

Moulding as A Menace: A Study of Margaret Laurence's Manawaka Fiction

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Abstract

Margaret Laurence's Manawaka fiction portrays how men try to mould the women in their families according to their own desires and how this attempt spoils the growth of women towards independence and autonomy. The men and women in the Manawaka fiction are the embodiments of temperamental polarities. In such a situation, the struggle ensues when moulding is attempted. The protagonists struggle to encounter this attempt and life turns into a battlefield for them, disturbing their peace of mind. Hagar of *The Stone Angel*, Stacey in *The Fire Dwellers*, Morag of *The Diviners* and Beth and Edna in *A Bird in the House* show their predicament and struggle in preserving their individuality and to promote their progress in the midst of the menace exercised through the moulding attempted by the men in their families.

Key Words: *Temperamental Polarities, Mould, Threat, Autonomy, Self-Knowledge*

Margaret Laurence's Manawaka fiction portrays how men try to mould the women in their families according to their own desires and how this attempt spoils the growth of women towards independence and autonomy. The men and women in Manawaka fiction are the embodiments of temperamental polarities. In such a situation, the struggle ensues when moulding is attempted. The protagonists struggle to encounter this attempt and life turns into a battlefield for them, disturbing their peace of mind. Hagar of *The Stone Angel*, Stacey in *The Fire Dwellers*, Morag of *The Diviners* and Beth and Edna in *A Bird in the House* show their predicament and struggle in preserving their individuality and to promote their progress in the midst of the menace exercised through the moulding attempted by the men in their families.

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REVIEW OF RESEARCH

IMPACT FACTOR : 5.7631 (UIF)

UGC APPROVED JOURNAL NO. 48514

ISSN: 2249-654X

VOLUME - 8 | ISSUE - 6 | MARCH - 2019

WORKING CONDITIONS OF WOMEN AGRICULTURAL LABOURERS IN DINDIGUL DISTRICT, TAMILNADU

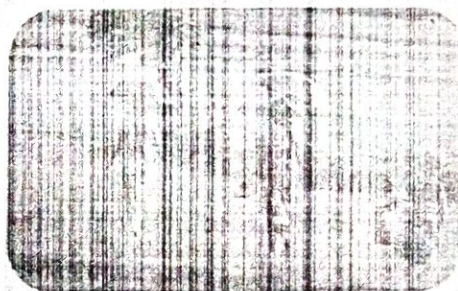
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ABSTRACT :

India is a developing country having the second largest arable land in the world. Agriculture is the main source of sustenance for both developing and under developed countries. In countries like India, women's position is not as strong as men both economically and socially and she faces more constraints than men. They cannot relocate easily. Women in rural areas have to manage multiple activities like maintaining home, making food, arranging water etc. and they are working in farms also. So, they are living hard life. All the activities performed by rural women is essential for the well-being of the rural households, still they are not defined as 'economically active employment' in national accounts. In India, 24 percent to total workers work as female cultivators and 41.1 percent to total workers work as female agricultural labourers. Past studies also relieved that because of less education, unawareness about the laws, poverty and gender discrimination, women workers face many problems. Also, few studies show that in some parts of the nation women workers are being paid less than the male workers. This Paper reviews past research studies to highlight the role and position of women workers in agricultural sector.



KEYWORDS : Women laborers, work, dindigul, agriculture.

INTRODUCTION

Ratcheting up the growth of the economy would be possible provided the agriculture sector fares well on a sustained basis. A good performance of the agriculture sector is views as an effective instrument for attainment of inclusive economic growth and poverty reduction. Agricultural labourers constitute the single largest section of working population. Agricultural labourers play a vital role in agricultural production and thereby contribute substantially to the development of the national economy. They are the worst exploited section among workers. They suffer from seasonal unemployment and under employment, insecurity of jobs, below subsistence living, indebtedness, bondage, migration, inability to get minimum wages and lack of social security. They live in poorly built-up houses, undernourished and malnourished. Most of them go to bed daily without even a single meal. They are very little educated. Their health, sanitary condition and personal hygiene are also very poor. The first agricultural labour enquiry commission of 1950-51 stated that, agricultural labourers are those people who are engaged in raising crops on payment of wages. The second agricultural labour enquiry commission of 1956-57 viewed agricultural workers as those who are engaged in agriculture and in allied occupations like animal husbandry, dairy, poultry, etc.

