

Proceedings of the
National Seminar
Contemporary Indian English Studies

4th March 2014



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PROCEEDINGS of the

NATIONAL SEMINAR

4th March 2014

**CONTEMPORARY INDIAN
ENGLISH STUDIES**

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Phone : 0422 - 2666465 / 2667158

Published by:

School of Languages
CMS College of Science & Commerce, Coimbatore

Printed by:
Yamini Printers
Coimbatore

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ISBN : 978-93-81830-52-9

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6. Marginalization in "The Dark Holds No Terror" A Novel By Shashi Deshpande

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Pollachi

Literature is a picture of our own life, which expresses emotions, feelings ideas etc. It promotes a better understanding of life. That is why we call literature is the mirror of the society. It made every creative artist to express him/her views both in terms of time and in terms of space about the issues they wanted to share with the society. Comparatively a new stream arose in the field of literature, and still it has become an effective voice of Indian culture and civilization at the global level. That started introduction, in the last century, both in pre and in post-independence period. The perpetual tradition of Indian writing in English was begun 150 years ago. This is something new in the history of world's literature and it has drawn worldwide fascination because of its portrayal of Indian culture and the features of Indian environment in the frame of foreign language.

This new stream still follows like an effective voice of Indian civilisation at the global level. The beginning of this growth in the mid of 1930, the big Trio, Mulk Raj Anand, R.K.Narayan and Raja Rao appeared on the scene. They were the cause for the real beginning of Indian English novels. Their literary works reflected their age very cutely. They talked about freedom struggle, Marginalization and other burning issues of society in their works. The best evidence for this is Mulk Raj Anand's *Coolie*. This novel clearly talked about caste Marginalization. of the sub alterns. After independence, there arose a new awakening in the Indian society, to bring back the dignity and status of every human being, irrespective of caste or creed. This attitude brought awareness both among the creative artists and among social reformers to protest against the long history of injustice and plight of women.

At this span of time, there appeared few women novelists and they created a new dimension to the novels of Indian writing in English. With their feminine sensibility, they started, opened up a new, beautiful view of human nature and woman-man relationship. The most striking feature of the contemporary Indian English fiction has been the emergence of feminist literature, in the sense of being written by women novelists as well as in the sense of giving voice to the sufferings, aspirations, and assertions of women in a traditionally male-dominated society There are some women writers like Shashi Deshpande, Shobha De, Bharathi Mukerjee, Manju Kapoor including Anita Desai, are come under the list of writers who write feminist literature.

The novel taken for this presentation is Shashi Deshpande's, *The Dark Holds No Terror* (1980), Shashi Deshpande a famous Indian writer in English started her literacy career in 1970. She wrote several short stories that were published in the reputed magazines . There are seven great novels written by Shashi Deshpande, a comprehensive pattern of female experience in gender based social structure. They are *The Dark Holds No Terror* (1980), *Roots and Shadows* (1983), *That Long Silence* (1988), *The Binding Vine* (1992), *A Matter of Time* (1996), *Small Remedies* (2000) and *Moving on*

(2004). Shashi Deshpande achieved the peak of her creative career with the publication of *That Long Silence* in 1988, which received the Sahitya Academy Award.

Shashi Deshpande portrays the problem of masculine ego that makes harmonious conjugal link as an impossible one by the way they are Marginalised. A significant proposition of our population is marginalized due to the disabilities arising out of social and financial inequities. For the inclusive development of our society it is imperative that we understand the cause of such marginalization and take appropriate mitigation steps to bring such sections into main stream society. The quest for identity is area challenge for the marginalized. We should articulate their problems and help them resent their identities./

...It is now imperative to bring out the issues of Marginalization to be discussed openly in order to identify a desirable response. The novel focused around the same theme that the social images related with gender-based ideologies are rooted deeply in the human mind and consciousness, which leads to grief and shame in the society.

I looked and it was a revelation: This world was a masculine world, my child hood had been nourished by myths forged by men and I had not reacted to them in at all the same way I should have done if I had been a long.

Simone de Beauvoir - Force of circumstance

"May you be the mother of a hundred Sons" is a blessing that Indian women receive from elders (Bumiller). A majority of Indians strongly believed that birth to a son is a blessing but to a daughter is a curse. Some other will criticise that the if in somebody's horoscope, the position of the Saturn is in 8th place or it occupies the eight position to that persons sign, [called Ashtamathu sani] they will give birth or will be the father of a girl baby. In a context such as this, the Indian male will boost up his ego, feels that he has much heightened sense of self and he is free to rule over women as he wishes.

