea has been maintaining constant reciprocal with distant land overseas in West as well as East. Arab merchants from the Middle East frequented Malabar which turned a chief centre of trading activities between East and West right from the fourth century AD. Several trading Arab communities and Sufi scholarly emissaries arrived and settled across the coast in late medieval and modern periods.

Sayyids and their trans-local network

Sayyids are genealogical successors of Islamic Final Prophet, Muhammad, through his daughter Fathima. In course of time, they lived a life taking several roles among different Muslim societies across the time and space. In many of times, they became scholars, spiritual masters, political leaders and social arbitrators in respective societies they lived in.

Sayyid (plural- Sada), means lord, leader and master, had its origin from

'Siyadah', the root word which means 'to lead'. The term 'Sayyid' came to be prefixed to their names in respect to the sacred lineage that they share or for their notable presence in the frontline of different Muslim communities and their movements, and many of times in the role of leaders, across the space and time where ever they lived. The concept of sacredness is often claimed 'not conflicting' with the concept of divinely ordained equality among human beings in the sense that they are not exempted from the final judgment, where all human are treated equal.

The period from fourteenth to nineteenth century in which the travel and dispersal of Sayyids from Hadarmawt to several Indian Ocean territories developed is a crucial historic period which transformed the littorals in many ways. Hadrami Sufis and Sayyids who crisscrossed the Sea as merchants and missionaries carried their faith and tradition where ever they travelled. "The history of Hadhrami migrations across the Indian Ocean is something of a fabulous tale, in which secrecy and exaggeration follow one another in quick succession. It is also a grand one: in Africa, India, and the Malay Archipelago, many reports tell of noble descendants of the Prophet being received with reverence, receiving the hands of princesses in marriage, and becoming leaders and rulers of Muslim states."

'The fall of Baghdad and subsequent shift of international trade routes from Persian Gulf to Red Sea, made Yemen have a closer contact with Hejaz, Africa and India. This historic process was

crucial for Islam, as it paved way for the creation of a trans-oceanic new world for it, with Shafii' school of law. This on-water spread was different from territorial expansions like what happened in other places in every manner. It created a world of Islam from Cape Town on the southern tip of Africa to Timor at the limit of the Malay Archipelago, a new world of an enlarged Islamic acumen which became a trans-cultural space that numerous Muslims - Sayyids, scholars, traders, commoners - traversed and settled in with relative ease and great profit, participating in the creation of new port, politics, and even peoples. Thanks to the supremacy in naval activities, trade and scholarship, Arabs enjoyed an unprecedented authority over others in Indian Ocean regions. By playing their knowledge of several languages, their diplomatic skills, and their knowledge of other lands, they were intermediaries between the local ruler and the outside world. And as traders, they were generally the link between the agricultural hinterland empire and the wider world of commerce. And as Sufi scholars, they interceded between the temporal and spiritual worlds.'

This authority and acceptance made them honorable guests who were received by local kings and merchants. Ho says that it was due to kings and Sultanates across the Indian Ocean littoral who needed to show that they were now civilized and their abodes are comfortable places for the peaceful pursuit of profit and they needed to advertise their maturity. 'Few better ways existed to achieve such objectives than installing a resident Muslim jurist to

refashion a grim pirates haven as a new sphere of civilian concourse, boasting a Friday congregational mosque, a court of Justice, and a school'. 'The history of their migrations across this region has compelled Western writers like Richard Burton (1856) and Snouck Hurgronje (1906) to explain with a mixture of awe and resentment. They wondered seeing the apparent ease with which foreign Hadhrami Sayyids, descendants of the Prophet, entered the ruling echelons of native society in these very different places' .

It helped them to touch the heart of people from every walk of life that they made cooperative and healthy relations with all people. Counselors and administrators with rulers, Muslim cultural mentors with slave elites such as the Ethiopians, judges and arbitrators in commercial disputes with the merchants...Hadhramis played multiple roles with different people.

For many reasons, Sayyids occupied high position in the society they lived in. Religious sanctity and exposure to the international trading communities are two key elements perhaps made their way easier to the top of society. Sayyids are often marked as the most developed and enterprising group of people in the Arabian Peninsula .

The Sayyid Authority over Malabar

Malabar has made its close business networks with Arab traders in the beginning of Christian era. The reference of pepper in the Jahiliyya poem composed by Imrul Qais in praise of his loved Laila shows that it was familiar for Arabs at that time.

Arabs became masters of marine trade in Indian Ocean from African ports to Chinese shorelines through Indian coasts and Persian water lines.

The ports of Malabar were familiar to Arab trading community since pre-Islamic period. It is often claimed that in Solomon's period, the Biblical Prophet, he had trade links with Malabar. Gold and silver was imported for Solomon from 'Ofeer'. Ofeer is believed to be an old name of Beypur in Calicut. The author of 'Periplus' says that the old name of Beypure was 'Thindis'. Romans called it 'Fohar'. Panthalayani, a northern port of Calicut was called 'Fantalaina' by Chinese merchants. Al Idrisi and Ibn Battutta called it 'Fantharai' and Arabs as 'Banthar Hoyin' while Portugese merchants named it 'Pansarini'.

Arabs were the most fortunate people to make consecutive trade interactions with Malabar because of their geography. They exploited the advantages of geographic position and climatic changes. People of Yemen became frequent visitors of Malabar which opened way for missionaries of Islam in later period. The monsoon wind carried Arab trade vessels safely to the ports of Malabar. The emergence and expansion of Islam enhanced trade activities of Arabs with foreign ports including Malabar. Their trade vessels carried faith and missionary troops along with merchants and trading goods. The commercial ethics prescribed by Islam made Arabs trustable allies of trade and commerce for their clients.

Kannur was a familiar port for Arabs and European merchants in early centuries.

Besides Arabs Persians, Romans and Chinese merchants' established trade links with Kannur. A huge collection of ancient Roman coins were unearthed from Kannur. Ptolemy, Marco Polo, Ibn Battuta and many others have mentioned Kannur in their travelogues. The emergence of Islam enforced Arab travels and boosted linkages between India and Arabia. There were trade networks linking Malabar with Basra, Hormuz, Aden, Melaka and China. Several ships were found present at the coast of Malabar.

Sayyids of Hadramawt lived as a notable family group in Malabar where they made intermarriages with local women. This distinctive bloodline of Prophet Muhammad, which enjoyed religious sanctity and social leadership, in fact, built up on the basis of acclaimed religious position among the faithful. Mappilas of 16th century lived under Ulema once based in Ponnani and slowly shifted to Chaliyam and Calicut. Makhdooms of Ponnani, Qadis of Chaliyam and Calicut, Jufiris of Calicut, Mouladdawilas of Mampuram and Shihabs of Malappuram are found leading their communities in respective periods. Sayyids not only placed themselves as Sufi masters and religious leaders, but also as champions of anti-colonial struggles of Mappila Muslims.

Sayyid Presence in Resistance Movements

The religious sanctity enjoyed by Sayyids slowly made them 'blessed human' and 'notable figures' in the community. In course of time, many of them executed greater roles such

as Sufis, spiritual masters, arbitrators, community leaders and social figures of their times. In colonial period, we find a number of Sayyids who inspired or led their people in anti-colonial struggles against British authorities. In many instances, the British Police investigation on the root of an insurgence, a rebellion or an outbreak reached to a Sayyid living in the territory.

In spite of British vigilance on Sayyids, several members of Sayyid families took roles in Mappila outbreaks and the 1921 Rebellion in a regional level. Kunhikkoya Thangal of Mampuram, a notable figure from Bukhari family, was a leader of Mappila outbreaks in the middle of 19th century. He worked with Athan Kurikkal of Manjeri for which he was arrested, and put on trial for instigating Mappilas against British government. H.V. Conolly, the then Collector of Malabar district has detailed it in his reports on Mappila Outbreaks. Kunhikkoya Thangal participated in the Manjeri Outbreak and breathed his last along with Athan Kurikkal in the mutiny at Angadippuram Temple. His body was thrown into a deserted well near Angadippuram Kacheri.

Kumaramputhur Seethikoya Thangal, Malappuram Kunhikkoya Thangal, Sayyid Konyanhikkoya of Vadakara, Cherunni Thangal of Konnar are some other notables from Bukhari family. Sayyid Muhammad Koya Thangal of Konnar is revered as a spiritual leader and freedom fighter. "A man, not so much tall and stout, in white cloths with a sword, Sayyid Muhammad Koya Thangal was a brave and powerful leader." Being a master of Qadiriyya

Sufi order, he had a network of students across the region. He was a member of Indian National Congress (1914-19), President of Khilafat Committee of the locale and a close associate of Variyamkunnath Kunhahammad Haji, the legendary leader of Malabar Khilafat Committee.

Variyamkunnath Kunhahammad Haji and his fellow leaders met him at Areakode to propagate Khilafat mission among locals. They organized first Khilafat Conference at his residence at Konnar in which 2000 locals attended. Founding a Khilafat Court at Konnar, he established a parallel rule in the region. A draft petition purporting to be from Konnara Thangal and addressing Officer of Commanding Troops of Malabar was found at Konnara Thangal's box. It enumerated their grievances at the hands of troops and the insults made to mosques, women and children.

Mappilas under him attacked British Military Camp at Poolakkodu near Calicut in October 1921. The two armies met on dark midnight and many Mappilas sacrificed their lives. As a response, the British troops charged at the Jamia Mosque of Konnar in which a number of local Muslims were killed. Konnara force was led by this Thangal and Karath Moideen Kutty Haji camped at the hills of Areakode. After the fall of his village, he moved to Calicut realizing the danger on the south of river. Finally he was caught, tried and was hanged in Central Prison of Coimbatore.

Shihab family and 'Panakkat Atta Koya Thangal'

The influence of Shihab family in

nineteenth century Malabar can be traced with Logan's correspondence to the Government of Madras. "Some time in December a priest of the Ponani faction of an Arab family, influentially connected and settled some time in Malabar, by name Panakat Atta Koya Tangal, came to Areakode on the Beypore River in Iruvetti amsam." He further highlights Thangal's position among common Mappilla believers who "take his hands" once in their life and find as great fortune and blessing they achieve in their life. Though this "hand-taking ceremony included nothing else that the point thus explained by him in detail, it would be, and it doubtless is, as rule, a very harmless ceremony", the British were apparently fearful of its 'power' in attracting people and mobilising for certain political aims.

Logan maintains detailing the circumstance that he argues Sayyid Husain's 'inspiration' for Kolakkadan Kutti Assan and his band with following statement. "I would have hesitated to have arrested the Tangal merely on the fact which he admits, that No. 2 took his hand.....but there are other circumstances, as will be seen presently, making it almost certain that there was some secret understanding between them." He further remembers Sayyid Fazal's incidents led to his exile early in 1852 to highlight the Sayyids' impact on society and how do they work with common Mappilas. "I am convinced that if he had been allowed to go at large, and if we had accepted his excuses, we should have run a great risk of having other outrages to deal with an early date, and possibly the Tangal's following might have increased with

increasing outrages until, as in Said Fazl's case in 1852, perhaps even "10000 to 12000 man", "great numbers of them armed, might have assembled on a report that their Thangal was in danger. As it was some 200 to 300 people assembled when he was brought in and some artifice had to be used to get him away quietly." He assess " I feel sure that some influence of this kind was also at work in the outrage which occurred in 1878; for the wounded fanatic mentioned a Thangal's name, and his visit to Paral seems to have been contemporaneous with the formation of the design to "go out".

The Maqams/tombs/burial places of Sayyids were widely revered by locals. In special occasions they make visit to tombs and perform special prayers in the 'presence' of blessed man buried in. In the 'Kandasseri Raman incident' Logan provides narration of a long journey of suspects from Areacode to Malappuram. They started from Areacode in a boat hired from a boat owner (P. Kuttussa) a boat for the alleged purpose. The gang, according to Logan, started from Perinkadavu in the Urugattiri amsam and travelled down the river and reached Beypore where they spent one night. From Beypore, the route of the gang lays up-stream towards Mambram and Malappuram. One branch of the Malappuram River joins the sea at Kadalhondy, 3 miles south of Beypore; the other branch flows parallel to the coastline for a few miles and joins the Beypore River immediately to the east of the Terminal Railway Station. During this journey, "four of the gang, including No. 2, went by land to the Taraml Thangal's

tomb at the Mambram Mosque, and paid their vows at the tomb." Logan further says that "this tomb is that of the Thangal whose 'evil influence' led to the outrages which took place about 1840-1843, and in the outrages which subsequently took place before Said Fazl, - the Taramal Thangal's son, - left the country, it was customary for intending fanatics to come to this tomb to have, it is said, their arms blessed and to receive the blessing of Said Fazl."

The following statement reveals us the fact that it was not only Muslims but also Hindus of the place used to venerate the tomb. This could be read that the tomb was no longer taken as a place of fanaticism or religious rivalry, but anyone with good or bad intentions could visit and pray for their respective purposes. "The tomb is largely resorted to not merely by Mappillas, but by Hindus of sorts, who have vows which they wish to make before the shrine. These vows are, of course, in most cases kept secret, and, as a rule, they are perfectly innocent, being connected with recovery from sickness, with prayers for good crops, & c., & c. The door of the shrine or, in some cases, only a window of the building is thrown open; some passages from the Koran are recited by an attendant; the devotee makes his vow, offers up his prayers if a Mussalman, deposits an offering of coin in the lamp, or in a box kept for the purpose, and retires after distributing alms to the beggars hanging about." For the tomb was largely visited by locals, the prejudiced British "arranged with the custodian of the tomb to have a list kept of all visitors who come there in future to offer up vows."

Towards the end of nineteenth century, the arrest of Sayyid Husain Shihab in 1885 created a vacuum of leadership in Malabar. The tragic events of 1921 Rebellion is often viewed as an outcome of the absence of a powerful leadership. It is clear that the Rebellion not only failed to achieve its goal, but also led the community into a crisis in all respects. In spite of great slogans like 'Khilafat' and 'non-cooperation' in hands, and the presence of national leaders like Gandhi and Shoukathali, the rebellion derailed, in some parts at least, into communal clashes and destructive measures. It partially failed to take advantage of all these positive elements around. The presence of Ali Musliar and Variyamkunnath Kunhahammad Haji helped to avoid unpleasant incidents in their limited dominions, like Tirurangadi and Ernad, but they failed to manage the movement as a whole.

The Mampuram Thangals

The zeal of Mappilas towards Sayyid cult and their respect towards its charisma could be found in their attempts to restore Mampuram Sayyids, the descendants of Sayyid Fadl who was exiled in 1852. The post 1921 repressive policies of British government made Mappilas think of their past years under Sayyid Fadl. It made them attempting to restore his descendants scattered in Arab countries like Egypt, to their position. The Charismatic Muhammad Abdurahman, leader of Indian National Congress and a notable visionary among Mappilas in the beginning of twentieth century, tried his best to meet some central issues concerning

Mappilas like Mappila Outrages Act introduced in 19th century, restoration of Sayyid Fadl's family to Mampuram, rebuilding of Mappila life in post 1921, Antaman Scheme and Wagon Tragedy incident.

He wanted to reverse the Mappila minds into their old days with Sayyid Alawi and Sayyid Fadl, and recollect the glorious memories of resistance against British-landlord duo. He also revitalised the sympathy towards Sayyid Fadl and the British injustice towards him. The very presence of his descendants in Malabar was thought as a source of inspiration for Mappilas to get together against the British government. During his pilgrimage in Makka, Abdurahman met with Sayyid Ali, one of the descendants of Sayyid Fadl, and promised him all cooperation to let him back to Home. Coming back to Malabar, Abdurahman started to realise his plans through Mampuram Restoration Committee by early 1930s. Sayyid Ali found this a golden opportunity to return home and reclaim their ancestral properties including Mampuram Maqam and its endowments owned unlawfully by distant relatives, who ironically took pro-British policies and held high positions with the government as Khan Bahadurs. Sathar says "This act may appear stranger than fiction, if we consider what Attakoya did after riot. When the Rebellion was over, and peace and tranquillity returned, "Attakoya began to work out his plan. The head of the document, "The Mukhtiar of Mampuram Tarammal Syed Fazl Pookoya Tangal" was changed to "Puthia Maliyekkal Janmam". Attakoya

then renewed the Kanam Adharam (title deed) and the old Kachits (documents) were destroyed.

On 16th January 1933, a public meeting was held at Town Hall, Calicut, in the presiding of E. Moidu Moulavi, the scholar and patriot. Muhammad Abdurahman detailed the meeting with the condition of descendants of Sayyid Fadl and enhanced the need for their return to the homeland. His comments were welcomed by the participants who formed Mampuram Restoration Committee with Pookoya Thangal of Koilandi as President. The Committee preferred scientific steps like circulation of booklets and writings rather than organising agitations against government in public. Along with this, public meetings were organised to convince common people the core of the problem. Abdurahman's efforts bore fruition that the people came to be conscious of the legacy of Mampuram Sayyids and their leadership, and misdeeds of Colonial authorities towards the family in one. The people realised the British lenience towards Khan Bahadur Attakoya Thangal who sided with them and unlawfully captured the Mampuram properties with their support. In fact, for Muhammad Abdurahman, the Mampuram restoration was a double edged sword, one against British government and the other against his political enemy- Khan Bahadur Attakoya Thangal who defeated him in 1936 Election to the vice president of Malabar District Board.

Owing to the longstanding struggles of MRC (Mampuram Restoration

Committee), Sayyid Ali could travel to India through Ceylon. He reached by train from Madras to Calicut and sought for permission to stay in. unfortunately, the Home Department denied it, and under the report of the Malabar authority that "The Thangalship of Mampuram Mosque is still the cause of a good deal of subterranean intrigue among the Mappilas of Malabar", he was ordered to return to Ceylon.

Thanks to a series of legal and diplomatic procedures made by Abdurahman and supported by British officials in Malabar who maintained friendship with him, and French officials in Mahe, Sayyid Ali could stay in Malabar for almost 9 months after which he left for Egypt in 1934.

Conclusion

The cult of Thangal/Sayyid has played a decisive role in mobilising the Mappila community in resistance movement during the colonial period. Sayyid Fadl Pookoya Thangal and Husain Shihabuddin Attakoya Thangal are two significant persons among them. Sayyids in general have played a great role in positively organising the community for anti-colonial struggles in nineteenth century.

Endnotes

1. The title is taken from the Fortnightly Report from District Magistrate of Malabar to the Chief Secretary to government for the second half of February and March 1933, Home (Political Department), file no: 18/1-33 from National Archives of India
2. Thangal is a colloquial word used to denote an honourable person. The term is used widely to refer Sayyids among Muslims

- in Kerala. Another group known as Thangals is among the Namboothiri Hindus ("Classification of Original Namboothiris in Kerala". www.namboothiri.com. Retrieved 28 November 2020.)
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 13. See Nair, K. P. Prabhakaran (2011). Agronomy and Economy of Black Pepper and Cardamom: The "King and "Queen of Spices. Elsevier.
 14. See Kannur Muslim Charitram (Malayalam), History of Kannur Muslims, Darul Hasanath. Kannur.
 15. The Investigation Report submitted by T.L. Strange, Special Commissioner in Malabar 25 Sept. 1852, is an excellent example.
 16. In fact, Mappila outbreaks of 19th century originated from agrarian disputes between landlords and peasants. In rural parts of Malabar, the peasant rage against landlords escalated towards their supporters, the British government. The agrarian discontent reflected in anti-colonial fights throughout the century. See Tenancy legislation in Malabar, 1880-1970: an historical analysis by V. V. Kunhi Krishnan (Ph.D Thesis under Dr. K. K. N. Kurup, Calicut University), Northern Book Centre, 1993. pp 1- 24
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Origin of Mangoes in Kerala

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Abstract

Mango is Malayalees favorite fruit. Mangifera indica (MI) is the scientific name of mango. It has been used important component in Ayurvedic and a 4000 years old indigenous medical system. Ripe mango fruit is considered to be invigorating and freshening.

Mangifera indica is a large evergreen tree anacardiaceous family that grows to a height of 10_45m. It is native tropical Asia and has been cultivated in the Indian subcontinent longer than 4000 years and is now found naturalized in most tropical countries. Mango is considered to king of fruit. A mango is sweet tropical fruit. Ripe mangoes are juicy, fleshy, and delicious. Unlike other fruit the skin of mango is very tough and also inedible. It has large oval tropical fruit having smooth skin, juicy aromatic pulp and large hairy seeds.

Keywords: Mambazham, Native Varieties, Mangifera Indica

Introduction

The mango is the national fruit of India, Pakistan and Philipppians. Mango tree is the national tree of Bangladesh. There is collaboration among the historian and horticulturist that the cultivated mango has originated in India. Mukharjee considered origin of mango probably in the south East Asia. But the origin of

cultivated mango is in Assam. Malayalis call mango as *Manga or*

Mambazham and mango tree is '*Maav*'. The local people or village person of Kerala especially in Malappuram call mango tree is *muuchi*. Mangoes are first appeared in India over 5000 years ago. Mangoes are a tropical stone fruit and members of the drupe family. This is a type of plant food with a fleshy outer section that surrounds a shell, or pit. This pit contains a seed. The flowering commences by November – December and the harvesting starts by March – April. Mango is not considered as a commercial crop of Kerala, but mango trees are inevitable element of homestead of the state.

Origin and History of Mangoes

The cultivation of mango in India is as old as 4,000 years reported by de Candolle (1883) on the basis of writings by subsequent botanists to 6000 years (Hill, 1952). In Ramayana (by Valmiki), mango fruit and trees are described at many places. Economic importance of ancient times, mango was suggested by one of the Sanskrit names, *am*, as an alternative meaning of provisions of victuals. There are frequent discoveries

of mango in archaeology- the most outstanding being the one in sculpture on the Stupa of Bharhut dating back to 110 BC. In the travel notes of the Buddhist pilgrims (Fahien and Sung-yün) a mango orchard is mentioned as having been presented by Amradharika to Lord Buddha to enable him to use it as a place of repose. Alexander the Great had spotted a pleasant mango garden in the Indus Valley in 327 BC during one of his invasions. This important fruit also finds mention in the notes of the early foreign travelers to India, e.g., Xuanzang (Hsüan-tsang) (632-645 AD), ibn-Haukul (902-968 AD), ibn-Batuta (1325-1339 AD by Singh, 1960; 1333-1342 AD by Madan Gopal, 1997) and Ludovici de Varthema (1503-1508 AD). Apparently, Hsüan-tsang was the first person to bring the mango to the notice of people outside India. Mughal emperor Babar recognized the mango as the choicest fruit of India. His descendants cultivated mango by evolving grafting techniques and growing technologies and making huge collection of varieties. Akbar, the Mughal emperor (1556 - 1605 AD) got planted near Darbhanga the Lakh Bagh, an orchard of 1, 00,000 mango trees. The origin of the most of the improved cultivated varieties of India today can be traced to those early days. They have since been preserved under cultivation (for over 400 years) by the process of vegetative propagation. Mango has been attached with Lord Shiva, which is evident from his name- Amra-Tarkeshwara. In his Sanskrit literature Panini, the author of Sanskrit grammar, has used its name in a number of contexts. Using mango leaves in making

festoons for the doorways to solemnize religious functions and offering sacred water to deity"¹.

The history of Mango began thousands of years ago on the Indian sub-continent. The Mango is the national fruit of India, Pakistan and the Philippines. It is also the national tree of Bangladesh. Not only is it one of the most highly prized fruits of South Asia, it is also intimately connected with folklore and legends across many religions"².

These opinions show that India is the origin of mangoes and it is cultivated in many countries of the world.

Mango Varieties in India

Totapuri: This variety is from Karnataka, Andhra Pradesh and telengana. it is greenish in color, not sweet like other varieties. This mango looks like a parrot's beak.

Hapus: The native place of this variety is Maharashtra, now it is also grown in Gujarat and Karnataka. This is the most expensive variety. The flesh is saffron-colored and without a hint of fiber.

Sindhura: This is very sweet mango and the pulp has good yellow colour. it has red color on outside.

Banginappalli: This mango is produced in banaganappalle in Andhra Pradesh. it has smooth skin, oval in shape and pleasant aroma.

Ratnagiri: It is found in Maharashtra region of Ratnagiri, Devgrah, Raigad and konkan. it is also known as 'ratnagiri Aam'. this mango weighs between 150 to 300 grams.

Chausa: This variety was introduced by 'Sher shah Suri' during 16th century. This is popular in North India and Bihar. The pulp is sweet and bright yellow color.

Raspuri: This is mainly grown and consumed in Karnataka. This is also known as the queen of Mangoes in India it has an oval shape and it tastes best in form of yoghurt, smoothie and jam.

Pairi: It is one of the first varieties in the markets. The pulp is reddish tinge and has sour taste.

Himsagar: This variety is the specialty of West Bengal and Orissa it has creamy flesh and sweet aroma.

Neelam: It is grown in every part of the country. They have an orange skin, tiny in size.

Malgovala: It is round mango, which retains a green color with shades of yellow. The pulp is light yellow colour. it is roundish-oblique in shape.

Malda: It is known as king of mangoes in bihar.it is pulpy and delicious.it has sweet-sour in flavor.

Kesar: This is the most expensive variety. it is mostly grown in Ahmadabad and Gujarat. It smells like kesar.

Langara: It is originated in Varanasi and Uttar Pradesh.it is oval shaped and green in color even when it is ripe.

Native Varieties of Mangoes in Kerala

Karppuura Varika: *Karppura* means camphor. It is a fairly fibrous and firm

mango. Their flesh is dark orange. Varieties high in vitamin A have a camphor-like odor and are quite sweet. The leaves also smell of camphor. It is Suitable for juicing.

Tali manga: It bears fruit three times a year. At least one bunch of mangoes will be produced throughout the year. The flesh of the small round mangoes is soft and dark orange in color.

Kilichundan: It is an attractive reddish-orange color. It Fruit two or three times a year. Among these there are small and big ones. Large kilichundan or taporu weighs up to 250 grams. It is very sweet and moderately fibrous. This is effective against stomach diseases, increases blood flow in the body and also suitable for fruity and pickles.

Kasturi mangoes: It remains dark green even when ripe, Round shape with thick skin and dark orange flesh. It is an endangered species.

Nedungolan (camphor, Polachira mango): The fleshy mangoes are wide and small spots can be seen on the skin. This is a very tasty variety with very little fiber and no sour taste and Rich in vitamin A. This variety has good commercial value with firm fleshy. Weight is in half kilos.

Kotukonam Varika (Chenka Varika): It is a unique native flour of Thiruvananthapuram district. Its fruits are delicious with an attractive reddish-orange skin and a pitcher orange color flesh. These types of flours have more immunity power.

Vellari mango: It is a good variety for pickling. Medium sized mangoes are

seen in bunches.

Mowandan: There are two types of Mowandan, Black Mowandan and White Mowandan. The skin is dark green when ripe. a lot of fiber. The white threenut is a round mango with a long stem. Yellow color when ripe is a commercially important variety.

Columbi: It mango is a delicious soft-flavored variety. It is a variety with a delicious and soft flesh. The skin is less thick. Nice long mango.

Perakka manga: It is also known as prior. Green mango and leaves have guava smell. Good sweetness and vitality. Fiber is very low. There are about 20 medium-sized mangoes in each bunch. Fruits generally lack flavor. When this variety with high immune power ripens, only one mango changes color first, like a banana.

Kappa Manga: It is large mango variety weighing 500 grams to 750 grams. They have a good smell and are relatively low in fiber. It is a fleshy mango with an average weight of 900 grams and a larger than normal size with a long lip of about 12.5 mm. The skin of the mango is rough with good flavor and low in fiber and tamarind. There is a gray coating on the skin.

PansaraVarika Manga: Panjasara means sugar. It is about 12.5 cm long and weighs 325 grams and is very sweet. Green mango is very sweet. Green mango will have less tamarind.

Nattumav: Nattumav produce small mangoes of various shapes, tastes and smells. These maws will have a good height. Disease and pest incidence is

relatively high. Mangoes in bunches are perfect for pickles and curries. It is desirable to make Mampulissery. It can be squeezed and added to rice.

Kalkanda vellari mango: They are best for pickles, pickles and curries. It has a solid flesh and round mango is as sweet as *Kalkandam* when ripe.

Puli Manga: *Puli* menace sour in taste. There is a wide variety of sour mangoes, both green and ripe, with tamarind being the dominant flavor. From small bunches of mangoes to well-priced mangoes are readily available. Add to pickles and juice, Great for pickling and juicing with sugar. The amount of fiber will be higher. It is rich in vitamin C. Awesome fragrance. Green mango can be used instead of tamarind in curries.

Koli Manga: They are long and full of pulp when they are ripe. It has a slightly sour and sweet smell. Make a small hole on top of the mango and chop it. Native grasses have deep roots and are able to survive adverse conditions such as storms. They can grow and bear fruit well in the climate of Kerala. Native flours with specific properties can be used to develop hybrids. Due to the changing socio-economic environment and land use, flour cultivation is decreasing in our country. Urbanization and industrialization are leading to massive destruction of indigenous flora.

Other native varieties are follows; *Achaar maanga, Attanaari maanga, Babbakai maanga, Bappiloose maanga, Chakiri maanga, Chakaachi, Chakkara kuttan, Chakara maanga, Chakkarakodan, Chakkarakutty, chakoriyan, chandrakkaaran, chelan maanga, chena*

maanga, cherukaattu maanga, cheruvarikaa, chiri maanga, chola maanga, choppan, choriyan maanga, Elore maanga, Gomaanga, jeerake maanga, kaasi maanga, kadukka maanga, kalluketi, Karutha moovandan, kundra, kurukan maanga, madhurapuliyani maanga, naaranga maanga, nambiar maanga, etc.

Health Benefits of Mango

Mangoes have several health benefits; it is used for Ayurvedic medicines also. The most important health benefits of mangoes are given below;

Packed with nutrients- mango is a low in calories yet high in nutrients particularly vitamin C, which aids immunity, iron absorption and cell growth and repair.

Low in calories _ A One cup (165g) serving of mango contains fewer than 100 calories. Its low calorie density makes it a great choice if you are looking to reduce your calorie intake while still feeling full and satisfied.

May help prevent diabetes _ as a long as you eat fresh mango in moderate amounts, it will likely reduce your risk of developing diabetes. Keep in mind that fresh mango does not contain as much sugar preserving as dried mango does.

Contain Immune - boosting nutrients- mango is a good source of foliate several B vitamins, as well as vitamins A, C, K and E all of which may help boost immunity.

Support heart health - mango contain magnesium, potassium, and the antioxidant mangiferin, which all

support healthy heart function.

May improve digestive health - mango has digestive enzymes water, dietary fiber and other compounds that aid various aspects of digestive health.

May support eye health - mango contain lutein and vitamin A. all of which support eye health. Lutein may protect your eyes from sun. While lack of vitamin A can create vision problems.

Lowers Cholesterol Regular consumption of mangoes is said to lower LDL or bad cholesterol. Rich in pectin, vitamin C, and fiber, they also reduce serum cholesterol levels.

Promotes Weight Gain Mangoes are a great food for anyone looking for ways to gain weight. 150 grams of mango contains 86 calories, which can be easily absorbed by the body. The starch present in this fruit is effectively converted into sugar and increases body weight. You can prepare a delicious milkshake with mango, which will help you gain weight quickly.

Aids Digestion Mangoes play an important role in treating indigestion and acidity. They contain digestive enzymes that promote effective and natural digestion. Its bioactive compounds increase appetite and improve the functioning of the digestive system.

Conclusion

The mango is a very beneficial fruit. Apart from many nutritional and health benefits, it is a very sweet and refreshing fruit. Over time the fruit has spread to other parts of the world

where different varieties are grown. Mango has been around for a long time and its cultivation originated in India. Mango is an essential fruit that helps the health of individual as well as maintaining perfect health by preventing some common disease like asthma. India produces 50 percent of the world's mangoes. Native flours with specific properties can be used to develop hybrids. Due to the changing socio-economic environment and land use, flour cultivation is decreasing in our country. Urbanization and industrialization are leading to massive destruction of indigenous flora. Considering its taste and uses, it is no wonder that mango is called the national fruit of India.

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A Study of Jackfruit and its Impact on Kerala Economy

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Abstract

On account of the influence of Euro-centrism, the people of Kerala tend to imitate the European culture in many respects. Similarly, a fruit that is readily available in Kerala become popular in other part of the world and Malayalees tend to be inspired by it then only.

As such, the official fruit of Kerala, jackfruit has become neglected. Jackfruit is abundant and it requires no special care or fertilization. Yet the demand for Jackfruit and Jackfruit products is increasing in the market day by day. Now a days falling of rotten jackfruits are a regular sight in backyard and forest areas. It is imperative to make people aware of the importance of Jackfruit.

The present paper discusses and analyzes the nature of the products, the traditional food items made of it and its impact on Kerala economy.

Keywords: Jackfruit, Malayalis, Chakka, Economical Impact.

Introduction

Jackfruit is the official fruit of Kerala, which botanically known as 'Artocarpus heterophyllus'. In Kerala Jackfruit is known as "Chakka". Jackfruit is abundant and it requires no special care or fertilization. Jackfruits are mainly available in summer season, apart

from these; nowadays some varieties of plants are available like 'Vietnam super early'. From these trees we will get fruits in every month of a year.

Jackfruit is the official fruit of not only Kerala but also Tamilnadu, Sri Lanka and Bangladesh. Jackfruit is known as 'Panasi' in Sanskrit. It is believed that the Malayalam word Chakka is derived from the Portuguese word 'Jaca'. In Malayalam Jack tree is known as "Plav", which means having lot of glue and fruits. India ranks first in world in the production of Jackfruit.

Jacktree is a medium-sized evergreen tree and typically reaches 8-25 m in height. The leaves are broad, elliptic, dark green in colour and alternate. They are often deeply loved when juvenile on young shoots. Jackfruit has a green yellow brown exterior rind that is composed of hexagonal, bluntly conical carpel apices that cover a thick, rubbery and whitish to yellowish wall. The tree grows rapidly in early years, up to 1.5 m/year in height, slowing to about 0.5 m/year as the tree reaches maturity. It has a straight rough stem and a green or black dark which has a thickness of around 1.25 cm, exuding milky latex.¹

Origin of Jackfruit

Jackfruit is available in many countries like India, Malaysia, Central and eastern Africa, The Caribbean, Florida, Brazil, Australia and many Pacific Islands. India is thought to be jackfruits place of origin. The words of 'Ken love and Robert E Paull' in their Article 'Jackfruit' they says that, " jackfruit is thought to have originated in South west India and been spread in ancient times throughout Southeast Asia, then tropical Africa. It was probably introduced to the Philippines in 12th century and domesticated soon thereafter ". The writings of 'Pliny the Elder' as early as AD 100, mention jackfruits origin as "where of the Indian sages and philosophers do ordinarily live ". According to V. Mithran "some argue that the Portuguese came to Kerala with jackfruit, but history says that is not true. The Portuguese arrived in India in 1498; it is only after that the jackfruit reaches Portugal. European linguists say that the Portuguese derived the name *Jaca* from the Malayalam word *Chakka*. The word jackfruit came to English from the word *Jaca*. The name jackfruit was first used in 1563 in a book written by García de Orta. It is also argued that the name Jackfruit was suggested by a botanist named 'Ralph Randall Stewart' in memory of a botanist named William Jack. But the name Jackfruit was in English before he was even born. Food historians say that jackfruit was born in Asia. There are historical records of the use of jackfruit in India six thousand years ago. Apart from Kerala, jackfruit is also produced in a large quantities in the states of Assam and Tripura. By the 15th century, jackfruit became widespread in Europe and

other countries. Jackfruit is a symbol of abundance of food for Malayalis. It is the main fruit for *Vishukkani*¹³. These shows that India is the origin of Jackfruit, especially in Western Ghats.

Health Benefits of Jackfruits

Jackfruit has multiple health benefits such as a energy booster, it involves vitamin C and A these helps to strengthen immunity. It is rich in antioxidants phytonutrients and flavonoids. The presents of these help to prevents cancer. Jackfruits are rich in fibers, it is good for digestion. Being rich in Vitamin A, that is good for healthy eyes. High level of Calcium content in jackfruit helps to strengthen bones. Jackfruit prevents Anemia because of high level Iron. It includes Copper content which is good for Thyroid metabolism. It is also good for skin problems and heart health.

According to Prakash, Rama Rao and Venkitaraman, jackfruit prosssess compounds like morin dihydromorin, Cynomacurin, Artocarpin, Isoartocarpin, Cyloarto carpin, Artocarpesin, Cycloartinone and Betulinic acid which are useful in fever, boils, wounds, skin diseases, convulsions, diuretic, constipation, ophthalmic disorders, snake bite etc. Jackfruit is also known for its antifungal properties. Trindade *et al* found a chitin-binding lectin named Jackin, which has the ability to inhibit the growth of *Fusarium moniliforme* and *saccharomyces cerevisuae*. According to a study carried out by Fernando *et al*. the hot water extract of jackfruit

leaves significantly improved Glucose tolerance in the normal subjects and the

diabetic patients, when investigated at oral doses equivalent to 20g/kg.⁴

Different Varieties of Jackfruit

Native Varieties:-

Chembarathi Varikka: *Chembarathi* means hibiscus. *Varikka* means with crisp carpers of high quality. *Chembarathi varikka* is softer than red jackfruit and colour almost same.

Thenvarikka: It is one of the sweetest jackfruit varieties from kerala. *Thenvarikka* literally translates to honey jackfruit. The flesh is golden yellow in colour.

Muttom Varikka: *Muttom varikka* is firm fleshed and sweet scented variety from Srilanka. It bears fruits in 3 years after planting.

Koozha Chakka: The fruits of which have small, fibrous, soft, mushy, but very sweet carpels.

Red Rudraksha Varikka: It is very sweet to taste and its flesh is red in colour. This trees are very huge and requires minimum 40 ft spacing.

Thamara chakka: *Thamara* means lotus, *thamara chakka* is a small fruit like a ball shape and with thorns standing apart like a blooming lotus.

Foreign Varieties:-

Dang Surya: It is one of the foreign varieties. It is originated from Thailand. The pulp of this jackfruit is in dark red colour.

Zion Jack: It is originated from Brazil. The fruit is very big and it weighs about 30 kg.

Vietnam Super Early: It is from

Vietnam. It is popular in Kerala. The tree is very short and it bears fruit within one year. Also bear fruits twice a year. The pulp is yellow colour.

Vietnam Red Jack: It is a Vietnam variety of red colour and very tasty.

Combodian Orange Jack: It is a combodian variety with orange-red colour and sweet.

Nursery Varieties:-

Siddu Jack: Siddu jack is one of the government certified varieties of jackfruit. The fruit is small size and red colour.

Shankara Jack: It is same as the Siddu jack, but taste is some difference. This is also government certified variety.

Seed free Jack: The most important feature of this variety is seed free. It has pineapple flavor in taste. This jackfruit is fully edible except some parts.

Lemon Jack: It is a small round jackfruit and its colour is bright yellow.

Gum less Jackfruit: The important feature of this jackfruit is gum less. The pulp colour is white and it will produce many fruits at a time.

Sindoor Varikka: This is a light red colour variety jackfruit and also good export quality. This fruit have fleshier.

J33 Jack: J33 Jack is big jackfruit and big pulp. The fruit is dry, semi- solid and sweet.

Black River Jack: It is a Cambodian variety with red colour. It will produce different shape fruits in a same tree.

Traditional and Modern Food Items Made of Jackfruit

Nowadays falling of rotten jackfruit is the regular sight in backyard and forest areas. It is a heart breaking sight because; in modern world jackfruit is a very important and valuable thing. There are various traditional and modern products made from Jackfruit in Kerala. These are very healthy and zero costly food items.

Traditional items like 'Chakkapuzhukk, Chakkavaratti, Idichakka Thoran, Chakka chips, Chakka appam, Idichakka curry, Chakka bhaji, Chakka Pradhaman, Chakka Chammandi, Chakkapputt, Idichakka sambar, Chakka aviyal, Chakka unniyappam, Chakkakkuru thoran,'etc. And the modern items like 'Jackfruit Ice cream, Jackfruit Juice, Jackfruit Cake, Jackfruit Halwa, Jackfruit Payasam, Jackfruit Jam, Jackfruit honey, Jackfruit Pickles' etc.

1) Traditional Food Items:-

Chakkapuzhukk: It requires the matured jackfruit. First cook the un-ripened jackfruit with turmeric powder and salt. Then cumin, small onions and green chillies are crushed along with coconut and mix it well. It will be in the form of a thick paste and very tasty.

Chakkavaratti: Chop ripen jackfruit and add it in jaggery water then boil it until the water dries up. When the water dries up, add ghee and cardamom powder. Finally cool it.

Idichakka Thoran:

Idichakka means the raw jackfruit or the first stage of jackfruit without seeds and flesh. Which means the jackfruit is in its growing stage. Using the *Idichakka* make *thoran*.

Chakka Appam: Chop ripens jackfruit and mixes it with coconut, jaggery and cardamom. Then mix rice flour with water in thick form and spread it thinly on a banana leaf, then put the jackfruit mix on it and cover it with leaves and steam.

Chakka Baji: Chakka Baji requires the matured Jackfruit and the same ingredients as chilly Baji. Take the fleshy part of the jackfruit and remove the seeds and dip it in the flour then fry in oil.

Chakka Pradhaman: It is a *payasam* with *chakka*. It's main ingredients are ripen jackfruit and coconut milk. Then add jaggery to it for sweetness, cardamom and cumin powder for taste. Finally boil it, when it becomes a little thick, then it is ready to use.

Chakka Chammandi: It requires the jackfruit that has started to grow. Firstly roast the jackfruit, then add grated coconut, small onions, curry leaves, tamarind, salt and chilly. Then grind it finely.

Chakka Puttu: Putt can be made by mixing the pulp of ripened jackfruit with rice flour.

Idichakka Sambar: Sambar is the main item in meals in Kerala. As the same taste we will make *Idichakka sambar*. First Cut the thorns and green part of the *Idichakka* and cut into small pieces then make *sambar*.

Chakkakkuru Thoran: *Chakkakkuru* means jackfruit seed. Using the jackfruit seeds we will make *Thoran* (side dish).

Chakka Aviyal: *Aviyal* is a main item in meals/ *Sadya*. To make *aviyal* normally

uses different vegetables. This Aviyal can be made by adding matured or un-ripened jackfruit pulp, mango, cucumber, jackfruit seeds and drumstick.

2) Modern Food Items:-

Jackfruit Ice-cream: Jackfruit icecream is very sweet and delicious dessert. To make jackfruit ice cream choose ripen and sweet Koozhachakka, instead the normal milk we can use the coconut milk.

Jackfruit Biscuit: Jackfruit biscuit requires jackfruit seeds were dried and grinded to produce flour. Biscuits were prepared using wheat flour with 40-80% of jackfruit seed flour.

Jackfruit Honey: To prepare jackfruit honey use the ripen jackfruit pulp and add water into it then cook it well. Then the cooked jackfruit put into a cloth to strain the water. Only the juice is used for making honey. The juice is boiled until it becomes a little thick and for sweetness add jaggery. Allow it to cool after cooking.

Jackfruit Pickles: It is usually made from raw jackfruit. And the ingredients are same as other pickles.

Jackfruit Powder: Jackfruit powder is also made from matured jackfruit or jack seeds. The matured jackfruit pulp is drying in the sun in six or seven days, then it is made into powder. It can be used as a substitute for rice flour or wheat flour.

Jackfruit Chips: It prepares using the raw bulb of jackfruit. And fry it in oil.

Industries for Jackfruit Processing in Kerala

Nowadays there are many Jackfruits processing units are emerged in Kerala.

The first Indian jackfruit processing unit is in KINFRA industrial park Kannur, ARTOCARPUS FOODS Pvt LTD. The managing director of this unit Mr. Subhash K says that, "The Company was started in 2015. The unit make jackfruit pulp from *varikkachakka* and *koozhachakka / pazhamchakka* and exported to 8 countries. This pulp is using for making Ice cream, cake, milk shake etc. Using Idichakka we will make 20 products."⁵

Another one is 'Jack fresh' jackfruit seed processing unit in Wayanad. I quote the words of Miss. Jainy, secretary of Jackfruit development and processing society, "This unit collects jackfruit seeds paying highest price in the state. Procured about 60 tonnes of Jackfruit seeds from various districts till April 2021. But after the lockdown was implemented, the society could procure only 2.5 tonnes of seeds. The society run by 105 women members has been procuring jackfruit seeds for 3 years. We have 6 collection centers. At present, we buy seeds for Rs.25 per kilogram. We make value added products from Jackfruit seeds such as milk shake powder, Payasam mix, Baby food and cake"⁶.

And the latest one is 'Chakka koottam International', first it was a WhatsApp group. Later it grew into groups. Then those groups combined become an international company, an innovative venture earning lakhs monthly. Later it emerged as Chakka Koottam International Pvt Ltd from Ernakulam. That's how the WhatsApp group called

'Chakka Koottam' was born in 2019. It included some friends who had plows at home and some friends who were jackfruit enthusiasts. Within a few months, many people from within and outside Kerala became members of the group. There were people like farmers, doctors, engineers, traders, young entrepreneurs and photographers and a large group of over 3,000 Jackfruit lovers also part of this group. After 2 years the company was started by the founding members Ashok, Anil Jose and Vipinkumar and members Sabu Aravind, Manu Chandran and Bobin Joseph working in the field of food production, marketing and distribution. Chakka Koottam Company aims to manufacture and market various value added products using jackfruit. The brand is currently launching products ranging from 100 to 1000 rupees including jackfruit chips, maida, halwa, dry jackfruit and young jackfruit. CEO Manu Chandran said that Chakka Palada, the brand's latest product will be available in the markets in the coming days. The company's plant is located at 5000 sqft near Kolanchery. The company has 10 distributors within Kerala. They collect jackfruit from farmers from different districts. This year, the company has managed to collect around 20 tonnes of jackfruit in this way. The CEO of the company says that at present six tons of jackfruit have been stored intact. He explains about the storage of jackfruit as follows: The outer skin of the jackfruit collected from the farmers is removed and the pulp is separated. Then it is cooled in the blast freezer until it reaches -40 degree temperature. In the next step,

the cooled jackfruit is transferred to the cold room. Here the Jackfruit is kept at -18 degrees.⁷

The company Jackfruit365 is located at Eastern Corporate Tower, Kochi. It was launched on October 2nd 2013. The vision of this company is to create an organized market for the mostly wasted jackfruits in India.

Next one is Palakkad Social Services Society. Which is manufacturing value-added products in Jackfruit on-demand basis.

Anna Food Products Pvt. Ltd., Wayanad. The company is manufacturing various products like Jackfruit Pickles, Jackfruit mixture, Dry jackfruit, Squash, Halwa, Pradhaman, Jam and jackfruit flour.

In Pathanamthitta there have a company Preeminent Farms Agro Producer Company Ltd. They were into the manufacture of Jackfruit Flour and Dehydrated Jackfruit.

Another Jackfruit Processing Unit is in Trichur; Kerala Agro Industries Corporation Ltd. The company promoted by Government of Kerala has established an integrated Jackfruit Processing Unit. The Unit was commenced in 2018. Products manufactured by this company were : Jackfruit flour, Jackfruit seed flour, Jackfruit pulp and down-stream products such as squash, halwa, chakka payasam etc.

Another notable shop in Malappuram district at Puthanathani, 'Plavila' run by Anwar Babu, this shop consist of jackfruit products only, including home delivery also. the special products like jackfruit squash, jackfruit biscuit,

jackfruit-pepper pickle, jackfruit lays, jackfruit jam, jackfruit halwa, jackfruit powder etc. available here.

These ventures show that Jackfruit is a commercially valuable product. There are many other such industries and jackfruit plant's nurseries in Kerala.

Impact on Kerala Economy

The jackfruits are sold at three stages, young, mature and ripe. Fresh fruits are also exported to the United Arab Emirates (UAE). Value-added products like chips and dried fruits are also exported. Immature and mature fruits ready to cook are available as frozen or preserved in tins. The ripe fruits are usually available fresh, preserved in cans with sugar syrup or as component of mixed fruit cocktails. If the farmers can form co-operatives and arrange cold storage facilities, they can increase their profits by storing the fruits during the peak season and then selling them during off season⁸. 'Sebi' is a business man has been doing gum business for 25 years at Koratti, Chalakudy. He says, "He has been exporting gum for 12 years. We export gum from Kerala to Dubai, Qatar, Europe, Kolkata, Delhi, Uttar Pradesh, Madhya Pradesh and Maharashtra. Every day, 200 carts of jackfruit arrive". They buy 25 lakh rupees worth of jackfruit in a day. Hillgold Trading Company is a private company with an export license owned by 'Sebi'.

Like these many entrepreneurs, ventures, business man and jackfruit plants nurseries are in the state Kerala. 80 percent of the jackfruit grown in Kerala is wasted; only 20 percent is used in Kerala and exported. Various

ventures in Kerala have proved that they are able to generate income by making value added products from jackfruit and also export it. In that case, effective utilization of wasted jackfruits will also influence the growth of Kerala economy.

Conclusion

Jackfruit is the big fruit in the world. Plenty of jackfruits are available in Kerala. The origin of jackfruit is from India is a matter of pride for Kerala people. However, even today we are not able to give that much importance to it. It is a fact that 80 percent of the jackfruit grown in Kerala is wasted. The harvesting season of jackfruit starts from January to June. Above is the evidence that a group of people who loves jackfruit because it have many health benefits. They have sincerely tried and succeeded in promoting jackfruit. And they prove that jackfruit is a commercially significant and economically valuable fruit in Kerala. Jackfruit is very popular in foreign countries. When the people neglecting jackfruit then which is growing rapidly. We should make awareness about the big fruit that is readily available in our state. A lot more researches needs to be done on this subject, especially on how to use jackfruit with emphasis on the jackfruit tree which produces fruit at no cost.

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Relevance of Health Maintaining Food Served in Karkidaka

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Abstract

Human body is closely connected with geography. As per Ayurveda, a natural system of medicine, the Malayalam month of karkidaka is considered to be a month so peculiar to keralites. The season being the transformation period signals the end of the summer and the beginning of winter. Due to sudden climatic change the human body becomes vulnerable and yields to illness and infections. The degraded digestive system affects natural immunity of the body and the body becomes an easy target for pathogens.

So, our ancestors had followed several customs to defend the inflections during this period for the physical well being by eating special karkidaka foods. This paper discusses the major karkidaka foods and its nutritional value for boosting immunity.

Keywords: karkidaka foods, Ayurveda, boosting immunity

Introduction

Lifestyle is an essential part of health; diet is the prominent factor in Lifestyle and has a great connection with health. Ayurveda, the science of life gives importance to food in different environment, such as a daily regimen, a seasonal dietary regimen, different stages of disease manifestation, a

treatment regimen etc.¹ The month of karkidaka, the last month according to the traditional Kerala calendar usually falls between June and august and is the peak of the rainy season is considered as so peculiar to Keralites. The monsoon season in Kerala experiences heavy clouds and rain fall, strong cold winds which comes after summer. The season is the transformation period from summer to winter. This time period is more effective to removal of negativity from both mind and body is significantly easier than any other period². The karkidaka foods and karkidaka treatment are helpful in boosting immunity of the body and reduces future diseases. They also help in maintaining the health rejuvenation³.

How Karkidaka Effect Human Health?

The sudden shift in the season increases the chance of viral diseases and health issues in most individual such as digestive, respiratory, arthritis allergies and many other water-born diseases. The damp climate and the heavy rains trigger the growth of several contagious diseases. It's strongly believed that the rates of death illness are high especially in this season. During this period, toxic

substances accumulate in the body, therefore, the main diseases in Ayurveda are Rheumatism, biliousness and phlegm, which is the most disturbed period. Therefore, its time to take precautions to prevent diseases, eliminate them and regenerate cells in a healthier and more toxic freeway.

Major Karkidaka Foods and its Preparation

1-Karkidaka Kanji

A special medical rice porridge named 'Karkidaka Kanji' is usually consumed as part of a seasonal food regimen in Kerala. The Karkidaka Kanji is practiced as a traditional wellness food. It's a combination of many herbs that helps boost immunity and rejuvenation for the monsoon season. This type of porridge comes in different flavors including Jeeraka Kanji, Dasa Pushpa Kanji, and Njavara Kanji etc. The recommended consumption of the Kanji is for at least 7 days. The only limitation is to consume it in multiples of 7 days continuously to get the best of the benefits⁴.

Preparation: Firstly soak washed rice and njavara rice for half an hour and keep aside, then take a cooker add soaked rice, broken wheat, whole mung beans and caraway seeds. Then add two cups of water after one whistle in a high flame, keep it for low flame for 10 minutes and keep a side. Then take grated coconut, turmeric powder, shallots and cumin seed and make it paste. Add paste to boiled rice and mix it well and pour water. Add salt or jaggery if needed, boil it for 5 minutes and turn off the flame then add one teaspoon ghee. This kanji is typically

only offered at night in place of meals.

Health benefits: Good for diabetes, Reduces cholesterol, Good for arthritis, Aids digestion, Removes toxins from the body, Improve immunity and provides energy⁵.

2-Jeeraka Kozhi (cumin chicken) soup

It's said that delicious soup can bring the dead back to life and we couldn't agree more. When you get sick, soups and stocks can help you feel better. Soups are believed to have certain magical healing properties, and sometimes even conventional allopathic medications can't compete with them.

The traditional healing food of the past was bone soup. For centuries, many households have used bone soup as a treatment for the common cold, flu, and cough. It's crucial to keep in mind that bones should never be pressure cooked. The bones cooked for 4 to 8 hours on low heat. The easiest technique to extract the most nutrition from the bones' interior is to warm them over night on a firewood stove. Collagen, which is found in animal bones, ligaments, and skin, is abundant in bone soup. Our joints need it because as we age, they endure a lot of wear and tear.

This is a medical preparation of chicken. The main ingredient cumin in this dish is both carminative as well as lactogenic. The other main ingredient Black pepper helps enhance the digestion.⁶

Preparation: Add oil to a hot clay pot. Add the peeled cut baby onions to it and sauté acute; until it becomes light brown add the ginger and garlic paste and sauté acute; till the raw smell goes

off add chicken cut into small pieces to it and sauté acute. Add the crushed green chilies, pepper corns, coriander seeds and cumin seeds. After frying for few minutes add crushed fennel seeds and lemon juice. Add curry leaves and sliced tomatoes Cover and cook on low flame until tomatoes turn pulpy, add turmeric powder and garam masala and mix well. add salt for taste. Cook covered for 5 minutes. Check the seasonings and add chopped coriander leaves as soon as you add coriander leaves mix and keep the pot closed. Reopen only when you are ready to serve⁷.

Health benefits: Assist the body in creating and repairing strong muscles, bones, skin, and blood cells, it helps treat common illnesses like the flu, the common cold, and food poisoning, Support for managing weight, Regulates blood pressure and Stimulates bone.

3 -Ulava Kanji (Fenugreek porridge)

Ulava kanji is a very healthy and delicious porridge. It is considered as good for diabetes patients. The main ingredient of this porridge is fenugreek. It helps to reduce the body's absorption of cholesterol from fatty foods. It is considered as a good medicinal food to keep good health.

Preparation: Soak the fenugreek in water overnight wash and soak raw rice in water for half an hour. Add rice, water and fenugreek to a pressure cooker. Pressure cooks for 10 minutes until done on a medium heat. Allow to cool. Open the lid and gently mash cooked rice and fenugreek with the base of a ladle. Grind coconut, shallots and cumin seeds to a smooth paste.

Add the grated coconut paste into the cooked rice. Mix well, add salt and cook again for 3 minutes. If kanji is too thick add little more hot water. It should be of pouring consistency⁸.

4-Pathila Thoran (Ten Leave chips)

Pathila thoran dish made with ten leaves is traditional way of interesting immunity and strength of the body during the period of karkidakam. The season in Kerala are classified in to four quarters of three months each that is being reflected in the four line folk song or Nadan pattu as

*"Thaalum thakarem mummasam
Chakkem mangem mummaasam
Chenem koorkem mummaasam
Anganem inganem mummaasam"*⁹

(Thaalu and thakara (Colocasia and sickle senna leaves) for 3 month.-Monsoon

Mangos and jack fruits for three months-summer

Yams and Chinese potatoes for 3 months -winter

The rest three months can be once choice this or that way -mild water months)

The leaves of pathila are; Thaalu (Colocasia taro), Thakara (cassia tora-sickle senna), Thazhuthaama (Boerhavia diffusa), Mathan (yellow pumpkin), Payar (long beans), Chena(yam), Chembu (Colocasia), Pacha cheera(amaranth), Koval(coccinea), Kodithoova (Indian stinging nettle).

Health benefits of chembin thaal: It has antibacterial effect, Reduces diabetes, Reduces anxiety, anaemia, and cholesterol. It's a good source of

vitamin, thiamin, iron, fiber etc. Its highly fibrous food and it will improve the health.

Health benefits of pumpkin leaves: Prevention of convulsion, It has a liver protecting effects, It has antibacterial effect, Cure anaemia, Sugar reducing, Increases blood volume, Boost immune system.

Preparation: Wash the ten varieties of leaves. Finely chop all washed leaves and it should come up to at least a kilogram. Heat oil and sauté the green chillies, ginger, turmeric and curry leaves. Then add finely chopped into it and cook. Take care to not overcook these leaves as it would lose its freshness and green color. Add ground coconut when the leaves begin to get cooked.

There is rich variety of vegetarian food; especially the leafy vegetable dishes are consumed in the Malayali households during the month. Herbal drinks like ginger tea cleanses the body, extremely refreshing and can ease the seasonal flu and common cold.

Harmful Foods during Karkidakam

Foods that are not easily digestible are recommended to be avoided during karkidakam. So, red meat and curd should be avoided. The curd in the diet is to be replaced by special butter milk which is lighter on stomach. Consuming stale food, uncooked foods, salads, spicy and bitter foods too should be avoided. Also drinking excess of fluids and sleeping in day time slows down metabolism. Over exertion may cause exhaustion of the individual and it is always best to keep the surrounding

dry and clean. It is better to keep body warm and avoid getting wet in the rains.

Conclusion

Karkidakam marks the last month according to the Malayalam calendar and is the period that is considered to witness nature's fury at its epitome. In Kerala, the people are seen as the darkest time of the year. Our ancestors believed that it was the time when our bodies were the most vulnerable and prone to diseases. So, they are utilized this month entirely for health and beauty care. It helped them to keep their body ready for the coming months.

In contemporary society, people don't have awareness about this month and which special foods to eat and which to skip. This study provides an insight about the significance of including karkidaka foods in daily routine.

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Islamic Ethics in Food: From Family to the Society and Spiritual Treatment in the world

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Abstract

Food is the essential part of human. We cannot live without food. But we are obligated to where the foods come from. It's the gift from Allah. This research paper I am dealing with what Islam says about food and its morality. Different occasion in food to be served. How to eat, when to eat and Prophetic lessons in eating food. Eating should be with the family. Why Islam banned some of the food, and what are the results in eating banned foods in Islam. This paper will include the Islamic view from family by eating together, to the society where our food should be served to the neighbour if there are no food and answers to some of the questions raised amongst the people like What makes Islamic food system different from others.

Key Words: Ethics, Family, Society, Prophet, Spiritual Treatment

Introduction

Islam is not only the religion with rules and belief. But it is the religion to protect mankind and lead him to live in a beautiful life. While we engage in the rules and regulations of Islam we are protected from bad things and surroundings. Islam provided ethical guidelines to guide the people through the Holy Quran and Sunnah of Prophet Mohammed (Peace be upon him).

Islamic ethics in eating and drinking is mostly emphasized in it. It is the important and necessity of the human life. It promotes the growth, and strength of the body. Beside this it fills the body with the spiritual treatment. There are lots of qur'anic verses and prophetic words which associated with eating and having good health. The food we eat and the drinks we drink is not only to enjoy, but it is to maintain our health mentally and physically. It is the medium in worshiping towards Allah.

Background of eating in Islam

Some people believe that the eating is the way to find pleasure, while others are believing it as a goal towards all mighty Allah by being an obedient servant. Many Sufis states that the eating is closely linked to the spirituality. One who eat less then he can worship Allah without any laziness and with great pleasure. So the spirituality is based upon how you treat the food. Islamic scholars have found many ways while dealing with the food to be connected with the spirituality. They say that: do not eat unless you are hungry, eat the food which is lawful, when you see that you have to eat then eat one third

of the stomach, one third is to drink and to keep the last one third free. Our beloved Prophet Mohammed (Peace be upon him) said: "No human being has ever filled a container worse than his own stomach. The son of Adam needs no more than a few morsels of food to keep up his strength, doing so he should consider that a third of his stomach is for food, a third for drink and a third for breathing" [Ibn Maja].

In some cases, food effects the communication between the man and the all mighty Allah. A man came near Prophet Mohammed (Peace be upon him) and said that: "I would like my dua's to be answered. The Prophet Mohammed (Peace be upon him) answered him: "purify your food and do not let any haram (forbidden) food enter your stomach". When a person eats halal (permissible) food, then the body inclines the person to do good deeds.

We should think about dieting our body to impact our spirituality. Eating plenty of foods takes many times and gives many pleasures, but it pays huge dividend and effect it the life and body. Especially in the month of Ramadan we should care lot about the food we eat. Make sure that the food we eat will never going to stop him from spirituality.

Eating at wrong time is also a big problem. People with overburdened and eats at wrong time with few hours of sleep will lead into fatty and make ill. It is hard to overcome when you face ill. In this case Islam has planned correct diet plan with a schedule to help us to overcome the problem. In one sentence we can say that, try to eat healthy food with the early day and eat less at

night time and it should be few hours before sleeping. The noble Quran says that: "Eat and drink, but avoid excess" (20:81). "And he enforced the balance. That you exceed not the bound: but observes the balance strictly, and fall not short thereof". (55:7-9)

Etiquettes (Aadaab) of Islam in Eating

There are lots of Etiquettes which should be followed in different occasions. While we engage in eating, etiquettes of Islam should be considered. Etiquettes of Islam is to gain the spiritual knowledge and to bring it in our daily life. The holy Quran and the hadith is the way to understand the complete etiquettes. The first and most important thing is to wash your hands before getting to start eating. Hygiene as considered as a part of Islamic faith. And recite Bismillah before starting to eat.

When there a guest in your home they must be treated in good way and greeted well. Islam recommends to give them food and shelter for three days. We must not be reluctant to offer them food. It is the kind duty of the people of the house. It is the part of Islam. Eating in group brings unite and happy among the members. Family should maintain to eat in group. Islam recommends to share your food with the family, friends and neighbour. Barakat is more in eating with the group.

While we drink there is few other things to be maintained. Islam not recommends to drink it in one attempt but Islam recommends to drink it in small amount, it is to avoid choking. Famous six etiquettes to be maintained in drinking, they are given below:

1. Start drinking by reciting bismillah
2. Always drink with your right hand
3. Always sit down when you drink
4. Drink in 3 breaths/ sips
5. Take it in a small cup
6. Always say Alhamdulillah after drinking water

There is some other etiquette like Looking into the drink before you drinking, not blowing your breath into the drink, Taking the drink in a small cup.

Feeding friends and family

Jabir reported: The Messenger of Allah, peace and blessings be upon him, said, "The food of one person is enough for two, the food of two is enough for four, and the food of four is enough for eight." (Sahih Muslim 2059)

Islam plays important role in feeding poor. Islam recommends to feed the hungry without any colour, race, region, religion or any background. Prophet Mohammed (Peace be upon him) recommended to inspect the neighbour whether he eat or not. It is the clear picture of humanity. Imam Muhammed ibn-Munkdir said that: "Feeding hungry people guarantees the forgiveness of sins". A hadith says that: "The best charity is to satisfy s hungry person".

Wahshi bin Harb (RA) reported: Some of the companions of the Messenger of Allah (Peace be upon him) said: "We eat but are not satisfied." He (Peace be upon him) said, "Perhaps you eat separately." The Companions replied in the affirmative. He then said: "Eat together and mention the Name of

Allah over your food. It will be blessed for you." (Abu Dawud). Prophet Mohammed (Peace be upon him) says in a hadith that: "Feed the hungry, visit the sick and set free the captives"

As a Muslim eating alone without family is not good. Blessing is in one who eat with the family. We need to promote eating with friends and family to earn more reward from the all mighty Allah. Gathering families and friends for eating and recits Allah's name before eating brings blessings in food and life. Every time eating together makes others happy and enjoy the food. It is also the way our Prophet Mohammed (Peace be upon him) showed us.

When our mothers and sisters makes us food eat it with happy and pleasure. Never say a words against the food. If anybody gives us food receive it with smile. There a story of Prophet Mohammed (Peace be upon him) when he eats the sour grapes. One day a poor man brought a bunch of grapes to the Holy Prophet Muhammad (Peace be upon him) as a gift. The Holy Prophet (Peace be upon him) ate one, two, three and then the whole bunch of grapes by himself. He did not offer grapes to anyone present. The poor man who brought those grapes was very pleased and left. One of the companions asked, "O prophet of Allah! How come you ate all the grapes by yourself and did not offer to any one of us present? The Holy Prophet (Peace be upon him) smiled and said, "I ate all the grapes by myself because the grapes were sour. If I would have offered you, you might have made funny faces and that would have hurt the feelings of that poor man. I thought to myself that it is better that I eat all

of them cheerfully and please the poor man. I did not want to hurt the feelings of that poor man. It is what is the Islam says. Offer food for others, especially in occasions. If there is any programme or occasion in our home invite others and feed them. If there is any special food in our home, offer food for neighbour. And don't feel shy in receiving food from others. It is also the sharing of joy.

Food, Reminding in the Month of Ramadan

The month of Ramadan brings the Muslim community to develop behaviour especially in the right of eating. By the way be fast our body is managed, controlled and develop the eating manner. Fasting stops from involving especially in three acts. It is the physical needs of the mankind. Eating, drinking, and from sexual gratification. Its only for a particular time in whole a month in a year. It is to fill the heart by the spiritual light of Islam. Allah says in the holy Quran: "O you who believe! Fasting is ordained for you so that you may remain conscious of God." (2:183)

Nutritious Food

Islam encourages to eat nutritious food but it must be halal in all way. Islam gives importance in eating nutritious food and it is recommended that the food must be pure and good. Allah says in the noble Quran: "O, who believe, eat of good things that we have provided for you and be grateful to Allah if it is him we worship". (11:172).

The guidelines and the instruction of eating nutritious is gained from the noble Quran. Allah recommend to mothers in the holy Quran to nurse their offspring's for the two whole year.

Allah says: "The mothers shall give such to their offspring's for two whole years". (11:233). At the time of Prophet Mohammed (Peace be upon him) Islam recognised the value of human milk which has been proven scientifically. Now the doctors been requesting to the women to feed their babies with the breast milk instead of any substitutes. Because the science has discovered the importance of breast feeding. The study done by Joint FAO/WHO Expert Committee on Nutrition (1971) says: The breast feeding opens an important protein supply and growth of the babies during the first two years.

Lawful Food in Islam

By instruction given by Holy Quran and Sunnah of Prophet Mohammed (Peace be upon him) mankind can eat the food which is permissible in Islam and he should avoid the food which is prohibited in Islam. He supposed to eat the Halal (lawful) food. The word "Halal" is used in Islam to indicate lawful food.

So the food should be earned lawfully and want to confirm the Islamic law in slaughtering. Most of Muslims are engaged in eating meat, so the slaughtering must be in guidelines of Islam and in the right way. According to the Islam, slaughtering involves the slitting of throat of the animal, wind pipe and the jugular veins of the neck without cutting the spinal cord. It is the way to drain out all the blood. Otherwise it will make the way to grow the bacteria. If we cut the spinal cord the nerve in it will fibres to the heart which cause cardiac arrest and stagnating the blood of the animals in the blood

vessels.

Methods of slaughtering

Above we have mentioned the difference between the animal which is slaughtered and which is not slaughtered. And mentioned the correct method of slaughtering. In some methods of slaughtering the meat is forbidden. It is due to the wrong method of slaughtering. Some meat we get are not in the Islamic method. They are given below:

- Animal beaten into death
- The animal which is eaten by wild beast or any other animal
- Animal which is struck into death
- Died due to any accident like falling

Allah had explained the wrong way of slaughtering the animal in the holy Quran:

“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and

Merciful [5:3].”

Prohibited Food in Islam

According to Islam some foods are prohibits. So it must be avoided without eating it. From the studies of Holy Quran and Sunnah of Prophet Mohammed (Peace be upon him) some are given described here. Meat of the animal that is died itself (Fish and Jarad are not included in it). Blood which is poured forth as distinguished form the blood which is adhering to the flesh or any other organ. Swine and all the products which is made using it. Intoxicants. Allah says in the Quran: “He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name has been invoked besides that of God.” (Qur’an, 11:173). “O Ye who believe! intoxicants and gambling are an abomination of Satan’s handiwork” (Qur’an, V:93).

A person dying from hunger then he can eat the forbidden food. But it must be a small quantity which make him survive. Law of necessity in Islam is, if in a case of emergency or in a necessity “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful” [2:173].

What science says about the forbidden food

Above we have discussed about the forbidden. Among it we have mentioned about the dead meat. Science have find many effects one who eat the dead meat. Some of the disease which causes

the man who eat it are mentioning here: anthrax bacillus, malignant pusturella, undulant fever, haemorrhagic, fever, food poison, headache, jaundice and many other diseases. Then we mentioned about the blood which is not drawn completely from the animal. By eating it, it will cause the human many other diseases. When the blood is blocking in the body of the animal there is a multiplication of bacteria and other microorganism in the animal body.

Then we have mentioned about the swine. A study by the doctor about eating the meat like pork. The find the reason as to why the pork should not be used as food. There is a microorganism named trichinella and it was found in the muscular tissue because the cause of trichinosis in human. It is why the pork is not used as meat in Islam.

Hunting in pilgrimage

In Islam Allah has forbidden the food which has been hunted during the holy pilgrimage. In Quran Allah states it correctly: "O you who have believed, fulfil [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends" [5:1].

Conclusion

Apart from the Islamic law we are recommended to explore the scientific fact and reasoning behind the Islamic teaching. It is to establish that the Islam is religion with complete practical code of life and guide us in healthy

way. Feeding hungry is important and rewarded charity in Islam. Eating alone is not good. Eating with friends and family brings blessing to them. There are forbidden and permissible food in Islam. Forbidden food should not be eating instead eat only food which is permissible. Methods of slaughtering is explained in the paper. Sunnah should be followed while drinking. The words of Sufi that the spirituality is based upon what we eat and what is the quantity. So eat permissible food with less quantity. Never will your stomach with the food. So the qur'anic verses and the teaching of Prophet Mohammed (Peace be upon him) should be followed. It is make us healthy physically and mentally. So study the ethics of food in Islam and bring it in your life.

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Sadya: The Word Indicating the Food Culture of Kerala

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Abstract

Drastic changes are taking place in realm of culture and society, but some are trying to keep the old habits status quo. The food culture is one of the attractions of all time that cause changes arrantly. The modern world perceiving various food items both vegetarian and non-vegetarian, or mixed food items where are trending in dining tables because of their admissibility in the society.

No Keralite can forfeit Sadya from their dishes which includes boiled rice and curries of different tastes that serves in banana leaf. Sadya is highly beneficial for inclusion of various vegetables suitable to each climate or time. This item is highlighting in the month of 'chingam' according to Malayalam calendar. As it is trending among people especially among youths and foreigners, it's necessary to explore about its history and how it differs from other dishes in Kerala. This paper is a glimpse on different aspects of the traditional dish of Malayali.

Key words: Malayali, Sadya, Onam, Chingam.

Introduction

The culture of Kerala is well-known all over the world. The unity in diversity is the highlighting point of Kerala's accompanying assortments of fare,

mythology, culture, festivals and traditions. The food culture of Kerala is highly influenced by the people. Here, food culture has a wide range of varieties. Vegetarian and non-vegetarian is the primary division of food items. Some studies expose the difference between the people who consume vegetarian and non-vegetarian. There are many food items in Kerala with different tastes and looks; some of them are healthy others are unhealthy.

Sadya , is a traditional vegetarian feast of Kerala. It is a power house of all essential nutrients which provide healthy aids, is an inevitable item of Malayalee, especially for their celebration. It got wide acceptance for its uniqueness in serving and having. Collection of 26 dishes makes the taste of Malayalee to its peak. This special banquet is common in all over regions of Kerala. *Vivahasadya, vallasadya, onasadya* are the different types of sadya in different occasion.

Sadya: The Feast

Food is mandatory in human life. It is not only a hunger-satisfactory item, but it represents a community's socio-cultural- political- economic expression.

It exposes the richness and poverty of a society. Though, the differences in food habits change one group of people from another. The uniqueness of each place has its traditional mode of food culture. This culture is not permanent; it has substitutes. But there are some basic facts that are immutable. The tradition of food culture in Kerala varies from district to district. Nevertheless, the indigenous mode of food culture in Kerala has its base according to its climate and other conditions.

Sadya is a traditional feast of Malayalee's which portrays the cultural prosperity, social wellness and economic highness of Kerala. Literally it translates to a banquet in Malayalam which serves as lunch during onam celebration, one of the auspicious celebrations of Kerala. In other words, sadya is a combination of food items served at allotted places with and sensorial experience.

Onam festival is one of the annual harvest festivals mainly celebrated by inhabitants of Kerala. The purpose of this festival is to commemorate the King *Mahabali*, to celebrate the end of the monsoon season and to welcome the harvest. It is an official festival of the Kerala which includes many cultural events lasts for ten days. As it connected with harvesting, Onasadya is integral part of it which includes many seasonal items. *Thiruvonam* the last day of onam celebration is incomplete without serving of large celebrational feast in traditional mode. There is popular saying that "One must have onam meal even if it requires sell their property"

Sadya is not only prepared for onam but it is prepared for other parties

like wedding, get-together and other festivals also. Dishes are varied from one to another depending on the availability and capacity. The main items are *rice, sambar, rasam, moru curry* and *parippu curry*. Side dishes are *kalan, olan, erissery, avial, beans mezhukkupuratty, pulissery, kootu curry, cabbage thoran, kichadi, pachadi*. Pickles, chips and other items also includes along with this. *sharkkara upperi, chips, inji puli, mango pickle, moru, papadam*. Ending of sadya deals with *payasams* like *parippu payasam, ada pradhaman, paal payasam*.

Scientific and Healthy Aspects

Sadya is considered as a healthy and easily digestible feast. It is a balanced and nutritious meal which ensures proper digestion. It should be consumed from right to left. According to experts, each and every dish in sadya has its own important role. For example, *olan* a curry rich in coconut milk with ash gourd and black eyed peas has ability to reduce the acidic properties in stomach. While *kalan*, the curry made with grated coconut and yam has an acidic property which helps better digestion.

The food serves in banana leaf which has antibacterial properties and a natural antioxidant called polyphenols. People are seated cross legged on mats to have sadya. Sitting on floor and eating has immense health benefits such as it aids in proper digestion, promote blood flow and improves the flexibility of body. According to Asian institute of medical science, this style helps to improve digestion process, helps in losing weight, increase blood circulation, improves posture, and relaxes mind and body. Naznim Hussein says that

“Sadya is a nutrition-dense meal. It has a great balance of antioxidants, anti-inflammatory foods, high calcium and gut-friendly foods”¹

Rice: it is the main item of sadya. Red rice is usually used. This rice is not only delicious but it is very nutritious too. This is loaded with fiber, protein and selenium. Rice with bran is loaded with vitamin B complex vitamin like thiamine, riboflavin and niacin. As the glycemic index rate is low in it, this rice is excellent for diabetic patients and people who suffer from other life style diseases. The rice bran is rich in phytonutrients and provides 80% of the manganese that is required by the body for a day. Meanwhile, the fibers can reduce the fat content in the body as well.²

Sambar: This lentil-based stew is much healthier than other dishes. Lentils are best source of protein. This dish helps in digestive system.

Avial: As it includes all vegetables this dish is packed with essential vitamins and minerals. Yogurt in this is lines stomach with probiotics.

Thoran: This dish has all vital nutrients like fiber, protein, iron, vitamins and other anti-oxidant properties as well.

Rasam: The spices in this dish ensures smooth metabolism by removing all toxins from body and it helps in weight loss. This dish is rich in iron, calcium, copper, magnesium.

Olan: the pumpkin and cow peas used in this dish is rich in protein, iron and fiber. Regulates acidity, good for skin and keep blood sugar steadily.

Kalan: butter milk used in this is rich in calcium, helps treat acid reflux, banana is best source of fiber, yam used in this is high nutritious, it is high in carbohydrates, vitamins, antioxidants, dietary fiber and protein. This helps to regulates hormonal imbalance in women and prevents hypertension.

Pachadi: source of vitamins. Mustard used in this has omega-3 fatty acids in it, which is good for metabolism.

Erissery; pumpkin contain potassium, which helps to lower blood pressure. It also contains antioxidants. Beta-carotene slows ageing and reduces the risk of asthma. The vegetables that are used in different dishes are seasonal. Eating vegetables helps to reduce the risk of cancer, heart disease other deficiencies.³

Historical Features of Sadya

The detailed examination on the historical aspect of sadya held. It is visible that many oral traditional stories are connected with the Hindu religion. According to Deccan herald⁴ the sadya is integral meal designed for a King. This was to commemorate the beloved Demon King *Mahabali* and his golden reign, even though some dishes in *sadya* have their own history.

Onasadya reminds on *Pakkanar's* grand feast. Second among the 12 children of *parayi petta panthirukulam*, *Pakkanar* once said that he would whip up a feast with hundred dishes. When everyone was ready, he served *inji* curry (Ginger Curry) to then and declared it is equal to hundred various dishes. The curry made with ginger came into two different

styles and tastes. First one is *inji thairu* and second one is *puli inji*. Nutritionist and food historian K.T Achaya states that avial had its origin in Karnataka's Uduppi. Another story on avial is the creation of *bheem*, who was the cook of Virata Kingdom. During lunch time the dish was not ready, that time *bheem* chopped all vegetables available could lay his handson in a finger's length and boiled together. Crispy *papad* mentioned in holy manuscript of Bhuddhist- Jain era in 500 BC.⁵

Socio-Political and Cultural Aspects of Sadya

Food always creates political and cultural debate in society. Cultural prosperity is visible throughout the whole food habits. Culture is not created, but it manifested itself. In all ways it is possible to view the cultural aspect, in cooking, serving method and eating style. The fresh vegetables that are used in sadya are their own cultivation. Food is used as a tool for divide and rule people. The way of cooking, serving, consuming and other dietary practices are identification of his belongings or his caste.

Vegetarian and non-vegetarian people divided into two groups. This help to understand their community, Hindu, Muslim, Christian, Parsi, Jain etc. Sadya is mainly spread among Hindu community, which has castes in different level. The items of sadya may increase and decrease depending on class and region. The serving and consuming changes with changes in castes. Brahmins starts with dhal and ghee, then the order of eating will be

kaalan, *koottukari*, *olan*, *sambar*, and so on⁶. However, this order will not be same as any other caste in Kerala. Social wellness is portrayed in sadya as it is a result of group activity in all means. It is visible in cultivation, cooking and serving.

Ingredients and Serving Style of Sadya:

Onasadya is central to this festive celebration as it reflects the seasonal spirit. This multi course vegetarian meal is a combination of Ayurveda and native wisdom. Normally this sadya includes 12 more items, however a traditional feast includes 26 items in six tastes of sour, salty, sweet, bitter, astringent and spicy which serves normally at the end of banana leaf.

The person sits on floor with cross legged on mat. The narrow part of leaf should be in left side and broad part in right side. This helps to eat easily using right hand. And the leaf divide into two parts by its ribs, one part will be filled with *koottan* (*side dish*) and other side with rice, curries and some other *koottaans* (*side dish*).

Serving of sadya starts with salt from left on the upper part of the leaf and spicy dishes like pickle, *puliyinchi*, *pachadi* beside it. The reason for this is to consume less and to taste in the middle of course. The place of banana chips and *sarkaravaratti* are on the lower left side. The dishes like *inji* curry, *inji thairu* would serve from left to right. Following this *olan*, *kichadi*, *pachadi*, *avial*, *thoran* serves on top of leaf for better accessibility to the person who eats. After serving all these small dishes

the rice serves on center or the bottom part of leaf, near to the person. Add dal and fresh ghee on the right part of rice, Papadam crumbles over it and eats. In Second phase of eating sambar and other dishes add with rice. Rasam, moru or buttermilk is served on to hand. At last, *Payasams* using *ada* and *parippu* (*ada pradaman* and *parippu prathamam*) are commonly serves for sadya some mixes banana with *payasam* in center of leaf. Everything in Sadya is to be eaten using the hand, as a traditional mode. Brahmins consume sadya after *pranahuti* or *Kudukkuneer* using normal water⁷

Even the traditional mode of sadya is fully vegetarian; in northern Kerala some serves fish and chicken with it. After eating, folding of the leaf is a tradition. Teacher Asha “ After eating sadya from temples we fold the leaf to our side as to regain God’s pleasure , and in wedding sadya leaf folds to other side being satisfied with this wedding and don’t want this marriage more times”⁸.

Preparation of Sadya

The long preparation of sadya begins the night before celebration. All family members includes in the preparation. All vegetables cuts in different sizes and shapes for various dishes. The important fact on sadya is that the cut vegetables for one dish can’t be used for another one because of the difference in size and shapes. For example, the carrot in avial is smaller than the carrot used in sambar, the yam in *kalan* is different from yam in fries. So the preparation of sadya is a time consuming work.

Main course of sadya is rice usually prepares using *matta ari*. *Sambar* (*varutharacha sambar*) made of split red gram, tamarind, vegetables, and spices like asafetida, fenugreek, chili, and coriander. In Malabar region *sambar* is made by dry roasting coconut and coriander seeds. The watery dish, *rasam* is a tamarind based juice with tomato. Chili pepper, cumin and other flavored herbs. *Avial*, the coconut base dish is a thick preparation made with a mixture of vegetables that are lays in yogurt gravy. It is possible to use any vegetable available. The dry vegetable dish *thoran* is made with vegetables like green beans, peas, carrot, or cabbages along with grated coconut.

Olan is made of white and red pumpkin and cowpeas in coconut milk. *Kalan* is made of buttermilk, coconut, yam or banana *Pachadi* is made with cucumber, grated coconut spices mixture and other powders. Both *pachadi* and *kichadi* are almost same but minor differences, that *pachadi* has mustard seeds while grinding coconut mixture and *kichadi* has only coconut, *jeera* and green chilly. Coconut is integral part of *pachadi* while *kichadi* can be made without coconut.

Ada pradhaman, a traditional rich *payasam* made by cooking rice *ada* with jaggery syrup, coconut milk and flavored with nuts and cardamom. Coconut oil, coconut milk, and grated coconut are main ingredients in most dishes of sadya. The various dishes like *upperi* cook using gravy-less vegetable, *thoran* by gravy-less vegetable with grated coconut, *avial* by mixing vegetable curry cooked in yogurt, *kichadi*

and *pachadi* (vegetable preparations in fresh yogurt), *olan* (black-eyed beans cooked in coconut milk), *fries* (fried raw banana and *pappad*), *puliyinchi* (tamarind chutney). The sweet dishes called *payasams* will be milk-based, made of thickened milk, sugar, and rice or *ada*. The other sweet is generally jaggery-based, made of coconut milk in combination with banana jam, jackfruit jam, wheat, green gram, or *ada*. Lastly, curd-based dish called *kalan*, and a hot peppery *rasam* made of tamarind, lentils, and spices. With that a typical sadya is complete. Items vary according to capacity of the family and availability of the vegetables.

Conclusion

Each place has their own mode of having food, the modern system of having food is changing arrantly spoons, sticks and forks are widely using instead of using hand which was our traditional culture of having food. Hence some are trying to keep the old traditions and cultures in this modern society. Onasadya, that mostly consists of delicious and wholesome. A single serving of sadya provides 10 nutrition that required for a person in a day.

When culture and food are interconnected the habits will visible in all paths of life. Kerala has achieved a perfect balance between culture and science. Food have high influence in writings, songs and films, it is clear in writings of *Vaikkam Muhammed basheer*, *Madhavi kutty*, *Malayattur Ramakrishnan*. In song *L.R Esuary*, *Kepatta Narayanan*. In films like *Swapnakkodu*, *Kalyana raman*. The prosperity of state is visible in cultural-social-political parts of

sadya. The economical expense makes problem in middle class and low class families. But when the preparation of sadya turns to a social programmer it is blessing to all type of people.

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Ramadan Special: “Jeeraka Kanji” In Malabar

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Abstract

“Kanji” is an important part of everyday food in Kerala, especially in Malabar. Malayali’s have varieties of kanjis. Jeeraka Kanji or Cumin flavored rice porridge is an awesome comfortable food. This is a Ramadan special dish. Jeeraka kanji is the traditional gruel from Malabar cuisine. It’s a comfort food for all. Taking the rice soup before its warmth satisfies tummy. People who are fasting skip lunch, mid-meal, snacks, water and it is important to catch on these during dinner. Those items will help the body regain its energy vigor. A research study on this subject shall bring out the importance of cumin rice soup and help us understand its impact on Ramadan in Malabar.

Key words: Malabar, Jeeraka kanji, Iftar, Rice soup.

Introduction

There is no question that a regions cuisine contributes to its identity. Food represents happiness, joy and success, apart from performing its primary purpose of ensuring nutrition. Peoples’ eating behaviors and the sociocultural and economic circumstances in their area are inextricably linked. In the same way that a places language, rituals, practices, and beliefs change over

time, so do its foods. The Palakkad, Malappuram, Kozhikode, Kannur, Wayanad, and Kasaragod make up Kerala’s Malabar area, which is known for its diverse cuisine. Rural eating customs, outside influences brought by trade and conquest, as well as internal and external migration, all influences and developed its culinary traditions.

The season of prayers and fasting known as Ramadan has begun. The day long fasting may cause stomach discomfort and lead to bloating and gastritis. It’s crucial to address these issues with the first meal after breaking the fast. These days, jeeraka kanji or Cumin flavored porridge, is the perfect food to eat on an empty stomach. The efficacy of cumin in healing digestive issue is well as a carminative as a treatment for trouble. This writing mainly discussed on the benefits of drinking cumin porridge in Ramadan, health benefits of cumin and importance of Cumin in post deliver care.

Ramadan Special Jeeraka Kanj

“Jeeraka kanji” is a popular dish during Ramadan. Jeeraka kanji or Cumin flavored rice soup or rice porridge is the most common dish in Malabar region

especially for iftar. Jeeraka kanji is the traditional gruel from Malabar cuisine. During the holy month, we always prefer comfort food and jeeraka kanji comes this category, paal kanji, Payer kanji, Ulva kanji, podiyari kanji, are some of the common varieties in rice porridge during Ramadan especially for Suhr. But jeeraka kanji is made in most homes¹.

The 9th month of the Islamic calendar, also known as the Hijri calendar, is when Ramadan, a 29-or 30 - day celebration, is observed. Muslim observes a period of thought and observations during this holy month that involves consistent prayer and daily fasting. Muslim observe Ramadan in large part by fasting from dawn until dusk. Nonetheless, the breaking of the fast, which takes place twice daily at a meal before sun rice(suhoor)and another after sunset, is very significant(iftar). Families eat a variety of traditional Ramadan dishes throughout this period. People also have customs surrounding the particular dishes they make for their Ramadan meals, and these items tend to vary by location and nation.

Traditional food and dishes that are passed through generation Traditionally this porridge is cooked in the backyard in a large quantity in the fire woods during iftar. Ramadan special fasting porridge is made up for ingredients full of medical properties. It has many health benefits because the ingredients contain medical values. It is not prepared the same in every place, some add coconut, broken rice, turmeric, shallots, Cumin and salt. But there are people who included vegetables and spices in their

menu. This Nombu kanji refreshes both mind and body for those who fast all day without drinking water. Since this generation prefer to iftar with rich food varieties. They are not aware of the health benefit of jeerka kanji. But Islam prescribes simplicity in iftar.

According to Fathima², who is well versed person in making jeeraka kanji. Cumin is a very helps in fast digestion and is a good source of energy. Normally it is something the men drink just before they go for the long Tarawih prayers. or as the last meal before going to sleep. It is a simple and tasty recipe that has many health benefits like it is very against digestive problems and gas trouble³.

Health Benefits of Cumin Seed

In addition to being one of the most widely used seed spices, cumin is also one of the oldest and most widely used fragrant and herbaceous natural products with a variety of health benefits. It is frequently used in the never, food, liquor, medicine and perfume. Cumin is the second most popular seed species after black pepper. It is native to and cultivated extensively in severe places, mainly in arid and semi-arid climates, such as China, Egypt, Saudi Arabia, and the Mediterranean as well as India and Iran. However, the largest consume of cumin seed in the world is India, while China is the largest exporter.

Cumin seed contains oil, minerals, protein and sugar. Traditionally medicine cumin is commonly used a remedy against for stimulation of breast milk production, toothaches, neurological disorders and pain killer⁴.

Cumin is an aromatic herb prepared from the dried seeds of the plant's Cumin Cuminum L. the therapeutic uses of cumin in traditional remedies go back millennia and include treatment for gastrointestinal distress, jaundice, as well as for hypertension, epilepsy, fever, and pediatric respiratory diseases. as a culinary ingredient, it is a key component of curry powder.

Medical properties: Cumin contains compounds called flavonoids that work as antioxidants in the body. Antioxidant can help neutralize unstable particles called free radicals that can cause cell damage. By neutralizing these particles, antioxidants can help prevent diseases like cancer, heart disease, and high blood pressure.

Weight loss: Unlike plain rice, kanji is a low-calorie dish which keeps the feeling of satisfy of a longer period of time. This is due to the fact that the water to rice ratio is higher than the average for typical rice cooking.

Aids digestive process: Cumin may increase the activity of digestive enzymes, potentially speeding up digestion. Cumin also increases the release of bile from the liver. Bile helps to digest fats and certain nutrients in the gut⁵.

Boosts energy and mood: rice contains carbohydrates, some of which proliferates down to the water that it is boiled or soaked in. This helps replenish the body's energy levels and make the mood batter.

Regulates blood pressure: cumin is rich in Potassium and Manganese which

helps in the smooth functioning of your heart.

Making Method

Ingredients: 1 cup raw rice, 4 cup water, ½ tsp turmeric powder, Salt to taste, 1 cup grated coconut, 6/8 shallots, 3 tsp cumin seed, 1 green chili, 1 onion, 1 tomato, 1 carrot, Coriander leaves and mint leaves and Spices

Preparation: Rinse the rice (raw rice) thoroughly, then boiling it in enough water to make it tender, Make a smooth paste out of grated coconut, salt, turmeric powder, cumin seeds, shallots and water, Adding the past when the rice porridge is almost done cooking, Vegetables- add Onion, Tomato, Carrot, to it if you want and also add splices, The addition of mint and coriander leaves gave this dish a wonderful flavor, Cook for 30-35 minutes and switch off the flame.

Conclusion

It clarifies the characteristics of Cumin porridge and the health advantages of Cumin seed during Ramadan. But this traditional therapeutic food is unknown to the younger generations nowadays. There are many different types of cuisine available for iftar today during Ramadan. The benefits of cumin seed for health benefits are unknown today's youth. The academic viewpoint on this subject is revealed in this essay.

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Portryal of Malabar Food Culture on Chelavoor KC's Mappila Songs

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ABSTRCT

Salkaram¹ and items of food served on the occasions of Salkaram are very important in the culture of Malabar. For any special occasion or ceremonies, food is the main Attraction. The people of Malabar are very famous for their Hospitality. It is also very significant to know about our food culture and heritage to pass it on to our next generation. We can perceive The Malabar culture of hospitality and food, portrayed in Mappila songs which are closely related to the cultural practices of Kerala. Listening to Mappila song composed in Malabarian slang, we Can enjoy the food culture of Malabar. The present paper describes two Mappila songs which are Closely related to Mappila food culture, written by Chelavoor KC Aboobacker who was a famous Mappila Singer and composer.

Keywords: Malabar, Salkaram, Mappila songs

Introduction

Malabar region is the southern part of South Asian country India. This region consists of the districts of Wayanad, Kasaragod, Kannur, Kozhikode, Malappuram, and Palakkad in the Indian state of Kerala. There are two opinions regarding the origin of the name Malabar. First, according to

wikivoyage the name derived from two Malayalam words 'Mala' and 'varram' which means 'hill' and 'range' or region. Second, another opinion that the name derived from Malayalam word mala which means hill and an Arabic or Persian word Burr which means overland.

The Muslim community in the Malabar region is generally called as Mappilas. The kitchens of the Malabar Mappilas are famous for their delicious food. Mappilapattu are the unique song branch of this Malabar region. It is possible to understand that in the early days the Mappila songs were sung in the Arabi- Malayalam language which came through the trade relations with Arabs; this fact includes the historical antiquity of Mappilapattu. The continued popularity of this style of music demonstrates its acceptance in society. Some of the Mappila Songs depict the characteristics of food and hospitality of Malabar. In this manner, the two songs mentioned in this article were composed by Chelvvoor KC Aboobacker, a master of Mappila songs.

The first song is about the iconic Malabar dish, Biriyani, and how it has been accepted in society and culture. In

the second song, Malabar hospitality reflects through the position and love that given to a *Puyyapla* (groom) in the Malabar area. Variety of foods and drinks are mentioned in the Mappilapattu. The language of the Mappila songs is also very important, it is also interesting that the exact Malabar slang is used in most of the Mappila songs including these songs.

Mappila and Mappilapattu

The Muslim community in the Malabar region of the state of Kerala, located in the southwest of India, is generally referred as the Mappilas. The Mappilas are also a socially and culturally significant group in the history of Kerala. Mappila songs are among the most accepted and adored of the literary contributions of the Mappila community, this is evident from the social acceptance of Mappila songs. Mappila songs are a branch of Muslim music written and sung in a unique and rhythmic style. The close contact of Malabar Muslims with Arab traders led to the introduction of the Arabic language and thus to the origin of a new language called *Arabi-Malayalam*. Arabi-Malayalam is described as the unique language of Malabar Muslims. Most of the early Mappila songs were written in Arabi-Malayalam.

“Mappilapattu is a Muslim song genre written in Arabic - influenced Malayalam (in the local Mappila style)²

A peculiarity is that the melody of Mappilapattu has rhythm. There are many songs like *Thongal*, *Adianam*, *Pukainal*, *Komp*, *Kappapatt*, *Oppanachayal*, *Oppanamurukam*, *Virutham* etc.³ Ishals are formed from the foundation of the

Dravidian method. The presence of *Baitugakal* (Arab songs) in Kerala can be traced back to fifth century AD. It gained momentum and attracted the Indian musical world during the period of AlaudheenKhilji (1296-1316).⁴

One of the most important early works on Mappilapattu is '*Muhyuddin Mala*', a compilation of commentary on Muhyuddin Abdul Qadir Jilani, a Sufi scholar, and leader of the Qadariya Sufi stream. It is believed to have been written around 1607 by Qazi Muhammad of Calicut.⁵ Another work is '*Noolmala*' written by Kunhalian Musliar from Thalassery in praise of Prophet Muhammad. All Quran translations, '*Hadith*' (life of Prophet Muhammad), *malapattukal*, *padappattukal*, *marriage songs*, *love songs*, *wayal* (religious sermons), *life thariks* (history of great personalities), madrasa texts etc. were published in Arabi-Malayalam script. The first Arabi-Malayalam printing press was started by Thikkukkil Kunjahammad at Thalassery. The first Mappila song published in Arabi-Malayalam script was '*Kappappattu*', which was written by Kunjayan Musaliar. '*Kadhorakudharam*' by Sana Ulla Makthi, which was published in 1884, was the first Mappila literal text in Malayalam. After 1950s Mappila songs and other literal works were fully written in Malayalam, which reduced the wider use of Arabi-Malayalam script⁶. Moinkutty Vaidyar is the most important Arabi-Malayalam poet. Vaidyar was fluent in Arabi-Malayalam, Tamil and Sanskrit languages. '*Badar Patappat*' is a great poem composed by Moinkutty Vaidyar in the year 1051 (1293 Hijri). It has eighty-eight ishals⁷.

Poems and songs of classical poets like Qazi Muhammad, Moinkutty Vaidyar, KunjayanMusaliar and Icha Mastan are popular as Mappilapattu.

Chettuvai Parikutty, Pulikottil Hyder, Nallalam Beeran, T. Ubaid and others are important among the Mappila poets. The frontline also includes women like P.K. Halima, V. Ayshakutty, and Kundil Kumjamina. PT Abdul Rahman, K.T. Muhammad, Chand Pasha, AV Muhammad etc. are some of the new Mappilapattu authors. K. Raghavan, P. Bhaskaran and others are the main ones who brought Mappila songs to the film music field.

Chelvoor KC Aboobacker

Kodakkat Cholamannil Aboobacker KC is a person who has established his own place in the world of Mappilapattu by writing and singing the social and political scene, the history and praises of Prophet Muhammad in the form of songs. He was also proficient in *Kalarippayattu*⁸ practice. In 1982-1983 He was also a member of the State Executive Committee of the Kalari group. He worked in *Akashvani*⁹ for a long time as a Mappilapattu singer. Malayalam, Urdu, and Hindi songs by KC were popular outside of Kerala in areas like Bombay, Tamil Nadu, Lakshadweep, and Mali. KC's entry is through *Kolkali*¹⁰ and writing and singing songs for it. Later he formed a Mappilapattu orchestra team, KC Aboobacker was an active presence in the Mappila literature scene from 1960 to 2000. Vm kitty, Kannur Sharif, Eranjoli Musa, Valayil Faseela, Mannur Prakash, Rahana, Maimuna etc. have given voice to KC's songs.

KC Received Kasaragod Kavi Ubaid Trophy (1978), Kerala Mappila Kala Academy Award (2009), Moinkutty Vaidyar Award (2013), Amanula Khan Canada Award (2014) and Kadur Wars WhatsApp Group Award. IPH encyclopaedia also published a biography on K.C. He was died on 02 January 2022.

Biriyani in KC's Mappila Songs

Biriyani is a rice dish that originated among the Muslim community on the Asian continent and became very popular. Rice, spices and some types of meat are the main ingredients in biriyani. Biriyani is generally said to be a copy of Persian food culture. It is also believed that the word biriyani is derived from the Persian word birinj biriyani (برنج بریان) meaning fried rice¹¹. Biriyani has great popularity in the Indian subcontinent. Malabar people have a special talent in cooking biriyani with different flavours. Biriyani is an indispensable part of any special day in Malabar region from birth to death.

Biriyani has been a topic of discussion in many ways in Mappilapattu, just because Biriyani has an indisputable influence on Malabar culture. The song biriyani, a Mappilapattu composed by Chelvoor KC Aboobacker, is one example for such songs.

*"Aalam Duniyaavil Perupapetta Biriyani,
Aarum Virunnil Vilambunna Biriyani
Mangallya Puthumaaran Ezhudhinam
salkaram
Mudangathe Ammaayi Vilambunna
Biriyani"*

(Biriyani is a world-famous dish,

Everyone serves Biriyani at the banquet, In the seven days reception Mother in low serve Biriyani to the bridegroom without fail)¹²

The very first four lines of the song reveal that biriyani is a culturally accepted thing. Biryani is an indispensable dish in Muslim houses in the Malabar region on all important occasions like Eid, weddings, etc.

Despite the fact that Biriyani is now a ubiquitous dish, it is clear from the lines that in the past it was a sign of wealth.

*“Thaanum Tharavaadum vittu
Mudinjaalum*

Velaayma Kattiduvaaan vekkum Biriyan”

(They were even ready to sell themselves and their ancestral home,

To save their pride by serving Biriyani)

It is clear from the stories of the previous generation that Biryani was served only in economically higher households.

Here are the next lines about the different types of Biriyani:

“Kozhi naadan aadu lagoon Maad maamsam vendengil

kozhikottangaadeel aykura Biriyani”

(If you don't want chicken, mutton, lagoon meats

There is aykura¹³ Biriyani)

Differences in Biriyani primarily refer to changes in the meat, the dish's primary main ingredient. It is generally believed that biryani originated in Muslim countries and is popular

among Muslim communities, so it can be seen that biryani is usually made with fish and meat that is halal in Islam. Apart from chicken, beef and mutton, it can be understood that biryani with different varieties of fish were also in demand at that time. Apart from the variations in meat, you can also find biryani in India that have caught a lot of attention by making variations in other main ingredients. Hyderabad biryani, Thalassery biryani etc. are examples for it. According to the findings of travel earth.com by Malavika Kumar almost every region in India has its own version of biriyani, and there are over 26 types of Biriyani in India.¹⁴

Chelvoor KC, as a musician from Kerala, has travelled to places like Lakshadweep and Mali and is eager to capture the flavour and influence of the Biriyani from those areas in his song

“Lakshadweep chennalum ucha neram ellarkum

Bhakshana purayeen Vecha Mamsa Biriyani”

(Even if you go to Lakshadweep at lunch time

Everyone gets Biriyani)

Biryani is generally made with meat or fish, but KC has not forgotten about vegetarians, He also uses creative language to describe vegetable Biryani.