According to the National Commission on Labour, agricultural labourer is one who is basically unskilled and unorganised and one who totally depends on physical labour for existence. As such the

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major part of the income is derived from wages for work on land. The census of 1961 defined agricultural labour as one who works in other person's land (only as a labourer) for wages in cash, kind or share of produce. The first group consists of those permanent agricultural labourers who worked with particular land owner either for the whole year or for fixed period of time. They work under a verbal contract or understanding with the land owner and they are never free to work elsewhere without the prior permission of their master. Their wages are also determined according to the prevailing traditional wage methods. The second group consisting of those casual agricultural labourers who work temporarily in the agricultural sector with the different land owners as and when they get the opportunity to work. Their wages are determined according to the prevailing market rate. They always remain free to work anywhere according to their own convenience. Agricultural labour is an adult labourer (male or female) who mostly hires out labour in the agricultural sector and whose major source of income is agricultural wages.

Landless agricultural labourers are the wage earners without any significant means of subsistence other than their low wages. An agricultural labour household consists of members of a family who partake meals from the same kitchen. All members of the family share responsibility equally in the household affairs. The districts get more rains from the southwest monsoon. The average annual rainfall ranges from 80mm to 120 mm. The atmosphere of the delta is somewhat damp. The hot season begins from March and the heat subsides after June. The rainy season is from September to November. The Cauvery is the chief source of water for irrigation.

Agricultural labourers are the unorganised class. They do not have a security of employment. There is no law to regulate the working conditions of agricultural labourers. The benefits of medical facilities and social security are totally denied to them. Women workers have no maternity benefits. Lack of trade unionism causes no bargaining power. In the absence of a protective law, the rights of agricultural labourers are ignored and they are thrown at the mercy of the landlords and other rural vested interests.

STATEMENT OF THE PROBLEM:

One of the most serious and depressing problems of India in rural economy is socio-economic conditions of agricultural workers. They are large in number and they are growing and living under the poverty line. They happen to be the most backward, the most exploited and most neglected class of the rural economy. Women labourer is an important segment of the total workforce in India. More than 90 percent of the working women in our country were engaged as wage labourers in the unorganized sector. Even after six decades of the development planning very little change has been seen in status of the women in our country. Most of the women are under employed and destitute and have a lot of domestic work load and they are ill paid and their contributions are unorganized. Hence it is necessary to study living and working conditions of the women Agricultural labourers.

OBJECTIVES

- To study the socio-economic conditions of agricultural women labourers in the study area.
- To examine the working conditions of agricultural women labourers
- To analyze the problems faced by agricultural women labourers suggest suitable measures to improve their conditions.

REVIEW OF LITERATURE

Swamikannan and Jeyalakshmi (2015) study about women labour in Indian agricultural sector and found that female work participation rate has declined drastically during last few decades, which shows that female workers are moved from agricultural to non-agricultural activities because wage differences between male and female workers for the same type of work discourages female workers.

Lal and Khurana (2011), in their research paper entitled "Gender Issues: The role of women in agriculture sector" discussed about multidimensional roles and obstacles faced by women in terms of employment, wages, dual responsibility, education level. Though women share is very high in

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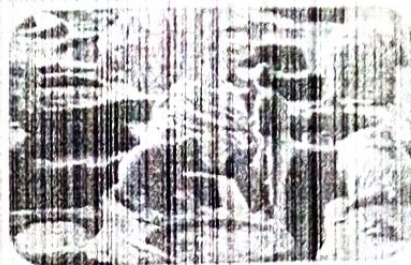
IMPACT FACTOR 3.47 (2017)

ISSN APPROVAL NO. 48514

ISSN 2249-551X

VOLUME 3, ISSUE 2, APRIL 2019

COMMUNITY RESPONSIBILITY POLLUTION FROM LEATHER INDUSTRY: A CASE LEVEL EVIDENCES FROM TWO VILLAGES IN DINDIGUL ENVISIONS



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ABSTRACT

Leather industry is one of the oldest and traditional industries in India. It has massive potential for employment generation, production of leather products exports and contribution to gross domestic product. The industry has huge opportunities for development because of conducive policy of the government and globalized market, but at the same time there are certain challenges of modernization and competition by multinational companies. In order to promote and support to the entrepreneur engaged in leather industry, the government of India and state governments have undertaken special policy measures and created a good network of developmental agencies in the country.

KEYWORDS: Leather, Industry, pollution, Export, gross domestic product, Dindigul


INTRODUCTION

A definition typical of all contemporary discourses on development is given by Ridell 'Change in favour of general human improvement and change of two kinds usually linked: expansion in consumption and enhancement of welfare (Cohen, 1985). This development model is based on the panacea for every crisis that hits mankind. It will eradicate poverty, ill health and associated human miseries and will lead to general human welfare. Economic growth, productivity and consumerism thus gain prime importance in a country's planning as indicators of development. Both capitalist and socialist countries follow the same model of development with little variance. In capitalist country market is the chief allocator of resources whereas in socialist's countries central planning assumes that role. However, both consider industrial growth, increased production and consumption, progress in science and technology as the index of development. The increased material prosperity is to be achieved by conquering the forces of nature with the help of science and technology.

