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THE PARADOX OF EDUCATED UNEMPLOYMENT IN KERALA

The Live Register of the Employment Exchange in Kerala in September, 2017 shows that the total number of registrants who are seeking employment is 34, 93, 822. Out of the total registered candidates, 21, 22, 976 (61 percent) are female registrants and 13, 70, 846 (39 percent) are male counterparts. Seventy three percent registrants in the employment exchange have SSLC or below SSLC as their educational attainment. Another 18.8 percent have an educational background of Plus Two. This 32 lakh of the 92 percent registrants are less educated and less skilled. Thus this category could not be treated as educated unemployed as they could not do jobs requiring moderate skill or education. But they can be productively engaged in less skilled jobs related to the bottom level activities in the production and social sectors.

It is reported fact that 30 lakhs migrant workers from other States are finding out their livelihood by engaging the less skilled and low end jobs in Kerala. It is an interesting fact that at the same time 23 lakhs Keralites are doing the same types of work abroad especially in the Middle East Asian countries. The labour studies from these countries revealed that the work environment of the migrant youth from Kerala is unhealthy and frustrating. It is reported that most of the migrant workers have the educational qualification of SSLC or Plus Two, the work environment is not conducive and the remuneration package is just sufficient to make the both ends meet. These findings are true because Kerala is a 100 percent literate State with school dropout rate almost zero. The workers' remuneration is highest in Kerala among the Indian States and also near to the rate paid in the Gulf countries.

It was intended to enquire the reasons why 30 lakhs migrant workers from other States are doing the less skilled jobs in Kerala, while 23 lakhs of youth from Kerala are engaged in similar jobs in the Gulf countries. Are the wages and work conditions much better in Gulf countries? Why is this paradox in Kerala labour market continuing? The answers of the above questions rest in the general outlook of Kerala towards the chemistry of the type of employment and social status. It is a known fact that the Keralites seem to be lazy and unproductive in work sites when they are in Kerala, but are hard working and producing better results outside the State. The wages prevailing in Gulf countries and work environments are no better than that of Kerala. It is also learnt that the

migrant workers are not in a position to save anything from their Gulf earnings for the future life requirements. So the present unemployment problem confronted by Kerala society is as to how to raise the social status of jobs. How is it possible to assign more social recognition for private sector jobs and self employment? The Kerala society should improve the perspective on different labours and take deliberate concrete steps to change their outlook towards the job profile in relation social status. The Government should come forward with legislative and administrative measures in the area of employment enough to raise the social acceptability of the nongovernmental jobs.

The social status of the employment for the less educated youth in Kerala can be enhanced through the installation of organisational mechanism in this sector. The State Government should make a legislation for the creation of a State Youth Work Force Organisation (SYWFO) with the available less educated and less skilled manpower. The youth who have attained the school education up to the Plus Two level, who are seriously seeking employment opportunities shall be enrolled as members of the organisation. A society form of autonomous organisation shall be constituted at the state level with regional offices or district offices across the State. The organisational structure and working procedure of State Kudumbasree Mission can be adopted in general with the specific requirements of the subject for the operational frame of the State Youth Work Force Organisation. This organisation shall supply manpower required for the work area designated for the less skilled and the less educated. The major such work areas are Water shed management, Protection of water bodies, Solid Waste Treatment and Disposal Mechanism, Environmental Protection, Healthcare service, Management of Tourism Destination and Products, Dairy and Poultry Farming, Organic farming, Agro-based industries, Construction industry and other Service industries. The registrants of the Employment Exchanges with an educational qualification of Plus Two and SSLC can be delinked from there and transferred to the list of members of the State Youth Work Force Organisation. Due to the Government control over the functioning of the State Youth Work Force Organisation, the member employees will get a feeling of job security and regularity of income. This organisational structure related to the employment will certainly enhance their social status as employees and acceptability of the society in general.

Prof. J Rajan

Chief Editor

WAVES OF PEASANT MIGRATION AND ITS IMPACT IN IDUKKI DISTRICT - A HISTORICAL REVIEW

***Dibu Avirachan**

Abstract

This paper outlines the history of settlement due to migration and its impact in Idukki district, Kerala. The relationship between ethnic and religious communities has greatly influenced migration, forest encroachment and conflict over land control in this area. A broad historical overview of this relationship is essential to understanding the causes of migration and its impact in Idukki district. The history presented here focuses on the patterns of settlement and the factors underlying migration at different times and by different groups. It also focuses on the Social, Economic, Cultural and Ecological impact of migration on land and people in this area. A brief historical overview of migration is presented first. Subsequent sections focus on the Waves of migration and its impact on society in post independence period of this study area.

Keywords: Pleasant, Migration, Population, Merchant, Colonialism, Plantation, Depression, Reclamation, Estate.

Introduction

Some of the most acute social problems of the world today are associated with migration. Migration has been a constant factor in the history of mankind. Migration is

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major demographic process that has an integral and salient feature of human history since time immemorial. It has been an important means by which human civilization has spread out, enriching cultures, disseminating ideas and generating social, political and economic changes at the place of origin and destination.¹

Kerala has become the most socially developed state in India. Human development report 2002 of India testifies with an HDI value of 0.638. Keralites are better educated, healthier, live longer and have high quality of life. However severe unemployment and poverty continues unabated as a serious problem of the state. This has, in a way led to an exodus of Keralites to other states especially to other countries which has huge man power requirements at attractive wage levels². The main objectives of this study to analyse a historical background of peasant migration and its impact in Idukki district of Kerala.

Kerala during the colonial period was divided in to two princely state of Travancore and Cochin and Malabar which was under British rule was part of the madras presidency³. Colonialism in Kerala resulted in political domination, cultural imposition and economic exploitation. Under the colonial economy land became a commodity and the transformation of land and labour has visible effects on the society. The migration of farmers in Kerala first took place in Travancore regions. Migration of peasants has been a unique phenomenon in which a streams of peasants moved from Travancore in search of cultivable waste lands mainly for the purpose of extending cash crop cultivation in Malabar. The migration of peasant which started around the 1920s had come to an end by the 1970s, when practically the entire area of cultivable waste lands was occupied by peasant farmers from Travancore⁴. The majority of farmers moved to Peermedu, Thodupuzha, Udumbanchola and Devikulam taluk in Idukki district were plenty of forest lands suitable for cultivation were available⁵.

The phenomenal increase in export earnings from cash crops provided the much needed incentives to farmers for extending cultivation especially of hill produce like ginger, lemongrass, turmeric etc. It prompted peasants to migrate to areas where waste lands suitable for rising annual crops where available⁶. It is reported for instance, that a number of farmers from Kuravilangadu in Meenachil Taluk migrated during the 1920s as in search of land suitable for ginger cultivation. This search for new land resulted in the beginning of migration towards high ranges, especially in Idukki district⁷.

Objectives of the Study

The main objectives of the study are to analyse the historical background of peasant migration and its impact in the Idukki district of Kerala.

Methodology

The methodology followed is qualitative and analytical in nature, making use of the unpublished primary sources, hitherto unexplored, along with the published primary sources, newspapers and journals and other secondary sources available.

Hypothesis of the Study

The following hypotheses are proposed for testing in this study.

1. Migration in terms of duration of stay Idukki district has positive and negative impact on the people of that area.
2. Government policy played a decisive role for promoting migration process in Idukki district of Kerala.
3. Origin of plantation due to commercialization of agriculture resulted deforestation and it lead to ecological imbalance in the study area.

Historical Profile of the District

Idukki was formed on 26th January 1972 as per Government Notification No:54131/c2/72/RD dated 24th January 1972. The district consists of Devikulam Udumbanchola and Peermedu Taluks of the erstwhile Kottayam district and Thodupuzha taluk (excluding two villages Manjallor and Karikodu) of the erstwhile Ernakulum District⁸. The district's name Idukki is supposed to be derived from the Malayalam word 'Idukki' which means a narrow George⁹. Periyar which is one of the largest rivers of Kerala flowing through Idukki George formed between the two high massive rocks called "Kuravan" and "Kurathi" is the site of the gigantic Idukki arch dam. We have very little authentic knowledge which throws light in to the ancient history of Idukki district¹⁰.

However historians believe that Kuzhumoor, the capital of Chera kings of the Sangham age, is the Kumily in Peermedu Taluk. It is assumed that some portions of Meenachil Taluk and the whole of high range were included in the Thanthuzhinadu under the Kulasekhara Empire. (AD 800-1102) for sometime these region were under the region of the Thekkumkoor Kingdom¹¹. It was proved the Vennimala one of the capital of the Thekkumkoor Rajas, was in Idukki District. Poonjar Kingdom was established by Manavikrama Kulasekhara Perumal. Manavikrama brought Meenachil Taluk and the high ranges under his rule from the Thekkumkoor Raja. Thus major of Idukki district came under the rule of Poonjar Raja¹².

Background of Peasant Migration in Idukki

The migration in Kerala mainly occurred in the period between 1920 and 1960. But the migration of peasants to Idukki was actually begun from 1940 onwards¹³. There were many factors contributing this migration process in Idukki district. During the period of the

world wars, population growth and lack of crops affected the poor peasants of Travancore; with the opening up of the uplands these peasants sought new land for cultivation in Idukki¹⁴.

The push factors that were responsible for pushing the people of Travancore were scarcity of land and labour. The people who migrated to the high ranges of Idukki had first to clear the dense forest areas and then started cultivation in that areas¹⁵. Other important factors were the increasing population of the peasants which led to poverty and unemployment as a result of lack of opportunities to grow¹⁶. Population increase led to increased pressure on land and people went in search of lands in which Idukki district has plenty in such type of forest waste lands. The physical and economic condition of Travancore was more favorable to growth of population than those obtaining in other parts of India¹⁷.

Reasons for Migration

In 1930s adding to the woes of people, the depression gripped the economy of Kerala. A fall in food prices combined with inflation broke the back of the peasants. Even the price of the cash crops like pepper and other spices took a down turn. Fall in agricultural prices, agricultural indebtedness, severe unemployment, famine, nutritional disease etc, become the order of the day¹⁸. The pressure of population, along with commercialization of agriculture became important causes of migration.

Growth of Population

The birth rate in Travancore was high as compared to other regions and the fertility of soil was one of the important factors that helped in the increase of population¹⁹. A high rate of population in Travancore lead to poverty and the poor peasants cleared the dense forest lands and started cultivation in different parts of Idukki. But almost all the newly cleared forest land was developed as plantation with commercial crops. British East India company started plantation industries in these lands and they cultivated coffee, tea, pepper and rubber²⁰.

Government Policies

Another important factor contributing large scale people migration was the various acts passed by Travancore government²¹. In 1865 Travancore Government passed patta proclamation Act (state wise) which provides the right of ownership in land to farmers and they began to buy and sell their land for agricultural practices²². In 1883, through Revenue Settlement Act, Farmers got the right to cultivate any crop in their agricultural lands and government banned state interference in their practice. As a result food crops such as tapioca, paddy and various cash crops such as ginger, turmeric, pepper, theruva were cultivated in this lands²³. Thus the migrants of these areas acquired 2000 acres of land in different parts of Idukki district through this act.

Great Depression and Grow more Food Campaign

The great depression of 1930 affected the life of people all over the world. The people's government in Travancore under the chairmanship of Sri Ikkanda Variyar implemented Grow More Food Campaign in 1949, facilitated the availability of plentiful forest land in many parts of Idukki and the people of low region of Travancore such as Meenachil, Kottayam, Thodupuzha, Pala and Kanjirappalli etc migrated to this region where land was vacant²⁴. Majority of the migrants belong to Christian community. Thus many places in Idukki district were fulfilled with Christian population²⁵.

High range Reclamation Scheme

Peasant movement in different parts of Idukki was also accelerated by Government encouragement and colonization scheme. Because of the large scale migration from Tamil Nadu, most of the region in Devikulam, Peermedu and Udumbanchola Taluks were influenced by Tamil population²⁶. So in order to reduce this Tamil influence in this region, the then chief minister of Thirukochi Sri Pattom Thanu Pillai began to construct colonies for Malayalis under High range Colonisation Scheme in Udumbanchola, Peermedu and Devikulam regions (GOA 7171/54/PD dated 01/10/1954) and encouraged migration process in Idukki district.

Areas of Migration

Large scale migration of peasants from central Travancore regions mainly located in the low and high ranges in Idukki district. The main areas of migration in low regions of Idukki district are Thokupara, Anachal, Kunjithanny, Ellakkallu, Bysonvalley, Josgiri, Vellathooval, Pottanikadu, Muttukadu and Anavaratty. The migrant of these places mainly came from Meenachil, Moovattupuzha, Thodupuzha, Kothamangalam, Cherthala and Harippadu²⁷.

Kokkayar, Peruvanthanam and Upputhara considered as the gateway of High range. They are the places in which migration took place firstly and had a long cultural history. All these places collectively known as Kuttickal regions and it belong to Pandalam Ruling Dynasty²⁸. The peasant farmers of these places came from Chengannur, Pandalam, Vykam and Thalayolaparambu as plantation labourers.

Nedumkandom, Udumbanchola, Kattapana, Vellayamkudi and Thovala are other important places in which migration located from Thodupuzha. 16 families came from Thodupuzha and 12 families came from Manimalai. In 1950 government allotted 3000 acres of land through 600 allotments to the migrants of Vellayamkudy²⁹. This migration of new peasant farmers made significant influence on the life of natives in these areas.

Changes as a Result of Migration (impacts)

Peasant migration from central Travancore and Tamil Nadu made significant influence in the social, cultural, economic, ecological and political fields in Idukki district.

Social Impact

During the period of 1940 onwards the peasant movement from Travancore regions resulted in the growth of population in Idukki district. Before the migration take place, the thick forest land was inhabited by tribals and Adivasis. Malayapulayas, Mannan, Muthuvan, Malai Arayan, Ulladan, Urali, Parayas, Pulayas and so many tribals living in the forest areas and collected forest resources for their livelihood³⁰. These aboriginals possessed so many customs and practices related to their religions. But the arriving of new migrant community, these tribals were displaced. This was an important social impact of peasant movement.

Cultural and religious impact

The Syrian Christian community from central Travancore regions such as Meenachil, Pala, Kottayam located in many parts of Udumbanchola and Thodupuzha taluk³¹. Thus the new villages formed under Christian community and they controlled and influenced the social and cultural life of non migrants in that area. Christian missionaries established many churches and started to convert many Hindus to Christian religion. Large number of Parayas and Pulayas were converted and they became the slaves in the lands of Christian migrants, popularity called as Kudikidappukar³². The church run by the missionaries played an important role in the social and cultural life of non migrants.

Impact on land use (Ecological impact)

Large portion of forest land was cleared for agricultural practices, and this resulted in the transformation of plentiful waste lands into agricultural land³³. Forest was also cleared for Road construction, construction for Hydro electric projects, establishment of churches and educational institutions. Pallivasal project also resulted in deforestation and large scale migration of peasants as construction workers³⁴. They settled near the project areas and cleared forest for agricultural purpose. Thus in short, the beginning of plantation and peasant migration resulted in road construction for transportation, building construction, bridge construction, canal construction for irrigation purpose etc...for flourishing plantation economy. Thus natural hill slopes were converted as Tea plantation and it resulted in heavy deforestation. An important result of the enclosure of waste lands and throwing them open for purpose of cultivation of plantation crops was the rapid increase in population. This in turn had severe consequences for the ecological balance of this region³⁵.

Conclusion

The study revealed the fact that many Panchayats in Idukki district have high concentration of peasant farmers from central Travancore regions due to migration. In case of Udumbanchola taluk, most of the migrants belonged to Christians who were mainly

came from central Travancore regions, and in case of Devikulam and Peermedu, Majority of the migrants belong to Tamilians, who were mainly came from different parts of Tamil Nadu as plantation labourers. This population shift was caused by several economic and political forces. Grow more food plan, population growth in Travancore, great depression due to world wars, governmental policies etc acted as catalysts in the migration process in Idukki district. The study also revealed that peasant movement made significant influences in the social, cultural, economic, ecological and political fields in Idukki district. Large portion of forest land cleared for agricultural practices, Hydro electric projects, Road construction, construction of dams etc created deforestation and it adversely affected the ecological fields in Idukki district.

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A STUDY ON CHANGING CONSUMER BEHAVIOUR IN ORGANIZED RETAILING SECTOR IN INDIA

***J. Rajan **Aswathy. R**

Abstract

Indian retail sector is witnessing rapid growth and seeking new heights. Favourable changes in the demographics of Indian consumers, impact of global developments, policy liberalization by the government and other socio economic developments have contributed to the growth. The sector is highly fragmented and comprises both organized and unorganized retailers. Even though the unorganized retailers enjoy a lion's share of the present retail sector of India, the rate of growth of organized retailers are surprising. The transition brings opportunities and challenges to the retailers. The sophisticated Indian consumers are more demanding and their service expectations are high. Hence, understanding and acting upon changing consumer trend is vital for the modern retailers to enjoy a competitive advantage. So, in this article an attempt has been made to highlight the changing consumer behaviour in the organized retailing sector in India

Keywords: Organized Retailing, Consumer Behaviour, Organisational Challenges, Holistic Theory, Entertainment Market

Introduction

Adoption of a zero level distribution strategy helps the producer to reduce his distribution cost and may help saving his time and effort in managing channel system.

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However, in spite of this fact, today producers are heavily associated with middlemen for the distribution of their products. One reason for this could be direct marketing strategy may not be viable for the producer especially when the market to be served is large and diverse. A retailer sells the goods and services directly to the end consumer and whereby connects the producer and the end user. Apart from bridging the gap between the producer and the end consumer, a retailer adds value to the entire business transaction process by performing many creative roles than just selling. The word retail is derived from the French word 'retailleur', which means 'to cut a piece off' or to 'break bulk'. A retailer is a person, agent, agency, company or organization which is instrumental in reaching the goods, merchandise, or services to the ultimate consumer. (Chethan Bajaj, 2007). Retailing is the final stage in a channel of distribution, which encompasses all of the business and people involved in the physical movement and transfer of ownership of goods and services from producer to consumer. The role of retailing is not just limited as an economic activity, rather it closely interacts with the life of individuals in a society. It affects and is being affected by the way people live in a society. Hence, the sophisticated and powerful consumer of India is significant for the retailing industry. According to a recent survey conducted by Price Water Coopers, it is stated that about 51% of the retailers who were interviewed have agreed that creating differentiation is the biggest challenge they face today. Understanding the dynamism operating in the retail sector and being proactive to customer demands are essential.

Retail Sector in India at a Glance

As per the report of Earnest & Young and Retailer Association of India (2014), India is among top ten retail markets in the world and was among the largest employers in the country. In 2013, the Indian retail sector was estimated at US\$ 520 billion and by 2018 it is expected to grow at CAGR of 13% and reach a size of US\$950 billion. The retail sector in India is predominantly scattered and consists of many small, owner-managed independent shops. Around 12 million retail shops are present in the country and new comers are being added to this list on a daily basis. Retail sector in India is witnessing a transition phase and is emerging as one of the major pillars of Indian economy. Globalization coupled with liberal trade policies have contributed to the growth of modern retail practices and trends (Basu, 2013). The pace of development is gaining momentum and this shift could be attributed to factors like favorable changes in the demographics of Indian consumers, changes in socio-economic environment, urbanization, globalization impact etc. Increasing number of double income households, increase in disposable income, increasing number of nuclear families, increased education level, occupation status, increasing number of women employees, change in life style etc are some of the driving force behind this growth. The contribution of the sector to country's GDP is estimated around 14-15%. As per AT

Kearney Global Retail Development Index (GRDI) 2015, total retail sales in India amounts to \$925 billion. Retail sector in India is just behind the agricultural sector in terms of employment generation. The sector provides employment to around 40 million Indians and which comes around 3.3% of the total population. Indian retail industry is projected to increase to \$1 trillion by 2020 and retail market is expected to grow by 12% in tune with past trends (BCG Report, Retail Leadership Summit, 2015).

Organized and Unorganized Retailing

Indian retail sector comprises both organized and unorganized retailing, where unorganized sector dominates the organized at present. The organized retailing revolution in India is fast and expected to increase from 7.5% in 2013 to 10% by 2018 at a CAGR of 19-20% during the same period (E&Y report 2014).

Organized retailing is being carried out by licensed retailers and they have also registered for sales tax, income tax etc. The modern retail formats like supermarkets, malls, hypermarkets, discount stores, specialty shops are belonging to the organized retail segment. On the other hand, unorganized sector includes the traditional small retailer shops located near residential areas and these types of store are mostly owner manned in nature. Players in unorganized retailing do not have any uniformity in their way of conduct of business and lack professionalism than that of modern retailers.

Research Problem

The retail sector in India is growing fast with noticeable shift towards organized retailing (E&Y report 2014). The introduction of new retailing formats are giving new look to the sector. Indian consumers are on an evolutionary stage and their service expectations are on the rise (FICCI retail committee report 2012). Changing consumer behaviour is being considered as the single biggest change agent that forces modifications in the existing operating models adopted by the retailers across categories (Price water cooper, 2015). A revisit to the existing body of knowledge dealing with consumer behaviour especially in the organized retailing sector is significant in the context of changing consumer behaviour in the present Indian retail scenario. In this context, it is imperative to conduct a detailed analysis of existing literatures on consumer behaviour on organized retail sector and draw conclusions based on study findings and contribute to the existing theory of consumer behaviour.

