

Journal of Humanities & Social Sciences

Vol.7 - No.2

Price : ₹ 50/-

November 2015

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Tamil Nadu State Council for Higher Education

Chennai - 600 005



**TAMIL NADU STATE COUNCIL FOR
HIGHER EDUCATION, CHENNAI - 5**

Vol. 7 Nov 2015
No. 2 Price ₹ 50/-
ISSN 2277 - 7636

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**JOURNAL OF HUMANITIES
AND SOCIAL SCIENCES**

A Half-yearly Journal of Higher Education published by
Tamil Nadu State Council for Higher Education

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GUIDELINES FOR SUBMISSION OF MANUSCRIPTS

1. Manuscripts should be submitted in duplicate. They must be typed on one side only, double-spaced, with sufficient margins on all sides to facilitate editing and styling.
2. Charts, tables, etc., and photographs should be numbered consecutively in Arabic numerals. A short title should be provided at the bottom of each sheet. Photographs must be of good quality. Original charts, tables, etc., will be required for printing.
3. For Indian languages, authentic transliterated forms of expressions (including place names) should be followed.
4. Foot notes or End notes may be used. But it is advisable to use parenthetical documentation as recommended by MLA Handbook for writers for Research papers/The Chicago Manual of style. Notes should be worked into the text if they help clarity. References or works cited should be given at the end of the text consolidated into a final alphabetized section.
5. All article are, as a rule, referred to experts in the subjects concerned. Those recommended by the referees alone will be published in the Journal after appropriate editing.
6. No article shall be sent for publication in the Journal if it is currently being reviewed by any other Journal or press or if it has already been published or will be published elsewhere.
7. Submission of article does not guarantee publication.

மெசபடோமியா சிலப்பதிகாரம்

முனைவர் த. புகழேந்தி

உலகின் தொன்மை நாகரிகங்களுள் மெசபடோமியா நாகரிகம் முதன்மையானது என்கிறார். 3500ன். இப்போதைய ஈரான், ஈராக் பகுதியில் அந்நாகரிகம் அன்று தழைத்தது. இந்நாகரிகத்தின் தொன்மைப் புகழினைத் தமதாக்கிக் கொள்ள தற்போதைய சமுதாயங்கள் முயல்கின்றன. இதற்கான தமிழரின் தேடலில் இக்கட்டுரை ஈடுபடுகின்றது.

சிலப்பதிகாரம்

சிலம்பு தொடர்பான கதை சிலப்பதிகாரம் ஆயிற்று. இக் காப்பியத்தின் காலமாகக் கி.பி.4,5-ஆம் நூற்றாண்டுகள் கூறப்படுகின்றன. எனினும், 'சிலம்பு' ஓர் அணிகலனாகச் சங்க இலக்கியங்களிலேயே பயில்கிறது.

வில்லோன் காலன கழலே; தொடியோள்

மெல் அடி மேலவும் **சிலம்பே;** நல்லோர்.-- குறுந். 7.

எனவே தமிழரின் தொல் அணிகலன் சிலம்பு என்பதில் எள்ளளவும் ஐயமில்லை. இவ்வகையில் சிலம்பு தொடர்பான கதையும் தமிழருடையதாகவே இருத்தல் வேண்டும்.

கோவலன்

கோவலன், கண்ணகியின் பெற்றோர்கள் அரசனுக்கு நிகரான செல்வ வளமுடைய பெருங்குடி மக்கள். கோவலனின் மாமனாகிய மாநாய்கன் என்னும் சொல் பெருங்கடல் வணிகன் என்பதைக் குறிக்கிறது. கோவலனும் பெருங்கடல் வணிகத்தில் ஈடுபட்டிருக்கலாம்.

மெசபடோமிய நாகரிகம்

தமிழ்நாட்டின் மேற்குப் பகுதியில் அரபிக்கடல் உள்ளது. இக்கடல் வழி வடமேற்கே சென்றால் இப்போதைய ஈரான் நாட்டினை அடையலாம். அப்பகுதிகளில் கி.மு. 20 ஆம் நூற்றாண்டு அளவில் மெசபடோமிய நாகரிகம் தழைத்தோங்கியது. அந்நாகரிகத்தின் சிறப்பினை அகழ்வாய்வுகள் வெளிப்படுத்துகின்றன. அகழ்வாய்வுப் பொருள்கள் வெளிப்படுத்தும் கருத்துக்கள் இன்னும் முழுமையாக வெளிப்படுத்தப்படவில்லை.

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காதல்

கண்ணிசை

உள்ளு

Dumuzi at first has to persuade Inanna to marry a shepherd king. She is also encouraged by her mother Ningal, the Moon Goddess of Ur. The encounter then runs hot with the young Inanna's passion for young shepherd king Dumuzi and their consummation, and with the echoing fullness of pastoral fecundity. It is the very love song of creation, which fills the earth with the burgeoning splendour of life.



**“Inanna opened the door for him.
Inside the house she shone before him
Like the light of the moon.**

**Dumuzi looked at her joyously.
He pressed his neck close against hers. He kissed her.**

இவர்களைப் பற்றிய தொன்மங்கள் அங்குள்ள கல்வெட்டுக்களில் குறிக்கப்பட்டுள்ளன. இஸ்தார் தன் காதலன் 'தமுழை' மீட்கக் கீழுலகிற்குப் பயணம் செய்ததாகத் தொன்மையான கல்வெட்டுக் காப்பியமான 'Descent into the underworld' குறிப்பிடுகின்றது.

அப்பெண் தெய்வம் ஏழு கதவுகளைக் கடந்து கீழுலகு செல்கிறார். ஒவ்வொரு கதவினைக் கடக்கும் பொழுதும் ஒவ்வொரு அணிகலனையும் உடையினையும் இழக்கிறார். இறுதியில் அனைத்தையும் இழக்கிறார். உயிரையும் இழக்கிறார். தன் காதலனையும் இழக்கிறார். தமுழ் என்னும் தன் காதலனுக்காக இவர் அழுவது ஈப்ரு மொழியின் தொல் இலக்கியத்திலும் பதிவாகியுள்ளது.

Ezekiel, chapter 8

14: Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

Ezekiel's testimony is the only direct mention of Tammuz in the Hebrew Bible.

தமுழ் என்பது தமிழரைக் குறிக்கும் சொல்லா என ஆராய வாய்ப்புள்ளது. இப்பெண் தெய்வத்திற்கான வழிபாட்டில் இடம்பெறும் கருத்துக்கள் இவ்வகையில் சிந்திக்க வைக்கின்றன.

One of the most famous myths about Ishtar describes her descent to the underworld.

If she (Ishtar) will not grant thee her release,

வீடுவிக்கவில்லையானால்,

To Tammuz, the lover of her youth,

தமுழை; இள வயதுக் காதலரை,

Pour out pure waters, pour out fine oil;

நீருற்றுங்கள், எண்ணெய் ஊற்றுங்கள்;

With a festival garment deck him that he may play on the flute of lapis lazuli,

அவன் வீழாக் கால உடை அணிந்து குழல் ஊதட்டும்,

That the votaries may cheer his liver. [his spirit]

உறவினர்கள் அவன் உயிரை உற்சாகப்படுத்தட்டும்.

Belili [sister of Tammuz] had gathered the treasure,

தமுழின் தங்கை தீரட்டுகிறாள் பொற்களஞ்சியத்தை,

With precious stones filled her bosom.

விலை உயர்ந்த கற்கள் அவளிடம்.

When Belili heard the lament of her brother, she dropped her treasure,

தமுழின் துயரை அறிந்தவுடன் கைவீடுகிறாள் களஞ்சியத்தை,

She scattered the precious stones before her,

தன் முன்னே சிதறடிக்கிறாள் விலையுயர்ந்த கற்களை,

“Oh, my only brother, do not let me perish!

தன் தமுழை மீட்க விலையுயர்ந்த பொன் கற்களைப் ‘Belili’ சிதறடிக்கிறாள். இக்கருத்து கண்ணகியின் சிலம்பு உடைப்பினை நினைவுபடுத்துகின்றன. எனவே இத் தமுழ் சிலம்போடு தொடர்பு பெற்றிருக்க வாய்ப்புண்டு.

Tammuz-ம் கோவலனும்

Tammuz (Syriac: ܬܡܘܙ; Hebrew: תַּמְּז, Transliterated Hebrew: *Tammuz*, Tiberian Hebrew: *Tammûz*; Arabic: تَمَّوز *Tammûz*; Akkadian: *Du'zu*, *Dûzu*; Sumerian: *Dumuzid* (DUMU.ZI(D), "faithful or true son") was the name of a Sumerian god of food and vegetation, also worshiped in the later Mesopotamian states of Akkad, Assyria and Babylonia.

கோவலன் என்னும் சொல் ஆயர் இனத்தைக் குறிக்கின்றது. உன்மன்ஷண்க் ற்ட்ங் ள்ட்ங்ல்ட்ங்ழ்க் என இவனும் ஆயர் இனத்தனாய்க் குறிக்கப்படுகிறான். கோவலன் மாதவியுடன் வாழ்கிறான். தமுழ் இஸ்தாருடன் வாழ்கிறான். மாதவியும் கணிகை; இஸ்தாரும் கணிகை. இருவருமே தம் காதலரைப் பின்னர் பிரிகின்றனர். துன்பம் அடைகின்றனர்.

இஸ்தார் என்னும் சொல் இசைத்தவர் என்னும் தமிழ் ஒப்பினையே பெற்றுள்ளது. இவர்

இருந்த இடமும் ஊர் என்னும் தமிழ்ப் பெயருடைய ஈரானியக் குடியிருப்பு. கடற்கரைப் பகுதி. கோவலனின் மாமனார் பெரும் கடல் வணிகர்.

எனவே தழுழ் என ஈரானிய மெசபடோமிய நாகரிகத்தில் அழைக்கப்படுபவன் தமிழனாகிய கோவலனாகவே இருக்க வேண்டும். இவ்வகையில் இஸ்தார் மாதவியாகிறார். கோவலனின் தங்கையாக அங்குக் ளபிழையாகக் கருதப்படுபவள் கண்ணகியே ஆதல் வேண்டும். இஸ்தாரின் கீழுலகப் பயணக் காப்பியம் என்பது மாதவி தமிழ் நாட்டிற்கு வந்த கருத்தாதல் வேண்டும்.

கனவு

இக் கல்விவட்டுக் காப்பியத்தில் கனவுகளும் பாடுபொருளாக்கப்பட்டுள்ளன. தீமுழின் கனவு கீழே பயில்கின்றது.

Dumuzi called out:

""Bring...bring her...bring my sister.

அழையுங்கள் என் தங்கையை.

Bring my Geshtinanna, my little sister,

My tablet - knowing scribe,

என் கல்விவட்டைப் புரிந்துகொள்பவள்,

My singer who knows many songs,

பல பாடல்களை அறிந்தவள்,

My sister who knows the meaning of words,

சொற்களின் பொருளை உணர்ந்தவள்,

My wise woman who knows the meaning of dreams.

கனவின் பொருள் தெரிந்தவள்.

I must speak to her.

பேச வேண்டும் அவளிடம் நான்.

I must tell her my dream.""

என் கனவினைக் கூற வேண்டும் நான்.

Dumuzi spoke to Geshtinanna, saying:

துமுழி கூறுதல்:

""A dream! My sister, listen to my dream:

கனவீனைக் கூறுகிறேன் கவனி:

[தமுழ் முதலில் மறைந்து வாழ்கிறான்; பின் மாட்டிக் கொள்கிறான். இக் கருத்து இங்குக் குறியீடாகப் பயில்கின்றது.]

Rushes rise all about me; rushes grow thick about me.

செடிகள் வளரும் எனக்காக; அடர்த்தியாகும் எனக்காக.

A single growing reed trembles for me.

தனிச் செடி நடுங்கும் எனக்காக.

[காட்சி மாற்றம்]

From a double-growing reed, first one, then the other, is removed.

பிடுங்கப்படுகின்றன செடிகள்.

In a wooded grove, the terror of tall trees rises about me.

வளர்ந்துவீடுகின்றன மரங்கள்.

Water is poured over my holy hearth.

என் மீது நீருற்றப்படுகின்றது.

The bottom of my churn drops away.

எடுவண்ணை திரளுகையில்ன தாழி உடைகிறது.

My drinking cup falls from its peg.

வீழுகிறது நீர்க் குவளை, அதன் இருப்பிருந்து.

My shepherd's crook has disappeared.

மறைகிறது ஆநிறைக் கோல்.

An eagle seizes a lamb from the sheepfold.

ஆட்டுப் பட்டியின் விளக்கைப் பறித்தது கழுஞ்.

A falcon catches a sparrow on the reed fence.

குருவியைப் பிடித்தது வேட்டைப் பறவை.

இவ்வகையில் நீர் சார்ந்த, ஆயர் வாழ்க்கை சார்ந்ததாகத் தழுழின் கனவு திகழ்கிறது.
சீலப்பதிகாரத்திலும் கனவு பாடுபொருளாக்கப்பட்டுள்ளது.

குடப் பால் உறையா; குவீ இமில் ஏற்றின்

மடக் கண் நீர் சோரும்; வருவது ஒன்று உண்டு!

உறி நறு வெண்ணெய் உருகா; உருகும்

மறி, தெறித்து ஆடா; வருவது ஒன்று உண்டு!

நால் முலை ஆயம் நடுங்குபு நின்று இரங்கும்;

மால் மணி வீழும்; வருவது ஒன்று உண்டு!

குடத்துப் பால் உறையவில்லை. உறியில் வெண்ணெய் உருகவில்லை. விலங்குகள் மகிழ்வாக இல்லை.

இவ்வகையில் இவ்விரு இலக்கியங்களிலும் கனவு பயில்கின்றது. ஆயர் வாழ்க்கை ஒட்டியும் பயில்கின்றது. இக்கனவும் இறத்தலுக்கான குறிப்பாகவே இரண்டிலும் உள்ளது.

கொலை நிகழ்ச்சி [Dumuzid's dream]

சீலப்பதிகாரத்தில் கோவலன் கொல்லப்படுகிறான். கொல்லப்படுவதற்கான காரணம் அவனுக்குத் தெரியாது. ஊழ்வினை உருத்தியதால் கோவலன் கொல்லப்பட்டதாகச் சீலப்பதிகாரம் கூறுகின்றது. Dumuzid கொல்லப்படுகிறான். அவனுக்கும் தான் கொல்லப்படுவதற்கான காரணம் தெரியாது. காப்பியத்திலும் தெளிவாக்கப்படவில்லை.

Dumuzi cried out:

""My sister! Quickly, go up the hill!

தங்கையே செல். மலை மீது,

Do not go with slow noble steps.

வேண்டாம் மென்மை நடை.

Sister, run!

ஓடு

The ugallu, hated and feared by men,

வெறுக்கப்படுபவர்கள், அஞ்சப்படுபவர்கள்

Are coming on the boats.

வருகிறார்கள் படகில்.

They carry wood to bind the hands;

கைகளைக் கட்ட

They carry wood to bind the neck.

கழுத்தைக் கட்ட

வருகிறார்கள் பலகையுடன்.

I will hide in the grass.

மறைந்து கொள்கிறேன் புல்பூலில்.

I will hide among the small plants.

மறைந்து கொள்கிறேன் சிறு செடிகளின் மத்தியில்.

I will hide among the large plants.

மறைந்து கொள்கிறேன் பெருஞ் செடிகளின் மத்தியில்.

I will hide in the ditches of Arali."

மறைந்து கொள்கிறேன் அரளிச் செடியின் கழிவுகளில்.

எதழுழ் மாட்டிக் கொள்கிறான்

Change my hands into the hands of a gazelle.

என் கைகள் மானுடைய கைகளாக மாறட்டும்.

Change my feet into the feet of a gazelle.

என் கால்கள் மானுடைய கால்கள் ஆகட்டும்.

Let me escape from my demons.

தப்பிக்க வேண்டும் நான்.

Let me flee to Kubiresh!"

குபிரீஸ் செல்ல வேண்டும் நான்.

The ugallu seized Dumuzi.

துமுழி தடைபடுத்தப்பட்டான்.

They surrounded him.

சுற்றி வளைக்கப்பட்டான்.

They bound his hands. They bound his neck.

கைகள் கட்டப்பட்டான். கழுத்தும் கட்டப்பட்டது.

. Dumuzi was no more.

துமுழி மறைந்துவிட்டான்.

இதில் அரளி [I will hide in the ditches of Arali."], குமரி ஊர் [Let me flee to Kubiresh!"], கழல் [சிலம்பு]--[Change my hands into the hands of a gazelle. Change my feet into the feet of a gazelle.] எனப் பயில்வன தமிழ்ச் சொற்களோ என எண்ண வைக்கின்றன. சிலப்பதிகாரத்தின் ஊழ்வீனை உருத்து வந்து ஊட்டும் என்னும் கருத்திற்கு ஏற்ப, தமுழைக் கொலைப் பயம் துரத்துகின்றது. இவ்வாறு தமிழ்ச் சிலப்பதிகாரமும் மெசபடோமிய கீழலகப் பயணக் காப்பியமும் ஒத்த நிகழ்வுகளைக் கொண்டுள்ளன. இக் கருத்திற்கான மூலம் இங்கா, அங்கா என ஐயம் எழலாம். கதைத் தலைவன் தமுழ் என அங்கு அழைக்கப்படுவது கொண்டு இதன் மூலம் தமிழுடையது; தமிழருடையது; தமிழ் நாட்டாருடையது என்பதில் எள்ளளவும் ஐயமில்லை. இக் கருத்திற்கு மேலும் அரண் சேர்க்கும் வகையில், தமிழ் நாட்டுச் சிலப்பதிகாரத்தின் காட்சி வடிவாய்த் திகழ்கின்றன மெசபடோமிய முத்திரை இலக்கியங்கள்.