STATEMENT OF THE PROBLEM

Environmental pollution is increasing due to industrialization, urbanization, consumerization, chemicalization, energization, etc. The disposal of industrial wastes and industrial effluents is becoming a major problem. Leather processing has emerged as an important activity of some of the developing countries like India. The leather industry consisting of around 2500 tannery unit is highly polluting industry. Leather processing is mainly carried out in various tanneries concentrated in Tamil Nadu, Uttar Pradesh, West Bengal and Punjab. Around 7.0 lakh tones of hides and skins are processed in India, releasing 75000 m³ / day of liquid effluents. The main pollutants are sodium chloride, sodium sulphide, lime and chromium preservatives and protein matter. Tanneries which discharge in the process of tanning hides and skins, large quantities of toxic effluent, polluting the air, land and water. The leather tanning industry has changed the process of vegetable tanning to chrome tanning. The

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Dindigul



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7031(UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



THE SOCIO-ECONOMIC EMPOWERMENT OF WOMEN THROUGH SELF HELP GROUPS AT KODAIKANAL

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ABSTRACT:

The SHGs have developed women's relationships with government department and banking institutions. They have been equipped with leadership skills through various human resources training programmes and interactions with other SHGs and have developed the participatory approach through solidarity meetings at the street, area and community levels. The present study on the group empowerment process confirms that participation in community and self development programmes through organization is the only way out for voiceless women. The self help groups provide economic benefits in certain areas of production process by undertaking common action programmes. SHGs enhance the quality of status of women as participants, decision makers and beneficiaries in the democratic, economics and social and cultural spheres of life. The SHGs have inculcated a great confidence in the minds of rural women to succeed in their day to day life



KEYWORDS: Schemes and programmes attempt to improve and empower the women in all fields such as economic, social, political, education and so on.

INTRODUCTION

Women constitute half of the population. Contribute more than of the duties and responsibilities of the family but are hardly empowered to participate in decision making. They are not given any rights, they are suppose to do domestic work and to look after children. Gradually with the passage of time, women began to come out of the domestic sphere and have begun to take up professional roles outside their home. This has helped them to realize their potential, broaden their outlook

and to create a new meaning in their lives. The traditional role of a housewife has gradually evolved into the dual and more fulfilling role of a working women and housewife. As is well known, the right of every individual to earn. As human development moves center-stage in the global development debate, gender equality and gender equity are emerging as major challenges. Gender discrimination, though amongst the most subtle is one of the most all pervading forms of institutionalized deprivation.

From Mexico to Copenhagen, o to Nairobi and finally to Beijing is merely two decades of contemporary social history. However, if one looks at the history of the struggle for women's right, both in India and around the world, it constitutes one of the most eventful and momentous in recent times. Home to over 400 million women, a country acknowledge for its unity in diversity, plurality of traditions, institutions and customs and proud its heritage of eclecticism, India's contribution to the global debate on women's

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REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR: 5.7631 (UIF)

UGC APPROVED JOURNAL NO. A6514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



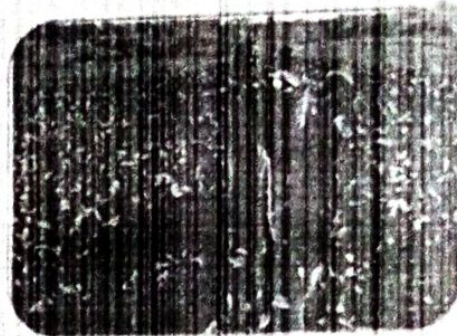
A STUDY ON THE PROBLEMS OF VEGETABLE FARMERS IN DINDIGUL DISTRICT

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ABSTRACT:

Vegetables provide vital protective nutrients like vitamins and minerals in the balanced diet of human beings. It is not an exaggeration to say that there is no human being in the world who does not consume vegetables. Besides, vegetable cultivation is more labor intensive and remunerative for small and marginal farmers. Despite its utility, vegetable cultivation, consumption and marketing in India remain a relatively neglected aspect. Though India is the second largest country in terms of production of vegetables in the world, the average per capita intake of vegetables is much below the requirements of a balanced diet. This is mainly due to severe handicaps associated with production and marketing of vegetables. The production problems include low productivity, traditional cultivation practices etc.



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KEYWORDS: vegetables, nutrients, remunerative, production, problems.

INTRODUCTION

Vegetables may be defined as those annual plants of which immature succulent parts are commonly used for culinary purposes and also those perennial non-woody plants of which the stem, root, leaves stock or leaves are eaten. According to Randhawa (1966), the term vegetables includes all foods of vegetable origin, but the definition now excludes cereals and dried seeds of pulses, however, it includes grain on the cob, potatoes and sweet potatoes and several

other tubers.

