

# to Top-Gear

## MISSION 676



### THE TIMELINE



#### Kochi Metro

To commence on 31 December 2015.



#### Vizhinjam Seaport

Project partner to be finalized by August 2014.



#### Kannur Airport

Laying of foundation-stone of terminal on 5 July 2014; touchdown of maiden flight on 31 December 2015.



#### Smart City

Opening of 6.5 lakh sq ft building on 25 March 2015.



#### National Waterway 3

Kollam-Kottappuram National Waterway to be commissioned in 2014.



#### Monorail at Thiruvananthapuram and Kozhikode

Work to commence on 1st November 2014.



#### Suburban Rail

Follow-up works based on detailed project report to begin this year itself.



#### Development of Roads, including National Highways

Work on By-Passes; Four-Lane Roads and National Highways progressing in time-bound manner.



#### Student Entrepreneurship Programme

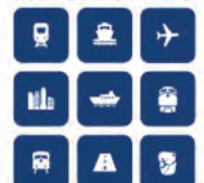
2000 start-ups before 28 Feb 2016; Employment to 20,000 and Building of 2 lakh sq ft.

30 welfare and development projects, supervised directly by ministers, plus projects of other departments.

- Planning Commission to come up with projects for the effective implementation of Annual Projects.
- Five-pronged approach under the Chief Secretary for making government services quick and efficient:

1. Right to Services
2. e Governance
3. Disposal of Pending Files
4. Right to Hearing
5. Simplifying of Administrative and Financial Procedures

#### MISSION 676



Kerala moving forward



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Dr. George Chackacherry

globally, **2.5 billion** people still do not have access to a safe, CLEAN TOILET

that's **37%** of the global population

One third of the world's population has intestinal worm infections. Transmission of intestinal worms is entirely preventable by adequate sanitation and good hygiene.

**1800** children under five die each day from DIARRHOEAL DISEASES, caused by lack of:

- HYGIENE
- SANITATION
- SAFE WATER

**WORLD TOILET DAY**  
19 November 2012

unicef



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Jawaharlal sought to instil in his only child something comparable to what Motilal had done for his only son.

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Love your addicted child no matter what. Put aside your anger, fear, disappointment and let them know that you are scared because you love them deeply.



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Rivers are cogent wherever they are with resilience, they are the integral and liberal part of civilizations. Many streams are rhapsody about life in woods which merge to become big rivers.

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## Kerala Marching Ahead

The State of Kerala celebrates its 58th anniversary this month. Kerala was formed on 1st of November, 1956 by integrating the erstwhile Malabar district under the British rule during the colonial era with the princely states of Travancore and Cochin. Malayalees are very much proud of their model of development, which has become world famous. It is a model based on improving health, education and quality of life for people. Nobel laureate Amartya Sen would often cite this as an example.

With the unique Kerala Model of development, the state stands out among the rest in India. Under the present government led by Chief Minister Oommen Chandy, Kerala is

moving ahead with a sense of purpose and urgency. The government is transforming the State into a destination for investors who are also taking note of its physical and social indices, some of which are on a par with developed nations. The vast pool of well-trained and technically-skilled people from Kerala serve in many parts of India and abroad. The year before, our anniversary celebration was dedicated to classical language, rejoicing the elevation of Malayalam to the coveted status. This year too, we have many programmes to commemorate this achievement.

In this issue, we are happy to present two significant themes in detail. First, the 125th birth anniversary of Jawaharlal Nehru, the first Prime

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### FOCUS

#### New Fountain for Secretariat





Minister and the greatest statesman India has ever seen. Second, the 125th anniversary of Indhulekha, the first Malayalam novel with all the aspects attributed to a novel.

Indulekha has the privilege of shaping the literary psyche of the modern Keralite. The most significant aspect of the novel is none other than that it has been enjoyed for the last 125 years and is getting more and more readers. Perhaps the value of this classic novel is its historical importance. Many social issues pertaining to caste have been forcefully debated in this novel. It depicts the emergence of modern middle class and the clash between two generations, the old and the young.

Nehru, the first Prime Minister, was a versatile genius who proved his talent in other fields too. Through his writings and speeches, history became more poetic and poetry became more historical. He had a prismatic mind

through which he absorbed every civilization and it came out in different hues. He was every inch a "pundit."