முத்திரை இலக்கியங்கள் [Around 2330-2150 BCE.] :-

கீழலகப் பயணக் காப்பியத்தில் [‘Descent into the underworld’] இடம்பெறும் மெசபடோமியத்

தொன்மைக் கருத்துகள் முத்திரைகளாகவும் அந் நாட்டில் கிடைக்கின்றன. அவை உணர்த்தும் கருத்துகள் பற்றிய ஆய்வும் இன்னும் முழுமை பெறவில்லை. இவ்வகையில் மூன்று முத்திரைகள் (முத்திரை இலக்கியம்) சிலப்பதிகாரக் காட்சியோடு பொருந்துகின்றன.

முத்திரை- 1



இம் முத்திரைக் காட்சி

[1]. கோவலன் கொல்லப்படுதலையும், அதனால் விளைந்த

[2]. கண்ணகியின் போர்க் கோலத்தையும் ஒத்துள்ளது.

சிலப்பதிகாரப் பொருத்தம்-1. [எகோவலன் கொல்லப்படுதல்]

கல்லாக் களிமக னொருவன் கையில்

வெள்வாள் எறிந்தனன் விலங்கு டறுத்தது

புண்ணுமிழ் குருதி பொழிந்துடன் பரப்ப

மண்ணக மடந்தை வானறுயர் சுவர்க்

காவலன் செங்கோல் வளைஇய வீழ்ந்தனன்

கோவலன் பண்டை ஊழ்வினை யுருத்தென்-

கொலைக்களக் காதை. 212--217

சீலப்பதிகாரப் பொருத்தம்-2. [ளகண்ணகியின் போர்க்கோலம்]

அடர்த்து எழு குருதி அடங்காப் பசுந் துணிப்

பீடர்த் தலைப் பீடம் ஏறிய மடக்கொடி,

வெற்றி வேல் தடக்கைக் கொற்றவை, அல்லள்;

அறுவர்க்கு இளைய நங்கை, இறைவனை

ஆடல் கண்டருளிய அணங்கு, சூர் உடைக்

கானகம் உகந்த காளி, தாருகன்

பேர் உரம் கிழித்த பெண்ணும், அல்லள்;

செற்றனள் போலும்; செயிர்த்தனள் போலும்;

பொன் தொழில் சீலம்பு ஒன்று ஏந்திய கையள்;

கணவனை இழந்தாள் கடைஅகத்தாளே;

கணவனை இழந்தாள் கடைஅகத்தாளே'-- வழக்குரை காதை. 34--44

முத்திரை- 2



இம் முத்திரையில் வலது கையை நீட்டிப் பெண் வாதிடலும், இடது கையில் வளையமும் (சீலம்பு) இருத்தல் காணலாம். எதிரில் இருக்கும் அரசன் கையிலும் முத்துக்களால் ஆன வளையம் உள்ளது.

சிலப்பதிகாரப் பொருத்தம்

["பாண்டியன் வினா"]

‘நீர் வார் கண்ணை, எம் முன் வந்தோய்!

யாரையோ, நீ? மடக்கொடியாய்!’ என-

ள"கண்ணகியின் மறுமொழி"ன

‘தேரா மன்னா! செப்புவது உடையேன்;

என் அறு சிறப்பின் இமையவர் வியப்ப,

புள் உறு புன்கண் தீர்த்தோன்; அன்றியும்,

வாயில் கடை மணி நடு நா நடுங்க,

ஆவின் கடை மணி உகு நீர் நெஞ்சு சுட, தான் தன்

அரும்பெறல் புதல்வனை ஆழியின் மடித்தோன்

பெரும் பெயர்ப் புகார் என் பதியே; அவ் ஊர்,

ஏசாச் சிறப்பின், இசை விளங்கு பெருங்கொடி

மாசாத்து வாணிகன் மகனை ஆகி,

வாழ்தல் வேண்டி, ஊழ்வினை துரப்ப,

சூழ் கழல் மன்னா! நின் நகர்ப் புகுந்து, இங்கு

என் கால் சிலம்பு பகர்தல் வேண்டி, நிற்பால்

கொலைக்களப் பட்ட கோவலன் மனைவி;

கண்ணகி என்பது என் பெயரே’ என-

ள"கண்ணகி தன் சிலம்பின் தன்மையை அறிவித்தல்"ன

‘நல் திறம் படராக் கொற்கை வேந்தே!

என் கால் பொன் சிலம்பு மணி உடை அரீயே' என-

ள"மன்னவன் தனது தேவியின் சிலம்பில் உள்ள அரி முத்து எனக் கூறி,

காவலர் கொணர்ந்த சிலம்பைக் கண்ணகியின் முன் வைத்தல்"]

‘தேமொழி! உரைத்தது செவ்வை நல் மொழி;

யாம் உடைச் சிலம்பு முத்து உடை அரீயே;

தருக’ எனத் தந்து, தான் முன் வைப்ப...

வழக்குரை காதை. 48--65

முத்திரை-3,4.



Between mountains containing monsters and deities and perhaps representing the underworld, a goddess (Inanna?) holds a ring. Could it be the one taken from Inanna at a gate of the underworld? Mesopotamian cylinder seal. Hematite. Around 2330-2150 BCE.



இம் முத்திரைக் காட்சியில் பெண் தெய்வத்தின் கையில் ஒற்றை வளையம்(சிலம்பு) காணப்படுகிறது. அரசன் நெருப்பில் இறங்குகிறான். அவனின் பறக்கும் உடையில் மீன்கள் பொறிக்கப்பட்டிருப்பது பாண்டியனை நினைவுபடுத்துகின்றது.

சிலப்பதிகாரப் பொருத்தம்

["கண்ணகி சிலம்பை உடைக்க, மன்னவன் முகத்தில் மணி தெறித்தல்"]

கண்ணகி அணி மணிக் கால் சிலம்பு உடைப்ப,

மன்னவன் வாய்முதல் தெறித்தது, மணியே- மணி கண்டு,

["மன்னவன் உண்மை உணர்ந்து, உயிர் துறத்தல்"]

தாழ்ந்த குடையன், தளர்ந்த செங்கோலன்,

‘பொன் செய் கொல்லன்-தன் சொல் கேட்ட

யனோ அரசன்? யானே கள்வன்;

மன்பதை காக்கும் தென் புலம் காவல்

என் முதல் பிழைத்தது; கெடுக என் ஆயுள்! என

மன்னவன் மயங்கி வீழ்ந்தனனே- தென்னவன் ...வழக்குரை காதை. 70-80

இவ்வாறு அங்குக் காணப்படும் முத்திரை இலக்கியங்கள் இங்குள்ள சிலப்பதிகாரத்தின் காட்சி வடிவாய்த் திகழ்கின்றன. அங்கு அவற்றிற்கான பொருளினை முழுமையாகப் புரிந்துகொள்ள முடியவில்லை. ஆயின் சிலப்பதிகாரம் அவற்றின் பொருளைப் புரிய வைக்கின்றது.

இவ்வகையில் [Tammuz, Tammuzi, Dumuzid, Dumu-zid, Dumu-zi,] எனப்படும் தமிழனான கோவலனின் காதல் கதை கி.மு.3000 ஆண்டைச் சார்ந்த மெசபடோமியா நாகரிகத்தில் முத்திரை இலக்கியம் ஆக்கப்பட்டுள்ளது. எனவே, சிலப்பதிகாரக் காப்பியமும் அக் காலகட்டத்தில் இயற்றப்பட்டிருக்க வாய்ப்புண்டு. இடைச்செருகல்கள் சிலப்பதிகாரக் காலத் தொன்மையை மழுங்கடித்துள்ளனவா என ஆராய்தல் தேவை. எவ்வாறாயினும் தொல் மெசபடோமியா நாகரிக முத்திரை இலக்கியக் காப்பியத் தலைமை தமிழருக்கு அளிக்கப்பட்டிருப்பது தமிழ் இனத்தின் தொன்மையை; பெருமையைப் பறைசாற்றுகின்றது.

மேலாய்விற்கு

ஒற்றைச் சிலம்பிற்கு மதிப்பளிக்கும் வகையில் தொல் பொருள்களும் சிற்பங்களும் மெசபடோமிய பகுதியில் காணப்படுவது இக் கட்டுரை ஆய்வுக்கு அரணாகின்றது.



ஒற்றைச் சிலம்பு = தலை[மை]



சிலப்பதிகாரம்	கீழலகப் பயணம்
தமிழ்க் காப்பியம்	மெசபடோமியக் காப்பியம்
கோவலன் ளஆயர் பெயர்ன, தமிழன்	TAMMUZ the shepherd
மாதவி - கணிகை, இசை அறிவு	Ishtar - இசைளத்தவார்ன ,கணிகை
மாதவி கோவலனைப் பிரிதல்	இஸ்தார் தமுழைப் பிரிதல்
கண்ணகி பெற்ற சிலம்பு மணிகள் சிதறல்	'Belili' விலையுயர் கற்களைச் சிதறச் செய்தல்
கோவலனை ஊழ்வினை உருத்தல்	தமுழைக் ரிகாலை அச்சம் துரத்துதல்

சீலப்பதிகாரம்	கீழுலகப் பயணம்
தமிழ்க் காப்பியம்	தமிழ்ச் சொற்கள்- அரளி, கழல், Kubiresh! [குமரீன]
கோவலன் கொலைக் காட்சி	முத்திரை - 1. காட்சி
கண்ணகியின் போர்க் கோலம்	முத்திரை - 1. காட்சி
கண்ணகி சிலம்புடன் வாதிடல்	முத்திரை - 2. காட்சி
பாண்டியன் இறத்தல்	முத்திரை - 4. காட்சி
ஒற்றைச் சிலம்பின் சிறப்பு	தொல் பொருள்கள், சிற்பங்கள்
தமிழ் நாட்டு நிகழ்வு	தமிழர்தம் மெசபடோமியத் தொடர்பு

துணை நூற்பட்டியல்

சங்க இலக்கியம் ள2006ன

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FEMININE CONSCIOUSNESS IN SHASHI DESHPANDE'S NOVEL THAT LONG SILENCE: A STUDY

Mrs. K. Priya

Abstract

Shashi Deshpande's stories are about a woman, her consciousness and privations, tensions and irritations, pains and anguishes. Her stories suggest that compromise is what characterizes the life of the common run of the middle-class women in India. Unable to defy social conventions or traditional morality, the middle-class women themselves are enmeshed by desires and despairs, fears and hopes, loves and hates, Withdrawal and alienation, suppression and oppression, marital discord and male chauvinism. Indeed, Shashi Deshpande's chief thematic concern is with a woman's struggle, in the context of contemporary Indian society, her effort to find and preserve her identity as a wife, mother, and most of all as a human being. And accordingly in her novels the operative sensibility is distinctly female and modern.

Keywords

middle-class women, consciousness, alienation, irritations pains, struggle

Introduction

Shashi Deshpande was born in 1938 in Dharwad, Karnataka, India, is an award-winning novelist. She is the second daughter of famous Kannada dramatist and writer Sriranga. She was educated in Bombay (now Mumbai) and Bangalore. Deshpande has degrees in Economics and Law. When she was living in Mumbai, she did a course in journalism at the Bharatiya Vidya Bhavan and worked for a couple of months as a journalist for the magazine 'Onlooker'. She published her first collection of short stories under the title *Legacy* in 1978, and her first novel, *The Dark Holds No Terror*, in 1980. She won the Sahitya Akademi Award for the novel *That Long Silence* in 1990 and the Padma Shri award in 2009. Her novel *Shadow Play* was shortlisted for The Hindu Literary Prize in 2014. Shashi Deshpande has written a number of short stories and nine Novels, besides several

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perceptive essays, now available in a volume entitled *Writing from the Margin and Other Essays*. She has been actively involved in writing books for children.

Shashi Deshpande feels embarrassed to be called a woman writer and she is not very enthusiastic about the label 'feminist'. She considers herself as a feminist in personal life but not a feminist writer. "I write as a writer but I am identified as a woman writer. I am nothing more than a novelist and a short-story writer but people seek more glorified titles to elevate you to stardom." "If critics and reviewers insist on calling me a woman writer, then 'man' should be prefixed to male writers as well". Such statements flowed in abundance, perhaps personifying her womanhood. It made a lot of sense particularly in the run-up to the International Women's Day celebrations.

Shashi Deshpande is regarded as one of the most accomplished contemporary Indian women writers in English. Her output is by no means inconsiderable — eight novels viz. *The Dark Holds No Terrors* (1980); *If I Die Today*; *Come Up and Be Dead* (1983); *Roots and Shadows* (1986); *That Long Silence* (1987); *The Binding Vine* (1993); *A Matter of Time* (1996) and *Small Remedies* (2000). Shashi Deshpande has written four volumes of short stories, viz., *The Legacy* (1978); *The Miracle* (1986); *It was Dark* (1986), and *It was the Nightingale* (1986).

The Portrayal of typical Indian women

Deshpande is gifted with an inborn literary bent of mind which matured with her experiences in life. Even her graduation in Economics and Law did not seem to have much impact on her writing. *That Long Silence* is a Sahitya Academy award-winning novel telling a haunting tale of how Jaya, who is disillusioned with her marriage and her life. She rediscovers herself with natural biological functions of the female as mother of which she tended to be a pathetic earlier. She develops a vague sense of guilt and feels that her womanhood closes so many doors for her.

Deshpande's Jaya was a woman who did not ask questions, because she had learnt early in her life that when women ask questions - particularly questions like, "Why, why this injustice?" they would simply hang heavily around in the air, refusing to go away, causing eyebrows around her to raise at her audacity in asking such questions. Jaya was related to mad Kusum who had killed herself by jumping into a well, and had died not by drowning but of broken neck as there was no water in the well. Jaya was sure of her sanity as long as Kusum had lived, because if Kusum was mad, then Jaya must have been "normal". After Kusum's suicide, Jaya does not know any more who she is. Is she just Mohan's wife who had fragmented herself, who had cut off the bits that had refused to be Mohan's wife? (15-16) Is she like the sparrow in the bedtime story of the wise sparrow and the foolish crow, which she had heard as a kid? That story goes like this:

There was a foolish crow who built his house of dung, and a wise sparrow who built hers of wax.... And when it rained, the house of wax stood firm, while the crow's house was washed away. And so the story goes on, the foolish credulous crow standing out there in the rain, begging to be let in, while Sister Sparrow spins out her excuses...till finally she says, "Come in, you're all wet, aren't you, poor fellow?" And she points to the pan on which she has just made the chapatties. "Warm yourself there," she says and the silly crow hops on to it and is burnt to death. Deshpande uses this story to paint vividly how the life of a woman like Jaya is. She says that their life's basis can be summarized as, "Stay at home, look after you babies, keep out of the rest of the world, and you're safe." For all outside appearances hers was a happy family, her husband was in a top position, they had two children - one boy and one girl - and she was yet another wife and mother whose life centered around her family and her home - nothing more. (15-16).

Jaya's character in this novel is a magnificent creation. Deshpande has portrayed brilliantly the loneliness of a woman living silently in a cage called marriage. Like a film running in reverse, the story of Jaya is unfolded for the readers. It is a film in which blame cannot be pointed at any single character for the despair that seeps through the many layers of the story. If at all there is any blame, it is collective in nature, and all the characters - Jaya's mother, father, uncles, aunts, grand mothers, husband, children, and most significantly Jaya herself - are responsible for the silence that pervades Jaya's life. The reason why this novel is like a breath of fresh air among writings with similar theme is its ending. Contrary to expectation, Jaya, armed with her new knowledge, does not turn her back on her marriage. Instead, she marches ahead with renewed vigour to breathe new life into it. According to Jaya discovering one's self does not mean standing aloof from the rest of the world.

Indian mythology depicts women more as an absence than presence. woman's sacrifice, surrender and affacement have been approved because the heroic failures of the females ensure the victory of the males. Deshpande very interestingly manipulates the Indian myths to create a space for women to challenge the traditions of subservience and circumscription. Her re-vision of the myth Draupadi of Mahabharata uncovers new truths and possibilities related to female psychology. Conventionally, it is believed that a married woman without her husband is unhappy and incomplete. Deshpande through re-orientation of the myth suggests that a married woman may desire to enjoy an independent existence occasionally. Deshpande says through this novel that the solution to problems within relationships does not lie in walking away from them, but rather in rebuilding the relationships in such a way as to give little place for problems to crop up.