In the latter parts of the song, biriyani is seen written in comic form with political leaders to show the social acceptability of Biryani.

“Malsya maamsam pattatha EMS vannaalum

Thalsamayam vekkaalo vegetable Biryani
Nayanarum keralathil munbe
Karunakaranum

Aayakaalam thinnirikkaam ethra ethra
biryani"

(For peoples like EMS who don't eat fish and meat

We can instantly make vegetable Biryani,

Nayanar and Karunakaran, former Chief Ministers

Both are eaten many Biryani in Kerala,)

Through the lyrics of the song, Chelavoor KC says that all former chief ministers of Kerala like EMS namboodiripad, EK nayanar, K karunakaran must have eaten biryani and most of those who came to such great positions must have tasted biryani at least once. Apart from them, prominent leaders of Kerala like Sayyid Bafaqi Thangal, MK Haji, CH Muhammad Koya etc. are also mentioned. KC also surmises that they all might have enjoyed biryani together.

He expresses his doubts that Biryani would have existed during the time of Maveli, who ruled his kingdom as if it were under one roof without lying or cheating, and then he himself confirms that Biryani cannot be that old in Kerala.

KC presented with humorous lyrics that, if biryani was in vogue at that time, biryani would have been served instead of *Sadhya*¹⁵ for onam, the national festival of Kerala

"Maalokar yellarem onnupole kandupoonna
Maveli vaanakalathundo ee Biryani

Undengil Oonathin vekkule Biryani Pandu

thane illaayi punnara Biryani"

(Biryani is not existing during the reign of Maveli,

Who treated everyone impartially)

The Song "Punnara Puyyapla":

The Kerala peoples fill the hearts and bellies of their guests with their sweet nature and delicious food. In itself, the position of Malabar Muslims is one step ahead in serving delicious food

The song Punnara Puyyapla (beloved bridegroom) is a Mappilapattu composed by Chelvoor KC Aboobacker in special rhythm and Malabar language. The song reflects the respect and love given to a bridegroom in the Malabar side.

The lyrics of the song are composed as, *ammaayi* (bride's mother) speaking to Puyyapla (her daughter's husband). The word Puyyapla means groom. Kozhikode, a coastal city in Kerala, generally addresses the groom as Puyyapla. It can be seen that in some parts of Calicut the patriarchy system has been maintained. Each line of this song reflects the position and love given to a groom in this patriarchy system.

"Ponnara puyyaple koyk Maattikoli
Kayyum morum kaykikkoli Akathek keripouri"

(Oh, Beloved bridegroom, take rest, Wash your hands and face and come inside)

The word *Ponnara*, meaning beloved or beautiful, is used as an epithet for the bridegroom. This term is used to show the love of the bride's family towards the groom.

Later lines inquire about the groom's family and his employment information.

"Porelokke sugamthannalle koythum medhiyumthodangyo

Parambum kandim krishiyum nooki naich naich koyngiyoo"

(Is everyone feeling well at home and has the harvest started?

Tired of doing all the farming)

It can be seen that the beginning of the food reception given to the groom begins with a drink called *sharbat*. Sharbat is a refreshing drink usually served as a welcome drink in Malabar side.

The song also mentions special Malabar snacks such as Mutamarittham, Chatterati etc.

Apart from the food feast, it is clear from the lines that the groom's habits like smoking cigarettes are also considered as a part of the feast.

"Kettle puyyapla Fan switchittoli

Sarbatthithaa kudichaali cigarattatha Valichooli"

(Oh, Didn't you hear groom, please switch on the fan,

Drink sharbat and smoke cigarette)

Malabar culture is characterized not only by cooking delicious food but also by feeding it with love. Chelavoor KC has depicted it in an interesting style through the lyrics of the song.

"Konom kushim nokkanda vegam

Chudode ang thinnaatte"

(Eat it hot, don't mind the taste)

Asking and lovingly forcing the bridegroom to stay at home after the

reception is a sign of hospitality.

"Yeragalleem puyyaple

Maattithuniyedutholi chenn arayil

Kidannoli nale Subahikk poykkoli"

(Don't go groom, Go and change the dress and sleep at room,

and you can leave for Fajr¹⁶ tomorrow)

This is a song sung in its unique folk Malabar style with humorous lyrics about the *Puyyapla Salkaram*, which can be seen as a characteristic of the culture of Calicut.

Conclusion

The food culture, especially in the Malabar areas of Kerala, is remarkable for its variety of dishes and hospitality. The influence and importance of this matter can be understood from the fact that Malabar food and hospitality are used as themes in Mappilapattu, which are considered as one of the cultural practices of Kerala. It is noteworthy that not only Mappilapattu but also many movie songs reflecting the Malabar food culture have been released.

The majority of the songs feature repetition of the particular Malabar foods, such as Biriyani and various kinds of *Appams*¹⁷, highlighting how important these foods are. Apart from food, drinks like sharbat and black tea are also mentioned in the songs. Apart from the subject matter, the Mappilapattu focuses mostly on the song's language. The idiom used in both songs analysed in this paper is very important. Unique Malabar slang can be seen in these lines. Chelavoor KC Aboobacker, the song's composer, deserves praise for incorporating

Malabar's distinctive language into the lyrics of his songs.

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- 15 Sadhya - a traditional vegetarian feast of Kerala.
- 16 Fajr - morning prayer
- 17 Appams or hoppers is a type of thin pancake originating from South India and Sri Lanka. It is made with fermented rice batter and coconut milk, traditionally cooked in an appachatti, a deep pan similar in shape to a wok.

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Chakkara Choru: A Festival Dessert of Malabar

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ABSTRACT

There are distinct varieties of food items cooked and served all over the world. Every dish has its own unique identity and relevance. Food can present a country, a place or a group of people. The best prepared traditional dishes have been down from generation to generation. But in the modern era, many food items had lost its prominence over time. Chakkara choru made mixed with jaggery specific to is an instance. Chakkara choru is one of the renowned desserts cooked and served by Malabar Muslim households. They are occasionally made during traditional festivals. This is usually served during special occasions like Ramadan and nercha.

Keywords: chakkara choru, Malabar, jaggery, nercha.

Introduction

There are distinct varieties of food items cooked and served all over the world. Every dish has its own unique identity and relevance. Food can present a country a place or a group of people. The

Best prepared traditional dishes have been down from generation to generation. There are varieties of dishes in Malabar. Chakkara choru is made

in most traditional festivals in Malabar households. Chakkara choru or jiggery rice is a tasty traditional dish very popular in Malabar region. Chakkara choru is usually served during special occasions like traditional festival nercha and special occasion of fasting (Bara'ath, muharam 10) etc.

Some of the south Indian dishes served in temples are our favorite Pongal dishes are this sweet Pongal, curd rice, tamarind rice, and pal payasam. These dishes were served to Prasad (naivdeyam) in numerous south Indian temples and adored their flavors. Typically, chakkara choru is prepared for the Pongal celebration. The Pongal festival is celebrated in Tamil Nadu, and Pongal is cooked as a significant dish.

Nercha in Malabar

Nercha is a religious cultural celebration that is celebrated alongside a local folk festival in the tombs of the sheikh and the Shahid. It has a lot to do with integrating Islamic tradition with the native culture of the area. Nercha is the culmination of communal individual practice as a ceremony. Nercha is a Malayalam word that means making

a vow and is said to be derived from the Dravidian word "Ner," which also has additional meanings like truth and agreement. This is according to Gangadara Menon. *Varavus, Nilavilacku*, and regional dances like *kolkali* and *daffmuttu* are performed at this occasion (Dale, Menon, 1976). Nercha make sure that all religious groups, especially Hindus from lower castes, participate in its many rituals. The ways in which people interacted with Nercha varied depending on their socioeconomic status, level of education, as well as their generational, gender, and other sectorial distinctions. The evolution of the Nercha Manifestation's many incarnations was accompanied by changes in the socio-political environment. Nercha can be found across Kerala; however the most common types include Kondoty Nercha, Akkode Nercha, Mamburam Nercha, Puthiyangadi Nercha, Ponnani Nercha, etc. Many Nerchas can be roughly divided into two categories: those carried out in the names of sheikhs and those carried out in the names of Shahids. Mamburam and Pookotoor, Nerchas are to support the assertion that Nerchas serve as a vehicle for political and cultural opposition. With minor variations, Kondoty and Mamburam Nerchas are named after Thangals (Sheikh Muhammad Shah Thangal and Sayyed Alawi Thangal, respectively), while Pookotoor Nercha is dedicated to Shahids who died in the 1921 Uprising.

Chakkara Choru Nercha

In the view of Muhammad, a resident from akkode region he shares the history of chakkara choru nercha as

follows;¹

Muslims in the Akkode region are believed to be quite fond of chakkara choru nercha. A famous scholar from Yemen named Abdul Khalid Jelani visited the village of Akkode in the Malappuram district at one point in its long history. He travelled the Chaliyar River to reach Akkode.

Therefore, a pandemic known as vasoori or tiny pox existed at the time of his entrance into Akkode. Hence, he advised common people to prepare "sweet rice," also known as Chakkara choru, in order to heal this illness. Abdul Khalid Jelani initiated this, which produced a fully certainty of the condition. The residents of Akkode started to observe this annually as "nercha" as a result. This became known as "Chakkara choru nercha" due to its frequent occurrence. This nercha is held on the first Friday of Rajab month of hijri calendar.

Chakkara Pongal

Tamil households everywhere commemorate a series of traditions similar to any Indian holiday. Food and camaraderie are important aspects of this event.

Pongal lasts for four days, which signified summer vacation when we were kids. Despite being a Muslim household, our friends and neighbors would joyfully celebrate the festival, thus we were forced to avoid sugarcane. Sugarcane is a key component of the decoration at this time because it is a harvest festival.

Chakkara Pongal, which literally

translates to “sugar Pongal,” is a meal that is consumed during Pongal. Jaggery is used to give the dish its deep color.

Chakkara Pongal is also well-liked all year round in temples as *prasadam*, which is food offered to the gods and then consumed by worshippers, furthermore, the nicest, sweetest chakkara Pongal. Every meal my friend has ever had has been provided to him at a temple on a banana leaf.

Every temple and every home will serve a different version of Chakkara Pongal. Like all conventional mainstays. It will be filled with the memories and quirks of the hands that created it.

Chakkara Choru / Jaggery Rice

According to Ayesha’s kitchen, a famous cookery channel she comments that: “Chakkara choru² (jaggery rice) is one of the popular traditional Malabar rice recipes which is prepared during special occasions like Bara’ath nombu day in Muslim households. This Malabar rice dish is usually served along with a hot black tea. Its preparation is very simple and with fewer ingredients.

Ingredients

Puzhukkalari, or parboiled rice - 1cup, Scraped coconut - 1 cup, Coconut oil - 1 tablespoon Shallots for seasoning - 1 tablespoon, Jaggery: a large chunk or as needed to satisfy one’s sweet tooth Add salt as needed.

Cooking and Serving of Chakkara Choru

After washing, prepare the rice in a pressure cooker with 1 cup of water and all the ingredients up to the raisins for one whistle on high heat. Cook for

15 minutes on low heat after the first whistle, and then turn off the burner. Open the lid once the pressure has subsided and thoroughly combine. The cashews and raisins are fried in ghee before being added to the Chakkara Choru. It’s time for Chakkara Choru. Serve warm.

Benefits of Chakkara Choru

Jaggery rice, also known as chakkara choru, is nourishing, wholesome, very healthful, and comforting for the stomach. Since jaggery and rice are its ingredients, it is better to analyse their benefits.

JAGGERY: Jaggery includes its high potassium content, which can help to balance bodily fluids and decrease cholesterol and blood pressure. Mineral-rich jaggery can help strengthen and maintain the immune system. Moreover, it aids in controlling blood pressure and raising hemoglobin.

RICE: Rice is a high source of carbs, the body’s principal fuel source. You can stay energized and satiated with carbohydrates, and they are crucial for fueling physical activity. In particular, brown rice is a fantastic source of fiber, manganese, selenium, magnesium, and B vitamins.

Conclusion

After conducting an extensive research on the dish ‘chakkarachoru’, it can be concluded that chakkara choru has a fascinating identity in some regions of Malabar. Mainly it is famous in regions like akkode of Malappuram district. Even there exist a ‘nercha’ on chakkara choru. The research also revealed that chakkara pongal of Tamilnadu also has great similarities

to chakkarachoru of Kerala. It can be prepared using rice, coconut rice, jaggery, and other ingredients cooked in a pressure cooker, this recipe is exceptional and one of a kind. Jaggery rice, also known as chakkara choru, is nourishing, wholesome, very healthful, and comforting for the stomach.

To enhance the flavor of the sweet foods made in Malabar, whole wheat is boiled in coconut milk that has been sweetened with sugar and spiced with cardamom. In Malabar, chakkara choru is regarded as a traditional dish served at festivals. It is not only a cost-effective dessert, but also a healthy one. By this paper, it gives a clear cut idea about the health benefits of chakkarachoru dish and hoping a healthy future.

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Foods for Iron Deficiency

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ABSTRACT

Change in diet cause many health problems. Anemia is one of the global health issues in present day. The most frequent dietary deficiency in today's society, particularly among women and children is Iron Deficiency, which is the leading cause of Anemia. According to World Health Organization up to 27% of world's population suffers from Iron Deficiency Anemia. According to the National Family Health Survey, Anemia has increased slightly among Indian adolescents aged from 15 to 19 years. Poor diet is the one of the reasons for developing Anemia and it is a fact that initially Iron Deficiency Anemia goes unnoticed. This paper dwells on the causes and signs of Iron Deficiency Anemia and about iron rich foods.

Introduction

Food has evolved in to a form of medicine associated with ideas of harmony, beauty and balance. Changing one's diet might result in many health problems. Vitamins and minerals need to be consumed in regular proportions for the body's metabolism to run well. Variations in its amount lead to numerous health issues. To maintain a healthy human metabolism, fourteen components are definitely necessary. Salt, potassium, calcium,

magnesium, iron, iodine, copper, zinc, cobalt, phosphorus, sulfur, chromium, selenium, and fluorine are among these minerals. One of the most widespread nutritional issues in the world is Iron Deficiency. Male and female normal hemoglobin levels are 13 g/dL and above and 12 g/dL and above, respectively, according to the WHO. Less hemoglobin will be produced if iron levels are low. Hospitalization is advised if the Hb falls below 7g/dL Hb levels below 3 g/dL cause compensatory systems to malfunction and ultimately lead to death from heart failure or infections of the respiratory or gastrointestinal tract.

Importance of Iron in the Human Body

All human cells contain the mineral iron, which is essential for oxygen transport, oxidative metabolism and cellular growth in human body.¹ The total content of iron in healthy adult is 4.2g out of there 58% to 66% is present in hemoglobin.² Hemoglobin, which is the oxygen carrying component of red blood cells (RBC), has iron as its core. Myoglobin a protein that is widely distributed in cardiomyocytes and skeletal myofibrils is another protein

that iron is a crucial part of. As a component of various enzymes, iron is also crucial for the production of energy. A suitable amount of iron in the body is also necessary for the immune system to work properly, because it promotes the growth of lymphocytes and other immune cells. The body can't respond properly to bacterial and viral infection when the iron stores are insufficient.

Disorders of iron metabolism are among the most common disease of human and encompass a broad spectrum of disease with diverse clinical manifestations, ranging from Anemia to iron overload and possibility to new degenerative diseases.³ Different phases of iron insufficiency are noticeable. Iron Deficiency Anemia is one of the most serious effects of iron deprivation.

Iron Deficiency Anemia

Anemia is a medical disorder when there are fewer red blood cells or too little hemoglobin in comparison to normal. The most typical kind of Anemia is Iron Deficiency Anemia, which gradually takes hold if the body is not provided with enough iron to produce enough red blood cells. Iron Deficiency Anemia (IDA) is usually due to blood losses and inadequate nourishment and an inability to absorb enough iron from food. If there is a lacking in iron in the body liver, bone marrow and other organs' iron reserves are all used up. The body can only produce a small number of RBC if the stored iron is completely used up. The blood cells that the body is capable of producing are aberrant and do not have the same capacity to contain hemoglobin as normal blood cells.

Iron Deficiency is the most widespread nutritional disorders present all over the world. The bio availability of iron in the average Indian diet is poor which resulted in lack of iron in human body. The majority of people with iron insufficiency were women and children. One of the most prevalent dietary issues among children is Iron Deficiency. In India about 20 percent to 40 percent of pregnant women show Iron Deficiency.⁴ Iron Deficiency is the primary cause of the Microcytic Hypochromic Anemia that occurs in India. More than 80% of cases involve nutritional deficiency like vitamin B12, riboflavin, folic acid and vitamin A,⁵ and iron absorption is significantly decreased when gastric production is compromised.

Cold hands and feet, frequent infections, irritability, shortness of breath, swelling or soreness of the tongue, hair loss, brittle nails, cracks in the sides of the mouth, external fatigue (tiredness), pale skin, dizziness or lightheadedness, fast heart rate, and enlarged spleen are all signs of Iron Deficiency Anemia. Moreover, a typical yearning for innutritious items like ice, dirt, paint, or starch was a sign of Iron Deficiency Anemia. Restless legs syndrome can happen to some Iron Deficiency Anemic people. IDA impairs learning capacity, impairs concentration at work, and decreases the physical effectiveness of working.

Bioavailability of Iron

One of the body's most highly conserving elements is iron. Dietary iron comes in two different forms: heme and non heme, and it is a crucial component

that you can only receive from food. Meat, poultry, fish, liver, egg yolks, and other foods high in heme iron are good sources of iron. Green vegetables, fruits, cereals, oil seeds, dates, raisins, grapes, and apricots are all sources of non-heme iron. Iron from animal food is absorbed better (11-22%) than that from vegetable sources (1-7%).⁶ In contrast to phytates and phosphates, animal proteins and vitamin C promote iron absorption. The intake of non-heme iron can also be aided by foods abundant in vitamin C, such as tomatoes and citrus fruits.

Red Meat

Red meat is a great source of proteins, iron, vitamin B12, zinc, phosphorus, selenium and other B complex vitamins just like other animal foods. Lamb and beef meat are among the good source of the minerals zinc and iron. A 50g serving of ground beef that is 80% lean has 1.24 mg of iron.⁷ Up to 25% RDI of riboflavin, niacin, vitamin B6 and pantothenic acid can be provided by 100 g of red meat.⁸ Similarly, absorption of zinc from a diet abundant in animal protein is greater than from plant foods, and the requirements for zinc may be as much as 50% higher for vegetarians.⁹ Red meat contains less than 40% heme iron, the rest is non heme iron, thus high red meat consumption supply only about 2mg/d or 10% to 12% of the total iron.¹⁰ Red meat's protein aids in improving the body's ability to absorb iron.

Dates

Dates contain a variety of vitamins, minerals, protein, carbohydrates, and dietary fiber. Dates are a good source

of vitamins A, thiamine, a complex of B vitamins, folate, vitamin C, vitamin E, and vitamin K. There are at least 15 minerals in dates. The minerals and salts that are found in various proportions include boron, calcium, cobalt, copper, fluorine, iron, magnesium, manganese, potassium, phosphorus, sodium and zinc and additionally the seeds contain aluminum, cadmium, chloride, lead and Sulphur in various proportions.¹¹ Dates contain between 0.3 mg and 10.4 mg of iron per 100g, while other nutrients like vitamin C and proteins also aid to raise iron levels. Considering the prevalence of IDA and the effect of nutritional education on the prevention and control of it, the use of date fruit can contribute to controlling IDA.¹²

Raisins

Minerals like calcium, iron, manganese, magnesium, copper, fluoride, and zinc are abundant in raisins. On a weight-for-weight basis, dried grapes contain 249 calories per 100 g, as well as significantly more vitamins, minerals, antioxidants like polyphenol and fiber than fresh grapes. However, compared to fresh grapes, raisins have lower concentrations of vitamin C, folic acid, and carotenes. In comparison to raisins, gooseberries contain half as much iron. Gooseberry barely has 0.31 mg of iron compared to raisins' 1.88 mg. They also contain a lot of potassium. There are 746 mg of potassium in 100 grammes. In avoiding Anemia, raisins may be helpful. They have enough levels of iron, copper, and vitamins, which are necessary for producing red blood cells and transporting oxygen throughout the body.

Spinach

Spinach is an extremely nutrient green leafy vegetable. It has significant concentrations of carotenoids, vitamin C, vitamin K, folic acid, iron, and calcium. Potassium, magnesium, vitamin B1, B2, B6, and vitamin E are among the other minerals and vitamins found in spinach. For every 100g of leafy greens, spinach has 2.7 mg of non-heme iron. This leafy green vegetable has 28 mg of vitamin C, which helps to boost iron levels. There are several advantages of eating spinach. It might lessen oxidative stress, support eye health, and assist control blood pressure.

Dried Apricots

Dried apricots are rich in important nutrients including dietary fiber, potassium, iron, vitamin A and vitamin C. Dried fruit contain much less water, their iron and other nutritional content is concentrated. The type of iron in dried apricots contains non heme iron that is usually not absorbed easily. Dried apricots have 3.1 mg of iron per 100g.¹³ Also, the vitamin C they contain further enhances iron absorption. Dried apricots also contain potassium and antioxidants and have been known to lower cholesterol and improve digestion. And they are also low in calories and fat.

Cashew Nuts

Cashew nuts were packed with soluble dietary fiber, vitamins, minerals, and a wide range of health-promoting phytochemicals that aid in disease prevention. The minerals magnesium,

potassium, sodium, iron, zinc, and selenium are particularly concentrated in cashew nuts, which are a rich source of these elements. Cashews provide a lot of mono- and polyunsaturated fats and are a rich source of protein. Cashew nuts have 5.0 mg of iron per 100g.¹⁴ According to the US Department of Agriculture (USDA) one ounce of raw cashew (28.35g) contains 8.56g carbohydrate, 5.17g protein, 0.9g fiber, 10.5 mg calcium, 82.8 mg magnesium, 1.89 mg iron, 168 mg phosphorus, 187 mg potassium, 3.4 mg sodium, 1.64 mg zinc. Vitamin B and vitamin C are also present in them.

Iron Absorption Inhibitors and Stimulants

Major inhibitors of iron absorption are phytic acid, poly phenols, calcium and peptides.¹⁵ Different amounts of poly phenolic compounds can be found in plant-based meals, some cereals and alcoholic beverages like tea, coffee and wine. Phytate is the principal factor preventing iron absorption in plant-based diets. Calcium differs from other inhibitors that affect non heme iron absorption in that it has been demonstrated to have a negative impact on both heme and non heme iron absorption.¹⁶

Foods containing muscle proteins and foods like citrus fruit, broccoli, strawberries, oranges, lemons, papayas, tomatoes and kiwis that include vitamin C (ascorbic acid) help to increase iron absorption. Ascorbic acid and muscle tissue may reduce ferric iron to ferrous iron and bind it in soluble complexes which are available for absorption.¹⁷

Conclusion

Iron Deficiency Anemia is viewed as a significant public issue globally, particularly in underdeveloped nations. An extended iron balance causes IDA. A significant part of IDA prevention and management can be accomplished by dietary changes. Lack of knowledge about dietary requirements and the nutritional value of different foods is a significant contributor to the incidence of malnutrition. Given the role that dietary problems play in the onset of IDA, efforts to improve nutrition are a safe method to manage and prevent micronutrient deficiencies, especially Iron Deficiency. Hence, IDA can be managed or prevented, if it is discovered early by changing nutritional status, administering iron supplements and administering oral iron therapy.

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Water as Food; A Conceptual Analysis on Water Conservation In Islamic Tradition

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Abstract

Islam is an environmental religion as it encourages in preserving and gives responsibility on the environmental resources viz air, water, soil, and organic elements. According Qur'an verses, the whole creatures have been created from the water. Furthermore, many of cultures were divined at the near riverbank. As we analyse the theories of science, which are typically formed by Islam perspective. In modern Era, the culture and environment are fulfilled with dirty and the climate also disordered. Although the social scholars attempted to find a solution, they can't to bring a clear way for this. the paper analyses by using qualitative data method including secondary sources and some primary source. The Holy Quran is the great primary data in my study. The word 'water' appears in the holy Quran in over 50 verses and 40 Suras. This paper is divided into three parts. Firstly, it elaborates the connection of Islam and environment. Secondly, it explores the role of Qur'an verses on water conversation. At last, it sets out the role of Prophetic words in the Sunnah. This paper aims at to encourage consideration of prophetic position in solving the environmental issues and problems which are occurring in the world, activate the role of Islam in serving the nature.

Key words: Islam, Environment, Water Conservation, Prophetic Tradition

Introduction

The religion accepted by Allah is only Islam. Every prophet has been appointed to lead the community in every age and to be guided to straight way. Allah has gifted the Prophet Mohammed to this world as the final prophet. It is true that each level of the Prophet acts as role models of obedience in all spheres. He foresaw all the problems faced by the modern society 1500 years ago and provided the necessary solutions through his life. A 23-year preaching career is a pattern for lives until the end of the world. The Qur'an declares that Allah has not appointed a prophet except as a blessing to the worlds. Moreover, the Qur'an repeatedly says that the Prophet has the best example in all matters and has a great character. The Holy Prophet's character explained his beloved wife Ayesha Bewi by answering the Qur'an. Various and wonderful events in the Qur'an reveal the life of the Prophet. Environmental problems are the most important problems facing modern society. Islam is a religion that works to protect and promote the environment and its various components. Therefore, environmental protection can be seen

in the declaration of teachings in the Qur'an. Thoughts on the environment that created an ecological consciousness for the Muslim population opened the way to monotheism.

Whenever, environmental issues are raised in the Qur'an, the Qur'an speaks with a meaningful sentence: Think. Atheists have been criticized in the modern world for the fact that Islam is not a solution to such issues, even as environmental problems increase with modernization and climate change occurs. When you look at the Qur'an and the Sunnah, no other religion promotes the environment so much. The Holy Prophet revealed to the Muslims how to deal with environmental problems by accurately understanding the inside and outside of the environment, the environmental objects and the unknown wonders that are full of the environment. After 14 centuries, his words are still listened to by the society. When the world's major oceans and rivers are polluted, the world looks to the words of the prophets for examples and reasons for preventing it. Like a bird that flew before, the Prophet awakened the causes of each problem before it happened and showed the real ways without leading to it. The Holy Prophet's example was that even water should not be overused by creating examples of moderation in life. The Prophet was declaring that everyone has the right to use the underground water resources and establishing water as a common resource, but he also taught his followers about the various uses of water and its main use as food and the manners that should be used with it, understanding its scientific side.

The modern world still regards it with great awe.

The Qur'an and The Sunnah are very specific about the environment. The Qur'an declares that life originates from water. Water has been made an element of life. This wonder can be scientifically understood if we examine the amount of water in all the things and organisms that exist in society. The Qur'an accurately describes the conditions for the formation of rain on the earth, regarding the medium through which water reaches the earth. The Qur'an also admonishes not to destroy the elements necessary for it. The Qur'an and the Holy Prophet have mentioned that every living thing is complementary to each other and dependent on each other for life. Finally, ecological and social problems are formed due to the encroachments and reflections of human hands. Allah said: "Excessive embezzlement from you causes all the damage in the society". Such reflections result in degradation of environmental components. It is as a warning to the Holy Qur'an that through the Qur'an, Allah asks the last question: If we take the water from the earth, who is there to give it back to you? The Prophet taught that the use of water should be moderate even in social activities and worship and imparted the divine and scientific properties of water.

This study is divided into three parts. One: deals with the relationship between Islam and nature. It clarifies how Islam treats natural resources and what the Islamic position is. Second: Water Conservation Lessons in the Qur'an. Allah has made many references in the

Qur'an relating to water. It exposes declarations of protection, mysteries and scientific truths. Three: The struggle for water conservation in the life of the Holy Prophet is discussed. It includes decisions and attitudes taken in life and water conservation advice to his followers. Indeed, we can understand that there are many lessons in the life of the Holy Prophet for the climate change and water pollution that modern society is facing.

1. Islam and Environment

Islam has a vast relation to the Environment. Allah introduces it as a storehouse of wonders. The existence of Environment is depended to the life of universe. As well as, its resources are varied and different. The base theme of Environment explanation in the Quran is as an evidence for monotheism. Protection and Care are commonly used in the sustainable of Environment in the Islam. The word 'care' is preferring than protection for the nature as child care, family care. Because, the protecting nature is only save without polluting and corrupting. whereas, the care of nature involves enhancing and nourishing the environment and reaches it in a designed destination which prevents all kinds of trends of defilement and pollution. No generation has the right to exploit resources and destroy the environment without consideration for the next generation while consuming natural resources. There are two fundamental features to the nature. Firstly, it builds up by aiming at human goodness and their services. Secondly, the elements of nature work with cooperating each other. it will be

convinced by understanding the words of God. Each element should save the nature by providing its actions without attacking others. Imam Munavi who is a prominent scholar, says in his book *faizul khadeer* at under the chapter of explanation a hadeeth about zakat deniers that all things are ready to give their zakat by obeying the rules of Allah. That why, the skies, earth, plants cooperate each other. therefore, it is very necessary to all.

Allah describes the raining as a favour of him. because, water is very necessary for human existence and others and he announced that the whole creature has originated from it. Kamala says that Several Islamic basics or norms such as, thawheed (Unity of God), khalifah (vice-gerency), Umma (community), ADL(justice), Ihsan (kindness), Hikma (wisdom) and Tawadu(modesty) convey a contemplate instruction about the connection of human and nature. the most important theme of Islam's perspective in nature is the Unity of God. it indicates into similar to the whole creations in adoration of the God and request a recollection on the life of all and a rightful respect and interconnection in the life of people. Meanwhile, the God has made a great balance to lead the nature and creatures assumed it as to be in an equilibrium by teaching in the Quran: "Indeed all things, we created all things in predestination and we create and Justice in all, don't deficient the balance" (55:7-9). the all creatures are complementary in their life sectors. one's destroy will affect the other life. At the era of Umar, he sent out people into Sham and Yemen to seek about a small bird named Jerad while it appears

from Medina because of the words of the prophet that the destruction of Jerad will be caused to all organisms. Likewise, a person went to the side of the prophet and questioned about killing a frog, which he uses in the making of medicine. He replied that to stop your criminal action. Allah says that he created the sort of all creatures in the earth as similar to you (6:38). Although all are based on the way of God, the nature should be maintained only by applying the morality rules. Every member of the universe is bowing down to Allah and glorifying Him. But man often tries to elude from it. That is what causes all the problems. The prophet says once, there are four hundred species in the land and six hundred in the sea. Those are very complementary. Allah says about the nature "He has created the skies without any pillars that you can see and he has placed firm mountains in the earth so that it does not move with you. And he has spread in it all kinds of animals. And We sent down water from the sky, and then caused every distinguished (plant) pair to sprout in it." (31:10) According to the divine of the universe, which its creatures are created in a particular size. Allah reveals that no one cannot find any inconsistency in his creature. One cannot give a distinct answer while any one asking about what is nature and environment. Allah reminds to think about his works and instructions instead of saying the real of nature. The base of Saree'ha in conversation of environment is it is a part of Islamic culture and knowledge. Meantime, Allah has chosen the man as representative of the earth for some certain characteristics. Imam

Ifsahani says "Human beings has three duties. Firstly, to do worships to the God, secondly to obey the God Representation. Thirdly, the care of earth. These three elements are complementary each other. The obeying of his representation is also the protection of earth as well as, those two elements is a worship to Allah. it means no one can imply the representation without worshipping to the God". Islamic jurisprudence also very related to the nature as its main chapter of the most books of jurisprudence starting with chapter of Cleaning named Thohara. Islam considers caring the environment as preserving the Islam rules. it means one who did any problem towards the nature, it is also a falseness against the Islam ethics.

Environmental protection can also mean as a child protection. It is the offspring or future generations that maintain and ensure the continuity of the human race. Encroachment on the environment is an encroachment on future generations. Protection of environment can also mean protection of intelligence. Intelligence is the means by which Allah's legal prohibitions are applied. That is what separates humans from other animals. Some of the environmental pollution going on today is almost insane. The Qur'an raises the question, 'Don't you think?', against such foolish attitudes. Environmental stewardship is also Wealth stewardship. 'Do not give to the fools your wealth which Allah has made your existence upon' (4:5) As some people claims, wealth is not only gold and silver, but also land, wood, agriculture, livestock, water, grazing land, dwellings, clothing, furniture,

petrol and minerals. Environmental protection can describe protection of all kinds of assets. Sources of wealth must be protected. Don't be fools. Do not exploit without due consideration. Don't let it perish without protecting and nurturing it. According to whole Islamic ethics, which have involved a moderation among its actions. Likewise, people not overuse on nature while make use of it. Allah has given the hell to a woman due to struggle a cat.

2. Water Conservation in the Quran

Water Conservation is massive element of natural protection. because, the most part of earth is involved by the water. as well as, according to the Quran verses, there are many verses which are caused to rethink in views of prominent scientist scholars. However, as we know, it is environmental religion and also it has included whole things which is necessary to live. Allah describes the water as a most favour of Allah, which is a great essential element to all species. Allah says that the whole species has created from water. This verse indicates that all are depended with water, no one cannot live without it. Meanwhile, Allah continues his words that he dropped the water from sky into under of the earth according to level of each places. Then the earth has kept it inside. Allah spread the water to drink across the river and mountains. As comparing the Quran ethics to scientific views, Allah says initially that the base of all things is in the water.it refers that those things are preserved by the water as its created from and performs its own mission.

According to organs, Allah request to

think on your body and its adventures. The fetus will be contained ninety-seven percentage of water after initial three days. While three months ago its ratio reduces into ninety-one and then into eighty and sixty-six. These amazing creation has introduced at the Quran verses by saying from Allah "he is the creator of human from water and established relationships of lineage and marriage among them" (25:54).

Allah introduces about earth as source of water saying "he will take out the plants and water from earth.it has proved the science that when the time of creating of earth it was very hot due to touching its elements. Else, by the effecting of gravity force and radiation, the earth was staying hot melting the iron in the inside of earth. It created volcanoes on Earth and formed other gases. then earth become to start cool. which caused to form many of mountains. it caused to creating the clouds and falling rainy.it formed to a sea feeling the taste of salt due to some elements. therefore, the words of Allah were proved by the words of scientists that the inner part of earth is the resources of water. In addition to seas, rivers and streams, the Qur'an also mentions water sources in the underworld, and even the darkness between the waves. Indeed, the Allah reminds us that he has created the streams and the gardens only for the beneficial use of each. it means all elements have its owns usages. Therefore, no one has no right to spend it in wrong way. As the results globalisation, the rivers and sea cannot make use of the proper way. the people calculate it as place of throwing all waste things instead of purifying the

water from dirties. it is a cruel towards the water resources and violation of rules which were said at the Qur'an. Unfortunately, many of people treat in the utilization of water as an abusive. Whereas, Allah critics them as brothers of the devil.

Besides, Allah says water is the source of all vegetation in the world. It also helps to diversification of herbage on earth Allah says: "It is He who gives you rain from the cloud for your well-being; He makes you drink from it and plants for your cattle to graze on". Water helps sustenance of all things. (16:11) Allah says: He send the rain from the cloud and then through it produced various vegetables and prepared food (33:10). Water is also source of drinking. Allah tells as a questioning: Have you thought about the water you drink? did you rain it down from the clouds or did we send it down if we meant it and made it water. (56:67-69) Water is the source of fear and hope. Allah says: He is the one who shows you flashes of lightning and creates condensation clouds with fear and hope (13:12). Water is source of food.it means that earlier that they people depend upon the water. There is no food without water. Allah invites humans to rethink by saying "Let man look at his food and think how We caused the rain to fall, then We divided the earth, then We brought forth from it plants yielding grain and grapes, olives and palm trees, abundant orchards, fruits and grasses (80:24-32).

In Quran, Allah said that "he made a screen between two seas". (27:61) Although looking it surprised, he covered with a great action in the verse.

The phrase Hajiz refers a screen. But, it indicates to that the pure water and dirty water not gather together. therefore, Allah made a screen between them. While we analyse our surrounding, many rivers are polluted with the waste water from factories. It is an illegal to the nature and the Islamic ethics. Allah says in Surah Rahman "Whereas there is a barrier between them so they cannot encroach upon one another" (55:19). Many of great rivers are falling without mixing together. for an instance, when the river Tigris and Euphrates fall in shad al Arab, both are prevented by hundred kilometres. the word, Behr is usually used to the great river and sea in Arabic language. Like this, the space iftal is placed between Mediterranean Sea and Atlantic Ocean. And Kape point also located at South Africa between pacific and Indian ocean.

The main theme of water conservation in the Quran is Prohibition of Squandering. Allah says "O children of Adam. Eat and drink but be not prodigal, Lo He love not the prodigals (7:31). The word Squandering literally defines as exceeding the limits of equilibrium. The Almighty says: "And we sent down from the sky a blessed water, so we have spoken to us with gardens and love the fortified" (50: 9) and the fact that the water is "blessed", meaning that it is the character of God. Not to pollute it or spoil it, so that it no longer bears that great attribute; Rather, it becomes a spoiler for the land suitable for crops and fruits.

In the Earth, there is a system to contain the pure water and salt water without mixing them. Some sea has no taste of

salt whereas, some are mixed with salt. Allah says about this "No two oceans are equal. One is clean water that is comfortable to drink. The other is salt water with a handful, from each of which you can eat the new moon and take out the ornaments that you wear" (35:12). the attitude of Islam towards the water in the society is to be shared between them. Allah said "and tell them that the water shall be shared between them.

2.1 Water as paradise

According the holy Quran, Allah give promise to those who believe and perform good deeds water and other liquids. Allah says "indeed the god way are in gardness and in springs explained the heaven repeatedly as garden beneath the which river flow.

Imam Qurthubi says that when people sent to paradise, Allah gives two springs and they drink and the first one erase the all hatred and desire from heart. And they entre to the second and wash themselves. Quran explains paradise as an ideal garden.it has contained many of different kinds of springs. Those springs have ability to clean whom who drink the water named salsabeel and thasneem, which are the spring of heaven. Khawthar is the spring of heaven and it is also a name of shortest surah named surathul khawthar.

2.2 Water as knowledge

In the Sufi and their texts, many of relations have explained between water and knowledge. Imam Al amuli explains who speaks on the stand of dream interpretation, water unchanged

signifies knowledge. In another words, were knowledge to congeal, it would be water. Sufi describes the flowing of water as the way of holy spirt which falls into hearts and washes the base.

From imam Ghazzali says in his book Ihya the rain water represented Quranic knowledge. The waterways represent the heart which is ready to achieving the knowledge. According to poem of Rumi, which also explained the word 'water' in different aspects. He uses it for the changing stream of events and times. Some times to indicates the universe and to describe the power of infinitesimal part.

Water Conversation in Prophetic Tradition

Sunnah is called on the words or actions or tacit consents of prophet. According to the life of prophet, many of role model in preserving the nature even in water conservation. Whereas, prophet said "three things do not be sold. people are to share to these things: water, pasture, and fire. Imam Bukhari reported a hadeeth in his book Sahih Bukhari about the quality of Muslim "Muslim is whom others are protected from his tongue and hand. By analysing this hadeeth, the two organs are most utility power in the body. according to water conversation, the prophet drew a good theme in all things even in this. it means no one attempt to pollute the water and its resources. because water is not only for you. It is favour of Allah and not have any ownership. therefore, any one polluted the water resources, it will affect the society.it will tarnish the name of Muslim. Thus the meaning of

this hadeeth.

The prophet says from reporting Imam Bukhari: "Never urine in the standing water so that you bath in it. These words explain the importance and significance of preserving water. The Standing water means like river, pond or well. However, it only indicates the water. While any one makes dirty it, it will be lost and destroyed the life of humans and animals. Allah prohibited those people by calling them friends of evil. Likewise, In the book of Aboo Davood "avoid from three abusing works: not to pass excreta in water reservoir, walking ways and on shady places". This hadeeth is very meaningful words. Prophet revealed the situations which are more possible to making dirty. The prophet involved at first the source of water. because it is the important element to universe for maintaining.

The prophet showed the roots which become to a role model to the society. That is what while drinking water, he did how can drink a water to avoid physical hardship. He said that: when any one drink water, who should sit down before and also prevented whom drinks against doers. besides, he drank a water with three gulps. The prophet behaviour has discussed among the modern scholars. In another hadees the prophet told a parable whom drinking water standing with the drinking of camel.

According to Quran, Allah says about the origin of water "he sends purified water from clouds itself. the prophet divided the pure water into three. Air water, underground Water, Surface water. When any source stops their

duties, which means when ends the drop of water in the source, it will become into drought. He says "when one eats a food, he must attempt to the food in the part of one third. The another part set aside for water and third part for his body. The prophet reflected an idea of biological statement by saying this hadeeth. he taught a person how a person eats food and others for getting healthy and powerful body. While we analyse his words, it has been found that he said amazing characterizes of many foods and fruits which has been proved in the modern era.

Imam Nasayi reported a hadees from prophet "he was praise the God after eating and drinking water. As we know in Islamic concept, the natural resources are presented as favour of the God. The prophet showed in this hadees a social law. That is what when any person gives any help you should praise him and more praise the God. Because, the real helper is the Allah and to increase the favour. therefore, Allah said "whether praise for my favour he will increase it, otherwise he brought down a severe punishment.

According Islamic ethics, water is not only a drinking element. But prophet included it in the whole aspects of Islam. Ablution is most worship in Islam. In Islam ablution which is necessary in some times and recommended in some worships. The idea of involving ablution into the prayer of namaz is it is a purification from all dirties externally and internally. else, when the prophet did ablution with water, he keeps without using more. In Hadeeth, reporting by Anas, prophet was doing

ablution with the water in one Mudh. Mudh is measurement in Arabic. Also another hadees reporting from Sahad who was going with the prophet and then he performs the ablution from a river. While the prophet saw it and ask to him what did you squandering. Sahad ask to prophet does the squander in ablution? prophet replied that yes, whether you perform ablution from river. While performing ablution with water, he only wash only three times. after, he said if anyone increase the washing it is also israf. The hadeeth explore the utility of water even in the worships.

According to juris, they consider the water as purification whether anyone touch a dog with wetness. Which means one who touch a dog, he must clean that part with using soil and water. by this, it signifies that water is most valuable in jurisprudence. The raining water have good cure for illness. Many of prominent scholar suggest to drink by whispering with the Quran. On the authority of Abdullah bin Maqil, he said, I heard the Messenger saying, "There will be people in this nation who transgress in purification and supplication."

The water is not allowing to sell as product and it has been prohibited in Islam. While Usman who is prominent leader in Islam attempted to sell the well, he gave the water with free because of this hadeeth. no one has ownership upon the water. Prophet defines a definition of a real Muslim in a hadees "you may not be true Muslim until and unless you like the same as you like for yourself". So, each people are our brother. They don't like the cruel action

even to them and social resources. In other words, when any one pollute a river, it is a violation of rights of others. In other hadees from Khowlath "some people who covered with the wealth of God without right, they will be send into hell". Although many things are available in the society, the prophet said that the most charity is give a pure water and stop the profusion.

The Caliphs followed the approach of the Messenger of God and followed his example. They took care of water sources and worked to store and preserve them until needed, and they also took care of rationalizing the use of water. Therefore, when the Muslims conquered the Levant, Iraq and Egypt, they tended to improve the conditions of these countries, especially with regard to agriculture and the use of water. They built dams, built bridges, and built canals and canals.

Islamic history books remind us that when Amr ibn al-Aas conquered Egypt, and during his tenure over it, he employed about one hundred thousand workers to repair irrigation roads in Egypt in summer and winter. The interest of the rulers in the Islamic state continued to preserve the provision of water necessary for every piece of land suitable for agriculture, and the Abbasid state reached a great deal in this. Al-Yaqubi in the book (The Countries) and Yaqut al-Hamawi in (The Dictionary of Countries), indicate that the Abbasid caliphs were personally interested in facilitating irrigation so that the population could cultivate the land without effort and hardship, and this was represented in the construction of

canals, the construction of banks and the construction of aqueducts.

Conclusion

To sum up, so far we have mainly discussed on the perspectives of Islamic water ethics and rules. Through this, we can understand that the Islam is an ecological religion and contains ecological values which are necessary for the development of the environment. Readings are convinced that water is a source for all cultures and worships, Moreover, the Qur'an has included many truths and miracles of water in the universe. Furthermore, the paper analyses significance of water and its origins and interprets ideas of Quran in polluting water. It reaches into that the prophet life have a solution in the ecological problem even in water conversation. As well as, it explains the relation of Sufi texts and life of paradise.

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Food and culture: changes occurred in the wedding food system in Malappuram in the 21st century.

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ABSTRACT

According to Malappuram natives, weddings are a key factor of culture. Serving food to guests at the event is an important consideration. People provide various kinds of foods on the table. Due to economic growth and changes in lifestyle, many changes have occurred in the food items of Malappuram weddings in the twenty-first century. This paper focuses on the changes in foods at Malappuram weddings. It discusses items of food, methods of serving, and reasons for these changes. The researcher uses the descriptive method to complete this paper. Readers can learn about the changes that have occurred in the foods of the Malappuram region as a result of this research.

Keywords: Food, Mandhi, Change, Chicken, Arabian.

Introduction to food:-

Food is the third most important thing for living beings to provide energy and development, maintain life, or stimulate growth after air and water. In fact, it is one of the most complicated sets of chemicals. Food plays an important role in the promotion of health and the prevention of disease. In general, it consists of essential nutrients, such as carbohydrates, proteins, fats, minerals,

and vitamins, which are consumed to provide nutritional support for an organism and ingested by the organism and assimilated by the organism's cells to sustain health.

These nutritious foods are in the form of grains, pulses, fruits, vegetables and oils, etc. We must know that the terms "food" and "nutrition" are sometimes used synonymously, which is not correct completely. Food is a composite mixture of various ingredients that are consumed for nutrition. On the other hand, nutrition connotes a dynamic process in which swallowed food is utilised by the human body for nourishment. As much as we eat, our body gets nourished. When there is an insufficient intake of protein, energy, or carbohydrate, there is often illness or infection.

Food at wedding functions:-

Weddings are known for their sumptuous food. Any wedding is considered incomplete without delicious food. The first word that comes to mind when thinking of an Indian wedding is food. It is the different colours of food that make the spread at a wedding both unique and fascinating. Like all festive

celebrations, marriage is also celebrated with lots of food and ceremonies rolled around the actual marriage event. Serving food at wedding functions is a common practise we see all over the world. Moreover, the reason for serving the food would be cultural or religious. For instance, Islam teaches its followers to treat their guests well for up to three days, like providing them with rooms and delicious foods. Similarly, Indian culture also represents honouring the guests with the word "adhithi devo bhava."

Weddings in Malappuram in 20th century:-

Weddings in Malappuram in the twentieth century were a great symbol of social unity. The majority of the guests and neighbours had gathered at the wedding house and were involved in the preparations for the wedding day, like the involvement of men in setting up the house and surroundings and the involvement of women in preparing the food items. The main foods served in the early twentieth century were rice and curry with vegetables or meat. Later, more food items like "thengachor" (a food made by adding coconuts to the rice), "ghee rice," and "biryani" were served on the tables. And it was served at a table on a large single plate. In addition to the foods, the serving systems were also changed to individual dishes and glasses. The foods were cooked overnight in the backyard of the house by a specialist in cooking, supervised by the head of the family or someone close to the family. However, in the twenty-first century, many changes occurred in the foods,

cooking methods, and serving methods at Malappuram weddings.

Arrival of foreign foods in the 21st century:-

Nowadays, it is not necessary to find only Malappuram traditional or regional food at wedding functions. We can also find foreign dishes from other lands and different countries. People are preparing exotic menus for their weddings. The number of food items may vary according to the economic background of the family. As aforesaid, the arrival of foreign foods is the major change that has occurred in Malappuram wedding functions in the 21st century. Arabian foods have a great influence on Malappuram weddings. Like the food item "mandhi" and different items with chicken, etc., descriptions of some Arabian foods came to Malappuram are mentioned down below.

Mandhi: Originally a Yemeni rice and meat dish, mandi has become much sought-after among gourmants in the city, with many restaurants offering the Arabian delight. It's more popularly known in Kerala as "kuzhimanthi," owing to its traditional preparation style in a charcoal-fueled, cylindrical underground pit that doubles up as a "pressure cooker." Rice and meat are kept in the pit for over four hours, when the juice from the hot meat is allowed to drip and flavour the rice, which is mixed well before being served. The container is hermetically sealed, while an added layer of maida dough is sometimes applied to prevent any steam from escaping. Long varieties of rice, commonly Basmati, are used for the dish, while dried lemons are added

for its distinctive flavour.

Chicken kabsa: is a popular traditional dish from Saudi Arabia, sometimes considered the national dish of the country. It is also known by the name Makbus. There are variations of this dish made in the areas around Saudi Arabia as well. The use and combination of spices that flavour the chicken and rice are what make this dish truly unique. Kabsa is made of chicken that is slowly simmered in a spicy broth of tomatoes and spices. This chicken is then removed and either fried or grilled, while the broth is used to cook the rice.

Chicken al-faham: Al-faham is an Arabian meat dish. An indispensable dish during Arabian celebrations, it has become a staple dish in hotels in other countries today. It is also prepared in a similar way to cooking "grilled chicken" over a wire grill (grill) placed over burning coals. But al-faham, on the other hand, is very different from grilled chicken in terms of both ingredients and cooking method. Al Fahm differs from grilled chicken in appearance and meat quality because the chicken is pressed and cooked on another grill after being placed on a grill over coals.

Not only these foods, but there are many other foods as well. But these are the major foods that arrived from other countries. The major reason for these changes is the large number of Arabian returnees in Malappuram. Moreover, unlike biriyani, less oil and masala are used to prepare these foods, hence it becomes a flavourful alternative for the health conscious.

Change in the serving system:-

As well as the food items, the

serving methods also changed in the Malappuram region. Disposable tableware and buffet system is the major two changes occurred in the method of serving.

Use of disposable tableware: people use disposable items in Malappuram wedding functions due to their cheap price. Furthermore, it is simple and quick to clean up after parties, etc. Disposable tableware includes all disposable tableware like disposable cups (made of paper, plastic, coated paper, etc.), plates, tablecloths, placemats, plastic cutlery, paper napkins, etc.

Despite the fact that it is the easiest way to manage, it hits the environment very badly. If we burn, we will seriously harm the environment. And if we avoid it, it will take up landfill space, which may prevent water from reaching the soil.

Buffet system: A buffet is a meal-serving system where guests serve themselves. It's a popular method of feeding large numbers of people with minimal staff. The term was originally applied to the sideboard where the food was served, but it was later applied to the form. This system were found in other countries before 21st century, but its advent to Malappuram region was at 21st century. In this method, different foods would be displayed on the sideboard, where guests could choose the item they wanted.

Auditoriums and event managements: Auditoriums and catering services are other changes took place in Malappuram wedding. In 21st century people use auditoriums for weddings. In auditoriums a vast dining space, hosting rooms and additional needs

are provided while the family pay. This help to manage the wedding very easily. The event managements are some paid ventures which will manage the programme from first to last including foods. So, this helps the family to free from planning the programmes.

A normal wedding in Malappuram:-

The Malappuram wedding feast usually commences with appetisers, which are served while the guests enter the wedding. The appetisers are usually drinks in Malappuram. This is followed by the main course. The main course usually contains one or more dishes. This is complimented with various salads and other side dishes. Usually, Malappuram natives serve the above-mentioned foods, and the variety may increase or decrease. It also comprises both vegetarian and non-vegetarian dishes. The meal is the heaviest and grandest. After the primary meal is over, the guests are treated to dessert. Desserts are sweet items that are served to ease the spicy and tingling taste of the meal. Subsequently, the Malappuram wedding feast comes to an end with chakkara mittayi (a sweet

made of jaggery and maida), porridge, and puddings etc.

Conclusion:-

From this study, we can understand there have been many changes in the food system served at Malappuram wedding functions. But majority of these changes have an Arabian touch. The main reason for these changes is increase in the number of people travelling to gulf regions for different purposes from Malappuram. While these people reached the Gulf countries, they learned more about Arabian foods, and when they returned to Malappuram, they used these foods in their villages. Along with this, when the number of expatriates increased the Malabar people's economic background has also increased. These are the major reasons for the changes to the food system at Malappuram weddings. So, we can find the people celebrating the wedding in a minimal way if their economical background is lower. Finally, we can say that the more the economic backgrounds vary, the more the structure of wedding reception may also vary.

Zakat al-Fitr and Food: Insights from Religious Teachings

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Abstract

Zakat al-Fitr, a compulsory form of charity in Islam, holds deep significance in addressing food-related challenges within Muslim communities. This abstract explores the religious perspective on Zakat al-Fitr in relation to food, drawing insights from Islamic teachings and highlighting key keywords such as charity, compassion, sustenance, and community. Islam emphasizes the importance of Zakat al-Fitr as an act of obligatory charity. Rooted in the teachings of the Quran and Hadith, it serves as a means of purifying one's fast and expressing gratitude to Allah. Through this practice, Muslims are encouraged to show compassion and empathy towards those who face food insecurity and to fulfil their obligation of providing sustenance to those in need. The connection between Zakat al-Fitr and food is central to its purpose. Islamic teachings underscore the significance of providing for the basic needs of others, with food being a fundamental aspect of charitable giving. Muslims are called upon to reflect on their blessings and actively contribute to alleviating hunger by giving a portion of their wealth to ensure access to nutritious food for the less fortunate. Islam stresses the equitable distribution of wealth and resources. Zakat al-Fitr serves as a mechanism for addressing food insecurity by collecting contributions from financially capable individuals and redistributing them to

those in need. This practice not only tackles immediate hunger but also fosters a sense of communal responsibility and social justice within society. The concept of Ihsan, or excellence in action, is deeply intertwined with Zakat al-Fitr and food. It urges Muslims to provide quality food that meets the nutritional requirements of recipients. This approach ensures that the act of charity extends beyond mere sustenance, promoting the overall well-being and nourishment of individuals and communities. Religious teachings also emphasize the importance of community and collective responsibility. Zakat al-Fitr is often collected and distributed locally, forging stronger bonds within the community and stimulating local economies. This localized approach empowers individuals to witness the tangible impact of their contributions, both in terms of addressing hunger and promoting economic well-being. In conclusion, Zakat al-Fitr stands as a manifestation of Islamic teachings on charity, compassion, and the provision of food to those in need. It serves as a reminder of the communal responsibility to combat food insecurity and uphold social justice. By adhering to these principles, Muslims fulfil their religious obligations and contribute to fostering a more compassionate and equitable society.

Keywords: Zakat al-Fitr, Charity, Compassion, Food security, Nourishment.

Introduction:

Zakat al-Fitr, an obligatory form of charity in Islam, holds profound significance when it comes to addressing the critical issue of food within Muslim communities. Drawing insights from religious teachings, this essay explores the connection between Zakat al-Fitr and food, highlighting the values of compassion, sustenance, and community embedded in Islamic principles. By examining the religious perspective, we can gain a deeper understanding of the role Zakat al-Fitr plays in promoting food security, nourishment, and social cohesion. Zakat al-Fitr serves as a potent force in alleviating hunger and addressing food insecurity. This essay explores the profound impact of Zakat al-Fitr on combating hunger within Muslim communities. By delving into the significance of this charitable obligation and its direct relationship with food, we can gain a deeper understanding of how Zakat al-Fitr acts as a catalyst for positive change, ensuring that individuals and families have access to nourishing meals.

What it is meant by Zakat al-Fitr?

Zakat al-Fitr, also known as Sadaqat al-Fitr or Zakat ul-Fitr, is an obligatory form of charity in Islam that is observed at the end of the holy month of Ramadan. It serves as a means of purifying one's fast and expressing gratitude to Allah for the blessings received during Ramadan. The word "Zakat" means purification and growth, while "Fitr" refers to breaking the fast. Zakat al-Fitr holds great importance in the Islamic faith as it embodies the principles of charity, compassion, and social solidarity. It is

a way for Muslims to give back to their communities and provide for those in need, particularly during a time when they have experienced the spiritual and physical rigors of fasting.

Food is a material that primarily consists of proteins, carbohydrates, fats, and other nutrients that are utilised by an organism's body to provide energy and sustain growth and important operations. Digestion facilitates the body's absorption and use of the food it consumes, which is critical for nutrition, which is essential for nutrition. The main source of food is produced by plants, which use solar energy to produce food. Plant-eating animals regularly offer food for other species. Islam imposes a variety of dietary regulations on its followers, similar to many other religions: In general, Islamic dietary law distinguishes between what is allowed (halal) and what is not (haram). According to several scholars, these guidelines also help to create a distinct Islamic identity by uniting believers as a community. The permitted and prohibited foods for Muslims to eat are fairly straightforward.

Islam is a full way of life that serves as a guide for Muslims and inspires them to follow the road of kindness, forgiveness, and peace. Concern for the poor, or zakat, constitutes one of the five Islamic pillars that form the basis of Muslim life. The idea, intent, and significance of zakat in Islam. Zakat must be paid in the form of the wealth on which it is paid, so zakat on cash must be paid in cash, zakat on animals must be paid in animals, and zakat on crops must be paid in crops, with the exception of zakat on trade goods, which may be paid from the value of the goods or

from the trade goods themselves. In order to maintain social harmony and ensure that no one in need ever suffers, paying Zakat is the primary goal. When we own a precise quantity of Gold, Silver, or other characteristics that can be measured and quantified, the Zakat is required. The importance of doing prayers and zakat payments has been highlighted much too often in Qur'anic verses and traditions. The major goal of zakat is to keep society's economy in balance so that money is always being distributed from rich to poor and never remains in one hand. By doing this, we can end poverty. Zakat cleanses our riches, stabilises the economic state of society, and guarantees that everyone benefits from it. People must pay zakat in order to eliminate the disparities and gaps between rich and poor and to ensure human rights for everyone. The Zakat serves to form the human character of the wealthy by removing greed and selfishness and establishing the notion of brotherhood and oneness. The term zakat is associated with fitr because it is due to the occasion of breaking the fast that this zakat becomes obligatory. Food for human consumption, such as dates, wheat, rice, or other types of food, should be given. The purpose of this paper is to determine the significance of the food given during Zakat al-fitr. Another goal is to discover why the region's mainstay foods were chosen for Zakat al-fitr and why the Sharia preferred the day of Ead al Fitr for this Zakat al-fitr. Islam gives two important instructions to follow during the giving process. And this duty is only imposed on those who have this feature. One of them is Zakathul Fitr is a compelled duty performed by all Muslims, including those present at the

time of giving, including the born child, on the last day of Ramadan at sunset. And later, you will have more than his needs and the needs of his dependents on Eid Day.

At the end of Ramadan, every Muslim is required to give Zakat al Fitr as a sign of gratitude to God for allowing him to observe fasts. Its goals are to cleanse those who fast from any lewd behaviour and to aid the less wealthy. This theory is supported by the hadith that says the Prophet of Allah, peace be upon him, commanded the giving of Zakat al Fitr to those who fast in order to protect them from impure acts and words and to help the poor. Al-Qaradawi comments on this hadith, saying that there are two purposes: one for the individual, to complete his fast and compensate for any shortcomings in his acts or dialogue, and the other for the society. The other is related to society; for spreading love and happiness among its members, especially the poor and needy, on Eid. It also cleanses one's soul of flaws such as adoration of property and miserliness. Furthermore, it cleanses one's property of the taint of illegal earnings. It can also be used to treat illnesses. "It would be better if you treated your patients with charity," the Prophet, peace and blessings be upon him, said. Furthermore, it meets the needs of the poor and indigent, relieving them of the burden of asking others for charity on Eid. "Fulfil their need on this day," the Prophet, peace and blessings be upon him, said.

Measures of food

The usual staple food consumed in that nation should be provided. When zakat becomes required, it must be

paid where the payer is standing. Each must be administered at the rate of one mudd, or 3,200 litres. There will be variations in the weight and volume of rice. It needs to be noted. Given that the amount varies in grains, it is preferable to provide 3 kg with proper care. The Shariah requires zakat al-Fitr in order to support the needy and the pious and to purify the fasting person from any unneeded and offensive things that may have emerged from them while they were fasting. It was made obligatory in Sha'ban in the second year of Hijra.

One saa' of the staple items included in the Fitr zakat is wheat, barley, dates, grapes, curd, rice, and maize. However, according to Abu Hanifa, the price of the item is sufficient for Fitr zakat, and if it is rice or wheat, half a saa' is adequate. As can be seen, Fitr has a connection to the Zakat celebration and aims to spread happiness to both the rich and the poor. Prophet Muhammad reportedly said, "You shall make them rich this day." The typical cuisine of the recipient's nation should be provided. For both food and storage. Grain devoid of corn should be available for storage and consumption. Paying the price is insufficient. Worm-infested, damp, damaged, old, and discoloured is also insufficient.

Ibn Al-Qayyim emphasised that the Prophet, peace and blessings be upon him, recommended one Saa' of dates, barley, raisins, or dry cottage cheese for the Zakat al Fitr offering. In Madinah, these were the primary food staples. For residents of other regions, one sa' of their main crop, such as maize, rice, etc., shall be paid. However, if their primary source of sustenance is something other than grain, such milk, meat, fish, etc.,

then they must pay one Saa' for that specific item. Since it accomplishes the goal of providing the impoverished on the day of "Eid with the staple meal of their locality, this is the perspective held by the majority of scholars and is the recommended one.

According to Al-Qaradawi, there are two reasons why the Prophet chose Saa' as the unit of measurement rather than prescribing it in money: First, especially among the Bedouin, money was still scarce among the Arabs. They lacked their own form of money. Therefore, the Prophet would have put them through suffering if he had ordered it in monetary terms. Second, the value of money as a medium of exchange varies periodically. For instance, giving Zakat al Fitr in money causes its value to fluctuate as a given currency's purchasing power can become low or high at random times. Because of this, the Prophet gave it a method of quantifying quantity of food sufficient to meet the requirements of one family. One Saa' of food gives a family enough food for an entire day for one. There is a lot of wisdom or insight in this duty (two goals, one related to the fasting person and the other related to the social goal). Al-Qaradawi explains in his fascinating encyclopaedia: (Zakat jurisprudence), why the Prophet imposed Zakat al-Fitr as by only foods in his time, and said: For two reasons: The first: the scarcity of money in Arabs at the time, the giving of food was easier for people. The second is that the value of money varies and its purchasing power changes from age to age, unlike food, it satisfies a specific human need, and the food in that era was easier than giving money. Cleansing the body of those who fasted at the time from the dirt and devil's

acts that occurred during Ramadan (related to the fasting person). Feeding and comforting all people on Eid Zakat achieves social solidarity and increases social cohesion. It also emphasises the theme of Islam's equality and human fraternity concepts, which degrade Islam (social and humanitarian goals).

One Saa' of food was to be given, as instructed by the Prophet (peace and blessings of Allah be upon him), and the Sahabah (may Allah be pleased with them) used to offer it in the form of the local staple food. Some scholars read the word "foodstuff" in this hadeeth to signify wheat, while others think it refers to any food grown in the area, whether it be maize, wheat, or something else. This is the correct perspective because zakat is a way for the wealthy to assist the poor, and a Muslim is not compelled to assist with anything other than the country's basic meal. Rice was unquestionably a staple diet in the region of Mecca and Medina. It was also a good and precious food that was preferable to barley, which the scripture specifies as being suitable. So it is clear that providing rice for zakat al-fitr is completely acceptable.

Needs to serve local foods:

It is unquestionably acceptable to contribute one of these foods for zakat al-fitr if it is a staple food for the local population. However, if they eat rice and corn as staple foods, can they also provide wheat or barley? Or is it acceptable for them to give rice and corn? Can they give other types of staple foods except those two? There are well-known differences of opinion on this, but the most accurate stance is that it should be delivered in the form

of the foods he consumes regularly, even if they are not of these varieties. The majority of scholars, including Imam Al-Shafi'i and others, share this opinion.

Islam has a unique vision for humanity and society. Islam emphasises happiness and joy for everyone and places a great focus on addressing human needs. One of the many Islamic practises that inspires people to show greater consideration for others and gratitude for the alms that Almighty Allah has bestowed upon us is Zakat al-Fitr. The tradition "You shall make them rich this day" also explains how such actions are justified in light of Sharia.

Food security and nourishment:

Zakat al-Fitr aims to ensure that every Muslim has access to food, particularly those who are vulnerable and may face food insecurity. By collecting contributions from those who are financially capable, Zakat al-Fitr enables the distribution of food to those in need, thus enhancing their access to nutritious meals and alleviating hunger. Food security encompasses the availability, access, and utilization of food. In many communities, there may be disparities between food abundance and scarcity. Zakat al-Fitr acts as a bridge, redistributing resources from those who have abundance to those who face scarcity, thereby promoting a more equitable distribution of food resources. Zakat al-Fitr supports local economies and promotes sustainable food systems. The contributions collected are often distributed locally, providing an opportunity to support local farmers, businesses, and producers. This localized approach stimulates economic

growth, strengthens food production and distribution networks, and contributes to long-term food security within the community. Zakat al-Fitr is typically collected and distributed shortly before Eid-ul-Fitr, ensuring that those in need receive immediate assistance. This timely distribution of food aid helps to address acute hunger needs, ensuring that vulnerable individuals and families have access to nutritious meals during the festive period. Zakat al-Fitr fosters a sense of empathy, solidarity, and shared responsibility within the Muslim community. By participating in this act of charity, individuals acknowledge the struggles faced by those who experience food insecurity. This recognition promotes collective action and encourages a deeper commitment to addressing the underlying causes of food insecurity and promoting long-term solutions.

Conclusion:

In conclusion, Zakat al-Fitr and its relationship to food exemplify the rich teachings within Islam that emphasize charity, compassion, and communal responsibility. By fulfilling this religious obligation, Muslims actively contribute to addressing food insecurity and promoting social justice. The act of giving Zakat al-Fitr not only provides immediate relief by alleviating hunger but also nurtures a sense of empathy, solidarity, and shared responsibility within the Muslim community. Through this practice, Muslims are encouraged to reflect on their blessings and extend a helping hand to those in need, ensuring that the basic human right of access to

nourishing food is upheld. By embracing the teachings of Islam and recognizing the importance of Zakat al-Fitr in addressing food-related challenges, individuals and communities can work together to create a more equitable and compassionate society, where no one goes hungry and everyone's basic needs are met. As an obligatory form of charity, it encapsulates the principles of compassion, community, and the provision of sustenance. By fulfilling the duty of Zakat al-Fitr, Muslims actively contribute to alleviating hunger, promoting food security, and embodying the values of empathy and shared responsibility. Through this practice, individuals and communities are encouraged to reflect on their blessings, extend compassion to those in need, and work towards creating a more equitable society. By recognizing the profound teachings within Islam, Zakat al-Fitr serves as a powerful tool in addressing food-related challenges and fostering social harmony based on the principles of charity and compassion.

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A Study on Modern Trends of Biryani In Malabar

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ABSTRACT

Arab influence over Malabar region is reflected in many aspects, one of major aspects is food. Biryani is an evergreen classic that really needs no introduction. It is a meal that both the kids and adults enjoy. It is a mixed rice meal, one of the most popular dish mostly among Muslims. Biryani is a dish that is mostly preparing in Middle Eastern Countries and South Asian Countries, but today Biryani has come in many varieties. The dish is often prepared by flavouring rice with fried onions and meat, besides mild spices. Biryani is made with some type of meat like Chicken, Beef, Goat, Lamb, Prawns, Fish etc. or People will prepare it without any meat and only with vegetables and Eggs.

Malabar is very popular for its celebrations, festivals and functions. Biryani is an inevitable part of these programs. The deliciously complex blend of flavours spices and aromas in Biryani have come to epitome the zenith of Malabari cuisine. With local and hyper local variations, a number of distinctive styles of Biryani have been emerged such as Thalasseri Biryani, Malabari Biryani, Kozhikodan Biryani, Kuttichira Biryani, Dhum Biryani, etc. The star of Malabar cuisine the Biryani has been much attracted by foreigners around the world. This paper discusses how biriyani has developed and trends of biriyani in Malabar and challenges

facing by biriyani.

Key Words: Malabar, Biryani, Kuttichira Biryani

Introduction

Malabar, one of the cultural centres of South India, is much known for famous Biryanis. Biryani is a meal that both kids and adult enjoy. The word biriyani can be traced to the original Persian “birinj biriyani” - literally, fried rice¹. Hence it is reached in Kerala as result of Kerala Arab trade relation. There is another opinion that one of the foods that the Mughals brought to India was the biriyani, which immediately gained popularity among the natives.

However, biriyani have rooted its own position in Malabar food culture. Biryani is an inevitable part of celebrations and functions in Malabar region. The deliciously complex blend of flavours spices and aromas in biriyani have come to epitome the zenith of Malabari cuisine. Now we have different cuisines and wide varieties of dishes but still biriyani is an emotion to most of the people in Malabar.

Traditional Forms of Biryani in Malabar

Biryanis are common in name but it has suffix which we can understand the

region of origin like Kuttichira biriyani, Thalassery biriyani, Hyderabad biriyani, Bombay biriyani etc., the mixtures of spices give different taste even though the rice and meat is same also varies according to its preparation method. There are mostly two types of biriyani preparation, one is the ghee rice is added to the fully cooked chicken-masala mix and then cooked by the dum process and another method is ghee rice is added to the half-cooked chicken and then cooked till it is fully cooked or the dum process is used. There will be relatively little variation in the ingredients, and many of the ingredients are same. Octogenarian Ummi Abdulla, who is called the queen of Moplah cuisine, tells us that in her younger days, there wasn't a specific dish called Malabar biriyani. "The biriyani of each region in Malabar tastes different. Kannur, Mahe and Thalassery have different methods of cooking compared to Kozhikode"2.

In modern period we can see the development of biriyani. This mouth-watering biriyani have local and hyperlocal variations having evolved to distinctive styles.

Modern Trends

In the beginning mostly biriyanis were made up of chicken or beef. In modern era we can see biriyanis are making with prawns, fish and with vegetables too. Pickle, chutney and curd are the side dishes of biriyani. Pickle is also known as achar, the main ingredient of pickle is vinegar. Chutneys are made in a wide variety of forms coconut is the inevitable ingredient of chutney. Curd mixed with chopped onion, carrot, cucumber, green chilli is serving with

biriyanis. Biriyani is the meal that we can eat even though there isn't any side dishes the masala itself is enough to eat biriyani.

Fish biriyani are preparing same like other biriyani. There will be only difference in the cooking time of fish. Preparation time of biriyani varies according to the meat we chose. Prawns biriyani are serving in two methods. Biriyani is preparing by adding ghee rice to prawns masala and cook for maximum 10 - 15 minutes. When the meal is ready it will serve as rice and masala in different plates. The another way of serving prawns biriyani is like after the preparation the rice and masala mix it well and serve to plate.

Mussels (kallummakkaya) biriyani is preparing same like prawns biriyani. Vegetable biriyani is preparing by adding chopped vegetables like carrot, potato, beans, peas etc. and serving after mixing it well.

Biriyani has been much attracted to foreigners around the world. The arrival of Kabsa, Madhoot, Majboos and mainly Mandhi of Arabian cuisine are affected to biriyani. Youngsters prefers any of Arabian rice in functions and even in weddings we can see serving two types of rice, mostly biriyani and mandi. Biriyani contains many calories. So those who are in diet and cholesterol patients try to avoid biriyani.

Conclusion

Biriyani has reached in India as part of food cultural exchange with Arabs and it has developed in Malabar with adding Indian spices. Today biriyani is an unavoidable to Malabarians and it will remain as an emotion even though

many other dishes have reached. For the people of Malabar, biriyani have the first place in functions and celebrations. History of biriyani is also a major part in the history of Malabar. Biriyanis are gradually developing accordingly to its preparation by various generations. It is crystal clear that Biriyanis will exist in the Malabar even though other cuisines has reached.

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A Study on the Traditional Foods of Thekkepuram

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Abstract

Every place has a story of tradition and food, especially, when the place represents the tradition and combination of two cultures. We are living in a world, where traditions are isolated by the society in reason for their fundamental growth. The conventional signatures of a culture are being eliminated. But there are still places in the modern society, which follows and hands out their traditions and cultures from generations to generations.

Every culture has its own unique food. Food could be an identity for a group of people. Not only food, but also the hospitality and the affection of people who serve food could be a group icon. This paper investigates and analyzes some of the unique conventional foods and hospitality culture of the traditional place named Thekkepuram. Thekkepuram shares Indian culture along with ancient Arabs. The unique fusion of cuisines and the overwhelming generosity of people fascinate every visitor.

Keywords: Thekkepuram, Malabar, cuisines.

Introduction

Malabar was considered as a renowned trade center back in the history. Since

the place is located in the coasts of Kerala, Arabs had a better access of this place through the sea. They set marital relationships with the coastal people and migrated to Kerala during the old times. Thus a combination culture was formed between the people present there. This area is later called as Thekkepuram or Kuttichira. It is a village situated in the district Kozhikode. Its approximate borders are the Arabian Sea on the west, the Kallai River on the south, Vellayil fishing harbor on the north, and Kozhikode town on the east. The name Kuttichira is derived from the chira or pond situated in the region and the surrounding places are called Kuttichira. The *Malayali* Muslims of this area are referred as *Koyas*.

The Muslim inhabitants of this area are mostly the Hindu converts during the reign of Samuthiri kings. This community is unique for their culinary culture, ancestral houses and matriarchal system. The Muslims or *Koyas* uphold their tradition as an example for others. They live in huge traditional houses known as 'Taravadu'

which consists of about 20 or more rooms include all the family members. The homes are centuries old and were constructed using exquisite antique architectural designs from that era. For many generations, they co-existed as one big family. *Thekkepuram* people are distinguished by their matriarchal culture as its most distinctive feature. According to Professor E Ismail, "the *Koyas* follow the *Marumakkathayam* and the matrilineal systems and their houses are very large, bearing a significant resemblance to the Nair *Taravadus* with their imposing *Padippuras* with tiled roofs and floors. Since they follow the matrilineal system, the houses have adequate rooms for the female members of the house¹." In other cultures, the bride usually stays at the groom's home after the wedding. But in *Thekkepuram* households, the daughters used to trace the family tree. They are provided with rooms in their own houses.

Common Food Culture in Calicut

The majority of people living in *Thekkepuram* are Muslims. Rather than Muslims, Hindus and Christians are just two of the many religions and cultures found in Kerala. There is a common cuisine tradition shared among the Muslims and other religions of Calicut. Every Keralian starts their day with food cooked with rice or wheat, as is customary. For Breakfast, they typically eat *Pathiri* or *Chapatti* with vegetable or legume curry. It may vary in households such many also prefers beef, chicken, mutton or fish curry for breakfast. Steamed cake or *Puttu*, *Idly*, *Dosa*- an Indian crepe, along with chutney and *Sambar* are also commonly served. Since

the region is close to the coasts, the availability of fish is plenty. Most of the time, fishes such as prawns, Mackerel, Sardines, crabs and many are used to make various dishes. For lunch many prefer *Sadya*, which is a traditional meal of Malayali which includes rice, *Sambar*, along with side dishes *Aviyal*, *Kaalan*, *Rasam*, *Payasam*. Even though *Sadya* is a vegetarian food, people here mostly prefer non vegetarian food and includes any fried meat in their meal. For dinner, the locals consume *Chapatti* or leftover rice with any veg or non-veg curry. Although native people have their own traditional food, the availability of multi-cultural fast foods selling in the hotels and restaurants has skyrocketed in these days.

How Thekkepuram Differs From Others

Thekkepuram has diverse food according to different occasions. Not only in food culture, but there are changes in traditional culture too. During Ramzan, the feast is served in 4 different times named as *Cheriyathura*, *Veliyathura*, *Muthazham* and *Athazham*. In *Cheriyathura*, they breaks fast by having snacks like *Samosas*, *Pazham Nirachath* (stuffed bananas), bread toast along with fruits etc. and beverages like tea and fresh juice. For *Veliyathura*, they usually have *Pathiris* like *Kannuvecha Pathiri*, *Neriya Pathiri*, or *Puri* along with chicken, beef or mutton curry and sometimes stuffed chicken too. The *Muthazham* is served after the night prayer which mostly consists of different types of *Kanjis* (porridge) such as *Thari Kanji* made with semolina, or *Jeera Kanji* made with

cumin. *Athazham* is served during the dawn before fasting. It usually has rice, *Pathiri* or fruits. On festivals like Eid, they prepare chicken, beef or mutton or fish. Foods like Biryani, Mandhi, and Kabsa are usually served².

Weddings are another festival like celebration for people here. The celebrations may begin days prior to the engagement. There are several components in wedding including *Vethilakettu*, *Puthukkam*, *Ammayi Salkaram* and *Puthiyappla Chaya*. In most of these functions food is the most highlight. Varieties of curries like mutton leg, brain roast, and prawn fry, fish molly, and stuffed chicken, liver fry along with different kinds of bread are made. Main courses are not the only highlight, many desserts and puddings too are prepared for these events.

History of Special Food Culture in Thekkepuram

In early times, Kerala was considered as the spice garden of Arabs and Europeans. They centered in Malabar. Along with goods, exchange of many spices, rituals and even marriages occurred in different places of Malabar. The famous traveller Ibn Battuta described about Calicut in his work that "Kalikut, is one of the chief ports in Malabar. I have not seen one like this anywhere else in this land"³. Those incidents actively demonstrate that a fusion of food has occurred at that time and thus Malabar became a hotspot for varieties of food

Kannuvecha Pathiri (Rectangular Shaped Roti)

Kannuvecha Pathiri also known as

Adukkuvecha Pathiri or *Madakku Pathiri* (folded bread) is a signature roti of the Thekkepuram people. Many local dishes are prepared widely here. But certain dishes are made uniquely by Thekkepuram residents. This dish is one among them. It is made from scratch by combining of all-purpose flour, wheat flour along with salt and a tablespoon of ghee. It is kneaded into dough by adding water appropriately. The dough is divided into equal pieces and rolled out as a disc. Ghee is spread on one side of it and is folded to a square shape by overlapping one side over another. The 4 corners are again folded to form the shape of a flower. It is again rolled out and deep fried in oil until golden brown⁴. As its shape resembles a flower, it is often called *Poo Pathiri* (flower bread) in some places. Nisa Homey, an online food blogger describes about *Kannuvecha Pathiri* "it got its name from the four corners of the bread, it seems, it looks like "eyes" i.e. the four corners of the bread has each eyes but in some place also known as "*Madakku Pathiri*" in which madakku means folded⁵". This dish has been prepared even in old times and handed down to the generations. It is mostly served for breakfast, dinner and also to break-fast in Ramzan because many favor them above other breads and roti.

Chatti Pathiri (Layered Crepes)

Chatti Pathiri or layered crepes is a famous pastry cooked during special occasions. According to Asheera, a pastry chef, "Chatti Pathiri is similar to the Italian lasagna. Instead of pastry sheets, pancakes or crepes made with flour, egg, and water are used". Lasagna is made savory while Chatti Pathiri is

made as both sweet and savory. The sweet version is made by dipping rotis or pancakes in beaten eggs and stacked in an oil coated pan. After each layer, a filling made with sweetened eggs is spread on the layer along with roasted cashews and raisins. After stacking every layer as possible, finally, it's decorated with roasted cashews, raisins, and poppy seeds. It is covered and cooked in both sides. The savory Chatti Pathiri is made by the same methods, but instead of sweetened eggs, the filling is made using sautéed onions and chicken are usually used. The fillings can be customized according to a person's interests such as beef, mutton or even with bananas⁶. Chatti Pathiri is also made during Eid and is used as a luxury snack to gift to the in-laws. N.P Hafiz Mohammed, a renowned writer and Kozhikode native says about Chatti Pathiri "never in my travels have I come across food with such finesse in the art of cooking and such deliciousness when prepared."⁷

Kozhi Nirachathu (Stuffed Chicken)

Stuffed Chicken or Chicken Nirachath is another special dish in the Thekkepuram menu. This dish is famous even in the northern districts of Kerala. It is also gifted to the in-laws during Ramzan along with snacks and breads. This dish originated during the old times of history and is mentioned ancient Roman cookbook named Apicius, which was written in the fifth century AD. Stuffing chicken in old times was invented to prevent odor from some birds⁸ by stuffing crushed olives and boiling. But in Thekkepuram,

it is considered as a fancy dish during many special occasions. It is served in Thekkepuram weddings, in occasions like Puthiyappla Chaya and Ammayi Salkaram. The preparation method also changes here. The innards of the chicken are removed. The cleaned chicken is marinated. Sautéed onions and garlic along with spices are stuffed inside the chicken and shallow fried. It is again cooked with onions and spices. In many places this dish was introduced by the pilgrims⁹. Since this is originated long time ago, there are different methodologies in different countries on how it is prepared.

Muttamala and Muttasurka (Egg Neclace and Egg Pudding)

Muttamala and Muttasurka are egg neclace and egg pudding is a delightful delicacy served Thekkepuram. This pastry is made by using eggs. This delectable, rich cuisine is a personal pride of the Keralites. Muttamala and Muttasurka are mostly enjoyed by Kerala's Muslim population and is thought to have originated from the Malabar region. Even though Malabar is famous for this dish, it is thought to be originated from Portuguese people. Back in days egg whites were used to stiffen the priests' robes. They considered making a sweet dessert using the egg yolks rather than throwing them away. Locally, this sweet dish was known as *Fios De Ovos* or egg threads¹⁰. This lacy noodle like dish made in Kerala is not different. Egg whites and egg yolks are separated to different pans. The egg yolks are mixed and drizzled into the boiling sugar syrup using a wooden ladle with a hole in it. The Muttasurka or Egg Pudding

is made by the rest of the egg whites and mixing it with sugar, milk powder and cardamom and steamed in an oil coated pan¹¹. Since Muttasurka is also baked in small bowls, it is also called *Kinnathappam*, *Pinjanathappam* which translates into bowl pudding.

Krutha (Sweetened Lentil and Coconut Stuffed Dough)

Krutha is a sweet snack prepared on rare occasions in *Thekkepuram*. It is also called *Ada* or *Kirtha* by some. It is made using Kadala Parippu or Split Chickpea Lentils (chana daal) and coconut. It is given as gifts to the Puthiyappla's house or in-laws after the wedding. It is also gifted to women during their period of pregnancy. It is made by sautéing coconut and Parippu in ghee and sugar. The dough is made with wheat or Maida, salt and water. The dough is flattened and the stuffing is kept inside and dough is kept above to seal it. The sides of the *Krutha* are folded into a unique pattern. It is then deep fried in oil. The ritual believes that if the *Krutha* or *Ada* is cooked completely, it means that the lady will give birth to a boy or if the *Ada* is not cooked completely, she will give birth to a girl. This exquisite dish is served on the first arrival of the groom to the bride's house. And almost 50 or 100 *Kruthas* are gifted to the bride's home by her in-laws.¹²

Conclusion

Faiza Moosa, a Malayalam author mentioned in his book '*Malabar Pachakam*' (Malabar Cooking), "In Malabar fasts and feasts are taken very seriously."¹³ The cuisine of Malabar is a fusion of two distinct styles. Our eating

habit reflects our life style and culture. *Thekkepuram* has their own culture and identity and they uphold their tradition with proud and pride. Dishes like Biryani have a different origin. But it has been locally adapted by the *Thekkepuram* residents and prepares it in their own unique ways. No one can be compared to *Thekkepuram* natives in terms of cuisines and hospitality. And people here believe that eating is among life's greatest pleasures and it is best, when shared with others.

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Food and Rituals in Malabar: A Study on Perunnal Appam

Haleema Hannath Athharah

Abstract

Festival lightens up with cheers especially food brings happiness on all occasions. Eid is a traditional festival which connects families to bring up happiness. In Malabar, feast makes moments fruitful. Traditional foods are always trending in all days. It has no temporal limitation; it is also called hereditary food. 'Perunnal Appam' is one of traditional foods of Malabar. It is mouth-watering appam of Eid; it is prepared in different shapes and with different tastes and is prepared one week before Eid. Preparation of appam is memorable for all women; the main purpose of preparing perunnal appam is to cherish the day. The way of preparation changes from generation to generation.

Keywords: Eid, Malabar, Appam, Traditional food, Festival, rituals.

Introduction

Malabar is well known for its food and culture. Malabar areas like Kasaragod and Calicut are fond of food and rituals. Food has significant role in connecting families and sharing memories. Kasaragod people calls appam to address the snacks or breakfast whereas Calicut people calls palaharam to address fried snack or boiled snack, food make a vibrant in people's mind.

Food not only fills the stomach but also helps to grow happiness in mind. A festival without food is like a lamp without light. Traditional foods in festival are ever trending.

In all over the world Muslims celebrate two festivals in a year, Eid ul Fitr and Eid ul Adha .Eid ul Fitr is festival to break the fast will comes by completing 30 days of fasting in the month of Ramzan. Eid ul Adha celebrated in the month of Dhul Hajj as a feast of sacrifice.

This article deals about the appam or snacks during Eid festival in Malabar region Calicut and Kasaragod

Features of appam

Appams are rich in taste and good for health. Women's fascinatingly starts their preparation of perunnal appam one week Before Eid and store in big containers, they enjoyed cooking by sharing their feelings and stories . In traditional days it is prepared using granite stone; it also helps to maintain health. Prepared appams are served on Eid day with sarbat (drink) for guest. In modern days more types of appams are added like beedi appam, kottappam, Sorata,it is rich taste and cooked in different shapes. Now a days junk food

are also added to perunnal appams. Perunnal appam is also shared too far living family members like daughter in law who came to celebrate Eid and appams are packed to daughter in laws home as a gift and also during Eid al Adha sacrificed meat of cows are distributed.

Appam is a special dish in Malabar region and the people of this region considered Appam as the main dish in functions and festivals. The term 'Appam' originated from south India. There are varieties of appam in different places. Usually appams are made up of rice. Appams are of two types, which is prepared as snacks and breakfast. In this paper it is discussed about appam as snacks.

Perunnal Appam of Kasragod

Kasaragod is the land of union of 7 languages with food and culture, peak in culinary. So we can find different mixture of several taste of cuisine from the olden days onwards. It has been culture of kasrakoden people to welcome Eid by preparing delicious perunnal appam. Perunnal appam is the tasty appam prepared on festival called perunnal or Eid. From the name itself it can be identified. Responsibility of preparing feast falls on grandmother. Earlier there were only four types of appam, vatathil pathl, poriyappam, ethapazhappam, kadalappaam.

Batt Pathal :baat pathal is round shaped perunnal appam. It is the one of the traditional appam of kasragod. It is prepared during eid.

Ingredients:

Raw rice = 3 cups (soaked for 4 to 5

hours), Dry coconut grated, Egg= 3, Coconut milk =1 and ¼, Salt as needed, oil for frying.

Method of cooking :

For preparing Batt Pathal, it is initiated by making a fine paste by adding soaked raw rice, eggs, coconut milk and salt by keeping a pan on the stove, so this prepared batter is mixed in oil. Then on gas grated coconut is mixed with prepared dish and stir well, by mixing well it can be formed as a dough. This dough is rolled into small balls and this balls are turned into small round shape then fry it in oil. When it is started to blow and becomes brown color, take the dish from pan and serve it in a plate. The dish is ready.

Poriyappam:

It is like small ball preparing with rice, jaggery, coconut, Pori, black sesame seed, salt and oil. Mainly prepared during Eid and it can be stored in containers for few days without any decaying.

Ethapazhappam porichath:

In Malayalam dates means ethapazham. It is prepared with dates, coconut, maida, sugar, turmeric powder, oil. Ethapazham porichath is a snack which is prepared during Ramadan, Eid and other festivals. It is sweet in taste.

Kaddalappam

Kadalappam is a healthy dish mainly prepared in Malabar region and served during Eid. This appam is prepared with raw rice, chickpeas, egg, sugar,

salt, coconut milk, oil and curry leaves..

Palaharam of Calicut

Malabar region like Calicut has cuisines of impressive food and muslim rituals. Palaharam is word used to address snack in kuttichira at Calicut. It is prepared in different way, it may be sweet,spicy fried or steamed. Traditional palaharam or snacks are chattipathiri, neyupathiri, samosa, cutlet, unnakai, tharipola etc. Palaharam was usually prepared as a gift to In Laws and relatives. It can be used as breakfast and easily accessibe in common shops in kerala.

Preparation of Eid palaharam starts on the night of Eid eve has a vital role in making palaharam.In kuttichira people lived in tharavad they have unique rituals and customs while comparing to another place in calicut.There is a ritual in thekkepuram village in Calicut near to south beach to gift palaharam to husband's home, they mention it has Kolu.Kolu is an unavoidable custom in thekkepuram. Distribution of kolu will be start from beginning of Ramzan, It doesn't matter how rich and poor family is, it is compulsory for them to gift palaharam to husband home in a larger quantity.It is compulsory for them to gift on the eve of eid.In olden days People even used to follow this koll ritual by selling their land. Koll has such a name in society, if not done it will be big shame for the family

Sweet memories of eid

Sainaba kp who is old aged women recalls her memories of making palaharam.. She says that during eid morning their breakfast will be

traditional palaharm or snacks, they made varities of palaharam for their husband and kids. They used to eat biryani together before afternoon. In present day's junk food like sandwich, irani pola more items are added to it.which is harmful for health.

During Eid ul Adah as a part of sacrifice,meat of cow and goat will be shared among relatives, neighbors and poor people.A special palaharamchukkappam is made and was eaten with beef fries a combination Grandmother will prepare chukkam appam, mothers used to help them.

Eid ul Adha special chukkappam

Chukkappam

It is a special dish prepared during Eid ul Adha and mostly served with beaf fry. It is very tasty and served as special dish during special events.it is tiny, attractive and round in shape.. Its shape will attracts the peoples mind to eat..

Ingredients

Rice flour -1 cup (lightly roasted),
Coconut milk- 1 1/4 cup, Egg-1 small,
Black sesame seeds1/4tsp, Salt-to taste,
Oil-for frying.

Preparation

chukkappam is prepared by taking a pan with water, and salt after sometimes When it started to boil coconut milk and rice flour can be added and mix well, switch off the flame. Let it cool down, making dough out of it. By taking a bowl for beating an egg, with sesame seeds. egg little by little can be added to it and knead it well to smooth dough. Cover it

and rest the dough for 15 minutes. Tiny dumplings can be made of it and flatten it using the two fingers and shape it like buttons. Heat oil in a pan, fry these chukkappam until golden and drain in to paper towels. When it cools down store it in an airtight container for long lasting.

Eid Rituals

On the eve of eid thakbeer is chanted in mosque. Houses and mosques will be decorated with light. Earlier ladies will grind henna leaves on stone grinder and apply on palms and toes. Now days all are using cone mehendi instead of grinding. There is obligatory for all Muslim to give alms fithr zakat means 800 gram rice to poor people before eid prayer starts. All Muslims will wear new clothes and go to mosque in the morning for offering eid prayer. there they unite and joy, it is sunnah to convey wishes to other Muslim by giving shake hands and hugging. There is culture of gifting dress to mother in law and father in law for eid. If a newly married bride groom brides should take dress for brides whole family for their first eid after marriage. He should gift them dry fruits aslo.

Prophet says that it is sunnah to eat something before going to offer eid prayer because being taken fasting for 30 days but in case of Eid ul Adah its sunnah to eat after eid prayer, this ritual was followed in both region. There is custom of giving eid money for kids, mother, wives and sisters. Special sweet drink will be prepared on this occasion like payasam or fruit salad etc. Kid used to visit neighbor's home and convey wishes each other. Eid is always a day

of gathering and sharing foods and happiness.

According to Imam Muslims and other scholars alluded: Eid al- Adha according to Muslim and others: "The days of tashreeq are days of eating, drinking and remembering God Almighty." Almighty Allah has forbidden fasting on 2 days they are eid ul fitr and eid ul adha, by this statement we can understand that food has fundamental role in eid.

Healthy Benefits of Perunnalappam

Perunnal Appam has many health benefits, which includes;

Traditional Perunnal Appam is prepared in granite stone, so it is friendly to our body and health. Healthy food preparation leads to the decrease in diseases to our body. Very tasty in nature which remains its popularity over period.

Conclusion

In this study it is identified that both region kasragod and calicut give importance to eid food and rituals. Preparing appam and palaharam is passionate for them. We can understand that in earlier days traditional foods are prepared in stone granite and it is good for health and body but it has been replaced by machines and more modern foods like shawarma came to exist may effect the health of the people. The modern preparing method has slightly changed the taste of appam. so research opens a pathway to researchers on this topic and helpful to conduct further research.

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Coffee a Proscribed Beverage? Debates from the Islamic World

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Abstract

Coffee was introduced from Yemen as a beverage, and it quickly spread to other countries in the Islamic world over fifteenth-sixteenth centuries. There had been extensive discourse over the consumption of this novel beverage among Islamic legal scholars. As a continuation of the long-standing tradition in Islam of arguing over halal and haram foods and beverages, Islamic scholars debated whether drinking coffee was permitted based on the main legal sources of Islam. In contrast to the opponents who claimed that drinking coffee violated Islamic law because it was intoxicating in comparison with khamr (alcohol), pro-coffee jurists legalized it based on ijma' (consensus). Nevertheless, coffee houses in many places were shut down once due to the reprehensible activities associated with coffee establishments such as gambling and unorthodox sexual encounters. This paper discusses the different arguments made regarding the consumption of coffee and makes an analysis in the light of main legal sources and schools of law. It would try to understand in detail, and thereby reconstruct, a forgotten part of the history of coffee as a beverage in the world.

Keywords: Coffee, Debates, Islamic world, Halal, Haram, Law

Introduction

As humans make progress in every walk of their life in the course time, considerable changes have taken place in their food and drink culture. Myriad of new items were added into the lists of foods and beverages consumed by humans across various spaces and times. While today new experiments in foods and drinks are realized through the medium of artificial or chemical substances, in the pre-modern times people only resorted to natural resources to seek the prospects of adding new items into their menus. Coffee is one such item that humans invented in the course of time from natural resources and has since come to dominate people's beverage habits everywhere in the world. It is roasted from coffee beans and has a stimulating effect owing to its caffeine content. The name coffee is of modern origin, but the beverage has been there much before and was called initially as *qahwa* (meaning wine) known so probably because of its dark colour akin to the colour of wine or because of the similarity in the ability to remove appetite. It was introduced from Yemen, to be quickly adopted by people from other countries in the

Islamic world over fifteenth-sixteenth centuries. There had been extensive discourse over the consumption of this novel beverage among Islamic legal scholars, with strong arguments from both the sides. Despite such discourses and the resultant atmosphere of confusions regarding its legal validity, the drink came to be normalized so much so that today nobody can even imagine that the validity of the beverage was once a subject of much discussions among the scholars and jurists.

Historical Journey of Coffee

Although certain legends and stories exist on the origin of coffee, earliest accounts show that it was introduced from Yemen and was used by Sufi mystics to energize the nocturnal devotional practices such as prayers and *dhikr* (practice of remembrance of god) by inhibiting the sleep during the fifteenth century. The properties of caffeine resulted in mental excitement, removal of appetite and medicinal benefits. In the first and second quarter of the fifteenth century, a potion made from some stimulating vegetable matter seems to have gained popularity among the adherents of Sufi orders, especially in Shadhiliya order. In the third quarter, this beverage began to be made from parts of coffee bean. This innovation is often credited to the scholar and Sufi saint Muhammad al Dhabani¹. In addition, the climate of Yemen was suitable for the bean's cultivation. By the first decade of sixteenth century, coffee had spread from Yemen to Hijaz and Cairo, then reached Syria probably via the pilgrimage caravan, and subsequently it was carried to

Istanbul around the middle of the 1500s. Sufism has played a vital role in spreading it into the major cities of the Islamic world such as Ethiopia, Mecca, Egypt and Syria. Thus, the coffee ended up being a popular beverage, and the establishment of coffeehouses produced extensive controversies. Coffeehouses were alleged to have prioritized pleasure over piety.

In 1511, the first opponent of coffee Khair Beg, who was the *pasha* of the Mamluks in Mecca and business inspector, found the coffee drinkers just like swallowing an intoxicant. He organized an assembly of legal scholars from different schools of law to debate whether drinking coffee was permissible or not. They argued that it should be forbidden if it harmed body or mind, or it produced intoxicant. He had called two Persian physicians and asked them to give opinion on this novel beverage. The sale and consumption of coffee was prohibited by the suggestions of doctors Nur al-Din Ahmad al Kazaruni and Ala al-Din, for the alleged reason of it being dangerous to the well-balanced nature. It is possible that the reason for the opposition on the part of the two doctors was because they wanted to cover their profitable interests from any potential opponents who were promoting coffee as an effective form of medical treatment. The two moved to Mecca after the Ottoman conquest of Selim¹. Coffee spread to Cairo through Al Azhar in the early sixteenth century. The Cairo-issued official decree echoed the earlier rejection of coffee-drinking social gatherings but failed to prohibit the beverage itself. Coffee houses once again were reopened. Later,

in 1526, a jurist Muhammad Ibn al arraq prohibited it and coffee houses were shut down for once due to the reprehensible activities associated with coffee establishments such as gambling and unorthodox sexual encounter. He died in the next year and coffee shops were restarted. Finally, in 1544 an Ottoman decree reportedly prohibited coffee³.

Discourses

There had been extensive discourse over the consumption of this novel beverage among Islamic legal scholars. As a continuation of long-standing tradition in Islam of arguing over halal and haram foods and beverages, Islamic scholars debated whether drinking coffee was permitted based on the main legal sources of Islam such as Quran, hadith (prophetic traditions), *qiyas* (Analogical reasoning) and *Ijma'* (consensus). Since the primary sources did not clearly mention the prohibition of the novel beverage, legal experts tried to prove their case through an analogy between the effects of coffee and *khamr* (alcohol). A certain substance called *khamr* is forbidden by the Quran, and the sale and consumption of *khamr* was prohibited by all the four major schools of jurisprudence Maliki, Shafi', Hanbali and Hanafi. The Quran commands "O you who believe! Intoxicants, games of chance, sacrifices to (anything serving the function of) idols (and at places consecrated for offerings to any other than God), and (the pagan practice of) divination by arrows (and similar practices) are a loathsome evil of Satan's doing; so turn wholly away from it, so that you may prosper

(in both worlds)"[5:90]. The debate centered mainly on how to define *khamr* and whether or not to include coffee in the prohibition even though it was not strictly covered by this term. Among five sharia categories, Islamic scholarly opinions regarding this topic are concerned with four of them; recommended (*mandub*), permissible (*mubah*), reprehensible (*makruhi*) and forbidden (*haram*).

Study of various legal rulings

Arabic accounts reveal several fatwas of jurists from different schools of law related to coffee. The famous Sufi and Hanafi jurist Abd al Ghani al Nabulsi (d.1143/1731) argues that, in a similar vein to the debate over smoking, there was a wide range of scholarly opinions on the law governing coffee⁴. The Hanbali jurist Abdul Qadir al Jaziri agrees with the argument of Al Nabulsi in his book.

Some of the scholars recommended the coffee by extolling its benefits. Since its consumption prevents sleep and boost the energy level, the beverage assisted the Sufis to get stimulated and stay the whole night in worship by performing their prayers and *dhikr*. Removal of appetite and mental excitement helped to devote more. The story of the discovery of coffee related to the Sufi saints such as Dhabani and Ali ibn umar al Shadhili was revealed the medicinal benefits with their observation⁵. The Shafi' jurist and chief judge Shihab al-din Ahmed b. Umar b. Muhammad stated that law of prohibition cannot be subjected to coffee in a similar fashion of intoxicants like alcohol and hashish and should be recommended if it is used to

energize religious activities. Another Shafi' jurist Shihab al-din Ahmed b. al-Tayyib al-Tabandawi argued that it should be recommended to the person who consumes it for engaging in acts of devotion such as reciting the Quran and pursuing knowledge⁶.

Majority scholarly position opined that it is permissible through experimental studies concentrating on the counter arguments of prohibitionists. The negative physiological and psychological consequences of wine, according to some former wine drinkers, were comparable to those alleged to occur with coffee. According to Abd al ghani al nabulsi, the only way to accurately determine a substance's adverse effects is to consume it directly and watch for them and the secondary information obtained through witness evidence and hearsay is inherently prone to inaccuracy⁷.