Brilliant, energetic with a generous disposition Nehru breathed an animation, a fire, an enthusiasm a vivid and preternatural intelligence. In him the poet, the politician and statesman merged into a single entity. During the periods of disillusionment, his greatest comforter was nothing else but poetry. He used to keep a stanza of the Robert Frost on his table and this sums up his vision to life and his message to future generations.

The Woods are lovely, dark and deep,  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep.

It would have been true to say of him that such was his mood at any time, when he worked and toiled indefatigably for India.

Mini Antony IAS  
Editor in Chief

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## 'Sukrutham' from Kerala Piravi onwards

**With the launch of Sukrutham,** the scheme to provide free cancer treatment to, Kerala became the first state in India to launch a project providing free cancer treatment to the poor. The project launched by Chief Minister Oommen Chandy, will become a reality in the State on November 1<sup>st</sup>.

Modeled on the lines of 'Karunya Benevolent Fund' implemented with income from a lottery, the cancer programme will draw on voluntary contributions from mobile phone subscribers, corporates, public sector undertakings and rich individuals. The Scheme was dedicated to the people by actor Mammootty.

In his inaugural address, Chief Minister Oommen Chandy said 35 lakh families enrolled in the Rashtriya Swasthya Bima Yojana (RSBY) comprehensive health insurance scheme would benefit from the scheme in the first phase. In the next phase, the government intended to extend the scheme to all families in the State. Free education for cancer-afflicted children in the State was in the offing, the CM said.

He said various options were being looked at to raise funds for Sukrutham, which would incur an estimated expense of Rs.320 crore every year. The revenue generated through the 8 per cent increased taxation on

cigarettes and the 1 per cent tax hike on liquor would be set aside for the cancer care scheme, added the Chief Minister.

Mammootty, in his address, appealed to the people to go back to their roots and traditional lifestyle to ward off scourges such as cancer. The accent should be on prevention of cancer and other chronic diseases through a healthy lifestyle and proper diet, he said. "We never had the threat of cancers or such diseases when we were eating our traditional diet. We should go back to farming, and start growing our own food in our backyards," Mammootty said.

## 'Global Agro Meet from November 6<sup>th</sup>

**The Global Agro Meet** will be held at Angmaly from November 6 to 8. The meet, being organised by the Kerala Agriculture Department, KSIDC and the CIIU, will be inaugurated by Union Minister for Agriculture Radha Mohan Singh in the presence of Kerala chief minister Oommen Chandy, said Agriculture Minister K P Mohanan. Apart from Ministers, P K Kunjalikutty and K M Mani, eminent personalities, such as Dr M S Swaminathan, T Nandakumar, chairman, National Dairy Development Board (NDDB), the Netherlands' ambassador Alphonsus Stoelinga, and Chief secretary E K Bharat Bhushan would present at the meet.

"Delegates from the Netherlands,



New Zealand, Korea, Germany, Europe and Sri Lanka, as well as non-resident Indians will take part in the event, which is part the State Government's initiatives to make Kerala a hub of hi-tech farming. The meet will be a platform to showcase our achievements in the field of agriculture.

We can also acquire new technologies. The government's intention is to make Kerala self-reliant in organic farming by 2016. To achieve this goal, we will start working at the panchayat level. The 'kaipadu' rice, developed in the State, has received a global patent. It will be marketed under new brands. Similarly,



## No compromise in the antidrug fight: CM



**“By increasing the prices of the intoxicants,** the government’s aim is not to increase the revenue. Instead, the plan is to bring down the consumption by increasing price and reducing availability. The government will not make any compromise in the fight against drugs,” said Chief Minister Oommen Chandy. He was inaugurating the regional conference of ‘Clean Campus, Safe Campus’, a joint project of the Home and Education Departments to check the rising trend of substance abuse among students.

“Anti-drugs programmes will be made compulsory in youth festivals apart from organising awareness campaigns

and discussions at district levels. More media participation is needed in the fight against intoxicants,” said Home Minister Ramesh Chennithala, who presided over the function.

Actor Mammootty, who is the brand ambassador of the project, urged the government to make lessons in civic sense and hygiene part of the curriculum so that children could learn it from school. He urged the students to resist the lure to consume drugs under any circumstances and not to lose even a minute of life by getting addicted to the intoxicants. He also released the logo of the project and administered the anti-drugs oath to

students.

The theme song of the project was released by Education Minister P K Abdu Rabb and the anti-drugs pamphlets were released by Health Minister V S Sivakumar.