Feminine consousness in *that long silence*:

The importance of woman has been recognized in literature on various grounds. For centuries,

the human experience has been synonymous with the masculine experience. Gyno-criticism has opened up new vistas of study and research. The feminist philosophy projects the problem of “self”. The quest of women’s identity is a typical motif of feminist literature and a central task of feminist literary criticism. Accordingly, Sashi Deshpande’s novels reflecting their high critical mind of women’s identity seem to reveal the essential and typical theme of feminist literature. Sashi Deshpande’s novels show how the “feminine mystique” deceives women, and that the persona, a wise mother and good wife, is no more women’s desirable identity. And it is presented through a heroine who suffers from the inner dissociation and attempts to wander outside the house. . According to Indian tradition, a woman must defer to her husband in every possible respect. She must make the marital home pleasant for him. She must cook the meals, wash the dishes, and take care of the children. She must never enquire about money and she must acquiesce to her husband’s every demand. But what happens when the old customs lose their power and the woman no longer believes her life should be determined in this narrow fashion? This prospect is the underlying theme of Sashi Deshpande’s novel, *That Long Silence*, in which her lead protagonist, Jaya, undergoes profound changes against the backdrop of an India that is also evolving. There is a shift in values and women have started acknowledging themselves as equals of man. Though the high hopes of Feminism have been washed away in the present social milieu, the relationship between man and woman becomes one of structured interdependence. Still the woman has to work for her liberation without resigning herself to her destiny. Gender - equality remains a myth.

A major preoccupation in recent Indian women’s writing has been a delineation of inner life and subtle interpersonal relationships. In a culture where individualism and protest have often remained alien ideas, and marital bliss and the woman’s role at home is a central focus; it is interesting to see the emergence of not just an essential Indian sensibility but an expression of cultural displacement. Sashi Deshpande has joined the growing number of women writers from India on whom the image of the suffering but stoic woman eventually breaking traditional boundaries has had a significant impact.

The finite dimension of the relationship between man and woman has been prescribed by man and not by woman. Man who is ruled by the mastery-motive has imposed her limits on her. She accepts it because of biosocial reasons. Very often, this acceptance is not congruent with the reality that lies underneath. Modern women prefer to exercise their her choice and break away from their traumatic experiences. Women are now portrayed as more assertive, more liberated in their view, and more articulate in their expression than the woman of the past. Instead of downgrading the elements of suffering at the hands of her lover or husband or man, she has started asserting her substantive identity in action, not in words.

In spite of the advances in technology and science, society still marginalizes woman, based on gender distinction. In our society, there is a distorted notion that if somebody writes anything about women, that would be a feminist work and it is against masculine supremacy. It is also noted that many of the feminist writers worked out on the exaggerated or fabricated troubles of women and at the end of the story the protagonist quarrels with the male characters and publicly challenges the male domination. Shashi Deshpande differs from other feminist writers on this angle. She does not write as a feminist but she has a woman's perceptive on her works. She deals with the genuine problems of contemporary Indian woman. With her works she could convey the depths of female psyche. Her protagonists are modern, educated young women, crushed under the weight of a male dominated and tradition bound society. Her attempt to give an honest portrayal of their sufferings, disappointments and frustrations makes her novels 'feminine texts'. She does not make her women characters stronger than they actually are in their real life.

We can see the elements of 'Deshpandean heroines in every woman of today's Indian society. They hold the authenticity of flesh and blood. Deshpande has handpicked these characters from real life and readers can equate these characters with themselves know. By describing women characters with a feminine consciousness, she reveals her own attitude to the concept of liberation. Her writings therefore lend themselves to a feminine interpretation, which is not necessarily based on Western type feminisms. Her female protagonists redefine the Sati- Savitri image. She tries to re-evaluate the present Indian value system and recommends the importance of equality in man-woman relationship. On this aspect, she has portrayed the 'bossy' nature of men and pointed out that women are turned to be mere secretaries after their marriage. A typical Indian husband considers his wife as a machine, which speed up or smoothen his day to day work. For them, marriage is a means for their social and personal betterment. After accepting dowry, they use their wives as unpaid servants; Indian husbands gain more from the 'marriage sale'. Mohan in *That Long Silence* is that kind of husband because he married the protagonist for his social betterment. Though Deshpande is aware of this fact, she never suggests the female chauvinism as a solution to all the problems of Indian women.

Jaya is a modern woman rooted in tradition, whereas her husband, Mohan, is a traditionalist rooted in customs. The difference between their outlooks is so great that they fail, repeatedly, to understand each other. The difference in their attitude is the main cause of their failure to understand each other.

Due to differences in attitude, their marital life grows shaky and gloomy. It becomes more of a compromise than love, based on social fear rather than on mutual need of each other. The cause may be rooted in their choice of a partner. For example, from the very beginning, Mohan wanted a wife

who was well educated and cultured and never a loving one. In her marital relations where there is no conversation left between them. This unhappiness is reflected not only in her conjugal life, but also in social life. Her books, her stories lack anger and emotion. There grows a silence between the husband and the wife. It creates a gap between them. Her negative approach coupled with her habit of discerning and analyzing every situation causes havoc in her personal life. She does not like to submit to the male-chauvinistic ideas, for her prudence does not allow her to submit before ignorance. Thus, there ensues a struggle between ignorance and prudence. Further, her covert superiority complex makes her think not only of herself but also of others which causes a type of irritability in her marital conduct. Thus, all the troubles emerge from their unequal cognitive status. In order to have a well-balanced sexual life, it is important that husband and wife be at same wavelength. They should supplement and not supplant each other. Further, they should know each other well physically as well as emotionally. It is this harsh reality that Deshpande tries to project through the female protagonist who, at the end, chooses to break her long silence .

Jaya, can be called a mouthpiece of Shashi Deshpande herself. The way of thinking and opinions of Jaya is indisputably that of Deshpande. Her fifth novel, *That Long Silence*, teaches the reader that the real empowerment comes from our inner will and the capacity to reach beyond restricted and guarded forts. She successfully makes her readers realize that all path-breaking discoveries are the outcome of faith, which helps, man kind like a ladder to reach the zenith. The journey to wider horizons requires an innovative effort. What she has said in *That Long Silence* is true of all times in the history of mankind.

The traditional roles of daughter, sister, wife and mother, Deshpande's protagonists emerge as individuals in their own right. They achieve this not by being brazen feminists or iconoclasts but by a gradual process of introspection and self realization. Jaya is not a rebel or conformist or trail-blazer or a self-effacer. Faced with difficulties of life Deshpande's heroines seek a path that allows them individual freedom and growth even within the constraining environs of a traditional upper middle-class family. In their reaction to role conflict in a patriarchal society, they show the strength to achieve their goals of self-realization. From a state of passive acceptance they move to one of active assertion. Without surrendering to societal pressures, and without breaking away from accepted, traditional, social institutions, Deshpande's protagonists succeed in being individuals.

Conclusion

Deshpande's women characters have an incredible inner strength. None of them gives up, none of them are failures at the end. These characters are particularly impressive because they contradict the popular saying that women are weak. The basic point which all the women protagonists share

needs to be highlighted: they all are ultimately appendages to men. Though in the beginning, they question the social mores, yet due to their emotional pull towards the tradition, they finally try their best to conform to their roles. The basic theme around which the plots of Shashi Deshpande's novels revolve is a middle-class educated woman caught between the modern trends and the traditional practices. In the novel *That Long Silence*, Jaya, the protagonist, is so much confused about the whole set up and the happenings around that she finds no other way but silence as her means of communication.

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EFFICACY OF COGNITIVE STRATEGY INSTRUCTION IN TEACHING ENGLISH TO STUDENTS WITH LANGUAGE LEARNING DISABILITIES.

***Dr. R.Ramar, **R.T.Sivaram**

Abstract

The present experimental study was undertaken with two objectives in view (i) to identify students with language learning disabilities and to apply Cognitive Strategy Instruction in the teaching learning process of students with language learning disabilities and (ii) to measure the effectiveness of Cognitive Strategy Instruction with special reference to students with language learning disabilities. Two matched groups of students with language learning disabilities were constituted for the purpose of this experiment and a normal group comprising average and above average students was also formed in order to assess how far Cognitive Strategy Instruction enables the students with language learning disabilities to cope with normal students. The control group and the normal group were taught through traditional lecture method while the experimental group was taught through Cognitive Strategy Instruction. The obtained results show that the Cognitive Strategy Instruction was more effective than the traditional lecture method in teaching and learning of English with respect to the students with language learning disabilities and it enabled the students with language learning disabilities to cope with normal students to a considerable extent.

Introduction

The problem that every educator invariably encounters in teaching every subject, at every grade level of our educational system is how to teach a lesson to a class that consists of students with different skills, learning rates and learning styles. Accommodating instruction to individual differences is one of the most fundamental problems and the foremost task of any teacher. The problem of accommodating instruction to individual differences is so important that many educators have subtly suggested that instruction must be completely individualized so that every student can learn independently at his or her own rate.

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Tansley and Panckhurst (1981) defined the learning disabled students as those students who in the absence of sensory defect or overt organic damage have intractable learning problems in one or more of reading, writing, speaking, and mathematics and who do not respond to normal teaching. According to Kirk (1976) the language learning disabled students are those students who have disorders in development in language speech, reading and associated communication skills needed for social interaction’.

These students with language learning disabilities are marked for disorders of attention, hyperactivity and impulsivity, memory disorder, and disorders in listening, reading, writing and spoken language. Besides, these students exhibit poor social and interpersonal skill, visual perceptual deficit, auditory perceptual deficit and motor deficiencies. As a result, they lag behind in learning and using language. But, these students with language learning disabilities constitute such a considerable percentage of student population that they cannot be ignored. Also, one cannot conceive of any all-round national development without ensuring adequate human resource development of the disabled, deprived and disadvantaged students in every classroom. Effective and optimum utilization of other resources also depends on the degree of human resource development. Children of today are the citizens of tomorrow and they are going to be the pillars of this country. Hence, it is very essential to ensure that each pillar is as strong as the other. This warrants a special teaching learning strategy for the students with language learning disabilities.

Cognitive Strategy Instruction

Cognitive Strategy Instruction (CSI) is an instructional approach which emphasizes the development of thinking skills and processes as a means to enhance learning. The objective of Cognitive Strategy Instruction is to enable all students to become more strategic, self-reliant, flexible and productive in their learning endeavours (Scheid 1993). Cognitive Strategy Instruction is based on the assumption that there are identifiable cognitive strategies, previously believed to be utilized by only the best and the brightest students, which can be taught to most students (Halpern, 1996). Uses of these strategies have been associated with successful learning (Borkowski, Carr & Pressley, 1987).

Cognitive Strategy Instruction is effective for a variety of learners, particularly for students with learning disabilities (Conley, 2008; Sivaram, 2009). Cognitive strategy instruction is flexible and can be used in combination with different self-regulation techniques. These techniques would need to be taught explicitly and combined in the modelling, memorizing, supporting and independent performance stages. The self-regulated strategy development (SRSD) model stresses the need to provide students with essential metacognitive knowledge of the strategies. Students must understand how a strategy works and why each step in the strategy is performed. The self-regulated strategy development

model enables students to understand the process of the strategy. Many struggling learners may never develop strategies, may use ineffective or immature strategies, or fail to employ strategies altogether. Strategy instruction can dramatically increase student performance, if employed properly (Scheid, 1993; Naglieri and Johnson, 2000).

Need for the Study

Cognitive Strategy Instruction enables the learners to restructure the new information and their prior knowledge into new knowledge about the content. It enables them to practise it by way of using it. This type of approach is highly beneficial to learning disabled students (Sivaram, 2009).

In Cognitive Strategy, the student remains an intelligent participant in knowledge acquisition. This type of active participation enhances the involvement and achievement of the students with language learning disabilities in the learning process.

Cognitive Strategy Instruction enables the learners to care deeply about their own education and to learn to monitor and discuss their own learning. Cognitive Strategy Instruction further makes the learners collaborate with other students to discuss and construct a frame work of knowledge that can be applied to new situations. Self monitoring, discussion and collaboration are certain techniques which activate the learning process of the students with language learning disabilities.

Research evidences (Connley, 2008; Iqbal, 2012; Vetrisevi, 2012) reveal that the students have the opportunity to remember upto 50% of the content of each class session when cognitive strategy is applied. So this strategy is very useful to the students with language learning disabilities who are poor in retention. Systematic researches are therefore necessary to apply Cognitive Strategy Instruction and to assess its effectiveness with reference to students with language learning disabilities. This action research is an earnest attempt in this regard.

Objectives

The main objective of the study was to apply Cognitive Strategy Instruction for English subject of Class XI and to assess its effectiveness with special reference to students with language learning disabilities. Keeping the above main objective in mind, the following specific objectives were framed.

- i) To find out whether there is any significant difference in the performance of the control group students with language learning disabilities and the performance of the experimental group students with language learning disabilities between before and after the experimental treatment.

- ii) To assess whether there is any significant difference in the performance between the control group students with language learning disabilities and the normal group students when English is taught through the traditional lecture method.
- iii) To measure whether there is any significant difference in the performance between the experimental group students with language learning disabilities and the normal group students taught through the traditional method.

Hypotheses of the Study

- i) There is no significant difference in the performance of the control group students with language learning disabilities between pre-test and post-test, when English is taught through the traditional lecture method.
- ii) There is significant difference in the performance of the experimental group students with language learning disabilities between pre-test and post-test when English is taught through Cognitive Strategy Instruction.
- iii) There exists significant difference in the post-test performance between the control group students with language learning disabilities and the experimental group students with language learning disabilities.
- iv) There exists significant difference in the post-test performance between the control group students with language learning disabilities and the normal group students.
- v) There is no significant difference in the post-test performance between the experimental group students with language learning disabilities and the normal group students.

Methodology

The various steps followed in the methodology of this study are construction of research tool, identifying students with language learning disabilities, sampling technique, design of the study, applying Cognitive Strategy Instruction for English subject of class XI, administration of the tool for pre-test and post-test and employing appropriate statistical techniques for arriving at scientific conclusions.

Construction of Tool

To measure the performance of the students before and after the experiment, an achievement test was constructed by the investigator on the basis of item analysis. The content validity of the tool by expert opinion, item validity by item analysis and the reliability of the tool by split half method were established.

Identifying learning disabilities students

For the purpose of this investigation the students with language learning disabilities were identified on the basis of curriculum based assessment and their performance in the diagnostic tests.

Sample Design

For the purpose of this investigation, 50 students with language learning disabilities of Class XI from TNPMN Higher Secondary School, Dalavaipuram were selected as stated above. Out of the fifty students with language learning disabilities finally selected for the study, two groups were formed following systematic random sampling technique. They were placed in the order of merit. All the odd number students formed the control group while the even number students constituted the experimental group. To see whether both the groups were matched ones or not, mean and standard deviation were calculated for their half yearly exam scores. Then t-test was applied. The obtained t-value (0.62) revealed that both the groups were matched ones before the experiment. The control group was taught through the traditional lecture method and the experimental group was taught through Cognitive Strategy Instruction.

To assess how far this Cognitive Strategy Instruction enabled the students with language learning disabilities to cope with normal students, a normal group comprising average and above average students was also formed. For this group, out of 200 students every eighth student was selected on the basis of systematic random sampling technique. This normal group was also taught through the traditional lecture method only.

Data Collection

The experiment was conducted for a period of thirty working days. At the end of the experimental period, a post-test was conducted to the students of the experimental group, the students of the control group and the students of the normal group. The responses given by these three groups in pre-test and post-test formed the vital data required for analysis.

Scoring Procedure

The achievement test consisted of 100 objective type questions. These test items were selected on the basis of item analysis. The total score of the test was 100. For each correct answer, the score was one and for each wrong answer, the score was zero.

Statistical Techniques used in the Study

The data thus obtained were then analyzed by using appropriate statistical techniques such as mean, standard deviation and t-test.

Findings and Conclusions

- 1) There is no significant difference in the performance of the control group students with language learning disabilities taught through traditional lecture method between pre-test and post-test. Though their performance is better in the post-test, they could not make any significant difference (refer table 1).

Table 1

Pre-test and Post-test Scores Analysis of Control Group Students with Language Learning Disabilities

Name of the Test	N	Mean	SD	Calculated t-value
Pre-test	25	22.53	5.24	1.41@
Post-test	25	24.81	6.17	

Note: @ not significant at 0.05 level

- 2) There is significant difference in the performance of the experimental group students with language learning disabilities between pre-test and post-test when the subject is taught through Cognitive Strategy Instruction. Further, their achievement is higher in post-test than in pre-test (refer Table 2)

Table 2

Pre-test and Post-test Scores Analysis of Experimental Group Students with Language Learning Disabilities

Name of the Test	N	Mean	SD	Calculated t-value
Pre-test	25	22.21	5.23	11.21 **
Post-test	25	44.51	8.44	

Note: ** significant at 0.01 levels

Moreover, an analysis of the rate of progress made by both the control group and the experimental group throws light on the effectiveness of the Cognitive Strategy Instruction in teaching English to students with language learning disabilities. From a meager mean score of 22.21 in the pre-test, they could gain an impressive mean score of 44.51 in the post-test, which is more than double the pre-test mean score. But the control group students with language learning disabilities could not make significant mean gain in post-test. This vouchsafes the advantage of Cognitive Strategy Instruction

over the traditional lecture method with special reference to students with language learning disabilities.