Objectives of the Study

1. To identify the new trends in the consumer behaviour in the organized retailing sector in India

2. To frame a holistic theory on the Consumer Behavior Pattern in the Organised Retail.

Methodology

Present study is conceptual in nature. The findings furnished here are based on results of various researches conducted in the area of consumer behaviour in the organized retailing sector. The data required for the study has been collected from books, published articles in national and international journals, websites, and research reports published by various research agencies. Hence, only secondary data has been used for the purpose of the study.

Review of Literature

(Subha & Gunasekharan, 2015) Organized retailing in India is growing and the study shows that the key factors which affects customers choice of organized retail outlets and the changing buying behaviour are low price, physical appearance, good layout and design of the store, parking facilities, closer proximity, prompt check out services, better visibility of the item to select, promotional schemes, good customer service and store loyalty.

(Mishra, Parul, & Kushendra, 2015) The quality of atmospheric maintained by retailers vary, nevertheless, most of the retailers ensure reasonably well atmospheric in their store. The study proposes that atmospheric of the store very much influences the customer's decision to purchase from a store. The quality of interior and exterior environment has significant impact on the customers store selection decision. Thus, the study concludes that, there exist a perfectly positive correlation between store atmospheric and consumer purchase decision of the store.

(Moideen & M, 2016) The study shows that the key factors influencing the purchases in organized retail outlets are quality, affordability and availability of all items under one roof. Customers found to be more enthusiastic to purchase groceries followed by apparels, fruits and vegetables and other items. Majority of the customers in organized retail outlets are females (65%).

(Samal, Ajatha, Lakshmi Narayana, & Nagaraja rao, 2013) Study reveals that there exist no considerable difference in the preference of customers towards organized and unorganized retail shopping, but a relatively good percentage of customers are not sure about their preference in shopping. Most of the customers tend to purchase the required grocery from local kirana shops. A major proportion of the customers visit malls fortnightly, nevertheless, weekly visits are also high. Customers visit malls for shopping, entertainment and window shopping. Customers are found to be more satisfied with the price charged

by malls than the unorganized retailers. Most of the customers find best shopping deals in malls. It is evident from the study that organized retailing has increases the spending made by the consumers. Thus, unorganized retailers have been negatively affected in terms of volume of business and profit by the growth of organized retailing. Since India is a latecomer to the organized retailing scenario, the images are not so vivid to predict the future directions.

(Katole & Sangvikar, 2012) The study made an attempt to understand the underlying reasons for visiting retail outlets, types of retail formats visited by the customers for their purchase and consumer spending pattern. The result shows that price discount offered by the retailer is the primary factor which attracts the customer to a shop followed by variety of products and convenience. Based on the above parameters shoppers prefer to visit mainly department stores. Consumers are found to spend more towards garments and cosmetics, followed by food and eatables and electronic goods. Consumer purchase behaviour varies with individual sales man approach and sales men plays significant role in influencing consumer purchase decision. The study establishes a positive correlation between customer purchase behaviour and price and availability of the product. In contrast, there exists a negative correlation with poor quality of the product. The study exhibits that store layout is insignificant on the purchase behaviour of the consumers.

(Kameshvari, R, & Bariya, 2012) The study examined the consumer behaviour of people who shop at organized and unorganized retail outlets. The study made an attempt to establish an association between preference for organized and unorganized retail outlets and various demographic factors. It is revealed that various demographic factors such as gender, age, education, occupation and income are positively associated with overall retailer perception of the customer. The underlying factors have more favored organized retail outlets than unorganized retail outlets. Majority of the customers spend more money in organized retail outlets, even though their spending is high in unorganized outlets for purchasing staple items. High income group prefer organized retail outlets than unorganized. Most of the customers make planned visits to organized retail outlets and majority of the people are in favour of opening more organized retail outlets in their place. Customers preferred organized retail out lets for wider product range, one stop shopping, multiple brand availability, deep assortment and parking facility.

(Rajan & Purushothaman, 2014) Conducted a study to identify the factors that attract the customers towards organized retail outlets in Kerala and to analyse the level of consumer satisfaction with respect to the various service quality dimensions . The relationship between various demographic factors such as, age, sex, education, monthly income, family size, monthly purchase and the level of satisfaction regarding the quality of service to the customers is statistically analyses with the help of hypothesis testing. The analysis results show that all

demographic variables except monthly income and average purchase per month is not significant. But the monthly income and average purchase is significantly associated with the customer satisfaction on service quality. So, it is concluded that the satisfaction derived by the customers on the quality of service offered by the retailers depends on the monthly income and average monthly purchase of the customer. The study also reveals that, there exists a significant association between monthly income and average monthly purchase of the customer from organized retail outlets. In general, customers of organized retail outlets are satisfied with the various services offered by the retailers and this satisfaction largely depends on their monthly income and average purchase per month.

Discussion and Inferences

Various studies carried out in the area of organized retailing in India and consumer behaviour show that a trend shift has been observed in the shopping behaviour of Indian consumers and which can be well understood from the interest shown by the them to shop from modern retail formats such as malls, supermarkets, hypermarkets, sociality shops, discount stores etc. Gone are those days, where the shopping activities of the people confined mainly to the nearby *kirana* shops and other owner managed retail shops for purchasing convenience and staple goods. But, today with the emergence of organized retailing and new retailing formats, consumer preferences have been changed towards modern store formats. Customer expectations are on the rise and which in turn requires the modern retailers to offer more value added services to keep them satisfied or delighted.

Based on the review of literatures, the following inferences have been made with respect to the changing trends in the consumer behaviour in organized retailing sector;

Store label Merchandise: The brands owned by the retailers otherwise known as private label brands are gaining more popularity these days. There is an increased tendency among modern consumers to purchase store label merchandise. This trend is very much popular in fashion merchandise. In India many retailers have taken efforts to launch their own private labels to compete with the manufacturer brands. Private label strategy will be a leading strategy of retailers in India and expected to grow higher from current share of 6% as against 19% and 39% in US and UK, respectively (KPMG report 2014).

Planned Shopping: The shopping behaviour exhibited by modern customers is well planned and they quite clear about the shop to visit and the merchandise to purchase. They seem to be to be in favour of opening more organized retail shops. Nevertheless, there are study results which shows that there exist considerable difference in the preference of customers towards organized and unorganized retail shops, and reasonably good percentage of people are confused in their preference.

Increased Spending: Organized retailing has increased spending made by the consumers. As a result, unorganized retailers have negatively affected in terms of volume of business and profit. The satisfaction of customers in the organized retail outlets depends largely on their monthly income and average purchase per month. High income group prefer organized retail outlets than unorganized for shopping. However, they spend more in unorganized outlets for staple item. Since India being a late comer to the organized retail expansion, the picture is not vivid enough to predict the future.

Increased Role of Sales Man: Studies shows that the role played by retail sales people is significant in closing sales. Consumers are significantly influenced by the product knowledge, communication, courtesy and the customized sales approach adopted by individual salesman. The stage of interaction between the service personnel and customer, otherwise known as Service Encounter stage is the core of service experience. Consumer purchase varies with individual sales man approach and heavily influenced by the knowledge and courtesy of the sales people.

Varying Shopping Intentions: It is really interesting to see that, modern shoppers visit shopping malls for distinct purposes. Their shopping intentions vary from mere shopping to entertainment and some for window shopping as well. A Price discount offered by the organized retailers is a key factor which attracts shoppers mainly to the modern retail outlets.

Increased Number of Lady Shoppers: Number of women shoppers are on the rise and their participation level is very high in shopping activities. Increasing number of women in employment, women as co decisionmaker in families, empowerment initiates for women are considered some of the key factors that have contributed to this phenomenon.

Conclusion

The retail development in India imposes an array of opportunities and challenges to the retailers. Organized retailing is in its infant stage and players need to outsmart the competitors to reap the best fruits. Even though unorganized retail sector is dominant in the country, the Indian consumers are found to be enthusiastic in purchasing from organized retailers. The shopping intentions of consumers are heterogeneous and they are found to be more extravagant in organized retail sector. Consumers have become sophisticated and their retail service expectations are changing. The new trends observed in the context of organized retail sector can be attributed to changing internal and external environment of the consumer. Thus, understanding consumer behaviour is not a onetime activity, rather it should be a continuous effort for the marketers.

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COLONIAL REMINISCENCES: LIFE IN THE CLOSED PLANTATIONS OF KERALA

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Abstract

The Renaissance and the geographical discoveries played an important role in moulding the history of the Modern World. Landing of Vasco da Gama in 1498 at Kappad near Kozhikode inaugurated a new epoch in the history of the trade relations between the East and the West. Various European nations established their colonies in different parts of India. Kerala attracted the attention of these traders because of the availability of the spices. Later they opened plantations of Cinnamon, Cardamom, Coffee, Tea and Rubber in the deep forests. The plantation industry plays a dominant role in the economic development of the nation. Kerala is the world leader in the production of tea and rubber. The cultivation of these crops is highly labor intensive farming activity. But large segment of the population engaged in this sector are poor. They work long hours, but the fears of losing their jobs make them tolerate all the hardships that are involved. They are often put under pressure and forced to receive offensive remarks. Protest from workers often caused the closed down of many plantations.

Keywords: Spices, Colonies, Exploitation, Plantation, Poverty, Morbidity, Misery, Environment.

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Introduction

Sixty years have elapsed since the birth of Kerala as a state. It is high time that we have reviewed the Kerala model development. The state faces a lot of challenges. Most of the villages suffer from poverty and financial inequalities, the fundamental inequalities in livelihood security- the basic necessities- pave way for impoverishment among the rural populations. Researches prove the fact that the distribution of income among households in rural areas as the most marginal in the country and the most vulnerable to livelihood security. The incidence of poverty in rural area is directly related to the prevalence of unemployment on a large scale. Majority of the rural population is landless and depends on agriculture and livestock management. The profitability of rural marginal farming is quite uncertain. Further, the environmental effects of deforestation and declining land productivity have an adverse effect on rural community.

Objectives

The main objective of the study is to focus attention on the pathetic life of the workers in the closed plantation of BonAccord in Thiruvananthapuram district. It is one of the earliest plantations opened by the Europeans. When the management abandoned in 2000AD many families lost their livelihood and sank in to the guagmire of poverty. As the plantations are situated in the remote areas, it will further add hardships to their life.

Methodology

The present study is based on the primary information collected from the workers of the closed plantation of BonAccord. Informal interview with the workers has been conducted in 2016. Analytical and descriptive method has also been used.

Livelihood security depends on a number of activities and strategies for income generation. It should be sustainable both socially and environmentally. It is environmentally sustainable when it maintains or enhances the local and global assets on which livelihoods depend. Socially it becomes valuable when it cope with and recovers from stress and provides for future generations. Environment degradation, a natural calamity, external interventions of land mafia and massive exploitations over the years has impoverished the rural communities. At this juncture, it is not only relevant, but also rewarding to review the present condition of the workers in the plantation sector. It has a long history since the advent of the Europeans. Tea, Coffee, Rubber and Cardamom plantations are the first agri-business initiations inaugurated by the Europeans in Kerala.

Ponmudi, Merchinston, Bracmore and BonAccord estates were established by the British in the mid-1870s¹ carrying favour from the kings of Travancore. The pacifist policy

followed by the rulers from MarthandaVarma, the Maker of Modern Travancore, resulted in the surrender of internal security of the land to the British. The treaty of 1723 between the British and MarthandaVarma, then Yuvaraja of Neyyattinkara, was the first treaty negotiated by English East India Company with an Indian State.² The treaty of 1795 further strengthened the British hegemony over Travancore. It had culminated in the establishment of the office of the Resident in 1800A.D and Travancore earned the title of the Protective State. In 1805 it gave the Governor General in Council, the right to assume office being a part of the state under the direct management of the company and to ensure a regular payment of subsidy. All the successive British Residents began to pressurize the kings and brought several hectares of forest land under their control.³ Even the Resident recommended to grant temporary financial assistance from the Government to Mr.Meed, a planter in South India.⁴

Making use of the governmental policy of opening up new areas of cultivation, many companies came forward to establish their plantations. The Travancore Government issued proclamations for land grants and appointment of officers to encourage the cultivation of plantation crops. By the Royal Proclamation of 999M.E, a special concession was granted for the cultivation of Coffee and Cinnamon.⁵

Huzur Order of 1013 ME declared the appointment of a special staff to encourage the cultivation of coffe.⁶ Tea cultivation became popular in Travancore as an alternative to coffee. Accordingly, KannanDevan Hills Producers, the earliest one in Kerala acquired over 100,000 acres of land for their tea plantation. However 39,000 acres was developed by them. For this they had to pay annually only around 30,000 rupees in 1945. The remaining land under lease was not assessed at all.⁷ There was a direct colonial interest behind the policy of favouring plantations. More than 200,000 acres of forest land was brought under cultivation. The main reason behind such a high growth rate of plantation in Travancore was that land was more suitable in terms of soil condition and elevation.

The Travancore Government encouraged the cultivation of plantation crops rather than food crops. The wages of the agricultural laborers rose during the period. Hence the wage cost had gone up. In the case of plantation crops the rise in the wage cost was not felt because of their favourable prices but in the case of paddy, the rise in wages adversely affected the net return to the cultivator.⁸ It is more profitable and certainly requires very much less labor to grow coconut, pepper or areca nut than rice.⁹ Once the state was self-sufficient in food production, exported the surplus but by 1869 began to import paddy from neighbouring areas.¹⁰

The ecological impact of the expansion of the plantation cultivation is so severe that Kerala faces the bad effects of climatic changes. Shortage of monsoon leads to draught by

November-December 2016. This kind of irregular climate phenomenon is not seen in the country for the last hundred years. Even the British officers criticized the unscientific deforestation. Sometimes the application for land grants turned down by the British forest officers, pointed out that it would adversely affect the forest in respective areas, Plantations often very profitable but they should not be regarded merely as objects for investment.¹¹ In 1904, a number of applications both from British and the natives for land grants led the Government to formulate a general policy and the matter was referred to the Chief Conservator of Forest Bourdillon. However, some applications for clearing the reserve forest of Kulathupuzha and Periyar Range were refused by the Chief Forest Conservator on the ground that it would badly affect the environment. Thus unlike other parts of Kerala, the situation was more favourable for the dynamic expansion of cultivable land for plantation and non-plantation of commercial crops.¹²

BonAccord estate is about 60kms away from the city of Trivandrum, in ward VII of Vithura Panchayat. Tea, Rubber, Pepper etc. were cultivated profitably in the estate spread over 1397.88 acres.¹³ It was taken over by the Mahavir Plantations, Bombay in 1977. From 1998 onwards there occurred several labor disputes and strikes. Wage was not disbursed in time. Bonus and festival allowances were also denied. However 20 percent bonus had been disbursed in the 1990s. But later it was reduced to 8.33 percent. The company was closed down in 2000A.D without paying the arrear salary and other benefits. Salaries for 36 months were due at the time of closure.¹⁴ Acres of Tea, Rubber and Pepper were on the brink of ruin mostly owing to the overgrowth of weeds. The management entrusted contractors from time to time, but these temporary arrangements ended in fiasco. Over a period of sixteen years, of the 1500 families who inhabited in the 3 divisions of the estate, only 170 were able to stay.¹⁵

Current Social Condition and Healthcare

As the company was closed down, most of the families in all the 3 divisions-BA, GV and TOP – left for Tamilnadu. The predecessors of most of the workers migrated to the plantation and worked here for four or five generations. Those who are still dwelling in the estates are either retired or still awaiting their service benefits. The male members seek casual labor in the neighboring areas, women have resorted to cattle rearing and some are engaged in labor guarantee programe.¹⁶

However the burden of survival of the families has fallen on the shoulders of women. The younger generation left the place owing to its economic and social backwardness. Adverse climate, acute poverty and diseases have led to their increasing morbidity. Vithura is the nearby town where facilities like Hospital, Bank Educational institutions and market can be availed of. Devaluation of currency in November 2016 by the Central Government

adversely affected the plantation sector as they had to travel kilometers to reach the Bank counters. As the estate has closed down, the working of the well-run estate hospital came to a standstill. Currently the services of a doctor and a nurse are being provided once in a month. Essential healthcare is also provided by the Christian church.

Education

Education has been regarded both as an end in itself and as a means of realizing other desirable ends. It develops the personality and rationality of individuals, qualify them to fulfill certain economic, political and cultural functions and thereby improve their economic status. It has been recognized as a major instrument which societies can use to direct the process of change and development towards desired goals¹⁷. It provides for vertical mobility and can thereby help to equalize status between individuals coming from different social strata. Education the most powerful weapon to reform the society, the managements of the plantations in Kerala paid little attention to improve the infrastructure facilities of the schools. Primary schools and crèche were opened and maintained by the companies as the Plantations Labor Act paid special attention to it. The primary school started by the company at BonAccord was upgraded to UP School and the Government granted special funds of its function. Although it had been undertaken by the Government, the number of dropouts is on the increase, as most of the youths left their quarters. The Anganwadi also faces such crises. Students reach high school at Vithura, they depend on KSRTC bus, which is the only boon to the inhabitants. As many families left for Tamilnadu, a few children got the benefit of higher education. The Government College, Nedumanagad, 45 kms away from BonAccord provide all facilities for higher education, but a few avail this opportunity due to the hardship of the long journey.

Lanes / Quarters

One of the central features of the plantation system is its residential character. In order to settle the immigrant workers in to plantation work, the planters provided accommodation for their labor with in the estates. The workers are provided housing facilities as long as they work in particular plantations. On dismissal, resignation or retirement from work, the workers and their families could be theoretically evicted from their quarters. But in practice, the descendants are absorbed in the plantations and allowed continued use of the accommodation. This ensures uninterrupted, continuous supply of labor. These immigrant workers who are uprooted from their ancestral home land and started working in an alien land, have not yet settled in essence. Even after long years of settlement in a particular region, neither do they own any land nor can they build a house of their own. To keep this house under occupation, particularly in the event of their parents becoming

incapacitated or time expired worker, the children will and must work. Thus the plantations workers are born in an estate and die in that estate.

Bon Accord estate quarters are mainly built in 1950s, most of them had been deserted and the roofs had crumbled. One lane having six rooms was allotted to six families. A veranda, a room and a small kitchen were provided to each. There is a common toilet for all the six families. Storage tanks were provided for the water drawn from the hilltop. However, the State Government has implemented quite a good number of welfare measures for the workers. In September 2016, free ration and welfare pension of Rs.1, 87,000 was disbursed to 207 beneficiaries. Vithura Panchayat extends special consideration to Bon Accord ward VII having strength of 802 voters. Toilet facility is being provided to each household. Vithura – Bon Accord road has also been renovated. A sum of 2 crore and 20 lakhs has been allotted for the maintenance of the lanes. Organic farming is promoted through the Kudumbasree units. A special fund has been disbursed for the marriage of their daughters, education and for the treatment of the patients suffering from the diseases like cancer.

The Factory

Labor law is basically a social policy formulated for the welfare of the laboring people. The aim of the labor law is to legitimize the concept of social responsibility of the entrepreneurs and regulate the working and living conditions of the workers. From its very inception, the tea plantation industry in India has largely undermined its workers and undervalued their work. State of extreme deprivation and exploitation has been perpetuated more than hundred and fifty years of colonial rule. There has always been a large disparity between the owner and the worker, the profits and the wages. The Plantations Labor Act envisaged a comprehensive labor law which protected the factory workers from long and continuous hours of work and guaranteed minimum wage. Tea factory in the Bon Accord estate was functioned on a three shift basis employing 25-30 workers at a time. When the estate was closed for the last 16 years, factory which provided employment to several workers, now in a condition where the machines are rusted, electricity disconnected, and the factory building is a dilapidated state. On the factory wall a board can be seen which state that “This property is attached by Recovery Office – EPFO Thiruvananthapuram”.

Electrical connectivity was made available to the lanes only in 2015. A Post Office is working as a symbol of the Government representation in this remote area. Most of the workers have lost their hope in the re-opening of the company as the successive contractors have failed miserably since its closure in 2000. The attempt to take over it by the workers also ended in failure. Those who had retired during the period from 2000-2016 got no benefit at all. Many were denied gratuity since 1999. In November 2016 the Labor

Commissioner, Government of Kerala has requested the Estate Management to prepare an action plan to disburse the arrear wages, provident fund and gratuity within one month.¹⁸ But still they have not got justice and as the saying goes, “justice delayed is justice denied”.

Globalization and its discontents are obvious in other plantations of Kerala also. 2015 September witnessed a massive protest by the women labors of the KannanDevan Plantation of Munnar which attracted national public attention. Penpilai Orumai gave leadership to this strike and after nine days of protest, the Government interfered and the managements put forward some recommendations for satisfying their demands. But in September 2016, exactly one year after the massive strike the problems are yet to be solved.

Staging a novel agitation, workers of the locked down Chembra Estate in Wynad entered the plantation and plucked the tea leaves demanding the re-opening of the estate which had been remaining closed for 14 days. As many as 250 employees belonging to Joint Action Council took out a March to the estate located at Erumekolly near Meppadi. The Joint Action Council also decided to sell the tea leaves to the factories in Tamilnadu. The estate workers staged Satyagraha in front of the estate for 10 days. As many as 320 labors are working in the tea estate spread over 800 acres of land.