From these lines it is clear that Male domination is strongly established in a way that nothing can change it. It is because of the social conditioning within a tradition-bound environment. There prevails a general idea about women that they exist as objects and are treated as non-person or appendages' and so on...but not with any individuality of their own. The society, which praises and adores the classic legends like Savithiri and Sita does not give necessary respect to woman hood. In reality, a woman is always adopted as a mother, wife, sister or daughter, but not viewed as an Individual. Their struggles of mind are very familiar and are typical screams of the middle class women. Shashi Deshpande in her novel depicts about heroines who try to free themselves from the codes of cultural taboos and attempt to uplift themselves through their wisdom and cleverness. Her female protagonists are captured in an unconscious battle where they fight to be released from the marginalized cage or from traditional bond society. This change happens mostly among the female protagonists of Shashi Deshpande through the education. Her plots usually open by unconventional

marriage by which the protagonists suffer a sense of alienation or a struggle of inner turmoil of feeling marginalized from their position.

The *Dark Holds No Terror* is one such novel by Shashi Deshpande. It is her second novel written in the first person narrative form, *The Dark Holds No Terror* tells the story of a marriage on the rocks. The novel opens with a prologue which sets the tone of nightmarish experience, at the hands of a stranger who Saru, the protagonist realizes eventually is no other than her own husband Saritha's [Saru] story is a heart rending story. Fate and social conditions seems to have conspired Saru. Even though she is the first child to her parents, she is considered secondary. No one understands her feeling when she really feels for her brother Duruva's death instead she was accused.

The rejection of her mother is pronounced in the novel as a reminder for her dark complex. When Saru is at their parental home. She recalls the conversation, which recorded in her mind very freshly.

"Don't go out in the Sun, you will get darker"

"Who cares?"

"We have to care if you don't we have to get you married."

"Will you live with us all your life?"

"Why not?"

"You can't"

"And Dhurva"

"He is different He is a boy" (40)

When a mother differentiates between her own children as boy and girl, where the girl child will share all her things where shall the child go? This conversation between Saru and her mother implanted her rebellious attitude in future. Here Saru's mothers attitude is typical of most Indian mothers and clearly echoes the gender and domestic discrimination.

During her studies in medical college, she meets Manohar(in short called Manu) a fellow student and an aspiring creative artist of her college. She is very much attracted towards Manu and falls in love with him even though he belongs to lower caste

As Manu is not belongs to her caste she meets some struggle related to caste. After this, she marries him and leads a life, which she longed to have. Their life becomes quite good. By the words of Manu".... When we're together its heaven (TDHT38) it is clear that they had a heavenly life on the earth.

Soon she realises that marriage with Manu is not the heaven of happiness but a bed of thorns and mere a mirage . As long as Saru is a student, Manu has been the breadwinner. They had peace at home. .But problems began to creep slowly in the moment Saru is recognized as a doctor. Being a

lady doctor, she is economically sound and independent. Manu's ego is hurt by her success, he feels inferior, this sense of inferiority makes him brutal and reflected in her personal life in the form of brutal behavior and she was humiliated by the beastly actions of Manu during night. She was marginalized for being a well-educated bread-winning woman. Her mind is filled with critical questions and a deep feeling of disillusionment. As saru thinks bitterly

A+b they told us in mathematics is equal to b+a .But here a+b was not definitely equal to b+a. It becomes a monstrously unbalanced equation ... (42) (TDHNT)

This thought of Saru became strong when she had an interview in the

A girl who comes home to interview Saru for a magazine, innocently asks Manu: "How does it feel when your wife earns not only the butter but most of the bread as well?"(200)

At that moment Manu, Saru and the interviewer laugh over it as if it like a joke and it did not matter. But later that night, Manu gives vent to his feelings through his, beast like behaviour. This ill treatment continued when ever manu felt that he is insulted.

Because of her mental agony, she wants to escape from the role of a wife and back to her father's house, after fifteen years of her marriage. She feels a stranger, a Sudama standing at the gates of the palace of Lord Krishna and Ruckmani. She is now conscious that she was not in rags like Sudama but feels panic about the reception which she is going to receive from her parental house she wants to seek refuge from her parental house, from the barbarism of her husband

As Kabitha Sinhu quotes

"I was the first to break

The golden chains

of unmixed ease

no puppet

To your fisted stings...

This condition which followed by the society was sarcastically summed by Saru's imaginary speech for a successful marriage." A wife must always to be a few feet behind her husband. If he is an M.A., you should be a B.A. If he is 5.4'' tall you shouldn't be more tan5.3'' tall. If he is earning five hundred rupees, you should never earn more than four hundred and ninety. If you want a happy marriage. Don't even by to reverse the doctor -nurse, executive secretary, principal-teacher role.

It can be train... disastrous, and I assure you it is not worth it. He will suffer you will suffer and so will the children women's magazines will tell you that a marriage must be an equal partnership. That's nonsense ... no partnership can ever be equal... (137)

These words of Saru give the clear picture of her bitter relationship with her better half.