- 3). There is significant difference in the post-test performance between the control group students with language learning disabilities taught through the traditional lecture method and the experimental group students with language learning disabilities taught through Cognitive Strategy Instruction. Further, the achievement of the experimental group students with language learning disabilities is higher than the achievement of the control group students with language learning disabilities. (refer Table 3).

Table 3

Post-test Scores Analysis of Control Group and Experimental Group Students with Language Learning Disabilities

Name of the Group	N	Mean	SD	Calculated t-value
Control Group	25	24.81	6.17	9.43**
Experimental Group	25	44.51	8.44	

Note: ** significant at 0.01 level

Moreover, the rate of progress made by the experimental group students is higher than that of the control group students. In terms of percentage, the rate of progress shown by the experimental group students taught through Cognitive Strategy Instruction is 100.41 percent, while the rate of progress made by the control group students is 10.12 per cent. The variation in the rates of progress made by both the groups is the resultant product of implementation of Cognitive Strategy Instruction and it vouches for the effectiveness of Cognitive Strategy Instruction with special reference to students with language learning disabilities.

- 4). There is significant difference in the post-test performance between the control group students and the normal group students. Further, the achievement of the normal group students is higher than the achievement of the control group students with language learning disabilities (refer Table 4)

Table 4

Post-test Scores Analysis of Control Group and Normal Group

Name of the Group	N	Mean	SD	Calculated t-value
Control Group	25	24.81	6.17	13.50**
Normal Group	25	51.67	7.82	

Note: ** significant at 0.01 level

The mean value (24.81) obtained by the control group students with language learning disabilities in the post-test reveals that they could make an average mean gain only and they could not narrow down the gap between them and the normal group students. It means that the traditional lecture method could not enable the control group students with language learning disabilities to cope with the normal students.

5) There is significant difference in the post-test performance between the experimental group students with language learning disabilities and the normal group students. The achievement of normal group students is higher than the achievement of experimental group students with language learning disabilities (refer Table 5).

Table 5
Post-test Scores Analysis of Experimental Group and Normal Group

Name of the Group	N	Mean	SD	Calculated t-value
Experimental Group	25	44.51	8.44	3.11**
Normal Group	25	51.67	7.82	

Note: ** significant at 0.01 level

However, a critical analysis of mean values signifies that the experimental group students with language learning disabilities significantly improved their achievement after the experiment. Moreover, the Cognitive Strategy Instruction enabled the experimental group students with language learning disabilities to cope with normal students to a considerable extent. The narrowed down gulf of difference between both the groups bears testimony to the effectiveness of the Cognitive Strategy Instruction. Further, a comparative study of Table-4 and Table-5 testifies to the advantage of Cognitive Strategy Instruction over the traditional lecture method.

Implications

- 1) The results of the study have established that Cognitive Strategy Instruction is more effective than the traditional lecture method in teaching English of Class XI to the students with language learning disabilities. When, it is very effective to the students with language learning disabilities, it has to be equally effective, if not more effective, to other backward students like under-achievers, low achievers, and slow learners etc.
- 2) Since the use of the Cognitive Strategy Instruction enhances the achievement of students with language learning disabilities, it would diminish wastage and stagnation in our schools.

Therefore, necessary orientation may be given at District Institute of Education and Training level so that awareness can be created among primary school and high school teachers also and they would be able to identify and combat learning disabilities at the early stage itself.

Conclusions

The above analysis and the findings lead to the conclusion that Cognitive Strategy Instruction is more effective than the traditional lecture method in teaching English to the students with language learning disabilities. Further, the strategy enables the students with language learning disabilities to cope with normal students to considerable extent. Hence, this strategy can be applied as a viable instructional strategy in inclusive setting.

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FINANCE GAP IN MSME SECTOR IN INDIA

Dr. N.Muthu

Abstract

This study attempts to examine the viable and addressable debt gap in Micro, Small and Medium Enterprise (MSME) sector in India. The results show that the overall finance gap in MSME sector has been estimated to be Rs.20.9 trillion. The potential demand for external finance has been estimated to be Rs.27.9 trillion, while the total finance channeled by formal sources has been estimated to be Rs.7 trillion. Viable and addressable debt demand has been estimated to be Rs.9.90 trillion whereas the formal sources supply only Rs.6.97 trillion. The viable and addressable debt gap in MSME sector is about Rs.2.93 trillion. The Micro, Small and Medium enterprise segments respectively account for Rs.2.25 trillion, Rs.0.50 trillion and Rs.0.18 trillion of the viable debt gap that can be addressed by financial institutions in the near term. Micro enterprises alone account for 80% of the viable and addressable debt gap of the sector, with a gap - to - demand ratio of 51%. The viable debt gap in the manufacturing and services sector is about Rs.2.15 trillion and Rs.0.78 trillion respectively. Manufacturing enterprises account 73% of the viable debt gap of the MSME sector, with a gap - to - demand ratio of 35%. The study suggests that a considerable part of the currently excluded demand in MSME sector can be made financially viable for the formal financial sector with appropriate policy interventions and supports to the MSME sector.

Keywords

MSME, debt demand, debt supply, debt gap.

Introduction

The Micro, Small and Medium Enterprises (MSMEs) are crucial to India's Economy. An enterprise is categorized as Micro, Small and Medium if its initial investment in plant and machinery does not exceed Rs.2.5 million for a Micro, Rs.50 million for a Small and Rs.100 million for Medium enterprises. There are 29.8 million enterprises in various industries, employing 69 million people. The sector includes 2.2 million women-led enterprises and 15.4 million rural enterprises. In all, the MSME sector accounts for 45% of the Indian industrial output and 40% of exports. Although 94% of

MSMEs are unregistered, the contribution of the sector of India's GDP has been growing consistently at 11.5% a year, which is higher than the overall GDP growth of 8%.

MSMEs demonstrate high demand for finance, particularly debt, to finance their growth. There is a total finance requirement of Rs.32.5 trillion in the MSME sector, which comprises Rs.26 trillion of debt demand and Rs.6.5 trillion of equity demand. However the viable and addressable demand has been estimated to be Rs.9.9 trillion, which is 38% of the total demand. The finance demand of the MSME sector is met by formal and informal sources of finance and self equity contribution of entrepreneurs. The formal source consists of banking and non-banking institutions. The informal sources include both institutional sources such as money lenders and chit funds, and non - institutional sources such as family, friends, and family business. Of the overall finance demand of Rs.32.5 trillion, 75% or Rs.24.4 trillion is from informal sources. Formal sources cater to only 22% or Rs.7 trillion of the total MSME debt financing. In addition to the formal and informal sources of finance, the entrepreneurs also leverage personal resources and contribute equity to the enterprise. Self equity contribution has been estimated to account of Rs.11.1 trillion to finance flow into the sector which accounts 3% of the total debt demand of the MSME sector. **(Fourth All India Census)**

Despite increase in financing to MSME sector, there is still a considerable institutional finance gap in MSME sector. **Abhijeet Biswas** in his study on financing constraints for MSME sector has examined that there is a total finance requirement of Rs.32.5 trillion by the MSME sector in India but out of this, government is hardly able to meet the demand of Rs.12 trillion. There is still a finance gap of approximately Rs.20 trillion for the MSME sector. The gap is huge for the government to fill. **Nishanth and zakkariya** in their study on barriers faced by MSMEs in raising finance have highlighted that the formal banking institutions usually refuse to serve poor households and micro enterprises because of the high cost of small transactions, lack of traditional collateral, lack of basic requirements for financing and geographic isolation. Another study by **Rao and Ganesh** shows that inadequate credit from banks is the major reasons for the finance problem of MSMEs. Reluctance by banks to extend credit to women, inability to provide adequate security and margin money tight repayment schedule are the main problems faced by MSMEs.

Methodology

In this study an attempt has been made to analyze viable and addressable debt gap in MSME sector in India. This study exclusively based on secondary sources for the data. The information on viable and addressable debt demand of MSME sector in India have been collected from a research study on MSME Finance in India: Needs, gap and way forward published in November, 2012 by International Finance Corporation (IFC), in partnership with Government of Japan. The total quantum

of debt demand cannot be considered as viable and addressable by formal financial institutions. The assessment of viable and addressable debt demand required enterprise level assessment. The assessment assumed that all enterprises in the sector need finance and access external finance from formal and informal sources. The viable and addressable enterprises are defined as sum of enterprises currently served by the formal financial institutions and additional addressable enterprises. The database and publication of Reserve Bank of India (RBI), MSME data base (2010) of Small Industries Development Bank of India (SIDBI), Annual Reports (2011-12) of Ministry of MSME, and Fourth All India Census of MSME, 2007 have been used to collect a data on supply of formal finance to the MSME sector. Simple percentage analysis has been used to analyze the data.

The overall finance gap in MSME sector in India

The overall finance gap in MSME sector has been estimated to be Rs.20.9 trillion. (Table No.1) There is a total financial requirement of Rs.32.5 trillion in the MSME sector which comprises Rs.26 trillion of debt demand and Rs.6.5 trillion of equity demand. The potential finance demand is estimated to be Rs.27.9 trillion, after excluding entrepreneur's own contribution of Rs.4.6 trillion towards capital expenditure and working capital finance. The formal sources cater only Rs.7 trillion to the total MSME debt financing which leads to the finance gap of Rs.20.9 trillion. The total finance (debt and equity) gap of Rs.20.9 trillion is split into a debt gap of Rs.19 trillion and an equity gap of Rs.1.9 trillion.

Table -1: Overall finance gap in MSME sector

S. No.	Particular	Rs. in Trillion
1.	Total debt demand	26.0
2.	Total equity demand	6.5
3.	Total finance demand (1+2)	32.5
4.	Entrepreneur's contributions	4.6
5.	Potential finance demand (3-4)	27.9
6.	Formal supply	7.0
7.	Total finance gap (5-6)	20.9
8.	Total debt gap (1-6)	19.0
9.	Total equity gap (2-4)	1.9

Source: RBI, SIDBI, MSME Census, IFC Research

Viable and addressable debt gap in MSME sector by size of enterprise

The Micro, Small and Medium enterprise segments respectively account for Rs.4.4 trillion, Rs.2.9 trillion and Rs.2.6 trillion of viable debt demand that can be addressed by financial institution in the near term. The Micro and Small enterprises together account 74% of total debt demand and hence form the focus of the priority sector lending norms. Micro enterprises mostly operate in order - driven industries such as retail trade, repair and maintenance, restaurants and textile among others and have a significant working capital demand. Small enterprises require higher capital investments and tend to operate in value - add manufacturing and knowledge - based service industries. Entrepreneurs who run Small enterprises have a relatively better knowledge of external sources of finance. Unlike Micro, Small enterprises, Medium enterprises exhibit a more predictable demand for debt, and these units are able to access multiple sources of capital. Businesses in the segment are typically structured as limited companies that allow for infusion of alternative forms of capital such as equity. In addition, predictable cash flows and a formal structure, allows Medium enterprises to choose formal financial institutions as their preferred financiers.

The current flow of debt finance has been uniformly distributed across Micro, Small and Medium enterprises. Based on the analysis of the data from RBI, debt channeled to Micro, Small and Medium enterprise segments respectively has been estimated to be Rs.2.15 trillion, Rs.2.4 trillion and Rs.2.42 trillion. The data suggests that although Micro enterprises have the largest demand, financial institutions prefer serving the Small and Medium enterprise segments. Higher average debt demand and lower cost of transactions makes Small and Medium enterprises more attractive formal financial institutions.

Table-2: Viable and addressable debt gap in MSMEs

(Rs. in Trillion)

S.No.	Particulars	Size of enterprises			Total
		Micro	Small	Medium	
1.	Viable and addressable debt demand	4.40 (44%)	2.90 (30%)	2.60 (26%)	9.90
2.	Formal debt supply	2.15 (31%)	2.40 (34%)	2.42 (35%)	6.97
3.	Viable and addressable debt gap (1-2)	2.25 (80%)	0.50 (17%)	0.18 (3%)	2.93

Source: RBI, SIDBI, MSME Censes, IFC Research

Note : Figure in brackets denotes percentage to total

Table-2 shows that the viable and addressable debt gap in MSME sector is about Rs.2.93 trillion. The Micro, Small and Medium enterprise segments respectively account for Rs.2.25 trillion, Rs.0.50 trillion and Rs.0.18 trillion of the viable debt gap that can be addressed by financial institutions in the near term that is time frame of 1-2 years. the Micro and Small enterprise segments account for 97% of this debt gap. The Micro enterprises alone account for the largest share (80%) of the viable and addressable debt gap to the sector, with a gap - to- demand ratio of 51% . Since the cost is similar for acquiring a Micro and a Small enterprise account, financial institutions prefer to serve more Small enterprises. A lower gap - to- demand ratio of 18% in Small enterprises suggests that the Small enterprise segment is relatively better served than Micro enterprises. Financial institutions find Small enterprises are more attractive also because entrepreneurs in this segment are more financially aware. Debt gap in this sector is attributed largely to shortfall in working capital finance. Medium enterprises are the best served segment in the MSME sector and accounts for only Rs.0.18 trillion of the viable and addressable debt gap, with a gap - to- demand ratio of 7% only. The debt gap in the segment is due to a shortfall in incremental working capital financing for manufacturing enterprises, and under - financing of service - oriented enterprises in the segment.

Viable and addressable debt gap in MSME sector by type of enterprise

The viable debt demand of MSME sector is about Rs.9.9 trillion. The share of manufacturing and services in the viable debt demand is Rs.6 trillion and Rs.3.9 trillion respectively. The manufacturing sector accounts 61% of the total viable debt demand of MSME sector whereas the services sector accounts for the balance of 39%. Although the manufacturing sector accounts for a small share of enterprises, operation are more capital - intensive, as a result of which working capital requirement tends to be a higher in the manufacturing sector than that in the services sector. Service industries such as retail trade, repair and maintenance, and restaurants are typically cash business with shorter turnaround, because of which their overall external capital requirements tend to be low on an average. On the other hand, there is knowledge - based services industries such as software development and management consulting within the services sector, the finance requirements of which are similar to that of manufacturing industries.

The formal debt supply to MSME sector is about Rs.6.97 trillion. The flow of debt finance provided to the manufacturing and services sectors respectively has been estimated to be Rs.3.85 trillion and Rs.3.12 trillion. The manufacturing sector accounts 55% of the total flow of formal debt finance provided to MSME sector and services sector accounts for the balance of 45%. Only 64% of the debt demand of manufacturing enterprises has been met, suggesting that many manufacturing enterprises remain underserved.

Table - 3:Viable and addressable debt gap in manufacturing and services sector

S. No.	Particular	Type of Enterprise		Total
		Manufacturing	Services	
1.	Viable and addressable debt demand	6.00 (61%)	3.90 (39%)	9.90
2.	Formal debt supply	3.85 (55%)	3.12 (45%)	6.97
3.	Viable and addressable debt gap	2.15 (73%)	0.78 (27%)	2.93

Source: RBI, SIDBI, MSME Census, IFC Research

Table -3 reveals that the viable debt gap that can be addressed by financial institutions in the near term in the manufacturing and services sector is Rs.2.15 trillion and Rs.0.78 trillion respectively. Manufacturing enterprises account 73% of viable debt gap of MSME sector. Manufacturing MSMEs often experience delays in payments, resulting in considerable capital being tied up in receivables. Such a situation increases the working capital requirement. Since suppliers' credit remains limited, the working capital demand of enterprises tends to far exceed the short - term credit limits allocated by financial institutions, resulting in a large financial gap. Enterprises in this sector also face challenges in financing growth. Most manufacturing enterprises plan growth around capacity expansion as opposed to productivity enhancement through process efficiencies. Financial institutions are wary of financing regular capacity expansion as they perceive MSMEs to be vulnerable to economic downturn, when capacity expansion goes underutilized Services sector makes up 27 % of the overall debt gap. Financing is better in traditional services industries such as retail, small transport operators, and hospitality, as financial industries have a better understanding of these sectors. Although traditional services enterprises often have access to primary security, they tend to transact mostly in cash, with limited records of their financial transactions. Due to inadequate information on financial behavior of the enterprise and entrepreneur, the sanctioned finance limits tend to be lower than what they need. Financial institutions do not have reliable financing benchmarks for the services sector unlike for the manufacturing sector. As a result, there is greater difficulty in determining the actual financing needs of different types of enterprises in the service sector, leading to under - financing of the sector.

Conclusion

Despite the increase in finance to MSME sector in recent years, there is still a considerable institutional finance gap of Rs.20.9 trillion. However the viable debt gap that can be addressed by financial institutions in near term has been estimated to be Rs.2.93 trillion. The Micro, Small and

Medium enterprise segments respectively account for Rs.2.25 trillion, Rs.0.50 trillion and Rs.0.18 trillion of the viable debt gap. Micro and Small enterprises together accounts for 97% of the viable debt gap that can be addressed by financial institutions in the near term. The debt gap in the manufacturing and services sector has been estimated to be Rs.2.15 trillion and Rs.0.78 trillion respectively. The manufacturing enterprises account 73% of the sector's viable and addressable debt gap. The supply of formal finance to the MSME sector is constrained by multiple challenges on both the supply and demand sides. The demand-side is constrained by factors such as limited access to collateral that directly impact access to finance as well as factors such as limited capacity of entrepreneur that indirectly impact access to finance. The supply - side is constrained by internal institutional challenges such as limited branch outreach and external operating environment challenges such as changes in macroeconomic scenario. With appropriate policy interventions and support to the MSME sector, a considerable part of the currently excluded demand can be made financially viable for the formal financial sector.