Vegetables form the most nutritive menu of man and tone up his energy and vigor. Regular use of vegetables, supply many of the most essential health building and protecting substances, such as vitamins and minerals. The nutrients in the vegetables overcome the common disorders like anemia, deficiency disorders and other ailments in human beings. It form a vital part of human diet. Rich in protein, carbohydrates, minerals and vitamins, vegetables are indispensable for

maintaining good health. For a balanced diet, an adult needs about 280 gms. of vegetables per day, of this about 85 gms. should comprise root vegetables; 100 gms. leafy vegetables and 85 gms. The actual production of vegetables is not even half the required quantity. Vegetable production must be increased to meet the demand of the vegetables of our country.

REVIEW OF LITERATURE

Singh (1993)²⁰ productivity of Potato crop under riverbed cultivation is about 330 quintal

Kiran Nagarkar's *God's Little Soldier* as a Postmodern Novel


M.Anushya

Submitted: 1 September 2019, Revised: 17 September 2019,
Accepted: 25 September 2019

Abstract: Postmodernism refers to the depiction of life after World War II in art, literature and culture. The term 'Postmodernism' was first used in 1940's. On its first use in the 1940's, the term signified itself as one of the movements. Gradually, it was used in several other disciplines like architecture, politics, economics, art, culture and sociology. American literary critics Harry Levin and Irving Howe were the first critics, who had applied the term 'Postmodernism' to Literature written after World War II. And it was popularized by Ihab Hassan. In India, post 1980's is described as the Postmodern period. After 1980's India is considered as the multi-cultural, multi-ethnic, multi-lingual, postcolonial and post modern nation. Some of the postmodern Indian novelists are Arundhati Roy, Salman Rushdie, Shashi Deshpande, Vikram Chandra, Shashi Tharoor, Rohinton Mistry and several others. Among them Kiran Nagarkar is one of the eminent novelists. He has written seven novels- *Seven Sixes are Forty Three*(1980), *Ravan and Eddie*(1995), *Cuckold*(1997), *God's Little Soldier*(2006), *The Extras*(2012), *Rest in Peace*(2015) and *Jasoda*(2017). *God's Little Soldier* is taken for the study.

Key Words: Kiran Nagarkar, Postmodernism, Techniques, Irony, Humour.

Kiran Nagarkar's *God's Little Soldier* was published in 2006. The novel revolves around the life of Zia Khan. He is the protagonist of the novel. The novel is divided into three parts entitled *Zia*, *Lucens* and *Tejas* and it is set in different regions like Bombay, Afghanistan, America and Kashmir. The novel explores the problems that exist in the contemporary society. It deals with extremism, terrorism and questions the religious ideologies of Muslim, Christian and Hindu. In the first part of the novel, *Zia*, Nagarkar presents the ideologies of Muslim community. Zia Khan is born into a Muslim family. Zia's father, Zafar Khan and mother, Shagufta Khan are often called as Abbajaan and Amrnijaan.


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Face Sum Divisor Cordial Labeling of Cycle Related Graphs

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Abstract - In this paper, we investigate the face sum divisor cordial labeling of cycle related graphs.

Keywords - sum divisor cordial labeling, face sum divisor cordial labeling, jewel graph.

AMS Mathematics Subject Classification (2010): 05C78

I. INTRODUCTION

We begin with simple, finite, planar, undirected graph. A (p, q) planar graph G means a graph $G = (V, E)$, where V is the set of vertices with $|V| = p$, E is the set of edges with $|E| = q$ and F is the set of interior faces of G with $|F| =$ number of interior faces of G . For standard terminology and notations related to graph theory we refer to Harary [3]. For graph labeling we refer to Gallian [2]. In [1], Cahit introduced the concept of cordial labeling of graph. Varatharajan et al.[6] introduced the concept of divisor cordial labeling of graphs. The concept of sum divisor cordial labeling was introduced by Lourdasamy et al.[5]. Mohamed Sheriff et al. introduced the concept of face sum divisor cordial labeling of graph in [4]. The present work is focused on some new families of face sum divisor cordial labeling of closed helm graph CH_n , jewel graph J_n and graph $\langle CH_n \diamond CH_n \rangle$.

Definition 1.1 Let a and b be two integers. If a divides b means that there is a positive integer k such that $b = ka$. It is denoted by $a|b$. If a does not divide b , then we denote $a \nmid b$.