Ponmudi Kulachikkara Merchinston estate workers also staged a strike on the 3rd week of November 2016 in order to protest against the exploitation of the Management. Salary was denied to them for the last three months. LIC premium and PF amount were deducted from their salary but not remitted to the respective heads by the Management. Even in 1986, the Government of Kerala interfered in the labor disputes of the estate and appointed a commission under Sri U MahabalaRao.¹⁹ Thus the entire plantation sector in Kerala witness labor unrest. They have also culminated a militant trade unionism and the consequential shutdown.

Conclusion

European colonization had far reaching consequences in our society. Plantations of Kerala provided employment opportunities for thousands of poor people. It also acted as the chief source of earning foreign currency. But we cannot ignore the hardships and sufferings of the poor and illiterate who dedicated their life for generations in the plantations. Adverse climate, inadequate health condition and poor housing facilities make their life more miserable. BonAccord estate had closed down in 2000 A.D, but the poor workers are still awaiting the disbursement of their arrear salary and other retirement benefits. They have faith in the Government and they hope that the system which will act as a savior and rescue them from their miseries.

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BHAKTI IN THE BHAGAVATA PURANA

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Abstract

Bhakti refers to the common religious devotion that is held in the heart of a devoted person of any spiritual truth. Bhakti can also refer to a practice of yoga- bhaktiyoga, a spiritual discipline meant to bring one to a state of pure love of God. In the Bhāgavata creed of bhakti, Bhakti starts with self-surrender, comes to a climax in self-knowledge and terminates union with God. The Bhāgavata School advocated emancipation among the masses due to the inferiority complex inherited from Brahmanism and the Brahmanas superiority over the whole of humanity. Bhaāgavata mainly centers on ‘Bhakta, Bhāgavan and Bhakti’, Sri Krishna is equated with God in the Bhaāgavata. The Bhaāgavata does not believe in appealing to reason but rather to faith and love, as it believes that bhakti leads one straight to the goal. Bhaāgavata puraāna states that God is fully realized only by devotion and grace and not by Yoga, Dharma, Svādhyaāya, and Tyaāga. Even the worst of sinners are purified by bhakti and a true devotee (Bhaāgavatottama) can even purify the world just as fire purifies gold. The bhakti yoga in the Bhagavata teaches that the focus of the mind is transformed by filling the mind with thoughts of God. Bhakti is depicted in the Purana, as both an overpowering emotion as well as a way of life that is rational and deliberately cultivated. Bhagavata bhakti is a conglomerate of devotion, detachment and knowledge and is open to all races and all-embracing.

Keywords: Bhakti, Karma, Jnana, Devotee.

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Introduction

Bhakti refers to the common religious devotion that is held in the heart of a devoted person of any spiritual truth. Bhakti can also refer to a practice of yoga- bhaktiyoga, a spiritual discipline meant to bring one to a state of pure love of God. Bhakti is also used to refer to a trend with in the history of Indian spirituality – the bhakti movement. The bhakti refers to the perfected state of consciousness – Exclusive and continuous love of God, the natural condition of the soul, eternal enlightened bliss. Bhakti is seen by some scholars as a movement which brought Hinduism to the masses without compromising tradition. Bhakti is one of the most sublime human expressions not easily attained. True bhakti arises in a person who is filled with the purity of sattva, who is free from worldly desires and whose sole aim is liberation. In brief, bhakti is to believe in God, to love Him, to be devoted to Him and to enter into Him.

The Bhakti movement has a pretty long history of social equality and awakening. In the beginning it was purely a peoples religious movement. In bhakti religious devotion and dedication to God was always present, but side by side, it revolted against social evils, caste system, untouchability and other social barrers. Bhakti cult has its deep root and origin in the Mohenjodaro and Harappan culture which has added a new chapter to the history of India. The notion of bhakti appears in two of the late Upanishads, Katha and Svetasvatara; it is more explicit in the very last verse of the latter.

The path of bhakti is a common theme in all the major puraGas. Of these, Srimad Bhagavatam is popular and it is a grand treatise in bhakti that extols the great virtues of a Bhagavata. Many of us have neither the time nor the background to go through these puraGas and understand various aspects of bhakti. The ideas contained in this are easy to understand, contemplate on and practice in our daily life. In the Bhāgavata creed of bhakti, Bhakti starts with self-surrender, comes to a climax in self-knowledge and terminates union with God. The Bhāgavata School advocated emancipation among the masses due to the inferiority complex inherited from Brahmanism and the Brahmanas superiority over the whole of humanity. It had to yield to the power of the consciousness that was newly made conscious by Bhagavatism. The Bhāgavata School is of opinion that he who adores God without showing his form of birth, parentage or social status is the only one who lives in God and can be looked upon as a God-man. Vāsudeva is worshipped in the Bhagavata School.

Methodology

The methodology used to prepare the article is analytical and descriptive in nature. Both primary and secondary data is used for the study. Secondary data is collected from the existing studies, organization records, journals and websites.

Objectives of the Study

Following are the major objectives of the study.

1. To analyze bhakti in Bhagavata Purana.
2. To point out importance of karma, jñāna in bhakti yoga.
3. To examine two class of bhakti in Bhagavata Purana.

Bhakti in the Bhagavatapurana

Bhagavata mainly centers around 'Bhakta, Bhagavan and Bhakti', Sri Krishna is equated with God in the Bhagavata. The Bhagavata does not believe in appealing to reason but rather to faith and love, as it believes that bhakti leads one straight to the goal. Different stories are described in the Puranas to bring out in illustration the truths of Philosophy, Religion and Ethics which would appeal to the common man but not to be accepted at face-value. In order for God-realization, man should approach through 'Bhakti' since this way of love is the easiest and best way to approach God.

In the Bhagavata Purana, Gita bhakti reaches its turning point when it believes of an end in itself and love that has no ulterior motive, just like the love which the Gopis have for Lord Krishna. Bhakti can be followed by any one. There is no barrier, one can either be a saint or a sinner, regardless of caste or creed. The Bhagavata Purana is the most important among the Puranas, which deals with the philosophical school of Vaisnava Acharyas. The Bhagavata which consists of twelve books, 335 cantos and 18,000 verses has been inspired by Vyasa.

Sri Krishna in the Bhagavata Purana states that there are three spiritual discipline that man can obtain for his own good – knowledge (jñāna), action (karma) and devotion (bhakti). "The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement—the path of knowledge, the path of work and the path of devotion. Besides these three there is absolutely no other means of elevation"¹. One can obtain real happiness if one progresses from the physical to spiritual action. For his actions to be purified, Man must perform his daily chores with humanitarianism, without any personal motivation with detachment (viraki). The Bhagavata Purana stresses the need for man not to go after worldly pleasures but attach himself to God "A human being who is wise should never desire promotion to heavenly planets or residence in hell. Indeed, a human being should also never desire permanent residence on the earth, for by such absorption in the material body one becomes foolishly negligent of one's actual self-interest"².

For the Bhagavata, bhakti is superior to jñāna because jñāna and vairagya are the result of bhakti and eventually jñāna culminates in bhakti. Bhakti is superior to redemption

(mukti) because it is God given. Bhakti is superior to karma. karma is broadly divided into Sakama and Niskama. Niskama is actually the action done mainly for the supreme which means devotedness to God which purifies the heart and invokes love for God that is bhakti. Karma being a means to an end while bhakti is an end in itself. Therefore naturally bhakti is superior to karma and may be that is why the Bhagavata purana highlights bhakti.

Bhagavata Purana does not actually consider the path of action to lead independently to liberation but assigns it to two other paths. People who have with unfulfilled desires should follow the path of karma yoga. “Among these three paths, jñāna-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desire yet to fulfill, should seek perfection through the path of karma-yoga³”. Those who are not interested in action should follow the path of knowledge and those who have a reverence to God but are neither connected nor disconnected should follow the path of devotion. The Bhagavata Purana it states that jñāna and bhakti both their paths emphasize on pure abstraction (nairguGya) and deep feeling (man-Gictha) and culminates in the same goal. “Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead”⁴. Here knowledge does not include ordinary knowledge but emphasizes divine knowledge. The mind has to become a supermind, not enslaved by the world but aware of the eternal presence of God.

Bhagavata purana states that God is fully realized only by devotion and grace and not by Yoga, Dharma, Svadhyaya, and Tyaga. Even the worst of sinners are purified by bhakti and a true devotee (Bhagavatottama) can even purify the world just as fire purifies gold. The qualities of a true devotee, according to the BhaĀgavata are calmness and quietness and shows great regard for all kinds of life and looks upon all as equal. The single-minded devotion of the devotee captures the heart of God and makes Him dependent on his devotee. Since the devotees are rooted and centered in God, He becomes submissive to their will just as a toddler conquers the heart of its mother. Hence true bhakti takes the form of unification with God with no form of separation. Thus the glorification and climax of the bhakti cult of Bhagavata is seen.

The end can be reached either by knowledge of the Supreme, by love or adoration of the supreme or by subjecting ones will to the Divine. God is infact sat, cit, ananda (reality, truth and bliss). The three phases of the reality are life, light and love. Hence karma-yoga, bhakti-yoga and jñāna-yoga, these three systems of yoga (Atma-Parmatmayoga) are recognized in the Bhagavata, Self perfection is the highest goal man wishes to obtain, where he becomes one with God by following the three fold yoga.

There are three types of devotees according to the Bhagavata:

1. The one who sees God in every being.
2. The one who has love for God, friendly towards Godly ones, shows kindness towards the immature and indifference towards ones enemies.
3. The one who worships God and sees Him only as an idol.

The primary concern of the Bhagavata Purana is the analysis of the sovereign path of bhakti, its obligations with other paths and its independence from all the paths to salvation. It is declared in the Bhagavata Purana that the religion put forward by Krishna is supreme and that Krishna's teachings are the deification of the knowledge we obtained in the past and what we have obtained at present and what we will obtain the future. "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead"⁵. Krishna being endless and final is a great God and the object of all bhakti.

An ardent devotion and complete surrender to Lord Vishnu and the avatar Krishna becomes the nature of supreme religion in Bhagavata purana for attaining God's grace a noble and unbroken devotion to Him is necessary. It is selfless (a-ha'tuki) uninterrupted (a-pratilhatā) devotion (bhakti) to the Lord and it is whole. Knowledge of the divine is actually devotion and not worldly rambling knowledge but are free from baseless arguments and the influence of the power of thought.

Worship (aradhana) of the supreme person is the supreme religion. If the soul is conditioned it will make money for Krishna consciousness but not to plunder money through uncontrolled senses. The senses like seeing, smelling, tasting, touching, hearing, desiring and willing are known as ravagers because they make money to be unnecessarily spent. The conditioned soul has to gratify the senses and in doing so, all the money is spent instead of being spent on the execution of religious principles. The fundamental source of all life is Purusa. Ardent love towards God will help one to forget selfish feeling of I or mine. A devotee can worship the Lord either privately, with the innermost chamber of the mind or openly, with revelation and human relation. The Bhagavata, similar to Gita, identifies both Nirguna (Formless Divine) or Saguna (Divine with Form) types of bhakti but when devotion is completed, both bhakta and God disclose themselves as one life.

In the Bhagavata Purana, Lord Krishna is depicted in books X and XI as more humane since he acknowledges all those who came in touch with Him and dwells in His witnesses as the all-pervasive Purusa in the spiritual depth of devotional farvour. In the path of bhakti there is no outright opposition between the Divine and immediate and one is

not excluded from the other but the Divine is exalted and the immediate is not forsaken. The path of devotion leads man to God. Since Krishna is both pervading and supernatural, there is free unity between man and God. Those who have become spiritual corpses can be raised by the grace of God.

Bhakti, Karma and Jñāna

It is true that bhakti karma and jñāna has got a place in Bhagavata Purana, Mahendranath Sircar says “The Bhagavata recognizes the three paths of spiritual discipline and fruition; the path of knowledge, the path of yoga and the path of devotion, corresponding to the three conceptions of the divine as Pure consciousness, the divine as dynamism in power and the divine as dynamism in love. These three paths are presented for men with different psychic formations and attitudes”.⁶ One can enhance one’s inner purity and gain greater knowledge if one is deprived of personal motives. The rich experience of love can further enliven knowledge. The heart of the Lord is bound within the heart of his devotees. A devotee’s love for God is with his whole heart and this kind of love that is divine is not emotionally blind but a clean expression of man. Divine love supported by supreme knowledge and selfless dharma is the royal way. “O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus feet”⁷. The Vaisnavas hold dear the Srimad Bhagavatam which is a spotless Purana, as it describes pure and supreme knowledge of reality. It helps one to become free from the material world through transcendental knowledge, renunciation and devotion. It is believed that if the Srimad Bhagavatam is heard and chanted with devotion one can become completely free.

Devotion being an offering of the supreme spiritual state helps to bring peace of mind. Devotion according to Bhagavata Purana, is not a means to an end but an end in itself. The way to devotion, according to Bhagavata Purana does not follow traditional views in connection with dharma. “By sacrifice the God’s worshipped (him who is also) the sacrifices those were the first duties. Those great ones became partakes of the heaven where the ancient deities the sadhyas abide”⁸. According to Vedic literature dharma is actually yajñā (sacrifice) to the Gods in the form of insistence on ritual. But according to the Upanishads, dharma is the highest form of knowledge where unity prevails between the jiva and Brahman. But in the Bhagavad Gita, dharma is man acting according to his inherited duty, taking part in a world-game least affected by it.

The Bhagavata Purana removed rituals, knowledge and social strata from dharma, as bhakti is man’s svadharma. It had no caste bias and acknowledges the right of all to have

access to God, denying no one. The Bhagavata Purana finds the teachings of Vedic literature suitable to this bhagavata-dharma. Since actions are necessarily linked with God, a devotee must perform sacrifice in all actions. They should realize that they are like a ship in which every piece of the ship is important to the other, just as God, the devotee and the world in which they live. The devotee realizes that since his actions are part of a discipline, it is desired by God that all his actions belong only to God. "In accordance with the particular nature one has acquired in conditioned life, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Narayana⁹." Dharma thus becomes a sensible devotion (arpana) to God. One thus pays natural reverence to God neither being forced nor recommended. So that one realizes and acquaints oneself with the idea that no difference exists between the individual spirit and supreme spirit. Jñāna takes on a new significance when tintured with devotion. It turns upon itself, destroying the individual, freeing the soul to the infinite. In other words, participation or involvement with the Divine is an extinction of the ego; moreover. It is the highest fulfillment; it is fusionary act. Self-extinction becomes in reality a consummation.

For a real union with God jñāna is not adequate again jñāna is not enough in analyzing the mind. A devotee should allow softer emotions to play upon the mental power and this can be achieved only by surrendering himself to God. He must give himself totally to God by dancing with Sri Krishna. The Bhagavata Purana preaches that the most important accountability of man to God is to surrender himself totally. Since all things belong to God the devotee must embrace God with a pining soul. Worship should be free, willing, impulsive, pure and natural. The devotee must be the bare witness (Puruṣa-kaivalya), selfless (a-kincana) and with no personal ambition. The only goal of the devotee is to surrender all his actions to Krishna, once he does that he does not have to bother about the responsibility of doing things.

The devotee and his way of love (bhakti) have direction of mind which is inherent and easy towards God. A true devotee must worship for worshippers sake, in exceptional fairness. Only then will he enjoy the radiance of the spiritual joy of bhakti. "In this material world, to render service to the lotus feet of Govinda, the cause of all causes, and to see Him everywhere, is the only goal of life. This much alone is the ultimate goal of human life, as explained by all the revealed scriptures¹⁰".

The Path of Nine-fold Devotion

The Bhagavata Purana has been broadly classified bhakti into two main classes.

- (1) Secondary and
- (2) Primary

The secondary is further classified into the nine-fold bhakti (Navadha bhakti) whereas the primary is classified into two (a) The Gopi type of passionate love devotion (b) The Sukadeva type, of transcendental love devotion.

The nine-fold secondary devotion takes one from the material to spiritual world and they are; dravaGa Bhakti (hearing with reverence and being absorbed with love), Kirtana Bhakti (uttering with reverence and love the Lord's name), Smarana Bhakti (meditating till one gets absorbed in His being), Pāda-Sevāna Bhakti (lovingly serving the Lord) Arcane Bhakti (offering service worship with reverence and devotion to the Lord), Vandana Bhakti (making obeisance through body and mind direct to the Lord). Dāsya Bhakti (serving the Lord with reverence and devotion regarding Him as Lord), Sakhya Bhakti (loving Him as a friend with supreme faith) and Aātma-nivedana Bhakti (unconditional surrender to the Lord with supreme faith with reverence to one's whole being and all one's possessions)¹¹.

- (1) Hearing: Sravana means the virtues of God in the form of stories discourses with His divine nature being the centre and form mentioned. Thus the devotee on hearing his name is absorbed by divine thoughts.
- (2) Kirtana: It means devotional songs sing in praise and love of the Lord's name and helps the devotee reach an ecstasy with voice choked with emotion, eyes filled with tears and soul filled with rapture.
- (3) Smarana: It means the climax reached in the purification of the heart, with perpetual meditation the whole stock of action is burnt to ashes. It is not restricted but followed by both young and old by mentally visualizing the form of God. Japa is similar to Smarana bhakti for it helps in reminiscence and also to remove the impure thoughts in the mind. God's presence is felt within with Smarana. "The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me, then the mind is absorbed in Me"¹².
- (4) Pāda-Sevā: Pāda-Sevā means serving the feet of God as done by Goddesses Laxmi and Parvati. Pāda-Sevā being a joyful experience where one lays to serve Lotus feet of the Lord and one can serve the feet of the Lord in the form of the universe. Service to the feet of the Lord does not mean mere prostration but a wonderful love relationship.
- (5) Arcana: Arcana means offering service and worship to the Lord. A devotee once he has obtained love for the lotus feet of the Lord he begins to worship. Three types of worship are mentioned in the Bhāgavata namely purely Vedic, purely Tantric and a blending of the two. But the Bhāgavata favours the third, a blending of the two as the best, where it bears the whole process. The worshipper is purified and ennobled, inside and all his desires are fulfilled. One can either worship with body speech and mind or making use of the available materials a pure and sincere heart. There is no hard and fast rule as to where worship should be done, it can either be in a temple, at

home or any other suitable place. The mind of the devotee, during worship should concentrate on the divine form of God.

- (6) Vandana: Vandana means saluting the Lord in humble prostration by touching eight limbs of the body before the Lord getting filled with rapture and love.
- (7) Means: Dasya serving with love. It is like a master-servant relation where one shows service and worship in temples by sweeping the temples and serving the saints and wise men regarding Him as the sole Master.
- (8) Sakhya: Sakhya means being on a friendly relationship with God and moulding oneself to God's liking when God is aware of man's humility. The devotee will then only do things that please God and will consider everyone in the world as God and thus becomes a cosmic friend.
- (9) Atma-nivedana: Atma-nivedana means self surrender to the Lord. Here the devotee offers his body, mind and soul to the Lord. Once he self surrenders himself to the Lord he has no identity of his own as it is an unconditional surrender. He gives up his ego sense and attachments. The devotee actually becomes an instrument in God's hands, since he has totally surrendered himself to the Lord. "O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately"¹³

Conclusion

The Bhagavata is among the most important texts on bhakti, presenting a fully developed teaching on bhakti that originated with the Bhagavad Gita. Bhakti is presented as a path of yoga, or union with the divine. Many of the bhakti teachings in the Bhagavata Puraṇa are presented as yogic activities – meditating on the lila of Krishna; hearing and singing about Krishna as Krishna; remembering, serving, and worshipping him; dedicating all of one's actions to him – are among nine activities of bhakti-yoga taught in the Bhagavata. The bhakti yoga in the Bhagavata teaches that the focus of the mind is transformed by filling the mind with thoughts of God. Bhakti is depicted in the Purana, as both an overpowering emotion as well as a way of life that is rational and deliberately cultivated.

According to the Bhagavata Purana, the Gopis are the true devotees of Krishna, as they yearn for a personal experience with him and desire union with him and participate fully with Him. Their desire being so great they are able to join with the help of Svadharma a blissful union with God. The foremost wish of the gopis is to reveal ecstasy and bliss with Krishna. When Krishna appears to them, they are able to recognize Him and leave behind

their husbands with the awareness that all worldly thoughts and desires have to be abandoned of they have to seek union with Krishna who is their only desire.

Krishna does not ask people to leave the world as they have to play their part here in the world which is a playground. Man should be aware of the customary practices that inhibit him from his true self and not follow it. Love for God can be obtained if one has a feeling that nothing is worth attaining but only intimacy with God.

Bhagavada dharma is a supreme religion shaped by devotion. Men of any caste are free to follow this path of devotion. Socio religious changes are given priority in the Bhagavata Purana but it also criticizes orthodox forms of worship. Krishna never considered a person's caste or birth as important in order to reach salvation and hence bhakti does not consider caste, creed, nation and society.

Krishna gives importance to all men making no reference to any class or any orthodox religious practice. According to Krishna the noblest virtues are those suitable with bhakti and bhakti is the highest dharma which is the highest virtue for all men. The Bhagavata Purana defends those who suffer under the caste system and makes its stand clear against the socio-religious system. Bhagavata bhakti is a conglomerate of devotion, detachment and knowledge and is open to all races and all-embracing.