In addition to experimentation, the Maliki jurist Muhammad b. Muhammad al Maqarri states that it is necessary to acquire complete knowledge of all matters related to legal rulings. Another scholar Zakariyya al Ansari summoned a group of coffee drinkers by preparing it, served and made conversation with them for checking the ability of speaking and state of mind. The investigation after an hour also failed to detect abnormal changes. He agreed to the ruling of permissibility by repeating it in number of trials. The Hanafi jurist and chief judge of Cairo, Muhammad b. Ilyas also argued the drink was permissible in a similar way of experimentation. Moreover, the Meccan scholar Nur al-din Ali b. Nasir al-Shafi', Egyptian

jurist Shihab al-din Ahmad al-Ramli, Shafi' jurist Shihab al-din ibn Hajar al Haytami, etc. legalized the consuming of coffee⁸. Pro-coffee jurists proved that coffee was permissible through the secondary legal sources of Islam such as *qiyas* (Analogical reasoning) and *Ijma'* (consensus). By observing the analogical effects between coffee and *khamr* (Alcohol), alcohol creates mind altering effects and intoxication whereas the coffee energizes the body and mind without any negative physiological and psychological effects. One of the strong evidences is the unanimous consensus of scholars in favor to permitting side. Thus view of permissibility circulated in major centers of knowledge such as Hijaz, Egypt and Syria.

Small clusters of jurists disapproved the coffee due to the reprehensible activities associated with coffee establishments such as gambling and unorthodox sexual encounter. Coffee, once reserved for religious worshippers only, paradoxically grew popular among those who drank it for their own entertainment. For instance, the scholar Abd al- Wahid B. Ashir advises against drinking since it may include illegal ingredients that the customer might be unaware of. One of the chief jurists of Ottoman Empire, Muhammad Abu Saud Effendi opines that those who fear God and obey His commands should refrain from engaging in things that sinners commonly do⁹. However, nowhere does Effendi obviously state that coffee is forbidden. He argued that even if the beverage in itself is acceptable, one should be cautious about taking it to avoid becoming identified and linked with sinners, who

had increasingly made up a sizable number of the drink's consumers. Another scholar Al-Ghazzi echoes his arguments. The Hanbali jurist Ma'ri b. Yusuf al Karmi thought it was best for people of social status to avoid coffee, in a similar way of smoking, because of the stigma associated with it. This is true because if someone uses them frequently, it may harm their reputation and position¹⁰.

Minority scholarly circle argued the consumption of coffee was forbidden. There were jurists who made an analogy of it with wine, concluding it will be an intoxicant. The Shafi' jurist Ali b. Nasir believed that the harm can only be found when consuming in large amounts. Because the word *qahwa* was originally used to describe the wine, some scholars misunderstood that they were being questioned about a specific type of intoxicant, and thus it was prohibited. Consequently, they neglected to properly examine the qualities of the beverage itself and instead focused too much on the word's linguistic antecedents. For instance, the Shafi' scholar and preacher at the Al-Azhar, Ahmad b.'Abdal haqq al-Sunbaty was asked: "What do you think ... of a drink that they call qahwa, which they gather about and drink, and which they claim is allowed, in spite of the fact that many wicked things spring from it: is it permitted or forbidden? Sunbati answered that it was prohibited. He wrote a long response based on the information of those who had drunk it and then repented, and on what was told him of the gatherings in coffeehouses¹¹." He is considered as the father of anti-coffee faction in Cairo

as Yunus al Aythawi al-Shafi' was in Damascus. In addition, these include some prohibitionists based in Egypt, such as Maliki chief judge al-Damiri, Shafi' chief judge Kamal al-Din al-Tawil and Hanbali jurist Shihab al-Din al Najjar al- Futuhi.¹²

Conclusion

In conclusion, as a continuation of long-standing tradition in Islam of arguing over halal and haram foods and beverages, Islamic scholars debated whether or not drinking coffee was permitted based on the main legal sources of Islam. The majority scholarly position argued that the drink was permissible whereas the minority circle emphasized on the law of prohibition. Within a century, the legacy of coffee controversies came to an end. No one can now envisage if such vibrant scholarly discourses regarding consumption of coffee ever existed.

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Nerchachoru in South Malabar

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Abstract

The Nercha celebrated by Sunni Muslims is a testament to the brotherhood love of hospitality and communal harmony among different religious communities in South Malabar. Not only the Muslims participate in this fascinating syncretic celebration and food distribution in South Malabar villages. Thengachoru is one of the favorite food items among Muslim community. Almost Nercha food purify heart. In this paper provide information regarding the sacred hospitality of the Malabar Muslims and significant of Nerchachoru especially Thengachoru and beef.

Keywords; Nercha, Festival, Thengachoru,

Introduction

The Nercha celebrated by Sunni Muslims is a testament to the brotherhood, love, hospitality and communal harmony among the different religious communities in South Malabar. Not only the Muslims participate in this fascinating syncretic celebration and food distribution in South Malabar villages. Hindus in South Malabar contributed money helped Muslims to cook, and at the beef cooked by their fellow Muslims. In south Malabar, beef is a significant dish

served during Marriages, Nerchas, and other festive occasions. During some years, at Nercha venues there is a hue and cry by people not for slaughtering cows but for not getting their share of beef. Nercha is one of the most famous festive occasions in Malabar.

Rabi ul Awal Nercha related with birth of prophet Muhammed. Through this program people choose Thengachor and beef. In Malabar spicy meat dishes, lamp and mutton are the usual favorites and for dessert. A part from decorations and illuminations of mosques and houses at night people also engage in singing salutations and songs in the praise of prophet Muhammed, Different kinds of food and dishes are prepared during Eid Milad un-Nabi. Among which desserts have a special importance. In Malabar, Payasam prepared from honey and Beef and Thengachor. Honey is said to be the sweetener of choice during this time. In Malabar Nerchachoru is an important part of society. There are so many important features are there. Milad un-Nabi celebrated for birthday of prophet Muhammed. Through this festive occasion Thengachoru is an important food item. Milad un-

Nabi marks the birthday of prophet Muhammed and through the festival is not celebrated with as much pomp and show as Eid the day is observed with a special feast by fitting the birthday celebrations of the founder of the food prepared during the Milad un-Nabi is known as maw lid recipes, and feature the prophets' favorite ingredients like date and honey.

Significants of Nerchachoru

The food prepared during the Milad un-Nabi is known as 'Mawlid' recipes, and feature the prophets' favorite ingredients like Date and honey. In Malabar spicy meat dishes, lamp and mutton are the usual favorites and for dessert. Apart from decorations and illuminations of mosques and houses at night people also engage in singing salutations and songs in the praise of Prophet Muhammad. Different kinds of foods and dishes are prepared during Eid Milad un-Nabi among which desserts have a special importance. In Malabar, payasam prepared from honey and beef and Thengachor. Honey is said to be the Sweetener of choice during this time. People have introduced celebration of the prophet's birthday in the month of Rabi ul Awwal. Some of them make food and sweets etc. some of those who attended the feast. This feast included 5 thousand roasted heads, ten thousand chickens. One hundred thousand bowls and thirty thousand plates of sweets. On this day is making food of various kinds and distribution it and inviting people to eat, Muslim joins in these actions, eat their food and sects in their gatherings. In a lovely show of communal harmony, Hindu

brothers distributed sweets and drinks for their Muslim brothers during Eid ul Milad. shareef processions. Thengachor and beef including payasam were distributed by the local people in almost all villages where processions were taken out. In some places non-Muslims groups too joined the celebrations by offering refreshments and greetings to the children, The sweets are Specially made to offer children on this special day. Prophetic ways admired children and shown enormous love for the children. Therefore, this is the best pray to the prophet by offering sweets to the kids and teens. Since the arrival of Islam in Kerala, the life testimony of the Muslims at different historical stages remains obscure in the accepted historical narratives, history scholars who have the power to determine the mainstream and public consciousness at Kerala have created the historical facts related to Muslim history. If those who set their mind to honesty read the history of Islam and Muslims in Kerala feel strange about Islamic history. The scene gave way to some conflicts when some local leaders and local chiefs tried to block the flow of this rain water. In it the historical contributions of the Omanur shuhadas are evaluated as the main conflict at the beginning of the second century AD. These epic stories take place in a small area called Omanur located Ten kilometers from Kondotty in Ernad Taluk in central Malabar this was an area known for Hindu Muslim friendship.¹The previously mentioned historians were the protagonists here too. A woman from high family belonging to the Nair community of Tirur was raped by a man of the same

community. He was forced to leave his home and country as a result of being harassed and Beaton, not a single person in that community pretended to see him moreover they also planned to kill him if they got the type. It was during this complicated phase that he reached Bimbanoor Omanur for his life. He was given shelter in the house of Alihassan tharavat, kunjali, who was living there in churuthadipura. The family of Tirur Nair besieged kunhali's house

Acts of charity rallies and public meetings propagating the values of love, peace and fraternity marked the Nercha. Annual festival Mosque is a spectacle to behold with its riot of colors and sounds. Thengachoru is served anywhere else in Kerala. This rice tastes really good with a spicy non veg dish or with just a simple beef curry.

The Process of Food Distribution

The food distribution to the locals is an important characteristic of the Nerchas. The Nercha committees in the village make delicious beef and Thengachoru (Coconut Rice) as a part of the festival. The Money is donated by the villagers irrespective of their religious beliefs. Some peoples are joined Nercha committee they actively involved food distribution program. Some peoples contributed Hen and Cow and other food items like coconut for the Nercha. Mosque and madrasa are chosen for the celebration of Nercha program. Sick peoples eat Nerchafood for relief from sick. Man, and women also participate the food distribution program. High quantity Thengachoru prepared for the Nercha. Nercha venue decorated by Nercha committee members.²One

person from each family comes and collects the food for the rest of the family members, man or women, comes with a bucket and a big pot. The new rule took away the commensality of the festival, that is the tradition of locals eating together at the Nercha venues, but it still ensured that the food prepared as part of the Nercha reached every house hold of the village to collect the feast, the Nercha committee calls out the name of the families according to the orders in which they entered their names in the Nercha notebook. The list of households is made by entering the name of the head of the households in the Nercha notebook when they contribute the money. The committee starts to collect the donation 15-20 days before the Nercha. The food contribution starts immediately after the zahr and the mawlid and mala recitations are completed before the zahr. Those who end up last on the list would get the food, in the end around 1.30 pm. Nercha committee collects the from Nerchapetty. The time of omanur Nercha the average beef cooked in a year 1.8 quintal for an average of 195 households Al most the same amount has been cooked during the rabi ul Awwal Nerchas. Coconut rice was prepared by reducing the water from boiling Matta Rice and then flavoring it with grated coconut spicy beef is the perfect combination for soft coconut Rice. All Muslim people included Nercha food distribution process.

Contribution of Non- Muslims

The gift of a cow to the Muslims by chettis, as the chettis donate money or gift a cow for a Nercha with the

expectation that the Nercha festival would provide them immense economic opportunities. Also many of the contributions were due to belief in the miracles of the martyrs. People firmly believe that Nercha donations and participation would bring prosperity to their work and home. In addition, many of them also thoroughly enjoyed the feast cooked by Muslims, even if some Muslim family tries to make beef at home. On the day of Nercha, Arrangements are made such that no in the village leaves without partaking in the Nercha feast. On the certain occasions, The Nercha committee members pack the food and parcel it to the households from where no one has been able to be collecting the food prepared. People in the region have revealed that preparing and serving the Nercha feast to people across religious communities is seen as part of their religious duty and they believe the Allah will reward them for their every effort. Villagers maintain the tradition of public food distribution will be explained further. Hindu people give contribution to Nercha. The Muslims believe that Nerchachoru purify heart and body. Non-muslim community participated Nercha festival program.

Preparation of Thengachoru

Ingredients: 2 cup Palakkadan matta rice, fenugreek, seeds, water, Salt coconut oil and grated coconut. Add all ingredients and mix well, Serve warm with beef curry. Thengachoru coconut rice is one of the simplest rice preparations from South India. Coconut rice is a popular Malabar rice variant before biryani conquered the Muslim.

One serving of coconut rice 290 calories out of which carbohydrates comprise 120 calories proteins account for 22 calories and remaining calories came from fat which is 149 calories one serving of coconut rice provides about 14 percent of the total daily calorie requirement of a slandered adult diet of 2000 calories. Coconut rice is made of rice, greated coconut, cashew nuts, chana dal and spices. The fresh coconut has saturated fats but most of its MCT (Medium chain Trilycerides) which promote weight loss. The high fiber content 13.6 gm. along with high lauric acid content of coconut improves cholesterol levels in the body. Improving the action of insulin secretion and cowering the raised blood sugar levels is yet another benefit of coconut for diabetics. Rice is a great source of complex carbohydrates Which is an important source of energy for body. Rice is lawing fiber and therefore a good option for people suffering from diarrhea. Foods like rice are high in calorie are not suitable for weight loss, heart patients. Diabetics as they effect the blood sugar control levels. Coconut rice is made mainly of as white rice has a high GI and is not suitable for individuals with health issues. The carbohydrate content is too high in this recipe. Which all lead to weight gain. The carbohydrates content is very high.

Health aspects of Thengachoru

This simple yet rich and nourishing rice dish combines two of the most abundant resources of the land in to a warm comforting accompaniment for literally any veg or non-veg dish from the traditional nadan or Malayali

kitchens considered the poor man's biriyani. This dish dominated dinner tables in Muslim households before the main stream biriyani of the north conquered it coconuts are native to the region and have played a fundamental role in shaping the livelihood of the people from providing timber for boats and houses to using the fiber for ropes and cloth, to using its medicinal properties freshly grated coconut and blended with shallot mustard green chilies, and curry leaf to add subtlety, spectacular flavor to this humble rice preparation. Malabar is one of the few states in India where the slaughter and consumption of beef is legal mainly due to their progressive political views and also the preference of water buffalo over the traditional bull cow combo preferences the world. Hindu Muslim relations are slowly devolving in certain parts of Malabar as noted by Dominique silicane the polarization of Hindu and Muslim communities perceived as two monolithic and hostile blocs is thus a comparatively new phenomenon in Kerala.³ However Nercha as a religious festival was not attacked and critique by the Hindus. Rather the attack on the celebration of Nercha comes from the Muslims religious festival was not attacked and critique by the Hindus, rather the attack on the celebration of Nercha comes from the Muslims religious antagonisms especially between the Sunnis and mujahids are extreme among the Kerala Muslims.

Thengachoru is one of the quality food items in Malabar. It includes high quality of energy, and protein. Old peoples give more important for Thengachoru. They believe that it is good for human health.

But today important of Tengachoru became low level. People also choose biriyani for day today life.

Factors	Value per serving	daily values %
Energy	Cal 290	14%
protein	g 5.4	10%
carbohydrates	g 30	10%
fiber	4.2g	10 %
fat	g 16.5	17%
cholesterol	mg 0	0%

Conclusion

Nercha food is one of the main food items of Malabar Muslims. Some Muslims believe that Nercha food purify hearts. Today different community peoples eat Nercha food. It changed the cultural life style of human beings. Different community peoples are giving contributions to the Nercha organizers for food distribution. Today Nercha festival changed in to art model. Somany children participated Nercha festival. It changed the young generations. Nercha food especially Thengachoru is became one of the favorite food items in Malayali's. But some people are not participated in this Nercha festival. Almost Muslims believe that Nerchachoru purify Muslims heart. The older generation remembers that the Nercha and many of its characteristic's features have changed over time. The debate on the Nercha and its Islamic aspect. While concluding article which describes the origin and development of four prominent Nerchas in south Malabar. The Nercha will continue to occupy an important role in life of the Muslim community. After four decades it would not be reasonable to argue that

Nerchas not only play a vital role in the life of mappila Muslim but they also question the communal sociologically Sunni Ulamas intention at attempts to give meaning to the Nercha have produced another fascinating unintentional positive consequence in the villages of South Malabar. It has united different caste and religious group under one roof to have a feast that must be unimaginable for many live in other parts of the Indian sub-continent.

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Tastes of Malabar in the writings of Ibnu Battuta

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Abstract

Travelogues have played a significant role in understanding of different cultures throughout history. Prominent travelers like Al Biruni, Marco Polo, and Ibn Battuta ventured into various regions, including Malabar, and documented their encounters with the local food culture. This research article aims to analyze the food culture of Malabar as described in the travelogue of Ibn Battuta, with a particular focus on Betel Leaves and Coconut Oil.

The exploration of culinary traditions in travel literature offers valuable insights into the historical development of culture and the interplay between societies. By examining the writings of Ibn Battuta, an influential Arab traveler who extensively explored the Indian subcontinent, we can gain a deeper understanding of the culinary practices and tastes usual in Malabar during that era.

The specific focus of this study lies on Betel Leaves and Coconut Oil, two essential components of the Malabari cuisine. Ibn Battuta's detailed descriptions of these ingredients and their uses in various culinary preparations provide a unique perspective on the gastronomic landscape of Malabar. The analysis will encompass the cultural significance, traditional applications, and regional variations of Betel Leaves and

Coconut Oil, shedding light on their roles in local cuisine and their impact on the broader culinary traditions of the region. By examining Ibn Battuta's observations, this research article seeks to uncover connections between historical culinary practices and contemporary food culture in Malabar.

Keywords: Malabar, Betel Leaves, Coconut Oil

Introduction

Food is not only a basic necessity of life but it also has significant cultural and social meanings. It reflects the traditions, beliefs, and lifestyle of a community. In the Indian subcontinent, food has been an integral part of the social and cultural fabric for centuries. Malabar, a region located in the southern Indian state of Kerala, is known for its rich culinary heritage, which has evolved over centuries. The writings of Ibn Battuta, a renowned traveler and explorer of the 14th century, provide a valuable insight into the Malabar region's food culture. This research article focuses on two essential ingredients of Malabar cuisine, betel leaves, and coconut oil, as described by Ibn Battuta in his travelogues. The article aims to explore the cultural significance and history of

these two ingredients. The research also examines how Ibn Battuta's accounts provide a valuable glimpse into the culinary practices of the Malabar region during his travels in the 14th century. By exploring the tastes of Malabar through the eyes of Ibn Battuta, this article aims to provide a unique perspective on the region's food culture.

Ibn Battuta and his Contributions to the Travelogue

Ibn Battuta was a renowned Moroccan traveller and scholar who is best known for his extensive travels and detailed accounts of his journeys throughout the Islamic world and beyond. He is considered one of the greatest travellers of all time and his travelogue, "Rihla," is considered one of the most important historical sources of the 14th century. Born in Tangier, Morocco, Ibn Battuta set out on his travels at the age of 21, in 1325, embarking on a journey that would take him to over 40 countries and span nearly three decades. His travels covered much of the Islamic world, including North Africa, the Middle East, India, Central Asia, Southeast Asia, and China.

Throughout his journeys, Ibn Battuta wrote extensively about the places he visited, the people he met, and the cultures he encountered. His travelogue, "Rihla," is a detailed and vivid account of his experiences, providing valuable insight into the social, cultural, economic, and political conditions of the regions he visited. It is also an important historical document that sheds light on the Islamic world of the 14th century. Ibn Battuta's contributions

to the travelogue genre are significant. He wrote in a highly descriptive and narrative style, incorporating anecdotes and personal observations that bring his travels to life. He also provided detailed information on the geography, customs, and religions of the places he visited, making his work a valuable resource for scholars of history, geography, and anthropology.

In addition to his travelogue, Ibn Battuta's legacy also includes his contributions to the development of Islamic law and jurisprudence. He served as a judge and advisor to several rulers during his travels, and his insights into Islamic law were highly respected in his time. His writings on Islamic law and theology continue to be studied by scholars today.

Ibn Battuta's Visit to India and Malabar

Ibn Battuta's visit to India and Malabar is considered one of the most significant parts of his travels. He arrived in India in 1333 and spent nearly eight years travelling throughout the country, visiting important cities, and meeting with rulers and scholars. One of the most notable parts of Ibn Battuta's visit to India was his time spent in the Malabar region, located on the southwestern coast of India. During his travels there, Ibn Battuta encountered a vibrant and diverse society, with a commingle of Hindu, Muslim, and Christian communities.

Ibn Battuta was particularly impressed by the city of Calicut, which was an important trading centre and had a thriving Muslim community. He spent

several months there, meeting with local scholars and officials and learning about the culture and customs of the region. Ibn Battuta also visited several other important cities in India, including Delhi, the capital of the Sultanate of Delhi, and the city of Vijayanagara, which was the capital of a powerful Hindu empire. Ibn Battuta's visit to India and Malabar provided valuable understanding into the culture, society, and politics of the region during the 14th century. His detailed descriptions of the places he visited and the people he met continue to be studied by scholars today, providing a valuable historical record of this important period in Indian history.

Ibn Battuta's Style of Describing Foods

Ibn Battuta had a keen interest in describing the foods he encountered during his travels and often wrote detailed descriptions of the local cuisines he sampled. His accounts provide valuable insights into the food culture of the regions he visited, as well as the culinary practices of the time. Ibn Battuta's style of describing foods was highly descriptive and often included detailed descriptions of the ingredients, preparation methods, and flavours of the dishes he tried. He would also note the cultural significance of certain foods and the occasions for which they were prepared.

For example, in his accounts of his travels in North Africa, Ibn Battuta described the use of spices like cumin, coriander, and saffron in local dishes, as well as the importance of bread as a

staple food. In his accounts of his travels in India, he wrote about the use of rice, lentils, and spices like cardamom, ginger, and turmeric in local cuisine. Ibn Battuta would also provide insight into the social and cultural context in which they were consumed. He wrote about the elaborate feasts and banquets held by rulers and wealthy merchants in the cities he visited, as well as the communal meals shared by families and communities during festivals and religious holidays.

Ibn Battuta's style of describing foods was highly detailed and contributes a valuable glimpse into the culinary traditions of the regions he visited, as well as the social and cultural significance of food in the societies he encountered

Tastes of Malabar Noticed by Ibn Battuta

Malabar, also known as the Malabar Coast, is a region located in the southwestern part of India, comprising the present-day Kerala, Karnataka, and Tamil Nadu. This region has a rich history of trade and cultural exchange, which has influenced its cuisine over the centuries.

One of the things that Ibn Battuta noticed about the food in Malabar was its spiciness. He wrote that the people of Malabar were fond of using spices in their food, especially black pepper, which was used in abundance. He also noted that cinnamon, ginger, and turmeric were commonly used in their cuisine. Ibn Battuta also mentioned the use of coconut in the Malabar cuisine. He noted that coconut oil was used

for cooking and that coconut milk was used in curries and gravies. He also observed that the people of Malabar ate a lot of seafood, including fish, prawns, and crabs. He wrote that they cooked these seafood dishes with coconut milk and spices, which gave them a unique and delicious flavor. Ibn Battuta also observed that rice was the staple food in Malabar. He wrote that the people of Malabar ate rice with every meal and that it was cooked in a variety of ways, including boiled, steamed, and fried. He noted that the people of Malabar also ate a lot of bread, which was made from rice flour and served with curry or chutney. During his travels in Malabar, Ibn Battuta wrote about several local foods and ingredients. This article majorly focuses on the betel leaves and coconut oil and the description of Ibn Battuta about it and the cultural influence.

Betel Leaves

Betel, also called paan, pinang, or penang, either of two different plants whose leaves and seeds are used in combination for chewing purposes throughout wide areas of southern Asia and the East Indies. The betel nut is the seed of the areca, or betel, palm (*Areca catechu*), family *Arecaceae*, and the betel leaf is from the betel pepper, or pan plant (*Piper betle*), family *Piperaceae*. Betel chewing is a habit of an estimated one-tenth of the world's population, and betel is the fourth most common psychoactive drug in the world, following nicotine, alcohol, and caffeine.¹

Betel leaves are a type of leaf commonly used in South Asian cuisine, particularly

in India and Sri Lanka. In Malabar, Ibn Battuta observed that betel leaves were widely consumed by the local population, often as a mouth freshener or as a digestive aid after meals. He noted that the leaves were often wrapped around various fillings, such as areca nut, spices, and sweeteners, and chewed like a gum. An areca nut² is broken up into pieces and eaten in the mouth prior to consumption. Then areca nut, lime, and betel leaves are added, along with a small amount of 'chalk' also known as 'nura'.

Ibn Battuta describes Betel Leaves also as the hospitality of the Malabar people as he says "The Indians attach immense importance to Betel... The gift of Betel is for them far greater matter and more indicative of esteem than the gift of silver and gold".³

Coconut Oil

Ibn Battuta was surprised to see coconuts for the first time in India. He calls the coconut tree one of the strangest in kind and the most amazing in behavior. The coconut tree's nut looks like a man's head because it has what appear to be two eyes and a mouth. The inside of the nut, when it is green, resembles the brain, and a fibre attached to it has the appearance of hair. Ibn Battuta describes, "The milk is made by steeping the contents of the net in water. Which takes on the colour and taste of milk and is used along with food. To make the oil, the ripe nuts are peeled and the contents dried in the sun, then cooked in then cooked in cauldrons and the oil extracted. They use it for lighting and liberate in it and the woman put it on their hair.".⁴

Coconut oil, on the other hand, is cooking oil derived from the meat of coconuts. Ibn Battuta wrote that coconut oil was a staple ingredient in the cuisine of Malabar, used in everything from cooking to skincare. He noted that the oil was often extracted by pressing the grated flesh of mature coconuts and was prized for its high smoke point and unique flavour. In addition to its culinary uses, Ibn Battuta also wrote about the many other applications of coconut oil in Malabar. He noted that it was commonly used as a hair and skin conditioner, as well as a fuel for lamps and candles.

Overall, Ibn Battuta's descriptions of betel leaves and coconut oil provide valuable insight into the culinary and cultural practices of Malabar during the 14th century. These ingredients continue to be important parts of South Asian cuisine and culture today.

Conclusion

The Malabar region of India has a rich history of trade and cultural exchange, attracting merchants, travelers, and explorers from across the world for centuries. One such traveler was the Moroccan scholar and explorer, Ibn Battuta, who visited the Malabar coast during the 14th century. In his travelogue, "Rihla," Battuta provides a detailed account of his experiences and observations during his travels in the region. This research article aims to explore Battuta's writings to uncover the tastes and flavors of Malabar cuisine as described by him. By analyzing his accounts of the food, spices, and cooking

techniques of the region, this study seeks to shed light on the culinary traditions of Malabar and their influence on global gastronomy. Furthermore, this research also aims to examine the cultural and historical context in which these culinary practices evolved, providing a deeper understanding of the Malabar region's rich cultural heritage.

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Transmission of Wedding Food Culture in Thekkepuram.

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Abstract

Food is the prime necessity of life. The food we eat is broken down and assimilated by the body, where it is then utilized for maintenance and growth. Additionally, food gives us energy to work. Thekkeppuram is situated in Kozhikode, Kerala. In terms of geography, it is bordered on the east by the Kozhikode metro region, on the west by the Arabian Sea, on the north by Vellayil, and on the south by the Kallai River.

Marriage has been regarded as one of the most auspicious days by the peoples of Kuttichira since ancient times. Even middle class families also have high expense for their Marriage. They were invited all the relatives in nearest Tharawads. Foods are main attraction of their marriages. Different varieties of foods are serving on those days. Normally marriages are celebrations of seven days. Starting with mehendi night and ending with Ammayi Thakkaram. In these days they have varieties of food for each day. But nowadays it has lot of changes both in dishes and serving style also. This study focuses on the Transmission of wedding food culture in Thekkepuram.

Key Words: Kuttichira, Thekkeppuram, Tharawad, Ammayi Thakkaram.

Introduction

Food is the prime necessity of life. The food we eat is broken down and assimilated by the body, where it is then utilized for maintenance and growth. Additionally, food gives us energy to work. Thekkeppuram is situated in kozhikode, Kerala. In terms of geography, it is bordered on the east by the Kozhikode metro region, on the west by the Arabian Sea, on the north by Vellayil, and on the south by the Kallai River.

Marriage has been regarded as one of the most auspicious days by the peoples of Kuttichira since ancient times. Even middle class families also have high expense for their Marriage. They were invited all the relatives in nearest Tharawads. Foods are main attraction of their marriages. Different varieties of foods are serving on those days. Normally marriages are celebrations of seven days. Starting with mehendi night and ending with Ammayi Thakkaram. In these days they have varieties of food for each day. But nowadays it has lot of changes both in dishes and serving style also. This study focuses on the Transmission of wedding food culture in Thekkepuram.

For the inhabitants of Kuttichira, wedding days are noteworthy occasions for celebration. It is rather costly. Some people display this as their Tharawad status. They adhere to matrilineal system, also known as Marumakkathazham. It is the peculiar aspect of Malabar society. Their lineage might be traced back to women. In this system following marriage, the grooms reside at the bride's home. They adhere to the 'Ara' system. A nicely decorated room will be made aside for the groom by the bride's family. Its furniture is thoughtfully placed. There were no attached bathrooms in the early time. However, modern rooms are set up with adjoining bathrooms. Depending on the bride's financial situation, the arrangements style may change.

On those days food is the main attraction. Celebrations typically last for seven days. Function starts with Vettlakettu and ends with Ammayithakkaram. Every day have a different special food. The modern wedding has seen many changes including the modern Arabian food and a significant change in serving practices.

Wedding ceremony in Thekkeppuram

There were oppana of girls on the night before the wedding day. That function known as vettlakettu. On the evening, the bride would apply mehendi. She wore a lovely garment that was richly ornamented. That dresses known as Mathavu with brocade stitching. Betel is referred to as vettla. In the past, the elderly women and children gathered together and tied betel leaves. Tobacco and arecanut were placed

inside the wrapper for the wedding day guests to chew on. The bride and groom's residence would be visited by relatives from the nearest tharawad on the wedding day. After lunch, the groom's family members will visit the bride's house, that function known as 'Puthukkam'. Following that the bride will accompany them to residence of the groom. Later, bride's family will visit the residents of the groom. This is known as 'Maruputhukkam'.

The bride's residence will be visited by the bridegroom, friends and his relatives at night. This process is termed as moodaimanam (mudayum panavum). The bride's family planned a hearty dinner for them. The bride's families will host the groom and his friends for breakfast (chayakudi) three days in advance. On the third day, the bride will go to her husband's home to stay there. At that time she is accompanied by her relatives. This is the last function of marriage. That is referred to as Ammayithakkaram

Early wedding foods in Thekkeppuram.

Wedding meal culture in Kuttichira has seen numerous alterations. Starting with vettlakettu, a function begins before marriage. The bride applied mehendi that day. On the day before vettlakettu, some families organised cheriya vettlakettu. But as of today, Haldi Day now marks the beginning of the wedding festivities. The bride applied mehendi on the same day, and the guests wore yellow dresses. For vettlakettu and wedding days up until five or six decades ago, they made regular rice and curries. Some people

only prepared ghee rice or biriyani on their wedding day. On the day of Vettlakettu, they prepared neichoru (ghee rice), meat stew with ladies finger curry (vendakka mulakittathu- a side dish with ladies finger, tamarind water, chilli powder and salt) and coconut chutney as a side dish. They will prepare beef or chicken biriyani for the wedding. Early years guests (about 8) sat together on separate stools and were served meals on sheets. This style is called ' masarapalaka '. The Arabian culture had an effect on it. This changed as well after a while. Tables and chairs will be set up for guests. They will serve biriyani on a large plate (San). Each table has a side dish of curd, pickle, coconut chutney, water and biriyani masala. Guest can consume as much as food as they desire. Today, there is a buffet system.

The bride's family will receive the groom's family on the eve of the wedding (puthukkam). They will receive ice cream and chocolate packets at that time from the bride's relatives. Following this, the bride will go with the groom's family. Bride's family is welcomed for maruputhukkam by the groom's family in the same manner as puthukkam. On the night of the wedding, the groom's friends and family visit the bride's house (mudaimanam). They will be treated to dinner by the bride's relatives. They will serve biriyani (beef, chicken, and fish) in advance.

The bride's family would host a lavish breakfast (chayakudi) for the groom and his friends the following morning. For three days they will prepare varieties of food

items including Chattipathiri, tharipola, samosa, PazhamNirachath, breadNirachath, WheatKanhi, stew, chicken fry, Neriya Pathiri, Puttu, Vellappam, kozhi nirachath (stuffed Chicken), Kannuvechathiri etc.... The bride will go to her husband's house on the third day and stay there for around three days. On that day, the groom's family will provide a delicious lunch or dinner for her and family.

Wedding food Transmission of Thekkeppuram .

People in Kuttichira began to celebrate haldi over time as a result of the blending of various cultures. Brides apply mehendi the day of the haldi ceremony, and that evening they offer neichoru (ghee rice) and meat stew with ladies' finger and coconut chutney as side dishes. Close relatives of the bride and groom will visit the wedding home on the day of vettlakettu. They were prepared to serve ghee rice, meat stew, salad, spinach, and coconut chutney on that day as well.

Kuttichira residents serve chicken or beef biriyani, salad, chutney, pickle, curd, and chicken fry on wedding days. They will prepare dessert like ice cream, fruits and aleesa after lunch. It is prepared with wheat, milk, chicken, cardamom, cloves and salt. It is edible both with and without sugar. It is served in buffet style. They will serve ghee pak, jilebi and kahva at some wedding. The bride and groom's relatives will go for Puthukkam and Maruputhukkam ceremonies at the same time as each couple's wedding. On that time they will also be given biriyani with side dish, chicken fry, ice cream or aleesa and

fruits.

The bride's family organised a variety of dishes for the mudaimanam celebration. Fish biriyani, fish fry, chicken fry, beef stew, liver fry, prawn fry, kannuvechapathiri, nice pathiri puttu, vellappam, idiyappam, noodles, pasta, macaroni, fried rice, chicken curry, and desserts like ice cream, various flavours of pudding, fruit salad, muttamala muttasurka, and fruits, are just a few examples of the dishes available. Sometimes, wedding ceremonies take place at night. There were only dried fruits, desserts, cakes, and juice available at that time for mudaimanam.

For chayakudi (breakfast for the groom, his friends, and his family), the bride's family prepares and serves a variety of foods. This function which will last for three days, will serve chattipathiri, cutlets, samosas, vayakkada (unnakkaya), chicken roll, bread pocket, banana cake, Iranian pola, shawarma cake, vellappam, puttu, kannuvechapathiri, nice pathiri, idiyappam, wheat kanhi, meat stew, chicken curry, chicken nirachath. The bride would go to her husband's house after the third day of chayakudi. This process is called Ammayithakkaram. During this event, the bridegroom's family will serve mandi, chicken or beef biriyani kabsa, neichoru, noodles, pasta, fried rice, kunhipudi, nice pathiri, kannuvechapathiri, puttu, poricha pathiri, chicken curry, chicken nirachath, meat stew, chicken fry, fish fry, and desserts like ice cream, aleesa, fruit salad, Varieties of pudding and Fruits.

Conclusion.

Thekkeppuram is a location in the district of Calicut. When compared to other cultures, the inhabitants of Thekkeppuram have a unique culture. They adhere to the matrilineal system, or Marumakkathazham. I was able to describe Thekkeppuram's wedding meal tradition through this. This system's key advantage is that the bride can stay in her own home following the wedding. Some refer to the groom as piyapla or puthiyapla. The bride's family provided the groom with a comfortable room with an adjoining bathroom for his stay. This system is known as Ara system.

Now there have been numerous changes in Thekkeppuram's marriage. Early time marriage related event lasting 40 days. But as of right now, there are seven days of celebration. Early time meals are served in the Masarapalaka style. However, it is now buffet system. Similarly, they would only provide chicken or beef biriyani, but now they would also serve other food items and desserts for the guest on the wedding day. Thekkeppuram has a different culture and set of customs as compared to other areas of Calicut. Until now, those customs and practises are being rigidly observed by the people of Thekkeppuram.

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Modus of Conservancy of Edibles In Malabar

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ABSTRACT

On a primary level, being quintessential for human survival, food is a common requirement. The method of preservation has been used by man from ancient times to the present as a means of maintaining food security. By treating and handling food in a way that slows down decomposition and prevents foodborne illness while retaining nutritional content and flavor, it is possible to maintain food quality for longer periods of time. Malabar is a narrow coastal plain with variety of cultures. Culinary tradition of Malabar homes is very popular in India. And the Malabar people use several methods for food preservation, such as by dehydrating, salting, caning etc.

This perspective paper provides a comprehensive overview of the transition of food preservation methods in Malabar.

Keywords: Food preservation, Malabar, Nutrition, Culinary tradition, Foodborne illness.

Introduction:

Preservation of food has been started as long from the origin of human being. Any alteration that renders food unfit for ingestion is considered food deterioration. Many reasons may be to blame for these shifts. Food

preservation refers to any technique used to prevent food from becoming spoiled by oxidation, bacteria, molds, or other microbes.

Dehydration, smoking, burying, salting, controlled fermentation (including pickling), sugaring, and other traditional techniques are only a few. In generations' daily lives, it is an inescapable. Canning, pasteurization, irradiation, refrigeration (including freezing), and the addition of chemical preservatives are examples of contemporary methods of food preservation. There is also Hurdle technology, which is the combination of preservation techniques as a preservation strategy. It is quite old and has been used successfully in many countries for mild but effective preservation of foods.¹

This paper discusses the value of food preservation while showcasing various methods of food preservation from earlier eras. Also briefly weigh up modern preservation methods.

Importance of Food Preservation

The procedures used to prepare food for safe, long-term storage, whether at home, in a professional kitchen, or for

direct sale to customers, are referred to as food preservation. Preservation methods help to prevent bacterial growth and other types of spoilage, ensuring that the food is safe to eat in the future.

Food Preservation is Important for Three Reasons, to reduce pathogenic bacteria, to maintain food quality and to save money. First reason- to reduce pathogenic bacteria, food stored for an extended period of time is at high risk of spoilage due to bacteria such as Salmonella, E. coli and other pathogens². To multiply quickly in food, bacteria just need temperature, moisture, and time; however, food preservation limits more of these factors, preventing their proliferation.

The Second reason-to maintain food quality, food deteriorates over time due to spoilage. Mild spoilage does not make food unsafe to eat in many cases, but it has a significant impact on its taste, texture, and appearance. Some of these qualities, as well as the nutritional value of certain foods, can be preserved through proper food preservation.

Thirdly -To save money - waste is expensive, both at home and in business. Ideally, you should avoid buying more than you can use, but various preservation methods can help you keep vegetables, fruits, meat, and other foods well past their usual expiration date, eliminating the need to throw them away.

Traditional Mode of Preservation

Drying or Dehydration

One of the earliest techniques for food

preservation is drying. Sun drying and air drying is natural and widely used methods. It is the process of making a product dehydrated by evaporating free water with the application of heat. The purpose of drying is to extend shelf life of food. E.g.- Drying of ginger, mango, gooseberries, chilly, Fish, meat etc.

Sun drying: Sun-drying requires constant exposure to direct sunlight during the day and a relative humidity and it is widely used in high temperature region. Foods that are sun-dried can take 3 to 4 days to dry.

Tapioca is a common potato tuber in Kerala, people of Malabar largely cultivated. After harvesting tapioca, it dried under sun and grind in traditional method. This powder used to make "Puttu" which is an irreplaceable dish of Malabar³.

Air drying: Air drying differs from sun-drying, since it takes place indoors in a well-ventilated room or screened-in porch. Just suspend the food item till dry by stringing it up or bundling it. To protect them from dust and other pollutants, place them inside paper bags.

We can securely dry foods by utilizing the ideal conditions of temperature, low humidity, and air current. Moisture can transfer from the meal to the air when the humidity is low. The warmth makes it possible for the moisture to evaporation. Air circulation will speed up drying.

Best foods to dehydrate are; Fruits: apples, bananas, cherries, grapes, mangos. Vegetables: carrots, beets, cabbage, mushrooms, eggplant. Lean

meats: beef, chicken, fish.

Salting

By inhibiting microbial growth, salt functions as a preservative. High concentrations of salt can also rupture bacterial cells due to differences in pressure between the outside and inside of the microorganism. Salting or curing, is a method of removing moisture from foods such as meat. At a concentration of 20%, salt kills and inhibits the growth of microorganisms⁴. Curing meats and seafood not only preserves the taste and texture, but it also inhibits the growth of pathogens that require moisture to survive.

Method of salting: 1) Rinse the meat or any food items very well. 2) Use sea salt or any other healthy one to rub a layer thick on outside of the food. 3) Choose a cool location to hang the meat or food and let it dry for at least one month. And it depends on the climate of the area. When you are going to cook it, wash off the salt and cook it up⁵.

Pickling

Pickling practically any vegetable that will fit into a jar can be done using salting food preservation, which is a delectable joy. Pickling refers to preserving food in salt solution or marinating in vinegar, and oil is used to preserve foods in Malabar. Any fruits or vegetables, including meat and fish, can be pickled, including eggplant, mango, cucumber, gooseberries, carrots etc.

Pickling uses substances including chilly powder, turmeric, salt, gingelly oil, ginger, garlic, and vinegar, and seasoned with fenugreek and mustard

seeds. It will give an excellent flavor to the tongue and had about 6-months shelf life.

Burial

It doesn't sound appetizing to bury food in sand or soil. However, in the past, burying food as part of the fermenting process.

The lack of light, oxygen, cool temperature, soil pH level, and soil desiccants all contribute to the effectiveness of this food preservation method. In olden days Malabar houses are made of mud and brick, that's why people used to dig corner of their house and buried some kind of food⁶. E.g.: Seeds of jackfruit, Taro(chemb), Yam (kavuth).

One of the items kept underground is fruit. It's crucial to keep skins apart because when they touch, deterioration sets in. Burying of meat in soil is very common in the cold earth, also bury the meat in hot coals which would kill the pathogens and it stop spoiling of the meat. Digging deeply, picking right location, and insulate rightly with straw, leaves or loose dirt is the clear process of burying.

Canning

Canning or bottling refer to the process of sealing cooked food in sterile bottles and cans. Bacteria are killed or weakened when the container is boiled. Foods are cooked for varying amounts of time and the food is at risk of spoilage once the can or bottle is opened.

Method of canning: clean vegetable or fruit or any food with water thoroughly

then peel and cut. Cleanse with hot water or steam. Fill it in the can. Fruits, vegetables, meats, seafood etc can preserve using canning.

Cooling

It is another method of preservation which slow down the enzymatic actions that may cause food spoil. In order to preserve their food, Malabar people place it in cool water, such as wells and pond-like water features.

E.g.: Hanging of curry leaves and lemon into Wells⁷.

Preservation Using Spices

Around the world, more than 100 different types of spices are produced. Malabar is the principal player in the manufacture of spices, specifically of Cinnamon, Pepper, Nutmeg, Cloves, Ginger, Turmeric, Coriander etc.

The use of pepper as a preservative, particularly for meats and perishable foods comes down to the properties of the pepper, namely its anti-microbial and anti-oxidant characteristics. it widely used to preserve meat also peppercorn use for preserve coconut oil for years. Malabar people cultivate vegetables and cereals for their home needs. Cultivated Tomatoes were boiled and preserved with turmeric.

More than preservation in olden days Kitchen utensils is made of bamboo, mud and other natural materials. The antibacterial and antifungal properties of bamboo make it safe to use as a material for cooking utensils. Modern plastic and silicone cooking utensils are the 'processed foods' of kitchen utensils.

These are derived from petroleum and contain potentially harmful ingredients. And it largely affects food and health of humanity.

Modern Methods of Food Preservation

The consumption of food by the human population increased with the beginning of civilizations and human settlements, and thus the need to preserve excess foods became critical for survival. Since then, numerous conventional and domestic food preservation techniques have developed to decrease food spoilage. World advancement has led to the introduction of numerous innovative preservation techniques.

There are about 11 methods of food preservation used in industry, Filtration, Dehydration and freeze drying, Refrigeration, Vacuum packing, Pasteurization, Canning, Microbial inhibition, Irradiation, Organic acids as preservatives, Use of inorganic compounds and Other compounds.

Conclusion

The study gives alternative ways to preserve the food, keep it out of bacteria, and avoids losing its flavour and texture in traditional. Many traditional preservation methods are unbelievable. Even though food was scarce in the past, people attempted to store it safely. Preservation methods have evolved and become more modern with time and increasing demands. In comparison to traditional methods of preservation, modern methods of preservation provide food with a longer shelf life and allow for a more convenient way of life.

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Depicts of Qura'nic Reference in Fruits

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ABSTRACT

Food is one of the basic pillars of life. A good nutrient-rich food is one of life's necessities since it gives us plenty of energy for activity, growth, and all physical processes including breathing, digestion and keeping warm. Consuming foods high in nutrients promotes the growth and repair of the body as well as the health of the immune system.

The Holy Quran has numerous food items and passages that discuss nutrition, and it advises following a varied and balanced diet. Islam is a strong source of guidance and information since it recognizes health as a fundamental human right. Islam has always stressed health, ranking it second only to faith in terms of priority. We will always turn to the Holy Quran as our source of guidance, wisdom, and law as we navigate our lives and strive to become better Muslims. We can turn to the Holy Quran for advice on what kinds of fruits may be ideal for our health because, interestingly, it also includes information on many fruits and meals of this earth that we can enjoy.

Keywords: Food, treatments, health, benefits, Qura'nic verses, culture, diet

Introduction

A diet high in fruits and vegetables can lower blood pressure, reduce the danger of cardiovascular disease, prevent some cancers from developing, cut the risk of eye and digestive issues, and improve blood sugar levels, which could help control appetite.

Fruits are one of the oldest forms of food known to man. There are many references to fruits in ancient literature. According to Quran, the fruits like grape, date, fig, olive and pomegranate are gifts and heavenly fruits of God. Fresh and dry fruits are the natural staple food of man. They contain substantial quantities of essential nutrients in a rational proportion. Persons subsisting on this natural diet will always enjoy good health. Moreover, fresh and dry fruits are thus not only a good food but also a good medicine. Holy Quran is one of the reference books describing the importance of plants used for different ailments in various verses. What has been mentioned in the Quran is what scientists have achieved over the time, since the Quran is governed by logic. Although we do not know the reasons for many things in the Quran, we consider it as the foundation.¹

Some of the references in Quran are as follows;

Olives

The olive tree is a tiny tree that is indigenous to tropical and warm temperate regions of the world. It is a member of the Oleaceae family. The olive tree, commonly known as the olive, is a commercially significant tree in the Mediterranean because it is a major producer of olive oil.

The therapeutic and dietary benefits of the olive tree have a long history. Olive leaf extracts have been utilized for preservation and health promotion for ages. "Economically, the fruit of olive is an important commodity as it yields nutritious edible oil with potential medicinal functions. Olives are rarely used in their natural form due to severe bitterness; nevertheless, they are consumed in either one of the two forms, namely oil or table olives. Oleuropein is the bitterness-causing chemical component that must be eliminated from olives to make them palatable".² Olives have long been thought of as a very healthful food. The fruit has calories and is rich in vitamins, phytosterols, minerals, and antioxidants that are derived from plants. Compared to 100 g of fruit, which only has 115 calories, olives are a modest supply of calories. Most of the calories in them come from fat.³

Health agencies, like the World Health Organization (WHO), advise people who reside in societies with high prevalence of diabetes and atherosclerosis to consume oil that has at least 30% linoleic acid. This increases

the olive's value. Oil contains vitamins E, A, D, and K, which are crucial for both children's and adults' bone growth and mineralization. It reinforces bones by keeping calcium stable. The development of organisms depends on olive oil. The synthesis of hormones and the membranes of living cells is aided by such anti-oxidant substances and fatty acids as linoleic acid, which is very important to individuals. These vitamins are utilized to address age-related issues, nourish, and protect the skin since they rejuvenate cells.⁴

Allah says in the holy Quran: "And a tree (olive) that springs forth from Mount Sinai that grows oil, and relish for the eaters." (Surah Al Mu'minun 23; 20), Allah also mentions in Quran about olives in Surah Theen; "I swear by fig and the olive".

The only oil that experts advise moms to use is olive oil because it helps the baby's brain and nervous systems develop naturally both before and after birth. In addition to possessing a level of linoleic acid that is quite similar to that of mother's milk, when combined with non-fat cow's milk, it serves as a natural source of nutrition similar to mother's milk.

Dates

The fruit dates contain a high percentage of carbohydrate, fat, salts and minerals, protein, vitamins, a high percentage of dietary fibre. Dates have extremely low-fat content and no cholesterol. Vitamins and minerals are abundant in dates. They contain a lot of protein, dietary fibre and vitamins. They contain natural sugars like fructose;

sucrose, and glucose, dates are excellent energy enhancers. Add dates to milk to increase the benefits and turn it into a healthy snack. Due to their relatively low-calorie content, dates are perfect for those who are concerned about their health. Dates are low in sodium and high in potassium. This aids in maintaining a balanced nervous system. Researches have revealed the fact that potassium intake up to a certain extent can reduce risk of stroke.⁵

Due to their high iron content, dates are an excellent anemia treatment. The patients might consume more dates for improved benefits. Moreover, dates contain fluorine, which inhibits the rotting of teeth. It aids those who experience constipation. To gain additional benefits, soak dates overnight and consume them with water. It improves one's sexual endurance. One handful of dates should be overnighed in goat's milk. Drink it in the morning after blending dates with milk, honey, and cardamom powder. Dates aid in weight gain and are advantageous for people with an excessive problem with weight loss. Alcohol toxicity is best achieved on dates. Cures stomach cancer. The best part is that it is fully natural, has no negative effects on the body, and outperforms prescription drugs in terms of effectiveness. Moreover, it aids in the enhancement of vision and the treatment of night blindness.⁶

Pomegranates

Pomegranates are rich in potassium as well as minerals including calcium, iron, sodium, and phosphorus. They also include vitamins A, B1, B2, and C.

Along with sodium; potassium controls the water balance in the body and maintains regular heartbeat. In addition to assisting the neurological and muscular systems to work normally, preserving the body's potassium-sodium balance also prevents edema and lowers blood sugar levels. Pomegranates strengthen the heart while also reviving and facilitating the movement of fatigued muscles.

Pomegranates, like dates and olives, the other two plants mentioned in the Quran, have a wide variety of purposes. The fruit has a calorific value of 65 and is nutrient-dense. "While it is "a strong source of sodium and also contains a good quantity of riboflavin, thiamine, niacin, vitamin C, calcium, and phosphorus, its protein and fat contents are negligible." The juice is also used to create syrups, jellies, sauces, and flavourings. Pomegranate juice has potent antioxidant properties. Antioxidants protect the body from free radicals, dangerous molecules that are thought to be a factor in heart disease, cancer, and early ageing.

The pomegranate is one of the many delectable delights that awaits in Paradise, according to the Quran. For Muslims who consider each pomegranate seed to be a symbol of the Sustainer, the fruit's many culinary and medicinal applications, as well as its exquisite structure, make it a wonder. The Quran makes three mentions of pomegranates: As one of the heavenly fruits that one will find there.

Grapes

Grapes are a crucial food since they are

very nutrient-dense and abundant in vitamins and minerals. Sugar makes up about 20–25% of their composition, and it reaches the bloodstream fast. It benefits those who exert themselves physically and mentally since it lessens fatigue and prevents anaemia. Each grape also contains an abundance of iron and sugar, which promotes blood production and functions as a natural remedy for ailments of the liver, kidneys, and digestive system. They activate the kidneys and aid in the removal of waste products like urea. Grapes reduce high blood pressure by releasing the body's extra water. It is advised to consume grape juice for individuals who have stomach ulcers, gastritis, joint inflammation, small intestine inflammation, rheumatism, tumescent liver or spleen, as well as those who have been poisoned. In addition, grapes help to heal bronchitis and coughing, strengthen the heart's muscles, and improve the appearance of the skin by cleansing blood. Nursing women are encouraged to drink grape juice since it promotes milk secretion. Even the likelihood of skin cancer is reduced by several compounds contained in grapes. Grapes are hydrating since they contain a lot of water. Fruits and vegetables with high water content are nutrient dense, meaning they offer a lot of important nutrients while being low in calories.

One of the most delicious fruits God ever made is the grape. Grape is referenced eleven times in the Holy Qur'an, both singularly (Enab) and plurally (Anab). "And in the land, there are adjacent plots, vine gardens, fields that have been planted, and pairs and

single palm trees that are watered with the same water, but we make some of them produce more than others do. Surely, there are indicators there for person that understands."⁷

Figs

Figs were regarded as a sacred fruit, they were also highly esteemed. There were at least 29 different types of figs recognized in history. The fig tree is indigenous to temperate Asia Minor or Turkey, and it is now grown as a significant commercial fruit throughout the eastern Mediterranean, the United States, and Spain. The fig yields throughout each season vary in size and colour depending on the variety. As evidenced by references in the Quran, Bible and other historic literature, figs can be traced back to very early times. They are believed to have been grown for the first time in Egypt. The first verses of Surah al Tin in holy Quran explain the fig's health benefits, and the Quran declares: "I swear by the Fig and the Olive".⁸ One of the fruits listed in the Quran is the fig plant, along with dates, olives, grapes, pomegranates, and bananas.

Some of the benefits of figs are; regulates blood sugar, clears constipation, treats piles, lowers blood pressure, prevents and fights cancer, boosts immunity, protects liver etc...

Conclusion:

The fruits like banana, fig, olive, date, pomegranate, and grape are good and essential for health, according to modern scientific medical investigations. The Holy Book of Islam, the Quran, has

taken note of this crucial issue and has introduced these fruits in several verses.

The examined findings indicate that God gave special consideration in the Quran to the healing and beneficial qualities of foods. The Qur'an says: "He sends down water from the sky, and with it we bring forth the plant of everything. From these we bring forth green foliage and composite grain, palm trees laden with clusters of dates within reach, vineyards and olive groves and pomegranates alike and unlike. Behold their fruits when they bear fruit and ripen. Surely here are signs for a nation who believe".⁹ The Holy Quran states that believers are the best qualified persons to use heavenly bounties, such as healthy foods. The beneficial qualities of several foods were stated in the Quran centuries ago, and today scientists have discovered a portion of them via numerous studies, which helps us understand the magnificence of God. Ultimately, it is advised to consume more of these fruits with health benefits.

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Scientific and Social Benefits on Prophetic Way of Having Food

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ABSTRACT

In this modern era, choosing the right food is not sufficient enough to preserve a healthy body but the way of having food is also important. Modern doctors argue that keeping diet is not only the way but should also focus on the behavior of consuming food. Having food in a proper way acts as a catalyst for healthy body. The prophetic way of having food is cited as the best and purest example. Prophet Muhammed(s) is the most imitated man in the world. Following the way of prophet, which most of the doctors and researchers agree and which are proven by science leads us to a healthy community and healthy world. This paper discusses on the "prophetic way of having food, its scientific and social benefits", thus leading to a happy and prosperous world.

Keywords: Prophet, Community, Diet, Healthy.

INTRODUCTION

Food is an integral part of human life. One of the main reasons for going to work is to find or buy food. humans are different from other animals because we humans have a definite culture and a correct form of life. we have a definite culture in having food, but we are losing these cultures and manners as we change according to the modern

world. there are many ways, behaviors or manners in having food which may be written in certain religious books or followed by certain rituals or ideologies. Prophet Muhammed (pbuh) is the most imitated man in the world in all sense. Especially Muslims follow prophet in all their aspects of life. Imitating prophet is not only a religious concept but it also has many scientific and social benefits. thus, following prophetic way is not only for Muslims but whole world can follow him thus leading to a healthy and strong world. This writing mainly discusses on the scientific and social benefits on some of the prophetic way of having food.

Forbidden to Eat while Standing

Coming to the point, while having food prophet used to sit and eat. In the Hadith we could see: "Prophet has forbidden to drink while standing"¹. While coming to the scientific perspective of this, Dr Vipul Rustgi², general physician, Apollo Spectra, Delhi, says that it is not recommended to drink water while standing as it can lead to several health problems. When you are standing straight, your body and especially tissues are in a state of tension. This leads the water to rapidly flow down

your body, causing a disruption in the existing balance of fluids. I also cause indigestion and trigger arthritis, when you drink water while standing, the required nutrients and vitamins don't reach the liver and digestive tract. When you stand and drink water it travels through the system really fast and that risks your lungs and heart function because the oxygen level gets disturbed this way.

Having Food with Hand

Prophet used to have food only by hands not with any spoons or forks. In the Hadith:

“Prophet used to eat with his three fingers”³. Modern doctors argue that Eating with Your Hands Helps Increase Blood Circulation and it is an excellent muscle exercise, which in turn increases blood circulation. The uncurbed movement of the hands may help keeping the blood flow smoother. it also Stimulates Digestion. Our body is believed to have flora or bacteria, which resides in places like mouth, throat, hands, gut and intestine that protects us from harmful bacteria growing in the environment.

When we eat with our hands, the friendly flora protects our digestive system from harmful bacteria, further stimulating our digestive system. According to a study published in the journal Clinical Nutrition⁴, people with type-2 diabetes were more likely to be fast eaters who uses spoon or fork to eat, as compared to people without the condition. Eating with spoons and forks matchup with faster eating that has been linked with blood-sugar imbalances in the body,

further leading to the development of type-2 diabetes. So, avoid the utensils and instead eat with hands that will ensure slow down consciously.

HAVING 1/3rd OF THE STOMACH

Coming to the next, prophet always used to have little food, that is 1/3rd of the stomach, in the Hadith, Prophet says: **“Nothing is worse than a person who fills his stomach. It should be enough for the people to have a few bites to satisfy his hunger. If he wishes more, it should be: 1/3rd for his food, 1/3rd for his liquids and 1/3rd for his breath”⁵**. Science has proved that Eating a little will cause an increase in the functions of the heart. Eating a lot will surely make the mind obtuse. drinking too much water in a short period of time can cause imbalance in blood electrolyte levels, headaches and sometimes dizziness.

One of the social benefits of having 1/3rd stomach is It reminds us hungry people and increases compassion and mercy. Prophet Muhammad (PBUH) showed to his followers the pleasures of sharing the food as opposed to over- indulgence in the good things of life. The sharing of food with relatives, neighbors, friends, the needy and the destitute bring harmony and understanding among people. People are usually more relaxed and happier when eating in company. Their minds are less absorbed and are free from worries. Prophet has said that: **“There is always blessing in company or groups rather than staying alone”**

Washing Hands before Eating

Washing hands before eating is been encouraged by all cultures and systems.

But today's society "the busy society" has become so lazy that they eat without washing their hands. Today's culture is fast food culture, as the name itself denotes "having food fastly". In the Hadith we can see: "**prophet used to have food or drink water only after washing hands**".

Washing hands surely prevents infections and other health related problems because people frequently touch their eyes, mouth and nose without even realizing it. Germs can get into the body through these organs and make us sick. Germs from unwashed hands can get into foods and drinks while people preparing it or consuming them. Germs can multiply (slowly or fastly) in some types of foods or drinks, under certain conditions, and make people sick. Germs from unwashed hands can be transferred to other objects, like, table tops, toys or handrails and then get transferred to another person's hands. Therefore, removing germs through hand washing definitely helps prevent diarrhea and respiratory infections and may even help prevent skin and eye infections. So whatever food or water you have, even if it is a fast food (Packed or wrapped) we should wash our hands.

Licking Fingers After Eating

Licking food is considered something bad in this present world. Today's fast-food community is really forgetting the benefits of licking fingers after food, all our ancestors used to have this habit. So, they all had good health.

Benefits are listed below:

Improve Immunity: Besides consuming tablets and other natural ingredients,

we can improve our immunity by licking fingers after eating. Human hand can excrete beneficial enzyme which is called RNase. This enzyme can improve our body immune system by acting as bacterial binder. It works more efficiently when we clean our hand. As we know, licking finger after having food is one of the acts to immediately clean our finger from dirt including foods. This way, licking fingers after eating can optimize the work of RNase enzyme in supporting and improving our immune system.

Improve sensitivity to good bacteria: hands and fingers are where the bacteria stay. However, it doesn't mean that licking fingers is completely dangerous for us. We should know that some of the bacteria exist are good or beneficial for our body as mentioned above. In this case, licking fingers after eating can improve our sensitivity to bacteria and excrete more RNase which can reduce the activity of dangerous bacteria and let the good bacteria to do the good work.

Aid good digestion: Most people think that licking fingers after eating is something inferior and have a bigger chance to the bacteria exposure. On the other hand, licking fingers after eating can improve our immunity against bacteria within the digestive system itself.

Increase appetite: The nervous system especially of our hands is directly connected to our brain. So, eating without using spoon or fork and licking fingers afterwards enable our hands to easily detect texture and temperature of the food we eat. This way, the nervous system can quickly prepare our brain to

accept the foods. This process helps in improving our appetite.

Improve enjoyment in eating: As the idiom “finger licking good” denotes food which is extremely delicious. Thus, licking finger after eating is one of the ways in enjoying our food. In addition, it can also be a representation of our gratitude for the foods we have. Licking fingers after having food also influence our mental condition.

We must be grateful for everything we have and for everything we have used, including foods. Licking fingers after eating teaches us to be so grateful by not leaving a single food from our plate. It also helps us completely clean the foods from our hands and plate. In addition, it follows with the Islamic value about how to be grateful.

CONCLUSION

Thus, from this minimum example we could understand clearly the benefits of prophetic way of having food especially in this modern world. Following all prophetic way will always be beneficial for the whole mankind. Thus, first of all planning about dieting is not good since we could be healthy by following such simple but most beneficial habits and ways. So, I recommend all of you to follow prophetic way because it benefits and heals us and also our social life. Let’s all hold hands for a better and healthier world.

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The Evolution of Lucid Dreams in Veronica Roth's *Divergent* – A Journey to the Human Psyche

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Abstract

Dreams are the stories, images, thoughts or emotions that our mind creates while we sleep. Veronica Roth's debut novel Divergent is set in post apocalyptic Chicago, where the people are divided into five factions based on their traits. The five factions are Abnegation (public servants), Amity (farmers), Candor (law enforcers), Dauntless (protectors) and Erudite (scientists). Divergent is a person who has more than one nature inside him or her. The protagonist, Beatrice Prior who was born as an Abnegation chose the Dauntless faction regardless of her test results. The authoritarian government in the novel uses serums and simulations to control people. Through this paper my aim is to show how Beatrice uses the technique of Lucid dreams to overcome the simulations. The study further shows how we can apply the same technique to overcome Post Traumatic Stress Disorder, depression and phobias.

Keywords : Lucid dreams, Post Traumatic Stress Disorder.

Science fiction is a genre of fiction that creates new worlds with projections of future. It is also called as the literature of ideas as it often explores the potential consequence of scientific, social, and technological innovations. Robert A. Heinlein

wrote that, 'A handy short definition of almost all science fiction might read: realistic speculation about possible future events, based solidly on adequate knowledge of the real world, past and present, and on a thorough understanding of the nature and significance of scientific method'.

Contemplations on dream

Dreams are the stories, images, thoughts or emotions that our mind create while we sleep. Ernest Hoffman, director of the Sleep Disorders Center at Newton Wellesley Hospital in Boston, suggested in Scientific American (2006) that: "A possible (though certainly not proven) function of a dream to be weaving new material into the memory system in a way that both reduces emotional arousal and is adaptive in helping us cope with further trauma or stressful events". Ancient people thought that dreams have a divine content. They are the messages that god gives to them and they should follow them. Aristotle in his work says that dreams are not divine but of demonic origin. Sigmund Freud's theory of dreams

suggested that dreams represented unconscious desires, thoughts and motivations. According to Freud's psychoanalytic view of personality, people are driven by aggressive and sexual instincts that are repressed from conscious awareness while these thoughts are not consciously expressed; Freud suggested that they find their way into awareness via dreams. In his, *The Interpretation of Dreams*, Freud wrote that dreams are "... disguised fulfilments of repressed wishes". Allan Hobson and Robert McCarley's Active Synthesis Model of dreams suggest that, dreams are a subjective interpretation of signals generated by the brain during sleep.

Frederik van Eeden is credited for coining the term ' lucid dreaming'. In *A Study of Dreams* (published in the proceedings of the society for physical research, vol.26, 1913) Eeden talked extensively about his observation and theories of dream and dreaming especially the lucid kind.

In these lucid dreams the reintegration of the psychic functions is so complete that the sleeper remembers day life and his own condition, reaches a state of perfect awareness, and is able to direct his attention, and to attempt different acts of free volition (Eeden 5)

He further adds that:

The sensation of voice during a lucid dream is most marvelous, and after many repetitions still a source of amazement. I use my voice as

loudly as I can and though I know quite well that my physical body is lying in profound sleep, I can hardly believe that this loud voice is inaudible in the waking world. Lucid dreams are also symbolic and their symbolism takes the form of beautiful landscape (Eeden 6)

Stephan LaBerge is an American psycho physiologist specializing in the scientific study of lucid dreaming. 'A lucid dream is a dream during which the dreamer is aware of the fact that he or she is dreaming and therefore often can consciously influence the dream content' (LaBerge, 1985). Lucid dreams are considered to be mainly REM phenomena. (LaBerge, 1990). Lucid dreamers can consciously influence the dream content and are thus able to carry out prearranged tasks while dreaming (e.g., Fenwick et al., 1984; Erlacher and Schredl, 2008a, 2010). In order to mark events or actions in a lucid dream, lucid dreamers can produce a specific pattern of eye movements that can be objectively identified on an electrooculogram (EOG) recording (Erlacher et al., 2003). Lucid dreams are especially useful for studying time intervals in the dream state because the beginning and end of a certain action can be marked with eye signals while the sleep is recorded using standard polysomnography. Lucid dream is thought to be a combination state of both consciousness and REM sleep, during which you can often direct or control the dream content.

Voyage of Beatrice Prior

Divergent is the debut novel of American novelist Veronica Roth published by Harper Collins publishers in 2011. The divergent book series include the novels *Divergent*, *Insurgent*, *Allegiant* and *Four*. The word divergent means tending to be different or develop in different directions (lexico Oxford Dictionary). It is a young adult dystopian novel that features the post apocalyptic version of Chicago. In the novel the society is divided into five factions. The word faction means a small organized dissenting group within a larger one (Oxford dictionary). The five factions based on human traits are Abnegation (public servants), Amity (farmers), Candor (law enforcers), Dauntless (protectors, soldiers and police) and Erudite (scientists). Divergent is a person who has more than one nature inside him or her.

In the beginning of the novel Marcus Eaton, one of the Abnegation leader gives a brief description about the faction history as follows:

Decades ago our ancestors realized that it is not political ideology, religious belief, race or nationalism that is to blame the warring world. Rather they determined that it was the fault of the human personality - of humankind's inclination towards evil, in whatever form that is. They divided into factions that sought to eradicate those qualities they believed responsible for world's disarray. Those who blamed aggression formed Amity. Those

who blamed ignorance became the Erudite. Those who blamed duplicity created Candor. Those who blamed selfishness made Abnegation and those who blamed cowardice were the Dauntless. (Roth 42)

The factions give everyone's lives meaning and purpose. The motto, "faction before blood" (Roth 43) echoes the philosophy that people should be loyal to those who share their beliefs and values, not necessarily to those who raised them.

The protagonist of the novel Beatrice Prior was born in an Abnegation family. The novel begins in the day when the Beatrice Prior and her brother Caleb Prior gives their aptitude test. All the children up to the age of sixteen are known as dependants and should follow their parent's faction. When they reach sixteen they will take the aptitude test. The aptitude test is monitored by the government and the results are evaluated by the selected members from each faction. Beatrice's aptitude test was evaluated by Tori, a dauntless member. Tori was perplexed to see Beatrice's response to the simulations. Beatrice has the traits of Abnegation, Erudite and Dauntless factions. The simulations did not work on her and she is divergent. On the choosing ceremony she chooses the dauntless faction.

Elucidation of Lucid Dreams in Divergent

Veronica Roth's trilogy opens

with a social system that allows its members to choose one among the five factions to live in for the rest of their lives. Those who fail at committing to their factions are shunned to the marginalized community of factionless for life, as penalty. The early leaders had made these factions for the welfare and harmony of the people. In the novel *Divergent* the Erudite leader Jeanine is using her power that is knowledge to control the people. She has created the simulations and serums to understand people's mind and to control them. The aptitude test is recorded in the computer so that she can use them to create more powerful serums. All the dependents go through the aptitude test in order to determine the faction in which they belong. In the aptitude test the simulation serum is given to the dependents to drink. They will be taken to several situations in which they would be forced to choose among various alternatives. The dependents choose according to their traits and this will be monitored by the evaluators appointed by the government. The evaluators assign the dependents their faction based on their behaviour in the simulation test.

Beatrice's aptitude test was monitored by Tori, a member from Dauntless. Beatrice was given a vial containing a clear liquid to drink. When she drank it, she fell into a simulation state. She found herself standing in the school cafeteria, it was snowing outside. She saw two baskets in the table in front of her.

One had a hunk of cheese and on the other a knife. Behind her, a woman's voice asked her to choose. Then she questioned the voice, 'what will I do with them?' (Roth 14). Suddenly the basket disappeared and a vicious dog came running towards her. Beatrice was frightened seeing the dog. She thought about her biology classes, where, her teacher taught her that the dog can smell fear because of a chemical secreted by human glands in a state of duress. It is the same chemical a dog's prey secretes. Smelling fear leads them to attack. Then she thought about asking her father for a pet dog. The dog came near her and began licking her face like a nice puppy. A girl came near them squealing puppy. As she ran, towards them, the dog began barking and snarling at her. Beatrice jumped over the dog to save the girl, but the dog disappeared with the little girl. Beatrice was again alone in the testing room with full of mirrors. She didn't see her reflection on the mirror. She opened the door and walked into the hallway, but the hallway turned to a bus. A man in the bus asked her about a murderer showing a photograph. Beatrice felt that she has seen him somewhere but she said she didn't know him. The man called her liar and asked her to tell truth as it would save his life. But Beatrice denied him again and she was back in the testing room.

In the first simulation where the person controlling the simulation ask her to choose the Beatrice is asking her why she should choose. She is ready to question the rules set

by the authoritarian government. When the vicious dog cones snarling at her, she becomes frightened, then she thinks of her biology classes where her teacher taught her about the chemicals secreted by one's body during the state of fear which can be recognized by the predator. So she tries to stay calm and not show her fear to the dog. This shows her Erudite thinking. When the dog tries to attack the kid, Beatrice jumps to catch the dog in order to save the child. This shows her selfless nature and courage. After the first simulation, Tori finds that, Beatrice has qualities of Abnegation, Erudite and Dauntless factions. Candor is ruled out when she lies in the second simulation. Beatrice is also able to manipulate the simulation. When she sees the vicious dog, she thinks of a cute puppy which she always wanted to have as a pet, then the vicious beast turns in to an adorable one. Beatrice is also doing a reality check when she is in the simulation. After the first simulation she sees so many mirrors on the testing room but she didn't find her reflection in them. This made her realize that the situations are not real and it is just a test.

In the second stage of initiation, the dauntless initiates were injected with simulation serums which take them to their worst fears. This was different from the simulations in aptitude test. In the aptitude test dependents were given a clear liquid to drink while in the second stage of initiation the initiates were injected with simulation serums. In

the aptitude test simulation is same for all the dependents whereas in the second stage the serum will find the persons deepest fears and take them to face those fears. Before injecting the serum on Beatrice, Four briefs her about the serum.

The serum will go into effect in sixty seconds. In addition to containing the transmitter, the serum stimulates the amygdala, which is the part of the brain involved in processing negative emotions- like fear - and then induces a hallucination. The brain's electrical activity is then transmitted to our computer, which then translates your hallucination into a simulated image that I can see on the monitor. I will then forward the recording to Dauntless administrators. You stay in the hallucination until you calm down - that is, lower your heart rate and control your breathing. (Roth 231)

Beatrice's first simulation was crows pecking her to death. She had the trademark symptoms of fear like sweaty palms, racing heart, tightness in chest, dry mouth, lump in throat and difficulty in breathing before closing her eyes. When she opens them again She was in a grassland with no air but she was able to breathe there. Then a huge crow came and sits on her shoulder. When she shook her shoulder to make it go away from her, it digs its talons into her shoulder and doesn't move. Then a flock of crows flew towards her and began pecking her. She tried to lower her breathing and thus was out of the simulation.

In the second simulation Beatrice was locked in a glass container and water was filling in it. Four and other initiates were laughing at her while she was crying for help. Then the water filled in the container and she found it difficult to breathe. She told herself that it is just an imagination and is not real. By thinking this she touched the glass and the glass began cracking. She thus shattered the glass and manipulated the simulation.

In his study of dreams Frederick van Eeden came up with the concept of lucid dreaming. He says that:

In these lucid dreams the reintegration of the psychic functions is so complete that the sleeper remembers day life and his own condition, reaches a state of perfect awareness, and is able to direct his attention, and to attempt different acts of free volition. (Eeden 5)

A lucid dream is a dream during which the dreamer is aware of the fact that he or she is dreaming and therefore often can consciously influence the dream content (LaBerge, 1985).

As aforementioned when injected with the serum the initiate goes into a state of dream and the Divergents are those people who are aware of the fact that they are dreaming and it is not real. Thus they are able to manipulate the simulations which are intended to manipulate them. A lucid dreamer does reality checking to check whether the situation is real or not. In a lucid dream, from the moment you realize it's a dream you are able to control it. You

become the master and the things that were scary before become harmless.

In the final initiation test Beatrice faced seven fears. In the first fear, crows were pecking her. She thought of herself holding a gun and saw a gun lying in the grass near. She took the gun and shot the crow on her shoulder. As she aimed again at the crows the birds faded away. And suddenly she was in the water tank again. But she was not able to break the glass as she did before. The glass was stronger this time. She told herself that the glass is thin as a newly frozen ice, by saying this she touched the glass and the glass shattered. Then she was in a sea. The waves were slamming against her she thought that she should not be afraid of water. 'I must be afraid of being out of control. To face it, I have to regain control' (Roth 387). She found a rock and climbed on it, the ocean was gone. Then Peter was trying to burn her. Peter told her, the smell of her burning flesh is coming and Beatrice replies that she smells rain. Suddenly thunder roars above her head and rain began pouring heavily. Then she was in her old room in abnegation. A man was standing there, he was trying to kill her she took the gun from her pocket and shot him. Then she was in Tobias's room. He was trying to get intimate with her. She looked sternly to the simulation Tobias's eyes and told him that she is not going to sleep with him in hallucination. Then she was in a room and someone told her to shoot her parents and brother. Instead of shooting them, she shot herself and the test was over.

Lucidity means becoming conscious

and self aware in our dreams, turning the dreamscape into a vivid virtual reality. This enables one to control and manipulate the dream world and it's characters in any way they like. Lucidity also gives direct access to our unconscious mind. Interacting with our unconscious in a lucid dream can change the way we view our self and the world around us. Lucid dreaming can provide many benefits, such as reducing anxiety, boosting creativity, or simply helping to work out the solution to a particular problem. Lucid dreaming has also been used to help treat recurring nightmares, PTSD, and depression. Dream incubation is rehearsing a scene in our mind during the day so that at night it will appear in our dreams. This typically involves things like thinking an alternate ending (to the dream). Beyond nightmares, another branch of research suggests that you can use lucid dreams to improve your performance on certain tasks in waking hours . Lucid dreamers use certain techniques in order to influence their brain to dream about a particular problem or idea. Thus they are able to train their mind to work toward their goals while they sleep,

such as improving their confidence or athletic ability.

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Towards sustainability: Refashioning the English Language Assessment Pattern in Higher Education institutions

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Abstract:

Sustainability in a broader aspect refers to anything which has a long lasting impact. It has its role in the scenario of language learning since, the process of assessment, which follows an ideal pattern, leads to a state of sustainability in the language acquired. The assessment method as far as English language education is concerned needs be refashioned as the system fails to create an academic community where the language learning leaves a sustainable and long lasting impact on the life of the students. The present assessment prototype, that never demands an outcome which helps the student to build a permanent repository of English language, in fact, turns out to be of no use since it fails to identify the language competency of the students. Once a student becomes part of a higher education institution, he finds himself in a complicated situation to locate the target of learning a language text, whether by heart the substance or his learning has any significance at the application level.

Keywords; Sustainability, Skill oriented, Language proficiency, Performance competence, makeover, blockade

The term 'sustainability' has manifold meanings. It is the evasion of the exhaustion of natural wealth in order to preserve an ecological equilibrium. It

means gathering our demands without sacrificing the capacity of future generations to meet their necessities. It is the capacity to be continued, supported, upheld or long-established. The most widespread definition for sustainability comes from the 1987 Brundtland Commission report for the United Nations. It also means the concept that humans must intermingle with the environment in a way that ensures there will be sufficient resources left for imminent generations. At the same time, in an expansive perspective, the capacity to be maintained at a certain velocity or level also is sustainability. This paper, trying to shed some luminosity on the paradigm shift required in English language teaching and learning, concentrates on this definition or meaning of the term 'sustainability' with special reference to the higher education institutions of Kerala.

Education for Sustainability is a pattern of education that puts citizenship and the construction of flexible, secure and flourishing communities at the midpoint of teaching- learning process. A sustainable growth in language acquisition can be attained if there is a sturdy foundation for this. This strong basis definitely depends upon the mode

by which ideas are transferred to the students. Language, being a skill, has to be acquired by the learner through practice. Providing an adequate amount of opportunities to relate the understanding, testing the acquired information through a technique at par with international standards, all can lead to a state where the learners prove themselves fit to use the specific language as part of their daily life, of course with utmost confidence. Learning for sustainability, as a whole, involves dealing with content knowledge, behavior and skill.

The higher education institutions in Kerala, hence, have to be adamant on the key skills of students at the time of admission itself. They have to keep an eye on the improvement of the students in imparting skills and its application all through the program and document the same in student's progress reports so that even the student himself recognize the improvement and development he has achieved in his language proficiency. Since learning is an unremitting procedure, monitoring in the case of skills too should tag along the identical mold.

When a student joins the higher education institution, he comes with enough knowledge on the topic of key skills, particularly language skills that one procures from higher secondary. But the higher secondary schools hardly ever offer an introduction to testing the skills of the students in their yearly assessment as far as their language know-how is concerned. Hence, entering the colleges with a prejudice that skill oriented learning won't hold a significant position in higher education; most of the students fall short of

achieving the targeted goal of language learning. In this manner the majority of them fail to demonstrate themselves suitable in performance competence of language. As the students join for UG turned out to be a mixed group, some from English medium background, most of the teachers find it contented with moving along with such students in the language classrooms. It causes the students of other streams losing a relaxed space and self-assurance to learn language and its associated skills from the classrooms.

Once a student joins UG programme, they are placed in a diverse variety of ambiance and face novel challenges, mostly complex and demanding. Unlike what they might have gone through in higher secondaries, students have to exhibit a large amount of self-sufficiency and procedural genius in colleges. But unluckily, most of the higher education institutions fail to offer a suitable instruction for the students.

A few colleges publish the directory of anticipated skills from their students at the commencement of the programme itself. Nevertheless, without identifying the concealed capacities of the students, that may show a discrepancy from student to student, it seems unfeasible to accomplish such an objective. Hence the majority of the students discharge such a plan from their mind leads to pitiable performance by them even after finishing their studies. So an investigation to find out fresh methods to assess, develop and outshine the skills of students is on in numerous higher education institutions.

A range of assessment systems, to appraise the skills of the students, are

undergoing improvement and are at the final phase. Converting the current evaluation scheme, from content based to a skill based one is of utmost importance. Language, being a skill, needs to be assessed by inspecting the competence of the student in using and implementing it in daily life, a sustainable one. Then only the affirmed objectives of the language teaching will be fulfilled. In order to accomplish this, the present structure of assessment has to be refashioned. A grave scheduling, a certain kind of research and structure, is essential to find out the viability of such a makeover.

Lack of experiencing skill based assessment at higher secondary level seems to be the supreme challenge for the students. The majority of the teachers at higher secondaries desire to teach English by elucidation in Mother tongue, keeping away the language part of the text. They neither switch over to English nor emphasize the importance of leaning such substance. Merely finishing the portions, selecting the grammar translation method, the teachers even put the students in bewilderment when they inquire themselves, why should one study such a text after all. So administering skill oriented testing to such students is going to be a painstaking mission for the higher education institutions since the students coming from higher secondaries are with a dissimilar kind of direction and perception towards English language learning.

Locating a fitting technique is the prime hurdle for the teachers since they face countless realistic difficulties in the language classrooms. Making the ground prepared for such a

novel evaluation system includes applying learn by doing method in the classrooms. The teacher has to give assignment to the students and review the skills separately so that the students may, at the end of the programme, discover themselves equipped with the competence to outshine in an assessment that enquires in to their expertise of language skill. But too much jam-packed common English classrooms, for example, is a chief blockade in implementing such a practice. The common English classrooms, being an incorporation of batches clubbed poses a lot of difficulties. Being an overloaded one, the teacher will not be in a position to provide task for the students and evaluate it individually as administering such a large classroom needs too much of endeavor. While common English classrooms are clubbed with diverse batches, the performance level of the students may differ and the teacher will land in trouble in identifying a scheme that could cater to the needs of all the students. So splitting of such classrooms has to be done upon a war footing. Or else, even a consideration to execute activity oriented methodology in the language classrooms followed by a skill oriented testing turns out to be utopian idea.

An utterly diverse strategy based on International practices needs to be adopted at higher education institutions. Appropriate guidance on skill based teaching and assessment should be provided to the entire teachers. Orientation and bridge courses for the students will be advantageous. These steps would definitely help the student community, at present, to achieve the targeted sustainability in the scenario of English language learning.

Globalisation and Struggle to Subsist: A Study On Moth Smoke

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Abstract

Class conflict has an important place in literature, especially after the arousal of Marxism. Mohsin Hamid's novel "Moth Smoke" is an example of a world bank literature set in Lahore, Pakistan. The novel depicts the period in which people were manipulated and forced to the policies of International Financial Institutions, which benefited some and suffered many. Throughout the novel, Hamid tries to portray a realistic and sympathetic character named Darshikon Shehzad, who symbolizes the conflict between upper and lower class economies.

The narrative brings out the social atrocities committed by the higher class and also presents them as an obstacle to the development of the nation. It stresses the lack of concern, economic inequality, moral corruption, violence, and injustice in Lahore in a world of global politics. By writing this paper, I aim to find out the atrocities faced by the people in Lahore in the world of global politics. Also to understand the effect of class conflict on the Human Psyche. The paper also analyses how appliances like Air Conditioner become marks of standardisation and class division. This paper is a critique of Neoliberalisation and Privatisation.

Keywords: Class conflicts, Globalisation, Neoliberalisation, Marxism, Air Conditioner

Globalization is considered as a result of postcolonialism that had shaped the world market today, by interconnecting various nations, cultures and commerce. This had led to the swapping of goods and services beyond the boundaries. As a result, people find much more dependent on the global economy. Globalisation started with the vision of helping everyone to support everyone, but the fact is very painful. Only the people from higher strata are beneficial, the poor people are not getting any profits. They remain oppressed and always struggle to occupy the world of the global economy.

Mohsin Hamid is a Pakistani- American writer. In Mohsin Hamid's work, he reveals the basic outlook on the trend of the global economy. In his works, the main focus is given to the class difference. He had authored many influential works like *Moth Smoke*, *The Reluctant Fundamentalist*, *How to Get Filthy Rich in Rising Asia*, *Exit West* and *Discontent and Civilisation*. Among these *Moth Smoke* is considered as the first contribution of the author in 2000 which is published in ten languages. The story of the novel weaves from Lahore, Pakistan. Darashikhoh Shehzad,

Aurangzeb and Mumtaz are the main characters who are also comparable to the Mughal Empire Aurangzeb and his brother. The novel portrays the fall of Darashikhoh Shehzad, commonly called Daru. he was an active and young banker who was fired from the bank. Unemployment was challenging and this made him fall from the Elite class of his friends. Under depression, he got addicted to Drugs and even committed Murder. His thirst for love and desires made him involved in an illegal affair with his friend Ozi's(Aurangzeb) wife Mumtaz. As the title reflect *Moth Smoke* reflects the self-burning and destroying character Daru, it shows the fall of the hero and it also gives insight into the polluted air of Pakistan with the smoke of vehicles and drugs.

In an essay on *Moth Smoke*, Paul Jay states, that it's a distinguished novel from all other South Asian English Language novels. It is to be noted that most of the novels in the canon gave special emphasis to the cultural impact of the postcolonial world but Hamid depicts the economic impact of post colonisation through this novel. He also provides the materialistic human nature in the globalised world. In an interview, Hamid says that he couldn't find many discussions on the real urban life that was populated in the city of Lahore, where people were doomed into darkness by committing evils and crimes. His intention behind writing this novel was to portray the real world of crime, drug addiction, illegal sexual affairs, and financial struggles.

Marxism is a philosophy that shows the ideal way of living socially,

politically and economically suggested by Karl Max and Friedrich Engels. Out of these, it stresses the economic ideologies since it deals with power. In a globalised world, we can view that capitalists are becoming wealthier at the cost of hardworking workers. In the Marxist view, they point out that it is this exploitation of workers. that makes them weaker and inferior. These workers always feel that it is only the power and capacity to produce that would gain identity for them. Hamid in *Moth Smoke* is trying to express the desire of the common man to attain the luxury of foreign education, branded clothes, luxurious cars and having parties in big hotels. Daru finds that Ozi achieves everything without struggling on contrary, even after struggles he cannot attain his necessities.

Through this novel, Hamid brings out the notion of two classes prevailing in Lahore it consists of higher class people, who are independent, powerful and spendthrift and live a luxurious life in a selfless world while others are a large number of people who exudes due to their hard work still, finds it difficult to spend a day in their life. Hamid in this novel shows the contrast of both classes, one lives in luxury other is not able to fulfil the needs. Daru was part of both classes, so by analysing the novel one gets an idea about the conflicts and essence of living in Lahore in a globalised world. When we look into the plot we can observe that Daru is covetous toward Ozi's life. It is the desire the inferior one has towards the superior. Daru finds out that mostly he was envious of Ozi's wealth, the standard of living and beautiful wife.

Matshona Dhilwayo had said that “ Knowledge is wealth, wisdom is treasure, understanding is riches, and ignorance is poverty” (Dhliwayo). In this context education has no role to an extent, money is power and its education. This is evident when Daru failed to get admitted to international universities while his friends could make it possible using their money. It is tragic when his girlfriend also left him and chooses a financially stable person over him. This act shows that even our culture and relationships are globalised.

Hamid picturises Lahore as a corrupted city that can be considered as the root cause of the class difference. Lahore in the novel is corrupted morally, socially, religiously and even sexually. Morality can be considered as a certain code that is accepted for performing an act. It should be maintained in one’s life to become a better individual in society. In Hamid’s novel, morality is often altered by the one who has power. In the beginning, Daru was only a partial victim of moral corruption, this can be observed through his reaction to the murder committed by Ozi. we can observe in the novel that even though Ozi killed a person, he was not punished. He had compromised the case with the help of officers. Later at the end of the novel, one is surprised by the action of Daru, who had shot a young boy during the act of robbery with Murad. In this context, it is also important to note that both Murad and Daru were qualified individuals but still, they could not make a successful life. In the case of Murad, he is a rickshaw driver even holding a post-graduation degree. Daru was also a high profiled student

from a reputed local university. This also shows the unemployed condition of people, who are turning towards illegal practices. Corrupted society can be also understood when the Traffic police allowed him to go by giving him money. Religious corruption is also an important aspect, all the major characters like Daru, Ozi, Mumtaz and Murad are only religious in their names. They are ready to go to any extent to fulfil their desires, good or evil means.

Daru’s failure to achieve education and partnership due to the unjust neoliberal policies shows the marginalisation of the financially weaker sections. The termination of Daru from his job also indicates the power of the governing body to fire anyone, especially if one questions their policies. This shows how neoliberal policies are constructing financial relations over humans. “ We’ll see who goes elsewhere. I want to speak to your bank manager” (Hamid 21). These were the words by Mr. Jinwan, who complained about Daru. In these words, it is quite clear that he was confident that the Manager would choose a client and profit before employee and humanity. This was the beginning of his disgrace, which contributed to his marginality and evil.

In a materialistic world, people always try to be a part of the elite class. They face many hardships only to find themselves occupied with all the commodities of financially sound families. It is due to these capitalistic values and globalisation, Hamid had spoken about the different categories of people called the “ Air-conditioned class”. In the research paper “ *Social*

Class and Consumer behaviour: the Relevance of Class and Status” by James. E Fischer, states that:

With some over-simplification, one might thus say that classes” are stratified according to their relations to the production and acquisition of goods; whereas ‘status groups ‘ are stratified according to the principles of their consumption of goods as represented by special “styles of life” (Fischer 493)

From the above passage, one gets the idea that it’s our lifestyle that determines our class in society. here in the novel, Hamid focus on the Air- Conditioner as the symbol for manipulation occurring in the social surrounding of globalised cities. Air conditioner functions by altering the physical environment to function. In the same manner, people in the globalised world are ready to manipulate and pollute their culture on behalf of their personal desires. Every character in the novel has mentioned about Air conditioner. This is an indication of the materialistic nature of the world. This also reflects the ideologies of each character, which are realistic.

In the novel, we can observe the comment made by Dr. Julius Super, Daru’s economic professor, who tried to show the economic division of Lahore, through the symbol of Air Conditioning. He believes that it is the elite class people who are obsessed with Air Conditioning. We find there are three sections of people. firstly, the one who struggles to fulfil the basic needs. Secondly, the one that lives moderately fulfilling his necessities. The other group is the elite people who live beyond

necessities in a luxurious world. People in such groups accumulate services and needs according to their comforts.

You see, the elite has managed to re-create for themselves the living standards of say, Sweden, without leaving the dusty plains of the subcontinent. They’re a mixed lot—Punjabis and Pathans, Sindhis and Baluchis, smugglers, mullahs, soldiers, industrialists—united by their residence in an artificially cooled world. They wake up in air-conditioned houses, drive air-conditioned cars to air-conditioned offices, grab lunch in air-conditioned restaurants

(rights of admission reserved), and at the end of the day go home to their air-conditioned lounges to relax in front of their wide-screen TVs. (Hamid 102).

In the case of Daru when he was employed, he had a life in that he could fulfil the necessities of life. But after termination from the job he couldn’t pay his servant Manucci and his electricity bills, as a result, he was not able to enjoy the air conditioning. This fall indicates the usage of Air Conditioning from the globalised marketing and economic sector to a marginalised group of drug users, robbers and murderers. Such marginalised people are trying to find out ways to have Air Conditioned life.

Ozi’s character is also worth mentioning. He is portrayed in the novel as a greedy, exploiting, cold-hearted person. He is always trying to manipulate the society around him only to satisfy his greed. He used all the possible resources like his friends, nation’s wealth, father and even his wife only for his self-interest.

Hamid in the novel says about how he mastered the environment from the statement "Aurangzeb, more than most men sought to master his environment" (Hamid 105). Ozi is Air Conditioned maniac while his wife Mumtaz tries to get away from Air Conditioning. She would always make comments to conserve electricity. She is the representative of the upper-class elite who criticises the overexploitation of the resources. This stand of the couple is reflected through their conversation when Mumtaz tries to convince her husband by saying:

We have to conserve electricity," she would say. "The entire country

suffers because of the wastefulness of a privileged few."

"I couldn't care less about the country," Aurangzeb would reply. "Besides,

you have a delusional and obsessive fear of pneumonia."

"I think you underestimate the risk pneumonia poses to all of us. Besides,

I really do feel that we have a duty to use electricity responsibly"

"Then sleep outside. The AC stays on" (Hamid106).

Through this conversation, Hamid gives the idea that the couples are facing many issues between them. It can be these conflicts that lead to the extramarital affair of Mumtaz with her husband's friend Daru.

Moth Smoke in a way follows the lines of youthful individuals associated with Hamid's world. He was educated

in Lahore and later went to foreign universities like Princeton and Harvard which invoked his involvement in worldwide affairs. Thus, when the novel is a critique of globalisation Hamid himself is part of it. In the work "Mistrust in the West" written after the attack on the twin towers, he thinks that his country should encourage globalisation. Which would provide access to better employment and opportunity to the people. He was also praising the global markets and trade systems along with Foreign investments. Thus, the novel reflects Hamid's own indecisiveness about globalisation, as well as the conflicted, suspicious stance he takes towards the subject he deals with both in the novel and in his social circle.

Hamid had benefited from globalisation and westernisation had wrecked the lives of those he cleared out in Lahore. The men and ladies of his era are interested in westernisation and the huge entirety of cash to be made in a global economy. While narrating the novel his antagonistic vision of globalisation is observed in many ways. Daru is slipped, whenever he is trying to find out a way back to his normal life. Murad has been sidelined by the global economy, he tries to blackmail and attempts theft, and the more wealth it generates in Lahore is seized. Ozi handles the commerce illegally which is considered a demerit of globalisation, but he appears to be the novel's most deprived figure.

Hamid's weaker characters appear to be trapped in a world where the global economy may be a dead end,

but the global economies advertised by the worldwide economy are both profoundly tied to debasement. The wealthy people make cash from the worldwide economy, but in ways that contribute to the destitution of other classes. This can be evaluated from the character of Ozi in *Moth Smoke*.

Thus, analysing Hamid's views on globalisation one can find that he is funding it as both beneficial and destructive. Even Though his work *Moth Smoke* is against globalisation, considering the entirety of the book it portrays the dubious nature of globalisation.

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North East India is a land of an endless ordeal

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Abstract

Armed Forces Special Powers Act (AFSPA), 1958 has been a controversial act over the years and has been criticized by different sections of the society since its legislation. AFSPA act gives unrestrained powers to the army to shoot and kill any person if they suspect him of being threatening in any manner. North-east Region is declared 'disturbed' under this Act and the general populace is still under the grip of the fear of military rule. Thousands of lives have been extinguished in enforced disappearances and extrajudicial executions. Torture, rape, arbitrary detention, forced migration and displacement have become a common part of life. This paper has been made in an attempt to find how this draconic and xenophobic law affected human rights. How can we solve this problem without using armed violence? It will be worth focusing on other alternatives to solve this five-decade-old socio-political crisis in North East India region.

Keywords: Human rights, AFSPA, Draconic, xenophobic

On August 15, 1947, the world witnessed the birth of the world's largest democratic nation that date goes beyond a mere entry into the history books. Independence was however not an overnight process nor was the formation of the Indian landscape as

we visualize it today. British left India with more than 500 princely states and the herculean task of integrating those princely states lay on the capable shoulders of Sardar Vallabhai Patel and V.P Menon. One such event that leaves behind a legacy of varied tastes is that of North East India. Northeast India, comprising the seven states of Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura, comprises an area of about 255,182 sq. km or 7.6 percent of the land area and 3.6 percent of the population of India. The Northeastern region is the hub of multiple tribes and communities each having its different identities with its historical past. Today, the part is lagging behind other parts of the country in terms of infrastructure and economic development due to myriad reasons. The methods adopted by the Indian state to tackle such a situation of unrest are marred with stories of widespread human rights violations coupled with militant violence. The Armed Forces (Special Powers) Act of 1958 (AFSPA) is one of the more draconian legislations that the Indian Parliament has passed. The law is with six sections granting special powers to the armed forces in what the act terms

“disturbed areas”. The Establishment of the AFSPA has resulted in innumerable incidents of arbitrary detention, torture, rape, and looting by security personnel. Its continued application has led to numerous protests, notably the longstanding hunger strike by Ms. Irom Chanu Sharmila in Manipur. This legislation is sought to be justified by the Government of India, on the plea that it is required to stop the North East states from seceding from the Union of India.

The origins of the Armed Forces (Special Powers) Act, of 1958 can be traced to the Armed Forces (Special Powers) Act of 1948. To meet the situation arising in certain parts of India on account of the partition of the country in 1947, the Government of India issued these four Ordinances - the Bengal Disturbed Areas (Special Powers of Armed Forces) Ordinance, 1947 (Act 11 of 1947); the Assam Disturbed Areas (Special Powers of Armed Forces) Ordinance, 1947 (Act 14 of 1947); the East Punjab and Delhi Disturbed Areas (Special Powers of Armed Forces) Ordinance, 1947 (Act 17 of 1947); and the United Provinces Disturbed Areas (Special Powers of Armed Forces) Ordinance, 1947 (Act 22 of 1947). These Ordinances were replaced by the Armed Forces (Special Powers) Act, 1948 being Act 3 of 1948. The present Act was enacted by the Parliament in 1958 and it was known initially as Armed Forces (Assam and Manipur) Special Powers Act, 1958. The Act was preceded by an Ordinance called Armed Forces (Assam and Manipur) Special Powers Ordinance, 1958 promulgated by the President of India. The Act applied to the entire

State of Assam and the Union Territory of Manipur. After the new States of Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland came into being, the Act was appropriately adapted to apply to these States. The Act has not been made applicable to any other State in the country. Initially, the Act applied to the states of Assam and Manipur to eradicate militancy amongst the Nagas. The act was amended in 1972 and extended to other states like Jammu and Kashmir, it was extended to Punjab for a brief while. By establishing this act India has failed to implement the concrete recommendations made by a UN human rights mechanism, enacting only 67 out of its 168 recommendations, which paints a grim picture of human rights in the country. For too long humanity has tolerated physical torture as a form of human rights abuse. The Armed Forces Special Powers Act contravenes both Indian and International law standards. This was exemplified when India presented its second periodic report to the United Nations Human Rights Committee in 1991. Members of the UNHRC asked numerous questions about the validity of the AFSPA, questioning how the AFSPA could be deemed constitutional under Indian law and how it could be justified in light of Article 4 of the ICCPR. The Attorney General of India relied on the sole argument that the AFSPA is a necessary measure to prevent the secession of the North-Eastern states. He said that a response to this agitation for secession in the North East had to be done on a “war footing.” He argued that the Indian Constitution, in Article 355, made it the duty of the Central

Government to protect the states from internal disturbance and that there is no duty under international law to allow secession, and liberties of its citizens. It has absorbed the ideals of democracy in its truest sense. The Government is indeed "by the people, to the people, and for the people". It is difficult to imagine that in a country like ours, exists a law that makes a mockery of basic human rights. The recent violence in Kashmir triggered a nationwide debate on the validity of the Armed Forces (Special Powers) Act, 1958, popularly known as AFSPA. First introduced in the states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, and Tripura, the act was later extended to Jammu and Kashmir in July 1990. It is a draconian law that gives unbridled powers to the armed forces.

Major Controversy this Act sounds like awarding the 'Right to Kill' to our armed forces. Initially, it makes no distinction between a peaceful gathering of five or more people and a berserk mob. AFSPA also states that "no prosecution can be initiated against an officer without the previous sanction of the Central government". Purportedly, the logic behind the inclusion of this section is, to protect the officers from frivolous and misguided allegations. The main problem of this Act is the decision of the government to declare a particular area 'disturbed' cannot be challenged in a court of law.

Lethal force is broadly permitted under the AFSPA if the target is part of an assembly of five or more persons, holding weapons, or "carrying things capable of being used as weapons". The

terms "assembly" and "weapon" are not defined. The right to liberty and security of a person is violated by section 4(c) of the AFSPA, which fails to protect against arbitrary arrest by allowing soldiers to arrest anyone merely on suspicion that a "cognizable offense" has already taken place or is likely to take place in the future. The right to remedy is violated by section 6 of the AFSPA, which provides officers who abuse their powers under the AFSPA with immunity from legal accountability. This section of the AFSPA prohibits even state governments from initiating legal proceedings against the armed forces on behalf of their population without central government approval. In practice, the AFSPA also facilitates the violation of the right to be free from torture, and cruel or degrading treatment. Since the AFSPA provides powers to arrest without warrant and then detain arrested persons for unspecified amounts of time, the armed forces routinely engage in torture and other ill-treatment during interrogation in army barracks.

Impunity occurs when perpetrators of human rights violations are not held accountable by the state for their actions. It can be divided into two, first is factio impunity takes place when the state fails to prosecute for lack of capacity or will, often for political reasons, such as state support for the abuses or to protect high ranking officials or state institutions. De facto impunity has been rampant in India, wherein even in well-documented abuse cases there is no political will to prosecute. The second kind of impunity is de jure impunity, in which laws or regulations providing

immunity or amnesty make it difficult or impossible to prosecute a perpetrator for human rights abuses. Both forms of impunity lead to more human rights violations and undermine faith in the government and security forces; de jure impunity sends a particularly negative signal to victims about state indifference to and complicity in their suffering.

In the future, India should not allow violent paradigms such as the continuing use of AFSPA. It is time India gives space for Democracy and its cherished values to remerge instead of suppressing the genuine democratic voice of "We the people" which continues to remain excluded under the tyrannous rule.

Conclusion

To conclude with the central issue of this paper, the North-Eastern region since the Indian independence has been caught in a series of conflicts and state of unrest with a rising insurgency. The various provisions of the Act, under the light of the Constitution, have been analyzed and the legal validity of the Act has been questioned. The Act even failed to meet with the International conventions and treaties that India has signed. The issue of the Northeast is sensitive and needs to be handled with patience but not too late that it prolongs the ordeal of people and creates an obstacle to permanent resolution of the problem. Stopping small arms and armed conflicts is only one step in the direction of peace. North East has never been fully known for its beauty as much for the disturbance and underdevelopment. It remains to be seen how the state deals with the

existing problems of insurgency along with the task of bringing stability and peace in the region while ushering in a new era of development in the North-East states.