## Kochi Metro will be completed on time

**After holding a review meeting at KMRL,** Chief Minister Oommen Chandy said Kochi Metro would be completed as per schedule. The Chief Minister expressed complete satisfaction about the progress of the project. The extension plans were also discussed and the CM assured that the cabinet would consider the Kakkanad extension proposal very soon.

The review meeting decided to expedite the pending land acquisition and resolve certain key issues, for ensuring timely completion of the Kochi Metro Rail. He also visited the alignment and unveiled the miniature of the metro project. In respect of the new Land Acquisition Rules, it was noted that the draft Rules had now been broadly finalised, and that they were expected to be issued shortly after the Public Notice of one month period.

‘pokkali’ rice and ‘njavara’ rice will also be promoted as new brands, the Minister added.

The objective of the expo, co-organised by the Kerala State Industrial Development Corporation (KSIDC) and the Confederation of Indian Industry (CII), is to promote the agricultural and agro processing sectors by showcasing opportunities for entrepreneurship, investment and partnership in the state in the sector. It would also showcase new technologies and methods of value addition. High-tech agricultural products, processed agro products, food ingredients, functional foods, agro machinery and equipment, plant nutrients, post-harvest infrastructure – inventory and warehouses, cold chains, storages, research and technology, testing laboratories,

aquaculture and fisheries, diary, floriculture, packaging and nutraceuticals would be showcased at the meet.

It would be co-located with a conference, whose sessions would commence with a presentation titled ‘India - A Global Agricultural Powerhouse’. This would be followed by sessions on post-harvest technologies, cold chain and warehousing, fisheries, best practices in high-value agriculture and horticulture, irrigation, regulatory practices, exports, skills, information technology and plantation tourism. The GAM is slated to take place alongside Biofach 2014, a platform for the global organic industry to come together, promote their offerings and invest in the Indian organic market.



## Reduce delay in delivering Justice: CM

**The government** is ready to take measures to reduce the time taken for the disposal of cases in courts, said Chief Minister Oommen Chandy. He asked the public prosecutors to find a way to reduce the delay in delivering justice to the public. He was speaking after inaugurating the Colloquium on Criminal Law for Public Prosecutors.

“The role of the judiciary is very pivotal in a democratic country like India. When we visit jails in the State, it is found that most of the prisoners lodged there are awaiting release after completing trial in various courts. The government has given priority to matters related to the Court for making it more effective. This is the reason behind the recent increase in the number of courts. The government is satisfied with the work done by the prosecutors who represent it and the public in courts. The government had approved appointment of special prosecutors for some cases, only based on requests from the aggrieved party,” the Chief Minister said.

## Occupational Research Centre Inaugurated

State's first occupational health and research centre would be made operational in this financial year itself, Labour Minister Shibu Baby John said while inaugurating the centre at Kollam. “The research centre requires machinery and doctors and if there is a delay in getting permanent staff, then appointments would be made on contract basis,” the Minister said. The authorities of the referral and research centre, which will have the facility to verify various occupation related health problems, had complained of staff shortage. The complex situated near the children's park at Ashramam Maidan will have a research office to study health problems associated with job environment.

## Technology Innovation zone inaugurated

Chief Minister Oommen Chandy inaugurated the Technology Innovation Zone (TIZ) at the Kinfra Hi-Tech Park, Kalamassery. TIZ has been established by the government to assist entrepreneurs by coordinating activities starting from conceptualization to establishing contacts with investors. Speaking on the occasion the Chief Minister said that due compensation will be given to all lands acquired for development purpose in the State. Those not willing to give land for activities like the development of MC road, laying of power lines and pipelines for natural gas were actually turning their face against development, he added.



It was quite natural for people to expect market price for the land that they gave for development activities. Those willing to give land should not face difficulties. The government would also think of coming up with a package that would benefit people from the intended development. The Chief Minister also urged the people to cooperate with land acquisition and said that development projects could not go on without a deadline. Though investors were ready to come to Kerala, our basic infrastructure facilities were yet to match up with their expectations. We are working on

that inadequacy and have initiated efforts to clear the bottlenecks hampering the development of transportation and energy, said the chief minister. The City Gas project by making use of the natural gas from the PuthuVype LNG terminal would soon be realized. All that was required was the sanction of the Union petroleum ministry, the chief minister added.

The 10,000 sq ft Technology Innovation Zone at the Hi-Tech Park can accommodate 40 odd start-ups. TIZ is a Rs 150 crore project of the Technology Business Incubation Centre at Technopark in Thiruvananthapuram, which will be supervised by Start-Up Village, Kochi. Through TIZ, the government aims to accommodate start-ups from sectors other than telecom and IT, like agriculture, tourism, electronics and nano technology. Rest of the construction works of TIZ is expected to be over by the end of 2016.