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BRITISH PLANTATIONS IN TRAVANCORE AND ITS ECOLOGICAL IMPACT

***Lekha Rani. M.L**

Abstract

The advance of metropolitan capital into the high ranges of Travancore had damaging effects on the ecology of Western Ghats and on the sources of community livelihood of the indigenous tribes. Plantations are large scale, capital intensive commercial enterprise employing wage labour that rely on the exports of cash crops as their source of income. The influences of this branch of agriculture in Travancore and the social and economic changes which have taken place in consequences of its introduction have not been small. Endowed with adequate rainfall and ideal temperature the high ranges of Travancore were cloaked in luxuriant forests which had many unique features such as massive range of biodiversity with hundreds of species. Man made ecological disaster in Travancore high ranges had its origin in the birth of capitalist expansion.

Keywords: Forest Depletion, Sustainable Development, Landscape Change, Eco-system, Environment, Conservation, Colonialism.

Introduction

Environmental problems such as ecological change, rainforest loss, soil erosion and water scarcity represent some of the most serious challenges facing society and it seems

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likely that many will get worse in the future. In this context, we must understand the relationship between society and environment and suggest ways in which the most destructive processes can be modified or overcome. It must accept that environmental problems are not simply physical change and geographical aspects. Empirical and local studies are important but the effort must also be theoretical and global, exploring particularly the relationship between past and present. This paper explores the relationship between environment and colonial plantations and argues that the insights are important for understanding contemporary commercialization of agriculture and its impacts.

Objectives

1. To assess the impact of plantation in detrimental to agriculture and conservation of forest by giving stress on ecological and subsistence pattern of the region.
2. To understand the legacies of colonial plantation and how these continue to shape contemporary environmental challenges.
3. To develop a deeper understanding of the contemporary environmental crisis and how it might be overcome.

Methodology

Despite the long-term history of plantation agriculture and its importance for many national economies, few studies have looked at the long-term environmental implications. This article is descriptive as it is factually grounded and elaborate on the historical processes of the emergence of plantations and its impact on Travancore. At suitable contexts an interpretative strategy is adopted to bring forth the undercurrents of events, to explain the depletion of ecology.

A development in the form of massive British capital investment took place in Travancore during the second half of the nineteenth century, namely, the opening of European plantations in the high ranges of Travancore. Plantations were a means of bringing together enterprise, capital and labour from various parts into a new location where land was available for the production of a particular staple. This required initial state intervention for making land freely available for new enterprise. The colonial hegemony on the landscape of Travancore was preceded by a conscientious attempts on the part of the colonizers to know its geography and consequently to categorise it into plantations. It was recorded that during the initial years of plantation development, the planters had almost a free hand in the choice of location and extent of their plantation as estates. Plantations were established by the European settlers in a series of waves throughout the 1860's and the early 1900's till almost the beginning of the Second World War. The entire hilly area of Travancore was covered by natural closed canopy forest vegetation and high elevation grasslands.

The development of colonial plantation had its own merits and defects. The huge capital investment and the enormous profits earned from it increased economic activities in the state, raised the revenue resources of the government.¹ This is only one side of the coin, the conspicuous side. But on the reverse, the growth of mono type plantation destroyed the forest wealth, the natural beauty which in turn later created topographical imbalances. No worthwhile extent of natural forest area survived these early onslaughts in the Mount Plateau- Peermade Plateau areas. Further north, in the heart of the High Ranges, in 1877 almost 500 sq km of forests were leased out for what later to be the Kannan Devan Hill Produce Company.² Most of the remaining areas of the High Ranges, particularly in the valleys and western slopes remained forested, reserved as government forests. However, over the years, most of it has vanished into the reservoirs for dams, encroachments and even townships.

Ecological Impact

An important result of the enclosure of waste lands by the planters was the rapid increase in population concentration in the plantation. This in turn, had severe consequences of the ecological imbalance of this region. Manmade ecological disaster in Travancore has its origins in the emergence of capitalist plantations. Colonial plantations were located mainly in tropical or subtropical regions of the high ranges. Moreover, plantations originally specialized in the products of a single crop. The discriminate human interaction in the delicate eco system of the high ranges has seriously affected the ecological process in general. The roads and railways constructed in tune with the planters interests also contributed to the destruction of the eco productivity system. The State Government helped to increase commodity production by contributing considerable amounts to the construction and maintenance of roads, bridges and other infrastructural facilities. In Travancore, transportation was an essential component of the process of incorporation in the capitalist world economy. The entire system of transportation facilities in the planting regions had been designed so as to transport the rich commercial crops of the state like coffee, rubber and tea to the nearest harbor by the cheapest and safest route.

Denudation of Forest

The most important ecological damage inflicted upon the high ranges of Travancore by colonial planters was deforestation. During the past one century more than 50 percent of the forest vegetation of this tract had been lost. The remaining forests were extremely fragmented and most of the fragments are not viable ecologically for any length of time.

The Conservator of Forest during the second half the nineteenth century articulated the colonial utilitarian idea. They introduced a new definition of forest to include cash crop

plantations. They distinguished between ‘worth-less spices’ and valuable spices’, the former being ‘species for which there would be no demand’. The forest as a whole were valuable property”, when given to planters these were called ‘waste land’. Constitution of a state forest territory the forest estate by means of reservation of forests and establishment of colonial plantations were the key proposals made by the conservator of forest. In the new forest development lexicon ‘protection’ meant, ‘protection from people’ and ‘smuggling’, ‘removal of wood by local people’. Thus it is clear that, Travancore forest regulations were mainly for providing legal backing for the envisaged plan of large scale forest annexation by the planters.

In order to ensure hegemony on land colonial Government enacted a forest policy. The forest policy, though formally enacted only in 1887, had begun to take shape as early as the 1860’s. In 1862, the Travancore Government declared that forests would be made available for coffee cultivation free of assessment for the first three years and on a light assessment thereafter³. The next task of the planters lobby was the process of excluding local people from forest area. For this purpose, a proclamation issued in 1866, banned the felling of timber by forest folk in forest suitable for coffee cultivation.⁴ The *sircar* feels satisfied that the country would largely benefit by the introduction of the capital, skill and enterprise of European gentlemen in utilizing tracts of valuable land’.⁵ They planned that the opening up of cultivation in the uncultivated hilly areas would stimulate the economic development.⁶

The Periyar basin in the High Ranges of Kerala has a series of 12 large dams which directly and indirectly resulted in the destruction of about 4000 sq.km of rainforests and grasslands. A look at the map showing the location of the early British estates would show that they were not only located on the waste lands but in some of the crucial and vital portions of the forest namely the fountain heads of the rivers and river valleys. The mono-crop plantations or even man made forests are no substitute for natural forest. The famine commission in 1880 remarked on the significance of protecting the forest and extending the system of village forest in the wake of drought and famine⁷. The rapid growth, of encroachment of forest lands while contributing to the expansion of area under cultivation, has resulted in the deterioration of the micro environment in the High Ranges of Travancore.

The natural types of vegetation in the ecosystems were tropical evergreen forests. These types of evergreen forests were found on the river banks and catchment areas of the rivers. The evergreen forest had a variety of species of plants but the plantations on the other hand leading to the culturing of one species. Moreover the trees in rows which mean that the rain water would have the tendency to runoff to the river thus it leads to soil erosion. For example, during the monsoon of 1896, the rain was very heavy in the high ranges of Central and North Travancore.⁸ The coffee plantation was not the major species

of that area, for example they replaced trees like Anjily, Konga⁹ and the trees they replace have important uses for the local population though they were less commercially profitable for the foreigners who viewed them in terms of their export value.¹⁰ Most of these coffee estates owned cattle which they left to graze in the forest regions. Thus causing further damage to the pathways, connecting the estates with the plains led to destruction of the forest.¹¹ In 1886 the Travancore state was forced to accept Periyar dam project proposed by the Madras Government. It had to lease out not less than 8,000 acres of forest for 999 years; these forests were submerged.¹²

Loss of Water Resources

The major long term economic loss due to the coming up of these plantations in the erstwhile evergreen forests on the heads and banks of rivers have taken place and these have adversely affected the water supply to the plains. Natural springs and associated water sources were destroyed, inflicting permanent injuries on the ecology of the region. Flood also occurred more frequently.¹³ In the Peermedu taluk of Travancore most of the coffee estates situated in the North Western part of the Ranni reserve forests on the banks of Manimalai River. The coffee estates named Syndicate, Vellanaad, and Mundakkayam situated on the banks of rivers. Another coffee growing area in central Travancore Kanjirappalli was covered by several feeder streams of the Manimalai river. It is again important to note that the Manimalai river meanders at more than six or seven places in the Taluk.¹⁴ The loss of forests led to floods during the rainy season and drying up of rivers in the summers. The Travancore state was forced to accept the Periyar dam project proposed by the Madras Government, and thereby it had to lease out not less than 8,000 acres of forest for 999 years.

Decline of Animal Species

In addition to plants, the animal population also suffered considerable from the introduction of plantations, forests once filled with elephant, tigers and wild boars became coffee plantation estates.¹⁵ Thus these wild animals lost their natural environment. Most of the European planters had shooting license and guns and their main hobby was hunting. Managers and owners often hunted the tiger, elephants and other large animals on their estates. They also hunted bison and deer for meat. Thus the number of wild animals reduced to a great extent. In 1936, the government prohibited the shooting of bison and other animals in the private land by persons who have no shooting license.¹⁶

Decline in Livestock Population

With the enclosure of common grazing lands into private fields the poor who did not have sufficient lands to raise fodder crops, were deprived of an added source of food and

income. The number of herd men declined to a considerable extent.¹⁷ Most of the members of the *yadava* caste, whose traditional occupation was raising farm stock left this occupation and became labourers in the plantation sector. Earlier domestic animals were a source of income for the poor and in the absence of it they became poorer. Now due to the lack of grassland, only the rich paddy cultivators or the estate owners growing the plantation crops could afford fodder for the cattle. This led to an unequal distribution of cattle.¹⁸ The decline in the livestock population meant that the supply of major form of protein enriched food like milk and meat considerably reduced.¹⁹

Loss of Hill Tribes

There was large number of hill men settlement in the forest areas of Travancore. These hill men came to be deprived of many of their privileges due to the spread of colonial plantation. Various tribes of the wild occupied the higher hills and the mountains of Travancore, finding a rather precarious living by migratory agriculture, hunting and the natural products of the forest.²⁰ The original inhabitance of the coffee plantation areas like the *Munnars*, *Uralis*, and *Pandarams* were not willing to work for these enterprises. Due to the spread of plantation crops these tribal's lost their hunting areas and settlements.²¹

The South Travancore hills were the dwelling place of hill tribes, called *Kanikars* or *Mala Arayars*. These *Kanikars* were organized in patriarchal class, pursued shifting cultivation and sometimes lived in trees to be out of harms way of elephants and tigers.²² Missionaries like Emlyn and Mateer were convinced that the opening of coffee plantation had greatly benefited the *Kanikars*. They were drawn within the orbit of civilization and received large pay for clearing and weeding. Most *Kanikars*, however were not to be lured by high wages. They regarded themselves as the hereditary proprietors of the land and refused to herd with common coolies.

When planters came to claim the land they had purchased the hill tribes withdrew from the place. These tribal's worshipped the Gods of Jungle, and their priest pronounced the most awful curses on the coffee planters. But the tribals were not able to resist the advent of coffee plantation. For centuries these tribals had been able to live with wild animals of the mountains but the planters were different, they destroyed the natural environment and tribal settlements completely.²³

Conclusion

The British officials placed their emphasis almost exclusively on those areas of the country and those sectors of the economy that could generate relatively quick and significant profits. Undoubtedly, the planters had no interest in employing a rational strategy to preserve

the ecology of the native state. The state's sole purpose was to accommodate and benefit the colonial planters and their importance was determined largely by their capacity to augment the wealth and power of the metropolitan countries. This study makes it clear that plantations in Travancore destroyed the forest wealth and natural resources which in turn topographical imbalances. Essential ecological processes are those processes that are governed, supported or strongly moderated by eco systems and are essential for food production, health and other aspects of human survival and sustainable development. The maintenance of such processes and systems is vital for all society.

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A STUDY ON THE LEGAL DIMENSIONS OF GOVERNMENT CONTRACTS

***Rakendu.C.K**

Abstract

The advancement of welfare state resulted in the penetration of government into large scale private business and consequently the government had to rely on private industries on a large scale for the supply of services, for the execution of public works, procurement of materials and the like through government contracts. Government contracts are contracts which are entered between government and private individuals. The traditional lines between public and private enterprises have been blurred, resulting in an explosion of government contract, warranting the need for new laws in this area.

Keywords: Government Contract, Public Procurement, Continental System, Common Law System.

Introduction

We live in an era of continuous and seemingly unending spin of changes¹. These changes can be seen in all organs of society, of which one is Government. Contemporaneously, Government has an important role to play in not only sustaining higher rates of growth, but also making the growth process more inclusive, socially and regionally.

Today, the State is the source of much wealth. Government has large funds at its disposal and has huge programs for undertaking developmental activities. It is consequently the biggest purchaser of goods and employments of talents².

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Many individuals and businessmen enjoy large business in the form of Government contracts. The subject of Government contracts is thus becoming more and more important day by day.

The advancement of welfare state resulted in the penetration of Government into large scale business. Today the Government has to rely on private industries in big way for the supply and procurement of materials for the execution of public works through Government contracts. It needs to be emphasized that although contract is basically a matter of private law, the law relating to Government contracts in modern time is distinct from private contracts.

Wolfgang Friedman's account of modern Government's participation in contract points that government's involvement as a contracting party and the institutional apparatus which goes with the new regulation indicate a shift in the whole framework of contract³.

To take account of Government's role as a contractor we need to make discrimination distinction between non Government and Government contract as follows⁴:

- (a) 'Non Government' contracts, i.e. neither party make the contract as an agent of Government;
- (b) Government contracts, i.e. when one party makes the contract as an agent of Government the other does not. This scheme is minimal because it makes no provision for intra-governmental contracts, i.e. contract wholly within the public sector where both parties contract as agents of Government.

It must be emphasized that although contract is basically a matter of private law, the law relating to Government contracts is becoming, in modern times, in many ways, distinct from the law pertaining to private contracts. In this area, there is need to protect public interest and also to protect individuals against unfair exercise of administrative power. Government contracts cannot be viewed purely as being similar in all respects to private contracts between two individuals, for here both administrative and contractual powers intersect. A number of problems, both constitutional and legal arise as a result of Central Government or public bodies' contract with a private individual company. What concern us here more in this area are the problems of accountability and control.

Objectives of the Study

1. To compare continental system and common law system of Government contracts;
2. To emphasize the role played by judiciary in the development of Government contracts; and
3. The need for a new public law.

Methodology

The methodology is mainly analytical in nature, based on various official, unofficial reports, working papers, journals and research articles.

Government Contracts in India

The law relating to contractual liability in India is the result of colonial rule⁵. After the third battle of Panipat of 1761 A.D., the power of the Mughals declined. With the weakening of the native power the East India Company came out successful in establishing its authority over India⁶.

Unlike the King in England, the East India Company or Secretary of State in India were not immune from the liability of Government proceedings. This was made clear as early as 1785 through the case *Moodlay v. Mortan*⁷, where the Supreme Court of Calcutta held that the East India Company was subject to the jurisdiction of the Municipal Courts in all matters and proceedings undertaken by them as a private trading company.

In order to appreciate the importance of ‘government contract’ in Indian constitution we must trace the history of the Indian administration from the time of the East India Company. In India we can see that the government started entering into contracts from 1854 onwards, when the first railway line was built⁸. On the basis of that contract the East India Company (later the Secretary of State of India) agreed to provide land, free of cost and the rate of exchange for remittance of interest was also fixed. Later the Government of India Act expressly empowered the government to enter into contract with private individuals, through Sec. 175 of Government of India Act 1935

After the commencement of the Constitution of India it initiated a specific procedure for enabling the agent of a Government to make contracts as public funds cannot be placed in hands of public servants without express sanctions of law⁹. Article 299(1) lay down that a contract to bind the Government must satisfy the following requirements:

1. The contract must be expressed to be made by the President or Governor as the case may be¹⁰;
2. The contract must be executed on behalf of the President or by the Governor¹¹; and
3. The contract must be executed by such persons and in such manners as the President or the Governor may direct¹².

Comparison of common Law System and Continental System of Government Contract

Comparison is needed for the development of any legal system as through comparison we can eradicate the pitfalls in any existing legal system and develop it. In the case of government contract when we compare the common law system and continental system

we can see that the main issue of common law system is that while dealing with public contract litigation they do not provide efficient remedies either through judicial review mechanism or through the common law¹³ but in continental system the litigations are dealt in administrative courts.

In continental system contracts made by public bodies or at least most of them are submitted to a group of special rules, constituting the law of administrative contracts. In common law system it is normally accepted that contracts made by administrative bodies do not possess a special legal nature and that therefore they are subject to the same rules, procedures and the same kind of remedies as contracts made by ordinary private parties. We can thus understand that each administrative law system gave and gives its own answers to the various questions concerning Government contract and after the comparison we can understand that continental system is better than common law system.

Role of Judiciary in Government Contracts

Society requires variety of public institutions to mediate between the citizen and the State. We need institutions in tune with our present economic, social and political objectives. It was hoped at the time of independence that such institutions would take root and grow as a part of modernization of Indian society¹⁴. Judiciary is one such institution which mediates between the citizen and the State which played an important role in the development of government contracts. Formerly, the tendency of the courts by and large was to concede to the Government an extremely broad discretion to choose the party with whom it wanted to enter into contractual relationship on the ground that the Government enjoyed the same freedom in the matter of contract as was enjoyed by private parties. The courts displayed great reluctance to interfere with Government discretion to award contracts. The matter of Government rights in the case of contractual relationship was first put forward in *C.K. Achuthan v. Kerala*¹⁵. In this case the court held that Government could enter into a specific contract with anyone it wanted and it was not bound to accept the highest bid at an auction or the lowest tender for execution of any work.

This attitude was changed in *R.D. Shetty v International Airport Authority*¹⁶, where the court held that the government cannot act like a private individual and enter into contract with any person it likes. It must act reasonably and fairly while entering into contracts with a private individual. From analyzing the case laws we can understand that the judiciary has a prominent role in the development of government contract.

Need for a New Law

In our country there is no specific law concerning government contract other than the constitutional provisions. At the same time in many foreign countries follow specific laws

for governing government contracts. So the law commission forwarded the Public Procurement Bill 2012, where Public procurement is defined as “the purchase of goods and services by Government and State owned enterprises”. It involves a sequence of related activities, starting with the assessment of needs through awards of contract management and final payment. The objective of procurement by any Government is to get the right product or service at the right price and quality at the right time. To ensure open, fair and transparent conditions of competition in the Government procurement market a number of WTO members have negotiated the agreement on Government Procurement Act. The fundamental aim of Government Procurement Act is to mutually open Government procurement market among its parties.

Earlier efforts to bring the Government Procurement Act were made in the Tokyo Round of Trade Negotiations within GATT in 1976. As a result, the first Agreement on Government Procurement was signed in 1979 and came into force in 1981. It was amended in 1987 and the amendment entered into force in 1988. A new agreement on Government Procurement was signed in Marrakesh on 15th April 1994, while the Agreement establishing the World Trade Organization came into force on 1st January 1996. Within two years of implementation of GPA 1994, the GPA parties initiated the renegotiation of the agreement according to built in provisions of the 1994 Agreement. The negotiation was concluded in December 2011 and the outcome of the negotiation was formally adopted in March 2012.

In India as a first step to strengthen the public procurement process, the Government through the Ministry of Finance formulated the Draft Public Procurement Bill 2012, which is yet to become law as at present there is no legislation providing guidelines for procurement and giving punishment to the offenders. The Public Procurement Bill 2012 is on the recommendation of committee on public procurement headed by the former bureaucrat Vinod Dhall.

Salient Features of the Public Procurement Bill

1. Procuring entity (Ministry/department etc) shall first determine the need for the procurement and estimate the cost of the procurement based on certain specified matters. It may publish information regarding planned procurements.
2. The Bill provides for setting up a Central Public Procurement Portal.
3. This portal will ensure transparency in the procurement process. Information such as pre-qualification document and details of bidders shall be displayed on the Portal.
4. Ministry/Department shall not limit discrimination against the bidder, except for the protection of public order and morality, animal or plant life, intellectual, national security.

5. Government shall constitute one or more independent procurement redressal committees [under the chairmanship of a retired High Court Judge].
6. If any prospective bidder feels that a particular ministry/department etc did not consider his product/services for any foul reasons he may file an application with such a committee.
7. The Bill provides different penalties for offences such as taking bribes in respect of procurement, interference with the process, making vexation, frivolous or malicious complaints and abetment of offences.
8. Imprisonment from 6 months to 5 years, for bureaucrats caught taking bribes or creating obstacles in fair bidding.
9. Government shall debar a bidder (seller) if he is convicted for an offence under Prevention of Corruption Act, 1998 of IPC or if he tries to bribe an officer / otherwise play mischief in the bidding.

Conclusion

Government in the globalized world is responsible for adopting policies which are conducive to greater economic integration. It remains central to the well being of its citizens and for the proper management of socio economic development. Government has a vital role in creating an effective legal and regulatory framework for the operation of global market. In the Global market the government has to rely on private industry in big way for the supply and procurement of materials through government contracts. The development of any nation depends upon the economic development, where a major role is played by government contracts. Nowadays in many projects we promote public private partnership, but in all spheres it is not applicable; for example if we want to construct a bye road, construction of drainages, purchase of goods etc in these areas it is difficult to get private partnership as it not big project. In such situation the only option is that of government contract. Likewise in the case of defense it is not safe to make partnerships. So in defense areas the only way is to promote government contracts as it affects the internal and external security of the nation. Thus, it is understood that though we have constitutional provisions and judicial interpretations the problems in this area are yet to be solved. The only solution for these problems are implementation of the Public Procurement Bill 2012, as it contains every provision for entering into contract and punishment for those who violates the provision.