Usually marital life is nothing but a queer combination of several forces acting upon two human beings in different capacities to fulfill the marital ambition and play a vital role in the society. The given roles of these two human beings do undergo a change both at the functional and psychological levels. But these changes are not completely done in Saru's life. When she was tired of both the duties, indoors and out doors she wants to leave the later one. When she opens the topic of giving up her job. Manu refused that point. And said to Saru ... "on my salary? Come on Saru don't be silly. You know how much I earn. You think we can live way on that (73)

Like this, she meets many situations in her life. From her childhood being a female, she was marginalized gender wise and domestically by her own parents and by her husband. The desires to become indispensable for some one to belong and to be loved became vain in the life of Saru. She was in a state of panic, puzzled and deprived.

From all this yokes, she understands about her in right way, sheds the fear of darkness, and breaks the locks of marginalisation. She wants to make herself liberated from the chains of gender marginalisation. She carries the heavy loads in her mind for being denied as a female right from her child hood, first by her mother, later by her husband.

As Manu Mies says....' The rhetoric of equality between and woman but want to see that the right to an individual life and the right to development of their individual capabilities are realized in their own lives...

This is exactly what we see in the character of Saru representing the middle class working woman in modern India. She rebels against the traditions but ultimately tries to compromise with the existing reality though she was alienated marginalized. She met with over loaded martial stress, dilemma, and fatigue, self-doubt, caught in an emotional flux but from all this disabilities, she tried her best to integrate her true self and won her role as a successful doctor wife and mother. Her quest for gender freedom from the feminine marginalisation was achieved through her education and by her., at the close of the novel. She proves that men and women should cease to pretend manipulate oppression and suppression and thus transcend the battle of genders to live in harmony and to keep the world free from gender exploitation and oppression.

This chapter concludes with the lines of Words Wroth...

There is

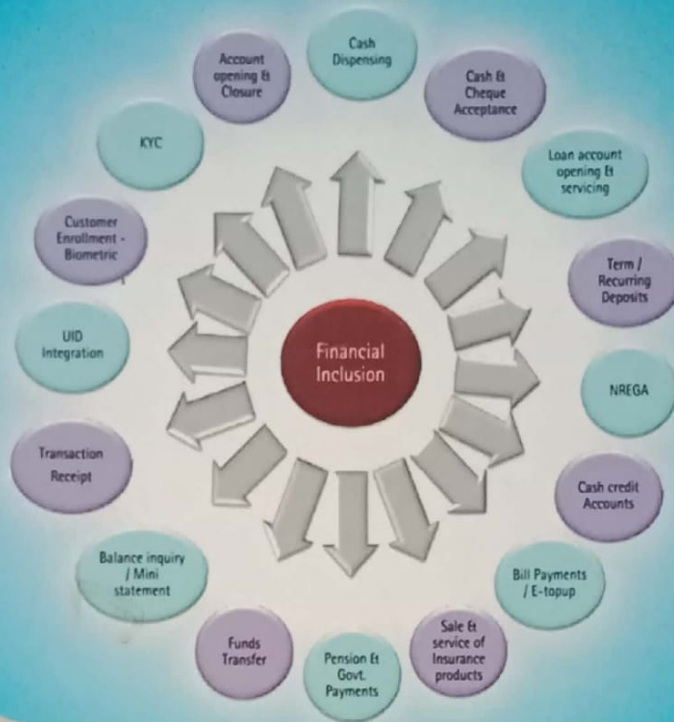
One great society alone on Earth

The noble Living – Words Wroth

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FINANCIAL INCLUSION FOR INCLUSIVE DEVELOPMENT



Department of Commerce
AYYA NADAR JANAKI AMMAL COLLEGE

SIVAKASI

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Published by:

Curriculum Development Cell

Ayya Nadar Janaki Ammal College, Sivakasi.

ISBN 978-93-83191-00-0

FINANCIAL INCLUSION AND BANKS

Dr.M.Selvakumar and T.A.Muthumari

FINANCIAL INCLUSION AND GROWTH OF INDIAN BANKING SYSTEM

R.Muthumari

FINANCIAL INCLUSIVENESS IN INDIA

P. Rengarajan and R. Sathya

FINANCIAL INCLUSIVENESS IN INDIA

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R. Sathya

INTRODUCTION

Financial inclusion is the process of ensuring fair, timely and adequate access to financial services. These services are saving, credit, payment and remittance facilities, and insurance services at an affordable cost in a fair and transparent manner by the mainstream institutional players. The main reason for financial exclusion is the lack of a regular or substantial income. In most of the cases people with low income do not qualify for a loan. The proximity of the financial service is another fact. The loss is not only the transportation cost but also the loss of daily wages for a low income individual.