Definition 1.2 Let $G = (V(G), E(G))$ be a simple graph and $f : V(G) \rightarrow \{1, 2, \dots, |V(G)|\}$ be a bijection. For each edge uv , assign the label 1 if $f(u)|f(v)$ or $f(v)|f(u)$ and the label 0 otherwise. The function f is called a divisor cordial labeling if $|e_f(0) - e_f(1)| \leq 1$. A graph with a divisor cordial labeling is called a divisor cordial graph.

Definition 1.3 Let $G = (V(G), E(G))$ be a simple graph and $f : V(G) \rightarrow \{1, 2, \dots, |V(G)|\}$ be a bijection. For each edge uv , assign the label 1 if $2|(f(u)+f(v))$ and the label 0 otherwise. The function f is called a sum divisor cordial labeling if $|e_f(0) - e_f(1)| \leq 1$. A graph which admits a sum divisor cordial labeling is called a sum divisor cordial graph.

Definition 1.4 A face sum divisor cordial labeling of a graph G with vertex set V is a bijection f from $V(G)$ to $\{1, 2, \dots, |V(G)|\}$ such that an edge uv is assigned the label 1 if 2 divides $f(u)+f(v)$ and 0 otherwise and for face f is assigned the label 1 if 2 divides $f(u_1)+f(u_2)+\dots+f(u_k)$ and 0 otherwise, where u_1, u_2, \dots, u_k are vertices corresponding to the face. Also the number of edges labeled with 0 and the number of edges labeled with 1 differ by at most 1 and the number of faces labeled with 0 and the number of faces labeled with 1 differ by at most 1. A graph which admits a face sum divisor cordial labeling is called a face sum divisor cordial graph.

Definition 1.5 Consider two copies of graph G namely G_1 and G_2 . Then the graph $G' = \langle G_1 \diamond G_2 \rangle$ is obtained by joining the outer vertices of G_1 and G_2 by an edge as well as to a new vertex v .

II. MAIN RESULTS

Theorem 2.1

The closed helm graph CH_n is face sum divisor cordial graph for $n \geq 3$.

Proof.

Let G be a closed helm graph CH_n .

Let $V(G) = \{w, v_1, v_2, \dots, v_n, u_1, u_2, \dots, u_n\}$, $E(G) = \{wv_i, u_i v_i : 1 \leq i \leq n\} \cup \{v_i v_{i+1}, u_i u_{i+1} : 1 \leq i \leq n-1\} \cup \{v_n v_1, u_n u_1\}$ and $F(G) = \{f_i : 1 \leq i \leq 2n\}$, where $f_i = wv_i v_{i+1} w$, for $1 \leq i \leq n-1$, $f_{n+1} = v_i u_i u_{i+1} v_{i+1} v_i$, for $1 \leq i \leq n-1$, $f_n = wv_n v_1 w$ and $f_{2n} = v_n u_n u_1 v_1 v_n$.

Then $|V(G)| = 2n+1$, $|E(G)| = 4n$ and $|F(G)| = 2n$.

Face Sum Divisor Cordial Labeling of Wheel Related Graphs

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Abstract - In this paper, we investigate the face sum divisor cordial labeling of wheel related graphs.

Keywords - sum divisor cordial labeling, face sum divisor cordial labeling, wheel graph.

AMS Mathematics Subject Classification (2010): 05C78

I. INTRODUCTION

We begin with simple, finite, planar, undirected graph. A (p,q) planar graph G means a graph $G = (V,E)$, where V is the set of vertices with $|V| = p$, E is the set of edges with $|E| = q$ and F is the set of interior faces of G with $|F| =$ number of interior faces of G . For standard terminology and notations related to graph theory we refer to Harary [3]. For graph labeling we refer to Gallian [2]. In [1], Cahit introduced the concept of cordial labeling of graph. Varatharajan et al.[6] introduced the concept of divisor cordial labeling of graphs. The concept of sum divisor cordial labeling was introduced by Lourdasamy et al.[5]. Mohamed Sheriff et al. introduced the concept of face sum divisor cordial labeling of graph in [4]. The present work is focused on some new families of face sum divisor cordial labeling of graph $W_n \cup W_m$, where $m = n-1, n, n+1$, gear graph G_n and Herschel graph H_n .

Definition 1.1 Let a and b be two integers. If a divides b means that there is a positive integer k such that $b = ka$. It is denoted by $a|b$. If a does not divide b , then we denote $a \nmid b$.

Definition 1.2 Let $G = (V(G), E(G))$ be a simple graph and $f: V(G) \rightarrow \{1,2,\dots,|V(G)|\}$ be a bijection. For each edge uv , assign the label 1 if $f(u)|f(v)$ or $f(v)|f(u)$ and the label 0 otherwise. The function f is called a divisor cordial labeling if $|e_f(0) - e_f(1)| \leq 1$. A graph with a divisor cordial labeling is called a divisor cordial graph.