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Exploring queer theory in the work of Rituparno Ghosh's "Chitrangada"

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Abstract

The paper is all about Sexuality represented in the film "Chitrangada" by Rituparno Ghosh. As the stereotypical norms say, loving the incorrect person ought to make us a criminal. Homosexuality is one of the most controversial matters in the world today. Sigmund Freud, the father of psychoanalysis had his idea on human sexuality claims, " all human beings have been innately bisexual, and that they turn out to be heterosexual or gay as a end result of their experiences with mother and father and others." Many human beings view it as a hereditary thing, but others think it is without a doubt incorrect and completely a private choice. "The film "Chitrangada" is about acceptance of a person's identity. It isn't simply about sexuality or one's picture with which he is identified. It is a story of choreographer (Rudra) who is staging Tagore's dance drama Chitrangada and his relationship with a drummer (Partho). Rituparno Ghosh has completed whole justice to his function as Rudra given that he was a transsexual all his lifestyles and had clearly gone through surgical procedure for his breast implantation and has lived his lifestyles as a gay.

We do not yet live in a world free from homophobia, transphobia, prejudice and discrimination, and we live in a world where majority wins and overpower the voices of the minority.

In India, we need a space that listens to those who need to be heard. Sexual minority comprises all those people who fall under the categories of Lesbian, Gay, Bisexual and Transgender, and they are exactly that—a minority within our own homes, families, schools, institutions, communities, work places etc. Adding to their woes is Section 377 of the Indian penal Code, which criminalizes Homosexuality. Many of these problems leave many among them feeling isolated, afraid, depressed and even suicidal. So a space for LGBT is needed to look at these specific issues not from a hetero-normative perspective or with pre-conceived binary notions. LGBT is in fact short for LGBTQIA+? It includes, lesbian, gay, bisexual, transgender, transsexual, queer, questioning, intersex, intergender and asexual. Films that depict reality are of supreme importance. It is also quite important that we start to desire for films that have characters belonging to the community, living a usual life, facing normal societal or personal conflicts and not discriminatory or

oppressing ones. Cinema is an all-pervasive tool that reaches so many people at once and challenges the conditioning of the society and even in

cinema, if members of LGBT community get cast as manipulative, negative and fearful characters; it simply reinforces the existing hatred in the real world. LGBT people don't need sympathy but understanding, acceptance and dignity just as all other human beings. Society terms anything which is different as 'not normal'. Hence, condemning a person for being who they are is completely unjustified, and so is society's power to exercise unnecessary control over an individual's gender or sexuality. The study will make an effort to bring to the forefront the various myths associated with LGBT people in Hindi cinema and will explore how LGBT people, their queer desires and aspirations are made visible through queer films.

Cinema is a powerful medium to catalyze social change. Like other art forms cinema is both a part of social reality and also a medium of portraying it. Films have subtle influence on society's way of thinking. Cinema has undoubtedly contributed a lot to the queer movement in India. Sexual minority consists of all those people who fall under the categories of Lesbians, Gays, Bisexuals and Transgenders. Projection of gender stereotypes in films forms society's perception of gender roles. The over-saturation of gender stereotypes in the films results in the misrepresentation of gender roles which gets embedded in the human mind and is passed on from generation to generation as an acceptable view.

Rituparno Ghosh is considered to be a flamboyant filmmaker and the queer icon of India. Ghosh, born in 1963 in Kolkata was a film director, writer,

lyricist and an actor in Indian cinema. He made 15 cinemas and won 12 national awards alongside many other awards at international film festivals. Ghosh was at the peak of his career during 2006-2013. This period was crucial for the LGBTQ+ community in India. Rituparno Ghosh's *Chitrangada: The Crowning Wish*, is an alternative cinema based on Tagore's dance drama under the same name. This is Ghosh's much autobiographical film. Ghosh's adaptation of Tagore's *Chitrangada* to tell the story of Rudra's desire to undergo sex reassignment surgery is remarkably aided by Tagore's own adaptation of an episode in the Mahabharata. As the study of adaptation of Tagore's *Chitrangada* is already discussed, this paper focuses on representation of emotions using dance as a tool. Through the application of gender studies the representation of a serious issue like gender identity crisis is discussed. The use of dance in the film is observed and how dance is used to represent the emotions of the character in the film. In this film Rituparno Ghosh uses classical dance as a tool for representing gender identity crisis of the main Character Rudra and dance plays a very important part in expressing his emotions. The selection of particular *Bhavas* and *Mudras* are also explored. The representation of a very sensitive issue through a conventional art form such as classical dance in the film is discussed in this paper.

Rituparno Ghosh is a cultural icon and not just a filmmaker. He experimented with styles and techniques. His style and aesthetics are very much predominant in his films. Ghosh followed the

style of realistic films. The 2012 film *Chitrangada: The Crowning Wish* is Ghosh's autobiographical movie. The film is based on the story of Chitrangada, an ambisexual figure in Indian classical literature. The identity crisis of the main character is represented through dance in this movie. Dance is a powerful tool which Rihituparno Ghosh experimented with. *Chitrangada* is about acceptance of a person's identity. The film is not just about sexuality or one's own identity but the story of a choreographer. The pain and struggle of a choreographer with the gender identity crisis, undergoing a sex realignment surgery etc. are very well expressed through classical dance. Dance is a powerful medium to express emotions. The Bhavas, Rasa and the Mudras convey emotions. Dance provided a gender fluid space for Ghosh to discuss a serious theme such as gender identity. In this film dance is used as a tool to challenge the heteropatriarchal repression of sexual and gender fluidity. The liberty art attributes to artists as regards to transcending their gender role-playing is very well evident in the film. *Chitrangada* is an autobiographical film, the sexual politics of Rituparno Ghosh and his life projected in his movies are further scope of study in this area. Lot of his movies gives glimpses of the life of Rituparno Ghosh through the characters in his movie. Rudra in *Chitrangada* is one among them Ghosh challenges the idea of identity through socially constructed paradigms. He uses brilliant techniques in representation of emotions. His films were lauded as being in line with Satyajith Ray's legacy, he was, at the same time, censured for his

non-normative sexual and gendered persona. Gender is a construct that is ingrained in our lives from childhood; Ghosh deconstructs these techniques and present it before his audience with charm. As Rihituparno Ghosh's body politics is very much prevalent in this movie it can be seen as a further scope for study. The identity crisis of Rudra is only discussed in this paper but how Rudra himself be the representation of Ghosh can be studied.

Tagore's dance drama is deploying the space of theatre in intriguing ways in this film. *Chitrangada* was the daughter of a king of Manipur, the king being blessed by Lord Shiva that he will have a son, but the birth of Chitrangada was an opposite case. So, the king decided to raise the daughter as a son. She continued to be that way until she was enchanted by the love of Arjun (from Mahabharata). Falling in love made her revert back to her feminine original self. Thus the conflict arose which became a clash of the wishes, the wishes of the father and that of his daughter. Ghosh reworked this myth to extend more fluid possibilities of gender and alternate sexual identity. His theatrical interpretation of Chitrangada's transformation revitalized the stage presentation of this drama. This theme lies as the undercurrent of the movie in discussion. The whole movie revolves around this identity crisis. Ghosh was very much influenced by the works of Tagore. Throughout the film Ghosh is drawing parallels with Tagore's *Chitrangada* and *Rudra*. *Chitrangada's* lines from Tagore's text are narrated in voice overs in the film which becomes the representation of identity. The word

emotion is derived from the Latin word: “*emovere*” meaning to move, move out or move through. Deep emotions are the essence of dance. The purpose of dance is to express emotions. It allows the deep feeling inside a person to move through the body. Emotions are not just in mind. It is incorporated to the body. Indian classical dance forms use different elements of body language like mudras, bhavas, for non verbal communication as well as to express physical, emotional, social status and conditions. The

emotions and feeling of a character can be depicted through them. In the film *Chitrangada*, Rudra uses his body as an instrument through the dance he performed to express the feeling and emotions which are engraved within himself. Dance is a powerful element used to represent the emotions of Rudra in this film. Elements of dance forms such as Karana’s (Transitional movements or postural alterations, Hastas (Hand gestures),

Chitrangada talks about the ardent wish for identifying once gender. The protagonist Rudra, a successful choreographer had recently staged a successful production of Tagore’s *Chitrangada*. In the new percussionist of his troupe, he had found a lover; and in the drama, a new meaning – that ‘it is the story of a wish’, the wish to change one’s gender. It spoke to him powerfully as he himself had that hidden desire, which he could fulfil only superficially by wearing jewelry and applying kohl. It is strange that though he connects with the character of *Chitrangada* while staging the play, it is after it was over

that he becomes her. Here the dance drama *Chitrangada* itself become the outlet of his desire. He identifies himself as the princess *Chitrangada* of Manipur who was raised as a son. In *Chitrangada*, Ghosh not only challenges the stereotyping and shaming of men who dance, but problematizes it even further by celebrating the fluidity of the body and sexuality, by dissociating biological gender from sexuality, and most importantly from the performance arts. Constantly emphasizing on the mutability of the body, notwithstanding its biological gender, Ghosh makes a very strong statement on dancing as well as acting– as liberating the body from coded performances of gender. In other words, the film is a commentary not only on sexuality, but also on the performance arts which carry remarkable possibilities for re-inscribing bodies with new meanings, extricating them from the compulsory performance of masculinity or femininity following normative gender registers. Like *Chitrangada* of Tagore’s dance drama Rudra wants to relocate his gender identity. For Rituparno Ghosh “The film is about acceptance of a person's identity... It isn't just about sexuality or one's image with which he is identified”. With such an intense thought Ghosh sets a benchmark for all film makers, critics and viewers who will definitely feel the need of a changed outlook to understand the world of those who do not fall under the set pattern of society.

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Power, Politics and Sustainability : A Political study on Quest for a Stable Afghanistan

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Abstract

International policies and political leadership in Afghanistan are outlined in the study. The current condition of affairs in Afghanistan, as well as an intimate and detailed description of how the West's flawed actions have pushed Afghanistan closer to a deeper and more serious war and disaster. Sujeet Sarkar used his amazing intuition to change Afghan history. It looks at how a country can be controlled and the mental and physical challenges that a people face in a situation where they have failed in their attempt to maintain that rule.

Keywords :Diaspora, Identity crisis , Migration, Cultural alienation, starvation , power, politics, etc...

Power, Politics and Sustainability :A Political study on Quest for a Stable Afghanistan

The literature created in Afghanistan's Islamic Emirate is referred to as Afghan literature. It is mostly written in two native and official languages of Afghanistan, Dari and Pashto, and is influenced by Central and South Asian literature. Uzbek, Turkmen, Balochi, and Pashayi are some of the regional languages used in Afghan literature. The history of Afghan literature stretches from antiquity to the present day. Oral

transmission was used to pass along the oldest works of literature. Its writing system has long been linked to Arabic script. The history of Afghan poetry and culture can be traced back to the birth of Sufism. Poetry was composed in a variety of shared languages, including Persian, Dari, Pashto, and Urdu, with only a few exceptions. Foreign language poetry, such as English and Turkic, had a significant influence on Afghan poetry. In Afghanistan, what writing system/ script do they use? Dari is written in the Perso-Arabic script, which is similar to that of Iran. Pashtun also utilises a Perso-Arabic script variation. Afghan society is strongly collectivistic, and people tend to prioritise the interests of their families over their own. This indicates that family responsibilities take precedence over personal requirements. Any commitments to one's tribe or race are often superseded by loyalty to one's family.

Afghanistan's well-known authors. Khaled Hosseini is an Afghan-American novelist, former physician, and UNHCR goodwill ambassador. His debut novel, *The Kite Runner* (2003), was a critical and economic success; it, as well as his subsequent works, were all set in Afghanistan and featured an

Afghan protagonist. Rumi is the most well-known Afghan author. His life story has been translated into a total of 99 languages. Ali-Shir Nava' I is the most well-known Afghan author. His life story has been translated into more than 50 languages. Jami is the third most well-known Afghan author. His autobiography has been published in 57 languages.

Politics is the set of activities that are associated with making decisions in groups, or other forms of power relations between individuals, such as the distribution of resources or status. The branch of social science that studies politics and government is referred to as political science. Politics refers to almost any activity associated with government. It can also have a narrower definition that means anything associated with people who seek to govern or are currently serving in the government. The word "politics" derives from the Greek word polis, which means "City". During the Enlightenment, a number of major political writers published works that would come to have a profound effect on later generations of Europeans and Americans. Among these were John Locke, Jean-Jacques Rousseau, Adam Smith, and Thomas Hobbes.

This paper discusses on the historical background of Afghanistan and the war that has been raging For 20 years - three times more than the duration of second World War. Twenty years after the west the came under the leadership of US, went to war in Afghanistan where Taliban was gaining momentum, seizing territory and killing Afghan security

force in unprecedented numbers.

Unexpectedly, the US broke peace process and Taliban capture Afghan government subscribing fully. Quest for a stable Afghanistan, deeply analyze the present situation of Afghan war. Twenty years of military support and financial stability or aid fail to pacify one of the world volatile nation. What are the west's biggest failure in Afghanistan? What are the political games that happened? How Afghanistan became a wealthiest nation?

In the author's sequel to Quest for a New Afghanistan (2012), author and an international consultant in Afghanistan Sujeet Sarkar has a new book that goes further in unravelling the reasons for the abject failure of the West in Afghanistan. While Quest for a Stable Afghanistan is essentially a collation of news reports and interviews with leaders of the time by various journalists, Sarkar brings to it his clinical analysis, and grounded understanding of why Afghanistan has passed back into the hands of the Taliban exactly 20 years after they were ousted. Divided into six chapters, the book pulls few punches on where to lay the blame for the disastrous denouement: U.S. follies ("A colossal mistake to assume the Taliban would ever disarm"), the U.K.'s misreading of Helmand ("They returned with their egos battered and credibility diminished"), an on-again off-again peace process, corruption and failed governance by Afghanistan's leadership, vested interests in the poppy business that destroyed Afghanistan's future, and the Indo-Pak proxy battle ("Afghanistan is the new epicentre of India-Pakistan rivalry after Kashmir").

The Taliban started making a quick comeback earlier this year as the US was still removing its forces from the country, which culminated in the takeover of the nation on 15 August. As evidence that the Taliban had "become more lethal and organised in course of this battle," the book made reference to US intelligence assessments and projected that it was highly likely. Twenty years after being ousted by US soldiers, the Taliban have returned to power in Afghanistan, raising fears that they will impose harsh rule, neglect basic services, and abuse human rights.

The Taliban now assert complete dominance over Afghanistan, claiming victory over rebels who had been resisting them in the Panjshir valley, north of Kabul.

Government operation in Afghanistan historically has consisted of power struggles, coups and unstable transfers of power. The country has been governed by various systems of government, including a monarchy, republic, theocracy, dictatorship, and a pro-communist state. 2021 – President Ghani escapes to Abu Dhabi in the UAE after Taliban fighters reach Kabul. Mullah Mohammad Hassan Akhund soon becomes a temporary Prime Minister of the restored Islamic Emirate of Afghanistan.

The situation in Afghanistan remains highly uncertain and changing rapidly. The security situation is extremely dangerous and may become increasingly volatile at short notice. There is an ongoing and extreme risk of terrorism throughout Afghanistan. The critical work of tracking enemy militants will

become much more difficult without that Afghan base of operations, and that an "over-the-horizon" capability is no match for "boots on the ground". Taliban leadership will again allow Afghanistan to be used as a base for attacks on the West or, seeking desperately needed aid and investment to restart the economy, will shut down such endeavours. Also unknown is whether they will direct their future jihadist inclinations against anti-Islamic regimes in neighboring China and the former Soviet republics rather than against the West.

Afghanistan produces 90% of the world's opium and is also a leading hashish producer. ... Afghanistan is the source of several major regional rivers flowing into water-scarce neighbouring countries. Afghan water infrastructure projects have produced strong diplomatic protests from neighbouring countries. Around 60 % of the Taliban's finances came from the narcotics trade. The 2001 intervention in Afghanistan was also viewed from this larger geopolitical perspective, and at one time the Pentagon even operated bases in Kyrgyzstan and Uzbekistan in support of its Afghan operations. But now, with the US withdrawal from Afghanistan, Washington retains few levers of influence in the region.

Afghanistan has relied far more on foreign subsidies and export taxes than on internal taxes to finance its limited scope of activities. As in other rentier states, the authorities were better able to distribute resources than to collect them. It was unnecessary for national government institutions to be very effective, since there was little policy to

implement. If called upon to enforce a more active government, the existing institutions were bound to invite challenge and be prone to collapse. The most far-reaching and ultimately disastrous attempt to expand the penetration of the Kabul government occurred during the early years of communist rule that began in 1978 and eventually led to civil war and chaos.

Under Taliban rule—which after 1998 covered all but a small area of the northeast—the roads were secure and personal safety improved for most Afghans. However, armed Taliban devotees also kept close watch for any signs of irreligion and executed harsh punishments on perceived offenders. In fighting that continued in the northeast—between the Taliban and a coalition of mujahideen factions known as the Northern Alliance—ethnic cleansing and war atrocities were perpetrated by both sides.

The security environment in the post-Taliban period has been threatened by many factors. Thousands of land mines and large quantities of unexploded ordnance continue to litter the countryside. The return of many warlords expelled by the Taliban and the emergence of new power brokers spawned by the civil war has fragmented authority across the country. Regional commanders have sizable militias that they can use to compete over territory and resources, and small groups of Taliban and al-Qaeda fighters have remained capable of mounting guerrilla raids. The presence of international peacekeeping forces and other military units, although limited in their number and scope of operation, has precluded the most serious armed conflict and enhanced the authority of the central government.

Sustainability improves the quality of our lives, protects our ecosystem and preserves natural resources for future generations. In the corporate world, sustainability is associated with an organization's holistic approach, taking into account everything, from manufacturing to logistics to customer service. Afghanistan's population is facing a growing array of environmental problems including unrelenting deforestation and land degradation, uncontrolled urbanization and solid waste disposal, worsening air and water pollution, depletion of groundwater, illegal wildlife hunting and timber trade.. Living conditions in Afghanistan need improvement. As it stands, only six percent of people have electricity and as a result must depend on alternative heat sources during the cold winter. Within an hour of the new year, Turkmenistan shut off electricity completely to Northern Afghanistan after authorities in Kabul rejected a demand for a 100 percent price increase.

Food and water are also challenges for many of the displaced people living in Afghanistan. In 2017, nearly half a million people fled their homes due to conflict, with 31 of 34 provinces recording forced displacement. For the displaced, food can be incredibly difficult to come by, as opportunities for employment are few and far between. Unemployment is rampant, and even those that find work in construction, car repair, restaurants or offices have a hard time providing for themselves. In fact, most salaries are too meager to provide for large immediate families.

The city of Kabul's population swells with an influx of people from the war-stricken, impoverished countryside. Traffic within the nation's capital gives Los Angeles a run for its money, and

security is everywhere. These physical occurrences are reminders that the threat of attack resides amidst normalcy in the current realities of those living in Afghanistan.

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Enjoy Enjaami: A Subaltern Ecosophy

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Abstract

“Enjoy Enjaami,” the hit Tamil hip hop, makes a conscious effort to give voice to the marginalised that includes the landless plantation workers, the racially discriminated, women - the bearers of tradition and narratives, the subaltern music and instrument of the Dalits (Oppari), and the exploited nature and ecology (land and animals); in an effort to reclaim and rewrite truth, history and identity. “Enjoy Enjaami” is a call for unity, call for solidarity, not only among all the ethnically diverse people but also plants, land, insects and birds; celebrating the social linkages with nature, and it also laments the loss of contact with our roots, our ancestors, and our native land. The paper intends to find the song as the indie hip hop that is deeply ecosophical, for it is both a call for awareness and activism in both social and natural ecology to value humans and the world around for their intrinsic value and not utility. A mere five minutes album of feet tapping beats, “Enjoy Enjaami” is a trailblazer for a long longed cultural renaissance that is multifarious and deeply ecological.

Written by Arivu, a member of PA Ranjith’s “The Casteless Collective,” an independent indie band of artists from the un-‘traditional’ and un-‘classical’ background of music; marginalised by caste, race and place, the song is an anthem of planetary connections.

Presenting Oppari, the Tamil funeral song performed by the Dalits, as the hip hop of the Indians in general and Tamil in particular; Arivu blends the linguistic and the musical for an art that is universal. The song with millions of views on YouTube and the like; opens up a plethora of discourses with its dirge of hope and grief; of the social, political, communal, colonial, ecological and the musical.

INTRODUCTION

A mere five minutes album of feet tapping beats, “Enjoy Enjaami” is a trailblazer for a long longed cultural renaissance that is multifarious and deeply ecological. Written by Arivu, a member of PA Ranjith’s “The Casteless Collective,” an independent indie band of artists from the un-‘traditional’ and un-‘classical’ background of music; marginalised by caste, race and place; the song is an anthem of planetary connections. Presenting Oppari, the Tamil funeral song performed by the Dalits, as the hip hop of the Indians in general and Tamil in particular; Arivu blends the linguistic and the musical for an art that is universal. The song with millions of views on YouTube and the like; opens up a plethora of discourses with its dirge of hope and grief; of the social, political, communal, colonial,

ecological and the musical. "Enjoy Enjaami," a Tamil music-video album released early March 2021, is a rap song by Dhee ft Arivu and music composed by Santhosh Narayan and directed by Amit Krishnan; released as a product of Maajja, a new platform for independent artists founded by A. R. Rahman and company. The power bank of the song is its lyrics written by Arivu, a hot spring of fresh thought.

CAN THE SUBALTERN 'SING'?

The Time of pandemic has increased the populace of digital natives, making man a tragic hero witnessing how a world without man might be redeeming and enlivening for the immediate and global ecosystems. One year through the pandemic, online feeds and quarantined hums were perhaps the ripples of Dhee ft. Arivu's chartbuster "Enjoy Enjaami," all thanks to the convergence of media effecting exchange of art, culture and discourses. The lyrics that raise unsettling questions and new insights into life and nature should be read along the dimensions of the discourses raised by its writer Arivu.

Popularly known as Arivu, Arivarasu Kalainesan is a rapper, lyricist and playback singer, who with his parent's "Arivoli Iyakkam" (Knowledge of Light Movement) grew up to be a politically conscious artist, further influenced by his association with "The Casteless Collectives." The plight and rootlessness of his forefathers were engraved onto his mind by his grandmother - "If rap is about storytelling, my grandmother is the world's best story-teller," says Arivu.

The word "Énjaami," translated as "my dear" or "my lord"; is a household expression often used by grandmothers to fondly call their grandchildren, here it becomes a symbol of labour exploitation and oppression and "Enjoy" meaning "my mother" in ancient Tamil (en taayi) marks the return to the "roots". Hence the song, with its recurring expression "Enjoy Enjaami, vaango vaango onnaki" (Enjoy my dear, Come together as one), is an anthem of unity and equity, calling upon the youth and the systems of oppression to break from the varieties of narrow minded hierarchies, to coexist with nature and fellow humans; transcending boundaries, cultures and languages; to share stories of people, ancestors, roots and above all, about the planet.

Symbolising the death of identity, equality and humanity, Arivu uses the Dalit traditional Oppari (funeral song) as the original Indian hip hop with the Parai drum beats in the very beginning of the song. Parai in Tamil means "to speak" or 'to tell' and was performed in the courts of the Cholas and Pandyas, and also to announce order and warnings. Parai has been an instrumental part of the people's life, ranging from warning people about the upcoming war, requesting the civilians to leave the battlefield, announcing victory or defeat, stopping a breach of water body, gathering farmers for farming activities, warning the wild animals about people's presence to worshipping nature and celebrating festivals and weddings. Despite its tradition, the Parai was later associated to the Oppari alone and hence a symbol of marginalisation of the Dalit race and

music. Arivu regains the tradition and transforms Oppari and Parai as the indie hip hop for resistance and activism like the Bronx Hip Hop tradition making use of regional symbols and metaphors. The cultural appropriation of hip-hop in Indian society deeply bothers Arivu. He declares in his interview to *The Wire's* Kavitha Muralidharan:

In Africa, hip-hop was a form of protest. People used it [to] communicate their pain and oppression. When you import it to the Indian context, it should have naturally spoken in an anti-caste voice, because caste is the most important issue in our country today. But instead, hip-hop is used for teasing women and to glorify men. You copy their caps, hoodies and jeans, but leave the politics behind. How can that be right?". It is in this context that he tries parallel oppari and hip-hop to restore the art's originality. "I firmly believe oppari is our form of hip-hop. (Muralidharan)

Gayatri Chakravorty Spivak, who calls herself "a practical Marxist feminist deconstructionist," discourages and dismantles the problematic western centres and challenges them over history and prejudice. Spivak finds postmodernism politically contradictory and ambivalent. Known for her translation of Derrida's "De La Grammatologie", Spivak in her text "Can the Subaltern Speak?" problematizes to overthrow the binary opposition between subject and object, self and other, Occident and Orient, centre and marginal and the majority and minority. She presents the unsettling question of gender and sexual disparity in labour. The subaltern as defined

by Spivak is someone who belongs to third world countries, silenced and rendered voiceless as they are divided by gender, class, caste, region, religion and other narratives. These divisions do not allow them to stand up in unity and raise voice, for their truths are consciously constructed for them by the powerful. She takes the example of Sati outlawed by the British with a complete absence of Indian women's voice. According to the British, "white men saving brown women from brown men." This statement created a truth that Indians are barbarians and British the civilised, justifying their role over Indians with one's identity being written for him/her. "Enjoy Enjaami" is indeed a voice from the margins for it is of the subaltern that includes the landless plantation workers, the racially discriminated, women-the bearer of tradition and narratives, the subaltern music and instrument of the Dalits (Oppari) and the exploited nature and ecology (land and animals); in an effort to reclaim and rewrite the truth, history and identity.

MAPPING ECOSOPHY IN "ENJOY ENJAAMI"

From classical pastoral to romantic love of wild nature, with nostalgia for pre-industrial environment; and the later environmentalism and ecocriticism, there marks various traditions exploring the relationship between man, nature and culture. Environmentalism, being prominent since the 1960s with the publication of Rachel Carson's "Silent Spring", is now a cohesive set of concerns transformed, incorporating new sets of interests and priorities

catering to awareness and activism rather than pastoral, romantic or transcendental meditation over nature. Ecocriticism, which has been developing since the early 1990s inspired by the other cultural and political schools of criticism, formulates criteria to reread, reinterpret and recontextualise the texts and also lay down new additions to the canon.

'Ecocriticism', first used by the critic William Rueckert in 1978, according to Cheryll Glotfelty is "the study of the relationship between literature and the physical environment" (Glotfelty xviii). Ecocriticism, inherently being an ecological criticism, which in turn makes it philosophical and cultural with its association with man, draws upon the concepts of "nature", "humanity", "animal", "progress" and "culture" and analyses how landscapes, climate, weather, plants, animals and children acquire new symbolic meanings with changing contexts of history, balance and discourses. Ecocritics extend its eco- lens to writings that explore the ecological, political and emotional upshots of the environmental crises, or anticipating future environmental scenarios. This ecolens renders to recontextualise and analyse popular culture, especially music which is no less a discourse. "Enjoy Enjaami" is a call for unity, call for solidarity, not only among all the ethnically diverse people but also plants, land, insects and birds; celebrating the social linkages with nature, and it also laments the loss of contact with our roots, our ancestors, and our native land.

As Timothy Morton puts it: "The

ecological thought is a thought about ecology, but it's also a thinking that is ecological' (Morton 7). This ecological thinking lends a combined lens to mend the worlds of nature and culture as the ecological thought finds way to human affairs and culture. The ecological approach to culture, based on ideas of interconnectedness and niche, helps to view culture in its different cultural zones, activities and barriers that affects co-existence in the social ecosphere. Hence the social ecosystems are equally important as presented in the song. From the lush green shot of ancestral prosperity to the lament and smile on barren lands being landless and exploited marks the ecological impact of colonialism on the lives of the Dalits, of which Arivu and his grandmother Valliyammal is a part. Here the soundscape and landscape set the "atmosphere", premise, often linked to the ecocritical readings; paying testimony to what "geographers such as Anderson and Nigel Thrift have contributed some of the most environmentally oriented theories of affect, including reconceiving "atmosphere" as a product of combined environmental, affective, political, and other material forces" (Bladow and Ladino 5), thus, characterising the affective quality of environments internal and external to a text and the relations within it.

Valliyammal belongs to that colonial generation, uprooted by Colonial enterprise in India, eclipsing the local weaving, pottery and farming industry, forced her to be planted among the plantations of colonial Ceylon- "Padu Patta Makka Varappu Mettukkara

(The toiling farmer with his fertile fields.)/ Vervathanni Sokka Minukkum Nattukkara (His sweat-drenched shirt, the glittering countryman,)/ Akatti Karuppatti Oodhangolu Mannuchatti (the fire- kindling flute, and the earthen pot)." Therein comes the discourses of Alfred Crosby's ecological imperialism that " which ranges in implication and intensity from the violent appropriation of indigenous land to the ill- considered introduction of non-domestic livestock and European agricultural practices" (Huggan and Tiffin 5). Ecological imperialism is environmental racism, defined by the American environmental philosopher Deane Curtin as 'the connection, in theory and practice, of race and the environment so that the oppression of one is connected to, and supported by, the oppression of the other' (Huggan and Tiffin 4). Valliyammal, like many during the times, uprooted from land and livelihood returned to rootlessness and the never-ending trials of generational oppression, which is challenged by her grandson in the song.

Arivu's music and matter brings in the discourses of ecology and oppression and hence the scope for ecomusicological studies that deal with intersections of music/sound, culture/society, and nature/environment. Aaron Allen defines ecomusicology as, "the study of music, culture, and nature in all the complexities of those terms". Ecomusicology considers musical and sonic issues, textual and performative, related to ecology and the natural environment. The 'eco' in ecomusicology is ecocritical rather than ecological.

The opening frame of lush green forests is followed by a dark-skinned hand approaching the trembling ground with the beat of a parai drum, a percussion instrument played by Dalit men during funerals and also used during the dissemination of important messages. The soundscape developed of frogs and crickets, marks the blending of nature and music and sets the tone for the song foreshadowing the emphasis on nature in culture. "Cuckoo...cuckoo" repertoire in the album is the call for social and ecological justice. The music explodes 'Cuckoo cuckoo' as the hand reaches the soil and the colourful, earthy visuals layered with peppy beats unfolding the magic opera. The lyrics and visuals mirror the intimate connection with the earth and its co-beings.

Here nature and its sounds are used to set the atmosphere and evoke awareness and action, making music a medium to effect a sustainable lifestyle of coexistence. Unlike the anthropomorphic ideals of humanity, the song presents a fresh take on nature and humanity: "Cuckoo cuckoo... Thanniyil odum thavalaikki Cuckoo cuckoo... Kambali poochi thangachi" (Swimming frog in the water Is sister of the caterpillar) and "Nayi nari poonaikundhan Indha erikkolam kooda sondhammadi" (The lakes and ponds belong to the dogs foxes and cats too). The song challenges one's anthropocentric ideals defining it as "a racist ideology on a planetary scale" with the "natural prioritisation of human and human interest over those of other species on Earth." (Huggan and Tiffin 6). The song proposes to replace the binaries and

othering of nature; reduced to its utility to humanity, with finding nature as an abode, spirit, hope and part of everyday life and discourses, situating man in the landscape of nature for co-existence, often a common feature of indigenous religions and culture. This ecocentric lifestyle rooted in ecological harmony and equilibrium is what is referred to as Ecosophy, a concept developed by the French post-structuralist philosopher and psychoanalyst Félix Guattari and the Norwegian father of deep ecology, Arne Næss. Etymologically, the word 'ecosophy' combines oikos and sophia, 'household' and 'wisdom'. As in 'ecology', 'eco-' has an appreciably broader meaning than the immediate family, household, and community. A lifestyle rich in quality of life, rather than standard of living forms the crux of ecosophy - "A conscious change of attitude towards the conditions of life in the ecosphere presupposes that we associate ourselves with a philosophical position in all essential problems of decision-making" (Naess 38). Connections and interdependence with other creatures of nature are narrated relationally in the song marking it ecocentric; for example, the caterpillar (kambilipucchi) is the sister (thangacchi), highlighting the human connection with nature as a kin. The discourses of environmental deterioration and extinctions are often centred on those animals in the higher strata of the ecosystems such as elephants, tigers and lions. The mention of frogs and caterpillars is a fresh take and critique of our ecological concerns that overlook species of lower order like the marginalised in social ecosystems.

The streams and ponds are not only ours but also to dogs (naayi), jackals (nari) and cats (poonai). The song hence teaches us a new way to consider the co-beings and co-existence that is deeply ecosophic. The album is a kaleidoscope of the world; through the eyes of the landless, the dark skinned, the women, the oppressed, the nature, those who plough the land, those who harvest - the farmers, fishers, potters, weavers whose blood and sweat has paved the way for civilization. Having been a term associated with deep ecology, that adopts integrated approach to environment of which humans are a part, and advocates interconnectedness of all planetary beings; appreciating each organism for its intrinsic value and not human utility; ecosophy is the hope for a life of equity and richness in terms of natural and social ecosystems.

When the music softens a bit towards the end, giving way to the soulful Oppari, the viewers find the subaltern dancing and smiling despite their plights and pangs, in all jewels and silk they were once deprived of, for they are reclaiming and regaining social justice, with women throned to narrate the tears and joys of ancestors weaving a close-knit community of traditions and humanity that inherently coexist with nature. The legacies are to be narrated by women on thrones; honoured and identified- Dhee and Valliyammal. Dhee's alto voice and Arivu's lyrics also dismantle the hierarchies of the artistic ecosystems often presented Brahmanical and patriarchal. The song dismantles all kinds of hierarchies from music to nature and caste, leaving behind the binaries of "us" and "other"

and celebrating the coming together of “Enjaami”. It is the gifting back of the Earth to whom it really belongs, that is all.

CONCLUSION

“Enjoy Enjaami” represents the unwritten songs, unlettered stories, unacknowledged and undocumented music passed down through generations that has now found voice and views foregrounding the ecosophy in music, nature and humanity in an evocative indie hip hop tradition of Oppari. The song testifies the function and effort of the Majja initiative of A R Rahman and Noel Kirthiraj, as described by the latter “ to build an ecosystem around the artiste, facilitating what they need to do to put their music and their name out there” (Majumdar) and in the process rooting for ecological wisdom, ecosophy, in all walks of life.

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Reshaping of the past and present; A dystopian discourse on George Orwell's 1984

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Abstract

Power and authority are the most striking features of Totalitarianism. It is generally a system of centralized government that is tyrannical which is based on complete surveillance to the state. In totalitarian states, political power is often held by the autocrats, which is the most extreme form of authoritarianism. People struggle to sustain their lives under such regimes. The totalitarian states tend to be controlling its people and their minds through specific agendas. The paper observes the aspects of power and the execution of authority in George Orwell's dystopian novel "1984". It analyses Orwell's portrayal of the dystopian state which poses a constant surveillance upon the people by the state. The authority constantly observes the masses and ensures the control of the system. They used their power to erase the past and restructure the existence of the people. The paper analyses how the hegemonic power controlled the past and future of the people. The dystopian system in the novel had its reverberation in various socio-cultural aspects. It discusses the toxic cultural practices by several actions and decisions made by the system. Individual rebellion against the system is also a prime concern of this paper. This paper concludes that the power can be an instrument in constructing or altering the reality of existence

Dystopia is a futuristic, imagined world where false impression of a perfect society and tyrannical societal control are maintained through corporate, bureaucratic, technological, moral, or totalitarian control. Dystopias, through an exaggerated worst-case scenario, make a criticism about a current trend, societal norm, or political system. In a perfect dystopian society there would be propagandas to control people. There will be restrictions on information, independent thought and freedom. The protagonists of dystopian societies will be unsatisfied with their own existence. They will continuously strive to find a way out of it. People might be under constant surveillance to make sure that they are not entailed in any kind of rebellious activities. Totalitarianism is generally a system of centralized government that is tyrannical which is based on complete surveillance to the state. Power and authority are the most striking features of Totalitarianism. In totalitarian states, political power is often held by autocrats, which is the most extreme form of authoritarianism. People struggle to sustain their lives under such regimes. The totalitarian states tend to be controlling its people and their minds through specific

propagandas.

Margaret Atwood observes;

The point at which you know you're under totalitarianism is when a peaceful protest crowd is fired upon. You're getting close to it when that happens just a little. But when you have a full-out shutdown, then there aren't any more protests because people know what will happen (Shauna, Amy 18)

The dystopian world presented in nineteen Eighty Four is comprised of three fictional super states; East Asia, Eurasia and Oceania. In Oceania, one of the three inter-continental super states, there was nothing illegal because there weren't any laws. People who live in Oceania were in total isolation from the rest of the surrounding. People were in constant surveillance by the thought police and even the thought of being defiant was a punishable offense. In each and every nook and corner the government placed tele-screens to observe its citizens. They were not allowed to switch off the tele-screen but to follow the instructions without hesitation. They used to speak in the party's new political language; 'Newspeak'. It reduces vocabulary so as to minimize the ability of thought.

To the future or to the past, to a time when thought is free, when men are different from one another and do not live alone-to a time when truth exists and what is done cannot be undone; From the age of uniformity, from the age of solitude, from the age of Big Brother, from the age of doublethink-greetings! (Orwell 32)

The protagonist of the novel, Winston Smithson remarks these words himself. He relishes on the past where nobody can undo what they have once done. Truth that once existed in the past has diminished. It was a crime to think about the past or even to think of truth. They called it "Thoughtcrime". Thought crime is a restriction imposed upon the people to reduce the scope of thought. It punishes those who think against the party. Thought police is hired by the government to observe and find anyone who commits crime against the party. The crimes might not be an activity that they have had, but a thought itself against the activities of the party. The party intellectual knows how to tell deliberate lies while actually believing them. "Doublethink is the power of holding two contrary beliefs in one's mind simultaneously, and accepting both of them" (Orwell187) it was a strategy they have used to take control of the history.

"Animal Farm", the satirical allegorical novel of Eric Arthur Blair came across the corresponding idea of creating an illusion of truth. It was Squealer, one among the pigs inhabited in the manor farm made all other inhabitants believe the plans of Napoleon. For every complicated situation that they have went through, squealer found some point of cause. Just like how they made everyone believe Snowball have done all the troubles. The battle they have won against human was not the victory of the animals of the farm but of the pigs. They took up the mission to control the farm pretending they are doing it for the sake of the good for all the animals. They manipulated the situation to make

things better for them; like moving to the manor house, sleeping in the bed, drinking whisky and killing other animals. Those who questioned it, met with serious consequences. They created a situation where truth were erased and replaced by lies. The pigs were so clever to manipulate the minds of all other animals. The modifications in the seven amendments were hilarious. The inner party's controls over the proles have resemblances to the circumstances in animal farm where the pigs take up the mission to have the advantage of authority over all the animals.

If we repeat a lie often enough, it becomes the truth, is a chief propaganda often endorsed to the Nazi Joseph Goebbels. Paul Joseph Goebbels was a German Nazi politician who was the district leader of Berlin. He was one of the chief propagandists of Nazi party, who is recognized for his skills in public speaking. He was held responsible for creating a favorable image for the Nazi regime among the German people. The creation of an illusion of truth is the same thing that we can find in the dystopian state of Oceania. They repeated a lie enough and make it more reliable truth. Among psychologists, repeating the lies enough to make it truth is known as the "illusion of truth". Also known as reiteration effect, it was first identified in a 1977 study at Villanova University and Temple University. The Illusory truth effect plays a significant role in such fields like election campaigns, advertising, news media, and political propaganda. Repetition can even make known lies more believable. One considerable obstacle is what people already know. So as to erase the existing

knowledge along with memories is the best way to manipulate the minds of the people. The party in Oceania installed tele-screen and speaker in the nook and corner is to repeat the lies until it has become a part of their lives. "WAR IS PEACE, FREEDOM IS SLAVERY, IGNORANCE IS STRENGTH" (Orwell 13) these were the common slogans inflicted upon the people. The state manipulated people's minds by transfiguring the truth existed.

A further conceptualization forced upon people by the party was "TWO AND TWO MAKE FIVE" (Orwell 243). It was one of the slogans they occasionally forces upon people. This is a further instance for the tactics the state uses to get people under control. For Winston, freedom was the freedom to say two and two make five. As far as they accept this illusion, they are able to live peacefully under the given circumstances. Even in front of O'Brien, Winston rebelled against it and told him that two and two make four. But O'Brien ordered to shift Winston into Room 101. It was the final step of erasing the memory. The accused has to go through several tortures which would make a psychological impact on them. The one that O'Brien offered Winston was a cage full of carnivorous rats. The cage with a lever and mask put on the head of the accused, when they pull the lever, the rats will attack. He even decides himself to cast aside Julia, for the sake of escaping the pain. For Winston, that was the end, there wasn't any way out. The individuals, at all times experienced an internal conflict where they have to be in line with the thoughts and action enforced by the

party.

Winston's encounter with O'Brien was climactic where O'Brien asks a pertinent question about their past existence. For Winston, past existed in the records and in memories. O'Brien could easily demonstrate how they managed to erase the past. But the technique of controlling the mind—the human memories was difficult to digest on the part of Winston Smith. "Who controls the past, controls the future: who controls the present controls the past" (217). It was possible to transmute the records for the sake the party benefits. They even had different departments working for that; Department for Fiction, Music, Records, Tele-programmes etc. Each individual have given assigned duties to modify and make necessary alterations.

The Ministry of Truth, which concerned itself with news, entertainment, education, and the fine arts. The Ministry of Peace, which concerned itself with war. The Ministry of Love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs. Their names, in *Newspeak*: Minitrue, Minipax, Miniluv, and Miniplenty. (Orwell 13)

Winston inured to work in the records department were his assigned duty was to correct the "errors" of the existing records and to replace them with the corrected copies. The process of destroying the original and replacing it with the new one was a continuous process which was functional for newspapers, posters, cartoons, books, periodicals, photographs and

every document which is politically significant. The party used this strategy to alter the records whereby processing valid evidence for manipulating the minds of the people. Unperson is a term coined by Orwell, which is a process where an individual's records have been erased or the individual itself be vaporized. It might erase his/her existence in a society. In Oceania, an individual is identified through records. The party can alter the records in order to erase the existence of an individual.

Although the party could alter the records to take control of the past, it is necessary to make sure that people's memories and thoughts should be in line. Therefore they focused much on controlling people's thoughts. The duty was assigned to thought police to find out and punish anyone who commit thought crime. Simply the party was controlling the mind and thoughts of each and every individual. The purpose of 'Memory hole' is to dispose the wastes. To dissipate it means the documents of the past they have currently replaced. They want to make sure that each and every single document of the past should get replaced. Winston mentions the memory hole in the novel frequently to give emphasis on the measures taken by the party to erase the past existence. Anyone who feels like, he wants to prove it realizes the fact that truth is shrinks into mere memories and it does not have any traces left. Orwell sketches, a horrendous state of existence where people tends to be dubious about their own existence in the present. People discern from their current existence that, their past and present have reshaped by the activities of the party. They were

incapable of freeing themselves from the totalitarianism as they have already been confined to it.

“All history was a palimpsest” (Orwell 43). The words of Winston reflect the harsh reality of the reshaped existence. In textual studies, a palimpsest is a writing surface which can be modified or changed but it still has traces of original writing. They will scrape the actual writing and wash it off, to re-smooth the surface, and the new literary material will be printed on the salvaged material. The considerable reason lies in the interest of economy where parchment made of lamb, calf, or goat skin was expensive. The same circumstances could be traces in the novel also. The records department will not allow keeping a single trace of the past in documents. The power play that worked through the party is engrossing. People who lived an era, have to restructure their own existence for the benefit of the party. Even if they have memories alive within them, they are compelled to forget them. They don't even have choice even if they want to, since the party is maintaining the crucial records altered; as evidence.

James MC Teigue's futuristic film, *V for Vendetta* (2005) has the identical theme of a dystopian state. The protagonist “V” acts as a defender of the authoritarian rule imposed upon the people. The film presents futuristic Britain under a police state under control of powerful high chancellor, Adam Sutler. Political opponents, immigrants, Jews, Muslims, Atheists, Homosexuals are imprisoned and prosecuted. The Norsefire party is identical to the party in the novel

Nineteen Eighty Four. The party was the paramount where people had only the choice to follow the rules submissively. The actions of ‘V’ were astounding; the demolition of Old Bailey, hijacking the city's broadcasting channel and the termination of the Bishop of London. By convincing people about the oppressive strategies of the Norsefire party, V could turn the people against it. The movie concludes at the point where the people, wearing Guy Fawkes' mask to witness the demolition of parliament building, thus an end to the police state.

“If you are a man, Winston, you are the last man. You are outside history, you are non-existent.” (Orwell 236), the words of O'Brien, when Winston was under observation in Room 101 reveal his intentions. He calls Winston the ‘guardian of human spirit’ who is the only one able to stand against it. Orwell chose to entitle the novel as; “The last man in Europe”. Winston Smith, as a protagonist is a failure in the novel but at the same time he was the last man in that world who defends the authoritarian regime. Even though he accepts the totalitarianism due to the circumstances in the end, he made an effort to withstand.

“If there is hope, wrote Winston, it lies in the proles” (Orwell 67). Winston was continuously striving to find a way to survive the Dystopia. The vast majority of the population was the Proles, who lived a life of beer, cheap thrills and hard manual labor. The existence of the members of the inner party rests on the hard work of the proles. The inner party was the elite class of Oceania. They were only two to three percent

of the society. Members of inner party were picked out at a young age to live a luxury life and leadership. For them, Big brother and Oceania were the only concern. The inner party will always be vigilant in observing the proles and their actions. O'Brien later reveals to Julia and Winston that, they can even turn the telescreen. Tele screen was a television like equipment used to spy the proles.

Winston's meeting with Julia was a cross road where the protagonist setup possible ways to hide themselves from the eyes of Big brother. Winston began to think against the rules of the party and their irritating dominion over the people. They find a hidden place in the countryside where they can be with each other. Later Winston found a room in the shop owned by an old man named Mr. Charrington. Winston revealed his interest to rent the room upstairs. It was odd that the room was free from the telescreen. The whole circumstances changed when Winston realize that it was a trap by the thought police. O'Brian was also trying to divert the plans of Winston. He offered him the revolutionary book by Emmanuel Goldstein. In the beginning O'Brian pretends to be a part of the brotherhood and was planning to bring down the party. Later it's revealed to be deception; O'Brian was also a supporter of Bigbrother. The party was conscious of the possible chances for a rebellion against them. Therefore they draw up the master plan to trap anyone who stands against the party. The truth is visible and still has its own existence but the party's actions lead to conceal truth from the common people. The

impending disaster is laid upon the next generations of people where they born into a world of lies pretends to be truths. They have to live these lies and die with it.

The concept of big brother can be considered as a political term. It stands as a symbol of the dominance. The party manipulated the Big brother image to create a feeling of being watched by someone. In the nook and corners of Oceania, there are posters that embossed; "THE BIGBROTHER IS WATCHING YOU" (Orwell 11). In his work; "Disipline and Punish: the Birth of the Prison" Foucault traces the implications of Panopticism, which indicates a kind of 'internal surveillance'. He tries to unfold the power relations that take place in society. The movement of people is not framed by the power of the authority but by the fear towards the authority. The existing easy way of controlling people was to get them subdivided. Foucault epitomizes how the authority in ancient cities separates the lepers from the healthy populace. These separation leads to the formation of different classes in the society. The different classes had its own characteristics, behaviors and preference. Foucault obtain this term from Jeremy Bentham's Panopticon, whereas a circular building having multiple of cells on top of one another. At the central part of the building, a tower is set to monitor the activities of the inmates. The guard in the watch tower can see every inmate and their actions. The inmates in the cell are separated for the sake of avoiding a collective action. The inmates will always have a fear of being watched by the guard all the

time. This kind of a fear is instilled in work place or learning environment to make them obey the orders and also for the creating supervisory restrictions.

Manjula Padmanabhan's futuristic play, "Harvest" presents a dystopian state controlled by Interplanta services in India. The novel presents a world where technology and tools of modern world dominates human body. It portrays the realistic picture of how first world commodify the body in the third world countries. The story is set in Bombay, where the protagonist Om Prakash, a jobless Indian decides to sell his organs to an American women. The moment Om decides to sign the agreement with Interplanta services, they set up some equipment for surveillance. Later the whole family was under constant surveillance. The recipient from U.S, Gini represents the first world, which totally exploits the third world. The dystopian world presented by Manjula Pathmanabhan relates to the authoritarian ways of dominating and suppressing a section of people by manipulating their situations. The principal grounds for such a state were money. These people were at the edge of poverty and destitution. In order to survive such a state, they were forced to comply with the rules of the authority. Along with the act of selling organs, they were unwittingly surrendering their liberty.

Winston always had a tentative feeling about the huge imposture that takes place in Oceania. He could estimate the immediate advantages but the ultimate motive was inexplicable. He gets down thinking of himself a lunatic.

He felt like he was going against the current. The society usually treats those who think differently as mad. In the past it was those people who believed the earth going around the sun. Even though it was truth, people trust the illusion truth that the majority agreed. Winston was also suffering such kind of an experience. "I understand HOW: I do not understand WHY" (Orwell, 75). The portrait of the Big brother in the children's book made him realize how the ideologies penetrate into the young minds and frighten the existing beliefs. The idea was simple; "the faculty of stopping short, as though by instinct, at the threshold of any dangerous thought" (185). The party attempts to create a notion among the masses about Big brother as omnipotent and the party as infallible. In Newspeak it was called, crimestop. Winston called it protective stupidity. Thus he put forward the solution; "Freedom is the freedom to say that two plus two make four. If that is granted all else follows" (Orwell 76).

Human life is subjected to ordeals from every angle it is directed to. The evolution of human race brings forward the dynamics of power and subjugation. Power, being the exotic stature occupying privileges and tends to dominate over a section. The succeeding events in relation to power and dominance had in fact shaped the socio-political and cultural history of the human race. The biblical slavery of the Hebrews in Egypt owes to the same power subjugation dynamics. The liberation lead by the mosses was encountered with several audiences from the power of dominance symbolized by the pharaoh. Here a

double degree of dominance can be witnessed with God the Jehova being the supreme authority inspecting upon the humans. The modern succession to authority of power is mainly occupied by the state. A fine exemplification can be witnessed with the rise of fascist, Nazi regimes in the early 20th century and continued into much of the century until the dissolution of USSR. Several narratives have brought in the concept of totalitarianism among which we can find traces from the novel "1984". The parameters used to measure totalitarian traits in the novel were identifiable with that of the measures undertaken by totalitarian regimes of the early 20th century.

The structure of power has been constructed and interpolated through many forms of human agencies around the globe, which can be seen in the novel with references to major incidents and characters that have played vital role of creating illusory world of power and domination. There are possibilities of reading the past from "1984" to the contemporary scenario all over the world. The hyper reality of the technological world in the post

modern narratives is going in a liquid space. The problem is, even the thought occurs in your minds becomes a subject of surveillance making survival a quintessential aspect in the text. It invokes the thought that passing of each moment itself becomes a survival.

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Representations of Casteism in silver screen: A comparative study of Tamil and Malayalam films

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Abstract

Films are considered the epitome of art. It is the juncture of every art form. Films has been observed as a reflection of the socio cultural landscape of a community. Caste is a social stratification parameter, which is deeply rooted, in the popular culture. This paper proposes to discuss a comparative study of caste representations between Tamil and Malayalam movie industries. Kerala and Tamil Nadu shares several socio-cultural histories and yet the social apparatus and composition varies highly in both cultures. The paper analyses the trends of caste representation in both film industries through selected movies. The social composition of each culture is reflected behind the caste representations in the silver screen. The paper also observes the social hierarchy and depiction of the subaltern in both film industries. The course of caste representation is similar in both industries as it is composed of the celebration of the elitism through various measures such as reaffirming their domination and subduing the underdogs. The paper also sheds limelight on some of the exclusive factors underlined within both film industries such as the socio cultural and economic differences. The paper concludes that Tamil and Malayalam film industries have utilised caste as an instrument to construct a dominant popular culture, which is elitist in nature, followed by the alienation of the subaltern in the silver screen.

Keywords; Representation, Caste, Comparative study, Tamil, Malayalam, Films

Caste is a unique form of social stratification, which is prevalent in south Asia. It is evident throughout every religions in the sub-continent. The impact of the caste has diminished in public life due to the efforts of founding fathers like Dr. B R Ambedkar. Still the remnants of the caste system is evident in the Indian society even after outlawing it by the constitution seven decades ago. In popular media, caste still plays an important role. The caste dynamics is different in various regions of India. The south India is culturally and linguistically diverse from the other parts of the country with independent languages, scripts and film industries. Kerala and Tamil Nadu are two of the progressive states in India under various criteria. Sharing a common origin and history and yet different, the popular culture is a reflection of the common life in these two states. Caste Dynamics in both states operates in different styles. It is highly influenced by the demographic standards and other social cultural elements. The evolution of both Kerala and Tamil Nadu as two different political entities from the last seven decades had developed a

separate identity in multiple spheres. Both states shows a stark difference in the demographics. Tamil Nadu is consist of a population of 80 Million whereas Kerala is estimated to be nearly 40 Million according to various private census agencies. The social composition of Tamil Nadu and Kerala are entirely different. The religious demographics shows that Tamil Nadu follows a Pan India model of religious distribution with Hindus accounting for nearly 89% followed by Christian and Muslim communities accounting for 6% and 5% respectively. This is entirely different in Kerala where the Minorities account for nearly half of the population. 54% of Kerala is recorded as Hindus, followed by Muslims accounting for 26 % and Christians with a share of 18%. Caste is dominant factor among the Hindu communities. As the Hindus represent a lion's share of the population of Tamil Nadu, caste is a strong factor when it compares to Kerala. Caste dynamics is evident in Christian and Muslim communities in both states but the severity is negligible in many cases.

Several trends could be associated with the caste dynamics in both states. Regionalism is one of the important trends. Certain caste communities dominate certain regions within the states. This has caused to evolve casteist politics masked by regionalist politics. It gradually paves the way into political strife which will be later transported into socio cultural context and last not but least the popular media. Tamil Nadu is one of the progressive states in India when it comes to economic as well as the HDI index. Tamil Nadu is often associated with the strong sense

of regionalism. It was evident with Anti Hindi protest, Self-respect movement, Dravidian movement and Sri Lankan civil war over the past few decades. The national politics is overshadowed by regional interest with the collapse of Congress and the rise of Dravidian politics. Although Dravidian politics advocates for rationality and equity, caste identity and discrimination still prevails. Tamil Nationalism has also tried its luck especially with fringe parties that were functional during the Sri Lankan civil war. Tamil National identity failed to assume an umbrella tag as the society was disintegrated into castes. Tamil nationalists seeks their fortune in the state by involved in clashes with neighbouring states, often depicting it as inter-ethnic conflict and as an existential crisis. The caste distribution with in Tamil Nadu is divided into various regions. The major castes that forms a significant part of the population includes Vanniyar, Thevar, Gounder, Nadar and Dalits etc. Vanniyars are often termed as the largest community consist of various sub-castes mainly found in the Northern Tamil Nadu. Gounders are the largest community in the historical Kongu region of the western Tamil Nadu consist of Coimbatore, Thiruppur, Erode, Namakkal, Krishnagiri etc. They are mainly land owning caste. Thevars are also known as mukulathor, meaning people from three clans. It is often an umbrella term associated with three castes namely Kallar, Maravar and Akamudayar. Thevars form the majority in many districts of the Southern Tamil Nadu. Nadars are the major communities in southern

end consists of Thirunelveli, Tuticorin and Kanyakumari districts. Dalits are mainly consists of Pallar, Parayar, Arundathiyar etc who forms nearly one fourth of the entire population. Naidu - Naikers are mainly the descendants of the settlers from the Telugu country. Iyer and Iyengar were considered as the top most communities with in the social ladders. Mudaliyars, Saiva vellalars are mainly considered as forward castes. The Muslims in Tamil Nadu are divided between the Urdu speaking and Tamil speaking communities. Urdu speaking communities are mainly descendent from the rule of the Nawab of Arcot in Northern Tamil Nadu whereas Tamil speaking Muslims are distributed around the state with major concentration in the coastal districts. They are divided into various communities such as Markkar, Labbai, Meeran etc. Christian community is mainly found along the southern coastal districts whom are mainly converts from Dalit and fishermen communities. Roman Catholicism, Protestantism and Pentecostalism are equally prevalent among the Christians.

The enlisted castes and their distribution is entirely different in the socio cultural context of Kerala. The major castes in Kerala are Ezhava, Nair, Thiyya, Namboodiri, Dalits etc. The minorities constitute nearly half of the state's population. Nairs are the upper castes whom are distributed throughout Kerala with major concentration in the Central Travancore region. Namboodiris are the sole Malayalam speaking native Brahmin caste in Kerala. Ezhavas are mainly found in the Travancore Cochin region while

Thiyyas are mainly found in Malabar. The Dalits consists of various castes like Pulaya, Paraya, Cheruma, Kanakkan etc distributed across the state. Muslims in Kerala are also known as Mappilas who speak Malayalam as their native tongue. They are mainly concentrated in the Malabar region. Christians are divided into various denominations such as Oriental orthodox, Eastern Catholicism, Church of the East, Protestantism and Pentecostalism and are mainly concentrated in the southern parts and the hilly tracts of Kerala.

The elements of castes in Tamil and Malayalam movies are followed by certain trends. The context and surroundings constructed will be different according to the state, chronology and the theme. Celebration of elitism is the most popular trend that can be associated with casteist portrayal. *Thevarmakan* (1995) starring Kamal Hassan and Shivaji Ganeshan was often became a controversial movie owing to the celebration of Thevar Community. A scene from the movie depicts a Dalit Pallar man singing in praise of the Thevar. it was often seen as the celebration of caste elitism. *Sandakozhi* (2005) starring Vishal Reddy, Meera Jasmine and Raj Kiran presents a typical Thevar household with songs praising the Mukkulathor. *Thevar Veettu Ponnu* (1992) directed by Ramakrishnan also consist of various elements celebrating elitism especially in the songs praising Pasumponn Muthulinga Thevar, The Thevar stalwart. The Kongu slang is often presented along a Gounder characters. Gounders are celebrated in many films. *Chinna Gounder* (1992) starring Vijay Kanth is a perfect example

of the elitist celebration in the Kongu region. Sathilelavathi (1995) starring Kamal Hassan and Kovai Sarala is often viewed as a comedy drama. However, the Gounder culture is implicitly celebrated with in the movie in various instances.

In Malayalam Films, the popular culture is often reflected at various periods. The caste dynamics is not an exception. A standard Malayali identity is developed after the formation of the state of Kerala by merging Travancore- Cochin with British Malabar. The Common identity among the Malayalam speaking community is a new phenomenon. In the Introduction to the Oxford Malayalam Dalit Poetry, Dr. D Dasan points out that the elitist culture mainly revolves around the Nair hegemony was later presented as the common Malayali identity over the various socially distinct groups of Kerala. This attribution was a great success, which had positive as well as negative impacts. The caste system in the Malayalam speaking regions were so rigid that it failed to find any similar practices across the country. The oppressed sections were often regarded as no more than slaves were. Practices such as breast taxes were notorious. Lower caste women weren't allowed to cover their upper body. A separate tax was imposed for those who covered their upper body. Due to various reformation movements initiated by persons like Sree Narayana Guru, Ayyankali, Chattampi Samikal, Kumara Guru Devan, heinous caste practices were stopped in the beginning of the twentieth century. Travancore became the first region in the entire country to admit Dalits into Government

controlled temples in 1936 through the historical Temple Entry proclamation. The common Malayali identity helped to establish a general trend in the state. The leftist governments that was in power had supported this cause. On the other hand, the elitist identity had established itself as the sole cultural identity among the various communities of Kerala. Films supporting this trend could be seen. Celebration of the upper caste elitism is evident in many Malayalam films. Chandralekha (1997) starring Mohan Lal is often criticised in the popular media for the glorification of the Nair elitism. Mohan Lal plays an unemployed man who is doing fraud with a paralysed women impersonating as her husband. There is an instance where Mohan Lal responds to Innocent's reply in which he admits that he is proud Nair from a well-known household. He asserts his upper caste identity to show his Nobility and it is not a poisonous caste. In another part of the dialogue, he is challenging the dearth of nobility among the Non-Nairs. Here a constructed image is further established with a notion that the upper caste identity is associated with Nobility and piusness. Kakkakuyil (2001) again starring Mohan Lal and Mukesh, There is an instance where Mohan Lal discloses his fake affair to Nedumudi Venu. In response, the character played by Nedumudi Venu asks the caste of the girl. He finds relief after knowing the girl is a Menon. Here a reluctance and discomfort is evident regarding the noble origin of the girl. In Kilukkam (1991) another Mohan Lal super hit, Mohan Lal's ancestry is glorified that his mother is descended

from a famous Namboothiri illam. In another instance where he introduces Revathi to Thilakan, he asks the caste of the girl. Mohan Lal has to assert that she belongs to his mother's caste. Thenmavin Kombath (1994) starring Mohan Lal and Nedumudi Venu, again the same situation is discussed where the caste of the girl is being asked and Nedumudi Venu have to assert that she is a Nair. Indeed, Mohan Lal mocks him by uttering the girl's uncle's name which seems to be low caste one. In *Two Countries* (2015) starring Dileep and Mamta Mohandas, Dileep introduced Mamta to his household and the grandmother straightaway asks whether the girl belongs to their community. The mother asserts that the girl is a Nair. The Malayalam movies centred on Christian backdrop will be based on the upper caste Syrian Christian community. The setup will be a large landowning wealthy Syrian Christians from the Central Travancore region. In the film *Joji* (2020) the upper caste Syrian identity of the family is asserted through a number of symbolisms like the use of Syriac language and Persian cross. There was a surge of movies based on the Syrian Christian Achayan heroism, which continued until the late 2010s.

Deterioration of the elitist dominance is another trend that can be found along with the Malayalam films. The screenwriter MT Vasudevan Nair centred his plots around the declining Nair ancestral homes. The films like *Aryan* (1988) and *Mayookham* (2005) are some movies which depicted the losing upper caste dominance and critical of the reservation system.

The marginalised communities are rarely depicted as the major characters until the surge of the New Gen cinema in Malayalam film industry. Until then, they are often depicted as the sidekicks or unimportant characters. In the film *Nattu Rajavu* (2005) starring Mohan Lal celebrates the Syrian Christian dominance and heroism. Kalabhavan Mani who is apparently from a lower caste background is depicted as a sidekick. In *Twenty Twenty* (2008) starring the leading actors in the Malayalam film industry celebrates elitism and ridicules the lower caste origins. The leading characters are deemed as of the upper caste origin while the non-important characters burglars, kidnapper and thieves are left out without a caste identity, to be filled by the spectators.

Depiction of the marginalised groups are finding their place in both Tamil and Malayalam industry. *Asuran* (2019) starring Danush and Manju Warrier depicts the struggle of the Dalits. It was a new experiment in the Tamil film industry, which is filled with caste dynamics, *Pariyerum Perumal* (2018) is another movie showing the rise of the marginalized communities into the mainstream. In Malayalam Industry, the marginalized communities found their own place after 2010. Muslim characters are often started to appear in Malayalam films as major characters other than a comic character. *Unda* (2018) and *Nayattu* (2022) are the films focusing on the lives of the Dalits and other subaltern sections. *Great Indian Kitchen* (2021) was a critic of the upper caste elitism from the feminist perspective. Inter caste and Inter

religious affairs are also started to be portrayed in Malayalam movies. In *Thattathin Maarayattu* (2012) depicting the love affair between a Hindu boy and a Muslim girl, starred by Nivin Pauly and Isha Talwar. Here the Nair identity of the Boy is celebrated. *Thondimuthalum Drisakshiyum* (2017) depicts the marriage between an Ezhava man and a Nair women, *Ee Ma Yo* (2019) and *Kammatti Padam* draws the life struggles of the marginalised sections of the society.

Both Malayalam and Tamil Industries are deviating from the caste dynamics that ruled the dominion. Political correctness are discussed after the evolution of the social media. Criticism are received in first hand and most film directors are trying to add political correctness in their films. The relations between Both Kerala and Tamil Nadu also affects the connections between the two-film industries. Mullaperiyar Dam row had witness assaults and false allegations where the political outfits made use of it. Tamil Nationalist outfits cried for the existential war whereas such identity politics which were rare in Kerala. This has also led to the banning of Kerala born actors in Tamil films by film directors like Maniratnam. Misrepresentations of the Malayali characters in Tamil films were common where Malayali women were

depicted as sexual objects. A Malayali in Tamil films was incomplete without being a Tea Kadai Nair and repeating the phrase “*Ente Guruvaorappa*” ten times. Malayalam is often distorted with Tamil when it comes to the conversation of the Malayali characters. In Malayalam films, Tamils is portrayed as evil characters often as thieves, burglars. Violence is often depicted in movies involving Tamil characters. All these stereotypes are changing and more realistic approaches towards the popular media are witnessed in both film industries.

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Analysing Mollywood as a Tool in Rewriting the Socially Constructed Norms.

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Abstract

Mollywood is versatile in nature. Through the realistic approach towards life and by considering film as a tool in bringing up changes in society, Malayalam movies come very far. Some of the new releases in industry can be consider as revolutionary. They even dared to directly attack socially constructed norms such as patriarchy and 'power structures'. This paper analyses how the new released movies attacked these norms. The movies such as 'The Great Indian Kitchen', 'Saras', and 'Kala' are the key movies examine in the paper. While The Great Indian Kitchen attacks patriarchy Saras attacks the glorified mother hood over centuries by assuring women's choice in it. The movie Kala is a new revolution where it attacks patriarchy and capitalism alike indirectly. The early Mollywood always tried to entertain people rather than enlighten them. Also, the movies also played a big role in construction of power structures as it always supported male domination through conventional heroic aspects by side-lining heroines as inferior. The paper is a mere try on how the movies trying to rewrite the so called 'power' structures.

Introduction

Socially constructed power structures have invisible control over individual and citizens. While observing the power

binaries such as man and woman, black and white, abled and disabled, gay and straight, high class and low class, it is visible that one is superior to other and the inferiors face a kind of oppression and marginalization in some way. For example there are notions like 'boys don't cry' and 'girls should be disciplined' exist still. The control of society over an individual is deep rooted with culture and customs.

As an important cultural industry in the world, films reflect the society and background of a particular region or state. Rather than representing, it influences people. The played a huge role in shaping 'power structures' and also reshaping it. As this paper aims at Mollywood, the Malayalam movie industry it focuses on the influences of Malayalam movies over the time. The industry has praised highly for the versatile plots. Despite holding the highest literacy rate, the social situation was deeply patriarchal and had strong gender stereotypes prevail. While taking movie as a medium in rewriting the socially constructed laws and list of do's and don't s for a certain group of people, Mollywood is changing slightly.

Long back in 1928, the first feature film

of Malayalam, 'Vigathakumaran', made J C Daniel, on the limelight for achieved his life long dream as a movie director. But, at the screening of movie at Capitol Theatre, Trivandrum made his delight turned upside down as the large crowd triggered over because of the female protagonist P.K Rosy, a Dalit Christian played the role of Nair woman, Sarojini. The mob abused and attacked her family and burned her house which caused the first Malayalam actress to flee to Tamil Nadu and lived unknown rest of her life. Almost a century later, Kani Kusruti, the Malayalam actress from Dalit community dedicated her best actress title of state to PK Rosy. Mollywood have travelled a lot.

Malayalam cinema reflects patriarchy deeply ingrained in the society of Kerala. The earlier movies focused much on the glorification of hero characters and his actions. The people tried to imitate the actions of hero's, and dialogues they deliver, even when it contained toxicity such as shaming and mocking the minor characters like comedians and heroines. Audience idolized the actors and worshipped through fans association, statues as demi-gods. So, it is essential to provide healthy contents. There were actions and dialogues contain toxicity such as in the movie 'The Truth', hero Mammooty, delivered a dialogue such as "Nee oru pennaan, verumoru penn" can be translated as "You are a woman, just simply a woman". This dialogue is using still to discourage woman. Romanticising of stalking and molestation is quite common even in the films of super stars even though stalking is a severe crime. In the movie "Njungal Santhushtaraanu"(1999),

the wife character was presented as a modern, egoistic wife and having aversion towards the culture of Kerala. Movie asserts on the 'notion' of "woman should be quite and disciplined". At the climax of the movie, the father character hails the hero as 'God'(who even slapped his daughter in front of a crowd) for transforming the wife to a 'Kulasthree' and a disciplined woman. There is a cliché, existing about woman character who speaks English, wears modern clothes and raises her voice as arrogant and selfish and redeemed by the hero at the end and will transform to a ideal woman wearing traditional saree.

But, there are movies which has innovative plots and more realistic in terms. There are movies where it portray the reality instead of fantasy and also deconstruct the power structures. They are trying to erase the differences between binaries. The following newly released movies acclaimed greatly in this function.

Kala (2021)

The movie Kala, starring Tovino Thomas, Moor, Divya Pillai, Lal can be considered as a revolution in the industry as it unfolds the man made binaries such as man- woman, nature-culture, working class-capitalism, hunter-prey etc. Although movie looks like a visual treat of bloodshed and violence, it clearly discusses the political atrocities. The movie begins with the quote of Oscar Wilde ,

" Selfishness is not living as one wishes to live, it is asking others to live as one wishes to live".

The movie is about the existential crises which dominates by the male ego, the ego which dominates natural world too. Movie breaks several stereotypes which society constructed and one among it was the hunter- prey binary. It remembers the fact that once the hunter will also get hunted. The character played by Moor represents the oppressed class and caste, which include lower caste, working class and all other suppressed.

The movie starts from the so called patriarchy where it says "boys should not cry." The house in the movie itself is of suppressed. The wife character played by Divya Pillai, has no right to talk there. The house with two men who believed the world is under their feet are the core of the plot. The much celebrated scene where, at least some people got goose bumps while watching in theatre was the scene of having sex with blindfolded wife. The objectification of female body which suppressed under male supremacy by blinding her is criticizing through this scene. Even though she holds a strong mind set, she is suffocating in the patriarchal norms.

The Kala is about the wilderness inside and out. The character of Moor is fighting for the suppressed. It might be the natural world represented by the dog of him, killed by Shaji (Tovino). This is the clear cut scene of the cruelty towards animals and environment, where the men think that he is the centre power in the world. The movie rewrites the power plays such as the belief of superior win always and the normal, downtrodden, minor category

of society are there to be suppressed and ruled. Even the masculinity and well build body strength of Shaji, the protagonist is failed in front of a much younger, lean, undernourished working class representative. This character is celebrating his victory at the end by releasing the high breed dog of Shaji. It was a creature which experienced the dominance of his owner, also caged and chained at home. The declaration of Moor's freedom is of the natural world itself. There is a scene where Shaji bombed a dog just to win an argument with his friends. Shaji is the perfect example of human invasion over nature and destroying it. There are incidents where the child's character got scared of. These all the implications of suppressed. One of the workers at the farm declares that the land Shaji's family own was once their people's. This can be consider as a colonization process happened earlier. Here the character of Shaji was only

afraid of his father, played by Lal. But towards the end the superior capitalist ego fell down. In every sense, Kala was a revolution in rewriting the power binaries.

The Great Indian Kitchen (2021)

The most criticized movie of Mollywood, The Great Indian Kitchen, starred Nimisha Sajayan and Suraj Venjaramood, portrays the life of a newly wed-woman to a conservative family where she tries to fit in it's patriarchal constructs and realises it is not the life she wanted and bravely left behind.

The horrors of patriarchy us moulded

with the stem out of the history and tradition. The movie got wide recognition from all over the world as it was a hard hitting take on the sheer hardships that most housewives of India face everyday. The approach of in-law's family towards menstruation, and treating them as impure and untouchable even in the progressed, technology centred society is rubbish and presented realistic. It is something to note that the father in law is a mobile addict but not still updated. Another terrible fact is that the husband is a teacher and there are scenes where he teaches his students about successful family while as a family man he is an utter failure. On the other side, there is another husband character whom does the domestic works of family, who is Nimisha's friend's husband. The wife is locked inside the four corners of the house even she educated. Actually, the patriarchy prevents her from going for a teaching job by glorifying the 'wife duties'. The father in law is proudly mentions the example of masters degree holder mother.

The lack of sex education and society's thought on it as a sin also portrayed in the movie. The scene, where, wife character pleads husband for foreplay in sexual intercourse to avoid pain following he ridiculously criticizes her. There are other woman characters also who exactly think menstruation as a sin. The conflict of woman hood and religion also questions in the movie. The movie, ends with the survival of the wife as an independent woman and it enhances the importance of woman's role in a family. Throwing dirty kitchen sink water on her husband and his

father's face is exactly direct attack on the male chauvinism. film ends with a scene showing her as an independent dance teacher arriving in her own car (which they gave as a part of dowry earlier) while her ex-husband is married again and the second wife seems to meet the first one's fate. This ending simultaneously enhances the choice of woman in a married life and also alerts the never ending fate of a woman as an object in the same marriage institution. Anyways, director Joe Baby deserves much appreciation for the realistic presentation of plot and for the huge slap on the proud practitioners of patriarchy's face.

Saras (2021)

Saras, the thought provoking sensational Malayalam movie directed by Jude Antony Joseph and which obviously comes up with the greatest news to let this society know about the value of one's goal and determination. Sara, the role played by Anna Ben is a young, bright-eyed girl, determines on not giving birth. Sara doesn't wanted to follow any stereotypical life style of normal women live after marriage, and not be bogged down by raising the children for her entire life. She states that "A person's aim should be to contribute something, so the world will remember after they die, and not just have kids and to be remembered by them". The movie enhances the choice of woman in motherhood, rejects rules of society on how a woman lead her life and the glorification of motherhood over centuries. Finally, she broke all the conventions and with the support of her husband, father and

other family members she achieved her dream of being a successful film director. The movie suggests that better not be a parent than be a bad parent. Saras raises a question that, Is this fine to ruin woman's dream and happiness, just because everyone around her is happy. Conclusion This study tried to analyse the movie's roles in changing the perspectives of society through some recently released movies as a tool. Without any doubt, the fact of importance of movie as a medium in influencing and changing perspectives of society is proven. Earlier, the most celebrated movie, "Veruthe Oru Bharya" was treated as a debut to housewives and was a super hit. But, it is not eradicating patriarchy and also justifies indirectly. The wife character, Bindu left the home because of the humiliation of her toxic husband Sugunan. But she came back home when Sugunan lost his mental control. Here comes the most toxic doctor character of Mollywood. The character played by Ganesh Kumar found that everything happened because of Bindu left home. He justified Sugunan's actions by saying that he done it all because he lacked the motherly love from Bindu by adding the most toxic comment in the movie that, "the love and protection given by husband is the highest salary for women for doing household works". Bindu got flat and felt guilty. The movie ends with Sugunan replaced a new mixer to make her cooking easier. So nothing changes.

While comparing the doctor character played by Sidhique, in Saras, he encourages the choice of Sara on being a mother and her determination despite every social restrictions. The father character in "Veruthe Oru Bharya" played by Innocent and the father of Sara are extremely different. While the former discourages his daughter's choice of escaping from humiliation and makes comments like girls are burden to a father so that they should adjust whatever happens. But, Sara's father was her primary supporter when other's commented her selfish and badly. If movies like "Veruthe Oru Bharya" and "Njungal Santhushtaraanu" release now, people won't accept it as such. The scene from "Hitler" movie, as the rape victim was compelled to marry her rapist who was old, won't accepted by audience. Because, the society

started to change, and movies , social media propagation were played big role in it. This process of redefining power structures will take time and movies can be used as a tool in it.

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Dystopia and Individuality in Huxley's Brave New World

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Huxley's *Brave New World* is considered as a masterpiece among dystopian novels. Dystopia is a 'wrong-gone' utopia. The government controls the people in a totalitarian manner. The people in such a state have limited freedom and equality is non-existent. People are controlled and conditioned to live a life chosen by the government for them. In the novel, World State is a dystopian society controlled by a totalitarian government. The State is highly advanced in technology and genetics and suppresses the minds of the inhabitants with Soma, a drug. Huxley through his novel enlightens the importance of individual identity to the readers by portraying a world with individuality forbidden. The world state sees individuality incompatible with social stability and happiness since it interferes with the community's smooth functioning. John, one of the main characters in the novel, is an outsider to the world state. He degrades the slavery imposed upon the society. Even though John is not an ideal citizen he's courageous enough to question the

principles of the dystopia. The aim of this paper is to analyse how dangerous a world with no free-will can be portrayed by Huxley.

A dystopia is an anti-utopia. Utopia is considered as a good place whereas dystopia is a bad place. Dystopias are utopias that went wrong. They portray totalitarian government that controls the life of its inhabitants like puppets moving on a string. Utopian societies are based on the so-called equality of the humankind. But dystopias represent societies on the basis of segregation, inequality and oppression. *Brave New World* is set in 2540 CE, which identifies as the year AF 632 in the novel. AF stands for After Ford, the era that began after the introduction of Ford's Model T. The novel speaks about a futuristic society known as World State. The World State is brilliantly developed in the field of science and technology and the basic human emotions and individuality are conditioned out of children at a very young age. They also do not allow lasting relationships or marriages because

“every one belongs to everyone else” (a common World State dictum).

The title of the novel *Brave New World* derives from William Shakespeare’s *The Tempest*. The speaker Miranda’s naivety for not recognising the evil nature of the visitors is shown here. The inhabitants of Huxley’s World State too have a similar naive belief on the totalitarian government. Hence Huxley chose this term as the title and this vividly shows the mastery of the author.

O wonder!

How many godly creatures

Are there here!

How beautiful mankind is!

O brave new world,

That has such people in’t.

Huxley starts the novel by the picture of Central London Hatchery and Conditioning Centre where children are manufactured outside a woman’s womb and then cloned. These embryos are genetically modifying and developed to be of certain class. The embryos of the higher class are manufactured to be physically and mentally perfect whereas the lower class are made imperfectly. The society is divided into five classes. They are Alpha, Beta, Gamma, Delta and Epsilon. The Alphas are leaders and the Epsilons are menial workers.

The state uses science and technology as a way to create a problem less, superficial and happy world. Also, they limit science from the citizens to prevent them from the search for truth which

may end up as a threat to the world state. Through *Brave New World*, Huxley is satirizing the world he existed and warning the things that could go wrong with the portrayal of a futuristic society. The laws generated by the World State appear extreme. The state claims them to be logically developed in which the individual happiness is defined as the ability to satisfy needs.

Mustapha Mond, the leader of the World State, argues that happiness refers to the immediate gratification of every citizen’s desires. Mond demands that no citizen should gain any sort of scientific and empirical truths. Also, his government attempts to destroy all kinds of personal human connections. He discards literature and religion because both require individual effort to seek truth. He claims that institutions like religion and its anonymity cannot be allowed to exist. Truth and individuality hence becomes interlinked with the novel’s theme.

The totalitarian government completely disregards the individual’s dignity, morals, values and emotions. In short, the state completely disregards humanity. *Brave New World* largely defines freedom from a state that is structured to prevent freedom. Lenina, a lead character in the novel insists that everyone has freedom “to have the most wonderful time”. Soma, a drug, represents this kind of freedom, as the people are put into a hypnotic state that they no longer feel to question the government. Bernard, another character, claims that ideal freedom for him is the freedom to be an individual apart from the rest of the society. By

abolishing marriage, the leaders of the World State have gotten rid of the inherent dangers of these sexual impulses. Complete freedom to indulge in pleasure has made each person like an infant incapable of adult thoughts and creativity.

An ideal utilitarian society aims to produce the maximum amount of good for the greatest number of people. In World State, the only good they focus on is happiness. The government and other social institutions that exist in order to increase the happiness of the citizens. John the Savage, rebels against this social construct. He argues humanity must also know unhappiness in order to appreciate the beauty of life. He demands the need for release from the chains of soma, so that people can be individuals for once, the individuals that can endure both happiness and unhappiness.

“COMMUNITY, IDENTITY, STABILITY”, these three words hang over the Central London Hatchery and Conditioning Centre. The three words are the slogan for the society. “Community” indicates that all citizens must work together to increase happiness for the society, and it happens to be through the artificially implanted ideas of “identity” that each person has. Each person is supposed to be happy with their own identity despite the class they belong to. “Stability” is the ultimate goal of the World State, only through which unhappiness can be wiped out.

By imagining a world in which individuality is forbidden, Brave New World asks us to consider what

individual identity is and why it is valuable. The World State regards individuality incompatible with happiness and social stability since it interferes with the smooth functioning of the state. The leaders take measures to prevent people developing individual identities. “Bokanovsky’s Process” explains that most citizens of the World State are clones of one another. “Hypnopaedic” slogans and “Solidarity Services” make people feel a part of a whole rather than an individual. The leaders explain that people are sent to the islands when they “have got too self-consciously individual to fit into community life.” For Bernard, Helmholtz, and John, rebelling against the World State that result in developing a self-conscious individuality. Bernard’s desire is to feel “as though I were more me.” Helmholtz, in his first real poem, writes about the experience of being alone. John and Helmholtz, in the end, choose to suffer and preserve their individuality. But Bernard never chooses individuality. He has been forced to be an individual due to his flawed conditioning. For him individuality is a curse.

Both Bernard and John struggle against the state’s efforts to undermine their individuality, but one reveals a deeper understanding of the troubles than the other. Bernard speaks loudly about the inhumanity of the system. His outburst originates from the injustices he suffered, but he is apparently unwilling since he was partially privileged as an Alpha. He sees no reason and feels no moral or social commitment to fight for the rights of the oppressed.

John, on the other hand, truly challenges the brave new world with a view of freedom, which includes everyone as separate individuals, even when the Deltas reject his arguments. Although John, like Bernard, suffers from the oppression of the World State, he is able to frame his arguments philosophically and engage in a debate with the leader Mustapha Mond because, although John is genetically an Alpha Plus, he has not undergone the conditioning necessary to conform. His rebellion is not only because of his own lack of comfort, but of slavery imposed by the society. John's demand for a free human life with all the possible danger and pain represents an idealistic stand. John, even though is portrayed as a flawed and misguided person, nevertheless dares to claim his right to be an individual.

Considering all the facts provided in the novel, a dystopia, literally is a bad place. A bad place that inflicts slavery upon the lower sections of the society, a bad place that suppress human emotions with a drug and a bad place that steal the right of choice of its inhabitants. Even though John is not an ideal citizen, he's courageous enough to question the dystopia. The flawed character of the story, John the Savage, choose to

question the world state that control all of its methods without doubt. The flawed and misguided character proves to be not so bad after all. It's always the flaws of an individual that keeps them human. The flaws keep them aware of the surroundings and behave appropriately, and flaws are qualities too. That is how the most imperfect person of a perfect world becomes the most loved character, because perfection lies in the imperfections.

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Women As Subaltern: A Critical Analysis of servility in 'That Long silence'

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Abstract

Subaltern is a British word for someone inferior in rank. The word is the combination of the Latin 'sub' which means 'under' and alter means 'other'. The term is also used to refer negroes, the Dalit, child and sexual minorities. Its concern is whether the subaltern perspective questions and counter the privileged voices in the main stream text. For the instance, the experience of the woman represented in the main stream literature often endure the view of the dominant group, the male. Since we the human being have accepted certain values and opinion that favour the male and his way of life. The concept of the gender and sex not the one and same. one's sex is determined by the birth and anatomy. However, gender is not biologically determined. It is a cultural concept. It constructed as a part of living being in the society as a man /woman.it is the construct of socialization as masculine and feminine.

Shashi Deshpande is one of the most accomplished contemporary women writers in English. Deshpande concerned about the social and psychological problem of the educated middle-class women. Her women do not suffer stoically but their disillusionment lead them on to ultimate realization of self. Their 'womanly self' is trapped and suffocated within the family.

This paper presentation focuses on the Deshpande's novel That Long Silence and the subaltern perspective and critical analysis of servility in it. It presents Jaya as central character who is an Indian stereotype woman in harmony with her cultural and natural role. Deshpande questions the institution of the love and marriage. The married couple Jaya and Mohan compared to a pair of bullocks yoked together in a mechanical manner. Jaya found family life unendurable. With the boredom of unchanging pattern. The unending monotony. Marriage is a career for Jaya. She is repeatedly reminded by her elders: husband is like a sheltering tree, so naturally without the tree, You are dangerous unprotected and vulnerable. This gives a dominating power for man and the wife becomes marginalized here.

Keyword: Subaltern, Feminism, Deconstruction, Marginal, Patriarchy, stereotype

Introduction

The Concept of Subaltern research emerged during the seventies. As a Study, It Focuses on the interplay of dominant and dominated and thus shows the binary relationship between two opponent class is Subaltern. In recent years the concept of subalternity has gained some momentum as one of the latest sub divisions of post- colonial

study. As a Study although the term may be applied to show relationship between dominance and subordination of any post- colonial nation irrespective of time and place, It has recently earned more popularity in Indian Sub continent.

Tracing back history through Subaltern as a term was first used by the political activist Antonio Gramsci in his article "Notes on Italian history" which later appeared as a part of his celebrate book "Prison Notebooks" written between 1929 and 1935 referring to a person or group of people in particular section of society subjected to the hegemony of the ruling elite classes, The concerned term in Reality did not get wide popularity and recognition till the emergence of "Subaltern studies group" or "subaltern studies collective" in the early 1980's South Asian Scholars. This group of Scholars globalizes the concept of studying Indian Peasantry historiography from Subaltern point of view. At the initial stage of Subaltern studies in India, the aim of this study was to save the history of Indian Peasantry from the hegemonic control by the elite land lords and write a history from below. Being confined within the study of Indian Peasantry historiography, the study of women lately appeared in this study. Women as a subaltern group came on the scene only after the invention of Indian-American post-colonial feminist critic Gayatri Chakravorty Spivak who took the Subaltern concept of a further more complex theoretical debate on her ground breaking Essay, "Can the Subaltern Speak"? In 1988 till Spivak. The concept of Subaltern mainly focused on certain group of people

comprising workers and peasants. Even Gramsci the founder of term Subaltern intended to use the term keeping in mind those workers and peasants who were oppressed and exploited by the leader of National Fascist party Benito Mussolini and his agents. Spivak added a new chapter to the history of Subaltern studies dealing with the issue of gender and feminism.

Stereotype refer to readymade set of views of male and female in the literary text .Right through Indian history Indian women's crucial dedication to her religion, establishment and the ritual has enabled her to be portrayed as the steward of culture and faith. women have defined as the embodiment of the purity and revered as godly beings despite the fact that in reality they have been considered as susceptible creature constantly requiring the protection of man as their lord and master. According to structuralism human knowledge and understanding is derive from linguistic sign that operate socially and unconsciously in binary oppositions such as man/woman. Feminist critiques of structuralism have challenged the phallocentrism of such theories in which women are always already depicted as being that which is wrong, lacking or absent. However, by the 20th century these centres were destroyed. Sometime this was caused by historic events. Such as the way the 1st world war destroyed the illusion of study material progress of the way the holocaust destroyed the nation of Europe as the source and centre of human civilization, sometime it was caused by intellectual for scientific revolution such as modernism rejected

such central absolutes as harmony in music and chronological sequence in narrative. Postcolonialism dismantles western/colonial centers challenge their power, history and prejudices. The third world background world background influenced by deconstruction. subvert the binary opposition between subject/object/self/the other the occident/orient, central marginal and majority/minority

The paper presentation seek to depict how post colonial writer like Shashi Deshpande confront a neo-colonial society engulfed by using socio-cultural harmony hereby, Shashi Deshpande through her magnificent novel 'That long silence' spot light conflict for liberation of women now not from the colonial harmony. But from one's personal opposite neo-cultural setup.

Shashi Deshpande one of the most accomplished contemporary women writers in English. she was born in Dharwad. She is the daughter of famous dramatist and sankrit scholar shriranga she had her education in Bombay and also did a course in journalism. Primary a housewife, her writing career began only in 1970 initially with short stories. Besides a few books for children, she was published four volumes of short stories. The legacy(1978), The miracle(1986), and it was a nightingale(1986). she has five novels to her credit: The dark hold no terror(1980) if I die today(1982) come up and be dead(1983) and that long silence(1988). Like her predecessors Kamala Markandaya, Anita Desai or Nayanthara Sehgal, Deshpande is also concerned about the social and psychological problems of the middle

class women. Going step further than the earlier women novelists, Deshpande presented the dilemma of the Indian women and reincarnated the new Indian women unlike Anita Desai made her heroine commit suicide. Deshpande's women do not suffer stoically but their disillusionment leads them on to the ultimate realization if the self and their "womanly self" is trapped and suffocated within the family. it has stucked on the firm husband or father in the family. in these novels, Deshpande presents the Indian women in harmony with her cultural and natural role.

That Long Silence is an elegant novel narrates the story of Jaya and Mohan. The tale of seventeen years of their wedded life. The novel begins with a crisis in their life. Mohan has indulged in some malpractice at the work place in collaboration with Agarwal and is under suspension facing inquiry. Luckily their children Rahul and Rati are away on tour with their family friends Rupa and Ashok. Mohan goes in to exile at the flat in the Dadar which belonged to Jaya's uncle. While waiting for the verdict in this flat, Jaya ruminates over her past, her relationship with Mohan, her association with other members and self-criticism of her failure as a wife, a mother and as an individual.

Structurally the novel is divided in to four parts and the entire story is narrated through the memory of Jaya. The first part, talk about Jaya's connections with Kusum, the deserted women, Mohan's boyhood and his father's ill-treatment of his mother, his sister dying of ovarian tumour etc. Part two presents Jaya's family circle, the Dadar

flat where they lived in the beginning belonged to jaya's uncle. Makarandh mama he became an actor, against the wishes of the family. Whenever he was in trouble jaya's father helped him out and saw he left his legacy of the flat to Jaya's mother who in turn bestowed it on her son. Dhada, Jaya's brother being abroad gifted it to Jaya. The old servants and neighbours are still there, Jeeja, the servant made was basically a realist.

Quite unlike educated Jaya, she knew what her purpose in life was—it was to go on living. Enduring was part of it and she endured all that she had to. Her husband was a drunkard and he engaged in wife beating. He married again since Jeeja didn't conceive. Jeeja understands the circumstances and is not angry with anyone. Once her husband died, his two children by second wife, who succumbed to TB became her responsibility. The son repeats his father's story and Tara and her children also became Jeeja's words. Mukta, the amiable neighbour and her daughter Neelima are also introduced. Jaya also analyses her relationship with Mohan here. Part 3 Ravi, Jaya's younger brother meets her in a restaurant and apprises her of the situation at home. Where all the old members of the family are huddled together. Ravi was irresponsible and Dada also escaped leaving the entire responsibility on Jaya's shoulders. Vanithamani is supposed to have uterus cancer. Ai has her own health problems. Asha has walked out on Ravi and Jaya is expected to patch up their quarrel. Ravi had known about Mohan's problem at the work place. Mohan's complaint is that Jaya is indifferent to his problems. Jaya

is made to feel that she was a failure as a wife. However, she was nothing to reply except when Mohan says "I have never come in your way" Then Jaya reports by saying how Mohan did not let her be a writer. At the end of their quarrel Jaya becomes hysterical and she laughs hilariously. Mohan left the house without informing her. Jaya after a few lonely days goes to their flat in Bombay in search of Mohan and there she happens to get a call saying that Rahul has gone away and all they want. Mohan to go and sort things out. On her way back to the Dadar flat Jaya sees a girl getting caressed by two young men openly in the busstop. Jaya intervenes but the girl was enjoying the game and it shocks Jaya. By the time Jaya reaches home she is wet in the rain, sick and delirious. Neelima, Mukta, Mohan look after her. The thought of desertion by the husband unnerves Jaya for she has not cast off the role of traditional woman. Soon Rahul comes with Vasant. Mohan also has sent telegram saying that he would return the next day and has sorted out everything. When Jaya finally comes out of her emotional upheaval, she has sorted out a few problems with herself. She puts down on paper all that she had suppressed. What she had written is evidently this novel. She resolves to exercise her choice and learns the truth that "Life has always to be possible."

The novel is basically a critique of marriage and family in the Indian context. Deshpande in fact questions the institution of love and marriage. The married couple compared to a pair of bullocks yoked together ... so the very simile reflects the fact that

man and woman joined together for practical purposes to share the burden in a mechanical manner. The love or the emotion between the persons is not a matter of concern at all. The happy contented family on the advertisement visual was only as illusion or dream. Jaya found family "Family life unendurable" with the boredom of unchanging pattern, to the unended monotony. Marriage is a career for Jaya. She is repeatedly reminded by her elders: "Husband is like a sheltering tree so naturally without the tree, you are dangerously unprotected and vulnerable. This followed logically and so you have to keep the tree alive and flourishing, even if you have water it with deceptions and lies". This gives a dominating power for the man and wife become marginalised other. Deshpande pictures as a children's game of playing Tinker, Tailor, soldier, sailor, which have been substituted by label like doctors, engineer, government official, college lecturer. For Jaya's love is myth, without which sex with the same person for a life time would be unendurable. She confesses "if my feelings for him (Mohan) had their beginning in the act of sex, they had grown like a monster child, way beyond. She believes that even if love as an emotion is absent" There was the habit of being a wife. Deshpande through the experiences of Jaya and Mohan seems to point out that the husband and wife should know each other well physically as well as emotionally. For Deshpande, the concept of love and marriage is not metaphysical but psychological and social. Marriage never ends, they cannot be in a state of being.

The image and role of woman as subaltern is extremely explored in the patriarchal power structure, the woman always has the subservient role. After marriage the woman effaces her identity as Mohan's wife, Rahul and Rati's mother. Not myself "says Jaya". The man or husband is always after his ambitions. His ears filled with the triumphant sound of his own march onwards- Jaya we are going to Bombay, Jaya I'm promoted Jaya I'm being sent abroad." In contrast to this, the wife Jaya is the name in her mother's house meaning victory. It is changed to Suhasini in her husband's home.

In the theoretical essay of Spivak "Can Subaltern Speak?" it argues that subaltern is someone with a low ranking in social political or other hierarchy. It can also mean someone who has been marginalized or oppressed. Subaltern is a technical term for a certain kind of disposed person. It is a person who fits within the model of oppressed as the being so marginalized as to not even have the voice of the oppressed. The initial answer that Spivak gives on "Can the subaltern speak" is 'NO'. At last Spivak concluded the essay as "My whole point in 'can you can't simply make the subaltern visible or lend her a voice. (Heads up; the subaltern is very often, though not quite always, gendered female in my work ... because women the world over are still structurally subordinated to men.) But just to make sure you have all got it into your heads in time, I will say it again: there is no quick fix for inequality." Factor behind the silencing structure which forced the women into silence and repression is the persistent patriarchal culture. It

is evident in Deshpande's novel 'That long silence'. Woman is always silenced in the first quarrel between the Mohan and Jaya. Mohan tells how his mother never told her voice against his father., However sadly he behaved to her "No question, no retorts, only silence". Jaya .before marriage gets the warning. "Look at you everything for a question ,everything for a retort what husband can be comfortable with that In her married life jaya also learns that "anger made a woman unwomanly. The woman role in the family was sharply defined like in Mohan's family women are well trained in their duties, so skillfull in the right areas, so indifferent to everything else. A missing button in the husband's shirt, a meal cooked badly or delayed all were matter of shame to the wife. Jaya sum up the position of women in household when she tells Kamat: "I almost wag my tail ,a dog that has been patted by its master" when she is praised for something. Similiarly she feels guilty when something goes wrong with the prescribed role .By sticking on these conventional ethics , Jaya feels sure of "if not happiness,at least the consciousness of doing ,right freedom from guilt". From the decision of the choice of the bride, everything is in the man's decision. The woman only has to acquise "the truth is that it was Mohan who had a clear idea what he wanted,the kind of life to lead ,the kind of home he would live in ,and I went along with him." Feels Jaya.

Jaya is never free ,His looks, his thought followed me about "Jaya feels the burden of his wanting , the burden of his clinging" Mohan feels that jaya is indifferent to his trouble to the crisis in

his career . He forgets his role in stoping Jaya's writing career .When Jaya gets an award for the short story, Mohan is afraid that people may mistake it to be their own life story. Jaya realizes that it is not the Mohan who is responsible for ruining her writing career but her own fear that their marriage will be endangered. Jaya is obsessed with the Women "are the victims theory., she has already like a worm, chosen. what was hole to crawl into -as Mohan's wife ,as

Rahul's and Rati's mother. In spite of all her frustration and hysteric, when Mohan leaves for a while, she finds her life meaningless. I have shaped myself so resolutely to his desires. All these years yet what was I was left with now? Nothing just emptiness and silence. Jaya the the new Indian woman questions this old age dictum but not able to shrink off.so Deshpande's women are torn between "Staunch rebellion and meek acceptance" between tradition and modernity

. Deshpande herself characterize her heroines as "middle of the road kind". This is not only the case of the Jaya but also the pathetic situation of the entire women realm of Indian nation. That is why Spivak points to the British outlawing of Sati system, the hindu practice of burning a widow on her husband's funeral pyre. While this invention saved some lives and have given women a modicum of free choice it also saved to secure British power in India to underscore the asserted difference between British civilization and Indian barbarism.Moreover spivak introduced the the suicide of Bhuvaneshwari ,suicide of an ordinary

women to explain how outside effect the subaltern. according to her ,she ended her life because she did not want to participate in an association that she was assigned to commit. after her death her suicide was misinterpreted such as pregnancy and love affair. Spivak included this part to explore the idea that Bhuvanewari can hardly exemplify the subaltern inability to speak when spivak herself retrieves her suicide act as a rewriting of patriarchal text.

Sashi Deshpande rejects the label of "feminist". But she consciously pinpoints the secondary position of women in her fiction. They cannot represent themselves; They must be spoken for. She point out the craving for a male child. She warns that the girl will only suffer because of men all her life. While talking about Mohan's boyhood. She points the pathetic picture of his mother. Mohan's father, coming late to the house would not eat the "children's disgusting leaving" and the mother prepare food afresh. Mohan the man appreciates and admires" the strength in the woman sitting silently in front of the fire. But the Jaya the woman saw despair

.....a despair so great that it would not voice itself...a struggle so bitter that silence was the only weapon .silence and surrender . Deshpande summarily pictures the stereotype of woman. Nervous incompetent. Needing male help and support Mukta observing fasts for keeping widowhood away, Even after she has become a widow and Vanitha Mami continuing her Thulasippooja and other rituals in order

to get a baby even when she is to be operated for uterus cancer, The ironic portrayals of women's conditions. Deshpande also makes use of Kamath to attack the "woman has victim theory". Kamat criticize the attitude of women when he says; And that what you really want, all you bloody looking after others caring for-others women".

Jaya's relationship with Kamath man upstairs is also significant and ambiguous. Kamath is a widower with a son abroad and feels terribly lonely. Jaya is able to openly discuss her problem with him. He acts as a catalyst in awakening herself awareness and to inspire the writer in her. However, when she finds him dead in his flat, Jaya simply walks away since the society doesnot approve of any kind of relationship between man and woman other than in wedlock. Here it is the situation to consider a human being but based on the gender they are discriminated and denied identity.

In the family tree prepared by Jaya's uncle, Jaya's name does not figure because after marriage she belong to husband house. However, in Mohan's family also she has no place. So also Ai or even Ajii, who single handedly kept the family together "does not figure in the family tree.

Jaya remembers the bedtime story of sparrow and cow. The foolish crow builds his house of dung and there were a wise sparrow swho build the house of wax. When it rained the crowhouse was washed away, The sparrow spins out her excuses about basely minding or feeding the baby finally let the crow hops on to it and is burnt to death.,

In this sadistic tale the victim crow is male and to it and the winning sparrow is figure. Jaya avoids narrating this story to Rahul. She also feels that it is not good for Rathi either as the story contain the moral that "Stay home look after your babies, keep out the rest of the world, and you are safe". She was against this centralized notion. This Deshpande's resistance her against the cultural role assigned to woman Reveals her influence on the theory of poststructuralist and deconstruction of Derrida. She wishes to make decentralized and subjective perception in the case of woman.

The entire novel highlights the complete and well-organized centralized structure old tradition in which women are silenced. The silence of Mohan's mother, dies of his sister due to ovarian tumour, Jeeja's enduring her callous drunkard husband, Jaya's request to keep silent are the apt examples for the subalternity in them. But finally, when Mohan thinks at her series of charges proving her to be a failure as a wife. She is stuck dump, when she feels that there is a changing Jaya when she knows that Mohan is likely to lose his job. To sum up Jaya loud and approved only a inman with a promising future that touches Jaya and she breaks her silence and bursts out in to a hysterical laughter. One she breaks her silence, the situation takes a worse turn and Mohan leaves her, that gives her an opportunity to examine her inner self and she decides to speak out. She writes out all heart frustration to steer clear of her mental confusion.