Financial inclusion is the availability of banking services at an affordable cost to disadvantaged and low-income groups. In India the basic concept of financial inclusion is having a saving or current account with any bank. In reality it includes loans, insurance services and much more.

Financial inclusion is important to see it as a progression and a hierarchy of financial needs which begins with the most basic needs, such as a secure account for holding payment transaction funds and bill payment, and moves to more complex ones such as borrowing and insurance.

OBJECTIVES OF FINANCIAL INCLUSION

- Extending formal banking system among less privileged in urban & rural India.
- Weaning them away from unorganized money markets and moneylenders.
- Equipping them with the confidence to make informed financial decisions.

FOUR PRODUCTS

The key focus of Financial Inclusion includes four products:

- A pure savings product with inbuilt overdraft facility
- A Recurring Deposit product
- A Remittance product and
- Entrepreneurship credit in the form of KCC/GCC

INDUSTRY INITIATIVES

- Relaxation of Know Your Customer (KYC) guideline for No-Frill accounts.
- Introduction of Business Correspondent (BC) Model for service delivery in remote areas

Proceedings of the National Seminar on
**Impact of FDI, FOREX and Foreign Trade
on the Indian Economy**

9th March, 2013



Department of Commerce, Department of Commerce [CA]
Department of Commerce [E-Commerce & IT]
Department of Business Administration [CA]

Vidyasagar College of Arts and Science

(Affiliated to Bharathiar University, Coimbatore • Accredited by NAAC • Approved by AICTE and UGC)

Udumalpet - 642 126, Tiruppur Dist., Tamil Nadu



**PROCEEDINGS OF THE NATIONAL SEMINAR ON
IMPACT OF FDI, FOREX AND FOREIGN TRADE ON THE INDIAN ECONOMY**

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April 2013

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ISBN: 978 – 93 – 82570 – 07 – 3

Printed and Published by
P. Duraisamy
Hikey Media
14/2, Rakkiyappa Street,
Mylapore, Chennai - 600004,

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FDI in Retail Sector

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INTRODUCTION

As per the current regulatory regime, retail trading (except under single-brand product retailing — FDI up to 51 per cent, under the Government route) is prohibited in India. Simply put, for a company to be able to get foreign funding, products sold by it to the general public should only be of a 'single-brand'; this condition being in addition to a few other conditions to be adhered to. India being a signatory to World Trade Organisation's General Agreement on Trade in Services, which include wholesale and retailing services, had to open up the retail trade sector to foreign investment. There were initial reservations towards opening up of retail sector arising from fear of job losses, procurement from international market, competition and loss of entrepreneurial opportunities.

However, the government in a series of moves has opened up the retail sector slowly to Foreign Direct Investment (—FDI). In 1997, FDI in cash and carry (wholesale) with 100% ownership was allowed under the Government approval route. It was brought under the automatic route in 2006. 51% investment in a single brand retail outlet was also permitted in 2006. FDI in Multi-Brand retailing is prohibited in India.

All Indian households have traditionally enjoyed the convenience of calling up the corner grocery "kirana" store, which is all too familiar with their brand preferences, offers credit, and applies flexible conditions for product returns and exchange. And while mall based shopping formats are gaining popularity in most cities today, the price-sensitive Indian shopper has reached out to stores such as Big Bazaar mainly for the steep discounts and bulk prices. Retail chains such as Reliance Fresh and More have reportedly closed down operations in some of their locations, because after the initial novelty faded off, most shoppers preferred the convenience and access offered by the local kirana store.

So how would these Western multi-brand stores such as Wal-Mart and Carrefour strategies their entry into the country and gain access to the average Indian household? Wal-Mart has already entered the market through its partnership with Bharti, and gained opportunity for some early observations. The company's entry into China will also have brought some understanding on catering to a large, diverse market, and perspectives on buying behaviour in Asian households.

RETAIL SECTOR IN INDIA

Retailing in India is one of the pillars of its economy and accounts for 14 to 15% of its GDP. The Indian retail market is estimated to be US\$ 450 billion and one of the top five retail markets in the world by economic value. India is one of the fastest growing retail markets in the world, with 1.2 billion people. India's retailing industry is essentially owner manned small shops.

In 2010, larger format convenience stores and supermarkets accounted for about 4% of the industry, and these were present only in large urban centers. India's retail and logistics industry employs about 40 million Indians (3.3% of Indian population). Until 2011, Indian central government denied foreign direct investment (FDI) in multi-brand retail, forbidding foreign groups from any ownership in supermarkets, convenience stores or any retail outlets. Even single-brand retail was limited to 51% ownership and a bureaucratic process.