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A COMPARITIVE CASE STUDY OF TWO WHEEL CHAIR BOUNDED STUDENTS IN DIFFERENT INCLUSIVE EDUCATIONAL SETUP

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“To teach is to touch the life forever”

- Nano Nagle

Abstract

Absolutely True! Teacher, the representative of the noble profession inspires the human heart and minds by kindling the insight of every learner. The members of the teaching community are highly responsible to shape the citizen of tomorrow with academic and ethical values. No Child Left Behind (NCLB) is the prime mantra of 21st century classrooms irrespective of their socio, economic and political background. Nobody will deny the fact that parents are the root of birth for a child and teachers -the second parent are responsible for the nurturing of the child. Education has become the right of every Indian citizen. Education is the only tool which converts the population into Human Resource. Inclusion is another parameter to facilitate academic strength to the differently abled learners- citizens. The present study aims to investigate and compare the case study of two wheelchair bounded learners and their experiences in different inclusive setup. The finding of the research confronts peer patronage as the basic factor for the success of inclusive set up. The study has also identified the significant role of teachers in the inclusive set up as an instrument to uphold peer patronage. The success of Inclusive Education in each classroom has a great correlation with the respective teacher's interest in promoting peer patronage at the inclusive set up.

Inclusive Education

An Inclusive society is one where everyone is valued, respected, accepted and given equal opportunities; one where there is no differentiation and discrimination on the basis of gender, race, caste, class or disability (Hooja, 2009). While practicing inclusive education, Peer-relationship is the main notion claimed by the parents of the differently challenged students to fill the gap of their absence inside the classroom. Peer relationship is one of the main determinants of pain or pleasure

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experience in a classroom where inclusive education is practiced. The more the teachers care for the special learner, the more the class achieves success in inclusive education. If the teacher is strong enough in her or his philosophical and psychological approach no doubt that the class students would reach the society as Good citizens. The emotional and social intelligence of the entire class is being constructed by the vigilant handling of the concern teacher under inclusive setup.

Objectives

- To study the inclusive education set up in different institutional background.
- To compare the inclusive education set up under parents and students views.
- To analyze the reasons in order to fill the gap of inclusive educational environment.
- To understand the strong philosophy of Inclusive education.

Background of the study

The two wheel chair bounded children are sibling boys from a middle class socio-economic family. Both of them were affected with genetic muscle disorder. At the time of research, the elder one was doing class 7 in an Aided School and the younger was in class 5 of a Matriculation School in the same campus. The mother is a home-maker and the father works for a Government Organization. Being a nuclear family parents of the differently abled children, the parents almost spent their 24 hours exclusively for their children's special needs. They abode closely to the school for the convenient commutation.

Methodology

Having two case studies, for comparative purposes, is more worth than having double the amount of data on a single-case study. (Louis Cohen, 2013) This is a comparative case study of two wheel chair bounded siblings and their experiences in different inclusive classroom set up. Interview and observation were the tools employed for collecting the data from the key stakeholders such as parents, peers and teachers. A qualitative study profiling the life of a persistent offender might comment on a typicality of some behavior or refer to a response being unusual (Everatt, 2000). This qualitative approach enables to compare and analyze the pain and pleasure experience of the same back ground siblings in two different learning environment..

Pain versus Pleasure

The inclusion set up is the place where the teacher, parent and peer join hands together in strengthening the cognitive, affective and psycho motor domains of the special learners. At the same

time, parents are the first to get alarmed by the special learners when they experienced any trials and tribulation in the due course. Extensive work with parents was one of main characteristics of schools identified as successful in their approach to inclusive education (Florian, 2001). It has been observed and reported by the parent that the younger sibling was undergoing some pain. The child has lost his smile and he had developed hatred feeling over his physical problem. Over the period, the child expressed his dissatisfaction towards the school. The convenience talks of the parents turn out the child into social loafing inside the classroom. On the other hand, the parents experienced the pleasure of learning environment through the elder sibling. The Peers played a substantial role and the child's dependency towards the parent off late reduced. In fact, the peers took responsibility to commute the elder sibling after the combine or group studies. The boy has developed lot of modification in his behavior. The feel of acknowledgement in the midst of the same age group encouraged him to withstand the pre-adolescence phase with satisfaction and belongingness.

Discussion

Considering the argument of Carol Becci "Two individuals with the same degree of physical challenges may differ widely in their detachment from their environment. The classification refers to objective detachment which is the degree of individual's physical challenges and subjective detachment which is the degree by which an individual suffers from his/her own physical challenges (Becci, 1983). Here the two siblings encompass from the same family background except an age difference of two, rest all are quite common phenomenon for them. The parental cares, Socio-economic status and Quality of life, are equivalent in both the cases. In fact the elder sibling's level of ambulation is not as good as the younger one.

Focusing on the school environment, the elder sibling who is in class seven has got a peer team which makes the boy to be very attached with them and there is no place for any sort of detachment. The patronage of the teacher and support of the peer team augment the productivity of the learner in the inclusive set up. The vibrant motivations of the teachers not only appease the special learner, it also creates a positive philosophical and psychological impact in the midst of pre-adolescent students of the inclusive setup. Perhaps the younger sibling and his peer team, who are naive and not matured enough to understand the seriousness of the progressive illness, make the boy develop subjective detachment. It has also reflected a negative accusation towards the peer group of the special learner in the class environment.

To justify the case, the researcher underwent a detail investigation with the learning environment. An effective inclusive school is one which values emotional literacy, as this is one of the ways in which the curriculum can be truly responsive to difference (Corbett.J, 2001). How effect

is a teacher in her philosophical and psychological approach correlates with the success of inclusive set up. The positive attitude of the teacher towards inclusive education promotes Peer patronage and vice versa. The clear investigation indicates the following as the lead for the panic experience of the younger sibling in the learning environment.

- Bullying and destructive criticism of the peer group.
- Age factor of the classmates
- Role of the teacher in patronizing inclusive set up.

Reflection and Conclusion

Researching the experience of the real person is a challenging task. The investigator reviewed and discussed the case with experts to cut down the social loafing of the younger sibling in the learning environment. While assessing the entire scenario, it was revealed from the parents' interview that the teacher was not updated about the seriousness of the progressive illness. All that the child received is only the physical support from the teacher. As a result, the psycho-social need of the child became unaddressed inside the class. No clue was given to the teacher about the conditions of the ailment. The outcome of the investigation identified the teacher as the significant tool to strengthen the inclusive set up especially with the primary children. Conversely, the clear picture was given to the teacher and the teacher started giving importance to the special learner and also motivated the peer group to accept the child in their midst. The repeated stimulation of the teacher drastically changed the peer group attitudes towards the special learner. Slowly the child experienced the acknowledgement among his peers. It is clearly assessed from this case, that it is the responsibility of the stakeholders to maintain openness and create awareness for effective inclusive practice which surely enhance better survival for the special learners. What the special learner is need is not the sympathy but empathy.

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TEACHER EDUCATION CURRICULUM IN THE CONTEXT OF E-TEACHING

Suprabha. K* & Dr. G. Subramonian**

Abstract

E-teaching requires a wide spectrum of e-roles. It is necessary for teachers in e-education environment to acquire sufficient knowledge about e-teaching and e-learning. The development of competencies for online teaching should lead to the associated training development for teachers. According to the continuity of the teachers' professional/vocational development, the teachers' professional improvement regards the development of three fundamental professional competencies: educational (pedagogic), programme or course content competencies as well as communication competencies. The investigations of e-teaching and teacher in e-teaching system represent a new field of research. Then, teachers' competence for e-teaching is a new part of teacher's pre-service and in-service professional education.

1.0 Introduction

The quality of education depends upon various factors like the teaching to which the learner is exposed, the educational facilities, the environment available in the institutions and the temperament and approach of a learner towards the study. In all of the above mentioned factors, the teacher plays a prominent role in enhancing quality in education. A shift towards a developmental, learner centered and activity based approach to teaching and learning has identified the introduction of e-learning as one of the objectives of curriculum renewal. The XIIth Five Year Plan focuses on e-education and has stated that the introduction of e-learning in education represents an important part of the Government's strategy to improve the quality of teaching and learning across the higher education and training system. It suggests an elegant solution to the challenges of traditional learning and development to the needs of individuals. It represents an opportunity to integrate the innovative and technological advances offered by online learning with the interaction and participation offered in the traditional classroom setting.

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2.0 Conceptual framework for e-learning and e-teaching

Conceptual frameworks for e-learning and e-teaching are different. E-learning focuses on the learner and the learning process. According to Mangal (2010), the e-learning situations are of three types. They are support learning, blended learning and complete e-learning. Support learning plays a mere supporting role to the teaching learning activities organized in the classroom, blended learning is made for making use of a combination of traditional and Information Communication Technology (ICT) enhanced e-learning practices and in the mode of complete e-learning, the learners are free to take their learning tasks independently with the help of the properly designed e-learning courses, carried out entirely by on-line. The term “teaching” is used in two ways: teaching as the teacher activities and teaching as the system of instructional activities. According to Nakajima(2006), e-teaching is the system designed to improve teachers’ performance, and their self-regulation and motivation. The architecture of e-learning is centred on learner. The architecture of e-teaching “needs to be centred on teachers” (Nakajima, 2006). E-teaching is not just a prerequisite to e-learning, but it can be a great innovation in education.

2.1 Operational definition of e-teaching

In this paper the term *e-teaching* is used in a broader sense. E-teaching is the instructional system of processes and activities designed according to the ICT development, characteristics, and models of e-learning, competencies, and teachers role for professional development.

3.0 Literature Review

Donnelly, R. (2006), explored case study research of the group process for teachers as learners in an online learning module delivered in a blended problem based learning (PBL) environment. **Boitshwarelo, B. (2009)**, explored a case of teacher professional development in Botswana, where a blended learning solution was attempted. **Bjekic, D., Kmeta, R., & Milosevic, D. (2010)**, observed that active teachers recognize their professional roles better than prospective teachers. **Comas Quinn, A. (2011)**, argued that the acquisition of ICT skills requires a pedagogical understanding of the affordances of the new medium and an acceptance of the teacher of his or her new role and identity. **Duhaney, D. (2012)**, supported the effective integration of ICT within the classroom environment for teacher preparation programs. **Rawlins, P., & Kehewald, B. (2014)**, evaluated an integrated, experiential approach to improving pre-service teachers’ understanding and use of educational technologies in one New Zealand teacher education program.

4.0 Teachers’ competence in the knowledge society

Teacher’s professional competence is the system of knowledge, skills, abilities, and motivation

disposition that provides the effective realization of the professional teaching activities. The structure of teachers' professional competence becomes more complex. Teachers' competence includes the three fundamental professional competencies (Bjekic, Krneta and Milosevic, 2010):

- Educational competencies – the system of knowledge, skills, abilities and motivation dispositions to realize educational professional roles;
- Programme competencies or course content competencies – the system of knowledge and skills from the course content and developed abilities to teach the student about the knowledge and skills;
- Communication competencies - the system of knowledge, skills, abilities, and motivation dispositions to realize the goals of communication and teaching social interaction.

4.1 Teachers' ICT competencies

E-education and e-teaching are based on some technological standards of teachers' professional dealing standards. Some standards are described as the general teachers' competence in the application of ICT and some standards are described as specific e-competencies for special e-education system modeling (e-learning, e-teaching etc.).

There are three dimensions of the teachers' ICT-competencies (Awouters et al. 2008):

- The teacher knows for learning activities ICT can be used while teaching (ICT awareness),
- The teacher has the necessary skills for using hardware and software (ICT readiness), and
- The teacher know the pedagogical-didactical elements of ICT (ICT drill and practice).

4.2 Teachers' e-teaching competencies

According to Krneta (2007), teachers' e-teaching competencies include:

- web-based e-learning
- classroom-based e-learning
- online classroom e-learning
- net-based course;
- e-learning with streaming media technology;
- e-learning in the hypermedia classroom;
- e-learning based on the combination of the traditional classroom learning and e-learning.

5.0 Teacher education curriculum in the context of e-teaching

Teacher education is becoming an important part of the education system. E-technology integration in the classroom is becoming the significant priority of national educational system. The development of competencies for online teaching should lead to the associated training development for teachers. Development and application of the e-education (e-teaching and e-learning) involve development and establishment of technological support and intensive training for teachers and students so that they could acquire IT skills needed for implementation and application of IT in e-teaching and e-learning. In teacher education context, the curriculum should focus on the development of different e-roles for teachers and e-teachers - e-creator, e-designer, e-facilitator, e-tutor, e-moderator, and so on. According to Bjekic, Krneta and Milosevic (2010), the curriculum should:

- Functionally explain the processes and dimensions of e-education, e-teaching and e-learning
- Select and apply the adequate technologies and tools in the effective creation of different e-learning solutions
- Understand the functioning of the hardware, software and communication of e-learning infrastructure
- Create configuration and apply different multimedia devices, software tools, video conferencing solutions in the process of e-learning development and realization
- Design, develop and realize e-learning procedures based on the specific educational needs of individuals, groups and systems
- Develop assessment plan, e-assessment techniques, collect data of the achievement, interpretation of the student improvement in the frame of the formal, informal and social learning
- Analyze and improve the roles of e-educator, e-manager, e-administrator, manage one's own learning and make plans for professional development
- Develop and implement research project in the field of e-learning, and develop interdisciplinary approach to e-learning process

6.0 Methodological and Pedagogical perspectives of e-teaching

Constructivist and connectivist perspectives were adopted as a theoretical framework for e-teaching context (Abdelaziz,H.A, 2012). E-teaching is providing creative solutions to qualify and quantify learning through the following strategies:

- Increasing knowledge by making it more accessible to people.
- Capturing knowledge by making it easier for people to record what they know.
- Refining knowledge so that it is expressed in a way that is useful to others.
- Sharing knowledge which involves making knowledge accessible.
- Applying knowledge, that is action on the messages in the content, and
- Pedagogical assumptions.

To engage learners in knowledge construction, facilitate test for their understanding, and prompt reflection on the knowledge generation process, constructivist and connectivists recommend the creation and use of web-based and blended learning environment. According to Driscoll(2002) as cited by Abdelaziz, H.A (2012), such learning environment should:

- engage learners in activities authentic to the discipline in which they are learning,
- provide for collaboration and opportunity to engage multiple perspectives on what is being learned,
- support learners in setting their goals and regulating their own learning, and
- encourage learners to reflect on what and how they are learning.

7.0 Teachers' role in new educational context of knowledge society

Teaching and learning discourse has been changed. New roles of the teaching process have been derived from the concept of 'knowledge society' at all educational levels. On the other side, the strategy of lifelong learning as a continual process where each human being could expand and adjust their knowledge and skills, capacities of judgement and action should enable people to develop their professional roles. In the context of the information and/or knowledge societies and lifelong learning strategy, new frame for curriculum and new strategies of teachers' education needed for new professional roles and competencies in the knowledge society.

Teachers role	Description of teachers' competencies in e-teaching context
Model	Teacher creates a model of cognitive functioning in the subjects / course content
Planner	Teacher creates the plan of e-teaching, integrates tasks and outcomes, creates plan of teaching/learning content, educational means, e-learning strategies
Initiator	Teacher drives learning process, initiates different e-resources applications

Motivator	Teacher motivates the students
Instructor	Teacher makes direction to knowledge process by the e/learning programmes, makes directions to use the other links
Administrator	Teacher selects, classifies, reports about learners' achievement, dynamic of progress, difficulties in e-learning materials
Evaluator	Teacher creates procedures to monitoring learner achievement, evaluates and assesses learning process, analyzes the norms of e-teaching, evaluates the e-teaching contents and procedures
Self-assessor	Teacher monitors his or her own progress, estimates his or her own efficiency in conducting e-teaching, makes decisions concerning changes in e-teaching
Learner	Explores the possibilities of improving work, learns course content, learns about e-education

(source: Bjekic, Krneta and Milosevic, 2010)

8.0 Challenges for e-teaching

The application of e-teaching can pose challenges for teachers and universities. Unrealistic expectations and feelings of isolation are challenges for teachers, while universities are challenged by time and support issues. Both teachers and institutions encounter challenges presented by technology issues (Poon, 2013). The challenges associated with e-teaching are;

- Unrealistic expectations
- Student-perceived isolation
- Technological problems for students
- Time commitment
- Technological problems for institutions
- Lack of support for course redesign
- Difficulty in acquiring new teaching and technology skills.