That Long Silence exemplifies how the post colonialism has moved from the

struggle in opposition to oppressive foreign culture to the conflict against oppressive local culture. It could be treated as a non- colonial discourse that vibrates with the rebellion towards biding native tradition. The highlight hoe the Indian society constructed on patriarchal awareness paper work a bondage to all the female characters. The subaltern as a female can hardly be heard as Gayathri Spivak. The subaltern points out; sexual different is doubly affected. If in the contest of colonial production, subaltern has no history and cannot speak. The subaltern as female is even more deeply in shadow,

In this paper an effort has been made to establish that the Indian English fiction 'That long silence' has address the issue of canonicity and otherness in non-western culture in very moving and telling manner. It highlights how the struggle in Indian society has shifted from imperialist oppressor way of life to the conflict against oppressive native way of life. The post- colonial writers in India are confronted with a neo-colonial society engulfed by socio-cultural hegemony where in woman has been rendered as voiceless other.

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Representation of women as wives in Malayalam cinema-an analysis on “Veruthe Oru Barya” and “Njanghal Santhushtharaanu”

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ABSTRACT

India is a country that always supports the notion of marriage. Likewise, Indian movies also promote the concept of marriage. The Malayalam industry is more popular for the creation of family drama. Women are depicted as inferior to men. In the case of women characters as wives also there is no change. Women as wives were always meant to serve their husbands. This paper studies two popular Malayalam movies. They are “Veruthe Oru Barya” by Akku Akbar and “Njanghal Santhushtharaanu” by Rajasenan. These two movies were widely accepted by the audience.

INTRODUCTION

“Among his proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses.” [Quran 30:21]

Marriage is considered big and too great in Indian circumstances. Marriage is also given great importance. India is a country that celebrates the union of two souls. It can be seen that society and legislation play a big role to protect marriages. Indian films have also promoted the concept of marriages.

Marriage is an institution in which both the partners should be very supportive of each other. Religions also support the concept of marriage. Now, in this era of the virtual world, films play a major role to influence people. The influence of films can be evidently seen in day-to-day life. Indian cinema has undergone a dramatic change. Indian cinema is more “real today”. It shows no hesitation to discuss problems. The history of Malayalam cinema has included decades of tremendous growth. Kerala has a rich background in culture and art. Malayalam industry stands out from other industries for its selection of themes that are close to everyday life.

Women were always considered submissive in the industry. Like literature, the Malayalam industry was also male-dominated. Women were always ill-treated; their plights were never really discussed. Nowadays, cinema openly discusses themes like sexual abuse, domestic violence... etc. Women in major roles are being accepted by the Indian audience. Earlier women had no role in the unfolding of the plot. They were merely represented as ‘commercial’ material. They were sexually grossed. For example, the maids will have a small role to play but

are too sexual. A maid who is sweeping the veranda and while she bends her cleavages will be visible and the others would be too interested in her. Another role of women, usually seen in Malayalam movies is a character who always tries to woo the hero.

Indian audiences are now wide and are ready to accept realities. Earlier everything was seen through the eyes of man. This notion of society resulted in the birth of women-oriented movies. The problems they faced because of being a "wife" were rarely discussed. Malayalam movies promoted 'marriages and every romantic film showed the climax with the hero and heroine getting married or a happy engagement of them. All movies showed wives, but the real plight of wives was rarely discussed. Usually, wives were portrayed as someone who served the family with no complaints. There is also a pictorial representation of a wife who gets satisfaction in serving her husband. There is also a popular song in Malayalam in the movie "Rakkuyilin Ragasadassil" sung by K. J Yesudas –

"Poomukha Vathilikal
Sneham Vidarthunna
Poonthinkalakunnu Bharya
Ethra Thelinjalum Enna Vattathoru
Chitrya Vilakanu Bharya
Bhhomiyekkalum Kshamayulla
Sowbhagya Deviyanepozhum
Bharya"

This was the notion of women that Malayalam films gave the audience. Wives were portrayed as someone who waited for their husband to come home (however late he was) and also someone

on whom the husband can thrust his frustration. According to Malayalam movies, wives were meant to be always patient and accept what all happens in their marital life. Geetha's character in the movie 'Valsalyam" constantly reminds her sister-in-law to be patient and to sacrifice all her likes and interests because they are women who came into this house. It was the husband's duty to give a slap to his wife to correct her. A husband was the only being in the world who could show her the right path. A slap can easily transform the wife.

The wife was also someone on whom the husband can come and vent his frustration like in the movie "Udayananu Tharam" released in 2005 directed by Roshan Andrews. The central character Udayabhanu (played by Mohanlal) vents out all his career frustration on his wife Madhumathi (played by Meena) which results in her leaving the house. In the climax, it can be noted that Madhumathi comes back to Udayabhanu forgetting what all happened between them. There is no single scene that shows him apologizing. The women characters of Malayalam cinema had to break the shackle of mystery and come out themselves to mend their relationships. Malayalam movies have been successful enough to portray wives as the reason for failed marriages and if the problem was with men, then sympathy is made to arise in the audience towards them.

Coming to literature, it has also portrayed the treatment of a wife by her husband. Like movies, a supportive and unsupportive husband is a character of

writing too. Earlier, there were no women writers and those women who wrote always wrote under the pseudonym of men. The real plight of women was never discussed until the times that led to the upheaval of feminism. Women had not even the right to vote. The one main role of women in Victorian society was to get married and take care of husbands' interests. They had no right to own property. Before marriage, they were taught household chores and then married off. Then women started to gather and protest, as a result of their protest they gained their rights. One of the writings that clearly discuss the plight of a wife is, "The Doll's House" - a play by Henrik Ibsen. In this play Nora, the protagonist is treated like a doll by her husband Torvald. This indicates that she was a property owned by her husband. She has no rights and she is not recognized as a human. 'Skylark', 'squirrel' and 'squander bird' are the titles Torvald gave his wife. At the end of the play, Nora, disgusted by her life, slams the door on Torvald and leaves the home. The writing of Adrienne Rich also discusses the same theme. In the poem 'Aunt Jennifer's Tiger', the poet says that the aunt weaves a motif in which tigers are running around freely but her life is entirely different from her art. The poet expresses her suppressed emotions through her art.

This paper discusses the representation of women as wives in Malayalam cinema. A detailed study is done on "Veruthe Oru Bharya" and "Njanghal Santhusheraan". In the first chapter the movie Veruthe Oru Bharya is analyzed. Veruthe Oru Bharya (2008) is directed by Akku Akbar starring Jayaram and

Gopika in the lead roles. The story tells about a wife who is treated like a working machine by her husband. She is never acknowledged for the work she does. The only compliment she receives is 'what job have you got all day. But later when she leaves her family behind and goes the entire balance of the family shakes and then the plot revolves around the struggle the husband takes to maintain the balance of his life also about the insecurities he faces during this encounter. In the climax, the wife is blamed for all that happened in the family. Njanghal Santhusheraanu tells the story of the hero who has set out on a mission to transform his wife.

CHAPTER ONE

Why a Wife? A Reading of "Veruthe Oru Bharya"

Malayalam cinema is an industry that has adopted changes. Along with socio-cultural advancement, the industry has also grown a lot. The new industry clearly portrays the hardcore aspects of everyday life. The movie "Veruthe Oru Bharya" belongs to the category that discusses the treatment of women by their husbands. It also falls into the category of hit films that speaks about the "family system," Veruthe Oru Bharya is a 2008 Malayalam movie directed by Akku Akbar.

Malayalam cinema has a taste to always depict women as ideal person, who does everything for the family and even as someone who is always happy to serve the family with much love and care.

Also, as a wife who lives for the family. "Veruthe Oru Bharya" translated as 'a wife for nothing'. It is a drama film written by K Gireesh Kumar. Jayaram, Gopika and Nivedita Thomas play the lead roles. This film unfolds the story of an electricity overseer officer Sugunan played by Jayaram. He essays the role of a typical "husband" who sees his wife Bindu (Gopika) as a domestic worker. Sugunan -the breadwinner of the family doesn't respect women and he ardently believes that the wife should stay at home looking after kids and her husband. The story proceeds when Bindu, the central character played by Gopika leaves home. Then Sugunan really struggles hard to maintain the balance of his life, but the superego inside him doesn't allow him to call her back and accept his mistakes. Instead, he tries to prove that he can easily manage without his "wife". Bindu was neither complimented nor appreciated for the work she did. When Bindu leaves along with her the balance of his life also fades likewise he also loses his mental balance. The fear of losing his daughter along with his wife engulfed him and he kept their daughter on house arrest. He remains with her not going to work which he always gave first priority. Sugunan was too possessive about his wife. When she leaves him, the possessive attitude directly gets transferred towards his daughter. Despite Anjana (played by Nivedita Thomas) having a high temperature he doesn't take her to the hospital and keeps them shut from others. Meanwhile, Bindu comes back home and she gets shocked seeing Sugunan and Anju in a pathetic state.

Sugunan had lost his mental balance. In the ending scene, it can be seen that Sugunan had realized his mistakes and is also a changed person. Now he respects women and does care for them. The film ends on a happy note.

The central character Bindu is the typical image of a housewife. She works twenty-four hours for the family and yet receives no acceptance. Sugunan never acknowledged the work that Bindu is doing without any rest in her life. This often made a bit of quarrel between the two, but like any docile Indian wife, Bindu learns to live with it. A trip to Kodaikanal and the death of her mother made Bindu realize the real sense of her husband. Realizing his true colors, she voluntarily retires from house duty. This is how the story moves. Along with the problem of the ill-treatment of "wives", the movie also addresses many other social problems. In this movie, it can be seen that a ninth standard student falls for an internet trap.

The opening scene of the film itself shows the issues faced by women. A small summary of the life of a housewife is shown through the song "omkaram shamkhil". The song ends when the housewife wakes up for the next day. The title of the film is then shown which gives the audience a clear-cut image of the storyline. Bindu wakes up at 5 a.m. and does all the house chores till 11 p.m. and when she is in bed her husband is coming on to her. In the song, we can't find any trace of other family members. This shows that she does all work alone. A typical portrayal of the wife can be evidently seen here-all alone in the

four walls of a home. The introduction of Sugunan is also the picture of 'typical husband' who sits reading the newspaper and waits for the wife to bring tea. Sugunan is a husband who underestimates his wife in managing his family. He wants his wife to cook food, keep the house clean, iron his clothes, and be there only for him and his house. He never complimented or appreciated her work. Moreover, he gave no value for the amount of effort Bindu puts in to maintain the house. Sugunan is a nitpicker, thus he utilizes every way to find mistakes in his wife's doing.

He also gets angry with the newspaper boy for throwing papers. Likewise, he finds mistakes in everything Bindu does. Bindu never gets any appreciation from her husband. He has certain interests like milk should be fresh. He didn't entertain packed milk so she had to milk the cow every morning alongside all other work. He also entertained coconut ground from 'Ammi Kalu' only. He never promoted electronic grinders and mixers. Bindu tells the audience that it's been months since the washing machine is not working. When Bindu complains the only thing, she hears is about saving electricity and also about how women were strong and did all the chores without any complaint in the olden days. Whenever Bindu complained about her duties she always heard -- "what job you have all day?" Sugunan was always proud of the fact that he is a dominant husband. Bindu was denied her basic rights. Her life was just caged in the house and she had no connection with the world outside, she had also not visited her ailing mother for months. She was too

stressed and talked about her sadness to the cow she had in her house. Bindu says about her condition as -

"It would be better if I stayed as a servant in other houses, at least I will get paid for the work." (22:42)

Her husband demanded her to do even small things. She calls herself a "donkey" who carries and drags the entire burden. In a scene, it can be seen that he calls her to make him wear his shirt and he remains there holding the shirt till she comes. Rather than doing anything by himself, he calls her for everything. Sugunan is like a small child that should be looked after by his mother. She defines his calling as "siren". This shows how much she was disturbed by the attitude of her husband. She considered the "siren" as a dangerous warning because it can be seen that she moves quickly towards her husband. This shows the fear she had for her husband rather than love. As a daughter removed from her family, she desires to spend time with her family. Sugunan doesn't permit her to meet her parents.

Bindu is burdened by all the duties once Bindu says - "she would kill all and bury". Sugunan never takes Bindu to any functions. When asked by others about the wife he always made an excuse that she didn't enjoy dressing up and participating in a place where many gather. The insecurity of Sugunan made her sit at home. Bindu is always critiqued by Sugunan. Whenever their child made any mistake, she was reminded that it is because she is her child.

“Veruthe Oru Bharya” portrays a Victorian society in which women were seen as domestic workers. They belonged to the domestic sphere and this required them to heed their husbands in food and should raise the children. In Victorian society once married the husband had all the rights. Husband had control of the property. Victorian wives were the property of their husbands and were supposed to give men the right to their body. Women in Victorian society had one main role in their life, which was to marry and nod a ‘yes’ to husband’s interests and business. They were taught household works before marriage. They were also taught ‘feminine works’ such as weaving, cooking, washing...etc. Bindu’s life has too much resemblance to the women of the Victorian era. Sugunan treats Bindu as a Victorian man dominating his wife. As a Victorian lady, she is also a domestic worker. Bindu was not given any value. Indian audience has a habit of making fun of feministic view.

“Biological differences do not provide a causal explanation for women’s oppression; however, their reproductive function has placed women at a disadvantage by tying them to the domestic spheres and associating them with the body and thus with animals and nature. Just as man considers himself superior to nature, so he considers himself superior to women. Over the centuries, the concept of the female’s passive maternal role has become so deeply entrenched in culture and society that it was presumed to be a woman’s natural destiny”. (Tolan 321).

On a very first glance “Veruthe Oru

Bharya” seems like a movie that portrayed the actual life of a wife. On reading it can be proved that to an extent it discusses the plight of wives who are forced to serve their husbands and live their life just being adamant slaves to their husbands. This movie supported the notion of a toxic husband. After all his doings, the plot justified his deeds. In the end, the counsellor blames Bindu for all that happened in her family. She was critiqued by the marriage counsellor for not being able to give the kind of love her husband demanded. Sugunan wanted a love of a mother as well as a wife from Bindu.

In the climax, the marriage counsellor tells Bindu it was her mistake as she was not able to be a good wife and give her husband the motherly love which he dreamt of. The movie ends with Bindu saying that she doesn’t want anything just love and care from her husband. The message this movie gives is again the concept of “aanungal ale” (after in all they’re men), so ignore it. The movie was successful in portraying the life of wives but it didn’t allow wives to break the four walls and the institution they are trapped in.

CHAPTER 2

A Reading of njangahl santhusthraan

A Malayalam Movie titled “Njangal Santhushtaranu” translated as “ We are happy” is a 1999 film directed by Rajasenan. Jayaram and Abhirami play the lead roles. This movie was widely accepted by people of that day.

This movie tells the story of a married couple. The wife belongs to a rich family and she is averse towards Indian culture. Malayalam audiences are much familiar with the concept of "kulastree". This film is the best example of the notion that a husband should transform his wife. Here the hero Sanjeevan IPS has taken the duty to transform his wife. A "kulapurushan" transforms his wife into a "kulastree". When close reading the film it can be evident that the husband actually mistreats the wife in the name of transforming her. His ill-treatment is labelled as a method to cure his wife. The disease Geethu had was nothing rather than a good mindset.

This film justifies the husband who humiliates and beats his wife in front of everyone. Sanjeevan IPS constantly reminds Geethu- "Women should be quiet and disciplined". The parents of Geethu too support the doings of Sanjeevan and hail him as "god". Despite what all Sanjeevan has done, the plot hails him as someone who equals God because he decided to marry her even after knowing her true whereabouts. Such movies showed the audience that women who wore modern attires didn't match the concept of wife material. It was the duty of the hero to show the right path to Women who wore modern clothes, speak English, and raise their opinion in front of anyone without fear.

Sanjeevan IPS know cooking and like Sugunan he prefers grinding substance on "ammikalu". Geethu doesn't know cooking and she is heavily made fun of for this. Throughout the movie she is portrayed as a wife who doesn't fit

into a family. She is only accepted when she is transformed into a kulastree who wears a saree and apologises for her mistakes. Sanjeevan doesn't miss any opportunity to humiliate his wife. There is a popular song in this movie. The lines are-

"aanela penala adipwoli vesham

Penn aayaal kanile perin oru nanam

.....

Nari nadiche idem nann ala"

Sanjeevan concept for a wife itself indicated that he was waiting for someone to serve his family. His wife should comb the hair of his sisters, a mother to his sisters. He was waiting for a partner only to unburden his responsibilities and burden them on his wife. Dissatisfied by everything, Geethu leaves home. Sanjeevan brings her back and tortures her along with other family members. He slaps his wife. He even makes her drink herbal medicine to cure her disease. The disease was nothing, it was just that she didn't fit into the concept of "kulastree".

This film is hours long with only messages that indicated the husband should transform his wife and women with an identity that doesn't fit into the concept of a "wife".

Conclusion

This paper studies the portrayal of women as wives in Malayalam movies. The movies taken in this study are Veruthe Oru Bharya and Njanghal Sanhustheraanu. These two movies well define the topic. Living in a culture

where marriage is promoted there should be mutual understanding, love and care in every marital relationship. This study shows that earlier films presented women as submissive wives who did not have an identity of their own. But today's movie reflects changes. In the first movie taken for this study, it's evident that the husband just considers his wife as a "machine" and in the second movie husband treats his wife as a patient who needed treatment.

Changes in the portrayal of the treatment of the wife by their husband have also brought changes to society. Our society is too vulnerable to change and is also much flexible to

adapt to others. The Malayalam industry has adopted changes in the portrayal of women as wives. movies like "The great Indian kitchen", "Sara's" and "How old are you" are now accepted. Nowadays movies represent 'a new real wife'. A wife who can travel miles

to meet her husband stays back well balances her professional and personal life and reaches success in her career.

It's changing and more changes can be expected.

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Correspondence and Accountability of Trauma Between Lenny and Shanta in Ice-Candy Man

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Abstract

Ice-Candy Man, a heart-wrenching novel by Bapsi Sidhwa, portrays the grey shade of India's independence; its aftermath which is the partition which was held by bloodshed, hatred, separation, and a whole lot of trauma carried by people even today. Lenny, a four-year-old polio-ridden child and the narrator of the novel drowns in trauma when she is exposed to the change in the attitude and harmony of people around her by the partition. When Lenny witnesses all the bloodbath that has happened in front of her eyes, this also traumatizes her; thinking about the mishaps her country and people are facing. When her cousin approaches Lenny urging her to touch his penis, she feels uneasy, and both cry when he masturbates which also creates trauma in her as she gets reminded of men's crotches from then when she goes around. Shanta, Lenny's former nanny or 'Ayah' gets traumatized by the unexpected death of her beloved Masseur. Furthermore when she gets captured by the angry Muslim mob as a result of Lenny's honesty and consequently Shaanta has to deal with forced marriage and prostitution which shatters her life and she befalls into trauma for which Lenny has to hold the responsibility throughout her life for upholding her honesty in the wrong situation thereby disclosing Shaanta's hiding; blaming her virtue as well as her tongue which caused all distress over her Ayah. Thus the novel asserts the fact that

India's partition caused a major trauma over women in all means; specifically depicting the trauma undergone by Lenny and Shanta.

Keywords: trauma, partition, atrocity, women, childhood, rape, assault, love, hatred, forced love, PTSD.

Partition has never served anyone any joy, peace, and satisfaction but only a whole lot of trauma, agony, and misery which has been depicted by Bapsi Sidhwa too in her novel, Ice-Candy Man. Ice-Candy Man also known as Cracking India after its publication in 1991 delivers the whole story as well as the experience of partition through the eyes of Lenny, a four-year-old polio-ridden child. Lenny sketches the lives of people through her narration where Shaanta, her most favorite Ayah's life, and the trauma she suffers have been explained which even drags Lenny into trauma. Apart from that, we get to know how Lenny has been traumatized by Shaanta in her growing age, out of her knowledge and will; Lenny through her observatory skills gets subjected to the harsh reality outside her comfort zone that is her home which also indulges her in trauma.

Ice-Candy Man, the novel, majorly throws light on Lenny's role in Shaanta's

trauma. Lenny who preserves virtue and values as taught by elders to her, as a child, fails to understand the impact of her honesty towards Ice-Candy Man by revealing Shaanta's place of hiding which makes him transfer her to the angry Muslim mob who rapes and assaults her. Lenny is traumatized at a tender age and realizes the intensity of holding onto her virtues at the wrong time which made her lose Shaanta, her Ayah, forever and the irreplaceable void held between them thereafter. Lenny is indirectly blamed by people who are the well-wishers and admirers of Shaanta which makes her subjected to trauma and weakness. The act of Lenny cursing her tongue indicates the intensity of the trauma she is suffering from.

Lenny who is blessed with observatory skills can recognize all things going around her, even at the age of four. In the initial part of the novel, Lenny narrates about the intimacy shared by her parents as her mother calling her dad 'Jana' and about her dad lying over her mom's breasts. Lenny identifies the changing intimacy between her parents later as she observes constant fights and quarrels held between the two based on a woman he has affair with. The fact of her family falling apart traumatizes Lenny.

Lenny constantly dreams of a siren coming from the Salvation Army along with an "immaculate Nazi soldier" and also the lion she sees and is afraid of in the zoo coming to her; everyone attacking her. All these dreams shoot the upcoming events of partition held in the subcontinent in the story. These

dreams also interpret the fury and trauma Lenny incarnated within her when she is exposed to the changing mentality of people around her, their unconcerned approach, and also the helpless situation when the whole thing goes out of control of everyone. Lenny gets an idea of these changing environments mainly through the gatherings and roaming she had with her Ayah in several places; which also directs to the impact of trauma the child was subjected to in her growing age that Shanta must have taken care of.

Lenny grasps a feministic perspective after the arrival of Hamida as her second ayah in the novel. Observing that Hamida has been avoided by her husband and family only because of being raped frightens Lenny as a growing child thinking about the position of women in society. Also, Lenny is surprised more about Hamida criticizing her fate rather than her husband's act. This also makes Lenny deluge more into the thoughts of her dearest Ayah's condition. Lenny based on all these aspects overlooks society with another eye; she wants people to change their attitude towards women who encountered any kind of atrocities. Lenny through this enlightenment also maintains a safe distance from his cousin who tries to molest her, in a way.

Lenny is awakened to the sexual side of the world mainly through her Ayah; by seeing how people ogle at her Ayah and by the approach of Ayah's admirers. This also tends Lenny to focus on the sexual intimacy held between her parents. Lenny still in her growing age was not fully informed about it until she had

to encounter the sexual approach from her cousin. The incident when Lenny's cousin displayed his penis to her for the first time and later when he performed masturbation in front of Lenny which made both of them cry points out how this new experience brought the seeds of trauma in her as she later got reminded of men's crotches whenever she went outside and saw men. She was constantly reminded of this unsound experience with her cousin later on which also prevented her from getting closer to him and also prompted her to set few limits between them.

Shanta in the novel also becomes a reason for subjecting Lenny to childhood trauma; especially concerning partition. Shanta either fails to notice or ignores that the child Lenny is absorbing each and everything around her and also she feels uneasy when she gets to know about people being separated forcefully which is also an aftermath of partition and also the differentiating discussions with regards to religions, their placements on partition and so on. Lenny when observes the people practicing violence by burning things and killing people results in great trauma for her. When Lenny returns home she tears the doll with her brother bursting out in tears which showcases the agony and trauma rooted in her by witnessing those mishaps held around her due to partition.

Lenny upholds a special connection with Shanta, her Ayah, as she is the one who opened the doors of the outside world to Lenny. Also, the way Lenny has been taken care of by Shanta, being a special child, nourishes their bond

that makes Lenny in tears when she hears Shanta's plan to leave Lahore to Amritsar, to her parents, because of the turmoil held thereafter partition. Even the thought of Shanta leaving Lenny makes her disturbed and traumatized as she is also unable to prevent her Ayah from going by seeing the atrocities held against Hindus there after the partition. Shanta at the same time stays there even after witnessing the tantrums held after the violation which is only because of Masseur and Lenny; in a way, she finds more comfortable there.

The trauma of Lenny and Shanta, who appears to be major characters of the novel, is given special attention by the author by choosing the title Ice-Candy Man; who appears to be the major villain causing trauma, through his deeds, in the life of Shanta and Lenny. Partition changed his mindset of him as we readers as well as the characters in the novel find him to be a new changed person before and after partition. This new grey avatar of Ice Candy Man justifies Lenny's perception about his character as earlier she finds him implying all sorts of troubling as well as threatening methods to make Ayah follow his will. In another way, he also acts differently even before and after losing Ayah. But the so-called lost Ice Candy Man who laments the loss of Ayah from his life creates no sympathy in the eyes of anyone, even in Lenny, as she develops abhorrence towards him because like others she also could never support his deed of captivating Ayah as a sex worker by making her his wife, changing her religion, identity and so on. All these mannerisms and animosity unleashed by Ice Candy Man made

Ayah and Lenny sink into trauma.

Bapsi Sidhwa through her novel *Ice-Candy Man* has tried to showcase the trauma between characters of different age groups; a child and a mature woman being traumatized and further effects such as PTSD and so on. Moreover, the author has also put into the picture how the trauma of the two major characters of the novel, Lenny and Shanta, get interrelated. The trauma faced by these

two carriers although different also stands to be similar when observed through the angle of partition.

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Survival Instincts in Trauma Literature

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Abstract

*Survival instincts are evoked as a response to traumatic events, they can be personal or collective in nature. Trauma has been described as an unspeakable entity in the earlier period, as a form of mental illness. During the World War trauma is treated as a common symptom in soldiers yet not spoken aloud. In the 19th century with the emergence of psychoanalytical theories, trauma studies also originated, as a strain. Trauma studies relied on Freudian theory to develop their own features. It cannot be limited to psychological studies, inherently trauma exists in the ethical, social, political, and historical contexts. The ability to survive differs for each individual thus their reactions against it. This paper depicts survival instincts in accordance with their situations and experiences. *Beloved* shows the irrational love of a mother for her children, in an Apartheid social condition. She justifies her actions in the name of motherly love. As for *Kaffir Boy*, an autobiography that recalls the haunted memories of a violent police raid in their homes in Alexandra, a black ghetto just outside the city of Johannesburg. The post-traumatic events and unrecognizable fear are clearly portrayed in this work. In *Liquidation*, another trauma novel, the main protagonist B committed suicide as means to overcome his trauma in the Auschwitz camp. He had lost all his emotion, passion, and desire*

to live and couldn't even realise whether he is alive or not. Survival literature contains various alternative discourses to escape from the dehumanizing and traumatizing past events. Trauma can up to an extent be expressed through literal discourses and empathetic expressions.

Keywords: Psychoanalytic theory, Trauma studies, Beloved, Apartheid, Kaffir Boy, Collective trauma, Liquidation, Continuous traumatic stress syndrome, Survival, Auschwitz camp, haunted memories.

Survival Instincts in Trauma Literature

Trauma studies explore the impact of trauma in literature and society by analysing its psychological, rhetorical, and cultural significance. As the traumatic studies advanced in the 1990's relying on Freudian theory, Trauma is an extreme aberrant experience. A comprehensive study in trauma had proved a feasible theoretical framework to include feminist race and postcolonial theory. The traumatic study is a broad topic into which criticism of postcolonial literature, feminism, holocaust, American slavery, Gulag, race, rape, and war can be incorporated. This

research paper focuses on the survival instincts utilized by the characters and situations in the works *Beloved*, *Kaffir Boy* and *Liquidation*. Psychological trauma its representation in language and the role of memory in shaping an individual and cultural identity are the central concerns that define trauma studies.

Tony Morrison's *Beloved* set after the American civil war is based on a story of a black slave woman, Margaret Garner who escaped from a plantation in Kentucky in 1856. She with her husband and two children had escaped and fled to the free state of Ohio. There she was subjected to the captive in accordance with the fugitive Slave Act of 1850. When the U.S marshals burst into the cabin where Garner and her husband had barricaded themselves, she was attempting to kill her children and had already killed her two-year-old daughter. Garner was desperate to spare her children from the clutches of slavery and felt justification for her actions.

In the novel *Beloved* Sethe is the protagonist of the story even being a slave, she acts like a proud and noble woman yet has low esteem, which incorporates psychological aspects in the unveiling of *Beloved*. One of the most striking characteristics is her devotion to her children. Due to the physical, emotional and mental trauma, she tries to murder them in an act. Which is in her mind motherly love and protection. Her memories of humiliation, cruelty, and brutality remain in her mind and replay as if a hoop of horror and hallucinations in everyday life.

Freud's psychological theories involve the unconscious and forms of psychological structures capable of finding a place in the waking state of consciousness. This definition also supports Cathy Caruth on Post Traumatic Stress Syndrome (PTSD). Caruth defines trauma as an overwhelming experience of sudden or catastrophic events and a response that occurs in the uncontrolled repetitive appearance of hallucinations and other intrusive phenomena these events are too horrific for the mind to place in waking memory; hence, they reside in the unconscious.

In the novel *Beloved*, the mother fails to pursue the events happening in the unconscious. Toni Morrison engages the reader as an experiencer who takes the steps of trauma as the journey from the unconscious to the waking state. In *The Interpretation of dreams* (1900) Freud writes that dreams must take their construction from the outer world and take its material from that which we have already experienced. He also adds that dreams are presented in visual images and replace the thought with hallucinations and that, although the dream intends to communicate, it has not discovered the source material it has only imitated or elaborated on what resides in the unconscious.

In *Beloved* Sethe is an experiencer of slavery as in Freud's *Studies in Hysteria* (1893-1895), specifically on the case of Fraulein Elisabeth von R, he writes that " an intimate relationship between the story of the patients suffering and the symptoms of his illness". In the case of Tony Morrison's novel,

Denver prepares to tell the birth story of Beloved. "She swallowed twice to prepare for the telling, to construct of the strings she had heard all her life a net to hold Beloved". These portray the use of literary attributes to convey the psychological processes narrated to story form and humanely raise questions.

The autobiography of Mark Mathabane is an example of retaining trauma caused by the sights and sounds he experienced in childhood. He recalls,

"how the sights and sounds associated with the police haunted me in real life and in my dreams. I would often wake up in the middle of the night. The brutal encounter with the police had left indescribable scars. The mere sight of police vans now had the power of blanking my mind, making me forget all I had learned, making merely on my instincts, whose invariables told me to flee, to cower."

As an example of existing posttraumatic experience, Kaffir Boy is evident of the ingraining of trauma in the human psyche. The trauma exits and lives until the death of the individual or society. In the case of collective trauma as in slavery, it impacted the next generation.

Autobiographical elements in Mark Mathabane's Kaffir Boy assume the quotidian nature of trauma that forces him to adapt to his environment to survive emphasizing the instability of his familial unit and race-based issues within the community. Mathabane recalls his original reactions to the violent police raids at his home. He describes the feeling of being 'rooted

to the spot by a terrifying fear of the unknown. The extreme physical and psychological effects of witnessing violence are proof of its unexpected, shocking disruptive imposition on his young life.

South African trauma and constant terror become a state of being due to anticipation of violence, which he is forced to live. Apartheid is not a single, limited event that produces trauma, rather as Don Foster uses the term "continuous traumatic stress syndrome".

"By witnessing raid after raid, week in and week out, month after month, I began learning from my parents' ways of recognizing and interpreting various cues about the movement of police once they had invaded the neighbourhood, so I could react swiftly and warn my parents [...]. Other children would three, four, five and six year old- were being taught the same lessons by their parents [...]. Whenever police came other children would scamper homeward shouting, 'Mama papa, the police are coming.'"

Through recurring violence, he learned to adapt, shield himself and actively prepare for its imposition on his life. The resistance transforms itself into an inheritance that strengthens the familial bonds even if it means the destruction of the family.

Liquidation is a stunning novel from the Nobel prize laureate Imre Kertész. The testimonial writing has the traditional view, which symbolises survivor as tragic or triumphant. It also represents the totalizing view of

liquidation. From the declaration of B 'We are all survivors', awakes the inner trauma of the readers and associate and connect them with the novel. The major character B is a contrast within the novel, as he is both absent and present at the same time. His character is unveiled by other characters such as Kingbitter, B's ex-wife, and his mistress. B's presence is felt in multiple situations as others remember and discuss him, yet his voice is never heard because of his suicide.

Kert'esz complex fictional character of the survivor is a portrayal of a mentally exhausted tortured soul. From the recollection of Kingbitter of their numerous conversations, he remembers B sympathizing with the futility of human life.

As for Judit, B's ex-wife tells her new husband Adam that B had lived in Auschwitz[...]'a voluntarily, domesticated Auschwitz'. B is a character whose anguish and irritation are clear from the notes of his letters to others. Due to his exhaustion and neglect of the earthly life, from the inner pain B depicts himself as a perfect example of a paradigmatic trauma victim.

B had gone through various traumatic instances which made him unable to participate in social events and emotions like love and intimacy. The haunted memories of the Auschwitz camp had messed with his brain and thought process. In Liquidation, Kert'esz humanises the survivor by suggesting that, in the wake of violence, no aspect of self functions exclusive to others. In the description of B and his happiness, sadness, frustration, melancholy

and laughter Kert'esz gives a whole character. Thus creating a fictional persona with real-life experienced to form a complex character.

The novel continues to view modernity as an eternal Auschwitz by depicting the inhabitants of his period as faceless, bewildered masses of victims. Bee's suicide is contradicting because Kingbitter recalls his earlier conversations, 'in flat contradiction to the act that he carried out all the same'. Kingbitter discovers some loose-leaf papers among B's literary writings, one of the pages states the following:

BEE:

Dying is easy

[...]

Taking one's own life amount to

Outwitting those who stand on guard

Escaping deserting those who are left behind

[...]

To rebel is

TO STAY ALIVE

The great insubordination is

For us to live our lives to the end

And equally the big humiliation that we owe ourselves

The sole method of suicide that is worthy

Of respect is to live

To commit suicide amounts

To continuing life

Starting anew every day

Living anew every day

I don't know how I should continue.

The lines are a paradox to each other, they discuss life and death. For B death is liberation and leads to Freedom whereas living is surviving as a rebellious resilience against liquidation. It is also evident that B is having an existential crisis in his everyday life. Thus contrast makes the fictional character rounded and complex.

Literature is the symbolic testimony of resilience and defense mechanism against severe apprehensions. The ghastliness of the characters chooses to opt for various modes, to survive the severe suffering, haunted past, and irrevocable damage to the human psyche. Trauma's inherent intergenerational quality is that it can be transmitted across time. The persona in the fiction and non-fiction represent traumatic

events invigorating the psyche. Rather than contemplating trauma as an unspeakable or indescribable entity, it is of utmost importance to express ourselves in any way possible in order to survive.

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Application of Freudian Theory in the Film 'Left Right Left' A Close Analysis

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ABSTRACT

"LEFT RIGHT LEFT" is a Malayalam political thriller directed by Arun Kumar Aravind. Released in June 2013, the film was widely welcomed by the audience. The reach was doubled by the DVD release of the movie. The movie circles around three characters; Murali Gopy as Comrade Roy Joseph, Indrajith as Vattu Jayan and Hareesh Peradi as Kaitheri Sahadevan. Murali Gopy's performance won him the 61st Filmfare Award South for the best actor in supporting role and Lena won Kerala State Film Awards for the second best supporting actress. Psychoanalysis is a science concerned with the interaction between conscious and unconscious processes and with the level of mental functioning. Two of the prominent experts in psychoanalysis are Sigmund Freud and Jacques Lacan. Freud uses the term 'repression' to refer to unresolved conflicts, traumatic past events and unadmitted desires transferred into a zone of the mind known as unconscious. It is because of the unconscious that one is not a completely rational creature who acts only on the basis of logic and intelligence, but instead is vulnerable to emotional and other kinds of non-rational or irrational appeals. So the 'Freudian Model of Psyche' divides the mind into different levels as stated below;

- ID Completely unconscious part of the psyche that serves as a storehouse of our

- desires, wishes and fears.
- EGO Partially unconscious part of the psyche that processes experiences and
- operates as a reference or mediator between the id and superego.
- SUPEREGO Often thought as one's conscience. The superego operates like an internal censor'.

The aim of this project is to study the film, with the theories of Freud and Lacan, and to prove it. Examining the life of the three central characters in detail, with reference to the film, explains the theories of Freud and Lacan.

CHAPTER 1

INTRODUCTION

Today psychoanalysis is very familiar for the public after it has been either rejected or favoured for a long time. The system of psychological theory and therapy aims to treat mental disorders by investigating the interaction of conscious and unconscious elements in mind and bringing repressed fears and conflicts into the conscious mind such as dreams, interpretations and free associations. Psychoanalysis deals with motives, especially hidden or disguised motives as such it helps to clarify

literature on two levels; the level of writing itself and the level of character action within the text. Psychoanalysis deals with many basic elements which we might think as poetic and literary. Freud deals with this particularly in his work Interpretation of Dreams and Lacan sees metaphor and metonymy as fundamental to the working of psyche.

Psychoanalysis is a science concerned with the interaction between conscious and unconscious processes and with the level of mental functioning. Two of the prominent experts in psychoanalysis are Sigmund Freud and Jacques Lacan. Freud uses the term 'repression' to refer to unresolved conflicts, traumatic past events and unadmitted desires transferred into a zone of the mind known as unconscious. It is because of the unconscious that one is not a completely rational creature who acts only on the basis of logic and intelligence, but instead is vulnerable to emotional and other kinds of non-rational or irrational appeals. So the 'Freudian Model of Psyche' divides the mind into different levels as stated below;

ID-Completely unconscious part of the psyche that serves as a storehouse of our desires, wishes and fears.

EGO -Partially unconscious part of the psyche that processes experiences and operates as a reference or mediator between the id and superego.

SUPEREGO -Often thought as one's conscience. The superego operates like 'an internal censor'.

As discussed earlier the contribution

of Lacan to psychoanalysis is a matter of importance. He speaks about the construction of the self in mirror stage identification. The "I" is a fiction, produced by the unconscious-the very ground of self formation-itself. Rather than dividing the human mind into three zones, as Freud did, Lacan put forward three stages in relation to the formation of selfhood. The three stages are stated below;

IMAGINARY-A verbal stage in which a child (around 6-18 months of age) begins to develop a sense of separateness from its mother as well as other people and objects.

SYMBOLIC-A stage making a child's entrance into language. It is a symbolic stage where the child's attention shifts to the father, who in Lacanian theory represents cultural norms, laws language and power.

REAL-An unattainable stage representing all that a person is not and does not have. It is a period before the imaginary order when a child is completely fulfilled.

Sometimes films are the best option to portray someone's psyche in an exact manner because films portray mind pictures much better than a book. Now-a-days the relevance of films are increasing day by day due to the new experiments and innovations in presenting a film. Films have transformed itself from the position of a medium of expression, to a strong opinion leader, who could easily mould opinions among the audience. Films have both positive and negative impact on the mind of an individual. Apart

from a form of art, films expose the society to a new culture which could be neither positive nor negative. Films are motion pictures and are widely enjoyed by a lot of audience all over the globe.

Left Right Left is a Malayalam political thriller directed by Arun Kumar Aravind. Released in June 2013, the film was widely welcomed by the audience. The reach was doubled by the DVD release of the movie. The story and screenplay is written by Murali Gopy and is produced by M Renjith for Rejaputra Visual Media. The movie, in the first look, is a question mark towards the left internal politics. The film well explains the political and intellectual face of the three people in the past and the present. The caption, "Revolution is Homemade" explains the connection between the past and the present. The caption opens the intellectual and humanitarian face of the movie and lures the interest of the audience.

The movie circles around three characters; Murali Gopy as Comrade Roy Joseph, Indrajith as Vattu Jayan and Hareesh Peradi as Kaitheri Sahadevan. Murali Gopy's performance won him the 61st Filmfare Award South for the best actor in supporting role and Lena won Kerala State Film Awards for the second best supporting actress. The three central characters of the movie are of different social classes. They have different family backgrounds and is much cracked in their past. Analyzing the characters in detail portrays the traces the common life of ordinary citizens in action.

The policemen are a symbol of power and fear in the minds of the common

people. The inner emotions of these people are sometimes not taken into consideration. The film throws light into the life of these men in their perspective. The politicians have a different face in the minds of the common people. The backstage of their life and deeds will not be known. Corruption is a relevant problem faced by the country since time immemorial. Traces of the life of politician and the inner elements of the dirty political game are depicted. A comrade is someone who can understand the emotions of the fellow being and treat his problems like the self. Many of the new generation comrades are lacking this responsibility. The film is a mock towards this practice.

The aim of this project is to analyse the film, with the theories propagated by Freud and Lacan. Examining the life of the three central characters in detail, with reference to the film, explains the theories of Freud and Lacan. For a better analysis, the study is divided to six different heads. The three central characters-Vattu Jayan, Kaitheri Sahadevan and Comrade Roy Joseph and their life are studied in detail in three separate chapters. The fifth chapter is included, which throws light to the life of the supporting characters, to underline and finalize the study. A detailed review of the film is written in the first chapter to analyze the film in total. A quick reference to the technical side of the film is also included. The final chapter is the conclusion based on the study.

The film is criticized as an anti communist film by a certain group. Others treat the film as a mock towards

the inner politics of communism. This study is in the psychoanalytic point of view to prove that the past events, whether good or bad, leads to the character formation of the person and will influence his afterlife.

The official teasers and trailers were a matter of discussion in the social media much before the release of the film and it gave an extra mileage to the film. But the film was criticized by many as it resembled many real life characters in Kerala politics. The film criticized the left politics of killing the dissidents and unnecessary violence to a much extent. The 'Times of India' rated the movie 3/5 and stated that "Loads of brilliance goes into each character. Few films have shown more intensity in depicting the effects of politics on individuals than Left Right Left."

The film got publicity since its release by resembling many real life characters of Communist party. The film criticizes the degradation of the political Left in the state from a force which kicked off social revolutions in the state to a gang that indulges in violence and elimination of dissidents, creating party villages and a building a zombie supporter base. The focus is on the three central characters – a Communist leader, a former Communist activist who is disappointed by the party's current ways and a Reckless Cop. There are obvious (indirect albeit) references to the differences between CPIM strongman Pinarayi Vijayan and popular leader & ex-Chief Minister Achuthanandan, and the character Kaitheri Sahdevan in the movie resemble a sketch of Mr. Vijayan.

CHAPTER 2

LEFT RIGHT LEFT: A DETAILED ANALYSIS

INTRODUCTION

Malayalam film industry has witnessed political thrillers from the 1970's films like *Nayam*, *Vyakthamakkunnu*, *Sandesam*, *Naduvazhikal*, *Lal Salam* ..etc which depicts the dirty side of politics. Films which portray politics as their centre theme has been shot both as thrillers and as satires. The main aim of these films was to tear of the polished face of politics. Politics is a good theme for films even now. The period after 2000 to the present had witnessed more thrillers like *Rakthasakshikal Sindabad*, *Sthalathe Pradhana Payyans*, *Rashtram* were shot in serious mood while the recent film *Oru Indian Pranayakadha* was a comedy satire discussing the life of a politician and also reminds him of the moral values.

The film is directed by Arun Kumar Aravind, director of the film *Ee Adutha Kalathu*. The caption 'Revolution is homemade' was a matter of discussion much before the release of the film. It was released in 2013. The script was written by Murali Gopy who plays a lead role in the movie. The title signifies the rhythm of the steps of a person in motion. *Left Right Left* revolves around the lives of Jayan, Roy, Sahadevan, Anitha and Jennifer. The film is set in three periods – the 60s/70s, the 80s/90s and the present. The film was released on 14 June 2013. The movie got excellent reviews, especially from critics and it's a box office blockbuster. The film got more positive reviews after DVD release

and is considered as a cult movie.

The film created controversies as a political thriller. Many of the critics were of the opinion that the film mimics many real life characters in Kerala Left politics. The film is a thriller which defines communism and the inner political foul plays of the communist party. The film is a question mark towards the party. The director has shown courage to freely express the facts and figures without masks. The film is a mock towards the fascist rule of some political parties in the Kerala's top campuses. The film takes the audience through the emergency period of 1970's, 1980's, 1990's and the present. Murali Gopy's performance won him the 61st Filmfare Awards South for The Best Actor in a Supporting Role and Lena won Kerala State Film Award for the Second Best Actress. The stories of the three characters are seamlessly woven into the plot which succeeds in holding the viewer's attention.

Characters

The story revolves around Vattu Jayan as Indrajith, Comrade Roy Joseph as Murali Gopy and Kaitheri Sahadevan as Hareesh Peradi. The childhood of the three is of bitter past. They are victims of the society. Sahadevan's uncle was killed by the bourgeois rule prevailing in the 1980's. He lost his father too while fighting against this rule. He was a strong supporter of communist party ready to take quick actions if necessary. Party was everything to him and he is the supreme commander of the party. Jayan had a past which teaches him the lesson that power and money controls

the society and it was much essential for the existence of an individual. Jayan was the son of a poor widow who had to witness the death of his sister in front of his eyes due to lack of money. He loved her a lot.

Comrade Roy Joseph was the son of a diehard communist of the emergency period-Comrade Joseph Varghese. He learned the basic principles of communism from his father. He had the plight of witnessing his father's brutal murder with his bare eyes. This heated the fire lying beneath him and helped him to be communist in words and deeds. Another notable character in the films is played by Lena as Anna. She won several awards through this movie. The combination scenes with Murali Gopy and the young days, in college are represented beautifully. The reaction after the death of Roy has really shown her brilliance. Remya Nambeesan's role as the dishonest lover of Jayan has gained attention of the audience. The character arouses pity towards Jayan especially in the second half of the film. Sethu Lakshmi played a wonderful role as Jayan's mother in the film. She handles both comedy and serious elements brilliantly. The combination scenes between Jayan, is well depicted and the care and affection of a mother is felt in the movie. Suraj Venjaramood has a notable role as the superintendent police. This lusty cop attracts the attention of the readers with a point of wit.

The role of Sudheer Karamana as the role of the left rebel and Vijayaraghavan as comrade S.R is also notable in the film. These two characters are used

by the author to portray the internal fallacies of the communist party. Saiju Kurup also plays a negative role in the movie as the ex-husband of Jennifer.

Plot

The story revolves around P.K. Jayan aka 'Vattu' ('mad') Jayan Roy Joseph aka Che Guevera Roy and Kaitheri Sahadevan. Jayan is a corrupt policeman, Roy a communist who now teaches in a school with his wife and Sahadevan a megalomaniacal communist leader. The film starts with the childhood of the three central characters. All of them had a bitter experience from the society they had come from. Then the movie goes through the growth of the three to their respective conditions. Roy was a person who has always raised his voice for justice. When Roy and two of his friends expose Sahadevan's corruption, the two friends are mysteriously murdered; Roy is spared, probably because of his high-ranking friends and his old 'friendship' with Sahadevan. Jayan got trapped in a murder case. He murdered Jennifer's ex-husband with her silent support. She cheated him by imitating love and he was trapped in the murder case. Sahadevan adds fuel to this fire by a case of beating the party followers in a protest shown in the first half.

After Roy's death, Jayan discovers the story of this old friendship. Sahadevan and Roy had once worked together, before. Roy was an idealistic and Sahadevan's use of violence and trickery soured their relationship. In one scene, Sahadevan tells Roy about his painful childhood, claiming that his actions are aimed at ensuring that his children do not suffer as his ancestors

did. He added that he had formulated some principles for 'his politics' and he works only according to it. He justifies his deed by his seniority and hold inside the party. Jayan finally discovers that Sahadevan had once hired goons to attack Roy, maiming him for life and leading to his death.

CHAPTER 3

Kaitheri Sahadevan: The stubborn politician

A child is like a cell. A cell is the basic unit of life. Likewise a child is the basic unit of the society. The psychology of children is made upon the principle that he or she could absorb each and every emotions happening around him or herself. The emotions of the dear ones will last in the mind for years or some time throughout the life.

Kaitheri Sahadevan, as depicted in the film, is a young boy who had the plight to witness his uncle's dead body in the bare soil. It was a time when the poor working classes were brutally subjugated by the superior class. The opening of the film portrays Sahadevan's father, who was filled with rage against the superior class, protesting against the communist party who failed to protect their followers. Sahadevan's father was a "born-as-such" communist. His blood which was red was more reddish with the communist manifestoes. The same spirit of his father lies in Sahadevan himself.

The opening scene of the film depicts the 'id' of Sahadevan's mind. Analyzing the scene in detail, it is clear that each and every word spoken by his father is sculpted in Sahadevan's mind. His

father urges him to open his eyes and watch the pathetic situation around him. The dead man lying on bare earth was their blood. Sahadevan's father's revenge against the system and his inner sorrows are depicted by the act of carrying his brother's dead body to the communist party office and scolding the local secretary in public. He reminds that it is the responsibility of the communist party to protect their followers. He adds that if the party fails to protect their followers, the situation will go worse and the party will face the most controversial situation ever in the history. The leaders were dumped by his words. His words are a mock against the fearful leaders. Young Sahadevan is standing besides his father with sharpened ears and pointing eyes. The close up shot of the boy reveals his deep analysis about the situation. We can read out the mind picture formed in Sahadevan.

Kaitheri Sahadevan concluded the following facts from the incidents he witnessed.

The communist party is supreme in all aspects and it is the duty of the party to protect their followers.

Without taking the path into consideration, the ultimate goal of a person is to attain success.

Before defeating the enemy facing oneself, it is necessary to defeat the hidden enemy standing besides.

While moving into theoretical part, we could see the reflection of Freud's theory of parts of mind. 'Id', as said before is the completely unconscious

state of mind of a person. It serves as a store house of a person's wishes, desires and fears. The childhood memories are stored as such in the mind of the child and the memory sharpens as he grows older. The same theory is reflected in the case of Kaitheri Sahadevan. The death of his uncle and the impacts of the incidents on his father are witnessed by Sahadevan in a very young age and it is left in his mind as a burning wound. The last word spoken by his father remains in his heart.

Even though young Sahadevan didn't speak anything; he has absorbed the air around his surrounding world. As Freud says his emotions, fears and rage is repressed in his mind. His mind is undergone a silent psychological change which compels him to make an iron heart. It is difficult for a person, especially a child to witness two deaths in front of eyes. The important fact to be noted is that the two individuals were his close relatives and their death was the impact of the brutal bourgeois rule. This regret and rage is the foundation of Sahadevan's 'Id'.

The second stage of psyche, according to Freud is 'Ego'. It is the partially conscious part of psyche that processes, experiences and operates as a referee or mediator between 'Id' and 'Superego'. In the film, the young age and teen age of Kaitheri Sahadevan is not depicted. A reference to the childhood and elder age pour light on his young age. It is an imaginary period. This period can be classified as the 'Ego' of his mind. On his first appearance in front of the camera as a stubborn politician, Sahadevan speaks about his political career and his

transformation in to a politician. This period is a bridge between 'Ego' and 'Superego'.

While the film progresses there is an unofficial talk between comrade Roy Joseph and Kaitheri Sahadevan. In this scene Sahadevan speaks about his early life which was much more brutal. He refers to life as a young party official and his life over there. This period could be treated as the egoistic period which has added fuel to the formation of Sahadevan as a supreme politician.

The strong personality of Sahadevan could be seen in rest of the film. Now he is the supreme power and voice in the communist party. His acts and principles are challenged, from both inside and outside the party. The life as the politician represents the 'Superego'. 'Superego' is a person's conscience. The 'Superego' operates like an internal sensor encouraging moral judgments in the light of social pressure. The strong sense of love and affection towards the party, routed in determination, towards the communist party is formed by Sahadevan himself. As he said before he had formed certain conclusions from his past memories. The acts done by him is a reflection of those past events. The conclusions mentioned before (refer to previous page) could be proved by certain incidents listed below.

Sahadevan depicts the communist party to be supreme and he does anything to protect the followers. The young comrades, even though they were guilty, were mercilessly beaten by the police. The protective stand taken by Sahadevan should be noted. Sahadevan compels the police to free them and asks the cop to seek sorry to them. His

act cannot be justified as a common person, but his victory as politician lies in protecting his followers and he is successful in doing so.

A strong exchange of dialogues between Sahadevan and Comrade Roy Joseph about Sahadevan's scam is also a fact of consideration when Roy Joseph speaks about the scam; Sahadevan counters him by the experience as a politician, regretful past and the consequence he had to face his commitment towards the party. He proves by delivering the most stubborn and captive dialogue of the film, which could be summarized as, in order to conquer the bourgeois, the conqueror must be the bourgeois' father.

Sahadevan is ready to remove each and every obstacle in front of him. In the last part of the film which is clear to the audience that it was Sahadevan who was responsible for the brutal tragedy of Roy Joseph. According to him Roy Joseph was a log lying in his smooth way to political success. It was his necessity in doing so according to his vision. Sahadevan could not be blamed for his acts he as the victim of a cracked past.

The reflections of the traumatic past had influenced his later life. Applying theory of psyche in case of Sahadevan proves it right. The later life or the 'super egoistic' period of his life is a conclusion of his 'Id'.

CHAPTER 4

VATTU JAYAN:A Blend of corruption and power

A different and complicated character of 'Vattu Jayan', perfected by the

talented actor Indrajith, is a blend of an ordinary man's repressions. 'Vattu Jayan' is a corrupt sub-inspector of police whose deeds seem to be lunatic to the common public and is called by the name 'Vattu'. 'Vatu' is a Malayalam term used to denote a lunatic person. As said before Jayan is prominent character in the movie. This movie is detailed postmortem of Jayan's life and a division of his psyche according to Freud's theory. The childhood days of Jayan were slightly different from that of Kaitheri Sahadevan and comrade Roy Joseph. The theory of psyche is clearly applicable in his life. The childhood days of Jayan, as depicted in the film, is of a young boy left on the verandah of a government hospital with his dying sister and widowed mother. Jayan has great love and affection towards his sister. She was suffering from severe tuberculosis. The hospital authorities were unwilling to give proper medicine to the patient as they were in short of money. His mother was a poor widow who only knows to cry and complain to her only son, about the situation.

He was just a ten year old boy and he trusted upon his faith on police constable nearby. The policeman felt kind to him and tried his level best to help him. The policeman sited a dispute between two people about a minor accident. The khaki is seen as the symbol of power and he used this power to solve the conflict. The policeman's act of looting the money of a high class and distributing it among the needy reminds us of the basic principles of communism. The policeman did not bribe Jayan either. The powerful gaze of Jayan over the policeman should be clearly noted. In

the narrative, the narrator describes about the nurse who treats his sister which could be discussed in detail. Jayan was forced to seek the help of the policeman by watching his other's bitter tears. The strong sense of love and deep affection towards his mother could be traced.

The opening scene as depicted is the 'Id' of his mind. Jayan's fears and emotions are stored deep inside his heart. As said before he had a strong sense of love and intimacy towards his sister whom he lost because of poverty and negligence of the officials. He is a person who is much conscious about family relationships. His mother's tears were a prominent factor in finding a solution for the dilemma. The negligent and disobedient officials in the scene remind us of the rotting government systems given to the poor. The fact is that the poor and economically backward people suffer by these officials. The head nurse took away his sister's oxygen cylinder mercilessly. His mother understood that she was going to lose the girl. This led her to complain and urge Jayan to act according to the situation. The deep rooted love, intimacy and affection towards his mother and sister begin from this situation. This led him to seek help from a policeman. The love towards his sister and the impacts could be traced in the rest of his life. With eyes wide open he admired the power of the policeman and his kind nature to help him in the situation. The poor background of the past is the reason for his quench for money.

The following speculations are formed

in the 'Id' of his mind;

The ultimate form of power and respect can be gained by a policeman

Money is supreme in the society.

A strong sense of love and affection towards his sister which intensifies his relations towards to the society.

The face of the nurse who showed a bit of kindness towards his sister is ever remembered.

The transformation of Jayan from the small boy to the elder cop is not depicted in the film, but some references by his mother and he himself is useful. The conscious and unconscious of Jayan's mind is connected by the 'Ego'. The mind picture formed inside could not be erased with an ease. The repressions inside him multiply as he grew older. His blood is of 'an angry young man' which is a raised fist against the atrocities happening inside the society. Jayan's was also aching which was the result of the bitter past events. The irresponsible and merciless nature of the head nurse results in the death of his sister. This thought might have been planted in his mind in the early age. The factors of his 'ego' had led him to the rest of his happenings of his 'super egoistic life'.

The later life of Jayan is of an angry, arrogant, corrupt cop who is dangerously daring. His entry as the cop is in a situation where the group of policemen were facing a mob of protesters. The scene was dangerous and his advice to the fellow cops is notable, which states that it was the duty of the policeman to beat mercilessly in order to gain respect. The brutal

encounter with the mob proves his state of mind against political fowl plays. The audience get the impression that the person is a bit lunatic in nature. As the story progresses, the film introduces a nurse named Jennifer, who was clever enough to deceive the young cop to get rid of her husband. His love towards her was pure and intense, and he was ready to do anything for her. As the story moves on Jayan accidentally killed her husband with his bare hands with a silent support of Jennifer. He was blind with love and was daring to do anything for her. He was trapped in this murder case, and the condition was worse while the party took a strong stand against him in the case of beating the political protestors. The courageous, self confident Jayan who is not ready to accept defeat could be traced while the film continues. The movie ends with a crime support by a good reason.

The picture portrayed above, is the 'super ego' of 'Vattu Jayan'. The deeds mentioned above have specific reasons for their occurrence. The past haunts him and the 'vattu' indicates the after effect of the traumatic past. The death of his sister was a great tragedy for him and his mother. This love compels him to take Anna [role played by Lena] as his sister and compels him to care her just like a little brother. He quits his residence at police quarters and live near her house as a watchdog to give her help and support. We feel his appearance as an intruder in their privacy, but his concern about her forces him to intrude into their life. Jayan replaces his dead sister with Anna. It is the love towards her that led Jayan to help comrade Roy Joseph in his difficult

and pathetic condition. Jayan expresses his towards her, when he complains about her marriage to this vegetable like man. Jayan is a person who is strict to his emotions. The love and care given by him to his beloved could not be traced between blood relatives in the real life. Anna gives him back, the love of a sister, which he was restricted as a child.

The love towards his mother is the also the result of his past. His mother was an early widow and was left with none to help her. This sense and love and gratitude have forced him to support her. While he understood that he was trapped, he rushed to the house and tried to keep his mother safe with Anna. His mother loves him back and supports him back in his hard times. In order not to depict the inner sorrows mind both of them cry without each other's sight. His mother supports him freely and criticizes him if needed. The extraordinary connection had formed a sense of unbreakable bond between the mother and the son. While narrating the past the film focuses special attention on the nurse who treated Jayan's dead sister. It was she herself who showed a little mercy towards the dying child. The act of mercy, by the nurse, towards his sister made him to remember her face when he grew older. He found her reflection in Jennifer who was a nurse by profession. This affection was transformed into love, and he decided to marry her even though she had a three year old young boy. The chemistry between the couple was not perfect. Jennifer's love towards him was platonical to fulfill her requirements. But Jayan had true love towards her.

Jayan's self respect could be traced out in the combination scene between him and Jennifer in the airport. The dignity lying deep inside him led him to overcome the difficulties and reach her to make her aware that he was not been deceived. The words spoken to her by Jayan expresses his regret and the sense of pride which lies deep beneath his mind. His sense of self dignity could be easily traced while he goes to the party office to say sorry to the deeds he had done. He was not ready to say sorry for an unknown reason to which he is not guilty of. He is not ready to sell his backbone to a group of third rated politicians. Jayan is an absolute corrupt officer in all aspects. He is in constant search of money. He was unable to save his sister as he didn't have money at the right time. This sense has forced him to earn money without any regrets. His mother regrets about his nature, but justifies him with the memories of his past events. He even bribes money from his friend [the advocate] without any regrets. The past had opened his eyes to the power of a policeman from the childhood. That conscious had led him to take the profession of a police officer. He was always against the systems. Jayan saw the life as a police officer to express his regrets against the system. The system includes the political parties and the government officials.

The following facts could be inferred by analyzing the past and present of 'Vattu Jayan'

The sight of the policeman and his help had formed the impression in him that power is necessary in order to gain respect in the society.

It is money that controls the society, and a person is nothing without money.

The love and affection towards his sister towards his sister lead him to see Anna s his sister and Jennifer as his lover.

The merciless nature of the government officials as witnessed by him in the past had led to form a sense of hatred in him.

The traumatic past events has helped Jayan to build up a self confidence and pride inside him which helps him to stand erect in front of any person.

The emotions buried inside him have transformed itself to its most dangerously radical form.

The change in attitude character, and selfhood formed is the result of his keen observation, as a child, on his surroundings.

The detailed analysis has helped in understanding Jayan in different perspectives. It is clearly evident that the past is responsible for the transformation of 'Jayan' to 'Vattu Jayan'. Hats off to this brilliant character-'Vattu Jayan'.

Chapter 5

Roy Joseph: The communist

Communism is treating the fellow being as oneself and finding a solution for the ones who are in trouble. This principle is the building block of a real communist. He is attacked by the forces who oppose the theory. A die hard communist cannot sit aside minding his own business. The founder leaders of communism such as Karl Marx, Engels...etc was strict in following

these principles. After the resurrection of the USSR communism was weak all over the globe. But communism has deep roots in countries like China, Russia...etc. Even though communism is a tough principle to follow there are many followers to this theory. The problem is that the party cannot have a group who shares a common opinion. As the party is a whole, there exists many people whose principles cannot go hand in hand with the communist ideologies.

Comrade Roy Joseph is a diehard communist. He represents many party followers, who still believe in the admirable principles of communism, who dreams about a world where the rich and poor live alike. The life of comrade Roy Joseph starts in the period of emergency when the iron lady ruled the country with her iron fists. Roy's courageous father was unwilling to hide from the police and was ready to face any situation if needed. But he was brutally murdered in presence of his son Roy. He knows nothing other than to cry. When he grows up he was also courageous to lift the red flag left to him by his father. Roy was a person who was not bothered of power. He was looking forward to stick on to the principles he believed. He tried to force stop the rebel act of writing publically against Kaitheri Sahadevan, the supreme commander of the party. But it was in vain. He tries to protect their life by begging to comrade S.R and Comrade Sahadevan himself but they were not ready to hear him. He, at present, is teacher in an orphanage lower public school. Roy is a person suffering from partial paralysis. He was attacked by a group

of party leaders when he was young. More light is put upon his young life as the story progresses. Roy is ready to criticize the leaders if necessary. The conversation to comrade S.R and Kaitheri in different context explains his non-reprisal in going back from his point. When the movie progresses the fellow mates explains about the daring youth of comrade Roy Joseph. He was a re soldier to the party. His oratory skills and the principles attracted followers towards him as a youth. His sudden upbringing as a politician would have forced Sahadevan to make him as such as a vegetable. This point is the twist of the story. Even though his body is weak, his mind is of the stunning youth.

Likewise his psyche could be divided into different levels according to Freud. The inner repressions of death of his father in front of his eyes are the core of the 'Id'. Young Roy asks about the reason that the communist is being killed. His father replies that it is because the communist says truth which cannot be accepted by the people who believes themselves as the apostles of truth. This last word spoken by his father is written on the black board of his mind. His father was a fearless communist. He was unwilling to go underground even with the advice of senior Comrade S.R. the same blood flows through Roy himself. The basic principles left to him were the non-requirement of spilling of blood in order to uphold the party which was not ahimsa either. The brutal rule in the time of emergency is also present in his mind. While comparing the afterlife of Roy we could see the reflections of this past in his life. The plight of a son to watch his father's death in front of him

is quite unimaginable. In most of the cases the child becomes a lunatic. But here the child has transformed himself to a better state of mind.

- The following facts are formulated in his mind
- The principles of Marxism and communism.
- Helping mentality for the sake of poor and needy.
- The values of truth
- Loyalty towards the communist party.

The 'ego' is a bridge between the 'Id' and the 'Superego'. The young comrade as portrayed in the film is one who is a person addicted to books, and a through follower of communism. His helping kind of psyche could be found out in his young life. The impact of the death of his father didn't affect him negatively. Rather he was transformed into a communist, both in words and deeds. The energetic youth speaking to the crowd at the party stages could be noted. His speeches has motivated Anna to rise up courageously first as a student and then as a citizen. The youth is the most active period of an individual. His active membership in the party earned him both friends and foes. In the climax of the film the youth age of Roy is depicted with much enthusiasm. His courage to form a unit in the college, where the soil was saffron, shows his love towards the party and the courageous iron mind.

His youth was spoiled by the party itself. The clash between him and the

supreme commander of the party resulted in the rivalry between them. In his young age of comradeship, Anna fell in love with him and a complicated chemistry of love and politics was present in between Anna and Roy. He went to a profound college in Kerala to admit Anna for a course and also to form a student unit of the party. He had succeeded in admitting her but mercilessly he was attacked by the enemies inside the party while and the act was put on the shoulder of the BBVP. This led to partial paralysis of his body and a double strengthening of his mind. Even though he was as such as a vegetable she was ready to take him as her husband throughout his life.

His undefeatable state of mind has always encouraged him to speak daringly to anybody without fear. The courage attained from the youth has led him to live brave in the future too. He was hunt down by his own party. But this did not lead him to criticize the party. Rather he worked for the party within his limits. He was known to the fact that he was noted by his party followers. He was daring to say the fact in a party meeting. The brutal incident is stored inside his mind that is the 'ego'. The past events along with the incidents have added fuel to the fire lying deep beneath his mind. His idealistic behavior formed in the 'Id' has been deepened in the 'Ego'. The formulas regarding the party is not ruined, but of the party followers is ruined forever. This has led him to certain conclusions about the party and some of the followers which he applies in his later life.

The 'Super-Ego' as said before is the person's the conscious mind. He will have a mind set up which will be matured. The sum total of the life will be reflected upon the conscious mind. The super-ego aims for perfection. It forms the organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's [ego ideals](#), spiritual goals, and the psychic agency that criticizes and prohibits his or her drives, fantasies, feelings, and actions. The later life of the comrade is filmed as a semi-paralyzed bookish communist taught in an orphanage lower primary school. He sticks on to his ideals and is reluctant to do anything against the party. He pulls back the rebel communists from publishing the scam of Kaitheri Sahadevan. He continues his simple life as communist throughout his life, his attitude to the rebel who was killed and his conversation to comrade S.R suggests that the comrade inside him hasn't died even now. His principles and deeds are coined side to side by the strong influence of his father in childhood and of the youth experiences.

The mind power to criticize Sahadevan even with the semi-paralyzed body proves his state of mind and courage. He is not ready to accept defeat even in this fatal condition. It is proved by Anna in a talk to the doctor who treats him who says "He is a communist. He will have stress" (Qtd from the movie). His visit to the murdered rebel comrade and the regret he shows to comrade S.R memorizes the audience about an incident-the brutal murder of his father, years before, in front of his eyes. His physical conditions had gone

worse after this incident. This shows his attitude towards the life of his fellowmen which forms the basics of a communist.

- The following facts could be inferred by analyzing the past and present of Comrade Roy Joseph
- The death of his father had not affected him negatively.
- The strong spirit of the communist ideologies was formulated in him by the influence of his father and his principles.
- His state of mind has been pruned by the habits and principles of the youth.

Conclusion

The human mind is a mixture of emotions. It could be happiness, sorrows, anger or anything else. The mind of the person is a narrow bridge through which emotions clutter. Psychoanalysis deals with the deep emotions of mind and the way it is expressed. In 'Civilization and its Discontent' Freud speaks about two principles at work in any society; the pleasure principle and the reality principle. The pleasure principle asks the individual to do whatever feels good whereas the reality principle urges people to subordinate pleasure to more important things. Sublimation is the process where one subordinates the pleasure principle to reality principle.

'Left Right Left' is a political thriller from Arun Kumar Aravind. This study analyses the film with the theory psychoanalytical point of view. The three main characters and their life

are studied in detail. The following inference could be found out by the study.

In the case of Kaitheri Sahadevan, as said before is a person who had to witness the death of his uncle and his father at a very early age. This had led to the formation of everlasting symbols in his mind. The basic principles inferred by him was the need of power using the party. The strong sense of the principles of the communist party had affected him negatively. He works on the principle of getting power and building a good fortune using the party. He had the experience that no one was ready for a help when he was in need of. He also remembers the plight his father and uncle suffer under the cruel bourgeois rule. He believes that it was his right to rule the party, according to his principles, as he had given his blood and flesh for the growth of the party. The long repression was the reason for his afterlife. Sahadevan supports his act of making money and leading his life of a bourgeois by remembering his childhood days. His repressions are expressed in his words and deeds. His doctrine of protecting the party followers and none else is also the after effect of his childhood memories. The remarkable words of his father had led him to this situation. A close examination reveals the reflection of his past in his future. All the incidents in the past are interconnected.

In the case Vattu Jayan we can see the direct reflection of the past. Jayan is very much attached to his sister and mother. His love towards the dead sister prompts him in treating comrade



Anna as his sister d protecting her with much care. He incarnates her as her sister. His memories of the nurse, who treats her dying sister with care, and seeing her reflection in Jennifer explains the influence of past in his life. His mother says the reason for his character, and explains the past life. The bitter taste of poverty and the scene he witnessed led him to the job of a cop. He understood that power was mandatory for the survival. He also understood the need for money. The policeman, as depicted in the film is absolutely corrupt. His past has influenced him in getting into these conclusions. The deeds of Jayan as a police officer are the result of his traumatic past events. The memories have affected his state of mind negatively. Regret to the system and the citizens are formed deep inside his mind. This lead to the formation of his character which is a bit of lunatic.

Comrade Roy Joseph has a different past experience. As we know his father was brutally murdered before his eyes in the time emergency. Before his death he had transferred basic moral values to

the son which he holds till the death of his life. In the case of Roy, rather than taking a mental revenge against the society which made him an orphan, Roy tries to stick on the principles laid down to him by his father. While the past experiences spoils and negatively affect the other main characters, it was positively transformed Roy into a better human being. His life as a comrade and the paralyzed life following the communist principles was the effect of foundation laid by his father. His conscious mind was ready to talk to the man who once tried to kill him, when he was in his early youth.

With the detailed study of the central characters we can see the reflection of the past in their future. The past can influence the person positively or negatively. While digging about the motive of an act done by a person it is much necessary to dig out his past. The detailed study proves some of Freud's basic principles. The theory of repression could be proved with the example of the film and analyzing the characters. The unconscious mind

shows love towards the parents in a much greater degree according to Freud. The Oedipus complex of the personality is also proved by the study of the characters (Vattu Jayan). From the study it is clear that the mind or psyche of a person can be divided into three levels; 'Id', 'Ego' and 'Super-Ego'. The dream mechanism is also proved by the study by quoting the example of Jayan.

We can underline the study by proving that the past events buried deep inside the mind is the reason for his acts as he grew older. The study proves the Freudian Model of Psyche.

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Factors Affecting English Language Acquisition of Fisher Folk (Mukkuva) Students

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ABSTRACT

The modern approach to curriculum, quite contrary to the conventional perspective and behaviorist principles, envisages a breakaway from the non-creative teaching methods and adopts 'let the learner apply the insight, understand and articulate' paradigm. The learner, instead of having been given drills, are encouraged to create knowledge from his/her own environment. Over the years, due to diverse factors like colonialism, globalization and technological explosions, English has become the language of knowledge, opportunities and global access. A good command over English, particularly over the productive skills- Speaking and Writing has become a bare necessity for academic pursuits and career placements. Culture and social milieu, being inseparably intertwined with language, exerts considerable influence of second language acquisition process. The students who belong to the fisher folk community in Kerala show considerable lackluster performance in English and often the relationship between their potential and English language performance is disproportionate. This paper aims to delve deep to the sociological, psychological, economic and linguistic factors which negatively affect their performative competence in English and suggests solutions in the light of changing perspectives in psychology and pedagogy.

INTRODUCTION

The modern approach to curriculum, quite contrary to the conventional perspective and behaviorist principles, envisages a breakaway from the non-creative teaching methods and adopts 'let the learner apply the insight, understand and articulate' paradigm. The learner knows how to create knowledge from his own environment. English is the language of information and opportunities. It helps the learner in their academic pursuit. It is the gateway to 21st century thought and future.

The researchers have had experience of teaching English for more than ten years and have noticed that the students who belong to the fisher folk community struggle hard while reading or writing in English and their performance in the class is far below their potential. The public exam results also reveal that they score very low in English and most of them fail in it. The paper analyses the cause of their problem in learning English and suggest solutions in the light of changing perspectives in psychology and pedagogy.

Fish and Fisheries have been a very important part of the culture and

economy of the free regions where fish was considered an important part of the diet of the population and fisheries and fishing communities were vital to the economy. However, noting the need to bring their communities into the mainstream given their low level of literacy, special educational efforts started in the early 1900s.

Due to poverty and other difficult socio-economic conditions, the boys and girls who belong to fisherfolk community, don't have a conducive environment for learning in their homes. Most of them are first generation learners and their parents do not support them for their studies. The girls are encouraged to engage in house chores and the boys are expected to support the parents financially once they are 13 or 14 years old and they are encouraged to participate in fishing at a relatively young age.

Poverty and their socio-economic condition always remain as a stumbling block in their path of education.

The boys are encouraged to participate in fishing at a relatively young age and to support the family financially and the girls are supposed to help the parents in their house chores. The boys are encouraged to acquire the skills to be proficient in fishing might affect their education. They have to undergo a significant improvement in their living conditions.

The parents of these students believe that if they are educated properly there will be a tendency to withdraw from their traditional occupation.

The Regional Fisheries Technical Schools setup for this purpose are administratively controlled. Teachers working under the Department of Education are deputed to these schools based on an arrangement between these two departments. The second objective was to provide a conducive environment for schooling of children from fishing families.

The students who belong to fisher folk communities cannot relate their life with the stories that they learn in English text book.

Mother tongue inhibition also causes problem to them. When the teacher translates sentences from English to Malayalam, most of the learners cannot comprehend the idea properly. Their vernacular tongue is also not comprehensible for the English teachers and often the learners hesitate to clear their doubts regarding lessons in English textbook. They said that their mother tongue is not considered to be worthy of recognition and their economic contributions are not valued or promoted. The English language is difficult for them to understand and the coastal communities do not even exist in the form of stories or poems in the English text book; their culture and lives are not included in any of the lessons.

In chapters related to natural calamities, the marine environment is excluded. They are always preserving the marine ecosystem and they like to maintain a sustainable living and enjoy the beauty of freshness. They always feel a sense of pride when they are able to catch fish in adequate quantities and they like to talk about varieties of fishes and

different ways of catching them. Fishing is their cultural activity. Usually, they eat well but when the fishing is poor, they eat less and cannot maintain the healthy lifestyle. If the formal education system should strive to keep the trust of the fisherman, this would create an opportunity for educators and other stakeholders in the education sector to work with traditional and indigenous communities.

George and Domi presented through the rigorous studies of literacy in fishing communities in South Asia (2002). George and Domi argue in their study on residual illiteracy in Poovar village in Trivandrum district that the literacy rates within fishing communities are low compared with other occupational groups. They cite statistics from Kurien (1995) that indicate that within Kerala in 1981, the literacy rates of fish workers was lower than all working adults as a group (George and Domi 2002:15). They suggest that low rates of literacy are the result of multiple factors (such as community values, economic vulnerability, migration, and male and female child labor in fishing related activities and domestic responsibilities) (ibid. p28). However, they argue that the primary cause of educational disadvantage is the result of marginalization: 'the fisherfolk community has remained at the margins of society, geographically, economically, socio-culturally, and politically' (George and Domi p7, citing Kurien and Achari 1998).

Fishing communities suffer from educational disadvantages associated with lifestyle and social marginalization

but it is not only because of their characteristics of fishing culture and livelihood.

There are many uses of literacy in fishing communities. Fishing communities are unlikely to respond positively to schooling policies that do not accommodate their pattern of work and migration.

Low educational attainment is the hallmark feature of students in this community. "There can also be other reasons for this state of affairs like the uncertainty and variable incomes from their livelihood working at night, crowded habitation, lack of educational facilities, their rigidity in terms of occupation and lack of options for occupational diversification."

Regional Fisheries Technical Schools (RFTs) are set up to cover Residential schools which will be a solution to their difficult housing facilities in the coastline where they live.

In RFTs, they provide a balanced diet to the students as due to their poor living conditions. The wholesome food was not available to them. The teacher also encourages these learners for higher studies and to overcome the barriers through personal attention, genuine concern and self confidence but now enrollment in RFTs declining the food and other amenities in these government run schools had been attractive to them but today the parents are not interested in sending their children to their schools.

Suggested Solutions

The English language cannot be learned

easily if the teaching of the language is combined with various kinds of learning activities.

It is also important that teachers should make a lasting impression in the minds of the students by providing them with emotional support. The learning in the classroom is not depending on the activities in which they participate in the classroom but also on the family conditions of the students. Majority of the students who passed from the school cannot read and write in English. It may be better to have fewer but well-equipped residential schools for the learners from the fishing communities.

Socio-economic situation should be taken into consideration while constructing curriculum.

The teacher trainees must learn about the marginalized learners and how to handle their learning problems in the foreign language.

The curriculum constructors must take into consideration the caliber and environment of the fisher folk learners in Higher Secondary level.

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Of Gieve Patel and Tree Killers

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Abstract

The environmental and ecological perspective has made a tremendous change in our response to literary studies. A man of literature cannot ignore the fact that there is an umbilical link between human culture and the natural environment. Gieve Patel, a man of letters challenges the mindless minds through his poem "On Killing a Tree." He invites the readers to the brutal murder scene of the tree. The merciless butchery and the deserted graveyard compel the reader for an attitudinal transformation since he is the loser ultimately. Our education and wide exposure should motivate us to advocate sustainable development. Or the ecosystem will react and that will be an irretrievable disaster.

Key words: bio centric, ecological terrorism, murderous action, earth-care, sustainability

"Trees are poems that the earth writes upon the sky(Gibran 22)."

Our environment consists of all living beings and the conditions in which we live along with the natural world that encompasses all living and non living factors in the land, air and water. A healthy world is one that is sustainable for a long period of time. It is the source of life for each elements mutually. The boon and bane of our life is depending on

the quality of our natural environment. Our comfort and excellence of life could be handed over to us only by a safe and sound environment. For this a well balanced natural cycle should exist between the environment and the lives of human being, plants and animals. Human society is playing a vital role in degenerating the environment which is affecting badly the lives on this planet.

Nature has its own shape and value which we humans are not in a position to understand, so to be with or to read about green planet, nature and other natural creatures is something different which these postmodern industrial comforts hardly teach. Nature has a unique inspiration and that is why dwellers of the earth from past have been praising this natural phenomenon. To write about natural phenomenon is something different because it is the thing which sustains us and if the natural phenomenon would not have been created by God it would have been difficult to have pleasing planet like earth. From last few decades there has been a regular deterioration and the things which hold this biosphere are vanishing at the alarming rate. Our actions make our present, past

and future. The way we live presently denotes that the world is going to extinct very soon as the good goes worse.

So, to correct the worse we should maintain the ecological balance on this green planet. Indeed man is in need to have development in every sense, because he is inspired by the present discoveries. We should know that even a small insect has its significance in the ecological chain, if we lost one, we will lose the whole chain. Generation of our grandparents was good because they never polluted or destroyed that much as we are polluting and destroying at present, therefore, had better environmental sense than we have. They used to plant trees, preserve the birds; they had good agro business and had a habit to preserve the water bodies etc., they never perused the nuclear race and never made their future unpredictable but unfortunately we lack this aspect we have made this earth a flash point of nuclear war weapons and our living is unpredictable. Consequence are before us in various forms and time will come when the new generation will find the birds, other wild species, different kinds of trees in zoos, botanical gardens, in artistic forms or in the books etc., The need of the hour is to show a collaborative environmental dedication on every front so that we and our future generations may see the blooming tomorrow of colorful environment.

There is an umbilical link between human culture and the natural environment, but in this period Environmental crisis is one of the major hazards encountered by the world today. Nature is brutally plundered and victimized. Man's

exploitation of nature is because man has forgotten and gone away from the basic premises of ecology. The basic concept in ecology is that everything is related to everything else. Man should live in harmony with nature. World should not be anthropocentric, but bio-centric where every plant, animal and human coexist with each other. All know that human beings and other creatures depend on the natural world for survival. Human existence solely depends on the survival of the natural habitat. But Man is selfish and he ravages nature unceremoniously.

The simple poem with a profound meaning, 'On Killing a Tree', has been written by Gieve Patel (born 18 August 1940) is an Indian poet, playwright, painter, as well as a practicing physician/doctor based in Mumbai. Patel belongs to a group of writers who have subscribed themselves to the 'Green Movement' which is involved in an effort to protect the environment. The Green Movement aims at creating a holistic and ecological view of the world. It makes people conscious of stopping further degradation and deterioration of nature and its resources. Gieve Patel, a man of letters challenges the mindless minds through his poem "On Killing a Tree." Humanity today faces manifold challenges, and the ecological crisis is critical among them. Thoughtless cutting of trees for their immediate gains made the Common Home naked and impoverished. Consequently we encounter hazards such as climate change, endangered species, environmental degradation, natural catastrophes, pollution, water scarcity etc. Earth, like a mother

provides bed and board for her children. Quite unfortunately, the children take weapons to annihilate their mother. Gieve Patel invites the readers to the brutal murder scene of the tree. The merciless butchery and the deserted graveyard compel the reader for an attitudinal transformation.

On Killing a Tree may be read as a record of his protest against the violence and ecological terrorism inflicted by Man on Nature. Ecoterrorism has been defined as the "destruction or the threat of destruction, of the environment by states, groups or individuals in order to intimidate or to coerce governments or civilians." Environmentalists point out that there are certain multinational companies, groups and individuals who cause severe pollution and cause an irreparable damage to the environment and ecology. These agencies, groups or individuals are the ecoterrorist in the real sense. The poem is a classic example of the poet's anguish at the cruelty of man to Nature. In the poem Patel describes in great detail the murderous rage with which a tree is killed. It is a sarcastic poem about man's indiscriminate destruction of trees. The tree is presented as an enemy to man. Man is presented as a professional killer who thinks of all possible ways to torture the tree.

The poem begins ironically, describing the crime committed by the tree. For years it has consumed the earth's crust. Like a thief it has absorbed sunlight, air and water and has grown up like a giant. It is very difficult to kill such a tree. A simple cut with the knife will not make it dead,

It takes much time to kill a tree,
Not a simple jab of the knife
Will do it.

It has to be hacked and chopped with the axe to death. But Nature has great regenerative power. Soon the bleeding bark will heal, new leaves will come out from below and small boughs will regenerate into big branches,

The bleeding bark will heal
And from close to the ground
Will rise curled green twigs,

It will again become a threat to man. But Man in his greed for more does not want it to come to life again. So the tree should be tied with a rope and pulled out entirely. He makes a deep cavity in the earth and hounds up the roots, the source of life and soul of the tree which were kept in safety inside Mother Earth for years. Its white, bleeding root should be exposed. He cuts it to pieces and scorches and chokes it. Finally after much browning, hardening, twisting and withering the killing of the tree is complete and the living tree is converted to dead timber: "And then it is done." This poem paints a vivid and brutal picture of what is involved in killing a tree. The poet uses strong images to show that it takes quite a bit of doing to kill a tree. It is not enough to merely hack it with an axe. One must pull it up by the roots too eliminate it. Only then will it die. The poem gives a realistic picture of man's attitude towards trees. The tree is his greatest friend. But man is so foolish that he doesn't realize the fact that he is cutting his own throat

when he cuts a tree.

The poem is a moving description of man's insensible destruction of trees. Trees are our good friends. But, out of selfish greed, man kills trees for temporary gain. Man does not care for its contribution to the growth of human civilization. Nor does man think about his own existence on earth. He ignores its aesthetic and environmental value. He adopts violent methods for killing a tree. This insensible act of killing a tree may bring about a serious environmental problem and puts entire human civilization at risk. Therefore, it is our duty to love and protect trees for the continuity of our own existence. The poet presents a conflict between man and nature. Trees are generous helpers and nature is the best healer. But man's greed and selfish interests knows no bounds. Man kills trees thoughtlessly. A woodcutter hacks and chops the tree down with his axe. The tree bleeds but heals itself. It even has the quality to forgive man because despite the endless torture, it rises again to protect mankind. However, despite its resilience, it ultimately surrenders itself to the evil desires and selfish greed of man. The poet presents the theme of extreme violence, pain and death by upholding the philosophy of non violence. The poet depicts man's cruelty and inhuman actions in order to arouse our love and sympathy for nature. He makes us aware against the rampant and reckless felling of trees and urges us to save nature for our own sake.

This poem works on several levels. On the literal level, the poem talks about the act of cutting down trees.

The poet here hints towards rampant deforestation and through this very visual representation wishes to communicate to the readers the dangers of deforestation. He never directly advises the readers to stop cutting down trees. Instead, he goes on explaining with painstaking details as to how a tree should be cut down. He uses the trick of reverse psychology to make the readers realize the pain inflicted on trees. On another level, it is a social critique. It not only puts deforestation in a negative light, but it also exposes the violent nature of humans. What starts with a painful jab of the knife quickly moves on to brutal hacking and chopping with an axe. But soon realising that the tree is not going to buckle under this amount of pain, but that more agony and torture needs to be inflicted, human beings uproot the tree with terrible force. However, man is still not satisfied with such ghastly acts of violence. He will not stop till his goal of completely destroying the tree is achieved. So, man exposes the roots till they scorch and choke to death. If the tree is looked upon as another human being, then imagine the agony and suffering that a tree undergoes when it is killed. The poet clearly sympathizes with the tree as a victim of man's cruelty and paints man as a serial killer who endlessly and senselessly kills trees for his own selfish greed and profit. However, this ruthless killing of trees comes at a terrible cost because by harming the environment, he actually harms himself and his own existence. In fact, the alarming results of deforestation and the terrible effects of global warming are now being felt by mankind. Hence, this poem is an apt

one in the context of what is happening around us today.

Trees are true friends and genuine benefactors to human beings. Belonging to the perennial flora, they accumulate large quantity of water and cause showering rain water for the withered areas. They keep the air clean and fresh, sucking the atmospheric carbon dioxide. Their widespread root system holds the soil firm, devoid of erosion. Think about the cool shade where we took rest and had some childish funny games! Trees refuge the wild life, protect the biodiversity and combat the climate change. In the recycling process of fallen leaves, they provide minerals and nutrients for plants and animals to thrive in. Poets, artists and philosophers hugging the trees and contemplating their panoramic beauty contributed creatively to the generations. Statistics states that in a year, an acre of trees can provide enough oxygen for 18 people. Still they are treated as enemies- to be demolished, devastated and ruined completely. Anyone who loves life and humanity loves trees and the natural environment.

In the present scenario, literary studies extend their boundaries and accommodate new trends that frequently change the horizons of the field. The environmental and ecological perspective has made a tremendous change in our response to literary studies. A man of literature cannot ignore the fact that there is an umbilical link between human culture and the natural environment. Ecological approaches prove that the anthropocentric attitude of man is his

tragic flaw and he has forsaken his bio centric vision. He believes that he is there for conquering, domesticating, violating and exploiting the physical world. The creative writers have been addressing these problems in their writings from time to time in order to remind mankind its responsibility towards Nature and the impending danger if it is not looked into. This consciousness of the writers has brought the two disciplines ecology and literary criticism together. The purpose is to restore the Earth's health, which is lost owing to man's wrongdoing. Various lethal activities by men have caused a great harm to ecology. The incessant cutting of trees for human use and deforestation, use of weapons and missiles, of radioactive material in nuclear power plants, industrial pollution, resource depletion and population explosion, etc., have led to serious ecological problems such as global warming, increased rate of pollution, frequent coastal inundation, tsunami and cyclones, earthquakes and floods. This damaging of the nature has not only caused a disastrous change in the climactic conditions all over the earth but has also proved destructive to the ozone layer, the protective shield of our earth. And now there is an urgent and pressing need to safeguard the environment and make earth a better place to live.

The study of ecology has gained immense popularity in the recent years as people have become more concerned about the deteriorating environment and eco-system. The study of the relationship between literature and environment consciousness is an interdisciplinary study termed as

Ecocriticism. The term "ecocriticism" was coined in 1978 by William Rueckert in his essay "Literature and Ecology: An Experiment in Ecocriticism." Interest in the study of nature writing and reading literature with a focus on "green" issue grew through the 1980's and by the early 90's. This, Ecoconsciousness has led to a new approach in the field of literature and it mainly deals with a critical reading of literary texts in relation to environment, nature and literature. William Rueckert says, "The problem now, as most ecologists agree, is to find ways of keeping the human community from destroying natural community, and with it the human community." This is what the ecologists like to call the self-destructive or suicidal motive that is inherent in our prevailing and paradoxical attitude towards nature. (Glotfelty 107) For the ecocritics, nature as an entity really exists which can affect us and which, if mistreated, can be affected by us fatally. While environmentalists argue for the preservation of natural resources for human purposes, deep ecology is concerned with the recognition of inherent worth in nature. In deep ecology, there is a shift from a human-centered or anthropocentric to a nature-centered or ecocentric system of values.

The tradition of nature worship in India dates back to the Vedic period. There are poems in praise of the beauty of the earth and the powers glimpsed behind the radiant veil of nature. Nature

and its forces have been worshipped as Gods. Nature attracts the literary writers and their works embellish with depiction of nature. Indian Literature is rich in concepts of nature worship and Indian English poetry also reflects it. The poets of pre-independent and postcolonial India have expressed their concern and reverence for nature. Various poets have responded to the environment in diverse ways. Some rejoice in the wondrous and divine beauty of Nature whereas some depict the harsher aspects of Nature and there are some that become philosophic in their descriptions of nature.

In short, we can say that the poet, Gieve Patel, describes the cruelty of man in killing/destroying the tree with irony and conveys a message that trees are an essential and integral part of our life, and so we should not cut them. Thus, he sympathizes with the tree and nature in general as it is being destroyed day-by-day by selfish humans.

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Literacy Heals the character's Loss and emptiness: A study of 'The Book Thief' from the perspective of Trauma Narratives

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Abstract

This paper shows the result of the analysis toward Markuz Zusak's novel 'The Book Thief' in a trauma narrative. Literacy can be powerful in hard times, giving us a chance to experience a life of imagination. The focus of this paper is Liesel Meminger's personality as major character which is assumed suffers from trauma and anxiety after losing the important people in her life. This loss has created a situation as if Liesel felt empty and she unconsciously longs to fulfil that emptiness. The Book Thief showed us how Liesel and other characters used their ability to read and write, to connect to each other and how could Liesel finally find self-realization and heal from her trauma.

Key words: Literacy, loss, emptiness, trauma

Introduction

Every living creature, especially us as human beings, might have experienced such traumatic event once in our life. A traumatic event is an "incident that causes physical, emotional, spiritual, or psychological harm. The person experiencing the distressing event may feel threatened, anxious, or frightened as a result. It is not surprising to say that in the present century, trauma is more

than prevalent as it was before in the last century, and with the coming of Covid-19 pandemic we are practically living and breathing in it every day. A traumatic event and the after effect of the experience itself are also found in *The Book Thief*, a novel written by Markus Zusak. This novel sets in Germany during the world war. Unlike his other novels which are inspired by his own life and experience, *The Book Thief* is drawn from the experience of Zusak's parents who are growing up in Germany and Austria during the war. Unlike his other novels which are inspired by his own life and experience, *The Book Thief* is drawn from the experience of Zusak's parents who are growing up in Germany and Austria during the war.

Liesel Meminger, the main character in *The Book Thief*, sees her little brother dies before her eyes on her way to meet her foster parents, Liesel is also separated from her biological mother and never meet her father since she was little and no one tells her the reason until later, she figures it out herself. Liesel always has nightmare since the very first day she lives with her foster parents, she seems to live a normal life

for the girl at her age, but whenever she is upset or anxious, she always has the urge to conduct a book thievery. This strange impulse of stealing books begins in her brother's funeral after she has done it once and after that, whenever she gets caught in an unpleasant moment, she will steal the book. The writer is interested in exploring the motives behind Liesel Meminger's action to steal multiple books. The writer assumes that it has something to do with the emptiness she feels after the loss of her beloved ones, the writer believes that the book itself is used as her object to fulfill what she might think has lost from her whether she realizes it or not.

Method

In conducting this research, there are three steps that need to be followed in evaluating a literary work. The first step is collecting the data. In collecting the data, the writer uses library research, there are two kinds of data that is used; the primary data is taken from the novel *The Book Thief* by Markus Zusak itself and the secondary data is taken by collecting some information from scholarly articles or essays and theory books related to the object of this research. The second step is analyzing the data. The method is presenting the result of the analysis. The result of the analysis will bear several points since the research itself is a qualitative research. According to Babbie, qualitative research is a scientific method of observation to gather non-numeral data, this type of research refers to the meanings, concepts definitions, characteristics,

metaphors, symbols and description of things. The second step is analyzing data. The method of analysing data is descriptive analysis. The last step is presenting the result of the analysis. The result of the analysis will bear several points since the research itself is a qualitative research. According to Babbie, qualitative research is a scientific method of observation to gather non-numeral data, this type of research refers to the meanings, concepts definitions, characteristics, metaphors, symbols and description of things.

Discussion

Literacy refers to the ability of an individual to read and write a certain language. This then can be considered as an indicator of the understanding that a person has of a language. In the modern world, literacy is used as an indicator of a number of indexes that measure human development. Most countries believe that it is vital to have a high amount of literacy in the citizens since it guarantees a capable labour force. Statistics reveals that the literacy rate of developing countries is lower than that of developed countries. Due to this reason developing countries have brought about a number of educational reforms and legal frameworks with the intention of increasing the literacy rate of the people. This highlights that literacy is a more of a basic requirement which allows a person to gain a certain amount of understanding of a language. We believe that literacy has the power to inspire positive change. A lifelong love of literature begins in childhood; equipping young students

with the tools to read, think critically, ask questions, and pursue knowledge sets them up for success. While it's important to read age-appropriate material, we encourage curious young minds to keep asking questions and broadening their horizons.

Here Markuz Zusak's book *The Book Thief* clearly portrays the importance of being literate through the character Leisel Meminger in order to escape from her loss and emptiness in her life. While considering Leisel Meminger, the protagonist of the novel, she has lost most important people in her life; her father, mother and brother. The sudden loss of her brother because of the death and the abandonment of her mother are the kinds of loss that attack her the most. Leisel has experienced the loss of her father long before she loses her mother and brother. It happened when she was still very young that she could not remember his look any longer. When Leisel loses her mother, she has already been warned, though she is not given the clear explanation for why she leaves. What Leisel knows about her mother's condition is just her sickness, she has been ill for a while, but as for the little girl, abandonment is still abandonment. It makes Leisel feel like she is not loved and it leaves her in pain, even when she has been saved with her new family. Leisel loses her brother in a train on their way to meet their foster parents. Her mother is about to leave and she already knows it, but her brother, the only person she hopes will stay with her, leaves without warning, without giving sign that he is going to leave. Leisel has surprised herself upon seeing his brother die before her eyes.

She cannot believe on what she sees and it has hurt her heart and caused her to be mentally damaged.

In Leisel's case, she has lost most important people in her life; her father, mother and brother. The sudden loss of her brother because of the death and the abandonment of her mother are the kinds of loss that attack her the most. The loss because of death and abandonment in her young age, has caused Leisel to suffer from trauma and anxiety, this experience of loss has made Leisel feel like she is alone and not loved, and it creates a void inside herself. The longing has made Leisel to be in the state of emptiness that needs to be fulfilled. Leisel has made the book and the words as something precious to her which then leads her to like reading as well, as it is stated in one part of the novel that says "when she came to write the story, she would wonder exactly when the books and the words started to mean not just something, but everything". The book could be positioned as her object *petit a*, it refers to anything that put us in touch with our repressed desire to the loss object. It is clear that what has been lost from Leisel is her mother and brother, and the book as the first thing she possesses after the loss, creates such link to them, as it is told in the novel that says "The point is, it didn't really matter what that book was about. It was what it meant that was more important.

The novel breathes through Leisel as she is the ray of hope in the book; but what she is breathing around her is full of suffering and trauma in one sense, though like every life is kindled

by another, there is always her family, friends and such neighbours who are strangers at first, but who support her and drive her passion for reading.

Suffering comes with trauma and they are mostly inseparable. Sometimes, one needs to go through it, in order to come out of it. When one is not able to express their inner ideas or thoughts, especially if it involves some sort of pain and trauma, surely one can turn to literature to narrate such traumatic experiences. Hence, Holocaust literature narrate the sufferings of the victims more as compared to other works which has a background of Holocaust. But for a YA Fiction to do that is truly a challenge and an achievement since it read by young adults, who may be just introduced, into the world of Holocaust or its traumatic experiences. As Buráková elucidates: Marcus Zusaks novel *The Book Thief* (2005) seems to be the kind of narrative that carefully insists on attempting to comprehend both sides of collective traumatic experience. Its unusual treatment of the Holocaust, German-Jewish relationships, and the journey into the psyche of ordinary Germans during the Second World War makes it a memorable story that offers a new perspective on the epistemology of trauma, especially in terms of trauma resolution.

Though not part of the major trauma in the novel, we see glimpses of how a young adult like Liesel gets to live in a family away from her own mother. The small nuances of teenage life is well presented and adds to the experiences of a teenager growing up. Rosa calls her "You filthy pig!" for not agreeing to

bath even though she is a caring mother inside (33). We get to see the bad side of Rosa calling her „saukeral which is German for „rascal, throughout the novel, though it is in a way balanced by the trauma she feels when she loses Rosa, her mama, at the end. The dreams of her night about loosing her original family repeatedly gave her nightmares and bad nights, though she was later comforted by Hans, her foster father. The readings with Papa was her sense of relief and joy in all these situations. The small tension with the landlady IlsaHermann gave misery to Liesel though she was comforted by her gift of books later.

The language, style and tone used in the book also adds to the feeling of loneliness, existentialism and sort of sadness which can lead to trauma, though when we see from the point of view of the girl, it is always determination and positivity, even though the overall theme says otherwise. As Death says, "Your soul will be in my arms. A colour will be perched on my shoulder. I will carry you gently away" (4). It feels like the bleak ray of hope in the clouded sky, as in many occasions in the latter part of the book the sky is described in a similar way. It also adds a sense of hopefulness and hopelessness at the same time. "It was January 1939. she was nine years old, soon to be ten. Her brother was dead." - an example of how Liesel is brought back to reality after a nightmare about Hitler himself (21). Such sharp usages of phrases gives us a kick in the heart regarding the reality of life and ones pain and suffering. The analysis of the novel based on psychoanalysis, adds another

dimension to the novel as it considers how the young adult's mind is affected when traumatic situations are narrated, and how they take in the minor aspects of trauma or stress as part of their own lives. Trauma, as Heidarizadeh speaks, "is an experience lived belatedly at the level of its unspeakable truth which is revealed in psychoanalytic theory. So that psychoanalysis can consider the "textual anxieties" surrounding the representation of trauma".

The Book Thief has done a wonderful job in weaving the story of the young girl with that of the human suffering during the Holocaust which makes even an adult reader a fan of the book, not because of the sufferings but because of the way the story speaks about the trauma and the characters who go through it.

Conclusion

The Book Thief is an intriguing testimony of suffering and survival. The trauma that comes with suffering is hard to forget but still they survive with the power of will and experiences. The stories which travel through generations about past sufferings is surely one of the strongest forces behind these experiences and courage we obtain to face traumatic situations in our lives.

After reading and analyzing The Book Thief, the writer concludes that this novel is not merely a story about a

young girl who likes to read and steal book during the era of Nazi Germany, but this novel is also a story about a young girl who tries to deal with her life after the loss she has experienced at her young age. the writer finds out that the loss which is experienced by Liesel, has also caused her to feel empty, for the loss includes the most important people in her life, which is her family. This book then leads Leisel to be able to read and write and makes the book as her passion for the fulfillment in her symbolic. This book is also a tool for Liesel to drift back to her imaginary order whenever the reality struck her and reminds her to the loss. By stealing the book, Liesel fantasies herself reunite with the loss object and feels like she is being a complete self again. Liesel keeps on stealing until one day, realization comes to her that the loss is a part of her reality and it will keep happening for the rest of her life.

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Redefining Mythopoeia: A Study on Margaret Atwood's Mythopoesis in The Penelopiad.

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Abstract

The aim of this paper is to analyse the narrative content of Margaret Atwood's novella The Penelopiad, in contrast to the conventions of Greco-Roman Mythopoesis. Essentially a retelling of Homer's Odyssey, Atwood's narrative hardly resemble classical epics in its style or ideological content. Combining myth, fictive autobiography, domestic drama, and gothic tale, Atwood demythologizes and re-evaluates the story of the Homeric myth. Revolving around two narratives – that of Penelope and her twelve maids, Atwood's revisionist myth gives voice to ancient characters whose voices have been lost in the master narrative. The primary objective of this paper is to examine how Atwood works towards liberating the story and the characters from the formal conventions of myth-making by incorporating postmodern traditions of parody and metafiction. This paper will also explore the ways in which Atwood deconstructs the epic convention of narrating the story of the male hero, by making it a polyphonic narrative with several voices telling the story, which in turn encourages the reader to understand the multitudes of versions of the myth. Mindful of the fact that Homer's Odyssey is not the only version of the story of Odysseus and Penelope, The Penelopiad challenges the existence of an absolute version of reality. Rather than

legitimizing a particular account, the text presents individual truths of the characters involved from their own point of view. Thereby making The Penelopiad, a true postmodern discourse concerned with celebrating the existence of different micro-histories rather than a single monolithic grand narrative.