In November 2011, India's central government announced retail reforms for both multi-brand stores and single-brand stores. These market reforms paved the way for retail innovation and competition with multi-brand retailers such as Walmart, Carrefour and Tesco, as well single brand majors such as IKEA, Nike, and Apple. The announcement sparked intense activism, both in opposition and in support of the reforms. In December 2011, under pressure from the opposition, Indian government placed the retail reforms on hold till it reaches a consensus.

ISSN : 2250-1940

RESEARCH EXPLORER

(A Refereed Bi-Annual International Research Journal on Multidisciplinary)

VOLUME - II

July 2013

Issue 12

SPECIAL ISSUE

Women In India : Issues and Challenges



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RESEARCH EXPLORER

(A Refereed Bi-Annual International Research Journal on Multidisciplinary)

ISSN: 2250-1940

Volume II

July 2013

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Sri G.V.G Visalakshi College for Women, Udumalpet.

ABSTRACT

Women's empowerment has long been a central feature of the Government of India. The social status of the women is the reliable indicator of the economic development of a society. Tagore has rightly said "Women is the builder of the nation's 'destiny', they seek integration into the national main streams of equal partners in program and development". The rural women are the marginalized groups of our society. Owing to the presence of socio economic constraints in the rural areas, women potential for development remains far from the full utilization and they being pushed back into the social hierarchical systems. Self Help Group (SHG) plays crucial role in rural and urban areas by manufacturing and selling the products. Marketing the products made by SHG's is an important and difficult one as the products have to be sold through the rural marketing concept to the rural people themselves. Marketing these products in the urban areas is much more difficult. The SHG will have to emphasize on the quality and affordable price to enhance the sales. Therefore SHG will have to explore the ways and means of providing products and services that meet the needs of consumer and evolve appropriate communication strategy and market promotion. It could be the challenge before the SHG women in India. This paper discusses the attitudes and preferences of consumers towards SHGs.

Key Words: Self Help Groups, Consumer Attitudes, Preferences

Introduction

Some of the products, which are conveniently produced / marketed by SHGs include Palm leaf products like baskets leaf mats, Coconut shell products, and bead ornaments. Food items, Pickles, Sea foods, Wafers (Appalam), Flour items, Bakery items, Masala Powders, Fried Chips like banana, tapioca etc, Murukku, Awal, Jams, squash etc, Embroidery products, Palm candies, Oils like coconut etc,

Scope of the Present Study

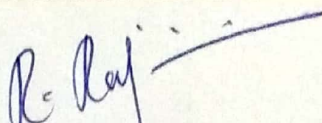
The main problem which the SHGs encounter is the acceptance of their products by the consumers. Hence, the present study focuses its attention on consumer preference for the products of these groups. The SHGs can sustain their market only if they understand the attitude and behaviour of their

customers. There is a stiff competition from other players especially in urban areas. The present study, therefore, is conducted in Udumalpet town in Tamil Nadu. This city, is a mix of rich and poor, and is influenced by the rapid growth of urban population. Many SHGs have been set up in and around the city. In this context, the present study was found suitable.

Objectives of the Study

The following are the specific objectives of the study.

1. To find out the consumer attitudes and preferences towards the Self Help Group products.
2. To assess the awareness about Self Help Groups and the products manufactured by SHGs.
3. To examine the factors influencing the purchase of Self Help Group products.





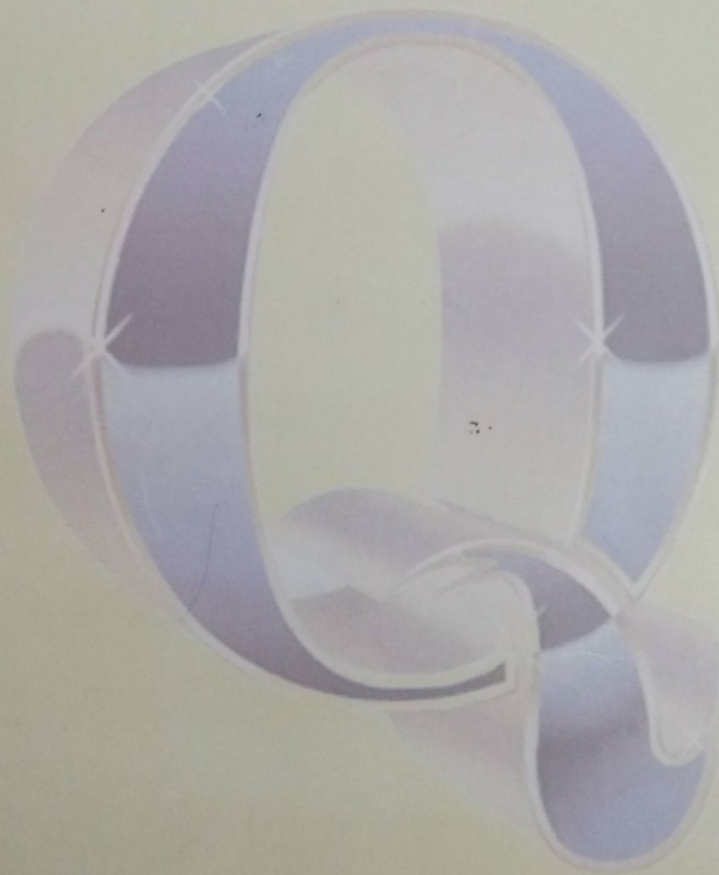
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Nirmala Annual Research Congress