9.0 Conclusion

The investigations of e-teaching and teacher in e-teaching system represent a new field of

research. Then, teachers' competence for e-teaching is a new part of teacher's pre-service and in-service professional education. The development of competencies for online teaching should lead to the associated training development for teachers and to the certification of online or/and e-teachers. Development and application of the e-education involve development and establishment of technological support and intensive training for teachers and students so that they could acquire IT skills needed for implementation and application of IT in e-teaching and e-learning. It is the uses of e-learning as a vehicle for delivering professional development targeted to teacher specific needs, and as a content of professional activities, that is emphasized in the information society context.

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MASSIVE OPEN ONLINE COURSES (MOOCS) - PERSPECTIVES ON FUTURISTIC LEARNING TRENDS

Dr.S.Prabu Shankar

Abstract

This descriptive study on Massive Open Online Courses (MOOCs) is aimed at providing an understanding of the various perspectives and present a comprehensive note on the aspects involved with regard to the basics, development, structure, pre-requisites, characteristics, limitations and futuristic trends of Massive Open Online Courses generally represented as MOOCs. Online courses gained momentum in the United Kingdom and United States of America during the late 1990s. Courses offered through distance modes other than the formal setting were comparatively successful and reached out large number of masses who are interested to educate themselves beyond their age, access and commitments. Massive Open Online Courses (MOOC) emerges as a greater substitute for the many courses that are offered through internet with limited access to the specific course content and limitations with respect to time, content size and course context.

Ignatia (2009) defines massive open online courses as, “non-defined pedagogical format to organize learning, teaching and training on a specific topic or a course in an informal, online, collaborative and interactive mode”. Further MOOC may be characterized as an online course aimed at unlimited participation and open access through the web. Apart from all the traditional elements of an online course MOOC offers wide range of access through tools that are interactive, interpretative and independent videos, chats, forums, blogs, wiki, studios, podcasts, readings, problem sets, web portals and so on. MOOC offers wide-range of interactive and application oriented mediums that connects learners, teachers, academicians, community and stakeholders with in a structured framework.

Keyterms

Massive Open Online Courses (MOOCs), Open Educational Resources (OERs).

MOOC basics, origin and development

Massive Open Online Courses (MOOC) primarily had its comparisons with open educational resources (OERs) during 2005. MOOCs were introduced during 2008 as a distance education tool that had its emphasis on open source access courses, with features such as connectivism, content sharing and contextual progress with specific learning content, structure of the course and learning goals and objectives. The term Massive Open Online Courses (MOOC) was coined by Cormier and Alexander, (2008). MOOC was basically developed in response to a course titled ‘connectivism and connective knowledge’. The review of related literature provides the information that online education service provider company named ALISON was cited to be the first MOOC provider based on the ‘systematic aggregation of online interactive learning resources made available with world wide web’. From the literature review it can be observed that the earliest MOOC courses were conducted on the title, ‘Connectivism and Connective knowledge’ by Siemens and Downes (2008).

Massive Open Online Courses provides access to aspiring learners to many of the courses that are designed to meet the need-based, knowledge-based and skill-based requirements of the varied learning community that differs primarily by age and profession. MOOCs design and structure are similar to those being offered as many other courses that are offered online but still MOOCs differ with respect to the objectives, structure and the many dimensions of the courses that are provided. It is globally known that MOOCs are free and open educational courses that are provided by leading universities around the world. The major objective of MOOC is to bring in not only the school or college-goers but to extend the learning opportunities to parents, teachers, counsellors, administrators, working adults, and unemployed, as there are no basic academic requirements for taking part in a MOOC. The academic experience that a MOOC provides for common learner will be in par with a regular academic experience. The entire MOOCs are provided through online; the vital elements of learning such as teaching, interaction, discussion are done online keeping in accountability of the time spent for teaching and learning. A typical basic MOOC will last to five to eight weeks requiring between two and six hours study per week.

The basic requirement to pursue a massive open online course (MOOC) is to have accessibility to a computer system with an internet connection. The courses that are provided online are aimed at unlimited participation and open access via the World Wide Web (www). Along with the traditional teaching tools such as audios, videos, readings and problem sets MOOCs are enhanced with online conferencing tools, discussion forums, interactive sharing through web that really brings in a whole lot of experienced, qualified teaching and learning community around the globe. MOOCs are handled by experts in their field of study and hence the MOOC learners will be exposed to online forums and

discussion boards. The accessibility to MOOC courses is on the principle of own time, from anywhere, with the course content being available and accessible online twenty four hours a day and seven days a week.

Structure of MOOC

MOOCs are specially designed courses that will allow to construct knowledge of a subject that has already been known or it may be a course that is new on which more information and learning are sought and acquired. MOOCs are taught by the experts in their field of study and learning through MOOC is well supported by online blogging, forums, discussion boards, panel meetings, and interaction. MOOC contents can be accessible online from anywhere at any time. Evaluation of MOOC is not always more subjective rather it takes into consideration all the fundamental aspects that are to be measured with regard to the content. Many MOOCs are available free of cost and may be registered based on the need and interest of study in the field by the learner. The course materials are all provided online and the entire teaching-learning-evaluation transactions are made online. The credibility of MOOC lies in its strength of the course structure and design.

Pre-requisites for participating in a MOOC

There are no specific academic requirements for taking part in a MOOC. In fact, studying a MOOC will give you a taste of what studying at university level is like, and may help you decide if it's right for you. However, the entire course will be delivered online, so basic computing skills and access to a computer with an Internet connection is essential. MOOC primarily concentrates on disseminating basic knowledge based courses that are easily made accessible to those who wish to learn and develop knowledge on specific areas of study. This has been achieved through offering many short term, evaluation free open educational resources (OERs), for which the participants are selected based on their requirements of developing knowledge in a particular course of study. At the same time MOOCs are available as regular course curricula for candidates from specialized backgrounds seeking for further knowledge development in their respective areas.

Massive open online courses are well structured and planned so that they are offered as regular courses with a duration ranging from one year to two-years in a semester, bi-semester and tri-semester programmes. MOOCs meet the need and demand of learners and hence they are expected to be the most sought after courses of the future with the technological and communication developments. There are many online platforms that allow users to search and select the suitable MOOC to join. For example, "Coursera" is an online platform that manages MOOCs on different subject areas offered by Columbia, Yale and Stanford Universities. Other examples of online platforms that offer a guide to

select and manage MOOCs are “Commonwealth of learning – Open Educational Resources”, Directory of Open Educational Resources (DOER)”, “UNESCO’s basic guide to open educational resources”, “OER Knowledge Cloud” and so on.

Characteristics of MOOC

- MOOCs are online courses with unrestricted participation and open accessibility.
- MOOCs are essentially structured courses and not regular programmes that award degrees or diplomas.
- MOOCs can effectively foster skills like collaboration, self-learning, critical-responses, interactiveness and analytic abilities.
- MOOC is closed-ended with a predefined beginning and an end with all evaluational aspects present in it.
- MOOC takers/learners may not necessarily belong to the same discipline but may be from varied disciplines. The diverse learning group opting to take MOOC is the major objective of offering the MOOC.
- MOOCs are self-driven, collaborative, pattern sensing and problem solving.
- With regard to the evaluational aspect MOOCs have certification conferment through online upon the enrolment and completion of a certain course by the provider after the prescribed accountability to learning, the evaluational procedures depending on the level of studies.
- Assessment of the MOOC will be done based on the learning materials provided. Assessment can be done as often (manually or using public e-learning platform, respectively) depending on the providers requirement and standards.
- With the present developments in the mobile communication apart from the regular computer based online networking and internet based courses, presently MOOCs are available with the basic application based tools on the mobile phones. For example, the MOOCs University App can be found at:Google Play,iTunes App Store, Amazon Apps, HTML5 and AppMkrMarket.

In general, the structure of MOOC provides learners with each one finding their own strength and weaknesses. The content in MOOC can be replaced / modified easily because of the fact that a well-designed MOOC should ideally be based on the principles of micro-learning with no learning content exceeding a maximum of 10 to 12 minutes of learning time. MOOCs serve as interactive and discursive platforms and this characteristic enables all learners to share on the same plane of the same content that is meant for learning. MOOCs at the present stage, with the online courses at the school

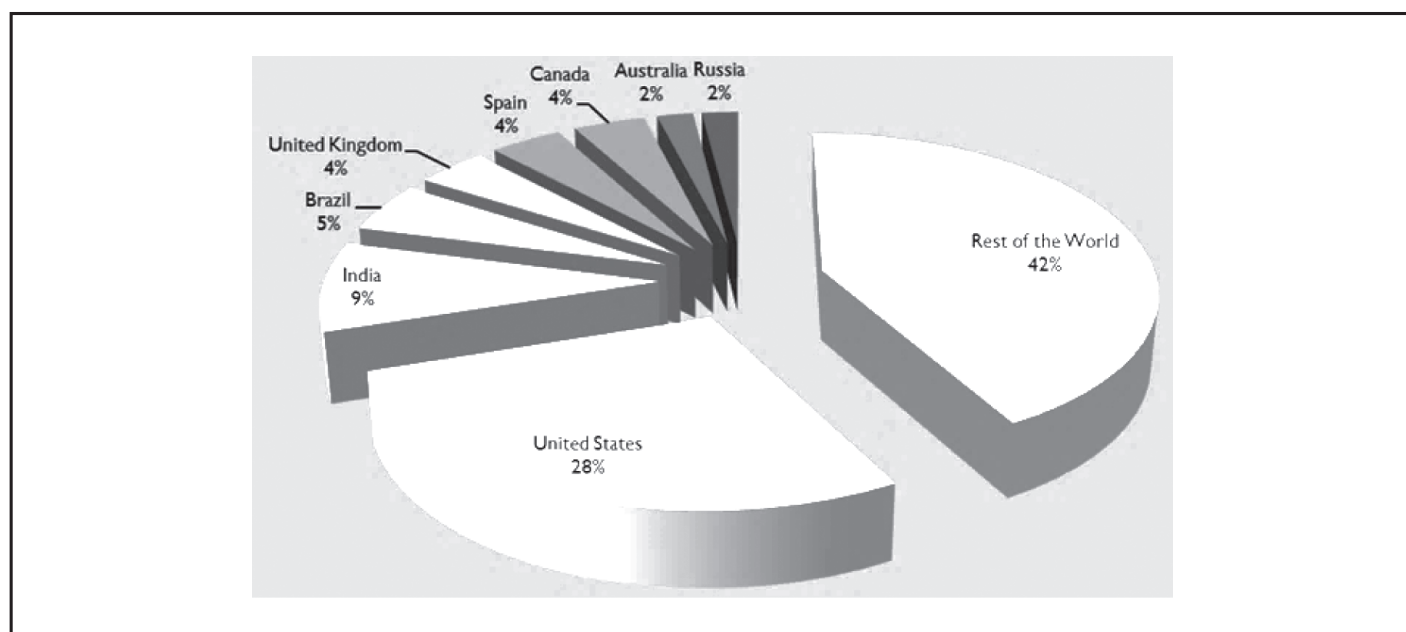
level concentrate on the tutor-style courses to assist students in specific subjects such as Math, English, and Science.

MOOC providers begin offering courses in the form of simple open educational resources (OERs), online certificate programmes, enhanced learning services through online-tutored courses and so on. Massive Open Online Courses (MOOCs) by themselves are models of educational delivery of varied degrees, massive in their content, objectives and dimensions, theoretically with no limit to enrolment, open participation, no cost, completely designed to provide through online with learning activities taking place typically over the web and the course structured around a set of learning goals in a defined area of study. (EDUCAUSE, 2013)

Present scenario of MOOCs

There is already a considerable increase in the percentage of MOOC enrolment among learners of different disciplines belonging to different levels, Globally the percentage of MOOC learners in future is expected to increase in manifold in the developing countries where online learning is gaining momentum. Rapid developments in the technological spaces of learning with WIFI environments, Mobile APPS – technologies, Cloud spacing and Big-data concepts are on the evolving trend, MOOCs will have extensive scope. UNESCOs commonwealth of learning offering Open Educational Resources (OERs) in collaboration with institutes of educational technologies and major MOOC providers of the western world will revolutionize online learning trends which subsequently result in the developments across the globe.

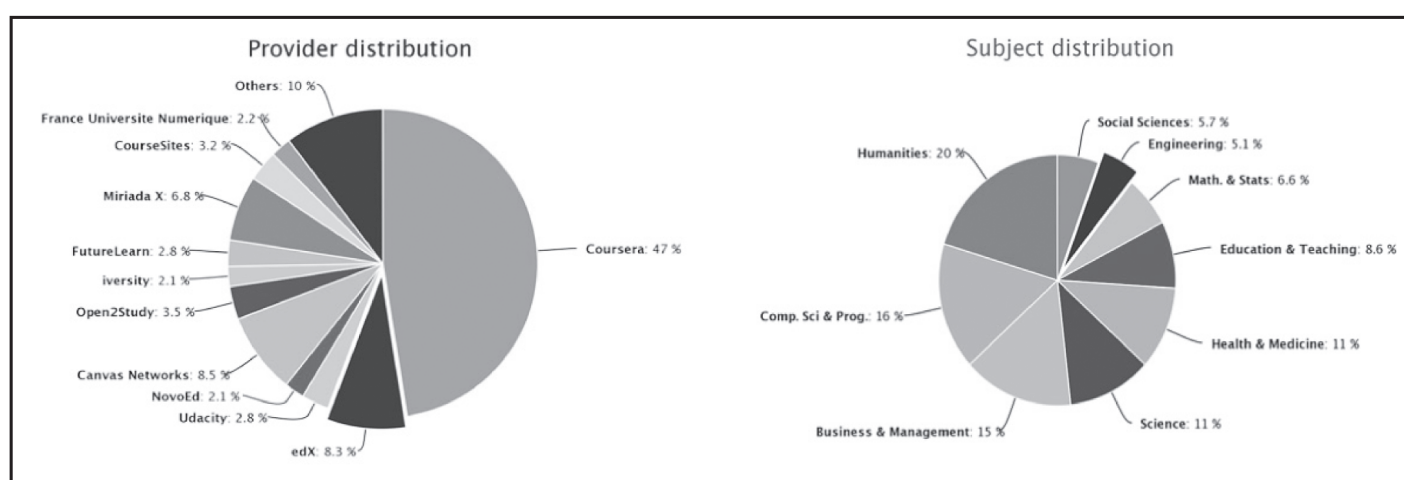
Figure 1: Percentage of students by country registered for MOOCs (Source: Coursera, 2013)



List of Major MOOC providers

Coursera, edX, KHANACADEMY, Open2Study, iversity, educa, OpenupEd, saylor.org, MOOC2DEGREE, ALISON, NovoED, Canvas network, FutureLearn, Neodemia, World Education University (WEU), Stanford Online, Eliademy, EURODL, CLASS CENTRAL, edSurge, EFQUEL, Commonwealth of Learning, MOOC List, Minglebox, and Swayam.

Figure 2. Proportional division of the MOOC courses by Provider and Subject by the suppliers of these courses (%) (Source: Shah, 2013)



Limitations of MOOCs

MOOCs are structured and constructed based on the pre-defined objectives and may or may not cater to stipulated time based learning.

A MOOC on a specific area or a topic may not always be taken evenly by all its takers as the learners come from varied backgrounds, their interests and capacities differ.

MOOCs do not concentrate on definite completion of the course by the learners, instead they depend on the learner's choice to complete a MOOC course or not.

MOOCs are not always offered for academic pursuits instead they provide education that may enable certification, employment or further studies.

Recognition of a MOOC coursework is separately submitted with the concerned university. Once when MOOCs get overall accreditation of the courses from major universities recognition issues will not be a problem.

At present majority of the MOOCs are in English language, hence aspiring learners without the English language base is unable to access the courses. However it is anticipated that multi-lingual

or translated versions of the MOOCs will be increased with the participation of the leading international, regional and state universities. Since Majority of the MOOCs are offered only in English language, accessibility is limited, but in course of time with the developments in the field of technology and with the availability of online translating tools MOOCs may find a place with other languages also.

The question of authenticity of the course, the course provider, the course content, recognition, evaluation and grading of the learners credentials are still a greater dimension to be concentrated on MOOC as the credibility of the learners' achievement and recognition is a matter of concern.

MOOCs – A preferential choice of learning

Varied MOOCs for learners with diverse needs are already on the developmental perspective which will see that MOOCs are offered in all the subject disciplines with specificity in topics of significance which will find more takers. Recognition of MOOCs will not be an issue globally as already the degrees and diplomas being offered online have guidelines ruled out for its recognition with respect to the academic regulations seeking approval.

Similarly MOOCs will be provided for learners like term-based certificate / internship / diploma / degree programmes which will have a detailed accessibility to content, formal evaluation and grading systems which obviously provide course approval and acceptance among administrators who seek for specializing their human resource to qualify for the position.

Futuristic trends of MOOCs

Already large number of universities in the developing countries has started offering full-time online courses like the developed countries. Compartmentalization of streams based on need, quality and relevance drives learners to choose courses that are useful for them not in terms of providing a degree or diploma alone but to enhance specific competencies required which also are the present day organizational expectations. Courses are offered through online like what has been done in case of correspondence or distance education.

With Open Educational Resources (OERs) that are already on the path MOOCs will take a stride when e-facilities develop further. MOOC takers don't always seem to enrol in an extensive course study but expect to learn specific and relevant curriculum that is need based supporting field experience. With the arrival of MOOCs, long term online courses may not be a preferential choice among learners who seek to settle with a job. Professional upgradation of degrees with emerging field may have courses that can be offered through MOOC and may find enough takers.