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ORGANISATIONAL POWER AS A TOOL OF SOCIAL MOBILITY: S.N.D.P. YOGAM OF KERALA – A CASE STUDY

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Abstract

Social mobility is a necessary dynamic process in any society. Sorokin defines it as any transmission of an individual or social object or value, anything that has been created or modified by human activity from one social position to other.² The Ezhavas, numerically largest Hindu community concentrated in Kerala, have an ‘ethos of mobility’, and attempts to explore this modern search for upward social mobility - the processes which it involves, the ideologies which support or thwart it and what happens to the people involved in it. Colonial modernity and ‘awakened consciousness’, economic advancement, missionary activities and conversion, social protests and mass movements and resultant reforms by the governments, etc., accelerated the process of social mobility of the Ezhavas. This paper attempts to analyse the role and organisational power of Sree Narayana Dharma Paripalana Yogam (S.N.D.P Yogam) as a tool of social mobility of the Ezhavas of Kerala.

Keywords: Social Mobility, Sree Narayana Dharma Paripalana Yogam, Ezhavas, Sree Narayana Guru

Introduction

Sree Narayana Guru’s renowned dictum, “Strengthen through Organisation”, was introduced in to practice with the formation of Sree Narayana Dharma Paripalana Yogam on 15th May 1903. It was the social reform activities envisaged by Narayana Guru and the outraged disgust of Dr. Palpu, culminated in the formation of S.N.D.P. Yogam.³ It was organized mainly for the dissemination of the ideals of Sree Narayana *dharma* among the

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masses and to secure the socio-religious and civic rights of the lower segments. Though the Yogam was organized with the aim of progress and development of an ignored section in the society, it could go through many memorable and energetic fights which laid a milestone in the history of Kerala.

Objectives

1. To analyse the role played by SNDP Yogam in the social awakening of the Ezhavas.
2. To examine organisational power of S.N.D.P. Yogam as a tool of social mobility of the Ezhava community.

Hypothesis

The organisational power of the S.N.D.P. Yogam played a dominant role and acted as a tool of social mobility which transformed the Ezhavas from untouchable to a most dominant and determining force in all spheres of life of Kerala.

Methodology

Methodology adopted in the study is analytical, descriptive and interpretative reflection. It attempts a critical assessment based on documentary evidences. Chronological order has been maintained as far as possible. The data Collected for this purpose are carefully scrutinized and analyzed and the whole work is articulated objectively with the blend of constructive criticism.

Analysis and Discussion

The silent but revolutionary movement of Sree Narayana Guru, inaugurated with the installation at Aruvippuram, was the milestone in the awakening of the Ezhava community. After the installation of the Siva temple Narayana Guru had constituted a small committee, known as *Aruvippuram Vavoottu Yogam* to manage the temple's affairs and to conduct daily *poojas* and festivals. Stimulated by the advice of Swamy Vivekananda that only a spiritual enumeration could change the mentality of the people and would lead to the success of any institution and awakening of a society like Kerala⁴ Palpu came to Aruvippuram and consulted Narayana Guru. In 1901, Narayana Guru, Dr. Palpu and Kumaran Asan met together and planned to expand the *Vavoottu Yogam* into a wide spread one and for this purpose a special session of the Yogam was summoned. In this special session the decision to register the 'Yogam' in to a Joint Stock Company was taken. Thus the *Aruvippuram Vavoottu Yogam* was renamed and registered as Aruvippuram Sree Narayana Dharma Paripalana Yogam, popularly known as S.N.D.P. Yogam.⁵ With the licence issued by the Dewan of Travancore, Krishnaswamy Rayar, on 28th March 1903⁶ the Yogam was officially

registered under Company's Act on 15th May 1903, with Sree Narayana Guru as its life time President and Kumaran Asan as General Secretary. Palpu became its first vice-president.⁷

With in a short time the S.N.D.P. Yogam became the greatest socio-cultural organisation in Kerala for securing human rights, social justice and equality for the depressed and downtrodden people.⁸ With the presence of Sree Narayana Guru, the spiritual leader, Dr.Palpu, the political mobiliser and Kumaran Asan, the luminous organiser, the Yogam became the hope and aspiration of the Ezhavas. Under the guidance of the Guru and energetic dynamism of leaders like Palpu, Kumaran Asan, T.K. Madhavan, C.V. Kunjuraman, C.Kesavan, Sahodharan Ayyappan and others a sincere effort was taken to achieve the proclaimed aims and objectives to the organisation.

The first annual session of the Yogam was held at Aruvippuram in February 1904. In his address Narayana Guru expected the Yogam to propagate education, morality, industry, and religion and reach out to the masses and help the spiritual and material welfare of the people. Palpu, the powerful force behind the meeting, exhorted the Ezhavas by giving an inspiring speech and proclaimed that the mission of the Yogam is to make Ezhava men an educated, skilled and cultured population. He also urged for the women's wing along with all annual meetings. He organised a women's conference under the auspices of his mother even in the first annual session itself. Palpu's wife also made a thought-provoking speech and stirred the audience.⁹ The Yogam started a journal, *Vivekodayam*, for the purpose of popularising the reformatory activities and opinion of the Yogam.¹⁰ The second anniversary of the Yogam was celebrated in a grand level in 1905 at Quilon with an All India Industrial Exhibition. Palpu was the chief organiser of the meeting and the man behind the successful exhibition. Dozens of exhibits of coconut and other agricultural products were exhibited and a large number of people attended the function. This exhibition gave the Ezhavas a sense of pride and enthusiasm and created a wider community feeling.¹¹ It demonstrated the emergence of a community from suppression, exploitation and servitude and showed that they are growing powerful social segment which could not be avoided by anyone.

The successful annual meeting and ten days long industrial exhibition was followed by unpleasant incidents, Nair – Ezhava riots, which stained the relation between the Ezhavas and the Nair community. During and after the meeting and exhibition Ezhava men appeared in public, wearing long coats like Europeans and dressed like high caste styles. The womenfolk also appeared in decent dress and upper cloths. Local Nairs infuriated with the presumption of dignity by the untouchable Ezhavas, torn off the clothing of the Ezhava women, beaten, molested and even raped them. The Ezhava children going to school were beaten for refusing to maintain the stipulated distance. The riots spread throughout Mayyanad, Paravoor, Chavara,¹² etc.

Paravoor Keasvan Asan, one of the prominent Ezhava activists of the area wrote in his *Sujanandini* criticising the brutalities of the Nairs and appealed to the British government to interfere in the issue. The irritated Nairs destroyed and set fire to the 'Kerala Bhooshanam' press and *Sujanandini* office. The Ezhavas also retaliated with almost same line of attack and harassed the Nairs wherever met. The condition of the Ezhava or the Nair who fell on the others area was pitiable. The Nairs alleged that the Ezhavas became haughty and arrogant after the meeting and exhibition at Kollam and lead to the outbreaks. But the fact is that the Ezhavas, who were submissive and obedient till then, were awakened and became more assertive and enthusiastic with the success of the meeting and both men and women began to wear dress like the Nair overlords, began to discard the age old customs, etc., infuriated the conservative Nairs and they began to attack the Ezhavas in public places.¹³ The rebellion showed the emergence of collective identity and the unity among the Ezhavas after the founding of the S.N.D.P Yogam and the local Ezhavas stood together united and defiant under the S.N.D.P. The Nair – Ezhava conflicts lasted for more than two months and it was only after the effective intervention and negotiation meetings under the auspices Dewan Madhava Rao it came to an end.

The original aim of the S.N.D.P. Yogam was to manage the affairs of Aruvippuram temple and to establish other institutions for the spiritual and material progress of Ezhava community. But the Yogam was not confined to this limit.¹⁴ The Yogam having as its objective all-round socio - cultural and industrial advancement of the Ezhavas gave the lead to the community in its struggle for social, religious, economic, educational and political equality. The Yogam carried its annual gatherings and people assembled in hundreds and later in thousands, and at certain special meetings more than half-a-lakh. They were graced in earlier days by the presence of Guru who gave them guidance and determination to their efforts.¹⁵ Each annual meeting were became the centre of discussion and many crucial resolution were passed.

The formative period of the Yogam was marked by the remarkable crusade for social reform by Narayana Guru. During this period, Kumaran Asan was the General Secretary, with the exception of one year when N. Krishnan was the Acting Secretary, made sober efforts through constitutional way to achieve the rights of the Ezhavas, followed a policy of petitions, prayers and representations to the authorities. The S.N.D.P Yogam eventually became the community's mouthpiece.¹⁶

The founding fathers of the Yogam realised that the miserable lot of the community could be improved only through its reform. So they gave first preference to social reforms. They fought against the conservatism and orthodoxy of the upper caste Hindus on the one hand and battled against the same traits of the Ezhava community on the other. These reformist activities helped the Ezhavas to achieve strength and solidarity. By the

commencement of the public activities of the Yogam, position of the Ezhava community was socially, economically and educationally backward. The identified adversaries of the community were ignorance, illiteracy, superstition, conservatism and orthodoxy. So, in its early years, the S.N.D.P. Yogam concentrated its attention on the abolition of these social disabilities and makes every effort for the educational advancement of the community. The activities of the Yogam in the religious, social, economic, educational and employment fields benefited the Ezhava community much, and the causes of their backwardness in these fields were gradually removed one by one.

Yogam for Religious Reformation

The earliest endeavor of the Yogam was to eradicate the religious disabilities of the Ezhavas. For the removal of the evil practices and superstitious customs the Yogam prepared an agenda of activities that included consecration of new temples and *ashrams*, demolition of traditional temples having the worship of inferior deities and spirits, discontinuance of animal sacrifice and devil dance, abolition of the singing of obscene songs in some temples, etc., because it was partly on the basis of religious worship and customs that led to degradation and stagnancy of the Ezhava and the high castes uphold superiority over the lower castes. The Yogam under the guidance of Narayana Guru focussed its attention first on having temples thrown open for Ezhavas all over Kerala as the Hindu temples were inaccessible to the Ezhavas and other backward classes. Violating the tradition and practice, custom and convention, Narayana Guru went ahead installing idols in temples which were the monopoly of the Brahmins.¹⁷ Sree Narayana Guru set off the religious reformation of the Ezhavas as a first step towards social transformation and the Yogam inspired the people to construct more temples with superior Gods and gave propaganda to the activities of Narayana Guru. Records suggest that it was after receiving permission from the government for the erection of a place of worship to the Ezhavas,¹⁸ Guru and the Yogam constructed temples. Accordingly, a large number of temples were constructed all over Kerala.

At certain occasions the Ezhavas were reluctant to admit the Pulayas and other low castes to their temples. Narayana Guru wanted to admit all classes of people in the temples consecrated by him. He believed in the oneness of mankind and disregarded the differences between castes. The denial of admission of non-caste Hindus to *savarna* temples, and the injustices and inequalities in the name of religion, prompted him to consecrate temples. But, it is surprising and distressing to know that in some places the Ezhavas objected to admit to their temples those castes that were inferior to them. This attitude of the conservative Ezhavas dissatisfied Narayana Guru. According to the advices of Narayana Guru, the 21st annual general meeting of the S.N.D.P. Yogam unanimously passed a resolution to give admission to all classes of Hindus to Ezhava temples.¹⁹ Thus, gradually all temples of

Ezhavas were opened even to other religionists also. Thus the temple installation movement helped to increase co-operation and love among people, and feeling of equality and self-respect. Yogam also started a crusade against superstitions, irrational practices and traditions which were eating into the vitals of the community.

In addition to consecrating temples, to the advice of Narayana Guru to foster the religious consciousness of the Ezhavas, the Yogam sent eloquent preachers throughout the land. The Yogam also tried to abolish the cruel practice of animal sacrifice in Ezhava temples, and encouraged *satwik* form of worship. Narayana Guru had already stopped the practice in most of the Ezhava temples. Thus, owing to the activities of Narayana Guru and the S.N.D.P. Yogam, the Ezhavas came to have their own temples with Ezhava priests, in which they could worship the deities monopolised till then by caste Hindus. Thus, religious practices were rationalised and liberated from the Brahmin domination. These religious reform measures of the S.N.D.P. Yogam culminated in the temple entry movement and finally Temple Entry Proclamation of 1936.

S.N.D.P. Yogam for Social Reforms

In the course of social reform the S.N.D.P. Yogam have noteworthy achievements. Yogam raised voice against the customary religious rituals and ceremonies prevalent among the Ezhavas. The Yogam continued the crusade started by the Guru against superstitions, irrational customs, and expensive ceremonies, as they led to the economic decay of the community. In the very next year after the founding of the Yogam, Kumaran Asan wrote in the *Vivekodayam* about the senselessness of the unwanted customs like, *Talikettkalayanam*, *pulikudi*, *thirandukuli*, etc., and explicated the need to throw away these customs from the community.²⁰ He even sent private letters to prominent Ezhavas advising to stop these customary practices. At Karumkulam near Neyyattinkaran, Guru directly involved and obstructed a *talikettu kalayanam* and declared that he had obstructed *talikettu kalayanam* and stopped this practice in the community for ever.²¹ At the 6th annual general meeting of the Yogam, it was resolved unanimously to replace the practice of *Talikettu kalyanam*, with the new marriage system introduced by Narayana Guru. This was published through *Vivekodayam*, and Kumaran in the editorial to this journal stated that one of the important aims of the S.N.D.P. Yogam was to introduce and spread the new marriage system among the Ezhavas.²² Yogam decided to register all marriages of the Ezhavas in the register kept in the Yogam office.

To make people aware of the aims and activities of the Yogam and of the meaninglessness of many age-old ceremonies, eloquent orators including *sanyasins* were appointed by the Yogam to organize meetings at least once in every month even in the remote areas of the villages.²³ They worked among the masses and propagated the futility

of these customs and ceremonies and advocated them to throw away these uncivilized practices. On account of the relentless work of the Yogam, many outdated practices connected with puberty, marriage, pregnancy, birth, death, etc., were abolished and all expensive social customs were given up. These reforms of the S.N.D.P. Yogam raised the social position of the Ezhavas and brought many economic advantages to the community.

S.N.D.P. Yogam for the Economic Advancement of the Ezhavas

Another field of activity that S.N.D.P. Yogam gave a lead is the economic advancement and prosperity of the community. From the beginning the Yogam did its best to promote the financial potency of the Ezhavas. Yogam did its best to improve and encourage the agricultural and industrial pursuits of the community as the majority of the Ezhavas were engaged in agriculture and industrial activities. In January 1905 the Yogam, along with the second annual general meeting, successfully conducted an All India Industrial and Agricultural exhibition at Quilon.²⁴ Along with the 4th annual general meeting of the Yogam at Kannur also, an industrial and agricultural exhibition was conducted which was the first of its kind in Kerala and earned all-India attention of the public as well as the government. These exhibitions brought about a stir in the community. Following the exhibition people showed an enthusiastic interest in industry and trade.²⁵ Leaders of the Yogam repeatedly stressed that the real prosperity of the Ezhavas depended on industrial progress, as majority of them were engaged in industries like coir making, weaving, etc. So the Yogam considered it as one of its objectives to promote handicrafts among the Ezhavas.²⁶ With the unfailing support from the Yogam, some mills, factories and minor industrial concerns had been established by the members of the Ezhava community in different parts of Kerala, especially in Travancore by 1914. On the way to make people more self-sufficient in financial matters, Chit Fund institutions were also started. All these activities of the Yogam brought about economic progress to the community.

Yogam for Legislative Representation

Another significant achievement of the Yogam was in the field of representation in the state legislature. Though a legislative body was formed in Travancore in 1888, even a single member from the Ezhava community was elected in to it. The reformed legislature, Sri Moolam Popular Assembly, had its first meeting in October 22, 1904 and there was no representation to the S.N.D.P. Yogam. There were three Ezhava members in the assembly, but were the nominated representatives of the *janmies*. S.N.D.P. made a representation against this and Kumaran Asan wrote in *Vivekodayam* against the decision of the government regarding the avoidance of representation to the Yogam. This made impact

and the government sought the Yogam to nominate a member as a representative of the Yogam.²⁷ Thus, Kumaran Asan was nominated to the Sree Moolam Popular Assembly as a member of the Ezhava community in 1905, in the very second year of the establishment of the Assembly.²⁸

In the long history of the Assembly from 1888 to 1932 many members from the community got represented in the Assembly, but all of them were either nominated by the government or by the S.N.D.P. Yogam. Not even a single member could be elected from the Ezhava community. Between 1921 and 1932 though property owned Ezhavas had voting rights no Ezhava candidate could win the elections despite the fact that the candidates were very prominent Ezhavas like Kumaran Asan, N. Kumaran and others.²⁹ It was mainly because of the system of voting rights, which was based on property qualifications. The Nairs continued to be the majority in the Assembly as they were the largest land owners and largest land tax payers of the state. Thus the Yogam asked the government to reserve seats for the Ezhava community in the Legislature, abolition of property qualification and introducing adult franchise. But the government turned their ears closed. In 1928, the Yogam submitted a memorandum to the Simon Commission requesting for adult Franchise and communal reservation.³⁰ Following the legislative reforms in Travancore in 1932, a bi-cameral legislature was created and the S.N.D.P. Yogam raised its voice to get adequate representation in the legislature. But the demands were turned down by the government. It was against this background they began to turn against the government along with the Christians and Muslims.

There were some practical difficulties to the S.N.D.P. Yogam to take up any open political agitations. So the annual meeting of the Yogam decided to form a separate political association to take the lead to demand communal representation to the Ezhavas. By declaring no alliance with the Yogam, a political association of the Ezhavas “Ezhava Rashtriya Sabha” was formed in 1932.³¹ They joined hands with the Christians and Muslims and formed the Joint Political Congress. The “Joint Political Congress” led a serious agitation against the government and the *Sirkar* took serious steps to suppress the movement. The three communities decided to boycott the elections to the legislature. It is known in Travancore history as *Nivarthana Praskhobham* or the Abstention Movement. On 17th August 1936, the government issued a press communiqué conceding a specific number of seats to the Ezhavas, Muslims and Christian communities.³² Accordingly eight seats in the lower house, Sri Moolam Assembly, and two seats in the upper house, Sri Chithra State Council were reserved for the Ezhavas. In the 1937 elections, the candidates of the S.N.D.P. Yogam contested and secured all the eight plus two seats and for the first time elected Ezhava members entered the Legislative body.³³ Thus the roles of S.N.D.P. Yogam in securing political as well as legislative rights were supremely important.

Yogam for Freedom of Movement

Even in the early 20th century, freedom of movement of the Ezhavas and other low castes was limited due to the customary observance of untouchability and unapproachability. Even though in 1870 itself, through a proclamation, the right of the Ezhavas and other low castes to walk along public roads was allowed and all the roads designate as ‘public’ were thrown open to all classes of people³⁴ the officials cared to take the trouble at enforcing the rule. Though the access to public roads was permitted to all castes, the low castes did not get the result as most of the roads were near to temples or high caste settlements. The upper caste Hindus put up sign boards, *tindal palakas*, prohibiting the *avarnas* from entering the approach roads.³⁵ A number of representations were made by Ezhava members about the removal of signboards prohibiting the movement of Ezhavas and other low castes. Kumaran Asan drew the attention of the government to these evils and referred to roads in Vaikom, Tirunakkara and a few other places and demanded the removal of prohibition boards placed near these temples.³⁶ Through specific petitions in the assembly Asan made concerted efforts to convince the government the necessity of removing the ban on the use of public roads. But the government was reluctant to remove these prohibitory boards. Even though the Dewan agreed to open roads around the temples to all castes, it was only by 1927 that public roads were opened to all in response to the statewide agitations in several places launched under the leadership of T.K. Madhavan.³⁷

It was with the coming of T.K. Madhavan, S.N.D.P. Yogam became reactive, strong and more powerful. He transformed the Yogam from a social organisation of the Ezhavas to a mass organisation to fight for human rights. On May 1920, the annual meeting of the S.N.D.P. Yogam passed a resolution proposed by T.K. Madhavan to ask the government to grant to all Hindus, irrespective of caste, entry in to public temples.³⁸ In the next year the Yogam passed another resolution that “none of the Ezhavas would co-operate in any manner till the right of entry is granted, with those temples where it is not offered now”.³⁹ This decision of the Yogam seriously affected the income of the Devaswom or high caste temples. Following this two Ezhavas made an attempt to enter the temple at Kadakkavoor. The court punished them for polluting the temple premises.⁴⁰ In 1924, an agitation called the Vaikkam Satyagraha was started by the S.N.D.P. activist – cum – Congress activist T.K. Madhavan for securing the freedom of movement along the public roads which were constructed with public revenue. After 20 months of agitations, the *sathyagraha* was called off in 1925, and opened the roads around the Vaikom temples to all castes.