NARC'13

28th September 2013



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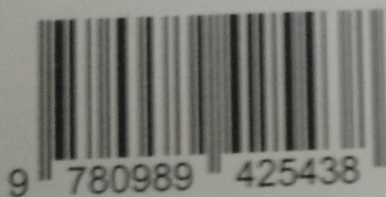
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ISBN_978-0-9894254-3-8

This book is printed on 70gsm papers.

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#16, 1st Floor, Sathyamoorthy Road,
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M-RI-Closed Sets

A. R. Thilagavathi and K. Indirani

Abstract---We characterize and discuss the properties of m-RI-closed sets. Also, we give characterizations of I-locally m*-closed sets and m-I-submaximal spaces. 2010 Mathematics Subject Classification 54C10, 54C08, 54C05

Keywords and Phrases---I-locally m*-closed set, strong β -m-I-set, semi-m-I-open set, regular m-I-closed set, fm-I-set, m-RI-closed set, m-I-submaximal space.

I. INTRODUCTION AND PRELIMINARIES

IN this paper, we characterize and discuss the properties of m-RI-closed sets. Also, we give characterizations of I-locally m*-closed sets and m-I-submaximal spaces.

If I is an ideal on X, then (X, m_x, I) is called an ideal minimal space.

DEFINITION 1.1 [7]

A subset A of an ideal minimal space (X, m_x, I) is said to be

- m*-closed if $A_m^* \subset A$,
- m*-perfect if $A_m^* = A$,
- m*-dense in itself if $A \subset A_m^*$.

LEMMA 1.2 [8]

Let (X, m_x) be an m-space and $A \subset X$. Then $x \in m\text{-Cl}(A)$ if and only if $U \cap A \neq \emptyset$ for every $U \in m_x$ containing x.

A minimal space (X, m_x) has the property [U] if the arbitrary union of m-open sets is m-open [7] and (X, m_x) has the property [I] if the any finite intersection of m-open sets is m-open [7].

DEFINITION 1.3

A subset A of an ideal minimal space (X, m_x, I) is said to be

- semi m-I-open [9] if $A \subset m\text{-Cl}^*(m\text{-Int}(A))$,
- $f_{m,I}$ -set [9] if $A \subset (m\text{-Int}(A))_m^*$,
- strong β -m-I-open [9] if $A \subset m\text{-Cl}^*(m\text{-Int}(m\text{-Cl}^*(A)))$
- regular-m-I-closed [10] if $A = (m\text{-Int}(A))_m^*$,
- I-locally m-closed [11] if $A = U \cap V$ where U is m-open and V is m*-perfect.
- I-locally m*-closed [11] if $A = U \cap V$ where U is m-open and V is m*-closed.

LEMMA 1.4 [10]

Let (X, m_x, I) be an ideal minimal space and A be a subset of X. Then A is regular m-I-closed if and only if A is both an $f_{m,I}$ -set and an m*-closed set.

LEMMA 1.5 [9]

Let (X, m_x, I) be an ideal minimal space and A be a subset of X. Then every semi-m-I-open set is a strong β -m-I-open set.

II. M-RI-CLOSED SETS AND AM-IR-SETS

A subset A of an ideal minimal space (X, m_x, I) is said to be an m-RI-closed set if $A = m\text{-Cl}^*(m\text{-Int}(A))$.

THEOREM 2.1

Let (X, m_x, I) be an ideal minimal space and A be an m-RI-closed set of X. Then

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A. R. Thilagavathi

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சமூகச் சிந்தனைகள்



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தென்பாண்டி நாட்டுப் படைப்பாளர்களின்
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A3, அபிராமி நிவாஸ்
நெ. 43. வால்மீகி தெரு
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சென்னை 600 059
கைபேசி : 9444 200 369
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ISBN 978-93-81006-05-4



உரூ .400/-

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இரா. ஸ்ரீபிரியா

உதவிப்பேராசிரியர், தமிழ்த்துறை
ஸ்ரீ. ஜி.வி.ஜி விசாலாட்சி மகளிர் கல்லூரி (சுயநிதிப்பிரிவு)
உடுமலைப்பேட்டை - 642128.