MOOCs can be possibly offered for all the streams by the concerned Universities and Institutions seeking prospective candidates to enrol for the specific discipline based courses. Courses that are of general relevance may also be offered through MOOC where-in candidates from different disciplines may choose it based on the relevance to the area of study.

Conclusion

‘MOOC’ courses have a wide range of flexibility, dynamism and viability for any learner who wishes to pursue a course based on its applicational perspective. It is no doubt that MOOCs will emerge as one of a futuristic learning trends that will meet extensive demands of the learner.

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SUBJECTIVITY, KNOWLEDGE AND THE ORIENT

Dr. P. Prayer Elmo Raj

Abstract

This paper attempts to study the manner in which the imperial self fabricates Oriental subjectivity. Construction of subject positions involves knowing the colonized. The knowledge of the colonial other is systematically implicated and elucidated through the study of texts (knowledge), extension of borders (geography) and perpetration of military (power). The paper also studies the subtle nexus between knowledge and subjectivity as elaborated by Edward Said.

Keywords

Orientalism, Subjectivity, Knowledge, Occident, Foucault, Said, identity, other, power

The influences that left trails on Edward Said as an Oriental subject imbibed in him a critical consciousness in his search for a self that is configured through a historical process. His bringing up in Palestine and Egypt bestowed on him the Oriental consciousness. Orientalism, therefore, is not just his research motif but also his intricate and paradoxical personal subject position. It is also a question that deals directly with the configuration of his identity that obliterates subjecthood. The compound procedures through which the colonized are imparted with a self, the manner in which they are acculturated and their subjectivity named and interpreted correspond to a reconfiguration of the colonized subject. Such a procedure involves political underpinnings of colonial struggles and locates itself in violence as natural state. Moreover “colonized subject was and continues to be produced by cultural practices, historical documents, institutions, archives and literary texts” (Said, *Orientalism* 3) which lay latent even after the colonies attained their freedom.

The discourse on Orientalism involves not only the making of the Orient by the Europe but also the particular mode that influenced the existential experience of the Orient. Locating within Foucauldian metadiscourse, Said interprets the discourse on Orientalism as an expression of power/knowledge. The intersection of colonial discourses and institutions necessitated an epistemic authority over the colonized. The knowledge about the Oriental subject became indispensable for the colonizer to justify imperialist endeavours. The received knowledge of the Orient and the Oriental is objectified

as monolithic. The Orient is embedded with inert history but the Occident is assumed as having dynamic history. The association of colonialism in configuring cultural identities not only involve framing of colonial subjects but the dominance of European culture also instituted Orient as a “surrogate and even underground self” (Said, *Orientalism* 3). The Oriental is recognized as static other deficient in subjectivity and implores western benefaction that establishes the binary to configure their identity. The deficiency is that the Orient allows the Occident to construct knowledge about the Orient through geographical imagination: “knowledge gives power; more power requires more knowledge, and so on in an increasingly profitable dialectic of information and control” (Said, *Orientalism* 36).

Arthur James Balfour legitimizing imperial rule over Egypt avows: “We know the civilization of Egypt better than we know the civilization of any other country. We know it further back; we know it more intimately; we know more about it” (qtd. in Said, *Orientalism* 32). Balfour’s knowledge of Egypt, from its beginning till decline, founded on tautological stereotypes, exhibits an epistemic supremacy over the unknown other to the known self. In a sweeping and disapproving tone, he announces that historically emergence of western nations displayed capability of self-governance which is absent in the Orientals. Therefore, it becomes an obligation on the part of England to exercise its hegemony to establish the acquittal of colonization and the Oriental inability to rule itself. Thus Orientals become “a subject race, dominated by a race that knows them and what is good for them better than they could possibly know themselves” (Said, *Orientalism* 35). Balfour’s stance perpetrates knowledge/power dominance that denies the voice of the colonized assuming that the knowledge of Egypt by the West is the real Egypt. To determine and establish knowledge over the Oriental is to launch supremacy through epistemic and hegemonic fabrication: “The ideology of Empire was hardly ever a brute jingoism; rather it made subtle use of reason, and recruited science and history to serve its ends” (Kabbani 6). Cromer recognizes the demerits of coercively subjugating the Oriental within the imperial fold. He conceives that the colonized as subject race implicates a commitment in understanding the colonizer’s vision for them. He considers the colonized as having a “want” for accuracy and the colonizer as a “natural logician.” Thus Orientalism becomes a “political vision of reality whose structure promoted the difference between the familiar (Europe, the West, “us”) and the strange (Orient, the East, “them”))” (Said, *Orientalism* 43). The hierarchical binary of the conventional metaphysical inside/outside is recognized within a rational framework by the imperial self to configure a logical order. This logical order is an epistemic violation that subtly configures a corpus of theory on the Oriental in a non-coercive and non-authoritarian manner. Said also argues that “The boundary notion of East and West, the varying degrees of projected inferior and strength, the range of work done, the kinds of characteristic features ascribed to the Orient: all these testify to a willed imaginative and geographic division made between East and West, and lived through during many centuries” (Said,

Orientalism 201). The East/West binary that is fabricated by the Occident produces hegemonic discursive practices and cultural institutions. European culture configured the Orient “politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period” (Said, *Orientalism* 3). Such disciplining of the Orient evolved into discursive practices that objectified Orient into an object of knowledge and power. Imperial power manifested culturally, socially, politically, economically and militarily on the colonized to appropriate the epistemic/ontic objectification of the Orient formed by the Occident. The East/West binary is fabricated significantly from a geographical ordering that altered the world view on the Orient.

The spatial demarcation between the Occident and the Orient is named the “imaginative geography” which is a human fabrication rather than a fiction. Said observes that “geography was essentially the material underpinning for knowledge about the Orient. All the latent and unchanging characteristics of the Orient stood upon, were rooted in, its geography” (Said, *Orientalism* 216). The “universal practice of designating one’s mind a familiar space which is “ours” and an unfamiliar space beyond “ours” which is “theirs” is a way of making geographical distinctions that can be entirely arbitrary” (Said, *Orientalism* 54). The spatial separation obtains rational significance through a poetic procedure that influences meaning temporally. Therefore what one discerns about time and space is fictional rather than facts. The divisions of Orient as Near Orient, Far Orient and a Familiar Orient are juxtaposed with the Occident. Moreover the Orient was explained and known in relation to the Occident forming basic stereotypes. For instance, Islam was considered as a religion ‘like’ Christianity. Said’s attempt was to discard the ‘lie’ that was perpetrated by the Occident and to engage dynamically to dislocate the Orient from the “imagination of the West.” (Varadharajan 124). While locating “the Orient to be a representational chimera, a fantastical image projected from the Occident,” (Cairns 73) Said attempts to revoke the preconceived subject formation that is fictional. Orientalism wields triadic compulsion on the Orient, Orientalist and the Western “consumer’ of Orientalism through a “process that not only marks the Orient as the province of the Orientalist but also forces the uninitiated Western reader to accept Orientalist codifications...as the true Orient. Truth, in short, becomes a function of learned judgement, not the material itself, which in time seems to owe even its existence to the Orientalist” (Said, *Orientalism* 67).

Oriental discourse is located as a subjected subject with language and representations mapping borders of imaginative geography. *Bibliothèque Orientale* presents Mohammed as an imposter in relation to a superior Christ through self-asserting language that fabricates an eternal communication and an inkling of replica that is unchanging. Canonical/colonial texts, travel writings, religious discourses, philology and literature configure the Oriental space as a subject. Said offers an archaeology

of the East to express the manner in which the Orient facilitates to describe the Occident as a juxtaposed image and cultural space. The relational binaries are a subjectification mode that reinforces the antagonistic nature of the Occident towards the Orient as a weakling possessing no counter identity. The various representational strategies employed by the Occident in establishing colonial otherness outlines political domination because the representations were influenced by cultural superiority and political obligation connected to the imperial project. Representations are meant to be a 'subjecting' policy eliciting knowledge and perpetrating control over the Oriental providing a transcendental dichotomy that is asymmetrical and dominant. The Occidental discourses are not only relational but also reductive and "exoticist", fundamentally engaging in mutually exclusive categories. The Occident possesses an epistemic superiority whereas the Oriental is posed as ignorant having "a style of thought based upon an ontological and epistemological distinction made between "the Orient" and (most of the time) "the Occident"'" (Said, *Orientalism* 2).

The Occidental imposition of subject position on the Orient involves launching scholarly, scientific and geopolitical projects. The Oriental is constructed not only through empirical verifications but also through world views expressed through texts. Orientalists like William Jones and Edward William Lane tethers cultural and intellectual traditions with political authority. Jones who became the president of the Asiatic Society of Bengal acquired enough knowledge to be the founder of modern Orientalism. He considered Sanskrit perfect than Greek and bountiful than Latin and refined them to pave way for the scholars to investigate a common source for all these three languages. Such a stand created ripples among the European scholars and generated fresh positions on linguistic history because language was associated with national and cultural identity. Said observes that "the link between language and identity, particularly the link between the diversity of languages and the diversity of racial identity gave rise to the discipline of ethnology, the precursor of modern anthropology" (Said, *Orientalism* 58). Classical texts of the Orient provided the foundation for the configuration of modern Orient and assisted the progress in forming the subjects. The Suez Canal, a geopolitical project that links Mediterranean Sea with the Indian Ocean opened Europe to the East and made it geographically closer to Europe. Said notes, "De Lesseps had melted away the Orient's geographical identity by (almost literally) dragging the Orient into the West and finally dispelling the threat of Islam" (Said, *Orientalism* 92). The Occident found it easy to perpetrate their ideology on the Orient to subjugate and make them compliant.

During 1870's the academic mode switched toward instrumental attitude by British and French Orientalism. Instrumental representation fabricated a "cultural praxis or a system of opportunities for making statements about the Orient. And as all representations do, it operates for a purpose in a

specific historical and even economic setting” (Said, *Orientalism* 273). The material, political and economic systems subjugated the West as subject allowing military conquest possible and executed a hegemony offering an epistemic dominance over their subjects through imperial bureaucracy. Latent Orientalism is an “unconscious positivity” but manifest Orientalism is explicit worldview on Oriental society, cultures, literatures, languages etc. Latent Orientalism remains unchanged in its political standpoint and will to exercise power over the subjects. Manifest Orientalism is based on false consciousness and forms a negative ideology on the subjects and changes from author to author. Said views Orientalism as ideological because the Orient is weaker than the west and it suppresses Orient’s difference with its weakness. Orientalism as an imaginative geography is segregated and the Oriental subject is recognized “by its eccentricity, its backwardness, its silent indifference, its feminine penetrability, its supine malleability” (Said *Orientalism* 206) characterizing its inability to be autonomous. The Oriental subjects are configured out of biological determinism and ethical reproach to be subjected. The Occidental gaze inspects the Orient from above for a panoramic view on culture, religion, psyche and sociohistory with a reductive lens. The gaze is strategic and efficient eventually forcing the Orient “to rely for its coherence and force on the person, institution, or discourse whose property it is” (Said, *Orientalism* 329). Such a panoptic gaze exercises a surveillance that imposes an ideology reframing Oriental subjectivity. The ideology instilled in the subject makes it vulnerable and diminishes it to an object, “a fundamentally ontological and stable fact over which observers have authority” (Varadharajan 125). Grossberg observes that “the very politics of subjectivity and the search for a subject position for the colonial subject, because subjectivity is only possible in the places constructed by the colonizer” (96).

Every writer on the Orient presumes knowledge of the Orient which employs disciplinary power to represent the Orient. Subject formation is an abyssal thought process that blocks the colonial other from self-representation and self-understanding. It is in this process the colonial subject become known as a derivative of gleaned historical forces of imperialism. Therefore, subjecthood is attributed with lack and incapable of representation and thereby establishing a conditional social relation that is centred on the sovereignty of the colonizer. Foucauldian model of discourse functions through enunciative modalities to locate the subject positions. Foucault challenges the unified subject position of the imperial self that assumes power with enunciative modalities representing the diffusion of the subject to articulate subjectivity. It is within this enunciative modalities Said appropriates the constitutive ability of the author who assumes a significant role in Orientalist discourse. Said counters the sovereign power that generates subject positions. When Said talks about subjectivity, it denotes a unified individual and a particular western personhood. However, subjectivity when fabricated as a non-contingent form is a mere generalization because it is modelled on western individual. Western

consciousness that assumes an *a priori* position functions in a polymorphic procedure in formulating subject positions. It enforces the 'lack' on the subject to make the culture contingent without any intrinsic inevitability in possessing the other. The imperial self does not assume individuality but exercises subjectivity into the extent of the colonized by historically intensifying the idea of self. Said smudges the individual and the collective by bringing in generalities that clears differences between subjectivity and generality.

Subjectivity is initiated in establishing truth to power because the ambivalence of subjectivity is linked to knowledge, a fundamental condition of truth. Hoffman identifies three strands of how Said relates subjectivity to knowledge. The first is "morally interrogated positivism" expressed through differentiations:

There is a difference between knowledge of other peoples and other times that is the result of understanding, *compassion*, and careful study and analysis *for their own sakes*, and on the other hand knowledge—if that is what it is—that is part of an overall campaign of self-affirmation, belligerency, and outright war. There is, after all, a profound difference between the will to understand for purposes of coexistence and humanistic enlargement of horizons, and the will to dominate for the purposes of control. (xix)

The very power and scope of Orientalism produced not only a fair amount of *exact positive knowledge* but also a kind of second-order knowledge—*lurking* in such places as the "Oriental" tale, the mythology of the mysterious East, notions of Asian inscrutability—*with a life of its own*. (52)

The first passage differentiates between an ethically impeccable knowledge and polluted knowledge seeped in structural domination. Knowledge that connotes shared comprehension obtain scholarly stance contrary to the other knowledge which is "violent, reactionary and imperial – is spawned in power-filled contexts and is emotionally accompanied by the quest for self-aggrandizement" (Hoffman 57). Epistemic sovereignty exercises its compassionate influence over the mechanisms of dominance to establish empowerment and truth. In this differentiation between exact positive knowledge and second-order knowledge, the latter assumes its own existence making the probability of contrary constitutions of knowledge. These contradictions are different in theoretical and empirical level. While the normative knowledge aids the functions of imperialism without taking into account the position of subjectivity, empirical knowledge takes a positive role in bringing together knowledge and subjectivity through a positivistic stance. Thus exact positive knowledge is pure and ethically allows the opportunities of self-affirmation inherent to imperialism. Said also attempts to systematize the epistemic rubric through an extra-textual referent, an actuality exterior to discourse and autonomous

of discursive configuration. The association between subjectivity and knowledge traces the position of society in relation to the 'social'. The material and the social encompassing knowledge supports with its merits defying the epistemic deception of veiled interconnection between politics and knowledge. Said argues that true knowledge is devoid of politics and disrupts the politics of knowledge production. He resists the deception through worldliness which calls for the Gramscian notion of hegemony to provide a general liberal consensus. His attempt is "to complicate and/or dismantle the reductive formulae and the abstract but potent kind of thought that leads the mind away from *concrete human history and experience* and into the realms of ideological fiction, metaphysical confrontation, and *collective passion*" (Said, *Orientalism* xxiii). The praxiological possibility of such proposition could involve empathy and a contrapuntal interpretation of subjugative systems. However, examination of the subtleties of subjectivity and knowledge opposes any systemic conceptualizations because the system is already tainted, "a realm of dead abstraction and de-personalization" (Hoffman 59). Said's idea of experience being universally determined and accessible ignores the specific and culturally symbolic orders which necessitates the requirement for an exact positive knowledge. However in this process "subjectivity is severed from its very conditions and rendered context-less. What remains after this operation is the epitomized western individual: self-declared universalistic, standing above cultural particularities" (Hoffman 60). Moreover Said's elaboration on "second-order knowledge" as "lurking" and having its own life evokes more questions than possible solutions in the relation between subjectivity and knowledge. This stance also hinders the substantiation for a collective passion for human existence that is at times mere outcropping of individuality.

Said's conceptualization of knowledge and its relation to subjectivity also portrays the epistemic domination perpetrated by the imperial powers. The academic knowledge about the colonized is "*tinged and impressed with, violated by the gross political fact*" (Said, *Orientalism* 11). This denies the possibility of exact positive knowledge because this supposition locates knowledge and power as two entities with power conciliating with the other. What evolves here is that "resistant subjectivity (which is the only one possible) is not to be lived and experience from the inside of the academy. Rather, a process of distancing takes place, leading directly to Said's valorization of the positions of the *amateur*" (Hoffman 60-1). Said simplifies the impact of power and politics as broadly influencing human activities and cautions against "the inevitable contamination of what is supposedly solid positive knowledge by human interpretation, vagaries, wilfulness, biases, grounding in personality, radically human circumstantiality, worldliness" (Said, *World* 178). It is with this backdrop Said situates the experience of exiles as the ones whose idea is clear within a cultural setting but still an outsider undergoing detachment. Moreover, he furthers his argument by removing the differentiation between power and knowledge and reality and representation. He alludes Nietzschean view that truths are

misapprehensions that has made one forget what they actually are. His intention is not to locate the real Orient but he posits that the Orient is “itself a constituted entity, and that the notion that there are geographical spaces with indigenous, radically, “different” inhabitants who can be defined on the basis of some religion, culture, or racial essence proper to that geographical space is equally a highly debatable idea” (Said, *Orientalism* 322). This point of view leaves subjectivity defenceless as Foucault has offered portrayals to engulf the subject and restore with discursive formations that could be altered. The colonized as disengaged subjects becomes no owners of resistance and subjectivity. Instead, “they are entangled, they open spaces of ambiguity, they eclipse each other and together they make up one instance of Said’s “incomplete discursive constructivism”” (Hoffman 62).