Definition 1.3 Let $G = (V(G), E(G))$ be a simple graph and $f: V(G) \rightarrow \{1,2,\dots,|V(G)|\}$ be a bijection. For each edge uv , assign the label 1 if $2|(f(u)+f(v))$ and the label 0 otherwise. The function f is called a sum divisor cordial labeling if $|e_f(0) - e_f(1)| \leq 1$. A graph which admits a sum divisor cordial labeling is called a sum divisor cordial graph.

Definition 1.4 A face sum divisor cordial labeling of a graph G with vertex set V is a bijection f from $V(G)$ to $\{1,2,\dots,|V(G)|\}$ such that an edge uv is assigned the label 1 if 2 divides $f(u)+f(v)$ and 0 otherwise and for face f is assigned the label 1 if 2 divides $f(u_1)+f(u_2)+\dots+f(u_k)$ and 0 otherwise, where u_1, u_2, \dots, u_k are vertices corresponding to the face. Also the number of edges labeled with 0 and the number of edges labeled with 1 differ by at most 1 and the number of faces labeled with 0 and the number of faces labeled with 1 differ by at most 1. A graph which admits a face sum divisor cordial labeling is called a face sum divisor cordial graph.

II. MAIN RESULTS

Theorem : 2.1

The $W_n \cup W_m$ is a face sum divisor cordial graph, where $m = n-1, n, n+1$.

Proof.

Let $G = W_n \cup W_m$.

Let $V(G) = \{v, v_i : 1 \leq i \leq n; u, u_i : 1 \leq i \leq m\}$, $E(G) = \{vv_i, v_i v_{i+1} : 1 \leq i \leq n-1, v_n v_1; uu_i, u_i u_{i+1} : 1 \leq i \leq m-1, v_m v_1\}$ and $F(G) = \{f_i : 1 \leq i \leq n+m\}$, where $f_j = vv_i v_{i+1} v$, for $1 \leq i \leq n-1$, $f_n = vv_n v_1 v$, $f_{n+1} = uu_i u_{i+1} u$, for $1 \leq i \leq m-1$ and $f_{n+m} = uu_m u_1 v$.

Then $|V(G)| = n+m+2$, $|E(G)| = 2(n+m)$ and $|F(G)| = n+m$.

Define $f: V(G) \rightarrow \{1, 2, \dots, n+m+2\}$ as follows:

Case (i) $m = n-1$.

$$\begin{aligned} f(v) &= 2 \text{ and } f(u) = 1, \\ f(v_i) &= 2i+1 \quad \text{for } 1 \leq i \leq n \\ f(u_i) &= 2i+2 \quad \text{for } 1 \leq i \leq m \end{aligned}$$

Then, the induced edge labels are


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Retraction Note | [Published: 30 May 2022](#)

Retraction Note to: Modified adaptive neuro fuzzy inference system based load balancing for virtual machine with security in cloud computing environment

T. J. B. Durga Devi , A. Subramani & P. Anitha

Journal of Ambient Intelligence and Humanized Computing

14, 189 (2023)


 The [Original Article](#) was published on 01 February 2020

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1 Retraction note to: Journal of Ambient Intelligence and Humanized Computing (2020) 12:3869–3876 <https://doi.org/10.1007/s12652-020-01728-2>


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ISSN:2456-2696

Impact Factor:4.845(SJIF)

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Research Journal Of English (RJOE)

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**FROM REALISATION TO TRANSFORMATION: CHARLOTTE VALE-ALLEN'S
MIXED EMOTIONS AND VAASATHY'S MEENDUM NAALAI VARUM: A
COMPARATIVE STUDY.****P. Hemalatha,**Assistant Professor, Department of English,
M. V. Muthiah Govt. Arts College (W),
Dindigul.Abstract

The above remark by Mathew Arnold of his age his true even today. Though the advent of science has put a tremendous impact on human beings, the psychological impact remains the same. Suppression, realisation, and transformation are interlinked. The realization is the prior step to transformation. The Tamil writer Vaasanthi (1941) was born in Tumkur, Karnataka. She portrays the different kinds of society within her native country. Her plots swing from one remote village in the southernmost part of the country, a Naxalite-infested village in the Chambal Valley in the North and extend even to the Fiji islands. Her famous novel *Aagasa Veedukal* (castles in the Air) was published by UNESCO giving her the rare credit of being the first Tamil writer to be included in the UNESCO publications. Her work *Meendum Naalai Varum* portrays a vivacious and rapturous young girl the USA who falls prey to confidence and meets failure, finally, she realizes and emerges as a translated self. The realisation in literature means epiphany. It is a moment in which there is a sudden realization that leads to a new perspective that clarifies the problem or situation. The character may have an epiphany, or it may also occur in the narration. Such the reader has the epiphany. She leaves the house after several obstacles, Joins as a housemaid in Cameron's house. She has to wait for seven years to transform herself- her opinions and ideas- and ultimately expresses her love for Cameron. Both the protagonists struggle for their existence. Margot's realization is steady and gradual, her transformation is also slow. Her emotions are mixed and blended. The, on the other hand, is radiant in the beginning takes rash decisions such as proposing love to Deepak, participating in the beauty contest against the will of Deepak, rejecting Deepak and marrying Prabhakaran. She journeys from suppression, realization and ultimately transforms herself by breaking the fetters of marriage.