[Keywords: Mythopoesis, Postmodernism, Revisionist Myth-making, Metafiction.]

Myths are timeless, larger than life stories that naturalize gender roles through their fixed representations of men and women. In *A Poetics of Postmodernism: History, Theory, Fiction* (2004), Linda Hutcheon observes, "myths and conventions exist for a reason, and postmodernism investigates that reason. The postmodern impulse is not to seek any total vision. It merely questions" (48). The writing of *The Penelopiad*, as Atwood admits, was driven by specific questions which were left unanswered and unexplored in the *Odyssey*. With her retelling of the original myth, Atwood does not aim to alter the original story but instead what she does is offer a critical reassessing of the master narrative, pushing forward a different perspective and showing how it affects the story upon being looked at

closely through this new lens.

The *Penelopiad*, like many other retellings of ancient myths, strives to dive into the psychology of individual characters who served secondary or marginalised roles in the original text. Certain features and circumstances from the *Odyssey* are concealed by the elevated tone of the whole work, and are rendered as ironic and humorous. Aside from the first person point of view, Atwood employs several other devices that are distinctly characteristic of postmodern literature. By incorporating different genres and experimenting different narrative techniques Atwood, like any other postmodern author redefines classical myths through new interpretations and perspectives. The situations and characters from the original epic are demythologized and made more realistic and humane to vindicate the existence of an abundant story that is universal and timeless, at the root of each myth.

As a women-centred postmodernist fiction-writer, in her work Atwood specifically questions gender stereotyping as she subverts what is traditionally considered as standard truth about the story of *Odyssey*. Atwood humorously undermines the grandeur of Ancient Greece by bringing down the characters to the level of ordinary humans and by exaggerating their flaws and follies. Intrigued by the events that led to the hanging of the maids in the Homeric version and about Penelope's involvement in it, Atwood traces the story of *The Penelopiad* through the voice of Penelope and the maids. In Atwood's rendition, Penelope

-instead of Odysseus, is the one who appears as a convincing liar.

Penelope's opposition to the official version of the myth emphasizes how myths are important, often oppressive mediums which function to organize individual behaviour and gender roles in a society. Furthermore by refusing to establish herself as an authentic narrator, Penelope challenges the accuracy of all accounts of mythology, as her story is just one among many plausible ones. While Penelope tells her own variant of the myth subjectively, the maids become a collective, non-individualised character and their story and version of the truth is expressed in songs sung by to the entire world. In the *Odyssey*, the maids are one-dimensional characters portrayed as treacherous and disloyal as they sleep with the suitors and reveals that Penelope is deceiving them with her weaving. However, Atwood's focus is on their status as victims of double oppression; social oppression as slaves and gender oppression in a patriarchal society. Both Penelope's and the maids' sharp wit entertains the reader and enables them to have a second opinion regarding the *Odyssean* myth. Atwood's decision to divide the narrative perspective between Penelope and the chorus of the maids marks the shift in focus from the centre to the margins and the opportunity to express the truth of a social class that is completely ignored by the official narrative.

The *Penelopiad* is a parody according to both old and new norms. Atwood uses parody in her novel to challenge the sexist social practises of ancient

Greece which ironically reflects the challenges faced by women in the twenty first century. However Atwood does not, in any means, disregard the significance of Homer's epic and its influence on both past and present literary tradition. Instead by giving a voice to the characters who are set aside in the *Odyssey*, she has used parody to shed light on some issues that are frequently overshadowed and not sufficiently discussed in the epic. The demythologizing of situations and characters is not intended to denigrate the epic, but to show that beneath each myth lies a story that is universal and timeless and can never be exhausted.

By assimilating various features of metafictional historiography and parody, Atwood substantiates a few among the several inconsistencies present in the epic. By undermining the standard version Atwood deconstructs the patriarchal narrative culture and gender stereotyping present in the epic. In idea of "happy endings" (Atwood 3), as Pen The Penelopiad Atwood abandons the elope does when she decides to tell her own The Penelopiad version of events. In the postmodern context, truth is always multiple and sometimes

untrue. is significant in understanding the stereotypes imposed by hi story and culture upon heterosexual relationships, as it brings forth micro and 'herstories' rather than the official versions.

As a true postmodern narrative, The Penelopiad is concerned with the heterogeneity and incoherence of truth. Being a polyphonic narrative, it does not treat truth as something concrete and conclusively. Rather than legitimizing a particular account, the text presents individual truths of the character s involved from their own point of view. Moreover, Atwood's works are characterized by their refusal to arrive at any conclusive endings, instead giving us open endings that are on the verge of new possibilities. The indeterminacy of either narratives poses a threat to the readers while also encouraging them to consider the existence of multiple versions or interpretations of the same story, as Atwood herself says, "The true story lies among the other stories, a mess of colours like jumbled clothing thrown off or away. . . . The true story is vicious and multiple and untrue after all..." (Atwood 58)

Bol: Speaking Out

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ABSTRACT

The treatment of women by media has always been a matter of controversy and discussion. All the portrayals or representation of women are contaminated by the male defined notions of femininity. Stereotypes of Muslim community especially that of women are heavily asserted by the films of our society. Films sometimes act as propagandist and create and disseminate the false images of Muslim women and the community or they propagate the set images. The primary objective of this research is to find out how Muslim women are portrayed in films. This paper titled Bol: Speaking Out is an attempt to to bring out the media stereotypes especially in films of Muslim women and its negative effects on the society based on the Pakistani movie Bol. Keywords: Feminism, Stereotyping, Debates on Gender, Muslim women and Media

If taking a life is a crime, why is giving a life not a crime? If you cannot feed, why do you give birth? (Bol)

Are women in Islam actually destined to be a suppressed group? Are they to be confined within the four walls of their houses? Are they only to play the part of an abode of sacrifice? The fact is however that most of the portrayals we find in society are only patriarchal interests in the form of

misrepresentations. This paper intends to find an answer to these questions by focusing on the representations of Muslim women in films. The paper intends to focus on a Pakistani film Bol released in 2011 directed by Shoaib Mansoor, which soon after its release gave rise to heated discussions and opinions regarding the status of women in Islam and also in the society.

The film Bol as mentioned earlier put forward many questions regarding the issues of women which are taken for granted in a male dominated society. Being a brutally honest one, the film throws light on the life of Hakeem Sahib's Sunni-Syed household of seven daughters and the plight of the entire family. The movie focuses on gender issues at large, rooted in tensions between fossilized and hardened cultural practices and the emergence of new ones.

Released in 2011, the film Bol is a social drama which exposes the difficulties, complexities and problems of life which are real. It talks throughout about the predicament of women's suffering in the society from her birth to death. The film is basically plotted around feminist ideas with a strong touch of religion.

Earlier, as Wajiha Raza Rizvi who has a complete overview over the Pakistani cinema from 1947-2010 writes, in former Pakistani film industry the image of a woman was “chooi mooi[delicate], who is shy, submissive, obedient and confused one” (Shahzadi). This is true in all media and in all countries. Many studies have been conducted on the effect of these stereotyping on women. Sue Thornham in her book *Women, Feminism and Media* presents various studies and researches on this field.

But now the trend is changing by portraying the ‘new woman’ as bold, beautiful, confident and strong, woman who can argue too. *Bol* has changed the concept of traditional women in Pakistani society. The movie has covered so many social issues to break the stereotyped thinking in our society.

The film, *Bol* presents a plethora of issues and struggles all linked to each other like feminism, male chauvinism, extremism and blind faith in religion, rights and status of woman, illiteracy, culture, concept of prostitution, patriarchy, corruption and the concept of sex and gender. The movie has therefore covered so many issues to break the stereotyped thinking of the society. The entire story is unveiled in the flashback mode as Zainab, the protagonist, narrates her life history to the media, minutes before being hanged to death by the court. Born in a conservative Muslim family, Zainab is the eldest amongst half a dozen daughters of Hakeem Sahib. The father is portrayed as a tyrannical figure who is used to beating his wife and children cruelly. His quest for a son to become

his successor leads to impregnating his wife again and again disregarding her health or consent. But his hopes are all thwarted when a boy with effeminate traits are born in the family. The child named as Saifee grows up among his sisters receiving little of the attention and care of his father. For Hakeem Sahib, Saifee is a shame and a punishment from Allah. This reveals the society’s attitude towards eunuchs.

Hakeem Sahib, a practitioner of traditional medicines, is a very strict man with very strong patriarchal ideology and strong religious beliefs. He hates his eunuch child Saifee. He also denies education for his daughters and literally locks them up in their mansion to be ‘obedient daughters’. For all his deeds he uses Quran and Islam as his reasons. But it’s only Zainab who speaks to her father and tells him to his face that his notions are only false interpretations of the religion even though she is cruelly beaten up by him. Zainab’s sister Ayesha’s love affair with Musthafa is also not acceptable to Hakkim as Musthafa belongs to another sect. The next part is the humiliation and torture Saifee undergoes; they suggest the attitude society still holds towards sexual minorities.

The film through Zainab questions many of the social practices which are imposed upon women in the name of religion. Here the director uses Zainab’s family as a paradigm to address almost every concern related with the community. The film primarily objects to the idea of reproducing human beings into this world, blinded by faith and self-centered intentions, without

taking full responsibility of their existence. This is also the final question Zainab asks to the world, "If taking a life is a crime, why is giving a life not a crime? If you cannot feed, why do you give birth?"

The film also addresses the regressive attitude of a male-dominated society that offers no liberty to woman in choosing life-partner, refusing reproduction, gaining education or working independently. These concerns are very much contemporary with the film set in modern-day Lahore. At the same time the film also shows how even men are being victimized by the distorted notions of belief. Hakeem Sahib even though a cruel figure in the film is also a victim of these social norms of blind belief without probing into the inner depths of their belief and keeping strong sectarian attitude. But the truth is all these sects were developed only after the period of Prophet Mohammed due to difference of opinions and these divisions might have taken place with cultural difference. The film therefore tries to represent the intellectual illiteracy of a vast majority who are blinded with belief. The father figure has been used to highlight the extremism to the orthodox belief and bigoted beliefs. His fanatic philosophy makes him renounce his earnings from a pimp even in desperate times and when he is forced to do so he washes and presses the notes he received from them. So we may both hate and sympathize with this character. He doesn't allow his daughters to work and help the family but one may sympathize with him for having to stoop to the panderer's demands.

The situation presented in the film portrays a very crucial crisis in many societies. The womenfolk including Zainab apart from expressing their views and revealing their plight only to the master's family, suffer and keep everything to themselves. Even though they suffer a lot, most of the women refuse to complain. So the question is what kind of protest and movement are needed- a mass protest from a larger secular level treating it as the issue of women in general or from within the religion. In his paper *Creating Taslimas*, Vimal Balasubramaniam refers to an essay written by two Muslim women academics regarding the protest of women. In their essay on 'Women's Rights and Human Rights in Muslim Countries', two Muslim women academics suggest that a struggle within Islam is, at a strategic level, is more likely to succeed than an emancipatory struggle of women operating entirely within a secular framework. They offer two very persuasive reasons for their argument. One, the 'secularism' of the women's rights movement alienates, and therefore excludes, many women from the struggle. Thus the liberal feminism is not the true representation of most women's concern. It deals only with upper and middle class women. The transsexuals, lesbians and many sexual and racial minorities are excluded from the so called liberal feminism. Radical feminists just focus on the text and pay no attention towards contextual considerations. So these Muslim women, who are strong believers in their religion find it difficult to raise their voice against the prejudiced practices of patriarchy.

Secondly, they fear that giving up a struggle within Islam only clears the path for fundamentalist arguments and endangers women's rights even more. It is this fear that prevents many Muslim women from going public about the injustices they face.

Concept of patriarchy ruling in the society is what gives Hakeem Sahib unquestionable power over his family. Literally he rules them iron handedly. He is the supreme authority in the family. He is the ultimate decision maker and makes decision in marrying off his daughter without taking her consent to notice. Zainab says regarding her marriage that as they were so many in number, her father accepted the very first proposal. This shows that he does not even show a mere concern for his daughter's life and this is the main reason of Zainab's marriage life ending up in a misery. She was also ill-treated and physically tortured by her husband that she is forced to leave his house.

The film discusses the issue of reproductive rights and it is appreciable. For Hakeem Sahib, it is God's blessing to have bestowed with the ability to have children. But no God asks to impregnate a woman without her consent. In his desire for a son, he has turned his wife into a reproducing machine. It is at this moment that Zainab acts wisely and get her mother operated. Her arguments with her father reveals the faith of both the father and the daughter. "He [God] has bestowed us with ability to reproduce life", says Zainab and making it clear to her father that it does not mean that he can make as many children without

taking the full responsibility of feeding them. One of the daring and strong statements Zainab makes here with her father is "May I be a God; I will order every man to deliver a baby". This reveals her strong desire to break away with the ideologies of patriarchies which always find women as a mere sex and reproductive machine.

Only the realization and coming out of the issues lead to the realization of one's self. It is Zainab who asserts the importance of this self-realization in the film. In her final meeting with her family, she cries and asks them to make a life of their own and to live their own life for themselves. This is what gives her family the strength to move forward in their life after her death. They are uneducated, but they make use of their only skill, their culinary skills as means of livelihood and finally their dream to, lead a happy and a better life come true at cost of Zainab's sacrifice.

After analyzing the entire film, it can be found that the theme and topic of the movie is very bold, sensitive and very important. The film generates lot of questions in viewer's mind. It is thus thought evoking and an eye-opener. The film has also received a lot of hard hitting criticism but its gross collection over the world and the recognition it has received shows that the film indeed is worth probing into. The film thus puts forward that it's not the religion that suppresses the women but rather the practitioners of religion.

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A Study on After Sale Services and Consumer Perception Towards Online Products in Malappuram

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ABSTRACT

Last few years consumers are very interested to do online shopping through various websites and apps. Well nowadays strike novel corona virus has also paved a way to opt online shopping in many consumers. This study helps to know factors influencing to buy more and to know issues faced by consumers. This studies also shows how effective after sale services are. In this studies information is collected from consumers and interpret the data for conclusion. There are so many issues in online shopping pertaining to convenience, privacy, security, satisfaction, quality etc. Consumers can do online shopping while they are sitting in their homes and work place, after getting good service response, quality of product, competitive price and on time delivery through online shopping, they always try to recommend their friends and family members for online shopping. The convenience of online shopping is the main attraction of customers. Unique online payment system offers easy and safe purchasing from other individuals. Various demographic factors like age, gender, education background also affect the customer behavior. Earlier consumer used to pay with cash but now a days number of payment options are available for like debit card, credit card, internet banking and cash on delivery also. These payment methods also make online shopping easy.

(Keyword: After Sale Services, Consumer Perception, Online Products)

INTRODUCTION

From last few years consumers are very much interested to do online shopping through various websites and mobile apps. People have mixed reactions towards online shopping. India has more than 110 million Internet users out of which one half opt for online purchases and the number is rising enormously every year. Nowadays strike of novel corona virus have pave way to opt online shopping in many consumers. So now consumers are able use the Internet for a different purpose such as research, communication, online banking, and even for shopping. With such advantages, the Internet is rapidly becoming the main method of communication and for conducting business conveniently thus changing lifestyles of people. It is a merit that consumers now can-do online shopping even while they are sitting in their homes and workplace. Getting good service response, quality of product, competitive price and on time delivery through online shopping have increased their satisfactory level among consumers where many people

have start to trust online platforms, this also led to widening of online markets. Satisfied consumer always tries to recommend their friends and family members for online shopping which lead to expanding E-commerce. Now in this era consumers prefer online shopping rather offline shopping. There are many corporations like flip kart, Amazon, Paytm, Myntra which provide online shopping and large variety of products. But online shopping also has so many issues were online shopping pertaining to convenience, privacy, security, satisfaction, quality etc. With growing number of manipulation of websites is a main concern. After sale services in online shopping have always expanded profit of company. With a growing number of households turning towards the Internet and the world of e-commerce to shop, invest, make payments, and do online banking, new technological advancements will have to come about to make these transactions secure. There are also many factors influencing consumers. The convenience of online shopping is the main attraction of customers. Consumers use the internet not only for online shopping, but also to compare prices, product features and after sale service facilities. Online shopping also known as e-shopping is a form of electronic Commerce which allows Consumers to directly buy goods or services from a seller over the Internet using a web browser and get products through home delivery. Customers are purchasing the goods and services from online because it saves time, more variety of goods is available and branded or quality products are available as

compared to offline shopping. And most crucial thing is that there is no need to go anywhere and also one can receive goods at 3 his / her home. Easy and safe purchasing from other individuals is offered by unique payment system. Various demographic factors like age, income, gender, occupation also affect the customer behavior towards online shopping. Earlier consumer used to pay with cash but nowadays number of payment options are available for like digital payment, debit card, credit card, internet banking and cash on delivery also. So, these payment methods also make online shopping easy. There are different types of online promotional tools which attract most of the customers to shop online. So, it is crucial to bring positive shopping experience that customers are willing to repeat and recommend the shop or brand to their acquaintances. The after-sales service offered by online shop is the set of actions to follow up on the customer's purchase satisfaction and aimed at keeping their attention, needs and behavior to engagement with the shop or brand. In the era of internet technology, wi-fi services and smart-phone gadgets provides so much facility for the customers to do shopping online from anyplace. Many retailers engage their customers in impulse behavior through the usage of visuals, information and through the usage of colored pictures and images of the entire product and offers discount and cashback on various products and with after sale services also. Thus, giving awareness of products helps customer to choose right products they want.

LITERATURE REVIEW

Shireen Noranne, Rozilah Abdul Aziz, Muhammad Zul Helmy Ansar, Rohan Mat Som and Shafiq Shahabuddin 2021 is conducted "The influence of after sales services quality Andhra product quality on customer satisfaction". The objective of this study is to identify the influence of after-sales service quality and product quality on customers' satisfaction among customers who are using Proton cars in Subang Jaya. This study would assist other researchers to gain ideas for new research and the national carmakers such as Proton, to give them an idea on how to improve their after-sales service quality and product quality in the future.

Dr.R.Shanthi and Dr.Desti Kannaiah (2015) conducted study on "consumer's perception on online shopping." This study highlights student's attitude towards online shopping and their product preference on online shopping. This enables the e-retailers to support their online customer better by developing suitable marketing strategy in order to attract and convert potential customer as an active customer by encouraging them in an efficient way to make a purchase decision.

Ashok Kumar Mishra, (2014) Customer reliability is basic for any business whether it bargain the thing or organizations considering the way that if the buyer is fulfilled as they make the repeats. Purchaser reliability is a basic perspective considering the way that a more lifted measure of satisfaction can pass on various fulfilments of consumers. The customers satisfying includes the business organization

main concern. Customer steadiness has an imperative and essential influence as it oversees customers and their needs. A customer is the ruler and has the benefit to peruse an immense combination of promoting business. Nowadays market, all business creates the major individual around. Right now, marketplace is a more customer favored in the sense all the commercial processes which increase satisfaction level and promote market place. After sale services benefit p an imperative part in consumer loyalty. The after-deal administration is vital because it guarantees that clients are happy with their buys and in the event of any trouble introducing, on the other hand, setting up hardware, they can get help.

Ms. Jayshree Chavan, Mr. Faizan Ahmed (2013), studied that today all the retail industries are customer oriented, and they are focusing on the customer needs and then start to realize that the company is more over depending on the standards of the services offered to all the customers

Tabitha, Wanjiru Murthi, (2013) investigated the necessities and needs of their customers. Customer's fulfillment is authoritative because numerous analysts have demonstrated that it positively affects organization's productivity. Consumer loyalty cannot exclusively be taken from the item obtained additionally from the after-deal administrations offered by the association. The fundamental target of this study was to survey whether after deal administrations offered to clients soon after the business organizations to have an impact on consumer loyalty and unwaveringness

in the car business. Information was gathered from 235 after deal benefits clients utilizing surveys, after deal benefit supervisor at Toyota Kenya, General Engines, DT Dobie, Simba Yearling furthermore, Cooper Engines Partnership individually through the meeting. The methods of examination utilized as a part of this review are spellbinding and relapse investigation. Consumer loyalty coefficient formulae were used to gauge and measure the relationship between consumer loyalty and client prerequisites as delineated in Kano's model.

Asghar Afshar Jahanshahi 7 (2011) "in this study, the author raises the following questions that are becoming increasingly important to managers in automotive industries: is there a relationship between customer service, product quality with customer satisfaction and loyalty in the context of the Indian automotive industry? The automotive industry in India is one of the largest and fast growing in the world. Customer satisfaction and loyalty are the most important factors that influence the automotive industry. On the other hand, customer service can be considered a significant element of industrial products. This study shows customer service quality, product quality, customer satisfaction and loyalty can be measured at different stage.

Kindle essay Mustafa, (2011) to be successful, associations must investigate the necessities and needs of their customers. Customer's fulfillment is critical on the grounds that many explores have demonstrated that

consumer loyalty has a useful outcome on association's gainfulness. Not just the item they buy can fulfill customers, additionally by the services they have got drastically change satisfaction. The central objective of this study is to evaluate either after arrangement benefits that are offered to customers not long after the business compose affect buyer unwaveringness and responsibility in the auto business. The strategies of examination utilized as a part of this review are graphic (recurrence, rate, and mean) and inferential investigation (Chi-square test). Consumer loyalty coefficient methods were used to measure and evaluate the connections. 10

Dr. Surinder Singh Kundu (2013) conducted a study on "Consumer's perception towards the fast-moving consumer goods in rural market". The study attempted to study the factors affecting the purchase decision of consumers towards purchase of FMCGs and recommend the policies which may be adopted by the advertisers to enhance awareness among rural buyers. The data sourced through questionnaire from 1000 rural consumers in Haryana state and it is analyzed using 11 correlation, F-test and factor analysis. The study revealed that rural buyers perceived that TV commercials followed by print advertisement and word of mouth plays a significant role for taking the decision to purchase FMCGs.

DasPrasun(2009) examined in this study that any effort which has been taken for finding a pleasure of customers while buying of services related to any sector is based on the customers. An article on

satisfaction of customer's looks twisty as well as it covers various segments which are accounting management and marketing management etc. He said that customers satisfaction is related to all the functions, and it also depends upon the employee's performance. Customer satisfactions one of the best methods of attracting customer by providing better service to the customers so that they become loyal towards the service provide.

Dinesh Kumar, P.Vikkraman (2012) is conducted study that satisfaction of customers are largely remembered as the main component for attracting the customers for the post purchase behavior. The customers who are satisfied are used to say to other people about their positive experience and then engaged in word-of-mouth advertising for positive sense. Word of mouth is the best way of marketing because an experienced customer is attached in such activity.

DR. T N R. Kavitha, Mr. R Mohana, Sundaram (2010), studied that customer satisfaction towards any service is carried out with some objectives like determining the customer expectation and to know the satisfaction level. It means if any company is focusing on the customer satisfaction of customer than there is motive behind, it which is to retain large number of customers and to know the expectations of the customers.

STATEMENT OF PROBLEM

It is crucial to determine consumer perception and after sale services on each city because online shopping has

gained a more importance in today's marketing conditions and at same time increased the number of scamps, fraudulent practices and cheating of consumers. Such cheating activities had created fear in the minds of customers and also negative impact in the attitude of consumers towards online shopping. The problem area of this survey is consumer's perception towards online shopping will determine the factors that influence customers to shop online, and those factors will help the companies to formulate their marketing strategies towards online marketing. Also, after sale services provided by online apps which increases satisfaction level of consumer and precept consumer to purchase. Some of issues faced such that orders that are frozen and take a long time to be shipped, deliveries that never arrive, products that arrive in poor condition or broken, questions regarding the functioning of the product that are never answered, problems that arise shortly after the purchase and for which the shop is not liable and sufficient information about products. In order to become successful in online business, it should understand customers' needs 4 and ways to fulfil need and add value towards their marketing strategies. This research is conducted to study the influencing factors for consumer perception and after sale services provided by online apps and issues faced on online shopping and services. It also gives overall view of satisfaction level of online shopping and services

OBJECTIVES

- Determine consumer perception of quality towards online products.

- To analyze after sale services.
- To know stimuli which contributes buying behavior of consumers
- To identify level of satisfaction of consumer.
- Determine consumer perception towards online shopping.
- To find out the various issues faced by consumer in online shopping

METHODOLOGY

Research design used to carry through this study is descriptive in nature as the aim of the study is to analyze the after-sale services and consumer perception towards online shopping. For the purpose of the study, primary data is collected through survey using structured questionnaire and secondary data is collected from internet (website, journals, etc).

OVERVIEW OF ONLINE SHOPPING

In simple words, online shopping is a unique form of electronic commerce (known as ecommerce) which connects customers and sellers on all corners of the internet with the use of a web browser. Today, it is not uncommon to come across online stores that present a range of products, along with specifications, features, photos and prices to prospective customers. As a result, there are two forms an online shop could take. First is as a B2C store which connects business-to-customers. Second is as a B2B online store which connects business-to-business. Either way, every human with access to the

Worldwide Web has engaged in online shopping

E-COMMERCE AFTER-SALE SERVICE

The after-sales service offered by a company or online shop is the set of actions to follow up on the customer's purchase satisfaction and aimed at keeping their attention and engagement with the shop or brand. Maintaining good communication with buyers and following up on after-sales service is just as important as working on SEO and providing a great website or app.

BENEFITS OF AFTER-SALE SERVICE

- Contributes to overall customer satisfaction with your business or product.
- Quickly resolves problems in the delivery or receipt of the product.
- Increases your chances of customer loyalty.
- Generate better online reviews and recommendations.
- Will be included as a positive point in customer reviews.
- Improve the brand image and prestige of the products

CONSUMER PERCEPTION

Customer perception is a process where a customer collects information about a product and interprets the information to make a meaningful image about a particular product. When a customer sees advertisements,

promotions, customer reviews, social media feedback, etc. relating to a product, they develop an impression about the product. The entire process of customer perception starts when a consumer sees or gets information about a particular product. This process continues until the consumer starts to build an opinion about the product. Everything that a company does will affect customer perception. The way the products are positioned in a retail store, the colors, and shapes in your logo, the advertisements that you create, the discounts that you offer, everything impacts the customer perception.

FACTORS INFLUENCING CONSUMER PERCEPTION

Price: Price should always be part of a comprehensive marketing plan.

Quality: Quality can apply to multiple attributes in a product—attributes whose importance will differ from customer to customer.

Branding: Marketers should ensure these elements meet and exceed customers' expectations, helping your brand to stand above others.

Service: Customers are more likely to write online reviews after highly positive or highly negative service experiences, which can improve or exacerbate brand awareness.

Advertising: What you say about your company, the mediums you choose, and how you deliver, your message can drive customers in both positive and negative directions.

Reputation: They are formed from

customer experiences with products and services, but also secondary interactions from third parties (e.g., media coverage).

Better Prices: Cheap deals and better prices are available online, because products come to you direct from the manufacturer or seller without involving middlemen. Plus, it's easier to compare prices and find a better deal.

More variety: The choices online are amazing. You can find almost any brand or item you're looking for.

Easy price comparisons: Comparing and researching products and their prices is so much easier online. If you're shopping for appliances, for example, you can find consumer reviews and product comparisons for all the options on the market, with links to the best prices.

Availability of discount and cashbacks – man online sites offer discount coupons and rebates. Not only prices are better, but you can save tax as well

ISSUES AFFECTING CONSUMER PERCEPTION

Shipping problems and delays: Items get lost, detoured, damaged, or delivered to the wrong address more often than you can imagine.

Risk of fraud: There's a larger risk of fraud: credit card scams, phishing, hacking, identity theft, counterfeit products, bogus websites, and other scams are common.

Spending too much time online: Especially if your job requires that you

look at a computer all day, you might get burnt out on all that screen time.

You don't know exactly what you're getting: You can't determine texture, fabric, fit, cut, quality, heft, or durability just by looking at a photo.

Returns can be complicated: Many times, you can't get reimbursed for any shipping costs. Labeling, packaging, shipping, tracking, and filling out all the proper forms is a hassle you can avoid if you buy in person.

Unfriendly, or complicated websites: Some sell your email address to others, so your email is full of ads. Sometimes, sites don't offer good or accurate descriptions of the goods, or you just can't figure out how to purchase or return an item or speak to customer service.

FINDINGS DEMOGRAPHIC STUDY OF RESPONDENTS

- In this study most of respondents are female.
- It has been observed that majority of respondents age between 20-30.
- From the data analysis it can be represented that most of respondents are students which is 28.3%.
- From study it can be stated that 36.7% of respondents have monthly income below 10000.
- It has been clearly inferred that most of respondents purchase online products monthly which is 48.3%.
- **STUDY OF RESPONSES TOWARDS**

ONLINE SHOPPING

- From the data analysis it has been clearly concluded that most of respondents use online payment method for paying.
- On this study it is analyzed that the most frequently used online site used for purchasing is Amazon that is 41.70%.
- In this data representation majority of respondents like 50% use clothes as main products used for purchasing from online.
- From the study it is stated that most of respondents that is 56.70% have received damaged products when purchased from online.
- 56.7% of respondents have returned their products which are purchased from online.
- In this data analysis, 63.30% respondents have experienced delayed shipping services when purchased from online.
- It is clearly inferred that 80% of respondents who have purchased online have received products on time.
- In this study it can be concluded that 60% of respondents haven't experienced any after sale services from online apps/websites.
- 66.70% of respondents have been provided with product awareness.
- Most of respondents that is 38.3% are satisfied with the overall services provided by online app/ websites.

- From the study it is shown that 43.3% of respondents are satisfied with after sale services provided by online site like replacement, repairing etc.
- Feedback collected from consumers for product reviewing have 43.3% of satisfaction level from the respondents.
- Here in this study one of most influencing factor that precepts consumer to purchase from online site is 'easy to order' which is ranked first with mean position 4.25.
- It is clearly inferred from this study that one of most issues faced by consumer while purchasing products from online is that is 'risky' which is ranked first with mean position 3.53.

SUGGESTIONS

- Online shopping can adopt expansion strategies to widen the market by making available wide variety of products with quality.
- Wide expansion of internet services facilities in rural area can bring the more customers for the online shopping sites.
- Introducing well secured security system can expand the trust of consumers.
- Rural areas and old aged people still fear online shopping, thus online shopping made for more convenient use for people can improve perception.
- Consumer data safety and

transaction security are considered to be main concern of online consumers who purchase products. Therefore, online vendors can provide them safety, guarantee, delivery on time, discounts, cashback and also by improving their technological system.

- Removing fear in mind of consumers like low product quality, quantity, fraud activities, error can bring more customers and also feel secure in the mind of consumers.
- Providing wide variety of products with quality and introducing new brands can also promote small business and wide choices to consumers.
- Providing after sale services always increase the reputation of online shopping and sense of satisfaction for consumers.
- Giving adequate product awareness can prevent consumers going for unsatisfactory products.
- Collecting feedback, repair and replacement of product help online vendors to know more about customer needs and behaviors thus take strategies accordingly.

CONCLUSION

Online shopping is becoming more popular nowadays with the increasing usage of World Wide Web. To know more about customer's need for online selling has become challenge for marketers. Special understanding the customer's satisfaction level with their experience towards online shopping,

making improvement in the factors that influence consumers to shop online and working on the factors that affect consumers to shop online will help marketers to gain the competitive edge over others. Also, after sale services plays main role in consumer perception. In this era after sale services have contributed enormous impact on satisfaction level or consumers. Online shopping helps Consumers in finding the wide range of product with quality without going to shop and receive products from home. Online shopping has open doors of opportunities today for convenient shopping and improve lifestyle. But also, this concept of online shopping led to the possibilities of fraud activities and privacy conflicts. Unfortunately, it has shown that it is possible for criminal to manipulate the system and access personal information which bring fear to lots of people for purchasing products from online. Luckily, today with the latest features of technology, measures are being taken in order to stop hackers from manipulation and criminals from inappropriately using private database. Through privacy and security policies, website designers are maximum doing their best to put an end to this unethical practice. By doing so, society will continue to depend upon online shopping and gain their trust, sense of security which will leads to remain a

tremendous success in the future.

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A Study on Uses of Cryptocurrency for Safe Financial Transactions and Consumer Adoption

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Abstract

From a few years onwards cryptocurrencies and Bitcoin grab a hot topic in the financial industry. Cryptocurrency is a digital or virtual or internet currency that uses cryptography for security. General public may confuse this term with Bitcoin, but many other cryptocurrencies arose. It is a form of currency that exists only digitally that doesn't have a central issuing or regulating authority. To prevent fraudulent transactions a decentralized system relies on the block chain system to record and oversee transactions. Block chain technology is a type of system used to record transactions, which makes it difficult to hack. Each block within the chain contains a variety of transactions, and each time a replacement transaction occurs on the block chain, a record of that transaction is added to each participant's ledger. Low fees, possibility to make virtually anonymous payments without involving bank, and expected high level of protection of personal data are benefits associated with holding using cryptocurrencies.

Keywords: Cryptocurrency, Cryptography, Block chain system, Bitcoin, Virtual currency, Trust.

INTRODUCTION

There is no doubt that the era of Information and Communication

technology has created many Golden opportunities in several aspects. Due to the rapid development of Information and Communication technologies, many activities in our daily life have been merged online and they become more flexible and more effective. One of the fields that benefit from these technologies and online connections is the financial and business sector. A growing number of online users has activated virtual world concepts and created a new business phenomena. Thus, new types of trading, transactions and the currencies have been arising. One of the remarkable financial forms that have been emerged in the past few years is cryptocurrency. Cryptocurrencies are very recent topic object in economy and it is an impressive technical achievement.

Cryptocurrency is a digital or virtual currency that is nearly impossible to counterfeit or double spend as it is secured by Cryptography. A salient feature of the currency is that they are not issued by any government or Central authority, and hence they are immune to government interference. Cryptocurrency is an attractive model of payment methods that are effective and

secure that could boost the companies. They also act as an alternative method of payment apart from currency notes, which allows users to take part in financial activities such as transferring, exchange, buying and selling easily with block chain technology security. Cryptocurrencies represent valuable and intangible objects with which can be used electronically or virtually in different applications and networks such as online social networks online social games virtual worlds and peer-to-peer networks.

Bitcoin is the first Cryptocurrency that unfolded before the world. It is also fully decentralized. It holds a great promise to revolutionize the online payment system. It also holds a bright future of benefit to consumers and merchants.

STATEMENT OF THE PROBLEM

Commodity money is a type of currency tied to a particular commodity. Gold and silver are common commodities that we can use as commodity money. It is typically not as divisible as traditional paper money. Fiat money is a currency with no intrinsic value but it is a legal tender in an economy. An example of fiat money is paper money. The face value of fiat money is what you see, and it appears on the paper. Meanwhile its real value is how many goods or services we can buy with it. During inflationary period, the purchasing power of goods and services falls in a short time. The central bank acts as the sole supplier and it has the printing monopoly. Cryptocurrency is an attractive model of payment methods that are effective and secure that could boost companies. They also act as an alternative method

of payment apart from currency notes which allows users to take part in financial activities such as transferring, exchange, buying and selling easily to the block chain technology.

OBJECTIVES OF THE STUDY

- To study the theoretical basis of cryptocurrency.
- Evaluating the possible threats and prospects for the development of cryptocurrencies.
- Understanding the reasoning behind choosing cryptocurrency.
- Finding out factors affecting consumer satisfaction and perception of Cryptocurrency.

METHODOLOGY OF THE STUDY

The present study is descriptive in nature and used both primary and secondary data. Primary data was obtained through a detailed survey using a structured questionnaire. Secondary data relevant for this study were collected from the published journal magazines, books, reports and websites.

REVIEW OF LITERATURE

Benjamin W. Akins et al. (2014). Cryptocurrency is a growing tribe, and amongst them the fastest growing is Bitcoins. It has very quickly grown throughout the world. Many characteristics are found associated with the Bitcoins system, one of them is the low transaction costs and peer to peer technology which ensures user privacy. Because of it so cheap and

ensure privacy it attracts people as a medium of electronic payment. A large number of people are accepting Bitcoins including many merchants, and online shops are accepting them worldwide.

Sushilkumar M. Parmar (2014). The author compares virtual currency with fiat currency, i.e., paper currency and the issues related to the Cryptocurrencies. Currently, the Cryptocurrencies are in the infant stage of development, but they hold a great future though they lack legal tender. Many instances of misuse of the same for money laundering and terrorist funding have come to the knowledge of agencies in current times.

Thabiso Peter Mpfu et al. (2014). Bitcoins are Cryptocurrencies developed by Satoshi Nakamoto. The system of the transaction is decentralized and reported on widely distributed ledgers and thus cannot be hacked as they are not stored in one place. To transact in Bitcoins or any other Cryptocurrency a person required to have an E-Wallet which has one or more public and private keys associated with it. Transactions here are based on direct person to person basis without any other agency involved.

G. Krishnapriya et al. (2014). Most of the people are using the internet to mine Cryptocurrencies which can be used as a tool of money laundering. Money can be transferred instantly without the privity of government agencies. The article proposes many ways and techniques which identify the group of account which aid in money laundering and also how to identify the source account also.

Primavera De Filippi (2014). The current paper studies the growth of Cryptocurrencies, especially that of Bitcoins in European nations and how they are posing a challenge both the Government and the banks. In the absence of any regulation, they are growing by leaps and bounds, but fears of it being taken over by the underworld and terrorist to serve their end are not ruled out. The author thus proposes legislation on Cryptocurrencies to harness them.

Charles W. Evans (2015). The paper analyzes the application of Bitcoins and whether the same can be used for Islamic Banking. Being anonymous is Bitcoin apt for Islamic banking. Islamic Banking works on the concept of Sharia laws and is bound by the framework of the rules. Usually, banking is based on payment of Interest to the account holder whereas the same is considered Riba and forbidden. Thus the normal banking does not meet Sharia laws. In this context, the author has attempted to find if banking using Bitcoins and the anonymous ledger called the Block chains are compliant with Sharia laws.

TYPES OF CRYPTOCURRENCY

Cryptocurrency is designed to work as a medium of exchange. The number of cryptocurrencies available over the internet is over 1600 and growing. A new cryptocurrency can be created at any time. By market capitalization, Bitcoin is currently the largest blockchain network, followed by Ripple, Ethereum and Litecoin etc.

Bitcoin (BTC)

One of the most commonly known currencies, Bitcoin is considered an

original and first cryptocurrency. It was created in 2009 by Satoshi Nakamoto as an open-source software. Using block chain technology, Bitcoin allows users to make transparent peer-to-peer transactions. All users can view these transactions; however, they are secured through the algorithm within the block chain. While everyone can see the transaction, only the owner of that Bitcoin can decrypt it with a “private key” that is given to each owner. Unlike a bank, there is no central authority figure in the Bitcoin. Bitcoin users control the sending and receiving of money, which allows for anonymous transactions to take place throughout the world. It is a purely peer-to-peer version of electronic cash would allow online payments to be sent directly from one party to another without going through a financial institution.

Ethereum (ETH)

Ethereum is a type of cryptocurrency which was proposed in late 2013 by Vitalik Buterin, a crypto currency researcher and programmer. It was initially released on July 2015 is currently the second largest digital currency after bitcoin. It is an open source platform based on block chain technology.

EOS

Launched in June of 2018 which was created by cryptocurrency pioneer Dan Larimer. It is designed after ethereum, so it offers a platform on which developers can build decentralized applications.

Ethereum Classic

Ethereum Classic is a version of the Ethereum blockchain. It runs smart

contracts on a similar decentralized platform. Like Ethereum, it provides a value token called “classic ether,” which is used to pay users for products or services.

Z cash

Zcash is a cryptocurrency aimed at using cryptography to provide enhanced privacy for its users compared to other cryptocurrencies such as Bitcoin.

Monero (XMR)

Monero is a secure, private and untraceable currency. This open source cryptocurrency was launched in April 2014. The development of this cryptocurrency is completely donation-based and community-driven.

Litecoin (LTC)

Litecoin was launched in October 2011 as an alternative to Bitcoin. Like other cryptocurrencies, Litecoin is a peer-to-peer cryptocurrency and open source software project.

Ripple (XRP)

Ripple is a real-time gross settlement system, currency exchange and remittance network created by Ripple Labs Incorporation, a US based company. Ripple was released in 2012 that acts as both a cryptocurrency and a digital payment network for Litecoin (LTC).

Bitcoin Cash

Bitcoin Cash is a type of digital currency that was created to improve certain features of Bitcoin. Bitcoin Cash increased the size of blocks, allowing

more transactions to be processed faster.

CRYPTOGRAPHY

Cryptography is the study of secure communication techniques that allow only the sender and intended recipient of a message to view its contents. The term is derived from the Greek word *kryptos*, which means hidden. If the message is intercepted, a third party has everything they need to decrypt and read the message. Cryptography is the science of protecting information by transforming it into a secure format. An example of basic Cryptography is encrypted message in which letters are replaced with other characters. To decode the encrypted contents, you would need a grid or table that defines how the letters are transposed.

BLOCKCHAIN

Blockchain is a system of recording information in a way that makes it difficult or impossible to change, hack or cheat the system. Each block in the chain contains a number of transactions and every time a new transaction occurs on the blockchain, a record of that transaction is added to every participant's ledger. Blockchain technology can be used to create a permanent, public, transparent ledger system for compiling data on sales, tracking digital use and payments to content creators, such as wireless users or musicians.

OBTAINING AND GENERATING CRYPTOCURRENCY

Since there is no universal virtual

currency across the digital medium, there are several different ways and methods to obtain or generate the virtual currencies. This paper presents the most prominent ones.

Pay for cryptocurrency method

This method allows adult users and gamers who aged 18 and over to pay for cryptocurrency using real money or its equivalent in the real monetary system such as pre-paid cards and credit cards or e-payment systems such as PayPal. Each cryptocurrency platform has its own pricing and exchanging rate which indicates the amount of purchased currency. The purchased virtual currency in this method is stored in buyers' accounts which are created within the platforms by the operators.

Offer based method

Many online gamers do not have the ability or the means to pay with cash option for cryptocurrency. Offer based method enables users and gamers whether they are adults or minors to earn cryptocurrency by watching advertising videos, participating in a surveys, winning games levels and signing up for a trial subscription. Users just need to complete the promotional activity to gain the points and credits in order to fund their accounts which are created within the game platform.

Loyalty based method

In this method, customers and gamers earn points and credits, which are forms of cryptocurrency, as long as they stay with the cryptocurrency provider. Commercial companies and games operators reward customers for their

loyalty by giving them points that are redeemable towards future purchases. These points are also exchangeable with vouchers, discounts and gifts. Customers earn points whenever they make purchases from the loyalty point provider's products or from other collaborating companies. For example, Nectar points, a loyalty point scheme in the UK, can be earned by purchasing real goods and items from several partner companies such as Sainsbury's and Homebased stores. Furthermore, users can combine between this method and the method of paying for cryptocurrency. For example, Saudi Airlines' customers can pay for extra air miles if their collected air miles are not enough to get the desired tickets.

Self-effort based method

This method is mainly used for decentralized cryptocurrency systems such as Bitcoin. It is a mechanism of generating virtual money in peer to peer networks. There will be fixed, immutable and finitely number of generated virtual coins in Bitcoin which will equal to 21 million units and there will be no more. Unlike other cryptocurrency where it is generated by one or more central authority, Bitcoins are generated by the network peers. The network users run specialized software on their computers to solve complex mathematically puzzles and thus producing virtual coins. The complexity of the puzzles ensures the flow of generating the coins which is then distributed randomly to the system users. The virtual coins can be stored in local digital wallet in the user's devices so the coins are fully controlled and

managed by them.

SPENDING AND EXCHANGING CRYPTOCURRENCY

Spending and exchanging Cryptocurrency can be divided into two main sections, namely, exchanging cryptocurrency for virtual items within the virtual environment and exchanging cryptocurrency for real items including money, goods and services. The first category has some challenges and problems but it is not comparable with the second one which has more challenges and issues.

Exchanging Cryptocurrency for virtual items

This category of spending and exchanging CC is followed mainly in online games and social networks. In many virtual world communities, gamers spend their cryptocurrency to improve their experience of the game by buying clothes and accessories for their avatars, weapons, armors and properties. Moreover, gamers can buy advanced level of the game using their virtual money. Some cryptocurrency platforms provide transferring and payments activities between the system users such as Bitcoins. Users can buy any virtual items using Bitcoins as a medium currency.

Exchanging Cryptocurrency for real items.

Cryptocurrency to real money where the CC can be exchanged for real cash. This kind of spending cryptocurrency indicates the maturity of the operator's system which needs to have business

connection with the real money systems. Exchanging rate must be set up to control the financial exchanging. A good example of this type of exchanging is Linden Dollar (L\$) in Second Life virtual world where users can convert L\$ to variety of real currencies such as US\$, .Furthermore, Bitcoin is another example of the virtual currency that can be exchanged for real cash. There are many online markets that can exchange Bitcoins for real money and vice versa based on an exchanging rate. As of Jan 2018, over 16.78 million Bitcoin units are circulated around the world which worth more than 142 billion USD. Additionally, Bitcoins are still created until they reached 21 million units and there will never be more than that amount. This will help to control the exchange process and the circulation of this type of virtual currency.

FINDINGS

- Cryptocurrency is a major digital and investable asset.
- It is not used only for transactions. It is the future money.
- It is highly secured which ensures fast and safe financial transactions.
- Young adults can easily buy products and services using cryptocurrencies. While that perception reduces significantly as age increases.
- The interest of female in using cryptocurrencies as a means of making payments for shopping is low as compared to male.
- The awareness about cryptocurrency

transactions is very low among people. They don't know how to obtain it.

- Majority of crypto consumers see cryptocurrencies as a new payment standard and Bitcoin is still the most popular cryptocurrency among them.
- Cryptocurrencies are mainly used for purchasing digital goods and services.
- Among all other age groups, young people are happiest with their purchase experiences with crypto.
- High transaction fees, the volatility of cryptocurrency prices and expansiveness of goods and services affect the low income crypto consumers the most.
- Most of the consumers have difficulties in finding the stores or products they are looking for.
- Majority of crypto consumers do not have or have limited access to credit cards and online banking system.

SUGGESTIONS

1.The awareness about cryptocurrency transactions is very low among people. They don't know how to obtain it. So, a strong awareness programmes, seminars, workshops should be conducted among common people.

2.Young adults can easily buy products and services using cryptocurrencies. Among all other age groups, young people are happiest with their purchase experiences with crypto.

3. While that perception reduces significantly as age increases. To participate all age groups in crypto trading special measures or steps should be taken.

4.The interest of female in using cryptocurrencies as a means of making payments for shopping is low as compared to male. So, education and special advertisements should be provided among female.

5.The awareness about cryptocurrency transactions is very low among people. They don't know how to obtain it. So, a strong awareness programmes, seminars, workshops should be conducted among common people.

6.One of the major benefits of cryptocurrency is that it has opened the doors to new modes of crowdfunding. So, provide new ways to crowdfund.

7.Cryptocurrencies were founded on principles of security and privacy. Security measures are always working to combat the next possible attack. So, minimize the potential for fraud to make crypto-transactions more secure.

8.Revolutionize the money transfer process which allow for potentially faster transfers.

9.Promote scientific advances like Blockchain technology which facilitates easier process.

10.Act as a stable alternative to unstable currencies suffering from inflation and other issues could provide an alternative access point to the broader financial world in these cases, allowing individuals more control over their own

finances in the process.

11. Everyone has a strategy for crypto trading.

12.Diversify the crypto portfolio.

13.Be alert and in it for the long term.

14.Automate purchases

15.Use trading bots.

16.Make e-commerce stronger.

17.Change the money transfer process.

18. Keep companies and individuals accountable.

19.Make foreign money transfers and transactions safer.

20.Offer scalability.

CONCLUSION

Cryptocurrency especially Bitcoin offers a new, effective and attractive model of payment methods that can boost companies and operator's revenues. It also provide alternative method of payment, apart from real money, that enable users to make financial activities such as buying, selling, transferring and exchanging easily. Cryptocurrency can bring more positive changes to e-Business and e-Payment sector. However cryptocurrency doesn't get that much of trust yet. Many concerns, challenges and issues are existing in many cryptocurrency platforms. Until cryptocurrency is being well regulated and controlled, users need to take extra precautions of using such virtual money. So the lack of legislations is considered as the main concern in cryptocurrency systems. However cryptocurrency is

a recent phenomenon in the economy and it has a bright future.

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Influence of Kudumbashree on Women Entrepreneurship (With Special Reference to Perumanna Panchayath)

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ABSTRACT

Kudumbashree is a poverty eradication program initiated by the Government of Kerala and it has taken a revolutionary form and transformed to women empowerment. Poverty eradication is not only the matter of an overall economic growth in the society, but also interconnected with various social aspects like women empowerment. All these multi-dimensional approaches led the government to form a female community intended poverty eradication project in the state and results to the birth of "Kudumbashree". Besides, empowering through community-based organization, Kudumbashree encourages and guides women to start small enterprises. Women collectively as KS units with the support of Government are overcoming the barriers to entrepreneurship. The study was conducted within the time period of 3 months from November 2019 to January 2020 among 50 entrepreneurs those who are actively participating in Kudumbashree mission Kerala. The aim of this paper was to explore the activities and influence of Kudumbashree in women entrepreneurship.

Keywords: Kudumbashree, women empowerment, women entrepreneurship, poverty eradication.

1.1 INTRODUCTION

The majority of elites like social scientists, economists, researchers, policy makers etc. of the present century are repeatedly emphasizing on development of entrepreneurship through women's empowerment by new and innovative schemes at micro level. It is central to the issue of equality, justice, and liberation. Women constitute almost half of the world's population but are unfortunately one of the most deprived and unproductive members in the economy of many countries of underdeveloped & developing world. Promoting various income generating activities especially among rural women is perceived as one of the most powerful mediums to resolve several socio-economic and even ethical problems. Empowerment is a process of awareness and capacity building, leading to a greater participation and greater decision-making power. Entrepreneurship is the process of designing, launching, and running a new business, which is often initially a small business. The people who create these businesses are called entrepreneurs. Accordingly, Women entrepreneurship is the process

in which women initiate a business, gather all resources, undertake risks, face challenges, provides employment totters and manages the business independently.

Kudumbashree a poverty alleviation programme initiated by the government in India has taken a revolutionary form and is being transformed to women empowerment through entrepreneurial venture. Kudumbashree unit is venturing into all field of business. Women collectively as a group with the support of government are overcoming the barriers to entrepreneurship and it's showing a record success.

Kerala is considered as one of the most successful states from the point of poverty reduction in the country. The success is primarily due to public action in carrying out effective land reforms and providing all round social infrastructures, particularly education and health. Women who have acquired better knowledge, skill and experiences and who are conscious or are sensitized of their rights and duties are considered to have been empowered to a greater extent. They can build up the capacity to become economically self-reliant and self-sufficient, have the ability to make better decisions in their family, improve their societal status and enjoy a better standard of living and thereby contributing substantially in building of the nation in short as well as long run.

1.2 STATEMENT OF THE PROBLEM

The major purpose of Kudumbashree is to make women look after themselves without depending on others. So, a

steady income plays an important role in making the women independent. Kudumbashree improve the personal endowment, strengthen their inner talent, overcome barriers, and utilize available opportunities. Women cannot use their potentials due to the high level of male domination in the society. Government have taken several measures to promote women entrepreneurship and to improve quality life of female, but benefits are most often not realizing them because of lack of education and illiteracy .so the present study aims to analyse what changes have occurred among women's after joining the Kudumbashree.

OBJECTIVE OF THE STUDY

- To explore the activities and the influence of Kudumbashree on women entrepreneurship
- To trace out the problems and hurdles faced by Kudumbashree micro enterprise.
- To study the level of satisfaction among the Kudumbashree members.
- To suggest good strategies for more effective functioning of micro enterprises.

1.4 NATURE AND SCOPE OF THE STUDY

The nature of the project is to study and analyse the influence Of Kudumbashree on women entrepreneurship. To empower women the government have launched various programs and schemes but still there are many problems faced by Kudumbashree

micro enterprise. The study will be helpful to bring a greater number of women into this Kudumbasree project.

The study has been confined to Perumanna area in Kozhikode district, as there are more than 300 Kudumbashree units. The study seeks to find out the influence of Kudumbashree on women entrepreneurship to know up to what extent the government Kudumbashree policies are effective, to analyse how far the members in each unit utilize it and also their satisfaction with various government financial and non-financial schemes and to understand how much support they get from their family and society.

1.5 SIGNIFICANCE OF THE STUDY

Even after rapid developments taking place throughout the world, women in our country, especially in the rural areas are always denied their due role in the socio-economic life of the society and remain the victims of neglect and discrimination. Till recently, many of the actions taken in favour of women are mostly welfare-oriented ones rather than development oriented, and no constructive steps are taken for making women economically independent and socially vibrant. Women need to be provided with the opportunities to participate in financial activities and expand their social network to generate income and wealth, to make them self-reliant, economically stable that helps to generate female autonomy and solidarity. Educating women, providing them training and opportunities for employment and self-employment all

has an added advantage of improving their familial role, enhancing their economic status and contribute towards the social well-being and overall development of the nation and its nationals. The socio-economic development of a nation can be made rapid and holistic only when both men and women can contribute towards its growth and they are provided with equitable opportunities for a balanced development. The present study is based influence of Kudumbashree on women entrepreneurship in Perumanna panchayath.

1.6 RESEARCH METHODOLOGY

Research design under this study is descriptive in nature as the core aim of the study is to explore the activities and the influence of Kudumbashree on women entrepreneurship. For the purpose of the study, the data was collected using a questionnaire conducted within the time period of 3 months from November 2019 to January 2020 among 50 entrepreneurs those who are actively participating in Kudumbashree mission Kerala. The data is analysed and Interpreted with the help of basic presentation tools like tables, graphs and charts.

1.7 LIMITATIONS OF THE STUDY

- The reliability of the study is restricted to the data provided by the respondents.
- The responses may be subjective and biased.
- It has a limitation of time.

2.1 LITERATURE REVIEW

1. Sharma et al (2008) conducted a study on women empowerment through entrepreneurial activities of self help groups. The concept of Self-Help Groups (SHGs) is proving to be a helpful instrument for the women empowerment. SHG is an organization of rural poor, particularly of women that deliver micro credit to undertake the entrepreneurial activity. Entrepreneurship development and income generating activities are a feasible solution for empowering women. It generates income and provides flexible working hours according to the needs of homemakers. Economic independence is the need of the hour. Participation in income generating activities helps in the overall empowerment of women.

2. Hemalatha AV (2012) conducted a study on skill development of women micro entrepreneurs among self-help group members in Kerala. Widespread establishment of women enterprises run on micro and small-scale basis in rural areas of the state, has been the outcome of the micro-Finance programme through the formation of Self-Help Groups (SHGs) which has been marked as the system for emancipating women from the traditional set up to the forefront of development process. The study is an attempt to assess the skill development of rural women through the formation of Self-Help Groups in different parts of Kerala.

3. Dr Reji (2013) conducted a study on economic empowerment of women through self-help groups in India. Women's empowerment is critical to

the socio-economic progress of the community and bringing women into the mainstream of national development has, therefore, been a major concern of the government. The Ministry of Rural Development has special components for women in its programmes and funds are "women component" to ensure flow of adequate resources for the same. One of the major schemes implemented by the Ministry of Rural Development having women's component is the SGSY (Swarnjayanti Gram Swarozgar Yojana).

4. Irshad et al (2015) conducted a study on micro enterprises promoted by Kudumbashree and their marketing strategies in Malappuram District in Kerala. The Government of Kerala State has introduced a novel scheme of poverty alleviation based on micro-credit and self-help grouping. Paraphrased as Kudumbashree ('Prosperity of the Family'), the scheme aims at improving the living levels of the poor women in rural and urban areas. The project aims at removing poverty among rural women households through setting up of micro-credit and productive enterprises. The activities such as micro-credit and micro-enterprises under the scheme were undertaken by the locally formed Community Development Societies consisting of poor women. The study looks into the role of micro enterprises functioning under Kudumbashree in the economic development of Malappuram district.

5. Nagalakshmi T (2015) conducted a study on support of Government in Women Entrepreneurship. Government of India defined women

entrepreneurship as an enterprise owned and controlled by a woman having a minimum financial interest of 51% of the capital and giving at least 51% of the employment generated in the enterprise to women. The study focuses on the entrepreneurship and economic development, government and institutional support provided to women entrepreneurs etc.

3.1 THEORITICAL FRAMEWORK

Kudumbashree, the Kerala State Poverty Eradication Mission was launched on 17th May 1998 inaugurated by the Prime Minister, Shri Atal Bihari Vajpayee. The Mission aims to eradicate absolute poverty within a definite time frame of 10 years. The Mission launched by the State Government with the active support of Government of India and NABARD has adopted a different methodology in addressing poverty by organizing the poor into community-based organizations. The Mission follows a process approach rather than a project approach. Kudumbashree, a community organization of Neighbourhood Groups (NHGs) of women in Kerala, has been recognized as an effective strategy for the empowerment of women in rural as well as urban areas, bringing women together from all spheres of life to fight for their rights or for empowerment.

The overall empowerment of women is closely linked to economic empowerment. The name Kudumbashree in Malayalam language means 'prosperity of the family'. The

name represents "Kudumbashree Mission' or SPEM as well as the Kudumbashree Community Network. What is commonly referred to as 'Kudumbashree' could mean either the Kudumbashree Community Network, or the Kudumbashree Mission, or both.

4.1 FINDINGS

It has been found that majority of the members strongly agree that kudumbashree have made changes in their entire well beings and the major activities conducted are financial in nature such as deposits of members, chitt funds and availing personal loan, business loans .

The hurdles faced by the kudumbashree micro units in perumanna panchayat are lack of team work, inappropriate coordination from panchayat and lack of finance.

Most of the units actively participate in all the government programmes and are satisfied with government financial activities and with their own kudumbashree.

4.2 SUGGESTIONS

The government should conduct various awareness classes in each panchayath regarding women entrepreneurship.

The entire CDS member's need to be more vigilant about the government schemes and need to pass the information regarding the schemes to the units.

The government should ensure that the funds regarding various schemes are properly made available to the units.

Majority of the members in each unit are interested to set up new venture on their own so here the government can set up an interactive section with some successful women entrepreneurs who can inspire them.

4.4 CONCLUSION

Through this study I was able to conclude that Kudumbashree plays a major role in making women an active entrepreneur in the society. Kudumbashree have a great influence among the women entrepreneurs by empowering them from the very beginning. Even though there are many financial and non-financial schemes provided by the public government sectors of the country, it felt difficult for the Kudumbashree for raising fund and it became constraints for them. But Kudumbashree is not getting required recognition in the society due to lack of expansion of their branches. Kudumbashree is not something that should be limited to rural areas. Economic development is possible only when women are equally considered to that of men.

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A Study on Luxury Marketing With Special Reference To Thrissur District

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ABSTRACT

Luxury marketing is a strategy for generating the optimum brand value and pricing for luxury products by using different brand elements. Luxury products are those products that are desirable, unique, aesthetic, high-priced, and of excellent quality. The concept of luxury is subjective and is different from person to person. Luxury is an experience instead of an object. The Indian high-end luxury market and its potential is growing and there is a progressive outlook towards worldwide brands. The Indian luxury market is expected to grow rapidly due to changes in the economic environment and an increase in consumer spending patterns and the increasing obsession for globally branded luxury products. The luxury industry is complicated, and understanding the customers necessitates requires a high level of attention. This paper attempts to gain a better understanding of luxury marketing and various demographic and psychological motives in buying luxury brands. This study would indeed help to formulate and implement suitable marketing strategies to improve the purchasing behavior of consumers towards luxury fashion brands.

Keywords: Luxury marketing; demographic and psychological motives; unique; aesthetic; high priced; excellent quality;

1. INTRODUCTION

The concept of luxury is subjective and is different from person to person. Luxury is an experience instead of an object. Hence, a holistic definition of luxury has got to indicate the subjective and multidimensional characteristics which should simultaneously communicate financial, functional, individual and social value components.

Luxury brands have often been related with the core competencies of creativity, exclusivity, craftsmanship, precision, top quality, innovation and premium pricing. These product attributes give the consumers the satisfaction of not only owning expensive items but the extra-added psychological benefits like esteem, prestige and a way of a position that reminds them that they belong to an exclusive group of only a pick few, who can afford these expensive items.

The market for fashion products has become diverse with entries of international brands in India. Fashion advertisements, fashion shows, in-store displays in urban shopping malls are working as powerful market stimulants

and are influencing transnational cosmopolitanism among the consumers.

For centuries the consumption of luxury was limited by the ruling classes only. In India, till the early 1980s because of low purchasing power of the Indian consumer the consumption was restricted to the necessities and essentials. With the emergence of globalization and growth within the Indian economy there was an expansion of the middle-class consumers who have an increased income which led to the consumption of luxury brand purchase. In India the luxury goods sector remains within the early stages of development, with a slow but constant growth and presenting many opportunities for investing companies. The Indian market which is a developing economy and its rapid opening up of the market has given rise to affluent consumers who are ready to adapt and adopt the most recent luxury fashion trends.

2. REVIEW OF LITERATURE:

Bearden, W. O., & Etzel, M. J. (1982) in their article "Reference group influence on product and brand purchase decisions" studied the perceptions about the influence of reference group on product and brand decisions of consumers. They made a differentiation between necessity and luxury on the basis of availability and exclusivity of resources. Their study showed that necessities were held by everyone while luxuries were available exclusively with a few people.

Frank Vigneron and Lester W Johnson (2004) in their study "Measuring perceptions of brand luxury" provides

a theoretical framework of brand luxury construct which explains the specification of different dimensions of luxury brand. Through his study he suggest that emotional gains, built-in happiness, personal rewards and self-satisfaction were the various factors that positively influenced the purchase of luxury fashion apparel brand.

Okonkwo U (2009) in his article "The luxury brand strategy challenge" state that the perception about luxury and its consumption are changing constantly. There are many changes in pattern of consumption among generations due to advancement of technology, impact of social media networks, self esteem and self-image awareness. According to him due to digital experimentation and social media networks, luxury can be experienced at a lower cost. He also suggest that the enlargement of client base of luxury products and the elimination of the entry barriers to the industry have increased both offerings and competition across all luxury categories.

Ying Wang, Shaojing Sun and Yiping Amy Song (2011) in their research "Chinese Luxury Consumers: Motivation, Attitude and Behavior" studied Chinese consumers' motives, attitudes toward luxury brands the impact of it on consumer behaviour. In this study Chinese customers were categorised into three groups that is elitist, distant and the democratic. Through the result of their study they points that elitist group on average purchase more quantity of luxury products than the distant and democratic. The elicited group purchase

luxury products for self-actualization, social comparison reasons and more often buys luxury for special occasions.

Godart & Seong (2014) in their article "Is sustainable luxury fashion possible. Sustainable Luxury: Managing Social and Environmental Performance in Iconic Brands" states that luxury is developed from the high status consumers who have desires of compelling, and want to showcase their status and power. In their study they used six main principles of fashion to examine the eco-sustainability opportunities and challenges faced by luxury fashion and suggested that eco-sustainability principles can be used by luxury fashion brands to invent and reinvent so that the luxury fashion industry stakeholders can get together in ethical fashion movements towards producing a remarkable environmental change.

Jiali Xie & Chorong Youn(2020) in their article "How the Luxury Fashion Brands Adjust to Deal with the COVID-19" study the situation of luxury market industry during the covid-19 pandemic situation. They examined various marketing strategies of top ten luxury fashion brands which include product donations, the monetary donations, the price adjustment strategies, turning to e-retailing, trustworthy communication, and the fashion shows strategies. The study state that the influence of the COVID-19 has made huge impact on the consumer behavior and also suggest that retailers have to make changes and formulate strategies in response to the COVID-19 situation.

3. STATEMENT OF THE PROBLEM

Luxury brands are no more constrained to western countries but have reached to the developing countries as well. India's access to globalization process in 1991 has resulted in flooding of multinational players to which the Indian luxury retail market is not an exemption. The advent of multinational luxury brands in the Indian luxury retail market has forced tremendous challenges not only to the marketers who markets the luxury brand but also to the luxury brand consumers.

The luxury industry is complicated, and understanding the customers necessitates requires a high level of attention. There are various factors that influence the luxury brand buying behaviour of people. The Indian consumption pattern are slowly converging with global norms, the Indian consumers is now spending more on consumer durables, apparels, entertainment, vacation and lifestyle related activities. As lifestyle change, fashion in India is becoming more diversified as in the western countries.

It is critically important for brand manager, researchers and marketers to understand why consumers buy branded luxury goods; what they consider brand is and how their perception of luxury value impacts their buying behavior backed up by various demographic and psychological factors behind it. There have been many investigations already in the areas as to why do consumers spend huge amount on luxury goods, however, most of these researches on luxury consumption focus on the context of western world and consumers in the developed

markets, while comprehensive studies and researches in context of Indian perspective is rare.

4. OBJECTIVE OF THE STUDY

- To understand buying intention of customers while making purchase of luxury products in Thrissur district.
- To study various factors influencing while purchase of luxury products.
- To evaluate the overall customer satisfaction level towards luxury brand purchase.

5. RESEARCH METHODOLOGY

RESEARCH QUESTION

This study attempts to answer the following research question:

1. How the buying pattern of customers are characterized for luxury products?
2. What are the factors influencing purchase of luxury brands?
3. Identify the level of satisfaction while making luxury brands purchase?

SOURCES OF DATA

PRIMARY DATA

For the study, primary data is mainly used. Primary data does not exist already in records. It is collected from customers through questionnaire and interview schedule which contained a formal list of questions.

SECONDARY DATA

Secondary data refers to those data which is gathered for other purpose and already available in records. Secondary data for the study is collected from the published sources like journals, articles and websites, books, etc.

SAMPLE DESIGN

The sampling technique used in this study is probability convenience sampling. It consists of people with various backgrounds from Thrissur district.

SAMPLE SIZE

For convenience and due to limited period, the sample size is determined as 80 respondents from Thrissur district.

6. DATA ANALYSIS AND INTERPRETATION

TABLE 1-ANALYSIS OF BUYING INTENTION OF LUXURY GOODS AND THE AGE OF RESPONDENTS

Ho: There is no significant difference between buying intention of luxury goods and the age.

H1: There is significant difference between buying intention of luxury goods and the age.

ONE-WAY ANOVA

		Sum of Squares	df	Mean Square	F	Sig.	Generalization
Increase number of luxury purchase	Between Groups	10.616	1	10.616	13.589	.000	Reject
	Within Groups	60.934	78	.781			
	Total	71.550	79				

Feel better	Between Groups	8.313	1	8.313	8.805	004.	Reject
	Within Groups	73.637	78	944.			
	Total	81.950	79				
Purchased not on impulse	Between Groups	2.011	1	2.011	4.563	036.	Reject
	Within Groups	34.376	78	441.			
	Total	36.388	79				
Premium quality	Between Groups	3.132	1	3.132	3.142	080.	Accept
	Within Groups	77.755	78	997.			
	Total	80.887	79				
Self-confidence	Between Groups	4.064	1	4.064	5.899	017.	Reject
	Within Groups	53.736	78	689.			
	Total	57.800	79				

(Source: Primary Data)

Interpretation: The analysis of buying intention of luxury goods and the age of respondents is done using One-way Anova. Customers are willing to increase the number of luxury goods purchase, buying luxury products make them feel better, customers purchase luxury goods only when it is needed

but not on impulse, luxury brands has an effect on confidence has the significant level less than 0.5. Hence the null hypothesis is rejected it means that there is a significant difference between the buying intention luxury goods and the age of respondents.

TABLE 2-GARRETT'S RANKING FOR FACTORS EFFECTING LUXURY BRAND PURCHASE

S.No	Factors	Rank Scale Value	I	II	III	IV	V	Total Score	Garrett Mean Score	Mean Rank
		x	75	60	50	40	25			
1	Need for Uniqueness	f	23	36	6	3	12	80	57.56	II
		fx	1725	2160	300	120	300	4605		

2	Need for Status	f	11	12	35	9	13	80	49.75	III
		fx	825	720	1750	360	325	3980		
3	Promotion	f	3	6	19	13	39	80	37.87	V
		fx	225	360	950	520	975	3030		
4	Price	f	2	4	19	53	2	80	43.87	IV
		fx	150	240	950	2120	50	3510		
5	Quality	f	42	21	2	2	13	80	61.43	I
		fx	3150	1260	100	80	325	4915		

On the basis of the ranks assigned by the respondents, the factors influencing purchase of luxury products are analyzed through Garrett Ranking Technique. It is evident from the above table that the quality of the luxury product (61.43) was the main reason for choosing luxury product followed by its uniqueness (57.56), status (49.75), price (43.87), and promotion (37.87).

TABLE 3- ANALYSIS OF CUSTOMER SATISFACTION AND GENDER

H0: There is no significant difference between the customer satisfaction and gender.

H1: There is significant difference between the customer satisfaction and gender.

Independent Samples Test

t	T-test for Equality of Means							Generalization	
	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Confidence 95% Interval of the Difference				
					Lower	Upper			
Usage	Equal variances assumed	2.111	.78	038.	302.	143.	017.	587.	Reject
	Equal variances not assumed	2.287	68.839	025.	302.	132.	039.	566.	

Expectation	Equal variances assumed	3.442	78	001.	607.	176.	256.	958.	Reject
	Equal variances not assumed	3.384	52.783	001.	607.	179.	247.	967.	
Repetition	Equal variances assumed	3.757	78	000.	841.	224.	395.	1.286	Reject
	Equal variances not assumed	3.849	59.344	000.	841.	218.	404.	1.278	
Correct Decision	Equal variances assumed	1.555	78	124.	255.	164.	072.-	582.	Accept
	Equal variances not assumed	1.514	51.261	136.	255.	169.	083.-	594.	
Pleasure and Happiness	Equal variances assumed	3.234	78	002.	525.	162.	202.	848.	Reject
	Equal variances not assumed	3.362	61.822	001.	525.	156.	213.	837.	

(Source: Primary Data)

Interpretation: The analysis between customer satisfaction and gender is presented by applying Independent T-test. The analysis shows the result that the significant value of usage, expectation, repetition, pleasure and happiness of luxury brands are less than 0.05. Hence the null hypothesis is reject. That is there is significant difference between the customer satisfaction and gender.

7. FINDINGS

The findings of the research broadly

indicate that there are considerable differences between the attributions made towards luxury consumption and non-luxury consumption.

Men like to signal their wealth through big luxury cars & luxury watches. Women like to exhibit through jewelry, designer bags & apparel

Quality and exclusivity of brand are the main attributing factors which influence purchase decision while buying luxury brands.

There is a considerable difference in the luxury buying pattern according to the differ in sex, age, residential area and monthly income.

Online luxury shopping is slow, as you need to see, touch & feel the products. Though there has been a gradual growth in online shopping.

8. SUGGESTION

- Luxury consumers are on the top of the pyramid. As they pay high premium for items they get to be demanding.
- In today's competitive market, luxury brands have to connect with customers in more creative ways.
- Effective and customized marketing strategies are necessary for the marketers of luxury brands in order to strongly position their brands in consumer's mind.
- Luxury players need to customize the whole shopping experiences according to the needs of these new and emerging consumers.
- Heighten the sense to create an emotional connection. Sensory branding has a huge effect in luxury retailing.
- Limit access to the brand because limiting the supply of the product makes it more valuable.
- A luxury business should also consider building an online personalization platform so consumers can customize their products thereby bring out their unique personalities.

9. CONCLUSION

The Indian luxury market though challenging is diverse, evolving, exciting & showing robust growth. The major principle of the research was to recognize the reasons for luxury consumption, factors which influenced their purchase decision & their perception about the luxury in India. The young millionaires are welcoming the luxury brands and there is huge prospective to sell luxury brands in India among the prospective young super rich. India would be a favorable destination for luxury investors if India's policy, tax reforms & regulatory act are in order. We need to liberalize our taxation policies and should have proper governance with regards to the ease of setting up of luxury markets.

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A Study on Goldman Sachs' Sustainable Finance Strategies

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Abstract

Sustainable finance refers to integrating Environmental, Social and Governance (ESG) criteria in the investment decisions in the financial sector, which leads to a long-term benefit for both the company and the society. The sustainable financial activities include Sustainable funds, green bonds, impact investing, microfinance, active ownership, credits for sustainable projects and development of the whole financial system in a more sustainable way. The Goldman Sachs Group, Inc. is a global investment banking, securities and investment management firm. Their Headquarter is in New York and has offices in all the major financial centres around the world. The company gives ample attention to sustainable business and undertakes various activities of sustainable finance. This paper focuses on the sustainable finance strategies of the company and its benefits to the society.

Key Words: Sustainability, Sustainable finance, Strategy, Glodman Sachs, Society.

Introduction

Sustainable finance is the inclusion of ESG – Environmental, Social and Governance considerations being taken into consideration while making decisions in the financial sector by the financial market actors, policymakers, and intermediaries. Sustainable finance

practices focus on the pursuit of positive environmental impact on investments.

There is a transition in the financial system from the traditional approach towards investing and lending into projects which maximize financial value, subject to risk, to long-term value-creating projects which optimize financial social and environmental value. Green Finance is important as it promotes and supports the flow of financial instruments and related services towards the development and implementation of sustainable business models, investments, trade, economic, environmental and social projects and policies.

Sustainable Development Goals

The sustainable Development Goals (SDGs), adopted by all the member states of the United Nations is a shared objective of spreading peace and prosperity for people and the planet now and into the future. It is also known as the Global Goals. Basically, there are 17 SDGs that are of utmost importance to be achieved by both developed as well as developing countries.

Review of Literature

(Panos Delimatsis 2021) in his paper

SUSTAINABLE DEVELOPMENT GOALS



on sustainable finance, identifies sustainable finance as a distinct category of finance and suggests higher returns and better risk management are preferable reasons for financial sectors to participate in and put efforts into sustainable finance. He has also mentioned that EU has pioneered in collaborating on the establishment of sustainable finance framework at the regional level. The EU's Strategy for medium run evolves around three axes: reorientation of capital flows towards sustainable investments; Management of financial risks stemming from climate change, resource depletion, environmental degradation; and strengthening transparency.

Dirk Schoenmaker from Rotterdam School of Management in his book Essential concepts of Global Environmental Governance, 2nd edition 2020, penned that investors and lenders are increasingly using ESG ratings to incorporate the social and environmental dimensions.

The investors and lenders follow an active investment approach based on fundamental analysis of company's ESG factors and engagement with investee companies on material ESG factors.

Objective of the Study

The study is undertaken to understand the sustainable financial strategies adopted by a very successful financial organization. The study will provide insight into the sustainable financial services that can be provided and the benefits of incorporating these techniques into their organization.

Methodology

The study is basically based on secondary data. The data required was collected from various reliable sources.

Data Analysis

Goldman Sachs

The Goldman Sachs Group, Inc. is a leading global financial institution

that delivers a broad range of financial services to a large and diversified client base that includes corporations, financial institutions, governments and individuals. It was established in 1869 by Marcus Goldman. Headquartered in New York, it has operations in 34 countries including Argentina, Japan, India, U K Saudi Arabia etc. It ranks 2nd by revenue in the list of investment banks in the world.

Products and Services

With over 150 years of experience Goldman Sach has evolved around their customers and helped them achieve their goals. Some major products and services they provide are :-

Asset Management : it is one of the world's leading asset managers and provides its clients easy access to the private markets through equity, credit, and real estate strategies.

Ayco Personal Financial Management: They provide personalized financial planning to corporate employees thereby reducing their stress and increasing workforce retention.

Global Investment Research: The company's Global Investment Research division provides original, fundamental insights and analysis for clients in the equity, fixed income, currency and commodities markets.

Investment banking: The Goldman Sachs' clientele includes corporations, financial institutions, financial sponsors, governments and public authorities and boards of directors and special committees. It helps these clients grow by providing best-in-class advice and execution excellence on the most complex transactions across products.

Liquidity Investing: The Liquidity Solutions team manages more than \$560 billion* in money market and short-term assets and works closely with bank, corporate and private wealth clients on a daily basis to provide liquidity management solutions to help them achieve their financial objectives.

Marquee: It is Goldman Sachs' digital marketplace for institutional investors, delivering unparalleled, cross-asset access to global markets.

Sustainable Finance Strategies of Goldman Sach

Sustainability is a mandate at Goldman Sach. In December 2019 they announced a 10 year target of \$750 billion in financing, investing and advisory activity focused on two priorities : climate transition and inclusive growth. When Covid-19 hit the markets, there was a misgiving that sustainability would lose its importance but, it did not. A record of \$732 billion in sustainable debt was issued in 2020 out of which Goldman Sachs achieved \$156 billion in sustainable-finance activity.

At Goldman Sach there are 2 core pillars supporting sustainability which are - Climate Transition & Inclusive Growth. Within these two pillars they have 9 sets of investment themes that support their focus going forward.

Climate Transition

Clean Energy - Enable renewable-energy generation, energy efficiency and grid services.

Sustainable Transport - Shift modes of transit through electric vehicles, connected services, autonomous driving and public transportation

development.

Sustainable Food & Agriculture - Enable green agricultural production, storage, processing and distribution to feed the world.

Waste & Materials - Promote sustainable production and consumption, along with responsible waste management.

Ecosystem Services - Contribute to the sustainable management of natural resources, monetizing the value of forests, water and biodiversity.

Inclusive growth

Accessible & Innovative Healthcare - Enable the use of digital technology and advanced devices and diagnostics for better outcomes.

Financial Inclusion - Advance financial inclusion for all, including underserved populations, by promoting access to capital, financial technology and products that increase access, support financial health and drive more equitable economic growth.

Accessible & Affordable Education - Enable greater access to education, improve learning outcomes and help close opportunity gaps for learners of all ages.

Communities - Enable infrastructure development, affordable housing and livelihood advancement.

Conclusion

“At the end of the day, every investment we make is an investment in our people.”

The company had announced to deploy \$750 Billions in financing, investing and advisory activity to accelerate climate transition and advance inclusive growth. So far, they have contributed \$156 billion out of which 60% was used for climate transition 23% for multi-theme purposes and 17% for inclusive growth. But they are not stopping at this. The company has announced a commitment to align their financing activities with a net-zero-by-2050 pathway and also set a medium-term goal to achieve net-zero emissions in their operations and supply chain by 2030. They have also partnered with their peers and other organizations to effect real change. Some such examples are their agreement to work with the Bloomberg-sponsored Climate Finance Leadership Initiative to help attract more private capital to sustainable infrastructure projects in emerging markets and their partnership with Black women-led organizations: One Million Black Women, where they commit to invest \$10 billion to address the disparities Black women face, with the goal of impacting the lives of at least 1 million Black women by 2030.

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Issues Pertinent to E-Waste and Prevailing E-Waste Management Practices – A Descriptive Study

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ABSTRACT

E-waste is a serious issue in the digital world of India. Faster obsolescence and subsequent up gradation of electronic products are encouraging the consumers to buy more and thereby results in rise in the volume of e-waste. It is obvious that e-waste dangerously affects the environment as well as the human life. But it is not hazardous if it is properly managed and recycled. So, in today's era, management of e-waste have a vital importance. Government of India has taken initiatives such as e-waste disposal schemes, e-waste rules 2011 and also ministry of environment and forests implementing a scheme to provide financial assistance for setting up of treatment, disposal and storage. Also recycling of wastes reduce the danger of e-waste by enabling the unused products again into used one and it saves unnecessary dumps and landfills. This study reveals about the issues related to e-waste and the initiatives undertaken to manage these e-wastes.

(Keywords: E-waste, e-waste management, e-waste management initiatives)

INTRODUCTION

In this technological era e-waste is one of the serious issues faced by the world. Most recent objective of digital

India is to make this country a cashless economy which means more electronic gadgets, more usage and more e-waste. The development in communication and technology in India has a great impact on our economy, industries and life style of people. Air conditioners, air coolers, cellular phones, refrigerators, computers, laptops, power bank and many other gadgets arrived in the Indian market and in the hands of common man. Electronics have become part of the throw away culture of developed countries. Electronic gadgets are meant to make our lives comfortable, happier and simpler, but they contain poisonous toxic substances, their disposal and recycling becomes a health nightmare. These have led to various problems including the problem of huge amount of hazardous waste and other wastes generated from electric products. Over the past two decades, the global market of Electrical and Electronic Equipment (EEE) continues to grow exponentially, while the life span of those products becomes shorter and shorter. Due to Rapid economic growth, urbanization and industrialization, demand for consumer goods, has been increased

for both the consumption and the production of EEE. Any improperly disposed electronics can be classified as E-waste. E-waste basically comprises electronic goods that are not fit for their original use

LITERATURE REVIEW

Dr. Neha Garg & Deepak Kumar carried out a research on "e-waste management in India: A study of current scenario". The study reveals that computer equipment and mobile telephones are identified as the principal e-waste generators in India. Objectives of the study are to analyze the trends of electronic waste in India through a comparison with other parts of world, to study the current scenario of e-waste management in India and to construct the suggestions dealing with the challenges and problems of e-waste. It is both quantitative and analytical research. This study discussed about the major challenges of e-waste management in India such as waste is scattered and it is difficult to collect and lack of work force for waste collection and processing. It should find that urbanization directly contributes to e-waste generation and unscientific waste handling causes health hazards and environment degradation. The authors suggest that conduct awareness campaign, collaborating with the industry, privatization of recycling and introducing a separate department in urban local bodies.

Singh, Dolly (2019) conduct a study on "e-waste management and legal regime in digital India a study with special

reference to Chandigarh". It discusses the possible dangers to human health and the environment that arise due to improper disposal practices adopted to handle e-waste. Objectives of the study are identified effect of e-waste on human health and environment and to discuss international and national legal control mechanisms for management of e-waste. It is a descriptive study. The study recommended that imports of e-waste should be strictly guarded, reducing at source generation of e-waste and the accountability of dealers of EEE should also be fixed.

Rajiv Ganguly (2016) make a study on "e-waste management in India: An overview". It provides a brief insight into this concept of e-waste, its generation in India and the environmental and health concerns attached to it. Objectives of the study are set as to discuss global context of e-waste, environmental and health hazards, reviews the existing legislation regarding e-waste in India and economical aspect of e-waste including the existing informal sector in India. Environmental effects of hazardous waste arise due to primary (heavy metals like lead), secondary (due to incomplete treatment of e-waste which leads to generation of dioxins and furans) and tertiary emissions (due to harmful chemicals used for recycling of hazardous waste). This study discusses the sustainable e-waste strategies including different roles played by different stakeholders, which reduce the impact of e-waste. It should recommend general methods of raising awareness of harmful effects

of e-waste could be done using social media, journalistic articles and general education.

STATEMENT OF THE PROBLEM

In the technical era, every day companies are finding new electronic items and accordingly satisfy consumer needs. Due to the innovation in electrical and electronic companies, consumers frequently replace their existing equipment with new one. It creates lot of impact to the society in the name of E-waste. E-wastes are disastrous and far reaching implications; particularly it affects human health, environment and society as a whole due to toxic element included in e-waste.

OBJECTIVES

- To identify the causes for increasing the e-waste and its efficient and effective disposal methods
- To analyze the initiatives undertaken to manage these e-wastes
- To arrive at the suggestions dealing with the challenges and problems of e-waste
- To find out the state-wise e-waste generation in India

METHODOLOGY

Research design used to carry through this study is descriptive in nature as the aim of the study is to analyze the issues of e-waste. For the purpose of the study, secondary data is collected from internet.

E-WASTE

E-waste or electronic waste is created when an electronic product is discarded after the end of its useful life. The rapid expansion of technology and the consumption driven society results in the creation of a very large amount of e-waste.

ISSUES OF E-WASTE

Volume of e-waste generated

India stands 5th in e-waste generation producing around 1.7 lakh metric tons per annum. This also a big hindrance for the better disposal and management of the e-waste.

E-waste imports

Most of the developed countries dump their wastes into the developed countries like India and China because of low cost. Those wastes reach there by the overseas increase the issues of e-waste in our country.

Health issue

E-waste contains toxic materials which contaminate soil and ground water. Exposure can cause headache, irritability, kidney and neurological disorders.

Poor legislation

In absence of any information on this website specially on details of recyclers and collectors of e-waste citizens and institutional generators of e-waste are totally at a loss to deal with their waste and do not know how to fulfill their responsibility.

Poor awareness

Limited reach out and awareness regarding disposal, after determining end of useful life. Also, only 2% of individuals think of the impact on environment while disposing off their old electronic equipment.

Security implications

End of life computers often contain sensitive personal information and bank account details which if not deleted leave opportunity for fraud.

Environmental issues

The increased amount of e-waste caused to contaminate soil and water and damages the fertility. This dangerously effect the balance of the environment.

E-waste keep growing and growing

By the advancement of technology and changing lifestyle the involvement of electronic equipment in our life is increased. As the usage of electronic equipment increases the amount of e-waste generated increases dangerously.

Lack of incentive schemes

No clear guidelines are there for the unorganized sector to handle e-waste. Also, no incentives are mentioned to lure people engaged to adopt formal path for handling e-waste.

E-WASTE MANAGEMENT PRACTICES

E-waste disposal scheme

The ministry of environment and forests is implementing a scheme to provide

financial assistance for setting up of treatment disposal and storage facility for hazardous and integrated recycling facilities for e-waste on public private partnership mode.

E-waste rules 2011

These rules shall apply to every producer, consumer or bulk consumer involved in the manufacture sale, purchase and processing of electrical and electronic equipment or components.

Recycling

Recycling refers to the reprocessing and reuse of these electronic wastes. This way we can use them in new electronic products. E-waste recycling is one of the prominent practices to manage electric waste. Electronic waste has many components, including metals that are recyclable. These metals can recover successfully and could be employed as raw materials in other industries.

National television and computer recycling scheme

The National Television and Computer Recycling Scheme (NTCRS) was established in 2011. Objectives of the scheme are reduced waste to landfill, especially the hazardous materials found in electronic waste (e-waste) and increase the recovery of reusable materials in a safe, scientific and environmentally sound manner.

E-waste rules in 2016

Under this consumers or bulk consumers shall ensure that e-waste generated by them is channelized

to authorized collection center or registered dismantlers or recyclers or returned to the pick up or take back services provided by the producers and also shall maintain the records of e-waste generated by the bulk consumer.

STATE-WISE E-WASTE GENERATION IN INDIA (YEAR 2017)

States	Tones/Year
Tamil Nadu	13.1%
Maharashtra	19.8%
Andhra Pradesh	12.5%
Uttar Pradesh	10.1%
West Bengal	9.8%
Delhi	9.5%
Karnataka	8.9%
Gujarat	8.8%
Madhya Pradesh	7.6%

FINDINGS

- Maharashtra stands top position in the case of e-waste generation in India (19.8%), whereas Madhya Pradesh generates the least (7.6%)
- E-waste causes the issues of health issues as well as environmental issues
- Due to the innovation in electrical and electronic companies, consumers frequently replace their existing equipment with new one
- There are several initiatives taken by the Government in order to manage the E-wastes such as E-Waste disposal scheme, recycling, National television and computer recycling scheme, etc.
- This study brings the suggestions such as make sure the company you select has capacity to handle either type of e-scrap, tax incentives for scrap dealers, awareness program on recycling and Promote recycling units to ease process and to encourage generators to have proper e-waste disposal.

SUGGESTIONS

- Need to address safe disposal of domestic waste
- Tie recycling in with take-back product
- Attract investment in this sector
- Make sure the company you select has capacity to handle either type of e-scrap
- Promote recycling units to ease process and to encourage generators to have proper e-waste disposal
- Impart training to generators on e-waste handling
- Awareness program on recycling
- Tax incentives for scrap dealers

CONCLUSION

The innovation, dynamism in product design and globalization replacing electrical and electronic equipment in very short duration and made it fast growing waste in the world. The waste has been created and increased by the people without understanding the environmental deterioration. But it is not only the mistake of the people but also the companies who manufacture the electronic items. Electronic goods

are necessary for the consumers for their comfort but understanding the effect of the e-waste items is also necessary to everyone. The consumer is purchasing more electronic appliances and technologically advanced products such as mobiles, computers, televisions, refrigerators, washing machines and air conditioners. This also means that more and more electronic and electrical

appliances are being discarded contributing to electronic waste (or E-waste)

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The Study of the Positive and Negative Aspects of Marketing Activities Impact of Technology on Indian Banking Sector

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Abstract:

Impact of technology is essential for the Indian banking sector to satisfy the needs of the customers. The study aims to identify the impact of technology on Indian banking sector in Theni District. The study was based on well structured questionnaire with a sample of respondents of 100 respondents in Theni District . The collected primary data for the study were analyzed using simple percentage analysis, chi-square test and Friedman's ranking test. The study concludes that that table value at five percent level there exists significant association between gender, monthly income and type of account. It is found that Mobile Banking was the first technological factor which impacted the customers towards Indian banking sector.

Key Words: Customers, Impact, technology, Indian, banking, sector, mobile, internet, fund, transfer, etc.,

Introduction:

In India, banking sector has undergone tremendous changes. Most of the Banks began to take an technological challenge

towards banking with the primary objective to create more customers. Impact of technology is essential for the Indian banking sector to satisfy the needs of the customers The various technological innovations in banking and financial sector are tele banking, mobile banking, selling insurance products, issue of free cheque books, travel cheques ,ECS, RTGS, EFT, NEFT, ATM, Retail Banking, Debit & Credit cards, free advisory services, payments of utility bills, fund transfers, internet banking, value added service etc.,

According to John Finnerty, "Financial Innovation involves the design, the development, and the implementation of innovative financial instruments and processes, and the formulation of creative solutions to problems in finance".

Technologies in Indian Banking Sector

ATM

The automated teller machine or ATM, is

such a complicated piece of technology that it does not have a single inventor. Today use of ATM are an amalgam of several different inventions. Automatic Teller Machine enables the customers to withdraw their money 24 hours a day 7 days a week. ATMs can be used for cash withdrawal, payment of utility bills, funds transfer between accounts, deposit of cheques and cash into accounts, balance enquiry etc.

Real Time Gross Settlement (RTGS)

Introduced in India Since March 2004. It is operated by RBI. IT transfer Funds from their account to the account of another bank. It transfer the fund faster within two hours.

Electronic Payment Services

EPS is mainly based on the e-governance, e-mail, e-commerce, e-tail etc. It is Being developed in US for introduction of e-cheque and it is a Negotiable Instruments.

NEFT

National electronic fund transfer is a nationwide payment system and it is one to one Fund Transfer.

Electronic Funds Transfer

EFT is a system whereby anyone who wants to make payment to another person/company etc. Details - receiver's name, bank account number, account type (savings or current account), bank name, city, branch name etc. RBI is the service provider of EFT.

Tele Banking

Entire non-cash related banking on

telephone. It is a Automatic Voice Recorder. It is manned phone terminals are used

Electronic Data Interchange (EDI)

EDI helps to exchange business documents like purchase order, invoices, shipping notices, receiving advices etc. in a standard, computer processed, universally accepted format between trading partners.

Customer management

Banks need to clearly articulate and measure the expected benefits from the winning strategies which would be dependent on the value various initiatives provide customers. It includes customer segmentation, co-creation CRM to customer experience, Use of alternative channels and Effective cross and upsell.

Risk management and information security

Risk management methods include credit systems, enterprise risk management systems and liquidity risk systems

Mobile banking

Mobile banking is a service provided by a bank or other financial institution that allows its customers to conduct financial transactions remotely using a mobile device such as a smart phone or tablet.

Core Banking

Core banking is a banking service provided by a group of networked

Innovations in Indian Banking Services

- Fund transfer
- Balance Enquiry
- Purchase of Demand
- Draft Pay Order
- Repayment of Loan Account
- Demat Services
- Online trading facility
- Speed Up
- Friendly and Flexibility
- Towards Less transactions
- Banking Branches
- Cash Withdrawal
- Cash Deposit
- Account Statement
- Cheques
- Microfinance
- Plastic Money
- Mobile banking
- Balance Enquiry
- Fund Transfer

Reviews of literature:

Sushanta Kumar Mallick (2021) examined the effects of investment in information technologies (IT) in the banking sector using bank-level data from a group of 68 US banks over the period 1986–2005. Even though information technology can improve

bank's performance by reducing operational cost (supply side), it can bring in competition among banks in order to embrace new technology (demand side). Reviews shows that banking sector have adopted the production function approach, it is difficult to identify which effect has dominated. The study concluded that the bank profits can decline due to adoption and diffusion of IT investment, reflecting negative network competition effects in this industry.

Seema Malik (2014) revealed that Indian banking system touches the lives of millions of customers and it is growing at a fast pace. In India banking industry is facing number of challenges like changing needs and perceptions of customers, new regulations from time to time and innovations in technologies. The pressure of meeting these challenges have motivated banks to change the old ways of doing business. The study shows that how the technology has transformed the face of banking in India. India's banking system has seen more financial innovations in the last decades which lead to tremendous improvements in banking services and operations. This study highlights the benefits and challenges of changing banking trends.

Musa Kasuwar Kuka Gambo (2020) analysed the relationship between airlines service quality and customer satisfaction among domestic air passengers in Nigeria. In this project well structured questionnaire has been designed based on a modified SERVQUAL model containing five service quality dimensions . In this

project a sample of 400 customers was selected using a stratified random sampling techniques. The project suggested that domestic airlines should introduce continuous training on good customer relations, remaining responsive and proactive as well as ensuring on-time departure and arrival, while maintaining safety and well-being of the passengers.

Objectives of the study:

- To identify the impact of technology on Indian banking sector.
- To study how technology have contributed to the development of Indian banking sector.

Hypothesis:

- There is no significant association between customer's gender and impact of technology on Indian banking sector.
- There is no significant association between customer's age and impact of technology on Indian banking sector.
- There is no significant association between customer's educational qualification and impact of technology on Indian banking sector.
- There is no significant association between customer's monthly income and impact of technology on Indian banking sector.
- There is no significant association between customer's type of account and impact of technology on Indian banking sector.

Limitations:

- The result of the study is based upon the views expressed by the banking customers of Theni District.
- The statistical tools used to analyse the data have their own limitations.
- All the limitations of primary data are applicable to this study.

Research Methodology:

Area: The research study was done in Theni District.

Source of data: The study is based on questionnaire method; primary data has been collected from various customers in Theni District and the secondary data have been collected from related journals, websites, magazines and textbooks.

Type of sample: A sample of 100 respondents were collected from Theni District. A total of 100 respondents were selected by rando, sampling method.

Statistical tools:

- Simple percentage analysis
- Chi-Square analysis
- Friedman Ranking Test.
- Analysis and Interpretation:

Simple percentage analysis

Table No. 1: Personal profile of the Customers

Factors	No of customers n=100	Percentage
Gender		
Male	54	54

Female	46	46
Age(years)		
Up to 30	32	32
30 to 60	46	46
Above 60	22	22
Educational qualification		
Up to School level	33	33
Under Graduate	45	45
Post Graduate / Professionals	22	22
Monthly Income		
Up to Rs. 25000	58	58
Above Rs.25000	42	42
Type of Family		
Joint Family	58	58
Nuclear family	42	42
Type of Vehicle		
Savings Account	25	25
Current Account	52	52
Both	23	23
Source of Information		
Friends	42	42
Relatives	24	24
Media	20	20
Officers	14	14

Table No.1 describes the customer's personal profile due to impact of

technology on Indian banking sector. Out of 100 customers who were taken for the study: it has been identified that most (54%) of the customers are male, (46%) whose age group is under 26 to 50, most (45%) of the customers are Under Graduates, the monthly income of (58%) customers is upto Rs.25, 000, (58%) customers belong to joint family, (52%) customers have current account and (42%) customers came to know about impact of technology on Indian banking sector through friends.

Chi-Square Test

$$= E [(O - E)^2 / E].$$

Where O refers to the observed frequencies and E refers to the expected frequencies.

Table No.2 Customers Personal Profile And Impact of Technology

Factors	Value	Table value	Re-remarks
Gender	11.19	5.991	S
Age	13.564	9.488	NS
Educational Qualification	7.56	9.488	NS
Monthly Income	6.425	5.991	S
Type of Account	11.62	5.991	S

Table No 2 depicts the relationship between selected demographic variables

of the banking customer. It is clear that, the calculated Chi-square value is greater than table value at five percent level there exists significant association between gender, monthly income and type of account. Thus the null hypothesis is rejected. The calculated Chi-square value is less than the table value at five percent level, there exists a significant association between age and educational qualification. Thus the null hypothesis is accepted.

Friedman Ranking Test

TABLE 3

CUSTOMERS IMPACT- FRIEDMAN RANK TEST

TECHNOLOGICAL FACTORS	TOTAL SCORE	RANK
Mobile Banking	648	I
Electronic Payment Services	582	V
Real Time Gross Settlement (RTGS)	567	VI
NEFT	560	VII
ATM	624	III
Internet Banking	635	II
Electronic Data Interchange (EDI)	584	IV

The above table shows about the Friedman Rank Test for farmer's impact of technology on Indian banking sector were the level of significance is at 0.000 which shows that there is a relationship between the ranks given. It is found from the above table, that Mobile

Banking was the first technological factor which impacted the customers towards Indian banking sector; Internet Banking was ranked as the second factor; Electronic Funds Transfer was ranked as third factor; ATM was ranked as fourth factor; Electronic Payment Services was the fifth factor; Real Time Gross Settlement (RTGS) was the sixth factor and NEFT scored the seventh position.

Conclusion

In India development of technology, bank's superiority in information is deteriorated, hence entry barrier have been started declining and new competitor have emerged. With the changing trend in technology Indian banking sector in has achieved a new height. Customer relationship management play main responsibilities in banks now days. Technology offers a chance for banks to satisfy customer needs including many things that may not be imaginable today. Internet banking and mobile banking has emerged as a strategic resource for achieving higher efficiency process, control of operations and reduction of cost by with automated processes and hence it satisfy the customers' needs.

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The Significance of Pilgrimage Tourism to Sustainable Local Development with Special Reference to the Guruvayoor Municipality

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Sustainable Development- Tourism

Everyone living on earth has the responsibility to contribute toward environmental and social issues to provide a safer, richer, and place to live for the future generation. In this regard, the sustainable development goal is implemented by the United Nations. To end poverty, protect the planet, and prosperity to all, India signed in the resolution of SDG. The goals take a pragmatic approach for sustainable growth at all levels encompassing a model of holistic development of society and the planet. Hence taking SDGs from global to local is challenging for India. Complexity of socially segregated populations will need effective planning for rural and urban development that can address these challenges. Tourism is one of the world's fastest growing industries and is one of the global engines of development. The tourism industry in India is rapidly expanding because of national and international tourists. India is a land of pilgrimage. Its rich civilizational and cultural heritage led to pilgrimage tourism having significant popularity and attention due to the deliverables including employment, national integration as well as foreign exchange earnings. The growth of pilgrimage tourism in India brings enormous economic gains to the local community and

also facilitates sustainable local development. Development is about improvement in the economic and social conditions of people and places as well as equity and enhancing human abilities. It is linked to a healthy life. Pilgrimage tourism can sustain high levels of employment opportunities and income. Guruvayoor Temple is the most famous and prominent sacred location in Kerala. The present study attempts to reveal that how Guruvayoor pilgrimage offered significant solutions to attain sustainable measures. The study is designed as an analytical one based on the survey method. Sustainability can be assessed in three dimensions- Economic, Socio-cultural, and environmental.

Keywords: Pilgrimage Tourism, Sustainable local development, Sustainable development goals.

INTRODUCTION

Everyone living on earth has the responsibility to contribute toward environmental and social issues to provide a safer, richer, and place to live for the future generation. In this regard, the sustainable development goal is implemented by the United Nations. The Governments of the respective

countries, business enterprises, and civil society have a greater role to contribute to the achievement of these goals. To sustain society, the environment should be conserved, renovated, and improved. To attain an environmentally sustainable society, the progress of the society should be taken care of concerning the environment. By the transformed agenda for sustainable development, "a plan of action for people, planet and prosperity" the corporates and governments have uninterruptedly been trying to fight against poverty, ignorance, illiteracy, inequality, irrationality, and oppression, thereby improving the quality of life of underprivileged society and make them self-confident, conscious, and powerful.

Tourism is one of the fastest-growing industries and a major contributor to development. The growth of pilgrimage tourism in India has been unexpectedly impressive due to the plenty of well-known sacred religious places. Pilgrimages bring a nimity of development opportunities to the local community. It is considered a vital contributor to employment and wealth creation, economic growth, environmental protection and poverty alleviation.

Hence, Guruvayoor is one of the popular south Indian temples, which is also known as Dwaraka of South, under the administration of Guruvayoor Devaswam. Guruvayoor God Krishna is called Sri Guruvayoorappan. It is the most sacred and important pilgrim centre of Kerala, attracting thousands of pilgrims from every part of the country.