To conclude, the issue of subjectivity entails “theorizing the specificities of a polymorphic postcolonial condition, understood almost entirely in terms of identity and subjectivity” (Parry 33). Said’s attempt to relate subjectivity and knowledge is to bring together examinations of texts as the locale of resistance and to reunite Foucault’s notion of discourse to subjectivity. However as Grossberg observes: “One possible interpretation of the existence of the Orient is tautological: since the Orient and the Oriental are constructions of colonial discourses, they cannot exist outside of those discourses. The Orient as an object of knowledge is the product of colonial relations of power” (95). Orientalism discloses less about the colonized because “the representation of other cultures invariably entails the presentation of self-portraits, in that those people who are observed are overshadowed or eclipsed by the observer” (Richards 289). Said is often criticised for representing the submissive and passive colonized subject. However his affinity to humanist and Marxist tradition establishes his legitimacy to be a representative of the political subject. Is *Orientalism* a sloppy critical articulation or a hypothetical supposition on the segregation of the Orient and the Occident? Said argues for a coexistence of cultures with challenging alter ego for the existence of any culture. The configuration of identity subsequently entails the founding of the other whose subject is conditional on the mutual interpretation and reinterpretation of the differentiation. Every culture in its own epoch reframes the other through a socio-historic, intellectual and political procedure through a contestation of the social systems. Therefore, in its search for meaning the self rediscovers itself by meeting the duality between the self and the other which is requisite in subject formation. Sudipta Kaviraj observes: “Being someone, as we all find out, is only partly under our own control. There is a constant play of being for self and being for others....The task of a critical intellectual is to use each of those partial anchoring of his self to invigilate the temptations of others, to prevent the usual slide into insensitivity or self-deception. What is surely questionable is Said’s claim that the West, through Orientalism, has always silenced the Orient, an astonishing statement, to say the least. And Said could assert this so unproblematically precisely because of his insufficiency as an Oriental subject” (Said, *Orientalism* 536). While identifying

the significance of the dissemination of ideology in subject formation Said fails to challenge this foundation. The colonized subject situating itself in its subject position and the formulation of counter subjectivity that is influenced by ideology. The postcolonial texts that challenge western hegemony are based on indeterminacy and the imperial power that is instilled through western knowledge voiced through colonized subject.

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IMPACT OF TRANSCULTURATION IN USAGE OF THEORIES AND IDENTITY CRISIS IN HURSTON'S *THEIR EYES WERE WATCHING GOD*

Dr.K.Subapriya

Transculturation in the global world is inevitable. The approach to transculturation may vary according to an individual perspective. Naturally the impact of transculturation can be traced in global literature. Even the study of global literature can be considered as the by-product of transculturation. The trace of transculturation is possible in the footsteps of colonized world at the early stage and globalisation in present context. 'Colonized world' transculturation can be largely differentiated from the 'Globalised' transculturation. To be more accurate, transculturation in colonised ethnic world often proves to be more painful. The attempts to synchronise with the coloniser world for the ethnics become a form of punishment rather than relief. This paper deals in particular with the usage of theories in African American literature and identity crisis of a character named Joe Starks (Jody) in Hurston's *Their Eyes were Watching God* due to the 'Ethno convergence'.

Fernando Ortiz, who coined the term 'transculturation', dealt with the term from the Cuban background. He approached the term from cultural, material dimensions and further in the context of literature, he pointed to the issues involved in author and publisher. His main aim was to explore the different stages and results of European colonization. Dealing the impact of colonisation in a hybrid space is a widely dealt area with various debatable questions. According to Richard A. Rogers, transculturation means

cultural elements created from and/or by multiple cultures, such that identification of a single originating culture is problematic, for example, multiple cultural appropriations structured in the dynamics of globalization and transnational capitalism creating hybrid forms. (477)

Hurston work *Their Eyes were Watching God* is one such text that has been produced in hybrid space and it raises many issues with regard to the relation between the coloniser and the colonised. The attempt of the colonised to assimilate the culture of the coloniser leads to a greater conflict. Hurston's *Their Eyes were Watching God* is highly acclaimed for setting the trend for feminist literature. Alice Walker in an interview stated that if she was left alone in a desert without food or

water providing only a book, she would choose only Hurston's *Their Eyes were Watching God* as her companion. To that extent this work of Hurston receives the several praises from critics. Amidst the widespread censure on Zora for several works, this is the work which has been received well in different strata.

The novel is often studied for its 'The use of dialect' and 'folklore materials'. Various theories exist about the plot of the novel. Some relate the origin of the story to that of a folk tale where a woman marries successively three times. Jon woodson attempts to trace the origin of novel through various sources. She attributes the character Janie to a part of Hurston herself. Woodson states, "She was not able to achieve such a relationship, and her biographer, Robert Hemenway, makes it clear that *Their Eyes were Watching God* was written after a failed love affair" (633). Often the text is studied for the 'destruction of potential selfhood' from a psychological perspective.

Not only can the characters in the novel but the usage of Euro-centric theories to analyse the African American text be disputed under the limelight of transculturation. Criticism of a text becomes more effective through theories which enable to decipher both the positive and negative aspects of a text. It does not mean that a text at its best fails to convey the meaning without implying theories, but theory does enhance the interpretation of a text. Among all the theories, as Louise Tyson remarks that, "Postcolonial and African American Criticism are particularly effective at helping us see connections among all the domains of our experience-the psychological, ideological, social, political, intellectual, and aesthetic....It also shares a number of theoretical assumptions and political concerns" (*Critical Theory Today*, 363).

To deal with the binary thoughts of supporting and opposing the use of theories in African American literary texts, it becomes indispensable to study Henry Louis Gates Junior's work *Figures in Black: Words, Signs and the Racial Self* (1989) which presents a seminal concept of African American texts and its relation with theories. Louis Gates Junior presents the different dimensions of using theories in the text. He argues favourably for the use of theories and opposes those who deny the usage of theories (labelling theories as a western concept).

Louis Gates argues that theories which are seen to be of western origin are not only meant for the Eurocentric texts but for the African American texts also. The reasons are:

1. The African American texts in no way are less valuable when compared to Eurocentric texts. The capacity of African American texts which allows various theories to penetrate the source enables the texts to adopt more value and better state.

2. It helps the African American texts to transform into a new rhetorical realm and thereby breaks the canon of literary theories which are meant only for Eurocentric texts.

Therefore, the theories broke the traditional notion of considering African American texts as merely the reflection of slaves, subjugation and voicing out for rights. The theories added more literary value to the text and strengthened its base. In this way the social and political purpose of the text combined with the added literary value became a vital reason for establishing the African American works as a separate literary canon.

Tracing the origin of African American writings, it is 'slavery' which laid the foundation for their writing. Africans, the so-called 'uncivilized' people, because of the lack of written tradition ventured to establish their ability to write by producing slave literature, when they became the African Americans. Peter Heylyn in his *Little Description of the Great World*, cited from *Figures in Black: Words, Signs and the Racial Self* presents a pessimistic view of Black Africans and label them as subhuman. According to him, Black Africans lacked completely the use of reason of which is peculiar unto man. He also labels them as folks of little wit and destitute of all arts and sciences; prone to luxury and for the greatest part he marked them as idolators. African Americans the descendants of Africans, nevertheless, do not fit into this wrong notion of Peter Heylyn and it can be proved through their efficient and skilful writing.

Louis Gates further argues that if writing is necessary for the African Americans to attain equality, then the usage of the western literary theory to bring out the uniqueness in their writings is permeable. Gates also presents the Howell's perspectives on African American writings in *Figures in Black: Words, Signs and the Racial Self*. Howell gives the recognition for this writing skill of the Blacks. He states two different types of property, namely, one's own property and the possible value of acquiring something as property. The African Americans owned the property of belonging to that race claiming the colour of Black and the possible value of acquiring property became the 'writing' and 'the ability to produce text'. Howell therefore states that the African Americans can no more be labelled wholly as uncivilized. His acknowledgement of Dunbar's ability stands as a proof in support of his notion,

He is, so far as I know, the first man of his color to study his race objectively, to analyze it to himself, and then to represent it in art as he felt it and found to be; to represent it humorously, yet tenderly, and above all so faithfully that we know the portrait to be undeniably like....Mr. Dunbar makes a stronger claim for the negro than the negro yet has done. (Gates 22)

So, along with the process of producing literary texts which helped to dissuade the difference between the Black and the White, usage of theories in the arts of the Blacks may further enhance their status and dissolve the barrier.

As Louis Gates Jr states,

If every creative writing becomes the 'political statement', then the African American texts deserve a profound study rather than a mere thematic study. The real literary value and meaning can be explored only through literary theories. As structuralism is expounded in the lines "it is rather that the literary work of art is a system of signs that may be decoded with various methods, all of which assume a fundamental relationship between form and content and all of which demand close reading." (38)

So, the various theories will help to evolve the deciphered political ideas of an author.

The major question which often arises among African American writers and critics is that "Is the use of theory to write about Afro-American literature, we might ask rhetorically, merely another form of intellectual indenture, a form of servitude of the mind as pernicious in its intellectual implications as any other form of enslavement?(Gates 43)."

To answer this oft-repeated question it is essential to ponder over the quality and need for theories. Theories are often considered as 'second order reflection', and were perpetually treated with a 'deep mistrust' and 'suspicion'. This stunted not only the growth of theories but had had an adverse effect on the growth of African American literature. The implication of theories will help to prove, as Louis Gates Jr says,

Not only would creative writing at last make visible the face of the victimized and invisible black person, but it would also serve notice to the white world that individual black people had the requisite imagination to create great art and therefore to be "equal", an impetus, again, that we have traced to the eighteenth century.(45)

Louis Gates strongly drives the point that the Blacks are indeed in a different circumstances to address the two different set of audiences - the Black and the White, "To render major contributions to contemporary theory's quest to "save the text", in Harman's phrase is our splendid opportunity"(56-57). In short, according to Gates, implying theories will help to find a common ground and bridge the text milieus. The theories can distort the traditional idea of considering tradition as 'merely one tradition of several'.

Definitely, African American literature has set a path for itself. The widely studied issues in African American literature include Slave narratives, Feminist issues and the relation between literary theory and African American studies. These are common approaches and still the conflict prevails regarding the use of theory in African American literature. Apart from *The Signifying Monkey* (1988) which supports the use of theory to overcome the dispute of using theory in African American literature, two major works produced by Gates and Houston Baker Jr provides a solution and supports the notion of using theory. Gates through his *Black Literature and Literary Theory* (1984) and Baker's *Blues, Ideology and African American Literature* (1984) brought in valuable aspects of theory to African American literature.

Louis Gates has tried his way in using Structuralism and Marxism. He introduces the text as a base and looks forward to many other insightful criticisms on African American texts using various theories. As Gates insists that the "turn inward will mean 'the black critical theory as great as [the] greatest black art'" (Wolfreys 142). The ultimate aim of using the theories is to "read back and forth between literature, culture and theory, never presuming that one should wholly explain the other, nor expecting from what direction any explanation should derive" (Wolfreys 142). The above stated view points of the critics can be considered as the positive aspect of Transculturation while the forthcoming paragraphs will present the pessimistic attitude of cultural transformation that results in identity crisis.

Joe Starks in the novel *Their Eyes were Watching God* presents the conflict in the process of cultural transformation. The ambiguity that forms in identity crisis due to Transculturation is very evident in the character of Jody. Instead of a xenophobe, in this novel we have quite a good amalgamation between the colonizer (white) and the colonized (Black). This Black character Jody due to Transculturation impact imbibes the quality of white colonizer. However the due result of this Transculturation is highly questionable. Analyzing Afro-Americans as an ethnic group, the Transculturation in this context gains momentum and transforms into a new label 'ethno convergence'.

In the process of ethno convergence, the loss of individuality becomes a major issue. Jody evolves as a good product of 'ethno convergence'. He is an Afro-American but in every aspect his aspiration to rule others like the white man places him on par with the colonizer. The attitude of colonizer was sown in him as the result of ethno convergence. Joe Starks who is well-known as Jody always craves for absolute control and power. He wants money and dreams to be 'big'. Joe excels in having upper hand over the people of his own race and his wife.

Even the appearance of Jody is remarkable. He adopts the style of white man. The appearance of Jody is introduced to the readers through the eyes of Janie, the protagonist and wife of Jody. She

says, “He was a seal-brown colour but he acted like Mr. Washburn or somebody like that to Janie” (196). Mr. Washburn is her White master. Even when Janie leaves with Jody hoping for a new life, she closely observes the uniqueness of Jody which differentiates from all the other Blacks, “Kind of portly like rich white folks. Strange trains, and people and places didn’t scare him neither. Where they got off the train at Maitland he found a buggy to carry them over to the colored town right away” (201).

Jody has inculcated the taste of bossing over others from the colonizer. He enjoys the act of subjugating others. The culture of domination attracts him. However he is more practical and realises well that his desire cannot be fulfilled. Hence, he moves to the newly built town of the coloured folks. He talks about change and chance. He patiently waits for the time to ripe. He rules the new place and becomes the Mayor. He steals the identity of colonizer losing his own identity. He conducts grand functions for silly occasions like lamp lighting and makes the people believe that he is rendering a worthy service to the people.

The Mayor didn’t just take it out of the crate and stick it up on a post. He unwrapped it and had it wiped off carefully and put it up on a showcase for a week everybody to see. Then he set a time for lighting and sent word all around Orange country for one and all to come to the lamp lighting. He sent men out to the swamp to cut the finest and straighten cypress post they could find, and kept on sending them back to hunt other one until they found one that pleased him (208).

Yet another important feature that gives an absolute impression of the colonizer is the education that distinguishes Jody from all the folks. The colonizer uses his knowledge to colonize and similarly Jody uses his education to colonize the newly built town. The habits of Jody, for instance the way he holds the cigar and his residence also draws a clear cut division between him and the rest of the folks.

His home stands at the centre of the town painted in gloaty, sparkling ‘white’. He uses spittoons in the fashion of Whites. It really disgusts the people to see their fellowmen behaving like a White. However, the town respects and admires him. But when people address him as ‘our beloved mayor’ it is more or less like as people believe ‘God is everywhere’, says Hurston. This again reflects the attitude of the colonized towards the colonizer. His town folks (colonized) have a mixed feeling towards Jody (Colonizer). They praise him for his education and the ruling ability but at the same time regret his domination. Many oppose while few support his attitude.

His position as a colonizer with an attitude to rule is clearly explained in the following lines “The town had a basketful of feelings good and bad about Joe’s Positions and possessions, but none

had the temerity to challenge him. “They bowed down to him rather, because he was all of these things, and then again he was all of these things because the town bowed down” (214). As the impression of colonizer is left in the colonized land even after his departure, so the impression of Joe Starks is felt even after his death. People talk about him and always address Janie as “Mrs. Mayor Starks.” Hurston minutely conceives the character of Jody.

His colonisation attitude turns into a mastering art at home. He tries to have an absolute control over his wife. Janie considers her husband as a ‘bee for her bloom’. But Jody wants his wife to be in cloister. He states dress code for his wife and strictly does not allow her to let her hair loose. He gives her all luxury but treats her like a doll. She is not able to express herself and at a point when she breaks the barrier and begins to speak, Jody is completely shattered. He teases Janie to cover up his age. Jody, a man who always claims superiority tries to exercise the same over his wife. Hurston defines Jody in two lines, “He wanted her submission and he’d keep on fighting until he felt he had it” (232). He always differ her views and goes to the extent of slapping her. He considers her resistance as a great insult and meets his end. Joe, the ‘white headed leader’, even at home “wanted her submission and he’d keep on fighting until he felt he had it” (232).

The white character in the shell of Black is the due result of ethno convergence. In this context the impact of transculturation has led to the loss of identity and loss of life. Joe Starks becomes the pessimistic consequence of transculturation. To conclude, rather than reading a transculturation at a broader level of cultural interaction, this paper focuses on the usage of theories and the transculturation impact on the colonised by the coloniser which leads to the character like Jody in the path of destruction. Jody in Zora Neale Hurston’s *Their Eyes were Watching God* is a specimen study for identity problem that surges because of transculturation and in particular as an ‘ethno convergence’ in this context.

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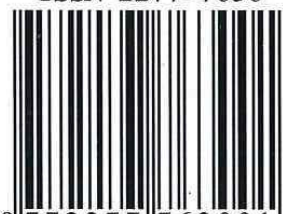
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ISSN 2277-7636



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