Conclusion

The first and foremost achievement of the Yogam was the fusion of various sub castes of the community. It created circumstances for amalgamation within a state-wide caste of

hitherto endogamous regional groups such as the Ezhavas, Chovans and Tiyyas and also for the articulation and projection of an essentialised collective identity. S.N.D.P activities, whether centred on Narayana Guru's cult or militant actions in defence of Ezhava rights, are public arenas through which attempts are made to construct as dominant and to project a collective caste identity embodied in the orthopraxis of community leaders.⁴¹ With the fusion of sub-castes the Ezhava community increased its strength and unprecedented internal cohesion. The newly achieved solidarity emboldened them to demand proportionate representation in the public service and in the state Legislature as well.⁴² With the growth of Ezhava middle classes and intensifying politicisation of Ezhava labourers, economic disparities led to the emergence of class consciousness identities and alliance with larger social groups, partly objectified through allegiance to trade unions and political parties.

Yogam made efforts in two directions to achieve social mobility to the Ezhavas. On the one hand, it exerted pressure on the government to attain civic rights. The Yogam succeeded in achieving rights to education and employment, representation in the Legislative Assembly and Legislative Council, and such other governing bodies. On the other hand, the Yogam made efforts to improve the social position of the Ezhavas through internal reforms by removing caste sub-divisions, superstitions and obnoxious practices, obsolescent marriage customs etc. The Yogam worked for 36 years to remove *thindal* from schools, public places, temples, public services and from other governmental bodies. The movement for the abolition of untouchability and unapproachability culminating in the *Vaikom satyagraha* forced the Travancore Government to grant freedom of movement and freedom of worship to the lower castes. The activities of the Yogam increased their self-confidence and self-respect. The Ezhava community got redressed most of their disabilities due to the efforts of the Guru and the Yogam and the paved the way for social, economic and cultural advancement of the community. Yogam was triumphant in instilling self-confidence and self-respect among the Ezhavas. It succeeded in removing their sense of backwardness, and encouraged them to revolt against the injustice, which they faced. The Ezhava community thus became a force in Kerala society even during the first phase of the Yogam. Even before the achievement of independence, its activities could lift the community from the trench of untouchability and unapproachability, and paved the way for its betterment. Nowhere in the world has a community made such a tremendous progress in so short a period as the Ezhavas have made in Kerala through the S.N.D.P. Yogam.

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FOREIGN DIRECT INVESTMENT AND HIGHER EDUCATION – A STATUS ANALYSIS

***J. Rajan **Sangeetha Vincent**

Abstract

Acquisition of knowledge is a requirement of every developing nation for attaining economic stability. Regarding higher education sector, as per statistics total number of students enrolled in Indian universities and colleges (formal system) was about 265.85 Lakhs during the last financial year i.e. 2014 -2015. Considering the available statistics India comes behind USA and China in terms of student's enrolment. Even though there was a significant growth in student enrolment in higher education system especially during last decade the Gross Enrolment Ratio (GER) in higher education in India is still about two third the world average GER (30%). The targeted GER in higher education was fixed at 15% by the end of 2012 and we were able to attain only 12.4% by the end of 2012. The Ministry of Human Resource Development is targeting to attain the same to 30% by 2020. For attaining this target we need to have at least doubled the universities and colleges which are being operating now. For establishing this much colleges and universities huge fund is required. Even though government (UGC) has released an amount of Rs. 9714.55 Crores in 2014-2015 for higher education, this fund is not sufficient for establishing new universities and colleges when compared to our requirement of about 85 Billion USD. In order to overcome this, government has either the option to go for spreading education through private sector or to encourage Foreign Direct Investment (FDI) in the field of Higher Education.

Keywords: FDI, Higher Education, Gross Enrolment Ratio, University Budget

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Introduction

Knowledge of its individuals is the greatest power of a country. This knowledge is also the base of economic stability of a nation. This knowledge can be imparted only through a quality international standard higher education system. Knowing this, India is also having a higher education system. In the past, education was imparted to the society by government only and the same was considered a social service. All the universities and colleges were directly under government control. This gradually changed due to the vast requirement of education for the sustainable economic development and there by paving path for becoming a developed nation. But the major constraint for the same was the huge funds required for providing quality based higher education. In order to overcome this constraint government has decided to impart higher education through private sector also. But even though private sector came to the field, till now the gap between the requirement and present situation (demand and supply) is so wide and this width increases over the years. As per statistics even though the number of universities has increased and also the total student enrolment has also become doubled, but even then the government is not able to provide quality higher education to all section of society. Majority of the universities and colleges doesn't have even the basic infrastructure facilities. Moreover lack of adequate courses in various fields i.e. high infrastructure necessitated courses are not in India. As a result many students go abroad for doing their higher studies. This outflow of students has created a huge cash outflow to foreign countries. The affordability of these foreign courses can be met only by higher class community and not to middle or lower class society.

These all factors made government to think of other alternatives so as to provide quality higher education to all segment of society. This thinking finally gave rise to a new concept named "Foreign Direct Investment (FDI) in Higher Education". At earlier stages government thought of restricting the investments in various fields. But in 2007 government realized the fact that a major fund is flowing outside through the students who are going abroad for higher studies. In this circumstance government came up with a proposal of allowing 100% foreign direct investment in higher education sector. Even though 100% foreign direct investment was encouraged according to present statistics only 0.45% of total foreign direct investment inflow has only came to India from April 2000 to June 2015. This is really an alarming situation. The main reason for this less investment is due to the stringent rules and regulations which are prevailing in the field of foreign direct investment in India.

According to Mr. KapilSibal, who was the former Hon'ble Minister for Human Resource Development, India needs 1000 more universities and 50,000 more colleges in order to attain the targeted Gross Enrolment Ratio (GER) of 30% by 2020. This target can only be achieved by increasing Foreign Direct Investment in higher education sector.

In order to achieve more Foreign Direct Investment in higher education sector, we need to loosen our existing rules and regulations without affecting quality in the field. So by attaining an increased foreign direct investment, we can reduce the cash outflow and also this investment may lead to quality higher education and will help to attain the targeted GER of 30% by 2020 and there by full fill the dream of becoming an economic and technological stable nation.

Objectives

1. To study the scope of Foreign Direct Investment in the field of Higher education in India.
2. To study the present status of Foreign Direct Investment in India in Higher education sector.
3. To study the advantages, disadvantages of Foreign Direct Investment in Higher Education in India.

Methodology

Secondary data alone is collected from books, journals, research articles, annual reports and websites has been used for the study.

Higher Education

In terms of level, higher education includes colleges and university teaching, learning towards student's progress to attain higher educational qualification. This imparts indepth knowledge and understanding various aspects of a subject which advance the students to new knowledge in different walks of life.

Higher Education in India – Present Scenario

India's higher education system is one of the largest in the world. The main highlighted aspect of Indian higher education is the increase in number of universities, colleges and student enrolment.

a. Institutions

There has been a drastic increase in the number of colleges and universities after independence. Presently there are 711 universities and 40,760 colleges in the higher education sector compared to 20 & 500 respectively at the time of independence. So it is seen that there has been an increase of 40 times in case of universities and 82 times in case of colleges after independence. Table: 1 gives the present status of Universities / educational Institutions:

Table. 1 - List of Universities / Educational Institutions

#	Institutional Category	No of Universities / Institutions							
		2007-2008	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014	2014-2015
1	Central Universities	24	40	40	43	44	44	45	46
2	State Universities	251	268	243	265	286	281	313	329
3	State Private Universities	-	-	53	80	111	151	175	205
4	Deemed to be Universities	103	125	130	130	129	129	129	128
5	Institutes of National importance	33	33	33	45	-	-	-	-
6	Institutions Established under State Legislature Act	5	5	5	5	4	4	4	3
7	Total Colleges	20,677	22,064	25,951	32,964	35,539	37,204	39,671	40,760
TOTAL		21,093	22,535	26,455	33,591	36,113	37,813	40,337	41,471

Source: Ministry of HRD, Annual Reports from 2007 to 015. Inclusive and Qualitative Expansion of Higher Education 12th Five Year Plan, 2012-2017, Chapter No: 1, Page No: 09.

From, Table. 1 it is seen that the total number of university level institutions increased by 96.50% in 2015 when compared to 2007.

b. Students Enrolment

As per available statistics the total number of students enrolled in the universities and colleges (formal system) was about 26,585 million in 2014-2015. This is actually 11.87% higher when compared to previous year 2013-2014. Table. 2 gives the status of student enrolment.

Table. 2 - All India growth of Student Enrolment

#	Year	Total Enrolment	Increase over the preceding year	Percentage
1	2007-2008	1,44,00,381	12,37,327	9.4
2	2008-2009	1,57,68,417	13,68,036	9.5
3	2009-2010	1,72,43,352	14,74,935	9.4
4	2010-2011	1,86,70,050	14,26,698	8.3
5	2011-2012	2,03,27,478	16,57,428	8.9
6	2012-2013	2,23,02,938	19,75,460	9.7
7	2013-2014	2,37,64,960	14,62,022	6.6
8	2014-2015	2,65,85,437	28,20,477	11.87

Source: Ministry of HRD, Annual Report 2014-2015.

From, Table. 2 it is seen that the percentage of student enrolment increased to 9.7% from 8.9% in 2012-2013, but the same decreased to 6.6% during 2013-2014.

Gross Enrolment Ration (GER)

Gross Enrolment Ratio (GER) is a method used to estimate the extent of access to higher education. It measures the access level by taking the ratio of persons in all age group enrolled in various programmes to total population in age group of 18 to 23.

Even though there was a significant growth in student enrolment in higher education system, especially during last decade, the GER in higher education in India is still about two third the world average GER (30%) and lower than that of nations like USA (34%) and China (28%) and one third that of the countries like united kingdom (59%) and Japan (55%). These data available are being debated at various sections.

The targeted GER in higher education was fixed at 15% by the end of 2012 and we were able to achieve only 12.4% by the end of 2012. As per present statistics we have achieved 20% by 2015. The Ministry of Human Resource Development is targeting to attain 30% growth in GER by 2020.

Agencies of Higher Education

In India the university system falls within the jurisdiction of the University Grants Commission (UGC). All the professional institutions are coordinated by different bodies. The All India Council for Technical Education (AICTE) is responsible for coordination of technical and management education institutions. Certain other statutory bodies like Medical Council of India (MCI), the Homeopathy Central Council, the Indian Council of Medical Research (ICMR), Indian Nursing Council, the Dental Council, the Indian Council of Agricultural Research (ICAR), etc are also predominant. There is yet another type of coordinating agency called Association of Indian Universities (AIU), which was earlier known as Inter-University Board of India. All the universities and other equivalent institutions of higher education are the members of AIU. The AIU has no executive powers, but plays an important role as an agency of dissemination of information and as an advisor both to the government and/or UGC and universities.

Budget

Table.3 shows the general plan budget of University Grants Commission from 2007 -2014, which is distributed under the following eight broad sectors.

From the data it is interpreted that major funds are allocated for Enhancing aggregate access, Equity, Quality and Excellence i.e. 90.85% from 2007 to 2014. From the same it is clear that UGC is mainly concerned with expansion, equity and excellence by increasing GER, reducing the gap between the upper and educationally backward classes and also by imparting quality international higher education.

Foreign Direct Investment

According to The International Monetary Fund defines foreign direct investment as an investment that allows an investor to have a significant voice in the management of an enterprise operating outside the investors own country. In another sense foreign direct investment is a direct investment into production or business in a country by a company from another country, either by buying a company in the target country or by expanding operations of an existing business in that country. Foreign Direct Investment usually involves participation in management, joint-venture, transfer of technology and expertise.

Methods

A Foreign Direct Investor may enter into an economy through any of the following methods:

Table.3 - Budget of University Grant Commission – 2007 to 2014

#	Sector	Allocation				2011-2012 (In Crores)	2012-2013 (In Crores)	2013-2014 (In Crores)	Average % of allocation
		2007-2008 (In Crores)	2008-2009 (In Crores)	2009-2010 (In Crores)	2010-2011 (In Crores)				
1	Enhancing Aggregate Access	1109.10	2350.75	2654.66	3573.00	3480.17	3930.81	3805.97	74.18
2	Equity	92.00	295.64	243.34	226.00	147.47	141.22	49.20	4.24
3	Quality and Excellence	247.90	242.46	324.50	425.50	793.90	809.26	658.95	12.43
4	Research	67.50	122.11	72.00	73.50	124.57	272.34	312.79	3.71
5	Relevance and Value Based Education	40.27	59.02	39.00	30.00	68.94	26.03	5.99	0.96
6	ICT Integration	32.00	62.51	53.95	36.00	87.55	122.88	0.00	1.40
7	Governance and Efficiency Improvement	59.00	4.14	18.50	18.00	6.61	4.85	3.48	0.41
8	Others (New Schemes and Committed liability of X Plan	157.33	29.31	34.00	8.00	12.22	-	511.87	2.67
TOTAL		1805.10	3165.94	3439.95	4390.00	4721.43	5307.39	5348.25	100.00

Source: Ministry of HRD, Annual Report 2007 to 2015.

1. By establishing a fully owned company or its subsidiary anywhere in foreign countries.
2. Sometimes he can acquire shares in an associated firm or enterprises.
3. Sometimes he can enter through merger or an acquisition of an unrelated firm or enterprises.
4. Sometimes with an equity joint venture with another investor, firm or enterprises.

Foreign Direct Investment in India

Foreign Direct Investment was introduced in 1991 as Foreign Exchange Management Act (FEMA), but till the path of the same has not been cleared. This is due to the stringent

rules and regulations existing in India. As per United Nations Conference on Trade And Development (UNCTAD) survey, India was the second most foreign direct investment destination for transnational corporations during 2010-2012, the first being China. As per the available data the sections that attracted inflow were service sector, construction development and computer software and hardware and telecommunication. As per data Mauritius, Singapore, United Kingdom, Japan and Netherlands were among the leading sources of Foreign Direct Investment.

On September 14th 2012 Government of India allowed foreign direct investment in aviation up to 49%, in the broadcast sector up to 74%, multi brand retail up to 51% and in single brand retail up to 100%. In case if in higher educational sector 100% foreign direct investment has been allowed by the government it is expected to provide significant benefits to Indian students and thereby overall national improvement towards the dream of a developed nation. Even though many foreign institutions and universities have expressed interest in Indian market, but all are concerned about the stringent rules and regulations prevailing in the education sector in India when compared to other sectors.

Foreign Direct Investment in – Statistics

**Table. 4- Foreign Direct Investment – Total Inflow
from April 2005 to June 2015**

#	Financial Year (April – March)	Total Foreign Direct Investment Flows	% growth over previous year (in USD million)
1	2005 – 2006	8,961	-
2	2006 – 2007	22,826	+ 155%
3	2007 – 2008	34,843	+ 53%
4	2008 – 2009	41,873	+20%
5	2009 – 2010	37,745	-10%
6	2010 – 2011	34,847	-08%
7	2011 – 2012	46,556	+ 34%
8	2012-2013	34,298	-26%
9	2013-2014	36,046	+5%
10	2014-2015	44,291	+23%
11	2015-2016 (till June 2015)	12,362	

Source: http://dipp.nic.in/English/Publications/FDI_Statistics/2012/india_FDI_June2015.pdf

According to available data the cumulative amount of foreign direct investment flow into India from the year April 2000 to June 2015 is 3,80,215 million USD and cumulative amount of equity inflows is 2,58,020 million USD. Out of this, 44,291 million USD is contributed by 2014-2015 financial year i.e. 11.64% of the entire equity inflow is being contributed by 2014-2015.

From, Table. 4 it is seen that there has been an increase of 23% in total FDI flows in 2014-2015 when compared to 2013-2014.

**Table. 5 - Foreign Direct Investment – Total Equity Inflow
from April 2005 to June 2015**

#	Financial Year (April – March)	Total Foreign Direct Investment Flows	% growth over previous year (in USD million)
1	2005 – 2006	5,540	-
2	2006 – 2007	12,492	+ 125%
3	2007 – 2008	24,575	+ 97%
4	2008 – 2009	31,396	+ 28%
5	2009 – 2010	25,834	-18%
6	2010 – 2011	21,383	-17%
7	2011 – 2012	35,121	+ 64%
8	2012-2013	22,423	-36%
9	2013-2014	24,299	+8%
10	2014-2015	30,931	+27%
11	2015-2016 (till June 2015)	9,508	

Source: http://dipp.nic.in/English/Publications/FDI_Statistics/2012/india_FDI_June2015.pdf

From, Table. 5 it is seen that there has been an increase of 27% in total equity inflow in 2014-2015 when compared to 2013-2014.

**Table. 6 - Foreign Direct Investment – Total Equity Inflow
from April 2011 to June 2015 - Country Wise**

Country	2011 - 2012	2012 - 2013	2013 – 2014	2014 – 2015	2015– 2016 (till June 2015)	% total inflow (in USD million)
Mauritius	9,942	9,497	4,859	9,030	2,089	35%
Singapore	5,257	2,308	5,985	6,742	3,673	14%
UK	7,874	1,080	3,215	1,447	119	9%
Japan	2,972	2,237	1,718	2,084	459	7%
Netherlands	1,409	1,856	2,270	3,436	652	6%
Total FDI Inflow	35,121	22,423	24,299	30,931	9,508	

Source: http://dipp.nic.in/English/Publications/FDI_Statistics/2012/india_FDI_June2015.pdf

- **Inflow of top 5 countries has been taken, but the total is considered considering all countries.**

From, Table. 6 it is seen that Mauritius, Singapore, United Kingdom, Japan and Netherlands are among the leading sources of Foreign Direct Investment in India.

**Table. 7 - Foreign Direct Investment – Total Equity Inflow
from 2012 to 2015- Sector Wise**

Sector	2011 – 2012	2012 – 2013	2013 – 2014	2014 – 2015	2015– 2016 (till June 2015)	Cumulative Inflows (April 2000 – June 2015)	% total inflow (in USD million)
Service Sector	5,216	4,833	2,225	3,253	636	43,350	17%
Construction Development	3,141	1,332	1,226	758	34	24,098	9%
Computer Software and Hardware	796	486	1,126	2,200	2,556	17,575	7%
Telecommunications	1,997	304	1,307	2,895	395	17,453	7%
Automobile Industry	923	1,537	1,517	2,570	1,094	13,477	5%
Education						1171.10	0.45%

Source: http://dipp.nic.in/English/Publications/FDI_Statistics/2012/india_FDI_June2015.pdf

From, Table. 7 it is seen that major sector contribution of FDI goes to service sector and construction development which contribute about 26% of the total equity inflow from April 2011 - June 2015

Advantages–Why Foreign Direct Investment

a. Neutralizing the fund requirement

Although government is providing funds in the field of higher education, till now they are not able to provide quality higher education. According to Mr. KapilSibal, Former Minister for Human Resource Development India need 1000 more universities and 50,000 more colleges in order to attain the targeted Gross Enrolment Ration (GER) of 30% by 2020. For establishing this much universities and colleges huge fund is required and the same shall be about 85 Billion USD. As per present statistics government nor the private sector will not be able to provide this much funds. If government is trying for the same there is a chance that other fields which require government interventions may suffer. This huge fund required for increasing the GER can only be raised through opening the door of Foreign Direct Investment in higher education sector.

b. For improving quality standards

Even though we are having many universities and colleges we are presently not able to provide quality higher education of high international standards. Presently only a minor segment of students, universities and colleges can compete in the global market, especially in the field of Engineering and Medicine. Moreover our present education system is based on conventional system and not related to International Standard System which gives more preference to research and industries. So by allowing foreign direct investment we will be able to provide quality, international standard research based youth so that the major segment after our higher education will be able to compete in global market. Moreover the students will come in direct contacts with very good faculty competing to international standards by introduction of foreign universities and colleges in India.

c. Reducing cash outflow and increasing cash inflow

In India, a remarkable quantum of students after completing their graduation goes abroad for their higher studies. This out flow of students increases the cash outflow from our country to foreign countries as these students need to pay a huge amount as fees for their studies. So by the introduction of foreign direct investment and allowing foreign universities and institutions to start their campus in India, our students will able to study here cheaply (when compared to abroad) and acquire international standard quality

education in India itself and also thereby increase cash flow and thereby add strength our economy.

d. Improve existing educational system

Presently lesser competition exists between universities and colleges and there by quality standards are kept fixed and no growth is recorded. If foreign institution comes to India there will arise a competitive environment as many students will prefer foreign universities to get higher quality international education. So by this in order to survive, the quality standards of existing universities will automatically improve. Moreover by this we can even attract students from other countries to study here in India.

e. Reduce technological gap

Presently even with the improvement of Information in Communication Technology, our students are far behind in the knowledge of latest technological innovations. If foreign direct investment is introduced this technological gap can be decreased to a great extent. The students shall be exposed to latest technological innovations and shall be capable of facing any challenges.

f. Increase in employment opportunities

One of the major problems India is facing now is the unemployment. This can be reduced to a great extent if we are introducing foreign direct investment. By the introduction of foreign direct investment our students shall acquire international standards and shall be capable of working in multinational companies and thereby reduce unemployment in India.

Drawbacks – Foreign Direct Investment

1. The main drawback is the integrity of foreign universities and colleges and their courses in India.
2. If a proper care is not taken there is a chance that these foreign universities and colleges may mislead the students by starting courses which are even not approved in their own country and also make an impression of providers of quality education by setting up very good infrastructure facility only.
3. Some universities may even start courses which are of no use for students or government.
4. Sometimes fake universities may arise by foreign direct investment. So this may become a headache to the government, as they always need to have a close watch on each and every one who is investing in this field in India.