முன்னுரை

நாஞ்சில் நாட்டில் தோன்றிய கவிமணி தேசிய விநாயகம் பிள்ளை பல கவிதைகளைப் படைத்துள்ளார். 1940ஆம் ஆண்டு சென்னை மாகாணத் தமிழ்ச் சங்கம் 'கவிமணி' என்னும் பட்டத்தை வழங்கியது. கவிதை என்பது இனிமையாகவும் எளிமையாகவும் அனைவருக்கும் புரியும்படியாகவும் இருக்கவேண்டும் என்று கூறுகின்றார். இதனை,

“உள்ளத் துள்ளது கவிதை - இன்பம்

உருவெடுப்பது கவிதை

தெள்ளத் தெளிந்த தமிழில் - உண்மை

தெரிந் துரைப்பது கவிதை”

என்னும் வரிகளில் விளக்கிக் கூறுகிறார். எட்டுத்திக்கும் சென்று கலைச் செல்வங்களைக் கொண்டுவந்து தமிழ் மொழியில் சேர்க்க வேண்டும் என்றும், பிறநாட்டு நல்லறிஞர் சாத்திரங்களைத் தமிழில் மொழிபெயர்க்க வேண்டும் என்று விரும்பினார் மகாகவி. அவரின் விருப்பத்திற்கேற்ப தமிழ் அறிஞர் பெருமக்கள் பிறமொழிகளில் உள்ள இலக்கியச் செல்வங்களைத் தமிழில் மொழிபெயர்த்துத் தந்துள்ளார். மாத்யூ ஆர்னால்டு என்பவர் புத்தருடைய வரலாற்றை “The Light Of Asia” என்னும் தலைப்பில் எழுதினார். இதனை ‘ஆசிய ஜோதி’ என்னும் தலைப்பில் கவிமணி மொழிபெயர்த்துள்ளார். பாரசீகக் கவிஞர் உமர் கய்யாம் எழுதிய ‘ருபயாத்’ என்னும் கவிதையை எட்வார்ட் பிட்ஸ் ஜெரால்டு ஆங்கிலத்தில் மொழிபெயர்த்தார். இதனை கவிமணி ‘உமர் கய்யாம் பாடல்கள்’ என்னும் தலைப்பில் மொழிபெயர்த்துள்ளார். இந்நூலை அடிப்படையாகக் கொண்டு ‘கவிமணியின் மொழிபெயர்ப்புத் திறனை’ இக்கட்டுரை ஆராய்கிறது.

மொழிபெயர்ப்பின் வரையறை

ஒரு மொழியில் உள்ள கருத்தை இன்னொரு மொழியில் எழுதினால் அதை மொழிபெயர்ப்பு (TRANSLATION) என்று கூறுவர். மொழிபெயர்ப்பு பற்றிய கருத்துக்களை, ‘மொழி பெயர்த்தேத்து அதர்பட யாத்தல்’ என்று தொல்காப்பியம் குறிப்பிடுகிறது. Translation என்னும் ஆங்கிலச் சொல்லுக்கு ‘Rendering into another language’ என்று சேம்பர்ஸ் அகராதி பொருள் கூறுகிறது. Translate என்னும் ஆங்கிலச் சொல்லுக்குத் தாங்கிச் செல்லுதல் அல்லது எடுத்துச் செல்லுதல் போன்ற பொருளை ஆக்ஸ்போர்டு அகராதி கூறுகிறது. ஆங்கிலத்திலிருந்து தமிழில் மொழிபெயர்த்தால் ஆங்கில மொழியை மூல மொழி (Source language)

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22nd August, 2014



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ISBN: 978-93-80686-11-0

Publisher:

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61, T.P.K. Main Road, Vasantha Nagar
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PROBLEMS AND PROSPECTS OF HIGHER EDUCATION IN RURAL AREAS OF INDIA

* Mrs. Rajini,

Abstract

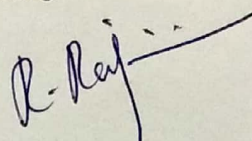
Higher education is the backbone of the modern society. It has the power to transform human beings into human resources. Along with primary and secondary education higher education is also an instrument to build future generation. In India majority of the higher educational institutions are urban centric. Even most of the higher educational institutions in rural India lack quality. As a result of that rural population are deprived. Under certain circumstances it is seen that gross enrolment ratio is very poor in these rural areas. The situation is even worse for female population in regard to gross enrolment ratio. The paper highlights all these key issues and tries to find out the problems that the rural population is suffering in regard to education. Along with that the paper tries to find out possible remedies to overcome those barriers.