Keywords: *human beings, native country, Tamil writer, .etc*

"Life today is rife with sick hurries and it is filled with divided aims."

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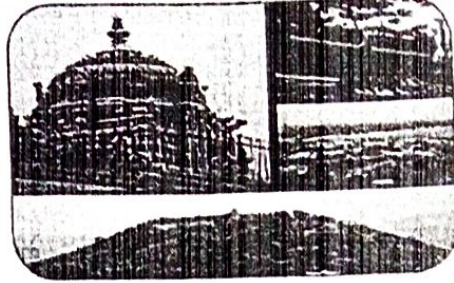
ISSN: 2249-694X



VOLUME - 8 | ISSUE - 7 | APRIL - 2019

RELIGIOUS BELIEF PROTECT THE NATURE: A CASE EVIDENCE OF HOUSEHOLD IN AND AROUND NATIVE TEMPLES, VEDASANDUR BLOCK, DINDIGUL DISTRICT

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ABSTRACT :

The common property resource (CPR) is a part of environmental resources. Temple forest is one of the common property resources. Research in the area of common property resources is to unfold many facts of natural resources and its problem thereof. The proposed study would bring the knowledge of the use and access to temple forest; these resources were largely under the control of local god temple's administration such as Madurai Veeran, Iyyanar, Karuppanaswamy, Muniyappaswamy ect. There will be an encroachment of resources ultimately degrading the CPRs and depriving the rural poor. But in case of temple forest is protected due to some values. The natural resources is a free rider for the over exploitation of CPRs.

KEYWORDS : Common Property Resource, Temple forest, religious value, non-rivalry, vedasandur, dindigul, Free rider problem.


INTRODUCTION

The common property resource (CPRs) is a part of environmental resources. Resource accessible to and collective owned/ managed by an identifiable community and on which no individual has exclusive.cpr is the major important to the poor. In the dry region of India, they include village pasture, community forests, temple forest wastelands, common threshing grounds, waste dumping places watershed drainages, village ponds, tanks, rivers/rivulets and riverbeds ect. Institutions based on the CPRs helped socially beneficial roles in natural resources managed from economic pre- history up to the present. The availability of common property resources in the form of land water, forests are facing a declining trend. Many reasons for that amongst the village people and the poor are depend on CPRs for their daily livelihood is the most important reason. And unsustainable exploitation of natural resources takes low availability of CPRs by the poor people becomes insufficient over a time. The temple is one of the common property resources hence people are collecting resources from the forest temple.

NEED FOR THE STUDY

Present's study was designed to assess distance, time spent, degradation to temple resource if any and its impact on the poor income and their livelihood. The study helps to understand their economic problem of the poor are village people and this also helps to protect the nature of environmental awareness. In addition the presents study proposed to understand how religious beliefs (values) protect the nature.

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S. Meenalochini

செம்மொழித் தமிழ்

(பன்னாட்டுப் பல்கலைக் கழகக் காலாண்டு ஆய்விதழ்)
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மார்ச் 2019
Vol. 7 No. 2

மார்ச் 2019
April - June 2019

ISSN : 2321-0737
UGC Journal No.40719

பல்கலைக் கழக மானியக் குழு அங்கீகாரம் பெற்ற தமிழ்ப் பன்னாட்டு ஆய்விதழ்

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(காதல், திருமணம், குடும்பம்)

Sl.No. 114 140
Pages 552-556

Published by

RAJA PUBLICATIONS
No. 10 (Upstair), Ibrahim Nagar, Krayamala,
Tiruchirappalli - 620 023, Tamil Nadu, India.
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2019

Vol. 7, No. 2

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க. மினலோசினி

பகுதிநே முனைவர் பட்ட அய்வாளர், அவனை தேரன் மகலிச பல்லைக்கழகம்,
கொடைக்கானல், தமிழ்நாடு, இந்தியா

முன்னுரை:

“பெண்ணிற் பெருந்தக்க யாவுள கறபென்னும்
தின்மை உண்டாய் பெறின”