5. Students always need to have a check whether the university or college which he is seeking knowledge is approved or not.
6. Earlier education was considered a service but due to the introduction of foreign direct investment the sector will get commercialized and so that profit motive may dominate for higher demand concern.
7. Some universities may make collaboration with certain existing universities and colleges in India, and they shall provide education for one or two year in India and thereafter in their home country. This will not create any cash inflow but create cash outflow only.

Foreign Educational Institutions Bill

In order to cater the huge fund requirement in the field of education government of India has allowed 100% foreign direct investment in higher education through automatic route in India.

For allowing foreign direct investment in higher education government of India approved a bill named “Foreign Educational Institutions Bill” in the parliament on 15th March 2010. The main features of the bill are as follows:

1. First the Indian government has to confirm foreign institutions as Foreign Education Provider (FEP) before he can impart education to students in India.
2. The foreign institutions have to maintain a corpus fund at least of 1000 million Indian rupees.
3. The guidelines of University Grants Commission will be extended to these foreign institutions i.e. for quality of education, curriculum, method of imparting education and the faculty employed.
4. Foreign education providers will not be allowed to utilize more than 70% of the income derived for the development of their institutions in India and balance 30% shall be kept as corpus of fund.
5. Each foreign institute has to provide full details of their course and relevant data to students before they are admitted to their university or college and if any variation from the same is noticed, penalty shall be charged and the same shall be refunded to the students.
6. The foreign education provider should have minimum 20 years of establishment in their parent country.

Findings

1. Total number of university level institutions increased by 96.5% in 2015 when compared to 2007.
2. Student enrolment has increased to 11.87% in 2014- 2015 from 6.6% in 2013-2014.
3. Gross Enrolment Ratio (GER) in higher education in India is still about two third the world's average of 30%.
4. Major funds are allocated for Enhancing aggregate access, Equity, Quality and Excellence i.e. 90.85% from 2007 to 2014 by University Grants Commission.
5. 11.64% of the entire equity inflow in foreign direct investment from 2000 to 2015 is being contributed by 2014-2015.
6. There has been an increase of 23% in total FDI flows in 2014-2015 when compared to 2013-2014.
7. There has been an increase of 27% in total equity inflow in 2014-2015 when compared to 2013-2014.
8. Mauritius, Singapore, United Kingdom, Japan, and Netherlands were among the leading sources of Foreign Direct Investment in India.
9. Major sector contribution of FDI goes to service sector and construction development which contribute about 26% of the total equity inflow from 2001-2015.
10. Only 0.45% of the total cash flow in terms of foreign direct investment is coming to education sector.

Suggestions for Foreign Direct Investment

As per statistics we see that only 0.45% of the total cash flow in terms of foreign direct investment is coming to education sector. This may be due to the prevailing stringent rules and regulations in India. We cannot fully eliminate these rules and regulations and allow all to operate in educational sector as the same is a sensitive field. But on other side we cannot ignore the huge requirement of knowledge requirement also. So certain suggestions are made which can be helpful for increasing foreign direct invest in education sector.

In India presently we have got certain regulatory bodies like AICTE who regulate technical education sector, like wise it is suggested that all foreign direct investment in education sector shall be made under a regulatory body that will regulate, formulate rules

and regulations which are flexible in nature so that investment is attracted. This regulatory body will give approval for foreign investments and also control the entire activities of the universities and colleges established by them in India. This system can be convenient to students as they can get admission through this regulatory body and also get certificates through them itself. The fee structure of the courses offered shall also be controlled by this regulatory body. This process can also make students from foreign countries to come to India and have higher education here. So in short a regulatory body that controls the entire foreign education sector can solve the present problems in the field and can help to improve the educational sectorial improvement and thereby increase the investment rate in the field of education.

Conclusion

India being a developing country has a huge requirement of quality higher education to stabilize its economic environment. For providing this quality higher education enough universities and colleges are required when compared to the present status. For catering our requirement of universities and colleges, huge fund need to be raised. Being a developing nation, government has its own limitations to provide huge funds for higher education as they need also to look into certain essential sectors like unemployment, poverty eradication etc. So the huge fund required for the higher education sector can be raised through foreign investment in the field. For the same government of India has raised a bill named “Foreign Educational Institutions Bill” which allows 100% foreign direct investment in the field of higher education. By this bill foreign universities and colleges can set up their own institutions in India and provide higher education. Foreign Direct Investment can cater our huge requirement of higher education, improve quality standards, reduce cash outflow and thereby attain economic stability. But 100% foreign direct investment in education sector is not advisable. The government should conduct a detailed study, discussions etc before implementing foreign direct investment in the field of education, the most important service sector.

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NEED TO GO INTERNATIONAL; SPECIAL REFERENCE TO INDIAN TRADITIONAL CLOTHING

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Abstract

The paper touches upon taste and preferences of branded clothes among people owing to the flood of new TV Programs that creates gleaming images of a customer culture at odds with the realities of most Indian people. Advertisers in India are mainly focusing on the people segment for continuous consumption of these products through people icons among them in the fields of films, serials and sports. This segment encourages them to act in a manner that this defines the beauty and identity. While a fact is clear those Indian products represent culture and craft people strives to attain foreign and branded clothes. Various online sites also promote and make easy access on these goods resulting in reduction of handcrafted products. But it is also important to be aware of our traditional and regional clothing to brand them and introduce them in franchise so that it will help in societal and national growth.

Keywords: Brand, Segmentation, Consumer culture, Market accessibility

Introduction

The objective of this paper is mainly focuses on people cultures in India is upgrading fashion and clothing with global trend Companies are using this segment to hike profits.

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People segment have higher accessibility than any other age groups and have a major influence on family's purchasing power. The major driving force behind this sweeping change is the advertising. Advertisement and TV shows made the segment think globally there by react, learn, and behave to a large extent. On the other side cultural and local marketing of Indian goods have tremendous and adverse effect.

The people icons such as film actors, sports persons and celebrities create influence among people they urge to attain these goods to makeover themselves by creating self-esteem and personality. When we look towards Indian clothing and life style major cities like Gujarat, Kerala and Rajasthan has taken into this study. When study is made in Gujarat it was very shocking that most of the people purchases around clothes from major brands and spends about 10000 to 20000 rupees per month. As we all know the in states of matter physical occupancy of a product is very important. Product when take character having two main Q's i.e. .Quality and Quantity Customer select a product according to Q's which is highly worth. The Ultimate satisfaction from a product can be attained by a customer while owing a product before making a purchase. This is created through developing ideas about product then collects information on various products of similar prototype after making a judgment on a particular product consumption a comparison will be made before and after, if an analogous nature between two customer satisfactions will be high .So such product will be designed in such a way that customer preferences are considered.

When study continued to Kerala that major portion has effect on internet and online shopping habit and purchases clothes and related items frequently and spends on items Updates with new fashion and trends. Their day begins with watching TV, browsing internets and engaged in social networks. There is an untiring wish list of clothes, shoes, textile products of locally manufactured. The Rajasthan printed clothes and shoes are still in trend and society accepts it and helps to attain major income from it and helps in Gross domestic product.

In this study researcher focuses on how to increase sales of local and hand crafted textile industry in India to an extent such that it will increase domestic and per capita Income results in GDP growth of the country.

Objective

To study on need for Internalize regional and traditional clothing of India to make it more approachable and people consume these products along with other international brands by creating core competency. It also aims at generating per capita income that results in GDP growth.

Methodology

This study is exploratory in nature. The study covers the traditional attire making in various parts of India like Rajasthan, Kerala and Gujarat. The basic data needed for the study include primary and secondary data. The primary data is collected by way of observation and conversations with traditional weavers of Kerala, bandhini craftsmen of Gujarat, and some Jaipur craftsmen. Secondary data is collected from studies, Organization records, journals, brochures and websites.

The contributors for the growth of local textile brands sector are:

1. Increase in household consumption due to rise in per capita income
2. Improvement in standard of living, being the result of demographical change
3. Change in pattern of consumption
4. Availability of retail spaces and improved infrastructure facilities
5. Introducing Textile brands globally
6. Increase the sale of famous textile products like Bandini of Gujarat

Introduction to Global Market

Indian Textile and Fashion industry has established globally. Though traditional and regional clothing's are not branded widely in such a way that it reaches the most important segment in India. The result of increasing exposure to global fashion and the economic boom after the economic liberalisation can increase GDP of Indian economy. History of clothing in India, dates back of ancient times, yet in a new industry, as it was the traditional Indian clothing's with regional variations, be it sari, ghagra choli or dhoti, that remained popular till early decades of post-independence India. A common form of the Indian Textile originates from the traditional hand weaving. Rajasthan works on clothes consists series of sequins and gold thread to attract customers and apply a statement to the Indian community. A famous Indian fashion trademark is embroidery, an art of sewing distinct thread patterns. A way to include the traditional look and create a new statement includes embroidery applied to different dresses, skirts, shirts, and pants to reflect the western culture influence as well as include the Indian tradition. The thread and mirror work in Gujarat has a statement in textile Industry.

The International clothing like H&M, LOUIS VUITTON, CHANEL, MULBERRY, ZARA, and MANGO their own retail outlets and keeps an identity that owes to the purchaser. India brings out various brands still needs to improve on global markets. Concentration on International market should give parallel access for spreading Indian art culture to the whole world. Cash outflows can be there by equalized and opportunities

grabbed in promoting such brands into international market. People segment always search for new and variety products it may lead to vanishing of traditional brands.

Perception to Adopt International Brands

Indian Society has adopting western culture since 60's and flourishes easily to mind set youngsters but traditional cultures and crafts have slow progress and many of them are still un- noticed in this sector.

- i. Growth in Per-capita income family in urban sector
- ii. Reach of people in worldwide through Internet
- iii. High quality and greater identity
- iv. Globalization
- i.. Local brands of low symbolic products
- vi. Increase in choice and accepting trends
- vii. Easy accessibility to markets
- viii. Psychological satisfaction

Consumers and Psychological Attachment towards Brands

Brand is a tyrant; no tyrant is greater than that of Brand. Everyone tries to imitate the latest Brands. The people specially are mad after it. They would not mind any expenditure to be in Brand. They must have their clothes cut according to the latest vogue, their hair made up according to the latest style, even if this places a heavy burden on their parents. Many of them realize that a particular Brand would soon pass away; even then they waste their money over it. Costly articles of dress are often discarded, only because the Brand has passed away. Girls, specially educated ones, are the worst sinners in this respect. They are crazy after the latest prints, ornaments of the latest designs, and other beauty aids which many happen to be popular at a particular time. Often, the entire family has to suffer owing to their craze for Brand. Many family discords and quarrels may be traced to this tyrant.

Such is the tyranny of Brand that the Brand-drunk do not even care for their personal convenience. Popular articles of dress are often worn even if they make bodily movement difficult, and put the wearer to great hardship. Girls wear tight clothes, as tight as possible, even though the dress is entirely inconvenient. They are not move about in comfort, or to attend to their house-hold work, but still tight dresses are worn because others also use them. They do not even care for modesty and decency in their craze for Brand. Similar is

the case with young men; they continue to wear tight pants, even though they freely acknowledge that their dress is highly inconvenient for them. Brand is a tyrant which exacts strict adherence to its orders.

The wealthy and affluent students want to look different. Therefore, they change their style sooner or later. Other people copying their fashion. Sometimes, students watching T.V and copying the fashions of actors. They also try to adopt this type of fashion and other people their fashion. Fashion has essential past in our life. We can't overlook the significance of fashion. Fashion builds up our personality, and grow up our confidence level.

Benefits of Indian Traditional Clothes to Brand

The presence of India Textile Brand logo would differentiate their product(s) and provide quality assurance to customers. The premium branding would be helpful to weavers in sourcing quality fabrics for their product(s) and in enhancing their sales and earnings through bulk marketing both within and outside India. Registered users of the India Textile Brand will also get assistance for institutional finance, design development and technical assistance under the National Textile Development Programme, as per applicable guidelines. India Textile Brand is an initiative of the Ministry of Textiles, Government of India, for branding of high quality textile products. The India Textile Brand is an endorsement of the high quality of the textile products to which it is applied, in terms of raw materials, processing, embellishments, weaving design and other quality parameters, besides social and environmental compliances in their production. This would help in earning customer trust and in standardization of quality in textile products

Conceptual Clarification

This study is pivoted on the conceptual understanding of modernization and dependency which in turn determine the level of development and growth of Indian in a nation's economy. With respect to this study, the twin concept helps to clarify the place textile industry in the international competitive economies and arrangements in which India is placed.

Need for the Study

In the Internet Era, E-Commence have become one of the essentials which is widely known as Online Shopping. Online Shopping is the process where consumer at home buys merchandise over Internet from Online Stores. From a Pencil to Household Furniture everything, how big or small can easily come to your doorstep in No Time through Online Shopping from your computer, laptops, cell phones and tablets. Online Shopping has made shopping simple and fast. And most of them prefer International brands instead Indian brands and it leads to ignorance of traditional and regional clothing's.

Study mainly focuses on why people prefer International brands and how can we brand regional clothing and make them available in international market. Through branding in a particular name all these Indian clothing of various states can be made available in single brand name and franchise. Popularizing these brands through media, internet and by creating idols among Film stars and sportsmen.

Suggestions to Internationalize our Brand

By means of its growing popularity, internationalization has definitely spurred mixed emotions among global influencers, giving birth to diverse schools of thought. Some believe that developed countries, such as Canada and West Europe, offer the necessary growth drivers, thus, becoming the first choice for internationalization and simultaneously creating weak ground for the emerging or developing markets. And, then, there are a few who don't believe so. While the future may unfold the best-fitting answer for this, the path to internationalization leads to pertinent questions that need to be addressed promptly. Seen as one of the most promising trends, emerging markets are building high momentum by offering umpteen opportunities for scaling startups. Recent deals and expansions prove to be testimony to this. For example, over the past few months, India has become the fastest growing global market for Amazon after only two years of setting up operations.

By promoting all regional clothing one name and brand can help make a global prospective more fashion designers, traditional weavers small scale industrialists everyone can join together to have an umbrella branding it helps to recognize and extension with help of government .An identity is everything and it emerges from a firm decision that nurtures unknown craft and tradition slept under grass root of the country.

Having various opportunities these markets represent, it's also important to understand the factors that dominate any expansion strategies to newer geographies. A case to consider here! If a startup intends to expand during its formative years, i.e., before their business models mature, there is a likelihood of running into the risk of replicating a costly mistake that can prove to be detrimental to it. On the other hand, if the expansion happens late, companies may end up wasting critical resources fighting or acquiring local players that are clones of their business model (with hopes to cutthroughthec clutter and establish footprint in the target market). Although, the aforesaid can be debated, what cannot be overlooked is the fact that businesses operating on similar business models and ideologies are emerging faster than expected. Undoubtedly, they're taking away exclusivity from any business model.

Conclusion

Adopting International brands and preferring it is not a crime but flourishing of our culture and tradition needs a quality check and specification that creates an identity among

people. As years go by diminishing of cultural goods can be seen so that a push and pull of these sector is essential. Internationalization is the designing of a product in such a way that it will meet the needs of users in many countries or can be easily adapted to do so. Internationalization might mean designing a website so that accessing liberates.

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INDIGENOUS KNOWLEDGE IN ETHIOPIAN SCHOOL CURRICULUM

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Abstract

Education is one of the social institutions that serves as a major socializing force in society, whereby cultural heritage of society transmitted to new generations. Education transmitted those norms, values, attitudes, behavior, and knowledge, technological and social skill from one generation to the other. How those norms, values, attitudes, behavior, knowledge and skills transmitted can vary from one culture to another, depending on the underlying worldview each culture has. The education system of Ethiopia in different regimes did not reflect truly Ethiopian cultural, social and economic situation, the reason is that the system of education was mainly copied from different systems of education in the West. The curriculum of education was either copied or developed with the involvement of Western expertise. This study explores the place of indigenous knowledge in Ethiopian school curriculum, by making a sociological analysis of school curriculum in Ethiopia. Establishing indigenous based programs in mainstreaming school education and incorporating the concept of cultural value into professional practice is the essential discussion of this thesis. The study mainly focused on education as a social institution and its role in the society by incorporating indigenous knowledge through the rationality of the local experiences which is minimal in the current Western-oriented curriculum.

Keywords: Indigenous Knowledge, Ethiopian School, Curriculum

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Introduction

Education plays a large part in the socialization of children in society. The school has the responsibility to teach children to be the productive member of society. Schools bear most of the responsibility of preparing young people for the world of work.

In the current world, education has important places. Most of the children, especially in cities spent most part of their time in school activities such as; learning, doing assignments and other related activities. In both developed and developing countries the number of students attending schools increases from year to year.

School in the current world is the major place children acquire their basic skills that makes them fit in the society. The education that children learn from school has an important impact on their future life both negatively and positively. That is why Durkheim “primarily concerned with the role of schools in transmitting values that would perceive stability in society” (Alexander and Thompson 2008). He saw education mainly in terms of preparing children and young people to take up their positions.

The educational sub-system provides education to the students by establishing different types of educational institutions, e.g. schools, colleges, university, etc. Sociology of education perceives such educational institutions as a social system composed of different interrelated human groups’. Such as management, the principal, the teachers, the office staffs and the students (Shah and Shah. K 1998)

Education therefore as the function of socialization which helps to transmit the cultural heritage of society to the new generation. The cultural heritage of society can be considered as the beliefs, norms, values, attitudes, behaviour, and various knowledge of the society and the given society wishes for the new generation to acquire. This knowledge resides in the indigenous knowledge systems of which the societies are well aware of compared to imported knowledge. There is no universally accepted definition of indigenous knowledge (Kelman et al 2012). In this study, however, indigenous knowledge is defined as knowledge of local Ethiopian peoples root in Ethiopia rich history, cultures, and tradition specific to the geographic boundary.

In the dominant western cultural views of knowledge production there are similar ways of reasoning, but “the indigenous cultural experience is not the same for everybody, indigenous knowledge is not a monolithic epistemological concept” (Ladislaus and Joe 2002). Therefore, this study looks into the place of indigenous knowledge in Ethiopian school curriculum and why it is marginalized.

Objective

The objective of the study is to explore the place of indigenous knowledge in the school educational curricula, and the importance of the incorporating the knowledge in indigenizing the education system of Ethiopia .

Methodology

The methodology involved in conducting this research is qualitative; the tools used for collecting data were in-depth interviews, formal group discussions Secondary source analysis like verification of documents, content and historical analysis. .

Discussions

Indigenous Knowledge in Ethiopia School Curriculum

The curriculum of education in Ethiopia was mainly designed copying from the Western school curriculum or with the involvement of Western expertise.

The history of Ethiopian educational system passed through different political regimes and in all regimes, it is influenced by western curricula. The education system and policy of governments in different regimes developed depends on the ideology they followed and the diplomatic relation they formed especially with western countries. The curriculum was designed either with Western expertise involvement or it is funded by them. Those curricula developed by the Ethiopians themselves are either copied from another country as they are or with minor changes. The education system for decades was funded by donors from the big countries. In Ethiopian educational history After the Ethio-Italian war, the three systems of government took shape in Ethiopia are the imperial system which lasted until 1974, followed by the Military Socialist System (Derg) and the current Federal System of Government (Tekeste 1990).

It is important to remember at this juncture that it is sometimes difficult to separate colonialism from education.

Colonialism and education are too many ways through which European power perpetuated underdevelopment in Africa. Though education predates colonialism, but the European use strong powers to introduce a system of education that were so foreign, whose aim was to ensure that the African nation was subjugated and exploited (Oba and Eboh 2011).

Indeed, the education system of Ethiopia like other developing countries is colonized by Western-centric education. This is because in the current world “Most of the knowledge created and developed worldwide originated in the North” (Damtew and Heinz 2010).

It is vital to integrating indigenous knowledge with the currently imported curriculum in the country to enrich the existing curriculum in many ways. This is because “To some extent, Europeans thoughtlessly, applied their own curricula without reference to African condition” (Oba and Eboh 2011). This trend contributed in making Ethiopia the country that is not colonized, like those African continents which was under colony to imprint colonial education system in changing the country into the European image (Wuhibegezer and Hailu 2015). Ethiopian indigenous knowledge is marginalized in the existing school curriculum. This needs the de-marginalisation of indigenous knowledge, by incorporating into the existing curriculum.

In the current educational system in Ethiopia, it typically excludes experiences of the local people and prescribes a dominant universal perspective of the education of the West. However, there is an attempt to include indigenous knowledge in the school curriculum as it is stated in the Ethiopian education policy of 1994, but there is the problem of implementation of the provision given in the policy document. In Education policy of Ethiopia 1994 which the country's education system is governed under article 3.6 entitled “Nexus between Education, Training, Research, and Development” sub-article 3.6.7 dictated “Traditional education will be improved and developed by being integrated with modern education”. However, referring traditional knowledge as indigenous when observed in the practical implementation the integration is not as it is required.

Ethiopia is a country with ethnic and cultural diversity, which is important for the students to study the different values of the ethnic backgrounds, to understand each other's rich knowledge which can help in the maintenance of the larger society.