The festivals like Guruvayoor Eka-dashi, Chembai Sangeetholsavam etc are very popular. According to legend, the idol worshipped at Guruvayoor pilgrim Centre is more than 5000 years old. A town is a popular place for young couples to get married marriage halls abound in the town.

The pilgrim centre led to a huge change to the town. However, it also caused a source of environmental and health consequences like poor wastage management, hygiene issues, deforestation etc. Sometimes it creates so many obstacles to sustainable local development.

The present study addresses the significance of pilgrimage tourism to the sustainable local development of the Guruvayoor Municipality.

REVIEW OF LITERATURE

Knight (1996) opined in Japanese rural tourism analysis, tourism brought prosperity to the area, its benefits were perceived to vary by the local population, creating winners and losers inside the host community and producing social divisions. And also made negative impacts on the community like pollution, competing for the gathering of mountain plants, road congestion and overcrowding leisure facilities.

Sharpley (2002), Pilgrimage tourism offers potential solutions to the problems faced by the rural areas. It helps to enhance the economic growth through employment generation, opportunities for income growth and creation of new markets for products, socio-cultural

development through re-population of rural areas, the maintenance and improvement of public services and increased opportunities for social contacts and also environment development by the protection of both the natural and built environment.

Garrod, Wornell and Youell(2006), Pilgrimage tourism has been considered as a vehicle for safeguarding the integrity of the countryside resource, enhancing the rural economy and maintaining rural ways of life. It can bring huge income to underprivileged regions and thereby enhancing rural lifestyles.

Karar (2010), Pilgrimage tourism can offer regional development, employment generation and can retain the cultural values. It generates revenue in a way as no other kind of tourism does.

Libison K B and K P Muraleedharan (2008), Pilgrimage tourism has a positive impact on the standard of living of local people. It offers a quality life to the local community in terms of improved food habits, clothing, savings pattern etc.

S Vijayanand (2014), Pilgrimage tourism benefits people in terms of creation of foreign exchange, employment opportunities, income and government revenue etc. For realizing this aim, a high level of inter-community support is required. In addition to this, there is a need for widespread group effort involving the public area, which is responsible for policy and encouragement of pilgrimage sites for the future growth of pilgrimage tourism. They should critically think

about the essentials of existing demand for developing new products and markets thereby tourism area attraction can be possible.

Prof. Yogesh Hole, E K Khedkar and Snehal Pawar (2019) Pilgrimage tourism have a significant impact on the environment and the natural ecosystem of India. Pilgrimage tourism offers growth and revenue towards the economy of a country but its adverse impact on the environment requires the stakeholders to analyze and needs to be addressed

SIGNIFICANCE OF THE STUDY

India is one of the fastest developing countries in the world, even after more than 60 years of independence, India is still labelled as a developing country. The growth rate of our country is less and lower compared to other countries. There are lots of issues and reasons that prevent our country to develop. Development is about improvement in the economic and social conditions of people and places as well as equity and enhancing human abilities. It is linked to a healthy life, education, and a better standard of living that employment, infrastructure, and facilities, basic amenities like housing, drinking water, sanitation, etc.

The concept of SDGs was born at the UN Conference on sustainable development, Rio+20, in 2012. The cornerstones of this agenda are People, Prosperity, Peace, Partnership, and the Planet. This is known as Transforming Our World. India is one of the signatories to the resolution

on SDGs. It has moved ahead on the nationalizing of the implementation of this goal and initiated preparation of the Vision Document 2030 with NITI Aayog. Based on this guidance, state governments have begun the process of SDGs implementation. In addition to this, there is a critical need to take SDGs to the local level, in order to achieve balanced development.

Therefore, pilgrimage tourism can be used as a strategy to develop some kinds of measures that enhance a balanced economic, social and environmental development of rural. Because it can sustain high levels of employment opportunities and income, good health and well-being, industry, innovation and infrastructure, sustainable cities and communication, zero hunger etc.

This study aimed to analyze the effect of pilgrimage tourism on the sustainable local development of Guruvayoor Municipality. It also intends to address the various developmental challenges and also evaluate different projects implemented to attract more pilgrims. Many previous studies had covered the perception of tourists. Although a very few works are done in the perception of beneficiaries regarding tourism initiatives and their benefits. So this study also aimed to understand the perception and satisfaction of the beneficiary group. This study also helps to know the issues arising from tourism development. It gives a perspective on how the government taking initiatives to promote tourism and hospitality and thereby achieve development. The findings of this study will help the respective administrators and

governments to take necessary actions that facilitate the improvement of local community development. Hence this study is significant.

STATEMENT OF THE PROBLEM

India got freedom in 1947, but still, we are labelled as a developing country. Population explosion and poverty expansion are necessarily linked in India. From the beginning of the 1970s until the end of the 20th century, the UN had been active in mustering the support of all the nations of the world for developing strategies towards reconciling environment and development. They introduced the term Sustainable Development which is defined as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” While India’s concept of sustainable development in the interest of the food and nutrition security of its present and future generations need to be ecofriendly agriculture and livelihood (the “evergreen revolution proposed by Swaminathan 1996). The Indian government mobilized efforts in order to end poverty, protect nature and endure prosperity for all. The complexity of socially segregated populations will need effective planning for rural and urban development that can address the challenges. For accelerating development, they are focusing on local development and manifesting opportunities of cohesive development like skill development, health and hygiene, clean and safe water etc, thereby meeting the country’s commitment to sustainable development.

As per the study conducted by Delhi based National Council for Applied Economic Research (NCAER), there were 230 million tourists trips undertaken in India, the largest proportion is made up of religious pilgrimages. The pilgrimage sector has immense potential for development due to the availability of religious tourism sites all over the country. Because it has emerged as an instrument for generating employment opportunities, poverty alleviation and sustainable human development. Development is about improvement in the economic and social conditions of people and places as well as equity and enhancing human abilities. Pilgrimage tourism promotes international understanding and gives support to local handicrafts and cultural activities. It is one of the most significant segments of the country's economy, especially in terms of its contribution towards foreign exchange earnings, generation of additional income and creation of employment opportunities. It is the third-largest foreign exchange earner for India.

Therefore, this study attempt to evaluate the significance of pilgrimage tourism on sustainable local development of the Guruvayur town.

OBJECTIVES OF THE STUDY

- To study the effect of pilgrimage tourism on the economic activities of Guruvayoor Municipality
- To identify the social, cultural and environmental effects of pilgrimage tourism in Guruvayoor

Municipality.

- To study the positive and negative effects of pilgrimage tourism On Guruvayoor town.

SCOPE OF THE STUDY

The study is limited to the Guruvayur Municipality of Kerala. The social, economic and environmental aspects of local development come under this study. Also, this study makes an attempt to identify the positive and negative impacts of the pilgrimage tourism in the town. For this purpose, the local people are selected. Primary data is collected through a structured questionnaire. The findings could be generalized only at Guruvayoor Municipality.

RESEARCH METHODOLOGY

Both primary and secondary data are used for this study. The primary data are collected by using a structured questionnaire. The secondary data are collected through various websites, publications, and other published sources. Guruvayoor local people are the population and 132 number of sample size would be used for the study. Purposive Sampling method is used for sample selection. The weighted average method and percentage analysis is carried down for the data analysis and interpretation.

RESULT OF THE STUDY

The of the data analysis will be discussed in two sections. The first section deals with the characteristics of the respondents(age, gender, level of education). The analytical data results will be presented in section two.

Characteristics of the Respondents

Sl.No	Characteristics		No.of Respondents
1	Age	18-30	76
		31-40	38
		41-50	10
		Above 50	8
2	Gender	Male	50
		Female	82
3	Educational Level	Plus Two	49
		Graduation	42
		Post Graduation	23
		Others	18
4	Occupation	House Wives	24
		Govt. employees	18
		Private employees	31
		Business	13
		Student	46
5	Monthly Income	Up to 10,000	27
		10,000-20,000	29
		20,000-30,000	24
		30,000-40,000	19
		40,000-50,000	14
		Above 50,000	19

Descriptive Analysis

This section of the study focuses on analyzing responses to the questions addressed in the questionnaire. Assiduity is given to those responses in three measures like socio-cultural, economic, and environmental.

As indicated earlier the first section of the questionnaire was designed to investigate the socio-cultural impact

of tourism from the perspective of the residents of Guruvayoor municipality. it refers to the changes to residents' everyday experiences as well as to their values, way of life, and intellectual and artistic products. Such impacts may include, for example, enhancing infrastructure facilities, behavior with family and society, changes in lifestyle, tourists' respect to our culture and tradition. Also, this section focuses on the negative impact of tourism like the

immoral behavior of local people in Guruvayoor Municipality. Table (2) illustrates the responses of the study population measured by mean on questions of the study questionnaire.

Table 2: Socio-Cultural Impacts of Tourism

Particulars	Weight
Due to pilgrimage tourism, infrastructure in Guruvayoor municipality has been enhanced such as roads, hospitals, schools, parks, restaurant	0.85
Tourism improved my behavior with my family and society	0.58
Tourism in Guruvayoor improves my lifestyle	0.58
Tourism shows respect to our culture and tradition	0.60
Tourism creates some immoral behavior of some people in Guruvayoor	0.23
Average Weight	0.568

Table (2) above shows that the vast majority of respondents agreed that due to pilgrimage tourism infrastructure in Guruvayoor municipality has been enhanced such as roads, hospitals, schools, parks, restaurants. Regarding the negative impact of tourism, respondents were neutral regarding the impact of tourism in creating immoral behavior among the local community in Guruvayoor Municipality (with a mean of 0.23)

Table 3: Economic Impacts of Tourism

Particulars	Weight
It creates opportunities for people in Guruvayoor such as employment and investment	0.95
Tourism increased the cost of living in Guruvayoor	0.71
Earnings from tourism lure children at my community to drop out of school at an early stage	0.25
I support tourism development in Guruvayoor municipality concerning more marketing and in site infrastructure	0.84
It increases the standard of living	0.74

The economic impact of tourism measures the flows of spending associated with tourism activity in a region to identify the changes in sales, income, and jobs due to tourism activity.

Table (3) shows that majority of respondents agreed that pilgrimage tourism free-willed positively in providing employment opportunities for people. Regarding the negative impact of tourism majority of respondents disagree that tourism lures children at his or their community to drop out at an early stage (with a mean of 0.25)

Table 4: Environmental Impact of Tourism

Particulars	Weight
I have access to detailed information on polluters within the municipality's territory	0.65
Guruvayoor municipality has a waste recycling system	0.94
The municipality has dedicated staff and system in place to monitor energy use and where opportunities exist to save energy and use renewable energy	0.74
The municipality is ensuring that measures to improve livelihoods or services for the population today reduce the community's exposure and vulnerability to hazards and contribute to adaptation to future hazards.	0.62
The natural resources and local ecosystems are healthy or in good condition (fish stock, forests, air, water, land, etc.	0.59
Average Weight	0.708

The environmental impact of tourism measures the effect of tourism on various natural resources, environmental pollution, and the physical environment.

Table 4 shows that the majority of respondents agree that Guruvayoor Municipality has a proper waste management system (with a mean of 0.94). Respondents are agreed that natural resources and local ecosystems are healthy or in good condition (fish, stock, forest, air, water, land) in Guruvayoor Municipality (with a mean of 0.59).

CONCLUSIONS

The primary aim of this study was to spot the significance of pilgrimage tourism to sustainable local development in Guruvayoor Municipality. Sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism development, and a satisfactory balance must be established between these three measurements to make certain its long-term sustainability. The socio-economic profile of respondents revealed that the majority of respondents belong to the age group of 18-30 years. In terms of gender, 38% of respondents were males and 62% females. 9% of respondents have their own business.

The vast majority of respondents believe that pilgrimage tourism has improved the image of Guruvayoor Municipality. That is create socio-cultural legitimacy of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance. In contrast, the study also revealed the negative impacts respondents were neutral relating to the impact of tourism in creating immoral behavior among the local community in Guruvayoor Municipality. The viable, long-term economic operations of the local bodies provide socio-economic edges to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation. Relating to the negative impact of tourism majority of respondents disagree that tourism

lures children at his or her community to drop out at an early stage. The majority of respondents agree that Guruvayoor Municipality has a proper waste management system. The native body has developed an agro - nursery of 1,000 sqft at Choolpuram, Now, Choolpuram is a symbol of sustainable development. The waste recycling unit can treat three to five tons of waste on a daily basis, as well as garbage and plantain leaves from the wedding halls and restaurants at Guruvayoor. Respondents are agreed that natural resources and local ecosystems are healthy or in good condition (fish, stock, forest, air, water, land) in Guruvayoor Municipality. The municipality persuades households, wedding halls, and restaurants to install decentralized waste management systems to reduce the amount of garbage. Decentralized waste management units like biogas plants, bio-digester pots, and pipe composts were dispersed. They further point out dissatisfaction towards traffic congestion and prevailing laws. They expect furthermore developments in all areas. In spite of all the positive and negative impacts, residents of Guruvayoor are still very supportive of pilgrimage tourism.

RECOMMENDATIONS

- By raising the requirements for parking spaces, the local body should take initiative to study and analyze parking problems and performance on an ongoing basis. And take measures to provide adequate parking to meet a community's needs for mobility and economic strength.

- Construct more Tourism amenity centers at Guruvayoor. It provides a place to rest for those visiting the temple town.
- A combined endeavor by the State Government, the Guruvayur municipality, and the Guruvayur Devaswom is required to develop the temple township and to make it clean, especially during the Sabarimala season when a heavy rush is experienced at the temple.
- The municipality is trying to draft a new water supply scheme with the help of the State Government undertaking, KINFRA, for solving the water problem.
- Introduce investments in new projects such as cultural tourism
- Provide awareness sessions to local people regarding the long term benefit of tourism to the local community
- Stricter regulations are introduced to control the employment of young people in tourism
- It is recommended that officials require activating strict laws in dealing with immoral behavior

The study revealed that residents of Guruvayoor municipality are supportive of pilgrimage tourism. The negative impacts of tourism on the community have been relatively minimal. However, by the implementation of the Prasad Project and planning measures that are vital for sustainable development in Guruvayoor Municipality.

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A Study on the Usage Level of Various Methods of Digital Payments in India in the Context of Covid – 19 Pandemic

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Abstract

In the context of the efforts to limit the fallout of the coronavirus pandemic by avoiding social contact and visit to public places, public can use digital banking payment from the convenience of their homes through online channels like mobile banking, cards, and avoid using cash which may require going to crowded places for sending money or paying bills. While stating that digital banking services including NEFT, IMPS, UPI and BBPS were available round the clock to facilitate fund transfers, purchase of goods, services and payment of bills, the banking regulator further observed that these would further help in swift banking while maintaining cover against Covid-19 virus.

Key words: Digital payment, NEFT, Wallet, Unified Payments Interface.

Introduction

In the context of COVID 19, RBI and the government together are giving emphasis on encouraging digital payments. Public can use digital banking payment at their convenience from their homes through online channels like mobile banking, cards, and other methods to avoid using cash

which may require going to crowded places for sending money or paying bills. Reserve Bank of India (RBI) governor, Shaktikanta Das, asked customers to use digital banking facilities as far as possible. Das said adding that the apex regulatory body has pushed in various measures to bring safe, secure, stable and affordable retail payment systems.

Systems including National Electronic Fund Transfer (NEFT) and the Immediate Payment Service (IMPS) have already been made available 24X7 for easy and quick online transactions. In 2019, RBI announced the removal of charges for payments via NEFT and RTGS and asked banks to pass on the benefits to customers. At present payments via NEFT and RTGS are either free or charges would be drastically reduced. The RBI has also made the availability of the NEFT system on a 24x7 basis from January this year.

India is rushing towards a digital economy and experts suggest that the Covid-19 pandemic has pushed

the momentum further. As social distancing, work from home and online meetings become part of daily routine, it is likely to see an increase among consumers wanting to spend cashless.

OBJECTIVES OF THE STUDY

To analyse the degree of usage among various methods of EPS during the covid-19 pandemic situation.

To understand the impact on payment categories during the covid-19 pandemic situation.

METHODOLOGY OF THE STUDY

The secondary data from various websites are collected for the study. The data used for the study are during the period of April 2019 to July 2020.

Digital payments jump

As the pandemic situation remains fluid, more business transactions are likely to shift to the digital ecosystem. Digital payments systems can also witness new innovations for further payments' security. As the nation-wide lockdown due to Covid-19 pandemic outbreak continues to disrupt the business activities pan-India, the digital payment transactions have jumped 23% in the last one month.

According to a report by Fintech platform Razorpay, the economy that saw shrinking trend after the nation-wide lockdown was announced by the Prime Minister Narendra Modi on March 24, is on a course-correction signaling a rebound. "With the economy inching towards normalcy, digital

payment transactions have rebounded by 23% in the last 30 days (June 3-July 2). The overall digital transactions declined by 12% in the last 101 days, compared to a 30% drop in the first 30 days of lockdown (March24-April23).

With many business activities resuming operations, the online mode for payment has emerged as the most preferred one. According to the report, UPI mode for payment saw a 43% spike, while use of cards was up by 40% and net banking by 10%.

Further the mobile wallet transactions in tier-II cities (via AmazonPay, JioMoney and Paytm) also swelled. "And now...a rebound of 23 per cent over the last 30 days is a sign of gradual revival of the digital economy. After witnessing an increased demand for digital payments in tier-II and III cities, the researcher found that Covid-19 has definitely propelled the final push to overthrow cash, which even demonetization couldn't, as Indians now become more comfortable paying for services without cash," Harshil Mathur, chief executive officer and co-founder of Razorpay said. With no sign of a vaccine yet, the pandemic is set for a long haul and this is likely to push all business transactions to shift to the digital ecosystem. Digital payments systems can also witness some new key innovations to further payments' security.

India is rushing towards a digital economy and experts suggest that the Covid-19 pandemic has pushed the momentum further. As social distancing, work from home and

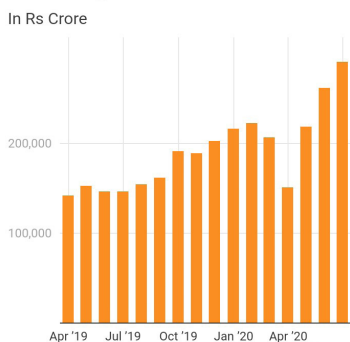
online meetings become part of daily routine, it is likely to see an increase among consumers wanting to spend cashless, reveals a report by World Line. However, the Covid-19 induced lockdown has interrupted the fine tech boom in India.

Transactions on digital payment platforms continued to rise in July ... with several platforms seeing record high transactions. Data released by the National Payments Corporation of India on Saturday via its official Twitter account showed increased adoption of digital payments as restrictions on movement and physical distancing measures remained in place in a number of states.

UPI Transaction Rise Further

Transactions on the Unified Payments Interface rose 11% to Rs 2.90 lakh crore in July from Rs 2.61 lakh crore in June. UPI transactions have nearly doubled from Rs 1.46 lakh crore in July 2019. There were 149 crore transactions conducted via UPI in July 2020 compared to 134 crore in the month before, according to NPCI data.

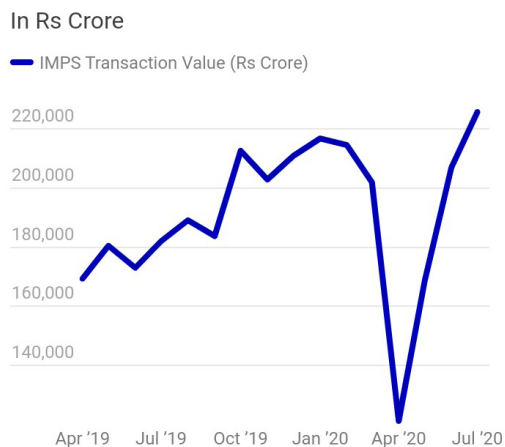
UPI Transactions At An All-Time High



Source: national Payments Corporation of India

IMPS Transactions also at a high Transactions on the Immediate Payment Service platform fell to a historic low in May this year and have been slowly rebounding since then. They are now at an all-time high. The platform is used for high-value payment transactions. IMPS transactions stood at Rs 2.25 lakh crore in July this year, growing by 9% over the previous month. Transactions have grown by 24%.

IMPS Transactions At Historic High

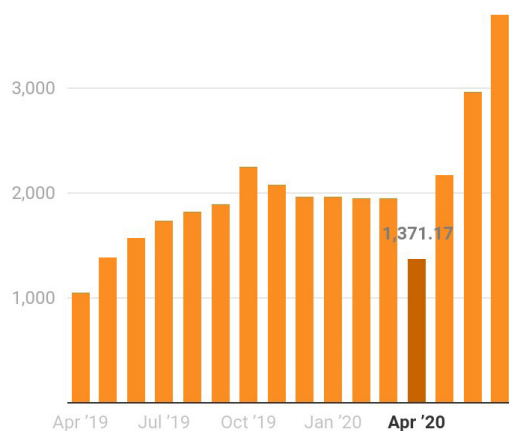


Source: National Payments Corporation of India

Bharat Bill Payments Double Though transactions on the Bharat Bill Payments System fell by 70% between March and April this year, with more billers and companies signing up to the platform its adoption has risen. There are a total of 748 live bill payment companies on the platform now, rising from 245 in June and 216 in May this year. Transactions on BBPS are up 113% year-on-year and hit Rs 3,70.

Bharat Bill Payments Double From Year Ago Period

In Rs Crore



Source: National Payments Corporation of India

AEPS Transactions Dip After growing consistently over the last three months, transactions on the Aadhaar-Enabled Payments System dipped 11% to Rs 17,729 crore in July from Rs 19,981 crore in the previous month. AEPS transactions have grown by 83% over the last year from Rs 9,685 crore in July 2019, according to NPCI data.

AEPS Dips In July After Sharp Pick-Up

In Rs Crore

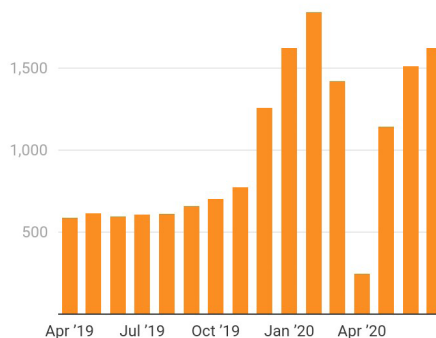


Source: National Payments Corporation of India

FASTag Grows but Still Below Peak On an annual basis, FASTag or National Electronic Toll Collection platform, transactions have risen 166% to Rs 1,623 crore in July 2020 from just Rs 608 crore in June 2019. FASTag is a payments platform used to process payments for vehicles passing through toll plazas across highways. Payments on the platform rose 7% to over 8.6 crore transactions worth Rs 1,623

FASTag Rebounds As Inter-State Travel Opens Up

In Rs Crore



Source: National Payments Corporation of India

Expectations of Digital Payments Growth

Digital payments in India are expected to grow over three-folds to Rs 7,092 lakh crore by 2025 on account of government policies around financial inclusion and growing digitalization of merchants, according to a research report. The country's digital payment market was worth around Rs 2,162 lakh crore in 2019-20. The current 160 million unique mobile payment users will multiply by 5 times to reach nearly 800 million by 2025. This growth will be driven by a number

of demand and supply-side drivers. Mobile payments will drive around 3.5 per cent of total digital payments of Rs 7,092 trillion by financial year 2025, up from the current 1 per cent. The total mobile payment users who currently stand at about 162 million would reach around 800 million during this period.

Wallets will continue to play a key role in its growth with the continuous increase in both frequency and user base. By 2025, wallets are expected to have a higher penetration and lower-income would eventually drive multiple small-ticket transactions, which serves various e-commerce companies and venture capitalists including Tiger Global, estimates that the growth of digital payments specifically will come out by increasing penetration with offline merchants and the penetration with the unorganized retail sector will grow on the back of increased merchant digitization in cities

Digital payments share of grocery stores increased to 75 per cent due to COVID-19 as people preferred paying through mobile phone due to safety concerns. COVID-19 seems like another demonetisation-like catalyst for the industry. Digital payment providers have been quite hands-on in terms of responding to this situation, by offering enhanced support on essentials such as offering groceries, masks, sanitizers, COVID-19 insurance, offering integration with donations to PM fund and other essential product and services.

The payment gateway market today is very competitive, and all leading players

are fighting for the market share. Paytm leads this pack and has grown the fastest followed by Bill Desk with marquee government clients. According to a report titled 'Indian Mobile Payments: 5x growth', the digital payment volumes is set to grow at a Compounded Annual Growth Rate of 37% to Rs 4,067 lakh crore by financial year 2022.

Also the digital payment volumes across channels including the Unified Payments Interface (UPI), wallets and cards are set to rise by an additional 6 percentage points over the next two years against a base scenario without the virus outbreak. As of financial year 2020, the total value of digital payments across various channels stood at Rs 2,152 trillion. India's digital payments sector, which would have reached Rs 6,464 trillion by financial year 2025.

Also the digital transformation in smaller towns is on the back of access to smartphones and high speed internet, as well as low-cost merchant payment acceptance technologies such as QR codes and Near Field Communication point-of-sale (POS) devices. The merchant payments solutions such as QR codes and contactless card payments are also witnessing a surge in adoption which is likely to propel growth. Further a survey of 1,000 merchants conducted by Red Seer shows that nearly half of all digital payments at small shops is done through mobile based payment modes such as UPI and wallets. Before the pandemic, the share of e-payment at shops was mostly dominated by card-based transactions.

Impact on payment categories

Payment systems have demonstrated that they are dependable and durable, and continue to command a high level of confidence from the general population. However, closure of businesses and the lockdown have resulted in lower transaction volumes overall. In this section, we look at the relative impact of the COVID-19 pandemic on various payment categories.

Cards	Concerns over transmission of the virus through the exchange of physical currency will boost online card transactions
Wallets	Wallets will also see increased traction for P2P transfers, bill payments and P2M payments for essential services owing to the lockdown and aversion to exchanging cash. However, some wallet players have increased their fees for merchants and consumers, leading to merchants not accepting their wallets for transactions
Bank accounts	Fund transfers to/from bank accounts will likely see an uptick as people substitute cash with digital transfers
ATM	Transactions at ATMs will decrease as a result of the lockdown being enforced. Not much cash will be required compared to earlier
PoS	PoS terminals at stores selling essential items will see an uptick in transactions, while those at most other establishments will see a decline
Payment gateways	Payment gateways will see an increase in volumes as transactions go online. They can also tie up with small stores selling essentials who are currently seeking to establish an online presence
UPI	UPI is primarily driven by P2P and P2M payment transactions. With fears of virus transmission through cash, P2M UPI transactions for essential services (including QR based payments) will see an increase
IMPS	The IMPS facility will see relatively increased activity as fund transfers shift to digital means
BBPS	With no physical avenues to pay bills, people are adopting BBPS, leading to a relatively higher number of transactions
NETC	The NETC programme, which facilitates FAS Tag toll payments, will be adversely affected due to restrictions on travelling

Conclusion

The Covid-19 pandemic has done more to digitizing payments in India than what demonetization achieved, and the digital future is here to stay. Consumers are increasingly adopting digital payment platforms because of the fear that usage of cash may result in them contracting the virus. The most encouraging thing that the pandemic has brought about is adoption of digital payments in offline mode as consumers are increasingly switching to pay via digital payment methods in grocery shops and other places where cash ruled the roost. Despite the economy de-growing, digital transaction has managed to increase its pie. Also, we are seeing transactions moving from the card segment to UPI and other digital payment platforms. Plus, e-commerce platforms are also contributing massively in driving up digital payment transactions, especially UPI.

Digital payment volumes are also receiving a boost through the Government, which has pledged monetary assistance to the poor via direct transfers to bank accounts. The finance minister and the CEO of

the National Payments Corporation of India have also urged people to increase the use of digital payments in order to make payments contactless. Digital payments, once a convenience, have become a necessity in these times. With a majority of the sectors that contribute to digital payments still in a state of flux, it is still too early to ascertain the long-term impact of COVID-19 on digital payments.

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'Consumer Behavior Towards Green Products With Special Reference to Nilambur Municipality'

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ABSTRACT

Green is an umbrella term that refers to products and practices that are organic, sustainable or otherwise environmentally friendly. Corporate are constantly trying to find the best way to reach the customers with their green message. With the 'triple bottom line' or 'three pillars of business' - People, Planet and Profit; gaining more attention day by day and green is becoming the new mantra of success in any business. This paper aims to find out the effect of green products on consumers buying behavior. To promote green products and green markets it is imperative to conduct a research study.

The research study was conducted in Nilambur Municipality by selecting a sample of 60 green consumers. The data was collected through questionnaire. The research design adopted is descriptive. The data was analyzed with the help of tools like t-test and ANOVA.

It has become very essential to know the factors that create the desire of consumers to purchase a product. Hence, the present study contributes to the field by investigating

and exploring the extent of the impact of consumer's buying behavior towards the marketing of green products.

Keywords: Consumer, buying behavior, Green products, Influencing factors, Problems of green consumers

INTRODUCTION

Green marketing term was first discussed in a seminar on 'Ecological Marketing' organized by American Marketing Association (AMA) in 1995 and took place in the literature. Green marketing refers to the process of selling products or services based on their environmental benefits. Welford defined green marketing as "the management process responsible for identifying, anticipating and satisfying the requirements of customers and society in a profitable and sustainable way." Green is an umbrella term that refers to products and practices that are organic, sustainable or otherwise environmentally friendly.

While globalization process continues in its full speed across the world, this process has also brought some serious problems with it. Leading one of these

problems is environmental problems that affect all living beings negatively. Green product is a term that describes “a product that protects the environment and replaces artificial ingredients with natural ones”. Greening of a product takes place over its complete life-cycle from product design and raw material procurement to manufacturing, storage, transportation, usage and post usage activities.

STATEMENT OF THE PROBLEM

The research intends to find whether green marketing triggers the purchasing of green products and to find the extent of relationship between both in Fast Moving Consumer Goods (FMCG) sector in Nilambur Municipality. Now a days, companies are making claims about green nature of their products; one of the aims of the study was to find whether people accepted those claims. The study aims to find the relationship between various constituents of green marketing and how it converts into purchasing decision by customers. Also, the role of demographic factors like age, sex, education and income level on consumers purchasing decision of green products are studied.

OBJECTIVES

- To examine the awareness level of respondents towards green products.
- To study the factors influencing while purchasing green products.
- To analyze the satisfaction level of respondents towards green products.
- To study the problems faced by consumers while consuming green products.

HYPOTHESIS

H01: There is no significant difference between the awareness level of respondents towards green products.

H02: There is no significant difference between the satisfaction level of respondents towards green products.

H0 3: There is no significant difference between the problems faced by consumers while consuming green products.

SIGNIFICANCE AND SCOPE OF THE STUDY

Population Growth, Global Warming, exhaustion of Natural Resources are threatening the future of human beings, develops and revealed the concept of “Green Marketing”. With the “triple bottom line” or the “three pillars of business”- People, Planet and Profit; gaining more attention day by day and green is becoming the new mantra of success in any business. On the other side, a new trend of Green Consumerism is also emerging. The main purpose of the study is to discover how ecological balance and innate environmental features can be reserved through sustainable development system. The study proposes to identify and examine the strategies employed by the FMCGs to achieve their goal and how the consumer switches over their interest from conventional products to green products.

METHODOLOGY OF THE STUDY

The study consists of both primary and secondary data. Primary data was collected from respondents through questionnaires. Secondary data was collected from various books, magazines, journals, theses and internet. The area of the study confined to Nilambur Municipality. The data for were collected from 60 respondents. The research design adopted is Descriptive. Convenience sampling method is adopted for the study. Questionnaire is used as a tool for data collection and tables, charts, diagrams are used for presentation. Tools like t-test and ANOVA are used for data analysis.

LIMITATIONS OF THE STUDY

Only limited time is available.

Since study is based on sampling, sampling errors are bound to occur.

Cover only a limited geographical area.

Only 60 samples are used for study.

ANALYSIS AND INTERPRETATION

RANKING

Table 1: Sources of awareness in providing information regarding green products

Sources	N	Mean	Rank
Television	60	2.53	1
Magazines	60	3.82	4
Internet Ads	60	2.95	2

Friends / Relatives	60	3.97	5
News papers	60	3.68	3
Seminars / Conferences	60	5.93	7
Shop keepers	60	5.12	6

Table 1 reveals that Television is the main source of awareness in providing information regarding green products with a mean score of 2.53. Seminar / Conference are the least important source of awareness in providing information regarding green products with a mean score of 5.93

Table 2: Factors that influence while purchasing green products

Factors	N	Mean	Rank
Health	60	2.10	1
Environmental concerns	60	3.83	2
Status	60	6.13	5
Quality products	60	3.97	3
Price	60	7.55	7
Availability	60	7.77	8
Marketing campaigns	60	9.32	12
Choices	60	7.92	9
Packaging	60	8.63	11
Reputation	60	8.47	10
Brand	60	7.35	6
Durability	60	4.92	4

Table 2 reveals that Health is the main factor that influence while purchasing green products with a mean score of 2.10. Marketing campaigns

is the least factor that influence while purchasing green products with a mean score of 2.10.

T-TEST

Table 3: Satisfaction level of Gender towards green products

H0: There is no significance difference between the gender and satisfaction level of green products

Factors	N	T	Df	Sig. (2 tailed)
Satisfaction level of green products * Gender	60	150 .-	58	882 .

Source: Primary Data

*5% level of significance

Independent 't' test was applied to test the significant difference between the mean scores of male and female respondent's satisfaction level towards the usage of green products. The calculated 't' value and P value for usage of green products ($t = -0.150$, $p = 0.882$). Hence, the null hypothesis is accepted. So there is no significant difference between the gender and satisfaction level with the usage of green products.

Table 4: Problems faced by respondents while purchasing green products among Gender

		Sum of Squares	Df	Mean Square	F	.Sig
Awareness	Between Groups	387.	3	129.	460.	*711.
	Within Groups	15.714	56	281.		
	Total	16.101	59			
Satisfaction	Between Groups	100.	3	033.	232.	*873.
	Within Groups	8.023	56	143.		
	Total	8.123	59			
Problems	Between Groups	1.205	3	402.	1.900	*140.
	Within Groups	11.833	56	211.		
	Total	13.038	59			

H0: There is no significance difference between the gender and problems faced while purchasing green products

Factors	N	T	Df	Sig. (2 tailed)
Problems faced * Gender	60	471 .-1	58	147 .

Source: Primary Data

*5% level of significance

Independent 't' test was applied to test the significant difference between the mean scores of male and female respondent's problems faced while purchasing green products. The calculated 't' value and P value for purchase of green products ($t = -1.471$, $p = 0.147$). Hence, the null hypothesis is accepted. So there is no significant difference between the gender and problems faced while purchasing green products.

ANOVA

Table 5: Difference in opinion between the age of the respondents and their Awareness, Satisfaction and Problems towards green products H0: There is no significant difference between the age of the respondents and their awareness, satisfaction and problems faced towards green products

Source: Primary Data * 5% level of significance

Table 5 reveals the result of One-way ANOVA applied to find whether the mean scores vary according to the age group of the respondents on their awareness, satisfaction and problems faced towards green products.

Calculated P value for the behavior towards Awareness, Satisfaction and Problems show that there is no significant difference between the age group of the respondents, since its P value is more than 0.05. Hence, the null hypothesis is accepted.

Table 6: Difference in opinion between educational qualification of the respondents and their Awareness, Satisfaction and Problems towards green products

H0: There is no significant difference between the educational qualification of the respondents and their awareness, satisfaction and problems faced towards green products

		Sum of Squares	Df	Mean Square	F	.Sig
Awareness	Between Groups	1.866	4	466.	1.802	*142.
	Within Groups	14.236	55	259.		
	Total	16.101	59			
Satisfaction	Between Groups	189.	4	047.	327.	*859.
	Within Groups	7.935	55	144.		
	Total	8.123	59			
Problems	Between Groups	1.034	4	259.	1.185	*328.
	Within Groups	12.004	55	218.		
	Total	13.038	59			

Source: Primary Data

* 5% level of significance

Table 6 reveals the result of One Way ANOVA applied to find whether the mean scores vary according to the educational qualification of the respondents on their awareness, satisfaction and problems faced towards green products. The calculated P value for the behavior towards Awareness, Satisfaction and Problems show that there is no significant difference between the educational qualifications of the respondents, since its P value is more than 0.05. Hence, the null hypothesis is accepted.

Table 7: Difference in opinion between the employment status of the respondents and their Awareness, Satisfaction and Problems towards green products

H0: There is no significant difference between the employment status of the respondents and their awareness, satisfaction and problems faced towards green products

		Sum of Squares	Df	Mean Square	F	.Sig
Awareness	Between Groups	2.021	3	674.	2.679	*056.
	Within Groups	14.081	56	251.		
	Total	16.101	59			
Satisfaction	Between Groups	515.	3	172.	1.263	*296.
	Within Groups	7.609	56	136.		
	Total	8.123	59			
Problems	Between Groups	1.264	3	421.	2.005	*124.
	Within Groups	11.773	56	210.		
	Total	13.038	59			

Source: Primary Data

* 5% level of significance

Table 7 reveals the result of One Way ANOVA applied to find whether the mean scores vary according to the employment status of the respondents on their awareness, satisfaction and problems faced towards green products. The calculated P value for the behavior towards Awareness, Satisfaction and Problem show that there is no significant difference between the educational qualifications of the respondents, since its P value is more than 0.05. Hence the null hypothesis is accepted.

Table 8: Difference in opinion between the monthly income level of the respondents and their Awareness, Satisfaction and Problems towards green products

H0: There is no significant difference between the income level of the respondents and their awareness, satisfaction and problems faced towards green products		Sum of Squares	Df	Mean Square	F	.Sig
Awareness	Between Groups	1.631	5	326.	1.217	*314.
	Within Groups	14.470	54	268.		
	Total	16.101	59			
Satisfaction	Between Groups	094.	5	019.	126.	*986.
	Within Groups	8.030	54	149.		
	Total	8.123	59			
Problems	Between Groups	365.	5	073.	311.	*904.
	Within Groups	12.673	54	235.		
	Total	13.038	59			

Source: Primary Data

* 5% level of significance

Table 8 reveals the result of One-way ANOVA applied to find whether the mean scores vary according to the income level of the respondents on their awareness, satisfaction and problems faced towards green products. The calculated P value for the behavior towards Awareness, Satisfaction and Problem show that there is no significant difference between the incomes level of the respondents, since its P

value is more than 0.05. Hence, the null hypothesis is accepted.

FINDINGS

- Television is the main source of awareness among respondents in providing information regarding green products.
- The study proves that health is the main factor that influences respondents while purchasing green products.
- The study proves that there is no difference between the gender and satisfaction level of respondents with the usage of green products.
- The study proves that there is no significant difference between the gender and problems faced while purchasing green products.
- The study reveals that age, educational qualification, employment status and monthly income of the respondents have no significant difference towards their awareness, satisfaction and problems faced.

SUGGESTIONS

- It is understood from the study that still many of the consumers are not having awareness on green products. In order to increase the awareness on green marketing Government and NGOs have to conduct many awareness programs like street plays, TV programs, debates etc.
- Manufacturers may broadcast many advertisements for their green

products through various media like TV, newspapers, online and so on, as many consumers opined that advertisement is the main promotion for getting information about green products. Particularly they would like to watch TV channels, so manufacturers may conduct more ads through TV channels by sponsoring various programmes.

- Researchers need to explore the factors that motivate consumers towards green product usage.
- Retailers are suggested to open more number of organic retail stores for sale of green products. As point of purchase of green products in nearby area is minimum.

CONCLUSION

The study focuses on examining the buying behavior of respondents towards green products. Based on the results, buying behavior supports consumers for using green products. However, it is felt that if the suggestions are taken into consideration with due care by the authorities, it will help to enhance the awareness, attitude and buying behaviour of green products among consumers that will help the human beings to live in pollution-free environment in the near present and for the future generations.

In the present era of development and growth, environment is being degraded at a rapid rate. It is hence, necessary to worry now rather than regret later. Green products can lower the negative impact on environment

and ensure a sustainable future for the coming generations.

Most consumers intend to purchase such products to safeguard the health and environment. The researchers need to explore factors that motivate consumers towards green product usage. The present study finds out that, consumers are motivated to use green products because of environmental sustainability, their personal consciousness towards the environment and to safeguard them. However, unavailability of such products and unawareness refrain them from using such products.

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A Study on Responsible Tourism Initiatives of Wayanad District

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Abstract

Responsible tourism has currently been adopted by several vital tourist destinations and tourism businesses. The idea of responsible tourism then overlaps considerably with connected ideas of sustainable tourism, ethical tourism, pro-poor tourism and integrated tourism. India is blessed with rich tourist destinations especially Kerala, the God's own Country. Wayanad is one of the most attractive tourist spot in Kerala and responsible tourism in Wayanad was initiated in Vythiri. Responsible tourism is the most frequently used term, and which is regularly passed down among the tour operant. The vision behind responsible tourism is creating a more caring tourism industry by, creating a marketplace for responsible holidays and it also requires that operators, government, regional citizens and visitors to take responsibility as a tool to make traversing more sustainable. This paper discusses on various responsible tourism initiatives in Wayanad and to evaluate the satisfaction level on various responsible tourism initiatives in Wayanad district.

Key Words: Ethical Tourism, Responsible Tourism, Rural Tourism, Sustainable Tourism.

INTRODUCTION

Tourism is an act and process of spending time away from home in pursuit of recreation, relaxation, and pleasure, while making use of the commercial provision of services. As India is blessed with much natural goodness, there are lots and lots of tourist spots in our nation. Especially Kerala (Gods own Country) have mind-blowing tourist spots. People from various parts of the country and also from various parts of the world visit Kerala for its beautiful sceneries and wonderful places. Wayanad is an Indian district in the north-east of Kerala state. With its green highlands, lush valleys and cool clime, Wayanad is one of the most beautiful tourist spots in India. Responsible Tourism was first initiated in Vythiri village of Wayanad in September 2008. Being one of the most prominent destinations of the Responsible Tourism (RT) Mission, Wayanad has received many National Awards as well including the National Tourism award in 2014-15.

Responsible tourism is any form of tourism that can be consumed in a more responsible way. According to Cape Town Declaration (2002), "Responsible tourism is tourism which: minimizes negative social, economic and environmental impacts generates greater economic benefits for local people and enhances the well-being of host communities improves working conditions and access to the industry involves local people in decisions that affect their lives and life chances makes positive contributions to the conservation of natural and cultural heritage embracing diversity provides more enjoyable experiences for tourists through more meaningful connections with local people, and a greater understanding of local cultural, social and environmental issues provides access for physically challenged people is culturally sensitive, encourages respect between tourists and hosts, and builds local pride and confidence"

Responsible Tourism and Sustainability

Approach of sustainability has delighted a long history for responsible tourism as a preventive way to deal with sustainability. Sustainable tourism, ecotourism, rural tourism and other socio-cultural related tourism are commonly sharing much with the term Responsible Tourism (Caruana et al., 2014). The elements of general, responsible and sustainable tourism are different. But responsible tourism is the most frequently used term, and which is regularly passed down among the tour operant. The vision behind responsible tourism is creating a more

caring tourism industry by, creating a marketplace for responsible holidays and it also requires that operators, government, regional citizens and visitors to take responsibility as a tool to make traversing more sustainable. Improving areas for individuals to live and improving spots for individuals to visit, this is the main intention behind the responsible tourism.

OBJECTIVES

- To identify various responsible tourism initiatives of Wayand Tourism Promotion Council
- To evaluate the satisfaction level of responsible tourism projects

STATEMENT OF THE PROBLEM AND RESEARCH DESIGN

This research is conducted to understand about various responsible tourism initiatives of Wayanad district and also to evaluate its satisfaction level. Responsible tourism uses tourism for sustainable development and focuses on what people, businesses, and governments do to maximize the positive economic, socio-cultural, and environmental impacts of tourism. It is the need of current circumstances and sustainability of tourism sector especially the eco-sensitive zone like Wayanad. Data are collected by way of convenience sampling method from tourists of Wayanad district by providing questionnaires and the sample size was fifty. Tools and techniques used are simple percentage and one sample t-test.

REVIEW OF LITERATURE

Dr. Sujitha Annie Kurian (2020) in their study on responsible tourism at Kumarakom of Kerala, reveals that major dimensions of responsible tourism which gives sustainable development are economic, social, environment and regional development of the destination.

Dr. Sanjana Mondal (2018) is a Faculty of Marketing at the Calcutta Business School (CBS), Kolkata, India. Her dissertation proposal is on 'West Bengal as a tourist destination: a study focusing ecotourism'. Her domain of research is mainly into sustainable tourism, responsible tourism, green marketing, tourism behaviour, etc.

Paul V Mathew and Sreejesh S (2017) observes that the responsible tourism plays a base role in the formulation of perceived destination sustainability, the study findings offer implications for the successful management of tourism businesses as well as the community sustainability and the well-being of the local community.

RESULTS AND DISCUSSION

Table No. 1: Profile of the respondents

Features	Category	Frequency	Percentage
Gender	Male	36	72
	Female	14	28
Age	Less than 25	16	32
	40 - 25	18	36
	55 - 40	14	28
	Above 55	2	4
Education	Primary	5	10
	Secondary	16	32
	Graduation	21	42
	Post-Graduation	8	16
Occupation	Student	11	22
	Private employee	16	32
	Govt employee	9	18
	Business	14	28
Income	Less than 5000	15	30
	15000 - 5000	16	32
	30000 - 15000	11	22
	Above 30000	8	16

Source: Primary Data

From the above table, it can be understood that majority of the respondents are

male, majority from the age group of 25 to 40, most of them hold a bachelor degree, most of the respondents have private jobs and majority are in the income group of 5000 to 15000.

Table No. 2: Satisfaction level of responsible tourism policy of the Govt

Satisfaction level	Frequency	Percentage
Highly Satisfied	12	24
Satisfied	23	46
Neutral	2	4
Dissatisfied	11	22
Highly Dissatisfied	2	4
Total	50	100

Source: Primary Data

From Table No. 2, majority of the respondents are satisfied with responsible tourism policy of the Government.

Table No.3: Satisfaction level on economic responsibility of responsible tourism initiative

Satisfaction level	Frequency	Percentage
Highly Satisfied	13	26
Satisfied	18	36
Neutral	3	6
Dissatisfied	13	26
Highly Dissatisfied	3	6
Total	50	100

Source: Primary Data

From the above table, many (36%) respondent are satisfied with economic responsibility initiatives and 26% of the respondents are dissatisfied with the same.

Table No. 4: Satisfaction level on social responsibility of responsible tourism initiative

Satisfaction level	Frequency	Percentage
Highly Satisfied	11	22
Satisfied	18	36
Neutral	6	12
Dissatisfied	12	24
Highly Dissatisfied	3	6
Total	50	100

Source: Primary Data

From the above table, while measuring the satisfaction level of social responsibility initiatives, majority are satisfied.

Table No. 5: Satisfaction level on environmental responsibility of responsible tourism initiative

Satisfaction level	Frequency	Percentage
Highly Satisfied	7	14
Satisfied	19	38
Neutral	6	12
Dissatisfied	14	28
Highly Dissatisfied	4	8
Total	50	100

Source: Primary Data

From Table No. 5, it can be understood that, 38% of the tourists are satisfied with the environmental responsibility initiatives of Wayanad district.

Table No. 6: To evaluate the level of satisfaction among the respondents about various responsible tourism initiatives in Wayanad

Initiatives	Mean	SD	T-Value	Sig. Value
Economic responsibility	3.50	1.298	2.725	0.009
Social responsibility	3.44	1.248	2.493	0.016
Environmental responsibility	3.22	1.234	1.261	0.213
Village life experience at Wayanad	3.52	1.313	2.800	0.007

Source: Primary Data

From the above table can evaluates that, in the case of initiatives like economic, social and village life experiences significant value is less than 0.05 hence, respondents are satisfied but in the case of environmental responsibility initiatives, significant value is greater than 0.05. So in these initiatives tourists are not satisfied.

FINDINGS AND SUGGESTIONS

Wayanad tourism promotion council introduced four initiatives for responsible tourism in the district

like economic responsibility, social responsibility, and environmental responsibility and village life experiences. Majority of the respondent were satisfied with the responsible tourism policy of the Government. While analyzing satisfaction level of various responsible tourism initiatives, economic responsibility, social responsibility and village life experiences initiatives, most of the tourist were satisfied but in the case of environmental responsibility, many of them are dissatisfied.

CONCLUSION

Responsible tourism is a concept which measures the effects of tourism on the well-being of the host community, their culture as well as on local environment. Responsible Tourism Wayanad is an innovative program by the Kerala Tourism department focus mainly on three thematic areas of responsible tourism viz. Economic, Social and Environmental. The vision behind responsible tourism is creating a more caring tourism industry by, creating a marketplace for responsible holidays and it also requires that operators, government, regional citizens and visitors to take responsibility as a tool to make traversing more sustainable.

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Sustainable Finance and Changing Investor Perception

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Abstract

The process of taking environmental, social and governance (ESG) considerations into account while making investment decisions in the financial sector, leading to more long-term investments in sustainable economic activities and projects is generally referred to as sustainable finance. The unexpected climatic changes, the wider gap between the rich and poor and the proved need for proper governance has increased the concern over sustainability in the development process. The statistics has proved that the debt instruments like green bonds are increasingly preferred by investors in India even in the midst of the pandemic. This study tries to evaluate the perception of investors in Kerala regarding investment in social enterprises and the reasons for increasing acceptance for sustainable finance.

Introduction

The financial sector wields great power in terms of funding and raising awareness about environmental issues, whether through allowing for alternative energy, research and development or by backing businesses that employ fair and sustainable labour standards. Sustainable finance is described as investment decisions that include the economic activity's

environmental, social, and governance (ESG) considerations. Mitigation of the climate catastrophe and the usage of renewable resources are examples of environmental factors. Human and animal rights, as well as consumer protection and a variety of hiring practises, are all social factors. The management, employee relations, and remuneration practises of both public and commercial enterprises are referred to as governance factors. Sustainable finance has risen in reaction to a society that is finally attempting to close social, racial, and gender inequities. A green revolution is already underway, and we can learn from it every day. New milestones are added on a regular basis, allowing us to gain a deeper grasp of sustainability.

Literature Reviews

Ferreira et al. (2016) present a systematic review of literature about finance and sustainability in accordance to the thematic fields such as: investors in general; SRI; governance over impact investment; institutional investors; climate change and human rights; non-renewable extractive industry; and sustainable development. Based on systematic literature review Ferreira et

al. (2016) argue there is the research gap which should be filled by new research referring to the scopes of sustainable finance in various sectors.

Gilchrist et al. (2021) reveals that the research undertaken to date has highlighted difficulties in the analysis of green finance including the lack of consistency in assessing corporate greenness, the ambiguous definition of corporate greenness, and the unavailability of data. However, the research has also identified that: (1) there are positive outcomes being achieved through the application of pressure on companies to respond positively to stakeholders who display a desire to invest in green activities; and (2) that these positive outcomes reinforce the need for, and likely value of, continuing to investigate this critical area of finance activity.

Fathihan et al. (2021) in their study which reviews sustainable green finance literature concludes that the government plays a crucial role in ensuring green finance in the entire business sectors (industry and non-industry) and accelerating the transition period by creating conducive economic conditions

Kumar, S., Sharma, D., Rao, S. et al. (2022) states that there are several underexplored or underrepresented issues that future research can take up to enrich the major themes in sustainable finance research, which include developing and diffusing innovative sustainable financing instruments, magnifying and managing the profitability and returns of sustainable financing, making sustainable finance more sustainable, devising and unifying policies and frameworks for sustainable

finance, tackling greenwashing of corporate sustainability reporting in sustainable finance, shining behavioral finance on sustainable finance, and leveraging the power of new-age technologies for sustainable finance.

The literatures available on sustainable finance throws light on many aspects of this concept like how it has gained momentum in the last few years and how the investors in the developed nations have started accepting it with both hands. The literatures also reveals that the pace of growth of sustainable finance in the developing nations is still at its nascent stage and requires some more time to gain momentum. In this context this paper tries to analyse the perception of investors in Kerala about the concept of sustainable finance.

Statement of the Problem

Sustainability is the buzzword now, sustainable growth and development is possible only through the availability of life blood i.e., finance. The thinking about sustainable finance has gone through different stages over the last decades, whereby the focus is gradually shifting from short-term profit towards long term value creation. The activities of the corporates can be channelized towards environment friendly and socially acceptable areas only if the investors are aware about the significance of the need for being sustainable rather than be motivated over the short-term goals

Objectives

- To assess the awareness level of individual investors in Kerala regarding sustainable finance
- To evaluate the expectations of investors towards these investments

- Analyze the reasons for acceptance of sustainable finance

Hypothesis

H0: The awareness level of investors on sustainable finance is gender neutral

H0: There is no association between educational qualification and awareness level

Significance of the Study

Sustainable development is an integrated concept with three aspects: economic, social and environmental. On the environmental front, climate change, land-use change, biodiversity loss and depletion of natural resources are de-stabilizing the Earth system. Next, poverty, hunger and lack of healthcare show that many people live below minimum social standards. Sustainable development means that current and future generations have the resources needed, such as food, water, healthcare and energy, without stressing the Earth system processes. Finance can play a leading role in allocating investment to sustainable corporates and projects and thus accelerate the transition to a low carbon and more circular economy. For this to happen the investors need to be knowledgeable and responsible. In this context the study is felt relevant.

Methodology

This article tries to understand the awareness level of individual investors in Kerala regarding the concept of sustainable finance. The entire state was divided into 3 zones and maximum responses from districts representing these zones were collected. The data was collected with the help of google forms and due care was taken to collect it from people having investment behaviour. Responses from 106 investors were received with the stipulated short span of time and it was used for carrying out analysis. Data analysis was carried out with the help of Microsoft Excel and statistical tools like chi square test, weighted mean and percentage analysis were used for finding at conclusions.

The pre structured schedule was tested for reliability with the help of Cronbach's alpha and a score of 0.744 was attained which indicates that the instrument is good and acceptable (Table 1.1)

Table 1.1

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Rows	418.3703	105	3.984479	3.91612	6.45E-35	1.242406
Columns	902.7441	31	29.12078	28.62117	1E-145	1.454702
Error	3311.818	3255	1.017456			
Total	4632.933	3391				

Cronbach's alpha is 0.744645

Results and Discussions

The brief sample profile of the respondents is depicted in Table 1.2. The number of male respondents is slightly high and majority of them belongs to the age group of 25-44. The educational level is also high wherein 62.1% of the respondents are having PG qualifications and 36.2 have graduation.

Table: 1.2

Personal profile of respondents		of Respon- % dents
Gender	Male	55.9
	Female	44.1
	Others	0
Age	25-44	93.1
	45-64	6.9
	above & 65	0
Educational Qualification	Plus two	1.7
	Graduation	36.2
	PG & Above	62.1

Investment preference

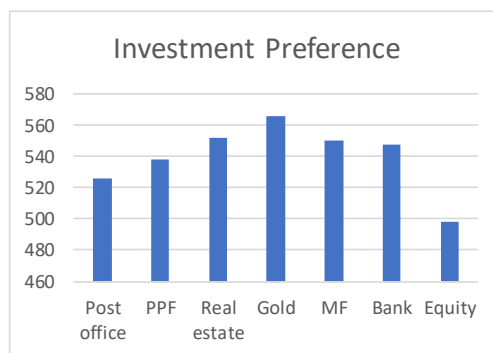
Though the study focuses on the investor's perception on sustainable finance, it was felt relevant to understand the investment preference of respondents which will help to understand their attitude towards investment. Investment preference is expected to reveal the avenues to which a typical investor is ready to park his funds. The preference of the sample respondents about the seven investment avenues provided were weighted according to the ranks given

and the total was ranked to find the most preferred investment options. Table 1.3 and chart 1 represents the investment preference of the individual investors in Kerala.

Table: 1.3

Chart:1

Investment Avenues	Weighted Total	Rank
Post office	526	6
PPF	538	5
Real estate	552	2
Gold	566	1
MF	550	3
Bank	548	4
Equity	498	7



This clearly indicates the risk averse behaviour of the investors. A typical Malayali prefers to park his funds first in gold and then in real estate. It is worthy to note that a small change can be noted as Mutual funds are more preferred than bank deposits. This change may be because of the age group of the respondent group. Equity is the least preferred investment avenue for them.

Plus two	0	0	0	0	0	0	2	9	0	0	2	2
Graduate	10	42	10	50	10	38	4	18	6	43	40	38
PG & Above	14	58	10	50	16	62	16	73	8	57	64	60
Grand Total	24	100	20	100	26	100	22	100	14	100	106	100

Chi square p value 0.248 $p > 0.05$ Source: Primary data

Awareness of Sustainable Instruments

Table 1.6 represents the awareness of investors on the available sustainable financial instruments. The weighted mean calculated over their opinion reveals that they are not aware of these instruments. So the general view that the concept of green finance is not prominent still among developing nations, though after the Paris agreement, it is gained significant advancement among the investors in the developed nations.

Table 1.6

Sustainable finance Instruments	Highly Aware	Aware	Neutral	Unaware	Highly Unaware	Weighted Mean
Green Bonds	4	26	48	24	4	3.02
Sustainability bonds	2	38	38	24	4	3.09
Social bonds	4	30	42	22	8	3.00
Equity with SDG goals	8	26	38	26	8	3.00

Source: Primary data

Factors affecting Sustainable Investment

The analysis of the available literature on sustainable finance reveal that there are many factors that affect the growth of sustainable investment. This study has identified 6 factors that significantly affect the investment in the area and the opinion of the sample respondents are collected regarding these factors. Though their awareness on the concept is low they have expressed their opinion over the impact of these factors on sustainable investment.

Table 1.7 Factors affecting Sustainable Finance

Factors Affecting	Highly Agree	Agree	Neutral	Disagree	Highly Disagree	Weighted mean
Carbon Prices	14	38	48	6	0	3.57
Fossil fuel Subsidies	28	50	6	0	0	3.38
High cost	26	36	42	2	0	3.81
Long payback period	12	42	46	6	0	3.57
Technological risk	8	30	62	2	4	3.34
Revenue risk	18	36	46	4	2	3.60

Source: Primary data

The six factors affecting sustainable finance identified namely Carbon prices, Fossil fuel Subsidies, High cost, Long payback period, Technological risk and Revenue risk were put for seeking the opinion of investors. Table 1.7 reveals the response of the investors and the weighted mean calculated from it reveals that high cost associated with it is the main factor that affect the sustainable finance. Revenue risk, long pay back period and carbon prices are the other factors that affect the growth of sustainable finance.

Investor Expectations Over Sustainable Finance

This part of the study tries to throw some light on what the investors expects when they make investments in green finance. Fourteen reasons were identified which may form part of the investor's expectations. Table 1.8 reveals the opinion of the investors on these expectations.

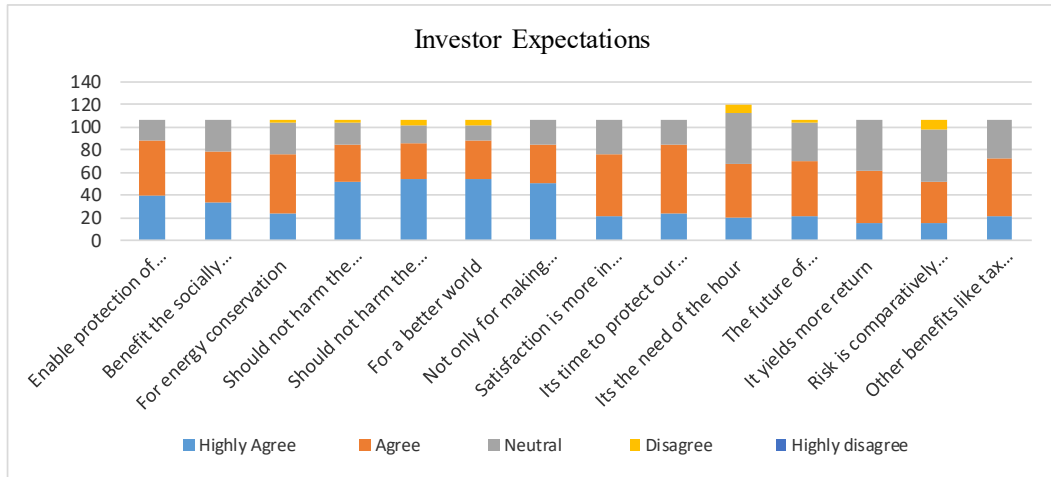
Table: 1.8 Investor's Expectation over sustainable finance

Investor Expectations	Highly Agree	Agree	Neutral	Disagree	Highly disagree	Weighted Mean
My investment should enable protection of environment	40	48	18	0	0	4.21
My investment should benefit the socially backward people	34	44	28	0	0	4.06
My investment should be for energy conservation	24	52	28	2	0	3.92
My investment should not harm the society	52	32	20	2	0	4.26
My investment should not harm the environment	54	32	16	4	0	4.28
My investment should be for a better world	54	34	14	4	0	4.30
My investment is not only for making profit but also for social good	50	34	22	0	0	4.26
Satisfaction is more in such investment	22	54	30	0	0	3.92
Its time to protect our environment	24	60	22	0	0	4.02
Its the need of the hour	20	48	44	8	0	4.15
The future of investment is in this area	22	48	34	2	0	3.85
It yields more return	16	46	44	0	0	3.74

Risk is comparatively low	16	36	46	8	0	3.57
Other benefits like tax exemptions can be availed	22	50	34	0	0	3.89

Source: Primary data

Chart 2



The above table and graph reveal that all the 14 factors listed out are positively considered by individual investors and they all agree that they expect their investments to create or enable in creating a better world to live in. None of the respondents highly disagree with any of these factors. Majority feels that the investments should protect the environment or at least it should cause harm to the society. These responses on the expectations further gives a hint that when these sustainable financial instruments get publicity over this part of the world, then obviously the investors are going to grab the opportunity of investing in it.

Findings and Conclusion

Findings

- The awareness level of individual

investors in Kerala regarding the concept of sustainable finance is very low

- The extend of awareness is not associated with the gender or educational qualification of the people
- The sustainable financial instruments are less popular among the Kerala investors
- High cost and revenue risk associated with such finance are the main factors affecting such investments
- All the investors expect their investment to be environmentally friendly and beneficial to the socially backward communities.

Conclusion

The developed world has embraced the concept of sustainable finance after they identified the problems of climatic change, issues of carbon emission, social backwardness in many areas and many other socially relevant issues. These waves are sure to hit the other parts of the world also in the near future. This small group of 106 investors cannot be fully regarded as the face of all investors in Kerala, but it points out that the sustainable development and as part the sustainable finance have to gear up a lot in the state so that even a common man parking his funds knows about the options available to him apart from the traditional avenues. The list of people cheated in the solar scam a few years back reveals the interest of Keralites to invest and venture out in socially relevant investment proposals. The only thing is there should be enough trust worthy projects either at the

initiative of government or by private companies.

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Sustainability of Developmental Projects: Random Thoughts on Projects-Induced Displacees and Resettlement in Kerala

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Abstract

The present Governments, both at central and state levels, have underscored the need to take speedy actions to begin work on new infrastructure projects, that is, greenfield projects and accelerate the pace of expansion of existing infrastructural projects, that is, brownfield investments like airports, sea ports, national highways, etc. Indeed, inclusiveness and sustainability are the two vital pillars of new development paradigm at global as well as national levels. These terms are inter-related and inter-dependent. Inclusiveness manifests the socio-economic atmosphere in which all segments of the society, including vulnerable and downtrodden, enjoying the fruits emanated from the rapid economic development of the country. The linkage of the pattern of development paradigm with the conservation of environment and promotion of ecological balance or simply the growth of GDP is environment friendly, is termed as sustainable development. Not surprisingly, we need economic growth for the betterment of our life, and it needs massive infrastructure development in the country. We know that the advancement in infrastructural amenities

invariably demands land from the private people which results in land acquisition and evacuation of people from their original place into new areas. A proper rehabilitation package under the aegis of the concerned developer is the need of the hour to lessen the adverse impacts of DIDR (Development-Induced Displacement and Resettlement) upon DPs and PAPs. This paper primarily includes two objectives, viz., to examine the different development paradigms in terms of inclusiveness and also the sustainability of developmental projects which resulted in the displacement of natives in the state of Kerala and to discuss the salient features of recent legislations in India to augment the living standards of displaced inhabitants and also to minimise the incidence of mass displacement in the name of larger public interest and development.

Keywords: Sustainable development, Developmental projects, Land Acquisition, Project Affected Persons and Displacement and resettlement.

Introduction

Developmental projects, for instance,

construction of new infrastructure (greenfield investment) or expansion/modernisation of existing projects (brownfield investment), are treated as the dream projects of the nation and, therefore, all segments of the society are in a very happy mood, except a few segments - Displaced Persons (DPs) and Project Affected Persons (PAPs). Unsurprisingly, displaced households and their concerns are not the hot topics even for medias, that is, there is only a poor media attention towards DPs as their size is very meagre which constitutes only a minority group (Cernea&McDowell, 2000). Very often, households who are residing in the peripheries of the proposed project site raise their voices and organise protests against it. Gradually, these households are isolated from the mainstream and simply regard them as obstacles in the way of development by labelling them as anti-developmentalists or even anti-nationalists. In fact, the troubles related to the DIDR start even before the real acquisition of land and displacement for the project (Fernandes&Asif, 1997). Undeniably, a well-connected transport system enables the economic agents, say, producers and consumers, connects to each other and makes smooth movement of goods and services and speedy settlement of payments. It is also right to articulate that infrastructure constraints result in barriers for overall development of the country and poverty alleviation.

The delay in acquiring land after various rounds of notifications and renotifications aggravates the existing issues related to DIDR. The time lag may occur between notification/

renotification and land acquisition; between acquisition and compensation declaration and also between land acquisition and payment of compensation. Moreover, the disputes among family members which result in civil cases in a law court or complaints raised against the authority by the inhabitants regarding the valuation of properties (under estimation) or inadequate compensation may lead to prolonged delay in getting the compensation amount to displaced families. Perhaps, the stiff protests from the side of native people compel the concerned authority to change the alignment of the proposals and, in extreme cases, the droppage of the project. For instance, recently, the Government of Kerala has taken the decision to abandon the proposal of greenfield airport project at Aranmula in Pathanamthitta district of the state as various studies highlighted its possible environmental issues and ecological losses. It is right to articulate that the droppage of particular projects on account of environmental concerns is in line with the principle of sustainable development (Guggenheim&Cernea, 1993). In this perspective, the role of ecologists or green activists and social scientists is decisive.

Objectives of the Study

- To examine the different development paradigms in terms of inclusiveness and also the sustainability of developmental projects which resulted in the displacement of natives in the state of Kerala.
- To discuss the salient features

of recent legislations in India to augment the living standards of displaced inhabitants and also to minimise the incidence of mass displacement in the name of larger public interest and development.

Research Methodology

The study is descriptive in nature and its analysis is mainly based on secondary data and Focus Group Discussions with project-impacted families. That is, the paper extensively adopts secondary data and Focus Group Discussion with project affected persons. The secondary data are mobilized from both published and unpublished sources including Union Budget, Kerala State Budget, the Economic Survey 2016-17 & 2017-18, Ministry of Finance, Govt. of India, the Economic Review 2015& 2016, State Planning Board, Thiruvananthapuram, the Economic and Political Weekly (EPW), the Hindu Daily and other existing research publications.

Extent of Project-Induced Displacement and Status of Rehabilitation

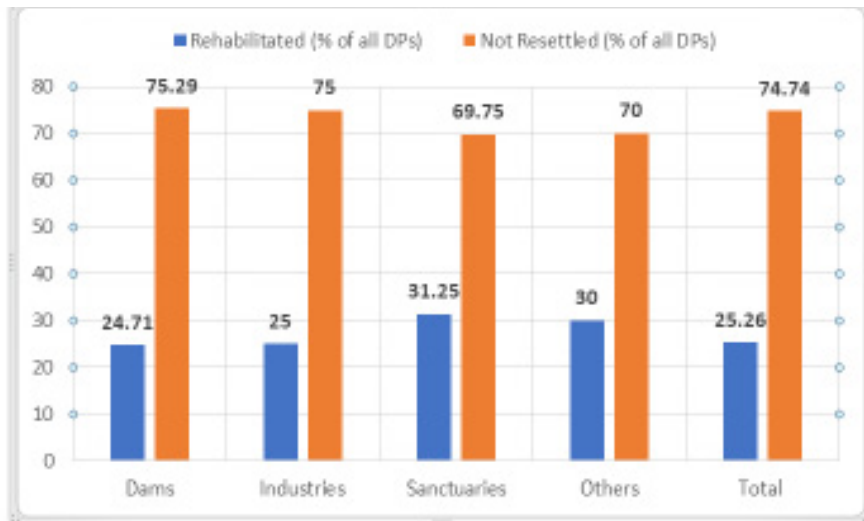
Most of the land acquisitions during the previous century and the first decade of the 21st century by the Government for

developmental projects invite strong protest and agitations from the side of local people and project affected persons. The mass evictions of inhabitants happened even in the thickly populated areas and the poor compensation and rehabilitation along with the rocket wise increase of the price of land forced the affected persons to resist projects. The important question here is that how far these developmental projects are eco-friendly, human friendly and social friendly. The state of Kerala, renowned for her model of development even at global level, has no exception to the issues associated with the DIDR which stands for development-induced displacement and resettlement. The weak industrial sector of Kerala essentially needs more developmental projects including infrastructure like roads, railways and also industrial parks/techno parks to overcome the hurdles in the way of development of this sector. Similarly, the authority must ensure availability of land for these projects at minimum displacement of local people and also guarantee a fair compensation, rehabilitation and resettlement of these project affected persons. Let us look at the number of DPs and their resettlement status during a period from 1951 to 1990.

Table 1: Number of DPs and Resettlement Status (1951-1990)

	Types of Projects	No. of DPs	No. of Rehabilitated	Backlog
1	Mines	2550000	630000	1920000
2	Dams	16400000	4100000	12300000
3	Industries	1250000	375000	875000
4	Sanctuaries	600000	125500	475000
5	Others	500000	150000	350000
Total		21300000	5380000	15920000

Source: Fernandes, 1998

Figure 1: Trends of Resettlement of DPs (%)

Source: Fernandes, 1998

It is beyond doubt that the fulfilment of the project, say, an airport, may lead to displacement of inhabitants and their impoverishment unless there is fair compensation and just rehabilitation. Many of the displacees have no alternative livelihoods and some of them had tasted the bitterness of double displacement or even multiple displacement, that is, revictimization. Figure 1 shows the percentage of resettled persons and not resettled persons after their evacuation in the post-displacement phase during a period from 1951 to 1990.

Of course, Government of India gives much importance to the advancement of infrastructure of the country to ensure rapid growth of the country. For instance, the primary task of National Infrastructure Pipeline (NIP), portrays the vision of the infrastructure policy of India for the period of

2020-25, is to guarantee a conducive atmosphere for bulk investment in India from both domestic and foreign sources by building a quality physical infrastructure in the country in which the paucity of infrastructure does not become an impediment in the advancement of the country towards development. The NIP will ensure fair transportation facilities in which the vulnerable segments like the farmers will get direct access to market through the networks of linkage roads and other amenities which in turn will assure better prices for their produce. At the same time, the NIP essentially demands right plan, adequate fund generation, proper allocation of funds and execution, speedy land acquisition mechanism, fair compensation to project affected persons, humane rehabilitation and resettlement and also time bound completion of the project. That is, the policy makers must design

the project sagaciously and envisage it properly. In fact, the NIP is the first ever policy initiative that is envisaged in India. Obviously, it needs a large fund allocation for realising the cherished dream of India that will remove the label of infrastructure-deficit country.

Project-Induced Land Acquisition and Displacement: Kerala's Experiences

Interestingly, the state of Kerala is gifted with rich natural resources like abundant flora, fauna, fresh waters and also blessed with 44 rivers which converted the state into one of the hubs of tourism in the country. Naturally, the state had witnessed an installation of a host of hydro power projects that invariably necessitated mass land acquisition and thereby displacement of inhabitants. More clearly, Kerala has followed the similar development model of the country which was drafted by architects of five-year plans at national level. Specifically, during the period from 1951 to 1985, there were 28 hydro-electric projects that were commissioned in Kerala. These projects belonged to major, medium and minor categories which displaced a number of local residents as their lands were acquired by the authority. Apart from these projects, the state had completed the work of more than 33 dams during 1951-1985 across the 44 rivers which flow through the territory of Kerala. The empirical studies on DIDR conducted by social scientists (Fernandes 1998) clearly manifested that the authority had acquired additional land in excess of requirements of the construction of projects like dams which were

lying vacant under the ownership of government and unfortunately, there were no initiatives to return the surplus land either to previous owners or landless people.

The Government of Kerala also acquired land for the establishment of industries under public sector, either state or central levels. It is interesting to note that Kerala is comparatively backward in the industrial sector which contributes only 28.1 % of Kerala's Gross Value Added (GVA) in 2018-19 (Economic Review 2019-20). There was land acquisition mainly for setting up of large and medium industries in Kerala that happened in a large number during the decade of 1961-71. Currently, Kerala has 164 Government companies as on 31st March 2019, of which 84 are registered as public limited and the rest 80 as private limited.¹ Moreover, Kerala is operating 96,484 units of MSMEs as on 31st March 2019. Kerala has received Rs. 47234 crores of investment in central public sector units of the state in 2017-18 which is 2.4 % of the total investment of Rs. 1984619 in central PSUs at national level.²

Undoubtedly, many of the public sector undertaking industrial units have acquired a large area of land, for instance, FACT Ltd., Udyogamandal, which is the largest Central Public Sector Undertaking (CPSU) in the state. It had acquired 2471.054 acres (1000 hectares) during 1961-71. The

1 Registrar of Joint Stock Companies Economic Review 2019, Kerala State Planning Board, page 110, vol 2.

2 Public Enterprises Survey 2017-18, Economic Review 2019, Kerala State Planning Board, page 109, vol 2.

prominent CPSU which acquired more land by evacuating inhabitants include Kochi Refineries Ltd., Hindustan Newsprint, Vellore, Instrumentation Ltd., Palakkad, Hindustan Machine Tools Ltd., Kalamasseri and National Thermal Power Corporation, Kayamkulam. The industrial units like Malabar Cement Ltd., Walayar, Kerala Minerals and Metals Ltd., Chavara and Kerala Ceramics Ltd, Kannur come under State Public Sector Undertaking (SPSU). The industrial unit like KINFRA has acquired 2907.4 hectares of land area in which 2299.4 hectares of land area were allocated to its different associated projects. For instance, an area of 480.0 hectares of land was allocated to KINFRA Petrochemical Industrial Park, Ambalamughal, Kochi which commenced operations in 2019, Kinfra acquired 278.8 ha of land for KINFRA Small Industries Park, Kasaragod which commenced operations in 2004, 71.6 ha of land for KINFRA Food Processing Park, Kakkancherry, Malappuram which started operations in 2000.

The scheme of District Industrial Centres (DICs) has been initiated by the Government of Kerala for establishing and promoting small scale industrial units in a particular location with ample infrastructural facilities in all districts of the state under the aegis of Small Industries Development Corporation (SIDCO) which was established in 1975. The scheme paved the way for the creation of both major and mini-industrial estates in the state. The authority has acquired 826.64 hectares of land area for DICs as on 31st March 2007 (GOK 2009). Moreover, there were 80.24 hectares of land appropriated

for major industrial estates and 12.33 hectares of land for mini-industrial estates have been acquired by SIDCO till 31st March 2007 (GOK 2009). The state government also acquired land by evacuating local residents for commissioning of projects such as KSIDC, KINFRA's allied activities like Cyber Parks, Techno parks, Info parks and so on.

The recent report submitted by the Comptroller and Auditor General (CAG) of India shows that 5003.78 acres of land were acquired from private land-owners by the Kerala State led Public Sector Units (PSUs); namely: Kerala State Industrial Development Corporation (KSIDC), Kerala Industrial Infrastructure Development Corporation (KINFRA), Kerala State Information Technology Infrastructure Limited (KSITIL) during a period from 2008 to 2013 (CAG Report, July, 2014). The naked truth is that the process of land acquisition for developmental projects in Kerala is very complex in the present century compared to the previous 20th century. This is because of high density of population of the state, high prices of land and building materials, enhanced labour cost and also stiff protests from the local people, apprehension raised by social activists and environmentalists. In addition to these, the stringent norms for maintaining paddy fields or ban of conversion of paddy fields for other purposes than farming make the process complex in Kerala. At this juncture, the government is trying to acquire required land and give it as lease format to the investors, both for domestic and foreign.

Not surprisingly, an acquisition of a small portion of land for developmental projects in Kerala paved the way for a large displacement of inhabitants. For instance, a tiny plot of land acquired for International Container Transshipment Terminal (ICTT) at Vallarpadam, Kochi by the Government of Kerala resulted in the displacement of 316 households. Around 53.41 hectares of land were acquired for the project, of which the construction of access road to the project that connect from Kalamassery to Vallarpadam used 46.36 hectares of land and the rest of the land area, that is, 6.76 hectares were used for building rail connectivity from Edappalli to Vallarpadam island. The construction of road around the ICTT, Vallarpadam, Eloor, the government had acquired 46.36 hectares which resulted in the displacement of 173 households. Moreover, 143 households were displaced as a part of the construction of railway lines around ICTT. Unfortunately, majority of the displaced persons are extremely dissatisfied with the compensation and rehabilitation packages of the government.

The Kerala state government had acquired 175.23 hectares of land which displaced 99 households for the construction of Techno City at Pallippuram, Thiruvananthapuram which is the phase IV expansion of Techno Park project. The government initiated the process of acquiring land in October, 2006 in two phases. The land areas of 83.01 hectares of land were acquired in the first stage in June, 2009. The second stage witnessed an acquisition of 99.51 hectares of land in

February, 2010. In the case of Techno City project, the affected persons were vulnerable as their socio-economic setup was poor and marginalised when compared to the project-affected persons in the ICTT. As a result, there were no strong organised agitations against the project. Hence, the local residents were even cheated by hearing to the enticing promises of local representatives that the authority would hand over the keys of the houses that would be built for the displaced persons as a part of rehabilitation package. However, the affected persons firmly believed that the authority failed to keep its promises and they had to carry on their own soldiers the heavy burden of building houses for them. The role of organised movement and agitations against the project from the part of local residents are crucial in getting a fair and enhanced compensation. A study of the Techno-city Project of Thiruvananthapuram revealed that 44 percentage of the displaced people there became poor and marginalized (Manjula, Kumar and Aneesh 2013).

The New Land Acquisition Act (LARR Act), 2013

Prior to the introduction of the Right to Fair Compensation, Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013, the acquisition of land even without rehabilitation packages was widely prevalent in India which was based on the Land Acquisition Act (LAA) of 1894. The amendment of LAA in 1984 and the enactment of Special Economic Zone (SEZ) Act in 2005 indirectly give more provisions to acquire private

property for establishing industrial parks and others. These developments increased the scale of acquisition and displacement in India. The DIDR invariably violate the right to freedom and autonomy, right to education, right to dignified life, right to work, right to property, etc. which are the essential part of basic human rights. The intensity of violations will be enhanced with the negligence of Government with respect to compensation, rehabilitation and resettlement.

The Indian parliament passed the historic legislation, RFCTLARR on September, 2013. The Act came into effect on 1st January, 2014. The provisions regarding the fair compensation that ensure to displaced inhabitants and project-affected persons are the main benevolences of new legislation, LARR Act, 2013. The volume and pattern of distribution of compensation will be decided by the District Collector concerned. The provisions of the Act also add that jobs in the projects may be guaranteed to displaced persons on a priority basis based on qualifications of the victims. It is firmly believed that the provisions of the new Act will remove the antagonistic measures attached with the LAA of 1894 which gave absolute powers to the authority, either Central or State governments, to procure land even forcefully in the name of larger interest of the society or public purpose. In addition to these, the age-old colonial Act incorporated a policy of unfair and inhumane compensation packages. The new Act RFCTLARR, obviously, consolidated the process of land acquisition with rehabilitation and resettlement and also added the

section of compulsory Social Impact Assessment (SIA) Survey.

The original version of the RFCTLARR Act reflects humane provisions with respect to land acquisition led displacement as it guarantees fair prices to land owners, that is, four times the market price of the value of the land in rural areas and two times of the market price in urban areas. In addition to these, the Act demands consent of 80 percent of the total affected persons for the commencement of the project by the private sector and 70 percent of the consent for the public led projects in the region. The Act also incorporated judiciously the provision of conducting Social Impact Assessment (SIA) survey before acquiring the land. In essence, the different chapters of the Act guarantee a fair compensation to the land owners, rehabilitation and resettlement of the project affected persons (PAPs) and displaced persons (DPs).

Conclusion

The developer must incorporate the humane approach in designing the provisions of the rehabilitation packages. Unfortunately, the humane approach was absent in the site of Calicut Airport. The sacrifices of the locals were mercilessly discarded by the appointing authorities who didn't fulfil their promises. Many people lost their jobs which they were holding at the time of eviction. Some of them were hoping to get a post in the airport as they had fully believed the promises of the authorities. However, they were all disappointed. They launched many agitations, met the authorities many times and submitted their petitions,

requesting them to redress their grievances. Nothing concrete was done in this matter. The renowned social scientists, Michael Cernea, who was one of the veteran empirical researchers on DIDR strongly urged for proper rehabilitation and resettlement (R&R) of PAPs. He believed that developmental projects were good and essential, thereby justified, but evacuation of the households without fair rehabilitation and resettlement was nevertheless wrong.

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Social and Environmental Impacts of Tourism Development in India

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ABSTRACT

This paper examines the Tourism has been one of the most widely disseminated social and economic phenomena since World War II. Tourism and its related activities, such as per capita income and socio-economic welfare, have seen enormous growth in the twentieth century. Each year, more and more people are going abroad and visiting other countries, even other continents. It is expected millions of tourists will visit India by the year 2022. India is a provider-country in terms of tourism, and is an important example of global tourism development. The faster social, economic and environmental changes from tourism in the coastal towns and cities of India are particularly important, with the towns of Kerala, Himachal tourism, Sikkim, Vishakhapattanam, Mumbai, Surat and Kashmir provinces providing important examples. The impacts of tourism development are multi-dimensional, with economic, social and environmental impacts. Since there is already abundant research on the economic impacts of tourism development, this study will focus more on the social and the environmental impacts as they relate to India. This paper will also concentrate on related sustainability issues and offer some suggestions towards alleviating their impact. The data has been collected from various secondary sources i.e. articles published

in several journals, and E-journals and newspapers.

KEYWORDS: Sustainable Tourism, Tourism Paradigms, Tourism Policy

INTRODUCTION

Tourism has become the rapid growing field of modern India with the increasing statistics of foreign and domestic tourism. With the growth of information and communication technology such as internet, online travel agencies, mobile computing, computer based reservation systems, online banking etc it becomes really easy to manage all the tourism related activities like tour planning, ticketing, hotel booking or selecting a tourist destination. As tourists often travel in a group to the destination far from their locality, they generally affect most of the aspects of life belonging to that destination. India is a big country with a diversified geographical, economical and social structure, tourism really provides them the opportunity to come together and hence enabling the people to learn and share their experiences of life. Generally this interaction yields good results in the form of social, economic and cultural impacts. The social impacts come in the

form of unity in diversity and as an opportunity to know one another's way of life, which could be very interesting for both tourists and local community. Tourism has a great impact on the destination economy by providing various business and infrastructure development.

Tourism generates different types of income for a community: business income, wage earnings, share earnings, rates and levies. Direct spending by visitors has a positive impact on business profitability and employment growth. Tourism activities also initiate the preservation of cultural heritages, located at different geographical parts of the country. Besides all the positive advantages of tourism, we should not forget that tourism also brings some misbalance of cultural traditions of the local community. These cultural disadvantages come in various forms such as loss of original traditions and cultures, misinterpretation of foreign culture, modernization of local traditions etc. generally it is found that tourists do not respect/ follow local culture and hence they eventually damage it. As tourism activities are growing rapidly tourists cause environmental damage through forest fires, destruction of sand dunes and pollution.

With increasing number of tourist governments have to provide various infrastructure services such as development of new roads, removal of trees, forest destruction, and environmental pollution caused by industries and vehicles. Although the

rapid growth of tourism activities is dangerous for atmosphere but the tourist destinations can be protected by tree planting and enforcing strict laws. With increasing rate of tourist arrival the overall tourism activities have an effective impact (positive and negative) on almost every aspect of modern life including social, cultural, economical, etc. tourism impacts are generally positive, as we can see some of the direct positive effects of tourism which are responsible for economical growth and development of the destination. Tourism creates the opportunity for diverse communities to come close and share/ experience the culture and traditions of one another. Tourism essentially increases group and individual communication among the people of different geographical, social and economical backgrounds. In addition to the above tourism also has many other hidden positive effects e.g. indirect economic benefits of tourism, induced benefits, infrastructure development etc. Like everything, tourism also has some of the bad and ugly faces. Some of the main disadvantages (negative impacts) of tourism can be negative cultural impacts, modernization of traditions, inflation etc.

ECONOMICAL ADVANTAGES OF TOURISM

This is really the brightest face of tourism activities. Economical effects of tourism are directly observable. Tourism generates different types of income for a community: business income, wage earnings, share earnings, rates and levies. Direct spending by

visitors has a positive impact on business profitability and employment growth. The money that is then circulated and re-spent in the economy is often referred to as indirect spending or the multiplier effect. Because much of a region's tourism patronage comes from metropolitan centers, it is an ineffective way to redistribute wealth from urban to rural areas. The expectations and needs of visitors can often lead to the creation of new businesses and commercial activities. This builds a more diverse economic base and reduces reliance on one or two traditional industries, which is often the case in rural communities. A thriving tourism industry supports growth in other sectors, such as transport, construction, agriculture and retailing. As tourism increases, there are more opportunities for small business to develop.

The main positive economic impacts of tourism relate to foreign exchange earnings, contributions to government revenues, generation of employment and business opportunities. Tourism expenditures, the export and import of related goods and services generate income to the host economy. Tourism is a main source of foreign exchange earnings for at least 38 % of all countries.

Government revenues from the tourism sector can be categorized as direct and indirect contributions. Direct contributions are generated by taxes on incomes from tourism employment, tourism businesses and by direct charges on tourists such as eco tax or departure taxes. Indirect contributions derive from taxes and duties on goods

and services supplied to tourists, for example, taxes on souvenirs, alcohol, restaurants, etc.

The rapid expansion of international tourism has led to significant employment creation. For example, the hotel accommodation sector alone provided around 11.3 million jobs worldwide in 1995. Tourism can generate jobs directly through hotels, restaurants, taxis, souvenir sales and indirectly through the supply of goods and services needed by tourism-related businesses. According to the World Tourism Organization tourism represents around 7 % of the world's employees.

Tourism can induce the local government to improve the infrastructure by creating better water and sewage systems, roads, electricity, telephone and public transport networks. All this can improve the quality of life for residents as well as facilitate tourism.

Tourism can be a significant or even an essential part of the local economy. Because environment is a basic component of the tourism industry's assets, tourism revenues are often used to measure the economic value of protected areas. There are other local revenues that are not easily quantified, as not all tourist expenditures are formally registered in the macro-economic statistics. Part of the tourism income comes from informal employment, such as street vendors and informal guides. The positive side of informal or unreported employment is that the money is returned to the local economy and has a great multiplier

effect as it is spent over and over again. The World Travel and Tourism Council estimate that tourism generates an indirect contribution equal to 100 % of direct tourism expenditures.

Tourism can contribute directly to the conservation of sensitive areas and habitats. Revenue from park-entrance fees and similar sources can be allocated specifically to pay for the protection and management of environmentally sensitive areas.

Some governments collect money in more far-reaching and indirect ways that are not linked to specific parks or conservation areas. User fees, income taxes, taxes on sales or rental of recreation equipment and license fees for activities such as hunting and fishing can provide governments with the funds needed to manage natural resources. Tourism operators can play a role in highlighting the broad prosperity that tourism can bring to a community and will contribute to a greater understanding and respect for the value of tourism.

Economic diversification is, for many communities, an insurance policy against hard times. By offering an additional means of income, tourism can support a community when a traditional industry is under financial pressure, particularly where that community relies heavily on a single industry.

Economical impacts of tourism can really boost the overall revenues of a country as well as local destination economy. Different tourist spots that were unknown in the past, have now

become developed economy with efficient tourism management activities. Economical development can be thought of one of the most important positive impact of tourism. In other words we can say that tourism helps in decentralization of money and distributes it among various distant geographical areas of the country. Without tourism activities, these distant communities/areas require much effort to develop and grow.

Various other positive economic effects of tourism can easily be seen around the popular tourist destinations across the country. Hotels, transportation, hospitals, rope ways, sell of local products etc are some hidden effects of tourism that can boost the destination economy. Many of the countries around the world have almost half of their gross income earned by tourism such as Switzerland, France, and Spain etc. many distant geographical areas of our own country have developed sufficiently with help of tourism activities e.g. Shimla, Kashmir, Rajasthan etc. Eventually we can say that economical advantages are the strongest factor of the overall tourism impacts.

POSITIVE SOCIAL IMPACTS OF TOURISM

Tourism activities essentially involve many social benefits that can be seen as bright aspect of tourism. As we know India is a big country having a number of communities, cultures and traditions. Normally each tradition and culture is significantly different from another. Tourism can stimulate

new and expanded community facilities and infrastructure initiatives, such as the improvement of retail, restaurant and entertainment options, transport services, education and sporting facilities. These increase the quality of life for the community, which may not otherwise warrant the improvement, based on the residential population alone. Tourism activity often prompts the conservation of cultural heritage, either as a result of increased awareness and pride, or because it can be justified on economic grounds as a tourist attraction. Tourism can encourage communities to widen their outlook and to embrace new ideas. It provides opportunities for residents to interact with other people, lifestyles and cultures. Attracting visitors to an area can heighten local awareness and interest, resulting in a greater sense of pride and ownership. The community takes stock of its assets and distinctive characteristics. This increase in pride can lead to community celebration or the revival of cultural activities. Knowing that others have travelled across the state, country or world to visit can considerably boost a community's collective ego. Some of the possible social benefits of tourism are listed below-

POSITIVE EFFECTS OF TOURISM:

- Developing positive attitudes towards each other
- Learning about each other's culture and customs
- Reducing negative perceptions and stereotypes
- Developing friendships
- Developing pride, appreciation, understanding, respect, and tolerance for
- Each other's culture
- Increasing self-esteem of hosts and tourists
- Psychological satisfaction with interaction

Hence, social contacts between tourists and local people may result in mutual appreciation, understanding, tolerance, awareness, learning, family bonding respect, and liking. Residents are educated about the outside world without leaving their homes, while their visitors significantly learn about a distinctive culture. Local communities are benefited through contribution by tourism to the improvement of the social infrastructure like schools, libraries, health care institutions, internet cafes, and so on. Besides, if local culture is the base for attracting tourists to the region, it helps to preserve the local traditions and handicrafts which maybe were on the link of the extinction. Tourism activities increase from person to person as well as community to community contacts which ultimately results better social behaviors.

Interaction with unknown community or people definitely increases the knowledge and understandings of the destination locality. Frequent interaction brings some of the bright qualities among the local community such as knowledge about external world, polite and controlled behavior, pride and satisfaction etc. all these factors eventually uplift the social

awareness and development of the local community. Positive tourism activities are capable of transforming the overall social face of destination or country. The improved behavior of local community, in turn increases the overall rate of tourist arrival. Most highly developed western countries, such as Switzerland, Austria, and France have accumulated a big deal of their social and economic welfare on profits from tourism. Tourism has the power to affect cultural change. Successful development of a resource can lead to numerous negative impacts. Among these are Overdevelopment, assimilation, conflict, and artificial reconstruction. While presenting a culture to tourists may help preserve the culture, it can also dilute or even destroy it. The point is to promote tourism in the region so that it would both give incomes and create respect for the local tradition and culture. The improvements to infrastructure and new leisure amenities that result from tourism also benefit the local community. Tourism encourages the preservation of traditional customs, handicrafts and festivals that might otherwise have been allowed to wane, and it creates civic pride. Interchanges between hosts and guests create a better cultural understanding and can also help raise global awareness of issues such as poverty and human rights abuses. To boost tourism huge

money is invested to preserve the local heritage, to improve infrastructure, to provide better local facilities which in turn creates better education, better leisure facilities, organizing frequent social events and thus a better lifestyle for the local people. They interact with the tourists; mix with people from diverse backgrounds which create a cosmopolitan culture in the region. Due to the demand for better services, varied employment opportunities are created within the region and therefore people do not feel the need to migrate to other cities to earn their living means. The overall social impact of tourism definitely increases various hidden positive factors such as national integration, social upliftment, communication and preservation of culture and heritage etc.

With the growing rate of foreign tourist arrival, the destination locality feels pride and honor which eventually leads them to social upliftment. Frequent communication with domestic and foreign tourists obviously improves the educational and knowledge domain of destination locality. Tourism has a very positive impact as a social group communication tool. If you ever visited a popular tourist spot you would have experienced that the destination locality always treats in a very warm and attractive behaviour. All the positive social impacts of tourism are tabulated below -

Tourism related activities	Social impact (positive)
Frequent interaction with local community	Communication
Group and personal communication with locality	Knowledge Education
Elite tourist arrival , interaction , host	Sense of pride
Positive and polite interaction with tourists	Improved behavior
Economic growth of destination locality	Infrastructure earning
Overall social benefits of tourism	Social upliftment

In short terms, we can say that tourism has a lot of positive social impacts on destination locality. Effective management of tourism activities will surely help in the social upliftment of destination population.

CONCLUSION

Tourism may have many faces some of them are brightest such as economical advantages, some of them are just good such as cultural and social benefits but some of them are really bad even worse like destruction of culture, traditions, pollution etc. tourism generates various types of economical benefits to the local destination economy including employment generation, foreign exchange earnings, sales of local goods and services etc.

Social and cultural cost of tourism generally has more negative impact than positive. Visitors from distant locations and foreign countries often don't understand and respect social ethics and values, and eventually harms the local culture and population.

With increase tourism activities especially in developed countries like India it can be even more dangerous e.g. crime generation, child labour etc. prostitution and environmental

damage due to tourism can be thought of as the ugly faces of tourism activities in developing countries. Environmental pollutions come in various forms such as noise pollution, air and water pollution, eco system destruction etc that causes significant damages to the natural environment of the tourist destination. Deforestation and unplanned infrastructure development related to tourism are also negative impact of tourism. Development and growth of tourism must be planned by considering all the three faces of tourism i.e. good, bad and ugly faces of tourism.

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Society's behavior towards sustainability; understanding social psychology as remedial methodology

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Abstract

The world is in rushing pace to disastrous deadlock in which lives of animals including humans would be in pathetic state by incremental exploitation and excessive dissipation of environment and resources. natural resource at limited proportion leaving for upcoming generations and non-human being like bird, reptiles and so on. In addition to cautiously defending that, the mankind would go further with advanced developments in the various sectors of medicine, infrastructure, lifestyle and like that which all supposed to exhaust highly the resources and to devastate the environment. After the industrialization which at high extent misused environmental resources and destroyed ecological health and social equity for raising living standards. As remedial movement, in 1987 former Norwegian prime minister chaired Brundtland commission, established by the United Nations, put forward a report entitled as "our common future", addressed these issues introducing effective resolution of sustainable development.it is referred, according to Brundtland commission, as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainability is broad approach that deals with environmental, social and economic domains putting together to acquire long-term

prosperity. Environmental sustainability is meant to that all environmental systems are maintained as balanced while human's depletion of resources within nature accounted for equal quantity where they are capable of preserving themselves. Many of Individuals and organizations take their part in developing current environmental and social integrity and considers the sustainability in their behaviors, policies. thus a drastic shift in social behavior is needed towards sustainability through psychological techniques

Social psychology is defined, according to baron, Byrne and suls (1989), as the scientific field that seeks to understand the nature and causes of individual behavior in social situations. Therefore, it focuses on human behavior as influenced by other people or the conditions in which social behavior is formed or altered. This paper aims at how individual behavior demonstrates toward sustainable development on the basis of tools and theories of social psychology. Furthermore, showing an effective way or remedial technique to keep sustainable behavior or sustainability should be addressed on light of social psychology in this paper.

Key words

Social psychology, Sustainable development, Brundtland commission, Social equity

Introduction

Social Psychology, is scientific discipline studying human behavior, provides much ways and hints to empower behavior to live more sustainably. Behavioral exposure by humans whether it is explicit or implicit can be carried out by all environmental problems like deforestation, climate change, polluted atmosphere and loss of biodiversity. Numerous Researches alters of human's heavy engagement in unsustainable behavior with strident warnings, even though they have deep knowledge about its broader consequences and the [possible ways to motivate and encourage the sustainable activities. Therefore, there is urgency to create situations and circumstances that make people choices and tendencies toward sustainability. After all, all behaviors are situational as indicated by approach of classical conditioning and others i.e. a new circumstance or environment can lead to surprisingly new behavior.

The world sustainable development summit 2022(WSDS) will be held on focused theme "towards a resilient planet: ensuring a sustainable and equitable future". The extreme consequence of weather changes across the world significantly affect human well-being and healthy environment. In 2019, as indicated in a worldwide survey published by iQAir, India itself thrusts into fifth rank among most polluted countries and 21 out of 30 most polluted cities around world were counted in India. Considerable amount of Incremental pollution rate reported in India comes from industrial

sectors which caused 50 percentage of total pollution rate and 17 percent from vehicle and 17 from crop burning and 7 percentages from domestic cooking, this exposure of polluted air is 5 times higher than level recommended by world health organization (WHO). The state global air 2020 asserted that air pollution is currently large in risky factors for death than all other forms. Apart from air pollution, the current India is facing accumulating amount of wastes including dry wastes, wet wastes and plastic wastes warring massive troublesome to future ahead. 1.4 lakh tones of wastes are annually generated in India. A recent study jointly commissioned by the associated chamber of commerce India (ASSOCHAI) and price water house (PwC) indicates that hazardous wastes stuffs in India are in considerable raise or steep surge as a rate from 2 to 5 percentage in each year. About 10 to 15 percentage of that hazardous wastes are from various industries like pharmaceutical, chemical, fertilizers, general engineering products and petrochemicals. The term "hazardous wastes", according to the manual of the ministry of environment, India is which cause harm to human and environmental health by its physical, chemical and biological compositions. More pathetically, 45 percent of total hazardous wastes is committed to recycling, urging to upgrade India's wastes recycling mechanisms. It is vulnerably dangerous to environment and health resulting health issues like lung infections, heart diseases, radiations which causes cancer.

Unsustainable developments are not

only casual to physical illness but also are much complicated in triggering acute mental disorders like post-traumatic stress disorders (PTSD), several anxiety disorders, substance abuse disorders and mostly depression. US global change research program reports that the instinct ability to process information and make decisions in neurological system without impairments of extreme emotional responses is highly affected by climate change. In some cases, instable emotions can interfere with the ability to think logically or rationally and form a new and behavior as alternative. rapid climate change can be casual factor to trauma and traumatic experiences can trigger emotional instability. And subtle and passive effects of climate change can bring out various stress disorders, even uncertainty may be come out of the aftereffect. furthermore, unsustainable developments can accumulate effects of compound stresses that shift a mentally fit person to mentally ill. As per conclusive description of the article authored by Greco & roger.

Therefore, unsustainable development brings about directly or indirectly vulnerability to physical and mental well-being. Thus sustainability itself or shifting sustainable development is too necessary this time to accelerate lifestyle and safeguard the future. While there are much initiatives and policies to take up so, but that does not efficiently rule and act in physical mode. First of all, the world need quick shift in social behavior to sustainability. Each individuals concerning or inferring in unsustainability should have to produce new mindset or behavior shift towards

sustainability. This paper is profoundly set up to introduce psychological tools and techniques, especially relating to social behavior, formulated by social psychologists and behaviorists. As well this is to evaluate some kind of theoretical explanations and validity of those techniques in subcontinent of India with special reference to new uprising social acceptability in the country. Providing a squeaky clarification of These techniques and its methodologies will help policy makers and initiative takers lead the world sustainable, less harmless to next generation and conservative to environment and smooth going without affecting the current social order or system.

This will be seen, firstly by discussing theoretical aspects of those techniques and tools pertaining to social behavior and describing its methodologies and applications on the underprivileged or under developed society or unsustainably developed community keeping better values and visionary on its beneficial outcomes and devastating culmination by moving ahead with unsustainable activities. There are numerous unsustainable undertakings running around the world. as result, people suffers its consecutive and much dangerous impacts. A society can tackle that issues raised by unsustainability and thrust onto a sustainable order. This paper does not appear as remedial explanation or report on health issues, by unsustainable behavior, whether it is physical or mental. But it is added up for adverting its health impact on bodies.