என்று பெண்மையைப் போற்றியவர் பலர் அவர்களுள் கவிஞர் வைரமுத்துவும் ஒருவர் ஆனால் கடந்த சில ஆண்டுகளுக்கு முன்பு வரை பெண்கள் பண்பாடு என்ற பெயரில் அடக்கப்பட்டும், ஒடுக்கப்பட்டும் வந்துள்ளனர் ஒடுக்கப்பட்ட பெண்களின் வாழ்க்கையில் சந்தர்ப்ப மாற்றங்களையும், ஒடுக்குமுறைகளின் இருந்து அவர்கள் எவ்வாறு போராடி தங்களுடைய வாழ்க்கையைப் பிறகுக்கும் பரப்பிப்படி செய்து வாழ்ந்தார்கள் என்பதைக் கவிஞர் தன்னுடைய நாவல்களில் எடுத்துக் காட்டுகிறார். கவிஞரின் நாவல்களில் பண்பாடு என்ற பெயரில் வாழ்க்கையை இழந்தவர்கள் பெண்கள்தான் ஆண்கள் தங்களுடைய வாழ்க்கையை வாழ்த்துதான் இருந்திருக்கிறார்கள் குடும்பம், நாய்மை, குழந்தைப்பேறு, குழந்தை வளர்ப்பு என்று பல காரணங்களால் பெண்கள் ஒடுக்கப்பட்டிருப்பதை இக்கட்டுரை எடுத்துக்காட்டுகிறது


பண்பாடு - விளக்கம்:

மனிதன் தன்னுடைய வாழ்க்கைப் பரணத்தில் அன்றாடம் தானியப்பற்றும் நடத்தைகள், ஒழுக்கவழிகள், நம்பிக்கைகள், மனக்குழைகள், பழக்கவழக்கங்கள் மற்றும் தன்னைச் சுற்றியுள்ள பொருட்கள் மற்றும் மனிதர்கள் ஆகியோருடன் வாழ்ந்து காட்டுவ உணர்வு நிலைகளைக் குறிப்பது தான் பண்பாடு தனக்கும் இச்சமூகத்திற்கும் உள்ள தொடர்பை வெளியாடுத்திக் காட்டுவதே பண்பாடு ஆகும் இப்பண்பாடுகளை மனிதர்களை ஒருவருக்கு ஒருவர் இணைப்படுத்தியும்

வேறுபடுத்தியும் காட்டுகிறது மனிதனுக்குள் மனிதனை. இனத்திற்குள் இனத்தினை. சமூகத்திற்குள் சமூகத்தினை. நாட்டிற்குள் நாட்டினை வேறுபடுத்திக் காட்டுவதும் இப்பண்பாடுதான் “பண்பாடு என்பது ஒரு வாழ்க்கை முறை ஒரு தனிமனிதனின் பழக்க வழக்கங்களுக்கும் அம்மனிதன் பிறரோடு கொள்ளுகிற உறவுகளுக்கு அடித்தளமாக இருக்கும் பண்பாடு ஒருவரால் அல்லது ஒரு குழுவினரால் அல்லது ஒரு சமூகத்தால் கள்கறிந்தும் கொள்ளக் கூடியது. பிறரோடு பகிர்ந்து கொள்ளக் கூடியது; சமூக விழுமியங்களைக் கட்டமைக்கக் கூடியது. மொழி, சமயம், இலக்கியம், தேசிய இனம் என்ற நிலைகளில் வெளிப்படக் கூடியது” என்கிறார் நடராசன்.

மனிதனின் நடத்தைகளின் வெளிப்பாடே பண்பாடு என அழைக்கப்படுகின்றது மனித சமூகத்துள் அவன் கொண்டுவந்த பழக்க வழக்கங்களின் வெளிப்பாடே பண்பாடாக மிளிர்கின்றன மனிதன் தன்னுடைய இருப்பினை இச்சமூகத்திற்குத் தெரிவிப்படுத்தவே சில பழக்கவழக்கங்களைப் பின்பற்றத் தொடங்கிவான் அப்பழக்க வழக்கங்கள் தன்னாலும் தனக்குப் பின் வரும் சந்ததிகளாலும் தொடர்ந்து பின் பற்றப்பட்டு வரவேண்டும் என்று விரும்பினான். இப்பண்பாடுகளை மீறும் போது அவன் சில பாதிப்புகளுக்கு ஆளாக தேரும் என்று கூறி பண்பாட்டினை மீறாமல் அவனை அச்சுறுத்தியும் வைத்தான் அதன் விளைவே இன்று அறிவியல் முன்னேற்றத்தின் காரணமாகவும், அறிவியல் கண்டுபிடிப்புகளின் காரணமாகவும் சில பண்பாட்டு மாற்றங்கள்

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