Today incorporation of an Indigenous curriculum is becoming important within the context of the Ethiopian education system for building a strong nation. The reason is that Ethiopia is, a country unique among African countries that guarded her independence and retained her frontiers almost integral for hundreds of years when the African countries to the north, south, and west were ill-fated victims of European colonialism. Traditional education for a long period of time have played an important role in producing human resource in the country, though its main function was oriented for religious services. In the history of the country, it is the traditional education which formed the basis of education. However, there is a controversy whether this knowledge is traditional or not even though the word ‘traditional’ and ‘modern’ is debatable. It is obvious that the Western knowledge delegitimized other ways of knowing as savage, superstitious, and primitive (Akena 2012). Eurocentric knowledge rejected indigenous knowledge in both its development theory and in its global sciences (Battiste 2002). The Eurocentric education and science erase indigenous knowledge from academic curriculum, the main reason is that the West considers the rest of the world as ‘primitive’ ‘Savage’ and labelled them as those who lack ‘history’ ‘contributed nothing to the world’ and, who lacks rationality and history. “Within western

thought and academic, most African indigenous knowledge systems were desecrated and pejoratively described as superstitious” (Abeba and Vambe 2006). However, scholars in the Orthodox Church who studied in both the so-called traditional and modern setting of the Ethiopian education system and who interviewed for this research denied the system of education of the time as traditional, due to its own structured curriculum and syllabus.

It is vital to liberate the indigenous knowledge from the belief that Western education and knowledge is the only universal and authentic stream of knowledge that enables development. Indigenous knowledge is important resources which contribute to the efficiency, effectiveness, and sustainability of development (Gojestani 2000). Empirical evidence suggested that the development process in developing country has been one-dimensional as it is copied from the colonial masters. Such evidence also indicates the existence of widespread systemic colonization of citizens’ life. It is the belief of the researcher that there is a need to propose an alternative, syllabus to the education system to make it free from the monolithic view. Indigenous knowledge in various countries has been a widespread subject of discussion (Workeneh 2011). It is because “Indigenous Knowledge promotes cultural sustainability that is important for survival and general livelihood” (Usman, 2010). The trained manpower of the given country that the educational institutions produce has to be culturally and socially well equipped, to fulfil the goal of social and economic development that we aspire at the national level. This is possible when we incorporate indigenous knowledge to enrich it and enable to equip the coming generation to face the world, with value based and independent decisions and life skills to deal with this everyday life situation.

The Ethiopian education system in general and Addis Ababa, in particular, is dominated with Western education. Historically, as it is revealed in the research the pertinent challenges for the incorporation of indigenous knowledge in Ethiopian education system are:

1. Ethiopian school curriculum from its inception is either copied or developed with foreign involvement. Due to this fact, the existing system of education is dominated with imported Western knowledge and the extent to which the curriculum under implementation help student to understand their culture and natural environment is very low.
2. Language plays important role in indigenization process. However, Ethiopian education is still under foreign domination, which makes the curriculum lack indigenous content due to the use of foreign language. Still, at the secondary level of education, the academic language is English, but at the primary level, the situation is slowly changing.

3. The curriculum serves to impose a colonial western way of thinking and acting among the citizens of Ethiopia. It is because the current curriculum, usually excludes experiences of the local people and prescribes a dominant universal perspective of the education of the West (the situation is severe especially in private schools).
4. Curriculum developers for a long period of time, lack respect for local indigenous knowledge because of the assumption they have about the superiority of Western knowledge. Currently, there is an attempt made in giving concern for the indigenous knowledge to include in the curriculum, but the education policy provision of the country is not fully implemented.

Conclusion

The Ethiopian education system is dominated with Western knowledge. Hence, indigenizing the current curriculum in Ethiopia should involve the following ends: First, it should target to support Ethiopia to sustain a balance between social, cultural, economic, and environmental issues as a pillar that is distinctive to the country's local context. Second, it should encounter the supremacy of western knowledge that has dominated Ethiopian classrooms since 1908. Finally, it should recognize the validity and legitimacy of indigenous knowledge's and pedagogies and honestly integrate them into the formal educational system (Owuor2007).

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ASPIRATIONS OF MARGINALISED WOMAN AND AGENDA OF UPPER CASTE CONTEXTUALISING E.K.JANAKI AMMAL IN COLONIAL MODERNITY

***Shakkeela.U.V**

Abstract:

Women of the deprived castes rarely appear in the lime light of mainstream historical writings about Kerala renaissance. The gender norms aspired and articulated were of upper castes and how the marginalized women imbibed it remains obscure. As the impact of the colonial modernity felt first among the deprived castes, especially in the case of Thiyya caste in the context of the paper, upper caste agenda of women's emancipation seemed problematic. Paper explores how E.K.Janaki Ammal under the influence of colonial modernity and the inherent sense of freedom and independence derived from her low caste identity had subverted the gender norms of Kerala Renaissance.

Keywords: Modernity, Deprivation, Caste, Gender, Transgression, Self-assertion

Introduction

Janaki Ammal(1897-1984)* astonished the generation of her time with her unique achievements in career extraordinary to the women of her age. A born scientist in plant studies, her life-long dedication to research and career in botany stands as unfit to the whole agenda of women's question raised under colonial modernity in Kerala. The unique

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trajectory of a woman belonged to marginalized caste would definitely help to understand how crippling and limited was the space envisaged for new womanhood for a low caste woman beneficiary of colonial modernity. Her absence in the historical writings about women who dared to come out and challenged the traditional concept of womanhood; and her own silence in expressing and asserting her 'self' speak the restricted space framed within the upper caste agenda of women's emancipation. It indicates without doubt the need to build the experience of marginalized caste women possibly by rejecting the well established concept of the homogeneity of women's experience under Kerala Renaissance.

Janaki Ammal's life posits the collapse of the Renaissance package for women's emancipation for its failure to accommodate a highly educated, career oriented; ambitious spinster who belonged to the marginalized caste within the purview of its agenda. Ammal was far advanced an idol for the Kerala Renaissance and her exclusion from the list of prominent women of Renaissance suggest its ambiguity in addressing western educated low caste women. The Renaissance agenda for women's emancipation meant for upper caste women whose social background and aspirations are to be read/understood within the particular upper caste socio-political and economic milieu in operation under colonial modernity. The paper explores how caste, gender and education of a marginalized community under colonialism set the parameters of the life of E.K.Janaki Ammal and how she transgressed the barriers of caste and gender by her passion on science.

Objectives

1. Explain the fragility of the Renaissance package for women's emancipation in the context of the life of E.K.Janaki Ammal
2. Discuss how woman is able to transgress the barriers of caste and gender by non conventional methods
3. Explore the unique life of a prodigious woman scientist during the time of social transformation in Kerala

Methodology

Historical method is applied throughout the paper. Biographical details are attempted to link the social context of the period with a well-knit analytical framework as the context played a significant role in framing the unique personality of E.K.Janaki Ammal. Online information and dailies are made use for preparing the paper as the birth centenary year of Ammal falls in 2016.

Ammal was sent to school run by the missionaries. Education and schools were considered as the features of low caste identity.¹ Potheri Kunhambu's *Saraswati*

Vijayam (1896)* and Joseph Mooliyil's *Sukumari* (1897)* celebrated education including women's education as panacea for deliverance from caste deprivation. An interview with a retired Diary engineer residing in Calicut amply demonstrated how he clung to education in spite of his disability in eye sight. His father, a railway employee in the first half of the 20th century reminded his sons very often the importance of education. He said-we did not even think of any other occupation other than that of a job under the British govt.² She studied in the Sacred heart School and, her success in the school final exam was given in the magazine *Mitavadi* in 1915.³ She was sent to Madras which was the common abode of Thiyyas for higher education and studied in Queens Mary College. Completed her Honours Degree in Botany from Presidency College in 1921 and taught for a brief period in Women's Christian College, Chennai. She left for USA when she received Barbour scholarship to study in the University of Michigan and obtained MSC in 1925. She got DSc in 1931 as Oriental Barbour Fellow. Ammal made her daring educational journey at a time when prominent women's magazines like *Lakshmi* publishing articles on the nefarious effects of western education on women and espousing women the need to become the custodians of Indian values which were basically Brahmanical. Both the British and Indian nationalists meant only a restructuring of the domestic sphere by women's education.⁴

Gandhi's presence with his strong conviction of the potential of women had a mesmerizing effect on the people and those people belonged to the untouchable castes including women who had abstained from nationalism fell prey to the grand scheme of ousting the British from India. The espousal of nationalistic cause in the first half of the 20th century had influenced Janaki Ammal too. Ammal was thoroughly Indian in attire and habits, and Gandhian in her lifestyle- observes her colleague. Ammal being transgressed the natural option of a woman by avoiding marriage would naturally have been a target of the traditionalists; but it seemed that she could easily camouflage herself in Indian attire and habits for the transgression. She was in fact mesmerized by the speech and appearance of Gandhi when she was 19 years old. The letter she wrote to her brother in Rangoon about her first encounter with Gandhi reflects her genuine adoration of his simplicity and eloquence. It also reveals her penchant for national cause. She writes – "I have a great mind to give up everything and devote my life to the service of the Mother Country. Why not join the Servants of India Society that is doing so much good to our land. I think it is the best way I can devote my life to a good end". The tireless service she offered for reorganizing the Botanical survey of India immediately after independence was for the nation. She must have reveled in serving the nation in her own capacity as a plant scientist because at some point of time before she had picked up the career of a plant scientist she thought of taking up medicine as a career. She thought that India needed physicians. She must have also

inspired by the news of the participation of European women in the First World War (1914-1919). They run the factories, operated machines, made bombs and offered medical services in war front and off. They carried out with ease all the activities which were considered as male spheres. Thus the War transformed the conception of women and revealed their potential. Ladies magazines of the period carried on articles highlighting the participation of women in the War. Janaki Ammal who was matriculated in 1915 must have been in high spirit during the war in brooding over the choice of a career. The war had a favourable impact on women who dared to cross the sea for education- observed by one reader of *Lakshmibai*.

Education was seen as a means of emancipation to a woman of a marginalized class. Would it free her from gender discrimination?! Janaki Ammal expressed her concern on the gender discriminated world at the age of nineteen itself. Inspired by the speech of Gandhi she was tempted to opt for a career of social reformer but the next moment found the decision impractical. I am sure, she wrote, such a life, as a young unmarried woman will be hard as well as dangerous.⁵ Nineteen was an advanced age of marriage to a girl in the first half of the 20th century. She definitely might have confronted opposition from her own relatives and it would have prompted her to find ways and means to overcome the hurdles of gendered world. The harsh realities that she encountered being an unmarried educated woman even forced her to negate her blossoming youth. She wrote- I often wish I were an old maid so that I could do anything and go anywhere.⁶ Janaki Ammal's predicament seemed unique looking at her upbringing in a professional Thiyya family which was exposed to western culture and values. Education in the missionary school as well as the enlightened atmosphere at home turned Janaki Ammal to a world of knowledge. Unlike the women of her age whose aspirations in life saturated with married life, Janaki Ammal's world of knowledge disclosed her to a dynamic world of knowledge, possibilities and freedom to pursue her inner call. It does not mean that she was devoid of any earthly pleasures. In fact, her predicament was the one that any educated woman like her had to confront in the society at that time. Women's question raised in the nineteenth century was limited in its aims and scope. As opined by Partha Chatterjee the so called women's question in the agenda of Indian social reform of the early 19th century was not so much about the specific condition of women within a determinate set of social relations.⁷ The ambiguity in how to go ahead and shape up their life, what role they should play in the family and society, what should be the gender parameters in mingling with their partners, male members and male colleagues and what should be the limit of their aspirations and ambitions was remained unanswered and ambiguous. Highly educated woman like Janaki Ammal did not have a model to pursue. The women's question of Kerala even in the first half of the 20th century was centred on how to bring illiterate Nambutiri women from inner chambers to

the broad day light of public realm. The issues raised and discussed in Kerala on women's question were seemed irrelevant to a woman like Janaki Ammal who was exposed to western life and education in her childhood. In fact, a marginalized caste like Thiyyas to which Janaki Ammal belonged had exposed to western culture even before the affluent castes could think of a change in the position of women. The social climate of Kerala was not reached up to addressing the issues confronted and the image carried by Janaki Ammal. It was incapable and immature to take in the personalities like Ammal as their role model. No doubt she was kept oblivion to Kerala historians. As observed by Eric Hobsbawm common people if not as individuals, such men and women are major historical actors. It can and changed culture and the shape of history.⁸ Ammal though in many ways unique and uncommon talents lacked the pull and push potential of the collective strength of the ordinary people. Her influence, as individual, to change the course of events remained untouched the 'uncommon people' (ordinary people).

Her occasional change in station of her job and sometimes her job itself shows dynamism in her personality. After obtaining DSC from Michigan in 1931, she worked as professor of Botany at the Maharajas College of Science in Trivandrum for a brief period (1932-34). She was the Geneticist at the Sugarcane Breeding Institute at Coimbatore between 1934-39. She then worked as Assistant Cytologist at the John Innes Horticultural Institute, London (1940-45) and as Cytologist at the Royal Horticultural Society at Wisley during 1945-51. She returned to India in 1951 at the invitation of Nehru to take up to reorganize the Botanical Survey of India.⁹ She developed an interest in mountain flora while she was working in Jammu. She studied the mixed varieties of plants in the Himalayas. She used to visit the Himalayas for collecting plant varieties often to free her from pressure of all sorts. Geeta Doctor observes whenever she felt herself being thwarted by the bureaucracy that often stood in her way, she would retreat to places like the country's northeast, in the borders between what is now India and Burma, or spend time at Wayanad in Kerala to search for medicinal plants or go to Ladakh. She worked for an year as the visiting faculty of Baba Atomic Research Centre, Bombay in 1970. By 1970 she settled down in Madras. She was the emeritus scientist at the centre for advanced study in Botany till her death in 1984.

A hectic professional life of the area in which she interested is what her personality sought. She was granted a scholarship to study the University of Michigan in 1924. Her sojourn in Michigan as the Oriental Barber Fellow was found inspirational and pleasant. She wrote- this is a lovely place- my back yard is the lake shore and I just have to run in for a bath when I feel inclined. Her sojourn in University of Michigan has given her opportunity to interact with students from different parts of the world. In one of her letters to her brother she wrote- I am interested not only in India but the whole of Asia. She even

had plans to organize the Asian women in university. She was introduced to an altogether new world of knowledge when she was appointed as Assistant Cytologist at the John Innes Horticultural Institute in London in 1940. She was exposed to a number of talented cytologists and geneticists at the Institute. C.D.Darlington who later took charge of the Institute as Director was her close friend and mentor there. There was also a speculation about her romantic involvement with Darlington who made a visit to one of her relatives' house at Delhi in 1960. "There was a tension in the air when he entered, writes the sister of Geeta Doctor, he was a tall, very distinguished looking man. He hesitated a moment and then went straight ahead and kissed Aunt Janaki on her cheek. She blushed a deep pink but said nothing."¹⁰ May be an answer to her spinsterhood tucked under the image of a scientist. She used to give a vague but a stern reply that she is married to science whenever anyone poses her with such a question. She could not have expressed her wish or personal predilections openly because a woman is not expected to do so however educated or exposed to western culture she is. Though she constrained in expressing her love towards the opposite sex, her demeanour with Darlington was unconventional and devoid of any usual tinge of a native woman in that.

Science to Ammal meant more than a career. At a time when women's presence was not wanted in the study of science by society, Janaki Ammal studied the subject and pursued a career in science in spite of the fact that it was a male dominated world. She was in fact defying or breaking the male bastions by sticking successfully to that career and making original contributions to plant science. She showed interest in a wide variety of field of plant studies like sugarcane, horticultural plants, trees, polyploids, medicinal plants, chromosome behavior, speciation, cyto geography, interspecific and intergenetic hybridization and phytogeography. Her studies disclosed the genetic make-up of plants at a time when such type of investigation was coming up, studied the ethno-botany of the plants in the tribal area of Wayanad in Kerala, unearthed the genetic transformation of plants in Asia due to the uplift of Himlayas and explained how plants cross breed in the wild. Plants and chromosomes of which have been studied by Janaki Ammal was too numerous to mention-observed by a young botanist in his article on Ammal.¹¹ *The Chromosome Atlas of Cultivated Plants* (1945) – the joint article of E.K.Janaki Ammal and C.D.Darlington is reckoned as a valuable compilation and 'well known among the botanists and agriculturist all over the world.'¹² Being a path breaking botanist and geneticist she posed a challenge to the male domination of science in particular and patriarchal structure of society in general. It is obvious that she was aware of the importance of the possibilities of science for development and her pioneering contributions in the study of the cytogenetics of sugarcane led to the development of a hybrid variety of sugarcane – a mix of bamboo

and sugarcane. Moorkoth Ramunni, a distant relative and contemporary of Ammal reminisces her achievement thus- 'She developed the sweetest sugarcane-S.G.6332 and explained her findings in the international science seminar held Edinbrow in 1939.'¹³ This hybrid was used widely in the cultivation of sugarcane across the country and produced a boost in sugarcane production in India. It was not a mean achievement for a woman who showed to the male dominated world through her intelligence and hard work in research that a woman is capable to influence the development of a country. Count your intelligence, hard work and determination and not your gender or sex in any field of human activity- she gave a lesson to the gender discriminated world by her life. She transgressed the misnomer of 'male intelligence' and traversed confidently in a path not treaded by women. She involved and interacted actively in scientific gatherings of national and international importance where she was spotted very often as the only female figure among the large swarm of male scientists. Her colleague, C.V.Subramanian, reminisces a few such occasions he met her- I met and was introduced to Ammal for the first time in July, 1950 at the International Botanical Congress in Stockholm, Sweden... I saw Ammal again in January 1951, this time at India House in London at a reception arranged by the Indian High Commission to meet the then Prime Minister of India, Jawaharlal Nehru... After her return to India I met her at scientific meetings where she was held in high esteem. Ammal came to the celebration of the Silver Jubilee of the National Institute of Sciences of India (now the Indian National Science Academy) at Delhi on 30 December, 1960. In the group photograph taken then, it is noteworthy that Ammal was the only lady.¹⁴ The ease with which she moved in social and intellectual gatherings amply demonstrate that she relied on her potential of being a scientist for mobility in a patriarchal society and helped her to overcome the alleged vulnerabilities and weaknesses usually associated with feminine gender. When required, she did not shirk fighting for a cause or for a right¹⁵- clears her stance. Her intelligence and hard work in the field of her passion called science made her a least inhibited woman in any gathering. The same presence of mind and confidence that she carried in her 'self' reflected well when she was placed at the helm of administrative responsibilities in her field of interest in India. She was instrumental in reorganizing the Botanical Survey of India. She was appointed as the Director General of BSI at the request of Nehru in 1951. She also headed central Botanical Lab, Allahabad as its Director and regional research lab at Jammu (1964-69) as Officer on Special Duty. She was the Chairman of the Cytogenetic Division of RRL, Jammu (1962-64). Kerala renaissance aspired to make women a worthy companion to educated husbands and in control of private realm. Ammal transgressed these assigned roles to women at her time by sheer merit of her hold on knowledge.

She was also known for high professional ethics and unassuming character among her colleagues. The cosmopolitan politeness she maintained throughout her career and life was a product of her exposure to western values and work ethics. Though she came into contact with Gandhian values at a young age and attired in Gandhian style, she was not appeared as an Indian woman in attitudes or activities. She was more like a woman imbibed the values of western modernity which emphasized free thinking and independence. Being a woman belonged to marginalized caste; she inherently possessed and was trained in free thinking. It was abated by her exposure to western modernity. There was always a tendency in marginalized castes to subvert the existing order and ensure civil liberty. Thiyyas as one of the marginalized castes in Kerala was the first in embracing colonial modernity for a change in the existing order.

Her passion for knowledge and sense of freedom make her a unique personality. The kind of life that Janaki Ammal opted for was something detrimental to the prevailing norms of the society. However, her garb of simplicity was bestowed by the nationalistic concept of woman and this to a great extent helped her to cover her deviated life. She could not have moved with ease and freedom unless she took up the air of a Gandhian. Gandhi had said that if one does not find a person who is compatible mentally, she should resolve to remain unmarried, but be “wedded to independence. A spiritual way of life or a life dedicated to social service is opened to women if they choose spinsterhood.¹⁶ The dichotomy between spiritual and material epitomizes respectively the India and west was viewed by Partha Chatterjee a ticklish problem encountered by the social reformers. Janaki Ammal, in fact, did go beyond the national model of womanhood and thwarted the very nationalistic scheme for women’s emancipation by her own life. The Indian society was too traditional, less advanced, and highly patriarchal to acknowledge and understand a towering, free spirited, dedicated professional female figure like Janaki Ammal. But the gender norms are decided by upper caste ideology and lower caste men or women had no voice in influencing or transgressing it. Naturally Janaki Ammal stood as lone figure with aspirations trapped within the upper caste agenda of gender norms. Colonial modernity might have given a better gender norms to Kerala society had it not submerged under the caste nexus. If Janaki Ammal’s name has not represented in the mainstream historical writings on renaissance, the answer lays in the upper caste male dominated agenda. Pradeepan Pambirikunnu aptly observes in the context of dalit identity formation in Kerala renaissance that a social group controls history not when they receive the result of the social changes, on the other hand when they control the social process in the forefront.¹⁷ Ammal was not in the forefront of social transformation but did not quit neither the field of her career nor the life she chose in spite of all odds. She imprinted her presence in history by her unconventional life which a movement found impossible to achieve.

Notes and References

- * Her name was given in Mitavadi as E.K.Janaki and not E.K.Janaki Ammal as was given in the biographical details appeared in science Magazines after her death. Moorkoth Ramunni who had family ties with her also mentioned her name as E.K.Janaki.
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