Challenges before sustainability

Social psychology introduces several techniques and tools which can be utilized as thrust into sustainable behaviors. As well as there is so kind of obstacles against developing sustainably. One of the huge challenges that were confronted in building sustainable culture is the notion that almost unsustainable activities are incomprehensively meant it is normal or something people consistently strive for, like driving alone, building large household to live alone or just for leisure hang outs. And in turn sustainable actions like purchasing onetime used or second hand stuffs that are enough to work or use are considered as undesirable or underrated in most social systems (Sadalla & Krull 1995).

Another issue as a challenge before sustainable behavior is what called the phenomenon as "bystander confusion" which is simply described as the tendency of each individuals in a crowd to avoid helping another person who actually in need of help. And in psychological term, "the bystander confusion" is uncertainty the situation which a person in troublesome or nasty event, a crowd gathered or notices that but indeed there should produce a quick response from the crowd but they fell in a confusion where any reaction is emerged. For example, if someone throws out garbage bag in public, most of those witnessed do not take any actions against it at right as they are equally uncertain and explicate that every one's inactivity is meant that action is not appropriate there. Thus a community would grow without any

social commitments or reluctant to stand against unsustainable behavioral dispositions.

Janissey ray, an environment activist and award winning author of ecology of cracker childhood, has exemplified the ongoing climate issue as living case of bystander confusion. In her opinion, despite consistent warnings from scientists on the matter of climate change and emergent requests to do something to save the environment, most people perform something few or silly actions like replace of bulb or reducing using of air conditioner while any one looks around, inspects he feels that nobody makes slightest change as per urgent instructions made by scientists. Thus he tends to do nothing for solving the problem or the sustainability. Human beings are characterized with deprivation to habitual aspects of sustainable behavior. When a routine becomes habit, it is difficult to change it and quite a few behavioral traits humans perform are formulated or expressed without thinking what is doing or with the impulsive decisions that make individual to unsustainable behavior.

There is commonly found a phenomenon that is referred by psychologists "psychological distance" which means in spite of general awareness that climate change is happening, but people perceives that is something affecting extent to global scale instead of the personal impact. As indicated in an article by Rudiak Gould (2013) additionally that discussion is brought out consistent on weather variation and life issues all relating

to this phenomenon. When common people learn and feel the impacts of climate change, their understanding of phenomenon increases because local effects of climate variation are more often personally or micro connected to human lives.

The very First thing an initiative taker should bother is that many obstacles and barriers which are either real confronting or social or psychological or the compound of these factors, stand against sustainable behavior. sometimes the cultural elements act as barriers. these are expressed in example as given below, when taken real confronting factors is like safety issues that thrust people to use personal vehicle instead of public vehicle or taking carpooling and infrastructure that prompt to behave in unsustainable manners. And when come into the social factors, example for that such someone in office or college bring lunch in leaf or palm of like banana plant that is compostable and eco-friendly fitting to sustainable movements, coworkers or colleagues stare at his or her a strange look that demotivate him or her in some way. And somebody come to school or office by bicycle instead vehicles that take scarcity to petroleum resources and increases air pollution. the coworkers and school mates often make fun of him or her that is something degenerate sustainable behavior. and when gone through psychological factors instance for it is neophobic stressors or the fear of taking new things and habits that work as block before shifting to unfamiliar pattern of life or new behavior

A lot of people take severe issues

on these phobias to bring new habit breaking routine chores with unsustainability like these many of unpleasant characteristics or standoff are the challenges to move on with sustainable habits or behaviors.

Environmental and sustainable communication often does not works out adequately owing to some of the conflicts with people world views. here is challenging matter to go society through sustainable activities is about the phenomenon called "confirmation bias" which is the tendency to seek the information that supports preconceptions of the subject and avoid information that conflicts his beliefs(nickerson,1998). for example, people who believe that the world is only created for him are likely to do nothing to conserve the nature thus accordingly show the sustainable exposures. Ways to The confirmation bias are many there forming by social media, religious faith, political ideologies and like that. a society feels sustainable in the domains of behavioral matters which raise it to steep growth in every sectors. that society should come forward to break down the challenges mentioned above. almost communities and societies thriving within the challenges do not demonstrate the sustainability.

Remedial approach by sustainable behavior

Gatner(2017) indicates, in his article titled "future of supply chain ", published in SCM Word, that initiatives and developments, mainly micro scaled entrepreneurship or developments, keeps low attitudes

towards sustainable behavior. Thus they are not bothered to address the sustainability. Or sustainable initiatives are not given deserved importance to be applied and encouraged by compliance. Governments have key role in driving sustainable developments by enacting the laws and regulations in favor of sustainability and green movements. Some people do not tend to show willingness or take up sustainable initiatives that must enhance the life style of the current generation and provide safe future on other words, the right to live for upcoming generations.

And governments are doing well with nodding to green laws but fails to implement them in action. There are numerous law acts and ordinances related to preserving the environment and maintaining citizens' health Those undertakings and ordinance put forwarded by previous governments remain almost in words, not in practice. A profound shift in the focus of governments is time demanding not to make mere policies and acts in both houses but too predominantly to take those onto effective habits outside legislative houses. Although private sector is told that sustainability by resource protection and eco-friendly attitudes is strictly abided by While The government sector's buildings or establishments sometimes even in policies do not ensure that sustainability not anticipating its subsequent result in future.

Another important thing to first think is that there are some sorts of behaviors whether it is connected directly or indirectly it is easier to identify silly

actions toward sustainability that is actually seen as indirect actions. But it has too important role in making the society sustainable. simple example to is reading a book about reducing co2 rate in the atmosphere or declining air pollution, that reading behavior would lead indirectly to sustainability .as well as refusing to prefer a company or buy particular company's products is indirect actions to make sustainability.

adding to this approach, policy change would often divert individual behavior to be sustainable by whole society.

There are many psychological, behavioral tips or techniques to enhance people thought process or make sustainable behavior normal or usual routine in society one of those is setting current Social trends into being sustainable as default behavior .in the up-to-date scenario, consequential events or result of unsustainability are more apparent in every sphere. Every community or majority of them run their undertakings with unsustainable or harmful developments. Reports on hazardous impacts due to unsustainability indicate its devastating actions and attitudes. In order to maintain the sustainable behavior social default, almost people show readiness to act accordingly to the messages of others, especially in neighborhood, friend circle and particular group of people those following the suit of new trending life style that may be their admiring role models and their heroes. Study of schutz et al (2007) on household energy usage emphasizes that what neighbors are doing was one of the influential factor to their behavior. The environment

around the one control or regulate his or her behavioral disposition because neighbor's preferences, for example, have the ability to influence an individual behavior especially of women. This behavioral dominance happens through neighborhood socialization (Barbar200; kartz, joiner jr and kwon 2002). As well as neighbors also have the power to punish or reinforce negatively through stigmatization which is, in brief words, act of treating someone unfairly by publicly disapproving them if someone in the neighborhood does not behave as appropriate (Coleman 1990; stuber et al 2008). Another technique is creating more convenient situations for being sustainable before the people. In order to meet the completion of the behavioral techniques, the important step to taken first is to tune the social signals toward particular pattern of sustainable behavior. Some sorts of sustainable characteristics are equipped to be more visible or appear frequently in front of the community or society, that sorts of behavioral changes would be gradually normal and socially accepted state. The significance and rapid diffusion of technologization into the almost spheres of daily life would supportively act as a promoting element of social signals into the community. Numerous studies and papers concerning social signal processing (SSP) have been available in global academia to show its efficiency in term of producing pleasant results so that it is much sufficient option to lift the behavior to the sustainable.

Labelling is psychological tip to divert the unsustainable behavior to sustainable. Any label or status being imposed in a person or a specific group.

that makes him or them show certain behavior accordingly by the label or status mentioned. This is concerned subject to renowned the labelling theory, was put forwarded by Howard Becker. The American sociologist introduced the theory through his book 'outsiders' published in 1963. According to the theory, people who are labelled as antisocial by the society may be more probable to engage with anti-social activities. Perhaps in turn, a community or a society provide a nomenclature to someone as labelling or status. For example, those labelled as 'environmentalist' are more likely to exhibit environment friendly behavior. An adequate labelling would produce more positive behavior.

Framing, is best technique to improve social behavior to sustainability. A short communication of seriousness with scientific evidence is enough to motivate people to take actions (nishbet&moodney, 2007). For instance, the short headline of the report on environmental issues is broadcast as in "devastation of human kind" instead of the common like "impacts of ecological problem. This demonstrated positive result that the decisions people make are also influenced by the way they are framed (tversky&kahneman,1981). studies on Framing eventually reached in formulating prospect theory which is well connected with the discipline of economics, finance, and management studies. Ethically framing is unhealthy activity but it can also change in trend or tendencies in social behavior.

To build a sustainable society social feedback should be necessary to put

them out of unsustainability and keep them on the sustainable track. When someone shows a righteous behavior, don't hesitate to comment or deliver a positive feedback immediately that would grab him in that particular behavior and motivates others to act so. This phenomenon can be theoretically related to processes of learning theories like Ivan Pavlov's classical conditioning as the feedback works as naturally occurring stimuli that can influence the behavior, the operant conditioning by B.F. Skinner as the social feedback acts positive reinforcement that makes desirable behavior, and Albert Bandura's observational learning which here this time behavioral change directly does not rely on but it helps those witnessing the sustainable event where social feedback works out change to that better behavior. Actually the elements of social feedback in a group of people is like cause and effect connections. Adding to this, most crucial points to be noted is that social feedback can be counted as even silly acts of smile or thumbs up or any verbal and non-verbal gestures and so on people come forward to take actions to behave in accordance with sustainable movements as result of or responding to social feedback (Brook & Crocker, 2008)

In order to tackle these issues new scientific model developed by social psychologist Doug McKenzie-Mohr. The approach of community based social marketing (CBSM) that indicates the behavior change is most effectively acquired through several projects done in a community level which points at removing barriers or blocks to an activity while simultaneously

promoting the activities. On other words, the CBSM framework provides pragmatic steps to promoting pro environmental behavior by forming community programs that transform the information based knowledge to practical based one. This approach emphasizes direct communication with the community members and wiping out the structural barriers, therefore Fostering Sustainable Behavior: An Introduction to Community-Based Social Marketing, a work of Doug McKenzie-Mohr suggests that the approach is more likely to cause a behavioral change in a society or a community. Community based social marketing works with set of tools which can boost up particular effective change in behavioral patterns of society. There are bunch of professional associations for community based social marketing like international social marketing association (iSMA), association latino Americana de Mercado social (LAMSO) and European social marketing association (ESMA).

Altruistic approach to sustainable behavior

The Capability approach is well suit to needs of sustainable behavior. in the context of sustainable behavior. its Two facets are important. First, The Capability approach apparently promotes objective for actions that aim not merely at one's own but at others' development. therefore, it has a broad concept of humanitarian agency. Second, The Capability approach connects needs, resources,

and wellness. The significance of both

facets is Described in detail below. In the first instance, sustainable behavior can be motivated by a wish to urge one's own well-being. This is exceptionally the case when the behavioral context has been arranged. Through the usage of external incentives or regulation, it is more likely to make a community behave sustainably in their own interest for their own well-being. Such an arrangement is successful in few cases, but, due to some challenges, does not produce a positive result in others. Furthermore, studies

from social psychology, and behavioral economics, anthropology have shown doubt on the efficiency of arrangements that only dependent on incentives to grow

one's own well-being (Cleaver, 2000; Fehr & Falk, 2002; Vatn, 2009).

As per the Brundtland Commission, sustainable behavior can also be generated at times by a desire to reach out even marginalized people. One important impression of this intentionally sustainable behavior is the commitment to principles of intra- and inter-generational justice as put into practice, for example, purchasing fair products or involving in environment-friendly behavior. Capability approach's disparity between self-oriented and other-oriented objectives acknowledges that people are voluntarily motivated to behave sustainably, meaning people "care" for

the wellness of poor and of upcoming generations. Thereby, Capability Approach can differ between intentionally and substantially

sustainable behavior. In the second instance, all functions can be understood in terms of capacity to realize several needs. For example, cycling to work contributes to realizing the needs for subsistence, participation, idleness, identity, and freedom (cf. Max-Neef, 1991). This construct a direct terminological link to the Brundtland definition of Sustainable Development. To achieve the functioning, one must have personal abilities, such as skills, knowledge, and motivations; if it is worked out, this is

gratifying, induces well-being, and increases quality of life (Rauschmayer et al. 2011). Meanwhile, Capability Approach directly considers goods and resources as well as social, institutional, and environmental structures that are relevant to meet the needs. Figuring out needs of today and the future to achieve good quality of life, it requires a material and social basis. If community wish to behave intentionally and substantially sustainable, if they want to go further aiming at the needs of future or distant people in the decision-making considerations, then they will have to pay attention to the effects of their behavior on the material and social basis of other people's lives (Lehmann & Rauschmayer, 2013). As to this material and social basis, Capability Approach not only provides the terminological link mentioned above to encounter needs, but a direct substantial link to the aim of Sustainable Development also. The capabilities approach has been used widely

to analyze where governments can reallocate resources or bother about

ideas to enhance the capability of marginalized community. the objective of policy measures encouraged by Capability Approach. Its analytic focus has sometimes been on extrinsic empowerment through the technique mentioned above. Susan Pick & Jenna Sirkin's (2010) applied research on poverty shows that, by including intrinsic empowerment by way of enhancing capability through changing psychological factors, Capability Approach can raise its potential. Achieving this potential is predominant as motivational factors are important for sufficiency strategies.

Conclusion

As conclusive statement, any metaphysical incidents are not expected to bring about sustainable behaviors, every tips and techniques explained above would not produce immediate effective result because of a bunch of barriers and obstructions raised before soothing factors that make sustainable future. But implementing these is more likely to have behavioral shift to sustainability. Considering the challenges that would block the way toward sustainable behavior, the output should be relatively into pessimistic or desperation. But attainable in reality with social and individualistic changes in behaviors. And the degree of impacts by unsustainable behavior that definitely culminate in acute physical and mental problems is much high in the so-called developed sectors.

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Social Identity Theory: Public Policy

Making for Sustainability

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Social identity theory, jointly formulated by John Turner & Henri Tajfel in 1970, emphasizes on forming self-being mindset of a Group or a Community. According the theory, a person can feel self-esteem for being part of the particles group or community. This approach was theoretical by a bundle of a minimal group studies, commissioned by social psychologists like British psychologist Henri Tajfel, to find out where conflict and discrimination occur between two groups or communities. Thus, it facilitates to define the common factors and differentiate factors of both group and inspect the mannerism which each group members mutually interacts with Theory. If is very easy to curb on over utilizing the resources for cautiously keep items for opening generation.

According to Brundtland commission report sustainability are referred to developments with controlling exploiting rate of natural resources and diminishing environmental vulnerability.

This paper aims at exploring ways toward sustainability through practical implications of social identity theory. In addition, it tries to disclose the changes that may occur when impose the regulation on a society to make them sustainable.

Key words:-

Social Identity theory

Brundtland commission

Environmental vulnerability

Social identity theory jointly formulated by John Turner and Henri Tajfel in 1970, emphasizes on forming self being mindset of a Group or a Community. According the theory, a person can feel self-esteem for being part of a group or community. This approach was theoretical by a bundle of minimal group studies, commissioned by social psychologists including British psychologist Henri Tajfel, to find out where the conflict and the discrimination occur between two groups or communities. Thus, it facilitates to define the common factors and differentiate factors of both group and inspect the mannerism which each group members mutually interacts with Theory. If it is very easy to curb on utilizing the resources to cautiously keep items for opening generation. The definition of sustainability keeps broad meanings, and the world is a spreaded with diverse places and priorities . In order to remain sustainability a relevant, useful tool, it is important that it adapts to the local context. In 2010, the Academic Advisory Committee for the Office of Sustainability at the University of Alberta put together a

working definition of sustainability for our institution.

Social identity theory developed from a series of studies, frequently called minimal-group studies, conducted by the British social psychologist Henri Tajfel and his colleagues in the early 1970s. Participants were assigned to groups that were participated as arbitrary and meaningless as possible. Nevertheless, when people were asked to assign points to other research participants, they systematically awarded more points to in-group members than to out-group members. The minimal-group studies were interpreted as showing that the mere act of categorizing individuals into groups can be sufficient to make them think of themselves and others as community in terms of group membership instead of as separate individuals. That finding deviated from a common view at the time, namely, that an objective conflict of interest is a central factor in the emergence of intergroup conflict. Thus, social identity theory derived from the conviction that group membership can help people to instill meaning in social situations. Group membership helps people to define who they are and to determine how they relate to others. Social identity theory was developed as an integrative theory as it aimed at connecting cognitive processes and behavioral motivation. Initially, its main focus is much broadly on intergroup conflict and intergroup relations. Due to that, the theory was fundamentally referred to as the social identity theory of intergroup relations. Later elaborations by Tajfel's student John Turner and his colleagues on the cognitive factors

relevant to social identification further specified how people interpret their own position in different social contexts and how that affects their perceptions of others eg.stereotyping, as well as their own behaviour in groups (e.g., social influence). Those elaborations constitute self-categorization theory, or the social identity theory of the group.all Together, self-categorization theory and social identity theory can be counted as the social identity approach.

Firstly we have to know about In- group(us) and out-group(them). The central argument of hypothesis of social identity theory is that group members of an in-group is to find negative aspects of an out-group, thus enhancing their self-image. Let us find examples of in-group and out-group in different fields. the in group and out group connections are common place and obvious in the history et.al; Jews and the Nazis relation in Germany ,Labor and the Conservatives In Politics, manchester city and Man Utd in sports field, Middle and Working Classes in terms of Social Class and Males and Female in gender identity.

Stages of Social identity theory

Tajfel and Turner (1979) proposed that there are three mental processes involved in evaluating others as in-group and out-group. These take place in a significant order.

There are three states in social identity theory; Categorization, Social Identification, Social Comparison

Categorization stage consists of understanding the objects and identities.

Moreover, this stage categorizes people in order to understand the social environment. Social categories can be understood like Muslim, hindu, Christian, black, white, Indian and Australian. we find out things about ourselves by knowing what categories we belong to. We define appropriate behavior with the reference to the norms of groups we belong to, but you can only do this if you can tell who belongs to your group. An individual can belong to many different groups. Social Identification, is second stage of social identity theory, includes that we adopt the identity of the group we have categorized ourselves as belonging to. For example, you have categorized yourself as a teacher, the chances are that you will adopt the identity of a teacher and begin to act in the ways you believe teachers act. The last stage is Social Comparison. It focuses that we have categorized ourselves as part of a group and have identified with that group we then tend to compare that group with other groups. If our self-esteem is to be maintained our group needs to compare favorably with other groups. This is critical to understanding prejudice, because once two groups identify themselves as rivals, they are forced to compete in order for the members to maintain their self-esteem. Competition and hostility between groups is thus not only a matter of competing for resources like jobs but also the result of competing identities. People generally prefer to maintain a positive image of the groups to which they belong. As a result of social identity processes, people are inclined to seek out positively valued traits, attitudes, and behaviours that can be

seen as characteristic of their in-groups. In specific group, they give coaching and suggestions for making better team to the team members. Not only that, they prefer to promote their group. This group tend to outburst positive energy.

What is Sustainability and its goals

According to the Brundtland Commission in 1987 report for the United Nations sustainability are referred to developments with controlling exploitation rate of natural resources and diminishing environmental vulnerability.

Inherent sustainability is the idea that people shouldn't degrade the environment for short-term profits. It's necessary for life to exist. With the incremental intrusion effects of anthropogenic climate change on modern life—ranging from uncomfortable heat waves to expensive and lethal weather events—it has gained a great deal of attention. The notion also acknowledges that human systems ought to be fair if they hope to last and to reduce the total amount of human misery on the planet.

The Sustainable Development Goals (SDG) are a collection of objectives set by the United Nations, which it calls its "blueprint to achieve a better and more sustainable future for all." They seek to accomplish goals such as ending poverty and hunger, advancing inclusive and equitable educational opportunities, and promoting access to renewable energy.

Three pillars of sustainability

The three pillars of sustainability lack a clear and consistent definition.

Today the three pillars, along with the definition of “sustainability” itself, are subject to several different interpretations. While interpretations of the individual pillars vary, together the three pillars are meant to work in connection to one another with true sustainability occurring when the three pillars are balanced.

Environmental Sustainability: Ecological integrity is maintained, all of earth’s environmental systems are kept in balance while natural resources within them are consumed by humans at a rate where they are able to replenish themselves.

Economic Sustainability: Human communities across the globe are able to maintain their independence and have access to the resources that they require, financial and other, to meet their needs. Economic systems are intact and activities are available to everyone, such as secure sources of livelihood.

Social Sustainability: Universal human rights and basic necessities are attainable by all people, who have access to enough resources in order to keep their families and communities healthy and secure. Healthy communities have just leaders who ensure personal, labour and cultural rights are respected and all people are protected from discrimination.

Sustainable Development Goals (SDG)

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace

and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth - all while tackling climate change and working to preserve our oceans and forests.

1. No poverty: Economic growth must be inclusive to provide sustainable jobs and promote equality.

2. Zero hunger: End hunger, achieve food security and improved nutrition and promote sustainable agriculture

3. Good Health And Well-being: Ensuring healthy lives and promoting the well-being for all at all ages is essential to sustainable development.

4. Quality Education: Obtaining a quality education is the foundation to improving people’s lives and sustainable development.

5. Gender Equality: Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world.

6. Clean Water And Sanitation: Clean, accessible water for all is an essential part of the world we want to live in.

7. Affordable And Clean Energy: Energy is central to nearly every major challenge and opportunity.

8. decent work and economic growth:

Sustainable economic growth will require societies to create the conditions that allow people to have quality jobs.

9. Industry, Innovation, And Infrastructure: Investments in infrastructure are crucial to achieving sustainable development.

10. Reduced Inequalities: To reduce inequalities, policies should be universal in principle, paying attention to the needs of disadvantaged and marginalized populations.

11. Sustainable Cities And Communities: There needs to be a future in which cities provide opportunities for all, with access to basic services, energy, housing, transportation and more.

12. : Responsible Production and Consumption

13. Climate Action: Climate change is a global challenge that affects everyone, everywhere.

14. Life Below Water: Careful management of this essential global resource is a key feature of a sustainable future.

15. Life On Land: Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss

16. Peace, Justice And Strong Institutions: Access to justice for all, and building effective, accountable institutions at all levels.

17. Partnerships: Revitalize the global partnership for sustainable development.

Public policy making for Sustainability

With the green movement in full swing, many companies have put together a Sustainability Policy to show how they are doing their part in making sustainability a core mission within their organization. You may see a Sustainability Policy on a company's website or the organization may simply state that they have one. Either way putting together a Sustainability Policy is a good idea and it will not only help you focus on what you can do to make your company more 'green' but can bring to mind some of the ways that your company has been wasteful in the past. Sustainability is the capability to equitably meet the vital human needs of the present without compromising the ability of future generations to meet their own needs by preserving and protecting the area's ecosystems and natural resources. The concept of sustainability describes a condition in which human use of natural resources, required for the continuation of life, is in balance with Nature's ability to replenish them. Example in Travel and Meetings - Walk, cycle and/ or use public transport to attend meetings, site visits etc, apart from in exceptional circumstances where the alternatives are impractical and/ or cost prohibitive. Include the full costs of more sustainable forms of transport in our financial proposals, rather than the least cost option which may involve travelling by car or air. Avoid physically travelling to meetings etc where alternatives are available and practical such as using teleconferencing, video conferencing or web cams, and efficient

timing of meetings to avoid multiple trips. These options are also often more time efficient, while not sacrificing the benefits of regular contact with clients and partners. To reduce the need to travel to meetings and elsewhere, and facilitate regular client contact, we will provide free training webinars to clients to attend at any time. Reduce the need for our staff to travel by supporting alternative working arrangements, including home working etc, and promote the use of public transport by locating our offices in accessible locations. Use an emissions recording scheme for business travel to monitor our impact.

Sustainability Policy in a company

A Company recognizes that businesses can have a negative impact on the environment. We are committed, and enjoy, finding ways in which we can reduce the impact of our work both in the office and when work takes us away from the office.

Our company policies is to:

1 Avoid unnecessary travel by making use of instant messaging, video and audio conferencing, telephone, and email.

2 Purchase products with a lower environmental impact.

eg: environmentally safe soaps and detergents.

3 Use low impact transport for travel to and from work and travel for business.

For example, we use public transport to attend meetings and offer a Cycle

Scheme to encourage staff to cycle to work or to carpool.

4 Recycle as much waste material as possible Recycling equipment that is no longer of use to the company.

giving away items such as computers and printers that we no longer use.

5 Reuse waste paper from the printer where possible, making use of the blank side for notes, etc.

6 Avoid the use of paper wherever possible.

sending invoices and quotes via email as PDF files.

7 Purchase products made with recycled paper like paper towels, printer paper

8 Keep energy usage low.

For example, making use of low energy light bulbs throughout and ensuring that computers are shut down after work.

So that we write our own sustainability policy with our employees get together. Make this policies in your notice board, it will see you are employees everyday. Publish this policies in your official website. And revisit it at least once a year to find new ways to decrease your company's carbon footprint. This tendencies is good for the nature and your business.

By Daignosing the practical formative points of UNO and giving attention to those they're in the group, the cofederations who straightly farwad can bring 17 SDG into our general public with these sort of gathering attempts

we can safeguard our country. It gives positive result to create a sustainable future by making policies as per social Identity theory. building a community thriving for sustainable developments is very helpful step towards the goal.

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Sustainable Tourism in India During The Pre And Post Covid 19 Period

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ABSTRACT:

According to the United Nations World Tourism Organization (UNWTO), Sustainable Tourism, that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, industry, environment and host communities'. Sustainable tourism is a concept that covers the complete tourism experience, including concern for economic, social and environmental issues as well as attention to improving tourists' experiences and addressing the needs of host communities. However, the impact of tourism goes beyond the tangible economic effects of revenue and foreign exchange earnings. It also has non-economic and intangible effects including changes in value systems, individual behavior, family relationships, collective life styles, moral conduct, creative expressions, traditional ceremonies and community organization. Culture preservation, natural resource management, waste management, and corporate and social ethics in tourism are issues that influence other industries and sectors when it comes to sustainable development and inclusive growth.

According to the govt. official data of Tourism Statistics 2021 report, Number of Foreign

Tourist Arrivals in India was 2.74 Million with Annual Growth Rate of -74.9% and the Number of Non-Resident Indians arrivals in India was 3.59 Million with the Annual Growth Rate of -48.6%. All these shows a crucial decline in the number of tourists in India and the destruction of the Tourism sector due to the outbreak and overrule of the Pandemic from 2020 onwards.

The study is mainly based on secondary data collected from various national and international journals, articles, webpages etc. Most of them are studied possibilities of the tourism sector from the destruction made by the COVID 19 pandemic.

It has found that, the government have a great role in the recovery of the sector along with the implementation of the Sustainable Tourism. And it will be more fruitful if only there is a plan of 'war time planning and programmes'.

Keywords: Tourism, Sustainable Tourism, COVID-19, Recovery, Slow growth, Destruction

Sustainable Tourism - Why it differ from the Tourism Concept?

We all know that, sustainable development is a modern concept and it's

closely associated with the sustainable development goals of the world nation. Sustainable tourism is defined by the UN Environment Program¹ and UN World Tourism Organization² as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities.” Sustainable Tourism is visible in all forms of tourism like Ecotourism, Cultural tourism, Medical tourism, Wildlife tourism, Disaster tourism etc... Because of it concerned about the minimal impact on the environment and local communities.

Also 2017 was celebrated as the International Year of Sustainable Tourism³ for Development by the UN 70th General Assembly⁴. Sustainable tourism⁵ is defined as all forms of activities, management and development of tourism that preserve natural, economic and social integrity and guarantee maintenance of natural and cultural resources.

While the term sustainable tourism started being used in conjunction with the Brundtland Report, it is widely considered that the birth of the concept of sustainable tourism was the publication of the first issue of the Journal of Sustainable Tourism⁶ in 1993 (Bâc 2014). In terms of the core ideology, sustainable tourism signified a shift of approach from the wellbeing of the tourist to the wellbeing of the host community.

Sustainable tourism is defined as all forms of activities, management and development of tourism that preserve natural, economic and social integrity

and guarantee maintenance of natural and cultural resources. Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments.

Establishment of Global Sustainable Tourism Council⁷ (GSTC) has been one of the key developments to promote sustainable tourism globally. It establishes and manages global sustainable standards, known as the GSTC Criteria. There are two sets: (1) Destination Criteria for public policy-makers and destination managers, and (2) Industry Criteria for hotels and tour operators.

Ecotourism v/s Sustainable Tourism

Ecotourism is more focused on ecological conservation and educating travelers on local environments and natural surroundings, whereas sustainable tourism focuses on travel that has minimal impact on the environment and local communities. Ecotourism is a form of tourism, or a category of vacation similar to beach, adventure, health, or cultural, while the concept of sustainability can be applied to all types of tourism. Simply we can make a distinction between Ecotourism and Sustainable Tourism in form of narrow view point and broad view point respectively.

Why Sustainable Tourism?

In 2002, the World Tourism Organization launched the Sustainable Tourism - Eliminating Poverty program. This initiative was launched in the context of the Millennium Development Goals⁸, WTO experts considering that tourism

can be an alternative in many regions of the world. It's due to the motive that, sustainable tourism can encourage positive growth for the development of countries and their areas with minimal negative impacts in tourist places.

According to United Nations World Tourism Organization (UNWTO), tourism contributes to 5% of global carbon dioxide emissions and 4.6% of global warming by radioactive forcing. The transport accounts for 75% of the total CO₂ emissions by the sector, with aviation and road transport accounting for 40% and 32% respectively and the accommodation stands at 21% of the total tourism sector emissions. As per the UNWTO, sustainable tourism aims at economic viability, local prosperity, employment quality, social equity, visitor fulfillment, local management, community wellbeing, cultural richness, physical integrity, biological diversity, resource efficiency, environmental integrity etc.

- Sustainable Tourism only making a minimum impact on the local environment.
- It helps in generating incomes and bring employment in the local communities while conserving the local ecosystems.
- It brings a balance of social, economic, and environmental goals of nations.
- Not only it helps the local environment, but it also manages the threats resulting from mass tourism.
- It ensure long term profitability

along with the corporate image

By 2030, the number of people traveling is expected to go more than 1.8 billion, so it's crucial for us to looks after the environment and not destroy it. So that we can enjoy and experience the local culture and environment for even many years.

Moreover, a quantitative estimate of the UNWTO on the difference between adoption of a Green Scenario v/s Business As Usual in the tourism industry from 2010 to 2050 shows that, sustainable tourism has less energy consumption growth (44%), less water consumption (18%) and provide more direct employment (580 Million) than the usual pattern of the Tourism sector. Here the business scenario usual tourism has energy consumption growth of 154%, water consumption of 152% and only provide 544 Million direct employment to the people.

Strategies for a fruitful Sustainable Tourism

Mass tourist places always bearing many of negative impacts due to the lack of proper strategies. And here we have to ensure proper strategies for the effective implementation of the Sustainable Tourism with ensuring minimal impact on the Socio - Economic - Cultural and Political aspects of the nations. The following strategies can be used for a fruitful sustainable tourism in our nation. Thus implementation of sustainable tourism principles requires:

Optimal use of environmental resources: that constitute a key element in tourism development, maintaining

essential ecological processes and helping to conserve natural heritage and biodiversity.

Socio-cultural authenticity of host communities: respect and conserve the socio-cultural authenticity of host communities, built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance.

Long-term economic operations: Ensuring viable operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation (UNEP 2004).

Along with these steps, we have to make an analysis of the tourist's areas of interest like social, cultural, and environmental aspects. Another is the analysis of visitors' tourism assets and the constraints on future tourism development. After the analysis, the following are the strategies developed for sustainable tourism.

Tourism in India

India has a great role in world tourism map and it's one of the national income source to the country. The World Travel and Tourism Council calculated that tourism generated 16.91 lakh crore (US\$220 billion) or 9.2% of India's GDP⁹ in 2018 and supported 42.673 million jobs, 8.1% of its total employment. The sector is predicted to grow at an annual rate of 6.9% to 32.05 lakh crore (US\$430 billion) by 2028 (9.9% of GDP).

As per the Tourism statistics report 2020 of the Government of India Ministry of Tourism Market Research Division¹⁰, 10.56 Million foreign tourists arrived in 2018, 10.93 Million in 2019 and 2.74 Million Foreign Tourists reached in India even during the COVID 19¹¹ Pandemic period. And the Foreign exchange earnings from tourism in India for these years was 194,881 crore rupees in 2018. In 2019, it was 211,661 crore rupees and 50,136 crore rupees in 2020. All these show that, tourism in India is one of the largest contributor to the GDP and India has a great role in World Tourism.

India Tourism has grown consistently to reach 13th rank in the world in terms of International Tourism Receipts and 22nd rank in terms of International Tourist Arrivals as per UNWTO data for year 2019.

Sustainable Tourism in India

Sustainable tourism implies minimizing the negative and maximizing the positive effects of all forms and activities of tourism on environment, local communities, heritage and inclusive economic growth.

Sustainable tourism is not a novel concept in India, and it has been practiced earlier. Quicker access to distant locations, larger disposable incomes and rising lifestyle aspirations now characterize the growing numbers of travelers. When the balance between natural processes is subjected to heavy pressure, the resultant damage can create positions where weather patterns and lifestyles are thrown out of gear.

Sometimes referred to as ecotourism in India, sustainable tourism is becoming more and more important. According to the data from the GSTC (Global Sustainable Tourism Criteria) in 2020, 96% of Indian travelers identified sustainable travel as important to them, while 76% said they were more determined to make sustainable choices when looking to travel again in the future. Furthermore, witnessing the impact that tourism has on the environment while on vacation has resulted in 73% of travelers making more eco-friendly choices in their everyday life.

A study conducted by the Ministry of Tourism, Government of India at important tourist destinations, reveals that lack of hygiene and sanitation is a major irritant for foreign and domestic tourists. Therefore, creation of awareness, as well as making the requisite facilities available, will be given high importance during 12th Five Year Plan. Tourism experiences across the country now provide quality time visits for participatory settings, where the takeaway includes the enduring way of life, art, culture and heritage that are community-owned, culturally expressive and environmentally sustainable

However, while these findings are promising, obstacles still exist. 39% of Indian travelers do not know how or where to find sustainable travel options and 54% think there aren't enough sustainable travel options available. Therefore, clarity on sustainable tourism companies in India is needed.

The GSTC (Global Sustainable Tourism

Criteria) Criteria is already being used in India and has been gaining more momentum recently. The set of baseline criteria in 2008 were organized around the four pillars of sustainable tourism: (1) effective sustainability planning; (2) maximizing social and economic benefits to the local community; (3) reduction of negative impacts to cultural heritage; and (4) reduction of negative impacts to the environment.

During the COVID 19

As we know that, COVID 19 has changed everything in the world, the tourism sector also inversely affected. World tourism and Inland tourism are highly concerned and depend upon the transportation and accommodation facilities in and to tourist destinations. Proper availability of such facilities and hostility always ensure the flow of tourist without considering whether foreign or indigenous travelers. In the early phase of the virus detection, the spread and transmission of the virus were not clear, and hence the travel restrictions and human to human contact were not restricted.

Later WHO¹² declared that the virus is spreading through human contact and then travel restrictions across the city, countries were mandated. That's widely affected the tourism industry in the global level and inland travelers. In April 2020, 90% of the world had implemented full or partial travel restrictions, leading to the steepest drop in arrivals ever recorded – a decline of 1 billion international arrivals from 2019 to 2020. Asia had more severe impacts, with an 84% decline in international arrivals compared to 74% worldwide.

Decreased tourism and economic activity have had some positive impacts on the environment, including the largest annual reduction in carbon dioxide (CO₂) emissions (7%) since World War II.

Restrictions on travelling and frequent lockdowns caused to the destruction of the tourism sector's due to the lack of proper travelling channels to the tourist. It's visible in India's tourism sector and reported a fall of 74.9% in foreign travelers during the peak year of COVID 19, 2020. During this period, only 2.74% Million foreigners visited the country where the last year, it was 10.93 Million foreign travelers.

According to the Ministry of Tourism, foreign tourist arrivals in March 2020 were almost 66% lower than the number of foreign tourist arrivals in March 2019. Foreign exchange earnings from tourism in rupee terms during the same period indicated a decline of 64%.

The travel and tourism industry in India employs around 87.5 million people either directly or indirectly. Tourism along with the hospitality sector contributes direct and indirect employment to many people, propels consumption of many items and gives a boost to allied sectors such as food and beverage, transportation, accommodation, various leisure and recreation activities, etc. But, during the pandemic period, It is estimated that around 40–50 million people employed in this sector could lose their jobs due to this pandemic which is up to 57% of the workforce of the sector. In addition, several employers in this sector have announced wage and salary cuts across

various employee levels and this could further impact the livelihoods of people employed in this industry.

The lockdown has had an impact on tour operators and travel agencies with both current bookings as well as future bookings being adversely affected. The peak period for Indian travelers going abroad is usually the months of March and April and with the pandemic being at very dangerous levels during this period, almost 90% of hotel bookings and flights have been cancelled leading to significant revenue losses for all tourism-related stakeholders.

NITI Aayog¹³ has estimated that average revenue losses in the March–April period compared to the corresponding period in 2019 would be of the order of 50%–80% for tour operators and travel agents across the country.

Sustainable Tourism: In the Post COVID 19 period

Tedros Adhanom Ghebreyesus, the WHO Director General, has stated that, A COVID 19 free world is not so possible only we can live along with it, in 2021 denotes that Rebuild of the Tourism sector is very difficult due to the existence of transportation and visa restrictions. Amidst the present chaos in the sector, experts have been talking about how sustainable tourism can be a way ahead. The World Economic Forum¹⁴, at its Sustainable Development Impact Summit, emphasized on prioritizing “sustainability in rebuilding tourism”. That's why, we have to plan and implement a new pattern of Sustainable tourism which will not harm or violate the COVID 19 safety

protocols in our country.

Action to achieve SDGs will become challenging. The existence of the uncertainty in all over the world make us to rethink – restructure – remake the tourism sector for the proper functioning and existence with minimal losses. That’s why, we have to find out new ways and proper channels to rely on sustainable tourism.

At the same time, the pandemic has developed a new horizon to the tourism industry, where we can travel anywhere by following specific protocols which will not harm the harmony of the industry in many ways. Before that, we have to overcome the problems related to the COVID-19 in the short term for a better developed future industry, such as removing the insufficient vaccination, mutations, and setbacks in opening borders.

The Growth of Domestic Tourism

Nowadays, the tourism industry is transforming into micro levels from the global scenario through the Domestic Tourism. Saeed Shervani, former president, Federation of Hotels and Restaurants Association of India (FHRAI)¹⁵ said, domestic tourism is the new opportunity in the tourism sector, in a webinar on sustainable tourism organized by SDC Foundation. Restaurants are introducing more locally-sourced and fresh dishes, homestays are getting a boost with ‘workation’¹⁶ becoming the new trend, tourists are going for more local and domestic (and less explored) destinations and walking and cycling clubs are becoming prominent in tourist

cities.

A Hygiene Tourism Industry

The pandemic has significantly changed the tourist attitudes. Personal sanitation and hygiene are now being given priority. Tourists are also avoiding crowded spots and visiting more isolated places. Travelling patterns have also changed. Nearby places and short travel along with importance to local food are some of the new trends emerging in the sector. Most of the tourists avoid crowds, unhygienic destinations and prefers more safety measures and hygiene places. That’s why we have to ensure a hygiene tourism spots to attract and rebuild the industry into its actual size.

What We Have to Do Next?

On the basis of the obtained insights, travel destinations (such as cities, resorts, accommodation units) need to develop:

- (1) Public Strategy that avoid crowds
- (2) Sanitary Strategy to avoid health issues and threats
- (3) Communication Strategy that will inform consumers or potential consumers on the previous two strategies and their effectiveness in tackling with travelers’ safety concerns.

To restore traveler’s confidence and stimulate demand:

Priority should be given to health and safety for guests and staffs in the tourism destinations.

Adopting globally recognized health

standards which encourage the sustainable tourism.

Introducing social distancing restrictions, and shifting to lower occupancy levels.

Clear outlining of the measures on websites and constantly disseminated through information apps for visitors.

Moreover, we can argue that making travelers feel safe about using a restaurant's services might become essential in comforting them and their concerns related to traveling. Additionally, since confidence in a brand's health and safety policies will continue to be critical in the future, stepping back in health and hygiene shall not be an option for T&T brands.

Conclusion

Outbreak of the COVID 19 has affected everywhere in the world, some industries were seriously affected, and the T&T (travel and tourism) industry is unarguably one of those industries. As the world is slowly moving towards a recovery stage, T&T is lagging in the recovery process, mainly because of people's perception of safety and a new, more cautious behavior when buying products that are not essential for survival, such as T&T products. The pandemic has significantly changed the tourist attitudes. Personal sanitation and hygiene are now being given priority. Tourists are also avoiding crowded spots and visiting more isolated places. However, a return is possible into the Sustainable tourism through the proper planning like the promotion of domestic tourism and foreign tourism with the

COVID 19 protocols.

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Endnotes

- 1 UNEP is the global authority for the environment with programmes focusing on climate, nature, pollution, sustainable development and more, established in 1972.

- 2 UNWTO: World Tourism Organization is the United Nations specialized agency entrusted with the promotion of responsible, sustainable and universally accessible tourism. Its headquarters are in Madrid, Spain since 1975.
- 3 2017 was declared as the International Year of Sustainable Tourism for Development by the United Nations General Assembly on 4 December 2015 relating to sustainable tourism toward Sustainable Development Goals.
- 4 The Seventieth Session of the United Nations General Assembly opened on 15 September 2015. The President of the United Nations General Assembly was from the Western European and Others Group.
- 5 Sustainable tourism is a concept that covers the complete tourism experience, including concern for economic, social and environmental issues as well as attention to improving tourists' experiences and addressing the needs of host communities.
- 6 The Journal of Sustainable Tourism is a monthly peer-reviewed academic journal, publishing theoretical, conceptual and empirical research about sustainable tourism. The research published in this journal targets advancing knowledge and critical understanding of the relationship between tourism and sustainable development.
- 7 Since August 2010, The Global Sustainable Tourism Council's (GSTC) criteria are an effort to come to a common understanding of sustainable tourism and are the minimum that any tourism business should aspire to reach.
- 8 The Millennium Development Goals (MDGs) were eight international development goals for the year 2015 that had been established following the Millennium Summit of the United Nations in 2000, following the adoption of the United Nations Millennium Declaration.
- 9 Gross domestic product is a monetary measure of the market value of all the final goods and services produced in a specific time period. According to the International Monetary Fund (IMF), on a per capita income basis, India ranked 145th by GDP (nominal).
- 10 The Ministry of Tourism, a branch of the Government of India, is the apex body for formulation and administration of the rules, regulations and laws relating to the development and promotion of tourism in India. It facilitates the Indian department of tourism.
- 11 Coronavirus disease 2019 (COVID-19) is a contagious disease caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The first known case was identified in Wuhan, China, in December 2019.[7] The disease has since spread worldwide, leading to an ongoing pandemic.
- 12 The World Health Organization is a specialized agency of the United Nations responsible for international public health. The WHO Constitution states its main objective as "the attainment by all peoples of the highest possible level of health".
- 13 The NITI Aayog serves as the apex public policy think tank of the Government of India, and the nodal agency tasked with catalyzing economic development, and fostering cooperative federalism through the involvement of State Governments of India in the economic policy-making process using a bottom-up approach.
- 14 The World Economic Forum is an international non-governmental and lobbying organisation based in Cologne, canton of Geneva, Switzerland. It was founded on 24 January 1971 by German engineer and economist Klaus Schwab.
- 15 The Federation of Hotel & Restaurant Associations of India, often known by the acronym, FHRAI, is the Apex Body of the four Regional Associations representing the Hospitality Industry.
- 16 Workation is the new concept of a vacation that combines business with leisure. It implies that 'Working while on vacation (work + vacation = workation)'.

An Analytical Study on Swayam MooC's among College students in Coimbatore city.

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Abstract:

The development and awareness among new media has cemented the way for the digital education in India. Digital revolution in education sector in India has changed the traditional way of teaching and learning and made India as a "Knowledge Economy". SWAYAM is one of the MOOC's developed by Government of India in order to provide easy access, equity and quality education to all across the country. As per the records in Press Information Bureau, Government of India, 2019 so far, more than 72 Lakhs learners have registered in different MOOCs courses, through SWAYAM and about 2 lakh learners has completed the courses. The SWAYAM Portal was then made known by putting into practice in universities and higher education institutes all over India. This study look at the awareness of MOOCs with special reference to SWAYAM platform among students in HEI and factors outcome of SWAYAM by students. The study gives an alarming fact that there is low awareness of SWAYAM Courses among students, but a positive approach was observed among the students who have completed the courses. Many of the students also opined about the lack of features in the delivery of contents compare to other MooCs. One of the major problem pointed out by the students is the limitation in getting in touch with the lecturer directly at the time of studying when doubts arise. The discussion forum provided by the SWAYAM portal lacks

timeliness. The study thereby concluded that there is a need of awareness for students to take on MOOCs from their high school level itself by giving ample time to adapt new age ICT tools. Also the outcome of the SWAYAM courses has to be discussed in coming years among the students in order to measure the efficacy of SWAYAM MOOC's.

Keywords: ICT, MOOCs, SWAYAM, Online Courses.

1.1 INTRODUCTION

MooC Platform was first started by IIT Bombay in which they developed FOSS category courses to their students and later to all the educational institutions in India. According to a study it is seen that India stands second after U.S in terms of enrollment ratio in MooCs. Government of India Initiated SWAYAM (Study Webs of Active-learning for Young Aspiring Minds) MooC platform. It was a ground - breaking initiative of the Government aimed at providing quality education to learners who pursue higher education in the colleges and universities. SWAYAM is a programme designed to achieve the three major principles of Education Policy viz., access, equity and quality. The aim is to take the best teaching learning resources to all, including the

most disadvantaged. SWAYAM seeks to conduit the digital divide for students who have till now remained untouched by the digital revolution and not been able to join the mainstream of the knowledge economy. (www.swayam.gov.in). The main aim of MooC courses in SWAYAM is to enable the learners to pursue the knowledge of their choice. Courses delivered through SWAYAM can be accessed free of cost to the learners, however learners wanting a SWAYAM certificate can register for the final proctored exams that come at a fee and attend in-person at designated centers' on specific dates. Eligibility for the certificate will be announced on the course page and learners will get certificates only if this passing criteria is matched. Universities/colleges approving credit transfer for these courses can use the marks/certificate obtained in these courses for the same (<https://swayam.gov.in/about>).

Popularizing SWAYAM was a huge task and UGC with the help of state, private and central universities across India spread the word thereby enabling a wider and bigger access to the student and faculties to avail the benefit of MooC. The present SWAYAM platform is developed by Ministry of Education and NPTEL, IIT Madras with the assistance from Google Inc. and Persistent Systems Ltd. (<https://swayam.gov.in/about>).

1.2 Types of MOOCs

The First type is C-MOOCs which is based on connectivism. It is created for emphasizing connecting learners called as connectivist MOOC and put together the scheme and platform originally visualized by George Siemens. Second one is X-MOOCs— They have their background in the

development of open courseware and open educational resources. X-MOOCs are generally offered by universities in collaboration with a commercial organization/company whose aim is to gain profit. X-MOOCs are online versions of traditional learning formats (lecture, instruction, discussion, etc.) on proprietary specialist software platforms owned by independent firms. (Faizul Nisha & V. Senthil, 2015)

1.3 SWAYAM

SWAYAM is a mobile and Web based platform. There are various courses from school to graduate level and FDP courses for Faculties as well. The main aim of SWAYAM Platform is to make the learners from remote/backward community, working professionals, college dropouts, multiple disabled students.

The Courses in SWAYAM Platforms are designed within four quadrants mainly e-content, e-tutorial, Web Resources, and self-assessment/evaluation. Total of 755 courses under 5 different categories are being offered at www.swayam.gov.in. Out of which forty five programs under school category, fifteen certificate programs, twenty nine diploma programs, three hundred and eighty six undergraduate programs. The main advantage of SWAYAM is that it will provide great opportunity to learners to learn without fearing from failure.

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Nationalism as a strategy of branding: A study with respect to Indian Television Commercials

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Abstract:

The study titled “Nationalism as a strategy of branding: A study with respect to Indian Television Commercials” tries to explore how nationalism is portrayed in Indian popular commercials. Using four television advertisements – Ghar Ka Ghana, Ek Sachi Koshish, Hero Salutes ,and Hyundai Brilliant moments as cases in point, the researcher tries to understand how nationalism as a strategy of branding works in the selected advertisements. To do this, the researcher analyze the content of these selected advertisements using code analysis of visual semiotic proposed by John Fiske. In doing so the researcher uses two analytical frameworks such as reality, representation, in order to understand socio cultural and political imaginations that these advertisements aspire to disseminate. Attempt will also be made to place these advertisements in the larger social context of contemporary India. Most of these advertisements heavily use images from military contexts and equates nationalism with army institutions often portrayed through masculine images of army man.

Keywords: Advertisement, Ad strategy, Branding, TV commercial, Nationalism.

Introduction

Communication helps in the dissemination of information, messages and ideas to a particular audience. On discussing the dissemination of information, advertisements are such a mode of information which is very popular and has a great reach, and have penetrated deep into the lives of all walks of our societal life. Advertising and marketing not only disseminate information rather sell their products in markets through this popular medium. Apparently, they create an audience to their advertisements and purchase their products. Brand identity is one such thing which keeps a promise to their audience exhibiting their features, attributes, benefits, performance, quality and service support. The brand can be viewed as a product, a personality, a set of values, and a position it occupies in people’s minds. Brand identity is everything the company wants the brand to be seen as (Paul, 2002).

Most of us do not know the mind games played on the people’s sub-conscious minds by the advertisers to seek the attention over to their advertisements.

The people are not conscious about the advertising tricks which place the products in the ads, these advertisers tap into the vulnerabilities surrounding our unconscious mind, manipulating and controlling in many ways to captures with emotional appeals and depiction of a self-image of the consumer. The promotion of the brands can be done in many ways. There are three types of consumer needs that a brand can satisfy it is functional, symbolic and experiential. For Shaw and Yuba, nationalism "fosters pride, dignity and related sentiments among members of the in-group, thereby constituting a moral and philosophical basis on which to demand political sovereignty" (Shaw and Yuba 1989: 137).

Nationalism

The feeling of pride and honor towards one 's country is inherent in a person certainly in a natural form. It is not like an injected feeling which should look as if, of rage and spirituality. Indian nationalism comes out of a territorial nationalism inclusive of all its people with its diverse ethnicity, religious backgrounds and culture. They belong to a kind of harmony, togetherness and oneness feeling which leads to the emotion 'India'. Subsequently, the term nationalist is being misinterpreted and accounted with misconceptions. The idea of nationalism, now a days protrudes a negative message with a negative impact of irrationality, various accuses and hatred spreads among the mob. Apparently, nationalism is believed to be connected with a particular religion, caste or community and the rest are considered as anti-

nationals. According to Karl Deutsch in his Nationalism and Social Communication (1953) "the growth of nations and nationalism in the context of the transition from traditional to modern societies. It emphasizes the centrality of communication in the making of national communities; a nation is a group of people who communicate more effectively and intensely with one another than with people outside the group." (Deutsch, K.: Nationalism and Social Communication. New York, MIT Press, 1953.)

Statement of the problem

The problem under study is to find the popular television advertisements which portray the emotion of nationalism as a sentiment and how it works among the audience. To study this issue the way of selection of the sample was purposive sampling. It also checks the branding of products using nationalism as a strategy in the advertisements.

Objectives of the Study

Main objective: To explore the idea of nationalism as a strategy of branding.

Specific objectives:

- To analyze the utilization of nationalism as a strategy to promote their brand.
- To evaluate the portrayal of nationalism in Indian commercials.
- To understand the criteria used for branding the products using nationalism.

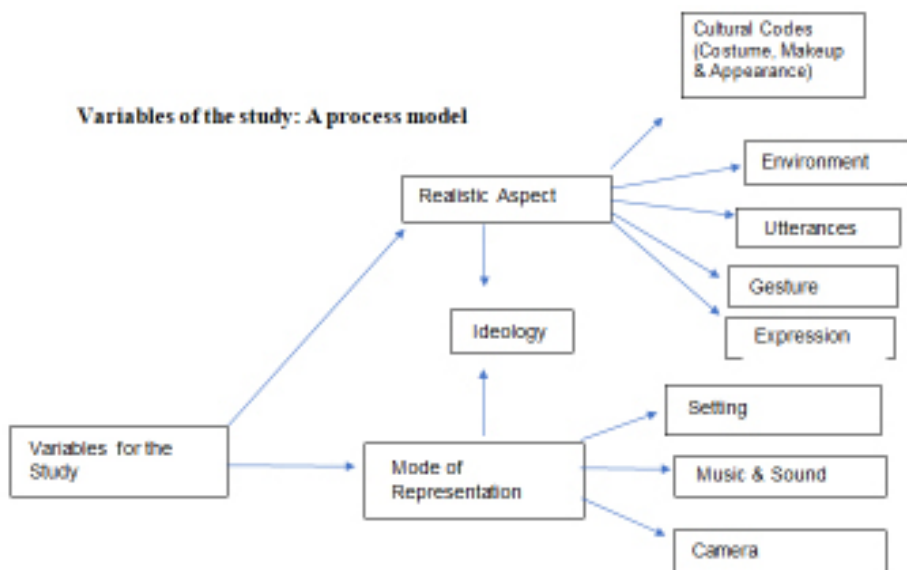
Theoretical Framework

The study implements the theory of code analysis to examine how the essence of nationalism works as a sentiment in the branding and the portrayal of nationalism in commercial advertisements. This study is an interpretative mode and follows the qualitative methodology with the intention of revealing the implicit and symbolic meanings of nationalism which is embedded in the images and elements of the advertisements. The method of code analysis makes it possible to analyze the invisible meanings of the elements and symbols in the advertisements.

Code Analysis:

John Fiske is a media scholar and an expert in the media semiotics, in his book 'Television Culture', he defines the code analysis to check the dynamics of television as bearer of meaning, pleasure and circulation of culture among generations. He defines the

television viewing into codes, but here we use this code of analysis as our parameter because ad film is also considered as part of television viewing. He described the codes of television viewing in three levels. They are reality, representation and ideology. Reality is encoded by the social codes such as costume, makeup, speech and gestures; it is the byproduct of cultural codes. Representation depicts the technical codes to convey reality like appearance, dress, makeup, environment, behavior, speech, gesture, expression, sound etc. Camera movements and adjustments of angles and all other associated technicalities include in this. Lighting, editing and music is the key features in it. The representational codes also add narrative, conflict, character, action, dialogue, setting, casting etc. The ideologies which are socially accepted and culturally coherent among the people like individualism, patriarchy, race, class, materialism, patriotism, jingoism, nationalism and capitalism. Ideology is shaped by representation.



Analysis and Findings

Cultural and Ideological Representations of the Ad- Fortune oil and edible foods “Ghar Ka Khana, Ghar Ka Khana Hota Hein”

The depiction of nationalism is well presented in the Akshay Kumar starred “Gar ka Ghana ad” of Fortune oil and edible foods. The ad is conceptualized by Ogilvy and Mather. The protagonist is in a simple attire. The researcher consciously notices the character role, utterances and gestures, costume as per the television culture dynamics works in it well. The Media scholar John Fiske in his television culture code analysis the reality elements are always reflected with in the audiences. The protagonist himself shifts the costume into wearing an apron to cook with the army men in the ad shows the reality-representation by mentioning the togetherness and brotherhood and love of the country. The behavioral and emotional acts from the protagonist re visits the brotherhood in the format of patting on shoulders, scratching on their heads of the army men visualizes the brotherly love to army men symbolically represents the love for the nation. The salute from the protagonist, the misenscene filled with the army equipment’s and war helicopters in the army basement, their army uniforms are the explicit signs signifies the power of nationalism in the ad. The ideological representations are sharper and stronger as it reveals the denotation of a specific culture and its promotion through the Television by John Fiske ‘s code analysis. The implicit representation of protagonist named Rajiv Batia, as ‘Batias’ are higher

class Hindu religion eats vegetarian food only. The closeup shots of the cooked vegetarian food promotes the idea of ‘vegetarianism’ a forcible element which is socially accepted and culturally coherent only among a specific group of people in India. The deterministic placement of these visuals and characters creates a greater level of cultural imbalance and implicit signs of saffronisation within the commercial ad.

Reality Displays in Fortune oil and edibles Ad- ‘Ek Sachi Koshish’:

Many realistic images, environment, lighting, music with the specific emotion and love of motherhood- the predestined image of motherly love and care equates to the implicit love for the Mother India, the nation. The ad was executed by the Ogilvy South Asia. The love which is pure and priceless when the eatables are cooked by the mothers to their sons at the Srinagar Army base camp using the fortune oil and edibles. It is as pure as the mother love for their child and implicitly mother love for the nation by the military and hence for the country. The deterministic placement of the reality codes in the television viewing culture brings out the various key elements such as the character shown is army men as sons and their mothers, the natural motherly costumes in the cold environment, the lite makeup together sharpen the realistic aspect on point. The priceless hugs, the setting, low lighting brings out the reality of temporary separations of mothers and their soldier son. Brings out the grief and sacrifices by a soldier for a nation is implicit and clean in presentation. The

branding happens within the emotional sentiment throughout the ad. The semiotic representation of the man in a canoe in the river brings out loneliness of each and every soldier's army life which shows the essence of a real patriot. The emotional stunts all over the ad does the nation branding very well, with the reality symbol- army man.

Representational Coding in '#HEROSALUTES' Ad campaign:

The campaign has been conceptualized by Law and Kenneth Saatchi and Saatchi. The campaign is an attempt to bring the nation's attention to the 'so called real heroes' of the nation the army, navy and air force. The advertisement plainly portrays the three arms of defenses in India. The character emphasis is high with respect to the realistic aspect of code analysis. Two group of protagonists is explicit in the ad, one is representatives of defense and two is the civilians of the nation. The various representations of civilians display the unity in diversity of the nation. From the rich to the common man of nation is deliberately shown in the ad. This true representation of civilians portrays that all are heroes of the nation and all are part of the brand Hero. The differentiated presentations of people is depicted by their professional identity and cultural identity. The perfect blend of dress code of civilians' meets with the reality aspect of code analysis. The semiotic and explicit signs of nationalism is well branded in the ad in the form of salute, thumps up sign.

Environmental Narrative Coding in '#BRILLIANTMOMENTS'- Duty

Ad campaign:

The reality, representation and ideological coding is well maintained in the the advertising campaign of Hyundai #brilliantmoments ,on celebrating its 20 Years of 'Brilliant Moments' in the nation. The ad is conceptualised by Innocean Worldwide India. On addressing the country and its civilians they made an ecstatic craft to dabble with the myriad sentiments of peepole in the nation. The present and past life of the protogonists in his army uniform reflects the old memeoeries and nostalgic moments of an army life. The whole utterenaces, gestures, expressions, and the attire itselb of the protogonist Atul Kulkarni is well portrayed in its forms. The two environmental setting shows the two periods in the ad. The whole setting of the both situations are vey well connected with the emotions and hardworks of a soldier. This depiction seems to become familiar by the perfect blending of the potential camera shots and movements. The semiotic representations such as the walk of the soldier over the hills, the implicit and explicit signs of nationalism, depiction of army and national flag all gives a sensitive approach to the audience.

Limitations

The study was conducted on the basis of four samples which is popular TV commercials due to the criterion applied and feasibility. Had the sample size be more the result would have been more accurate. As the sample was taken from the TV commercials based on a particular criterion among ads creates a homogeneity in its idea and lacks the heterogeneity in sample. The purposive

sampling method adopted for the study targets only a particular form of TV ads. It focusses only on TV ads, rather any other medium. So, a comparative statement or result with regard to other medium advertisements is not revealed from the study.

Recommendations

Despite its limitations the study sheds light on the inner dynamics of TV ads. The study can be elaborated by incorporating more sample advertisements of different products with similar portrayal of nationalism. There should be more in-depth inquiry into the factors of the indication of nationalism to nation propaganda. On discovering many more aspects to analyze with an appropriate strong theoretical framework would make the study more feasible and stronger.

Conclusion

The advertisements had a long influential history in India, as Indians themselves believe that they are part of these advertisements. The advertisers also believes that many factors of communicational strategies that influence the consumer perceptions. There is a fine line between the branding and genuine messaging. When branding jump on to more topical in presenting their products they will become force fit ,fake and opportunistic. At the same time the consumers on viewing the ads does not perceive them at a normal level of awareness and given no choice to accept or reject the message. If the pulse within the ad is read in a wrong way that might be a tool of crass commercial delivery, it bombs to an extent among

the mass. It happens badly when the brand is explored with the nationalistic and army themes, it's a kind of massive damage to the brand that ads call for sensitivity and brilliance, usually not a common attribute in advertisements. When the brand is dabbled with the subject of nationalism and patriotism it experiments with myriad sentiments of people. The nationalist feelings are easily symbolized and denoted by displaying an army man on the scene. On a sharper focus and greater urgency this misrepresentation has been misinterpreted by the people in India. While the advertisers placing a special emphasis on the Indian army to indicate nationalism, they choose the fastest trigger of the idea of nationalism into the people. The kind of topical advertising has always maintain the three mantras that being sensitive to the way people think , not being malicious, and being not uncertain. The explicit signs of nationalism which is expressed in the study through the cultural codes. The cultural codes are one of the catalysts of the nationalism. The proponents of Hindutva seek to replace India's secular nationalism, which evolved through the freedom movement, with their version of Hindhu cultural nationalism. The advertisers always take advantage of the weaknesses in our subconscious minds and make use of it with their mastery business minds and manipulate each image to target a specific liability of the common public. Here the researcher has found out that the prevalent usage of nationalistic signs, Indian military and other sources in Indian advertising for their product branding of popular brands created

by the well known advertisers. The strategic move on to playing with the key element nationalism would be easily brandable element in India now, as one of the popular brands among the sample has been more particular in branding nationalism as they have split with its Japanese partner years ago paving a way for its multinational look with its desi roots on ground. However the advertisers should be ethically accountable to the consumer and from the consumer side, they should not depend on the product because of it's religious, nationalistic, political or cultural affinity or for its brand name.

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Bohra Muslims in Kozhikode

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This paper looks upon the life history of the Bohra Muslims of Kozhikode. The Dawoodi Bohra community settled in Kozhikode over 200 years ago. They migrated from Yemen mainly to the towns of Gujarat. They came to Kozhikode from Jamnagar, Rajkot and Surat of Gujarat. For a century and a half, they had been a force to be reckoned within the Kozhikode trade. The present Kozhikode Bohra community consists of about twenty families and about three hundred members. They can speak Arabic, Urdu, Gujarati, Malayalam, Hindi and English. This paper intends to study about the trade life of Bohras, their culture, their forefathers, their rituals and beliefs, and their value in society. This paper would be a house of knowledge on the life of Bohra Muslims in Kozhikode.

There are several Muslim communities that migrated to Kerala years ago. The Dawoodi Bohra community is an important sect that settled in Kozhikode. They have been living in harmony with native Muslims for more than two centuries. During the reign of Syedna Muhammad Izzuddin in Yemen, the Imam's messengers who had lost their power and arrived in Egypt, began their journey to many lands. Some of these

came to Gujarat of India. They settled in Gujarat, Kutch and Surat and enriched their own community.

There is no clear record of the period during which the Bohras migrated to Kozhikode. However, they must have had a connection with Malabar about 300 years ago.

They settled in Kozhikode for trade about 200 years ago. They came to Kozhikode from Jamnagar, Rajkot and Surat in Gujarat. For a century and a half, they had been a force to be reckoned within the Kozhikode trade.

They mainly traded with the ports of Bombay, Maldives, Ceylon and Kutch. They imported cotton, pulses and wheat and exported large quantities of sea coral, oatmeal, salted fish, pepper, coconut and coir products to Karachi, Bombay, Maldives and Ceylon. In a short time, they became rich through trade. Ibrahim Jivaji, Hassan Ali, Kathawala and Akbar Ali Tayyib Ali were some of the well-known traders of the past.

The Dawoodi Bohras throughout the world are guided by their leader known as al-Dai al-Mutlaq which means supreme summoner. The present

leader is the fifty-third al-Dai alMutlaq Syedna Mufaddal Saifuddin. The first Dai was Syedna Zoeb ibn Musa who was appointed in 1138 in Yemen. The followers of twenty-seventh al-Dai al-Mutlaq Syedna Dawood ibn Qutubshah began to be called Dawoodi, the term Bohra being a Gujarati word for traders and businessmen. That is how the term Dawoodi Bohra was coined.

Bohra Muslims are those who strictly adhere to the Islamic law of succession. They are generally broad-minded, righteous and progressive. They are in harmony with other sects of Muslims and other religions. Their traditions, in common with all Shia Muslims, proclaim that Prophet Muhammad (may peace be upon him) was succeeded by his legate, Ali ibn Abi Talib. The present Bohra community consists of about twenty families and about three hundred members. They are generally well-educated, business people and qualified professionals in various fields.

A unique cultural hallmark of the Bohra community is its distinctive language, Lisan al-Dawat. It is a language that combines elements of Arabic, Persian, Urdu and Gujarati, although they could speak Malayalam, Hindi and English. Joining each other for meals is a particularly well-known Bohra custom and therefore they have a unique

system of communal eating in groups of eight or nine people seated around a thāl. Each course of the meal is served for the people around the thāl to share. They believe that it can strengthen the family ties.

A prominent trader, Dawood Bhai Mulla Jivaji Kapasi was an inevitable personality among Bohra Muslims of Kozhikode. He was an honoured Bohra Muslim leader and businessman in Kozhikode. He was born in 1911 in Jamnagar of Gujarat. For half a century, he actively involved with the Muslims of Kozhikode in all spheres. He was also a strong link between the Bohra Muslim community and the native Muslims of Kozhikode.

Born into a cultural frenzy of Hindu mythology and local beliefs, it was the immigrant Muslims like Bohra Muslims and other Gujarati who played a historic role in the infiltration of Islam into the cultural life of the vast majority of the coming of the coming Kozhikode Muslims.

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Aleesa: An Arabian Dessert in Malabar

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Abstract

The history of dessert Aleesa which originated in Arab and has spread to many parts of the World .It was first served in the Middle East United Arab, the place of it's origin. It is usually served on the occasions of Muslim weddings and festivals. Later, the habit spread to many parts of Kashmir and Hyderabad.

This dish is usually served after serving biryani - on the occasions of Muslim wedding. It is porridge-like in it's structure. The main ingredients are wheat and meat. This is a very wholesome and nutritious food.

KEY WORDS : *Alsa, Malabar, Ifthar, Porridge, Dessert,*

Introduction

Aleesa is a world Famous Dessert originated From the Arabia. This Dessert was not only Popular in Ancient Era ,but also in the Modern Era. This food was famous in the world. Aleesa is a wheat dish made of chicken; It is often made with mutton .It's origins are from the Arab. It was first served in the Arabian Countries. It is a popular dish with the Muslim community in the world. There is no Muslim function without serving Aleesa. Aleesa has various names in different regions. There are two types of Aleesa, veg and non- veg. This is a

healthy dish.

Origin of 'Aleesa'

'Aleesa' is originated in Arab. It was first served in the Middle East United Arab.

Aleesa is consumed by people in different parts of the world. Aleesa's consumption is mainly seen in North India. When we look at in North India Aleesa is famous in Kashmir and Hyderabad. It is available in Arab countries also. Nowadays Aleesa have different taste and names in different places.

Alternative names of 'Aleesa'

Aleesa has various names in different regions. Its alternative names are Alsa, Haleem, Harees and Jareesh. In Kerala, it is called Alsa. In North, especially in Kashmir & Hyderabad it is known as Haleem and Harees .In Arab countries especially in Saudi Arabia Aleesa it is called Jareesh.

Root of the word Aleesa comes from "Elissa" which was the name of the queen of Carthage an ancient civilization that existed in modern day Tunisia . The name probably means 'wanderer' it may also be derived from the flower

known as 'Alyssum'(Greek).

Mappila cuisine expert Abida Rasheedh shared some informations about Aleesa. She Quote: "Aleesa , A popular dessert dish in Mappila cuisine, is a distant relative of the famed middle-eastern Haleem and Harees ,¹however as one would not expect this dish is sweet, unlike its savory counterparts. It is made from wheat, a generous amount of meat,(usually mutton) grated coconut and browned onions, often known as ' Birista' . It is also made with ghee or clarified butter, and not oil".

According to Ammini Ramachandran², she Quote: Arab influence brings hearty Aleesa to Kerala. cooking of Kerala Muslims owes as much to the Yemeni Arab traders as it does to the culinary traditions of its native Kerala, India. Consider Aleesa, A wholesome wheat and meat porridge. More than any other Mappila dish, Alissa is most strongly rooted to Arab cuisine. Unlike any other Kerala preparation, its main ingredient is wheat and traditionally cinnamon is the only spice used.

This thick porridge is made with wheat from which bran is removed along with meat or chicken. The dish is garnished with thinly sliced shallots, raisins and cashews fried in ghee. It is one of the dishes served as a starter before ghee rice or biryani at north Kerala Muslim weddings. Alissa is quite similar to harisa. In Lebanon, *hreessey* is a comfort food in the villages when the weather turns cold

Recipes for this dish are found in 10th-century Baghdadi cookbook "Annals of the Caliph's Kitchen," "Sufi Cuisine" and the Iraqi cookbook "Delights from the Garden of Eden". In the Baghdadi

cook book 'Kithab-al-Tabikh" written by Musafar Ibn Nasr Ibn Sayyar Al Warraq, describe the recipe of Harees in the chapter 50, making porridge(harayis) of rice (aruzzyat) and wheat. This book was written nearly a thousand years ago This traditional cook book with more than 600 recipes from the luxurious cuisine of medieval Islam. The Iraqi cookbook "Delights from the Garden of Eden" written by Nawal Nasrallah³ . This book contains more than 400 recipes covering all food categories (vegetarian, non-vegetarian and sweet.) Her recipes have featured in many magazines and newspaper such as the New York Times.

Different types of Aleesa and recipes

Haleem :In North Aleesa is known as Haleem . It is a famous dish in Hyderabad. Haleem in Iran is known as 'keshkek'. It is a type of stew that is widely consumed in South Asia. It is topped with cinnamon confectioners' sugar and melted butter for a savory.

Hyderabad chicken Haleem recipe:- It is a rich and wholesome dish made with chicken, yoghurt, lentils(legumes), wheat and a lot of spices. The chicken is pressure cooked with ginger-garlic, tomatoes and a lot of spices, so that the chicken absorbs all the spices thus giving the whole dish an amazing wave of flavours. Wheat and lentil are cooked together and stirred into a thick paste. The Chicken would then be cooked with the lentil paste. Serve hot and garnish it with ingredients like coriander leaves, fried onions and cashew nut.

Harees: -It is originated in Middle East sultanate of Oman. Harees is a popular dish in Hyderabad , Kashmir and also

in Arab cuisine from 'Levant' to the Persian Gulf. In fact, the recipe made with mutton is what is called Haleem & recipe with chicken is called Harees. Haleem/Harees the basic premise of the two is similar. That is meat cooked with grains. The taste and preparation are very different. These dishes are specially cooked on the day of Ramadan and Eid.

Jareesh: - It is a simple traditional Saudi Arabian dish. It is known as 'Kiosk' at the Levant area. It prepared with crushed wheat, meat and vegetable..

According to national news:- The Saudi culinary arts commission announced that it has chosen Jareesh as the "National Dish" of the Kingdom of Saudi Arabia and Maqshush as the Saudi "National Dessert". This food contain many nutrients such as Calories, Carbohydrates ,fat ,Potassium , Rich fibre etc.....

Alsa

Aleesa is a famous dish in Malabar. Keralites call Aleesa as Alsa. In Kerala, people at Kannur prepare varieties of Aleesa.

According to Kamarunnisa Anwar,A popular chef in Kerala. She explained how to prepare Aleesa inYoutube channel IBMS entertainment. There are two types of Aleesa, veg & non veg. Among them non veg Aleesa is tastier.

First soak wheat for 4/5 hours . Put soaked wheat and chopped onion into a pan. Then put mutton or chicken . Add water and coconut milk , one or two cardamom and clove for aroma. Then I Quote again Kamarunnisa " Cook in pressure cooker, so as to get

cooked easily and fast". After cooking Aleesa, stir it well using a spoon until it changes to paste form. Cook for 20 minutes .After cooking add butter or cow ghee ,roasted onion and cashew nut for garnishing. After serving Aleesa into a plate, sprinkle with sugar. We can consume Aleesa before or after having biriyani.

Nutritional facts

Aleesa is very wholesome and nutritious food. It contains calories, iron,zinc,carb ohydrates,protein,fat,fibre, potassium and vitamins.

Conclusion

Aleesa is a world famous dish which originated in Arab. Aleesa is made using chicken or mutton and wheat or chamba rice. It is available usually in Arabian countries as well as some part of India, especially in Kashmir and Hyderabad. Aleesa is mainly used in different Muslim ceremonies.

This paper has overviewed the impact of Aleesa and Aleesa's culture. My finding about this topic is discussed and analyzed and reached that Aleesa is a healthy dish.

" Let dessert Aleesa exist forever as a popular food". We can perceive the impact of Arabian culture on food with respect to Aleesa.

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- Annals of the Caliphs' Kitchens: Ibn Sayyār Al-Warrāq's Tenth-century Baghdadi Cookbook <https://g.co/kgs/6b4MHv>
- Delights from the Garden of Eden: A Cookbook and History of the Iraqi Cuisine [https://g.co/kgs/F\]gPMN](https://g.co/kgs/F]gPMN)

Endnotes

- 1 [Arabian and North Indian dessert, made of wheat and meat.](#)
- 2 [The founder, writer and editor of Peppertrail.com.](#)
- 3 [Award winning researcher & food writer.](#)

Depiction of Culinary Diversity and Hospitality in Songs: A Study on Calicut

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ABSTRACT

Culinary Diversity and hospitality of Malabar in general and Calicut in particular are well-known across the space and time. Foreign writers have described Malabar's reputation for a wide variety of cuisine and their hospitable welcome. The variety of cuisine produced with love infused ingredients is what makes Malabar unique and can be modelled to the rest of the world. The numerous foods presented with equal amount of love and preserved by the guests as a memento of the event. Malabar cuisine is full of the culinary fingerprints of tourists and food enthusiasts. When the variety of flavour combinations prepared lovingly, the culinary splendour of Malabar reaches the heights of the world.

This study is an analytical approach towards the rich heritage of culinary diversity and hospitality of Calicut and an attempt to study the food culture in the perspectives of songs.

Key words: Malabar Cuisine, Hospitality, Depiction in Songs.

Introduction

Lessons from history are always relevant for contemporary society.

With the moniker of yesterday's traces of history, excellent examples and transferrable lessons continue. Analyzing the past of the nation and its citizens involves also studying their culture. In order to understand the circumstances in which many methods and sciences are woven together in a single thread known as culture, arts, art forms, customs, rituals, food variations, food preparation techniques, feasts, and festivities are studied. According to historical accounts, Malabar was a region of immense richness, culture, trade, and hospitality.

Calicut, the Capital of Malabar

In fact, a background facts on the region, Calicut, is an important area of discussion as far as the nature of the study is concerned. Calicut is the significant part of the ancient Malabar Coast of South India.

Malabar is a historically significant location that offered commerce opportunities due to the richness of its agricultural resources, transport

routes due to its topographical features, and royal receptions due to its social climate. These qualities are what drew visitors from abroad. Malabar was the name given to Kerala in the Middle ages. People from Persia and Arab nations who frequently travelled here for trade gave this area the name Malabar. At initially, this region was referred to as Malabar by Al-Biruni¹

According to some historians, the term Malabar is a mix of the Persian word 'bar', which means land, and the Malayalam / Tamil word 'mala' (mountain). Another opinion is that the word originated from the Arabic word bur (shore) and the Malayalam word 'mala' (mountain). Malainad, which means "country of mountains," is the name given to the ancient Malabar area in a stone inscription found in the Thanjavur temple. Travelers like Abul Fida and Rashiduddin refer to this area as Malibar and Manibar

Malabar has had trade relations with the Arab countries and the Middle East since ancient times. Malabar was considered a paradise of spices like cardamom, cinnamon, ginger, black pepper and turmeric. It is this agricultural production that attracted Arabs and Westerners to this coast. Realizing the medicinal properties and value of spices, they travelled endless distances to reach here.

The bridegroom who arrives at his wife's house is respectfully referred to as Mahapilla and later the Muslim sect came to be known as Mappila.

Influence of Cultural Amalgamation to Culinary Diversity in Calicut

It is fascinating truth that, Kerala's

unique dishes were replaced by Arab favorites through gradual cultural amalgamation. The table was filled with dishes made from chicken, beef and mutton. In accordance with Arab taste, cardamom, cinnamon, and black pepper were added to the cuisine. In the context of food, a give-and-take system has evolved. In Malabar cuisine in general and in Calicut in particular, ghee started to replace coconut oil on a large scale.

One of the significant causes of this cultural amalgamation in food is overseas migration of native people especially to Arab countries. In addition to Arab influences, Malabar cuisine also exhibits Roman and Persian influences. Malabar celebrations are coloured by the Persian dish biryani. Biryani is a meal that today captures the distinctive flavours of Malabar by being refined with them.

Malabar Biryani is known as Kozhikoden Biryani and Thalassery Biryani. Both are very important dishes. Through cultural interactions, Kozhikoden Halwa and Kozhikoden Dum Biryani brought out the variety and flavours of Kozhikode and eventually became a Malabar brand using Malabar's own ingredients. The British called halwa as sweet meat and introduced the place where halwa were available as sweet meat street. This place is the place mentioned in the famous novel, *Oru Theruvinte Kadha* (The Story of a Street) by SK Pottakkad.

Alissa has a stronger connection to Arab cuisine than any other Mappila dish. The primary component is wheat, unlike any other Kerala dish, and

traditionally, cinnamon is the sole spice used. This thick porridge is made with bran-free wheat and either chicken or beef. The meal is topped with ghee-fried cashews, raisins, and shallots that have been thinly sliced. At Muslim weddings in north Kerala, it is one of the meals offered as an appetiser before ghee rice or biryani. The variety of food of Malabar people is also connected with many celebrations and rituals. There are special food ways to break the fast of Ramadan. There is a system of preparing different types of food under different names like cheriya thura, valiya thura, athazham, muthazham, in Malabar region. Tarikanji and various delicacies will be displayed for cheriya thura.

Samosa, chattipatthiri, kadalat, irachipatthiri, unnakaya, pazham nirachadh, kai pola, irachipitdi etc will be prepared. Pathiri and meat curries will be made for valiya thura. Cumin porridge is prepared for muthazham and rice and curries athazham.

Different dishes are served in various celebrations connected to the wedding and the days leading up to it. It can be said that the people of Malabar do not have any celebration that does not include biryani. Many wedding celebrations like valayidal, engagement, mailanji ravu, nikah, ruksat, and walima are aimed at serving a variety of food and feasting with hospitality. Wedding feasts that have a variety of snacks, naichor, biriyani and alisa are now abundant with mandhi, al fahm chicken and kebabs. Even after the marriage, the celebrations continue for forty days. Known by many names like onnam vili,

randam vili, moonnam vili. These feasts are also a storehouse of different types of food. The groom's friends, two families and relatives are mainly present in all these celebrations. A variety of fish and meat items such as stuffed goat, stuffed chicken, etc. are important in all these feasts. In this way, celebrations and moments of happiness are generally celebrated among the Malabarians by serving different delicious dishes.

Food Diversity of Kozhikode: A Depiction in Films and Songs

With the release of the 2012 film *Ustad Hotel*, written and directed by Anjali Menon and depicting the tale of the rise, fall, and revival of the *Ustad Hotel*, operated by Karimkka along the side of the beach in Kozhikode and selling Biriyanis, Malabar Biriyanis gained enormous popularity. Both the movie and the cuisine of Malabar rose to international prominence thanks to the mouthwatering presentations of the local fare that elicited favourable gourmet reactions from the audience. After the movie's success, other *Ustad Hotels* popped up in various areas of Kerala. They eat while rolling their eyes and sighing with delight. The success of *Ashiq Abu's Salt and Pepper* had previously demonstrated how deeply food was ingrained in the Malayali psyche and how popular culinary films could be.

The beautiful Mappila song 'appangalempaadum chuttmaayi.. ammayi chutti vechadh marumoonikkaayi' composed by KT Kuttyali perfectly portrays the diversity and hospitality of Malabar. The lyrics

of the song are about the vereity dishes prepared by the ammayi (mother-in-law) for the wedding reception and forcing mrunon(son in law) to eat them. This song is from the movie Nikkah.

Ari kalakki chuttappam adikarinja neyyappam

Madhuram ulla kalathappam manam kavaram idiyappam

Poriyum micharum neyyaluva maniyarayil kond vech

Thinnu mone Vendammayi thinnada mone Vendammayi

thinnennum paranj kond

marumone theettikkunna ponnaammaayi nalla ponnaarammaayi..."

(Chuttappam_ by grinded rice.

Burnt _Neyyappam_

Sweety _Kalthappam_

Heart-wrenching _Idiyappam_

Pori, Mixture and Gheehaluva

Placed in bridal chamber

Have it baby,

No thanks Aunty

Sweet mother-in-law compelling her son-in-law to have it)

These lines tell about the various delicacies made by ammayi (mother in law) to Marumon(son in law) to entertain him . In these lines, we can see the delicious food served for celebrations in Malabar and the Ammayi's (mother in law) hospitality that fills both the mind and the stomach. Marumon(son in law) shyly refuse to eat food and ammayi forcing him to eat with love are beautifully written in this song. Throughout this song we can see the food varieties of people of malabar

and their importance to hospitality .

Another song that introduces the dishes of Kozhikode, Kuthikkuthi kappu nirakknu, Kothiyerum pala ruchiyum kond, Qalb nirakknu icechaar, Ice orathi, milk sarbeth, sancks and dum biryani are the dishes that is the signatures of Malabar, especially Kozhikode. All of them are mentioned in these verses. Thekappuram is a land that is famous for these types of food varieties.

There are special mentions that the people of Malabar have a unique quality that they serve food and love equally on the same plate. Rajesh Sir, corporate general manager of Paragon restaurant , which ranked fifth in the world ranking says that, the success of Paragon is that, it was established in Kozhikode (Malabar) first. Warm welcome and loving hospitality of Kozhikode is a factor that attracts everyone. The article named ' the warm reception and smiling faces all around make Kozhikode a favourite destination for travelles ' which published in Madhyamam online portal was mentioned that, 'Kozhikode, the city that satisfies mind and plate in equal measure '.

Sumesh sir, the managing director of Paragon Restaurant(the most successful restaurant in all over the world especially in Malabar) said that, the basic nature of people of Kozhikode is love. According to Rajesh Sir, the love the taxi drivers of Kozhikode is the reason why a system like Uber has not taken off in the city, which is expanding like Kochi.

Conclusion

A nation or a country's rich heritage is a result of the blending of several cultures. By the amalgamation of different cultures, including Persian Mughal, Arabian, Portuguese, and French, Malabar has developed a rich culinary legacy and hospitality. The world-famous food culture of Malabar is distinctive in that it has developed under the name of a territory that only covers a tiny area, unlike the dishes that are known by the names of continents and nations. It is certain that the Malabar region's fame and majesty will transcend space and time and keep it at the top of the global scale.

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Influence of Arab Food Culture on the Food Habits of Malabar

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Abstract:

Nowadays we are witnessing drastic changes in the food culture of Malabar. The Muslim community in Malabar has a special interest in trying different varieties of food. We can perceive various dishes specific to various countries served in Malabar. The Arabian food culture had a great influence in shaping the food culture of Malabar. On the occasions of marriage, receptions, Eid, Iftars and every other celebration, traditional food is replaced by Arabian food.

As consumers of this food, we have to know about the Integration of our food culture with that of Arabs. This study focuses on the origin of the Arabian dishes and influence of Arabian food culture over Malabar.

Keywords: Arab food culture, Malabar, food habits,

cuisine has a unique history to share. Malabar cuisine is an integration of various food cultures such as Persian, Arab, Portuguese, British, Dutch and French. Malabar port had a great role in connecting different cultures. Trade, migration, foreign invasions paved a way for such integration. Among them, Arabs had a great influence in moulding the food culture of Malabar. Most of the Malabar dishes have an Arab touch either in the dishes or its preparation methods. Arab's trade voyage to Kerala, their maritime relations with Malabar, Gulf migrations led to the cultural exchange between Arabs and Malabar. Most common dishes of Malabar such as Mandi, Kabsa, Biryani, Sulaimani etc are the contribution of Arabs. Even the Arab ways of consuming of food were followed by Malabar. Over years of cultural exchange with Arabs, there formed the unique cuisines of Malabar integrating with local food culture.

INTRODUCTION:

Food is an integral part of our life. Different trends in food are emerging day by day. Cuisine of every region has an important role in shaping the identity and culture of that region. The food culture of a region is highly related to the socio cultural and economic condition of their region. Malabar

MALABAR AS A MULTI CULTURAL CENTRE :

Malabar has a great historic importance in the world. Malabar and Malabar coast played a pivotal role from very early period in receiving the traders and immigrants across the world.

Malabar was a region lies between the western Ghats and the Arabian Sea. The present day Malabar includes the districts Malappuram, Kozhikode, Kannur, Wayanad, Kasaragod and Palakkad. The word Malabar derived from the combination of Malayalam word 'mala'(hill) and Arab/persion word 'barr'(country) which means hill-country.¹ Malabar culinary culture has a stronger Muslim predominance even though Malappuram is the only district with Muslim majority. Malabar has a rich culinary heritage that evolved through centuries as does its language, rituals, practices and beliefs. Culinary traditions of Malabar were influenced and shaped by numerous factors. One of the major factors is the foreign influences through trade , invasions, emigrations and immigrations etc. Malabar cuisine is a fusion of Persian, Arab, Portuguese, British, Dutch and French cuisines, thus Malabar food culture greatly influenced by various nations.² The fundamental reason for Malabar's rich culinary heritage is its geographical position, as the Malabar port connected the trade routes of various part of world. Malabar hosted all the migrants and their culture including their varied cuisines. Over time, Malabar adapted a unique cuisine and culture. Among them, arab food culture had a great influence on the food habits of Malabar. The Malabar and Malabar Coast opened a way for the integration of Malabar and Arab culture.

ARABS EARLY RELATION WITH MALABAR

From ancient period onwards, Malabar maintained relation with Arabs. The

early relation was mainly based on trade, Later Arabs had maritime relations with Kerala. Malabar coast had been in contact with Arabian coast from very early times. Traders from Arabia were frequent visitors due to the rich spice granary of Kerala. Traders were dependent on the winds to travel across the Arabian sea. They had to settle on the shore for a long time and established well relation with Malabar. Arabs maritime relation with Malabar resulted the birth of new race called Mappila or Moplah. Malabar Muslims are known as Mappila. In due course, Mappila emerged as a new community in Malabar with a unique culture, language and cuisines. Even the Arabi Malayalam language is the contribution of the relation with Arabs. The spread of Islam in Arabia had an immediate effect on Kerala also. Arab Muslim missionaries sent to Kerala strengthened the relation with Keralites later led the propagation of their faith, culture and language. Thus, the advent of Islam in Kerala also strengthened the trade. Malabar was abundant in its rich production of spices. Malabar's pepper, cardamom and textiles had a great demand. Arabs used to export these items from Malabar coast to Arabia. Native king, Zamorin also benefited from the relation with Arab traders. It became the major part of their wealth. As a result, Zamorin became one of the wealthiest rulers in India and most powerful in west coast. Zamorins even encouraged the marriage between the Arabs and Hindu women in coastal areas. Tracing the history, Arabs had a long-lasting relation with Malabar which shaped the culture and cuisines

of Malabar.

ARAB INFLUENCE ON MALABAR CUISINE:

As we discussed earlier, the cuisine of Malabar has an immense influence of Arab. Malabar adapted many culinary traditions from Arabs more than any other countries and later enriched further by adding locally available ingredients with Arab cuisines. This fusion with Arabs formed the unique cuisine of Malabar. Thus every dishes of Malabar has an interesting story of its origin. With years of cultural integration, Malabar dining space has served various of recipes, enhanced with new flavours and ingredients such as nuts, dates, raisins, ghee and abundant use of meat. Arabs introduced some of their techniques and cooking methods into Mappila styles. The best example for that is the use of Ghee in the Mappilla cooking process. Ghee is traditionally not that common in Kerala cooking cultures except some dessert making or something to be offered to deities etc. Whereas ghee is an essential feature of Arab cooking culture and it is also seen in Mappilla culture. The Arab Bedouins also known to use ghee from the cattle they rear. A variety of stuffed food included in arab cuisine, similarly Malabar cuisines also have stuffed food items like *Unna kaya*, *pazham nirachathu*, *kallummakaya*, *Nerachadu* (stuffed mussels fry), etc. And also Arab originated dishes like Mandi, biriyani, kabsa, alissa, sulaimani take over the Malabar dining space. Festive occasions such as Eid, marriages, banquets, iftars welcomed such cuisines with pleasure. Even most of the local hotels were

replaced by Arab cuisines. Let's have a look on Arab influenced Malabar dishes.

Sulaimani

Sulaimani is a tea often served after heavy meals in Malabar region. Tracing the origin of sulaimani tea, it is founded an Arab relation. There was a beverage in Arabia called ghava. Prophet Mohammed used to enjoy the drink ghava adding dates and black pepper.³ Over time, Arabs made some slight changes in its recipe. Later this beverage was brought to Malabar Coast by Arab traders. Then there brought some changes adding local spices and replaced the dates with sugar, along with-it tea is added. It is served without milk, by adding some doses of lemon and also mint or basil leaf, cardamom and cinnamon which give an herby flavour and a mind-blowing aroma. *Sulaimani* teas also have some healthy benefits that help with digestion and also reduces cholesterol levels, improves blood flow, prevents clots and gives an energy boost. Sulaimani also had its royal entry to Malayalam film industry through the film '*Usthad hotel*' in 2012.

Biriyani

Most common and an irreplaceable dish on Malabar dining table which has a Persian root. Biriyani is a mix of cultures followed by the local adaptations. The term etymologically derived from the Persian word; *birinj* which means rice. In contrary to other traditions of biriyani making, Malabar biriyani follows the Arab mode of dum, cooking on heat from top and bottom, with

burning charcoal pieces placed over the lid of vessel.⁵ Rice and meat cooked separately, then layered alternatively and cooked on dum. Opening of dum, known as *dum pottikkal* is of utmost importance. The use of ghee instead of oil in Malabar cuisine is an effect of Arab influence.

Mandi

Mandi, a distant relative of biriyani is another major rice variety, originally a Yemeni rice and meat dish with a special blend of spices, which is commonly called as *kuzhimandi* in Kerala due to its preparation method in a charcoal filled cylindrical underground pit. Usually young or small sized lamb or chicken is used as meat. Past few years, mandi became a trend in Kerala; As a result, numerous mandi stores appeared almost all places of Malabar.

Kabsa

Another rice variety Majboos which is also known as Kabsa is the national delicacy of Saudi, Qatar and Bahrain brought to Malabar. Kabsa, a light brown rice cooked in spiced meat broth, is an Arab mixed rice served with meats and spices. This spiced and flavourful grilled chicken and boiled rice is unavoidable item in special occasions. Fried almonds, raisins and yogurt sauce are served along with the dish

Alisa

Alisa/ harisa is a dish that is very popular among Arabs later adapted by Malabar Muslims. Alissa is one of the dishes served to break the fast during Ramadan in middle east. Harissa of middle east became alisa in Kerala. A

more elaborate version, called haleem, is popular in north India. The thick porridge made of wheat and meat was a contribution of Yemeni traders to Malabar. The dish served in Malabar during special occasions like marriages. Along with the main ingredient wheat, uses the spice cinnamon. Malabar added its own version of making, to the dish alisa.⁶

Grilled items

Shawaya, Alfaham, and Arab kebabs are nowadays most common grilled items on Malabar dine. Shawaya or grilled chicken that we commonly seen in food spots are prepared by rotating continuously over heat adding some spices. Alfaham, an unforgettable companion of mandi, usually seen in various flavours, are made using garam masala and mostly barbecued on a charcoal. Kebabs dish of Middle Eastern origin, are grilled with small pieces of meat such as lambs or meat with vegetables and spices. We can also found that Arabic salads are also inevitable part our cuisines. Whole meats can be prepared in a variety of ways, most frequently grilled or roasted. This is very similar to how Arab Bedouins prepare a whole baby camel for meat during celebratory occasions.

CONCLUSION:

Cuisine of a region is a part of their identity and culture. Each region's unique cuisine has developed as a result of evolution and contributions of many people who passed through there. Analysing the food culture of Malabar, Arabs influence is a leading factor of Malabar's rich culinary heritage. Arabs

long term interaction with Malabar through trade, gulf migration and the maritime relations shaped the unique cuisine of Malabar by integrating the Arab food culture and the local traditions. This brought not only in food culture, but also revolutionized the society and resulted in the cultural exchange between Arabs and Malabar.

Past few years, Arabian foods became a trend in Kerala. Traditional food items are replaced by the Arab dishes. Malayalees are so fond of trying Arab dishes at least once in a week. As a result of Malayalees immense interest in Arab dishes, a lot of eateries established. Local hotels are replaced by Arabian restaurants. As Moidheen Kutty, the owner and founder of Albaik in Kerala, quoted more than 25 per cent of local hotels follows the Arab trend. Most of them serve Arab dishes only. Thus Arab food culture has a socio cultural and economic impact on the food culture of Malabar.

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Prophet's Favorite Foods and its Benefits

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Abstract

Each society has a unique cuisine and taste which has been developed over. Prophet preferred to eat everything he liked in the form of halal foods. The healthy lifestyle practiced by Prophet Muhammad can balance the human body system. Therefore selecting halal, good and healthy foods are well guided in Islam. Besides scientific findings nowadays are proving the goodness of prophetic diets. Therefore there is a need to conduct this research statistically. This article was designed to study prophetic foods.

Prophetic foods are foods that have been appraised in the Quranic verses as well as prophetic traditions (hadith) and had been proved to have many benefits. It is also recommendation by prophet for a better and healthy living among Muslims. Besides prophetic food can also be defined as Sunnah¹ foods. The examples of prophetic foods are dates, pomegranates, barley, honey, goat's milk and many more which is mentioned in Quran and hadith.

Keywords: Prophetic food, Honey, Sunnah.

Introduction

All humans have a basic need for food. Food consumption is a necessary part of daily living. By consuming food, we use up energy. The most fundamental

physiological need of every living thing in the earth is food. The basic essentials of existence, such as food, drink, shelter, and other natural gifts from God, are among the countless benefits that God has bestowed upon this earth. Some claim that eating these meals solely for the purposes of the aforementioned sunnah also has a healing effect on the soul. Hence, be aware of these items and try to include them in your diet. This article discusses the advantages of the prophet's favorite foods.

Prophet's Favorite Foods

There are rich varieties of food having prophet (P. B. U. H) some of them are

Barley:

Barley is a food that is similar to wheat. Barley has a lot of advantages and is therefore crucial for human health, according to the prophet(s). When prepared in some way, it is also useful for lowering fever. Prophet ate it frequently in the forms of dough and porridge since he really liked it. Even as a gift from his friends in the same manner as other delicacies, he used to get it. According to Abu Sail's al-Kudri, "during the lifetime of the Prophet, we would donate one sa' of food, one sa² of

dates, one sa' of barley,

b) Grapes:

The prophet Muhammad (P.B.U.H) loved grapes very much. Phytochemicals from grapes are used to treat a variety of illnesses. Grapes contain a wide range of polyphenol chemicals, including flavonoids, phenolic acids, and resveratrol, which have been linked to heart problems. The skin stems, and seeds of grapes have the highest quantities of polyphenols.

c) Dates:

Dates were one of the prophet's favorite foods and were abundant in Saudi Arabia. The prophet would consume dates whenever he could because, in his words, "a house without dates is a no house" and because they are also necessary for delivery. They have an extremely low fat content and have no cholesterol. Dates are regarded as being extremely healthy to consume since they include vitamins, particularly vitamin B-6, and beneficial minerals like potassium, manganese, copper, iron, and calcium, all of which are crucial for human health. According to the prophet, whoever consumes seven (ajwa) dates in the morning won't be affected by things like magic or poison for the rest of the day. Prophet further stated that "your women folk should consume dates, for whoever makes date their diet,

d) Figs:

Figs are a fruit from heaven and a health tonic. Figs have a reputation for treating gastrointestinal ailments, boosting bone density, and treating

gout and piles. It is one of the foods the Prophet (P.B.U.H) wished for and one of the fruits of paradise; the holy Qur'an has a distinct chapter on it. As reported by Abu Darda, Suytuti, the prophet (P.B.U.H) further remarked, "If you are going to say any fruit has come from the garden, then genuinely you should mention fig, for it is indeed the fruit of Janna.

e) Honey:

The holy prophet liked to consume honey and also suggested it to others because it is thought to be the best natural cure for treating practically all diseases. When combined with hot water, honey is said to be the most effective treatment for diarrhea. It is the food of foods, the beverage of beverages, and the drug of drugs. It is used to make appetite, to strengthen the stomach, to clear phlegm, to preserve meat, as an eye salve, a hair conditioner, and a mouthwash. It is also a Sunnah to consume it in the morning with warm water and finds great benefit.

f) Olive oil:

In the holy Quran, zaitoon (olive) and figs are described as two of the Janna (heaven) meals. It is regarded as a superb method of treating skin and giving hair strength. It is associated to a slower ageing process and aids in the treatment of stomach inflammation. Because of its fantastic healing properties, hazrat Muhammad used to take it and also recommended it to others. By Abu Hurairah who narrates:

g) Vinegar:

The prophet used to eat vinegar

with olive oil. It has great effects on body functioning as it is useful for performance of spleen, helpful in controlling belly, satisfies thirst, aids in digestion of food etc.

Jabir bin Abdullah Reported: "the messenger of Allah asked his family for a condiment and they replied," we do not have anything but vinegar" so he called for it and began to eat, saying "how good a condiment is vinegar" (Muslim).

So it was preferred by Prophet Muhammed (P. B. U. H) to have vinegar as a flavor while having something to eat.

h) Cucumber:

Cucumber has a long history of being used to treat bladder pain, stomach irritation, and other ailments. It was once consumed by the holy prophet as a salad. The Prophet of Allah enjoyed it as a of cucumber and fresh dates . Also, as we all know, cucumbers are a healthy vegetable that can aid with belly fat reduction.

i) Pumpkin:

It has been scientifically shown to reduce the risk of prostate cancer, guard against joint swelling, reduce wrinkles on the face, and stimulate the function of the kidneys, among other health benefits. The Prophet Muhammad, peace be upon him, ranked pumpkin as his favorite food out of all others.

j) Pomegranate:

According to the prophet Muhammad, peace be upon him, pomegranates counteract the devil's whispers for 40

days. Eat pomegranates with their white membrane because it is a (therapeutic) coloring for the stomach, according to Sayiduna Ali (may Allah have mercy on him). (Ahmad's Musnad)

A single seed from the fruit was reportedly eaten by sayiduna 'Abdullah Ibn 'Abbas (may Allah have mercy on him). When questioned about it, he responded, "I have learned that there isn't a single pollenated pomegranate on the planet other than this one, which may be the only one, as it contains seed from those of paradise.

It is therefore unsurprising that among the benefits the benefits associated with pomegranates are that it: Purifies blood, Invigorates and stimulate the body, Cleans the stomach, Removes obstructions in the digestive organ, Stop diarrhea, Improves digestion, Strengthens the digestive organs, Clears the throat, Removes nervousness, Clears the skin, Neutralizes and in the stomach.

k) Melon:

Melon contains 1000 blessings and 1000 mercies, the prophet (PBUH) said, "none of your women who are pregnant and eat of watermelon will fail to produce offspring's who is good in countenances and in good in character.

It should be noted that no actions or habit of our prophet (PBUH) was ever without reason or wisdom. It therefore follows that the more we emulate our prophet PBUH | the more will benefit from the wisdom, drawing ever nearer to Allah, most high.

So praise belongs to Allah and may his

best and highest blessings be lavished on our beloved prophet (Allah's peace be upon him) who came with knowledge and wisdom that dazzles the brightest minds. I hope that may this information will beneficial to all.

Conclusion:

The Prophet Muhammad who was described as a person who ate and drank in Qur'an made the best use of every provisions offered by his environment. Occasionally, he did not personally prefer some foods. He obeyed the prohibitions from Allah such as not drinking alcohol and not eating pork, and meat slaughtered not in the name of Allah. This article given s prophet some favorite food and its benefits.

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- 1 Sunnah- habitual practice of prophet Muhammad (PBUH)
- 2 Sa- A measurement of volume from the Islamic world

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