Key words: Higher Education, Rural Areas of India, Problems and Prospects

Introduction

Education is one of the most powerful instrument for reducing poverty and inequality of society. Education is the key to enhance India's competitiveness in the global economy. Therefore ensuring access to quality education for all, in particular for the poor and rural population, is central to the economic and social development. The rapid expansion of higher education system has brought several pertinent issues related to the standards of its quality and equal availability of higher education facilities to all the categories of people of the society. India is a country with severe economic and social inequalities and a large number of populations fall under middle class family and lower middle class families. At the same time lower economy class families also exist in large numbers. Now, when a large number of families and their youth are struggling hard to fulfill their basic needs, they naturally have to compromise with the higher education

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2014

பயன்பாட்டுப் பார்வையில்
துறைதோறும்

தொகுதி 2

தமிழ்

H. Sridharan



தமிழ் முதுகலை மற்றும் உயராய்வுத்துறை
எத்திராஜ் மகளிர் கல்லூரி (தன்னாட்சி)
வாங்கலா - 600 004

நூல் விவரம்

தலைப்பு	:	பயன்பாட்டுப் பார்வையில் துறைதோறும் தமிழ்
பொருள்	:	ஆய்வுக் கட்டுரைகள்
பதிப்பு	:	முதற் பதிப்பு, நவம்பர், 2014
உரிமை	:	தமிழ்த்துறை, எத்திராஜ் மகளிர் கல்லூரி, சென்னை
ISBN	:	978-93-84725-74-7
மொழி	:	தமிழ் & ஆங்கிலம்
தாள், அளவு	:	மேப்லித்தோ, டெம்மி
பக்கங்கள்	:	776
விலை	:	₹ 450/-
வெளியீடு	:	சக்தி பப்ளிஷிங் ஹவுஸ் 1சி, ஜீர் தெரு, பழைய வண்ணாரப்பேட்டை சென்னை - 600 021
தொலைபேசி	:	044-25967807 / 25966778
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விளம்பரங்களும் தமிழும்

முனைவர். ப. தமிழ்ப்பாவை
இணைப்பேராசிரியர், தமிழ்த்துறை, ஸ்ரீ. ஜி.வி.ஜி. விசாலாட்சி மகளிர் கல்லூரி,
உடுமலைப்பேட்டை

விளம்பரம் என்பது
மழைத்துளிபோல
பாரபட்சம்இன்றி
பூமியில் உள்ள அனைவருக்கும்
பயன் அளிக்கவேண்டும்.

இன்று விளம்பரயுகம், விளம்பரங்களின்றி வாழ்க்கை இல்லை என்றாகிவிட்டது, நம்மையும் விளம்பரத்தையும் பிரிக்கமுடியாத இடைவெளியில் வாழ்ந்து கொண்டிருக்கின்றோம், ஆனால் விளம்பரங்கள் வேண்டாத காலம் ஒன்றிருந்தது, 'உள்ளூரில் விலைபோகாத மாடு வெளியூரில் விலைபோகுமா?' என்பார்கள், நல்ல பொருள்களுக்கு விளம்பரம் தேவையில்லை என்றும் விளம்பரம் செய்தல் என்பது விலைபோகாத பொருட்களுக்கு மட்டுமே என்றும் இருந்தநிலை இன்று எந்த அளவு மாறிப்போனது. இன்று 'கத்தரிக்காய் மலிந்தால் சந்தைக்கு வந்துதானே ஆகவேண்டும்' என்றிருக்க இயலாது, அன்று விளம்பரப்படுத்தப்படும் எந்தப் பொருளும் தரமானவையாக இருக்கவாய்ப்பில்லை என்று நம்பப்பட்டது, விளம்பரம் கொடுக்கப்படும் பொருளை வாங்கக்கூடாது என்றும் அறிவுறுத்தப்பட்டது.

இன்று அறிவியலில் முன்னேறிக் கொண்டிருக்கும் காலத்தில் நாம் வாழ்ந்துகொண்டிருக்கின்றோம். 'பூக்களுக்கும் விளம்பரம் வேண்டும் காலம்' என்றுதான் விளம்பரயுகம் ஆரம்பித்ததாக நினைவு. இன்று எல்லாவற்றிற்கும் விளம்பரம், விளம்பரம் இல்லாமல் எந்த ஒரு பொருளையும் அறிவித்திட இயலாது, நமக்கும் விளம்பரதாரருக்கும் இடையில் இருப்பதுதான் தொலைக்காட்சி நிகழ்ச்சிகள். காலை முதல் மாலை வரை அதிகம் பார்ப்பது விளம்பரங்கள், இந்த விளம்பரங்களைக் கண்ணுறும்போது விளம்பரங்களில் தமிழ்