## Scientific inputs vital for developments

Chief Minister Oommen Chandy has called upon researchers to provide scientific inputs for the development of key sectors such as agriculture, infrastructure, forest conservation, and water management in the State. He was delivering the inaugural address at the Scientists' Interface meet organised by the Kerala State Council for Science, Technology and Environment (KSCSTE).

The Chief Minister said that Research inputs in priority sectors were critical for the social and economic development of the State. He exhorted scientists to make use of the available facilities and resources to come up with innovations that would contribute to nation-building. He assured that the

government would try to create an environment for young scientists to realise their full potential. The State government was ready to hand over the Jawaharlal Nehru Tropical Botanic Garden and Research Institute (JNTBGRI) to the Centre.

Citing the examples of the Rajiv Gandhi Centre for Biotechnology (RGCB) and the National Centre for Earth Science Studies, the Chief Minister said both the institutions had been carefully nurtured by the State before being transferred to the Centre for further development. "The decision to hand over JNTBGRI is guided by the view that the growth of the institution is more important than its administration," the Chief Minister said.

## Asian Games participants facilitated

Chief Minister Oommen Chandy said that the basic infrastructure in the State should improve rapidly for the sportspersons to do consistently well at the international stage. He was speaking at the function organised by Kerala State Sports Council to honour the medal winners, coaches and participants of the recently concluded Incheon Asian Games. The Chief Minister praised the sportspersons for bringing laurels to the country despite being hampered by lack of infrastructure and other allied facilities and said that it was the sheer talent that enabled many of the sportspersons to excel and win medals in international competitions.

The 35th National Games, which will be hosted by Kerala early next year, would see infrastructure development in seven districts which in the future would help the sportspersons in the

State. The under-17 World Cup matches slated to be held in Kochi in 2017 would see development of at least five football stadiums in Kochi, added the CM.

Sports Minister Thiruvanchoor Radhakrishnan said the financial crisis faced by the government didn't come in the way of sanctioning prize money to the sportspersons. He expressed hope that Kerala would emerge champion in the National Games. Tintu Luka (Rs. 25 lakh), Deepika Pallikal (17.5), P.R. Sreejesh (15), P.U. Robin (7.5), O.P. Jaisha (7.5) and P.C. Thulasi (7.5) received the award from the Chief Minister. Coaches P.T. Usha, E. Bhaskaran, Udayakumar and P. Radhakrishnan received cash award of Rs two lakh each. Besides this cash award of Rs 25,000 each was distributed to 36 sportspersons from Kerala who had taken part in the

### OBITUARY



#### Thrikkodithanam Sachidanandan

**Noted singer** and Kerala Sangeetha Nataka Akademi award winner Thrikkodithanam Sachidanandan passed away. He was 52. He was active in the field of Carnatic concerts in Kerala. Performing music concerts in temples, cultural centres and other public programmes, he covered nearly 1,000 stages. He was adept at singing melodious bhajans, folk music and old drama songs also. Sachidanandan also acted in the movie 'Santham' and in TV serials. He also composed music for various albums. He performed across the country and also abroad.

Incheon Asian Games. Arjuna awardees, Tom Joseph, Geethu Anna Jose, V. Diju, Saji Thomas and Tintu Luka were honoured at the function.







To be able to live in this blessed land is bliss,' wrote a celebrated poet while another went a bit further: 'no one had bid goodbye to this wonderful shore after having lived in contentment to the full.' True, such encomiums suit Kerala both in literal and figurative sense. And, little wonder, visitors who come from far and near are bowled over by the intrinsic beauty and infinite variety of our State.

Those with a poetic sense often go ecstatic over the rich tapestry of sights and sounds they experience everywhere here, be it rain or shine. A film director of renown from France described it as 'a magnificent audio-visual montage beyond compare.' Hans Mueller, the septuagenarian Swiss, who had made Kerala his second home, remarked with a glint in his eyes. 'Each day here is sheer sunshine enveloped in enchanting greenery.'

An experienced entrepreneur with a golden heart, he spent his last days at the remote village of Kaniyapuram near Varkala and was buried as a Keralite at the premises of Geetanjali Ayurveda Matom, amid a garden of flowering plants and medicinal herbs.

# Kerala Thru' A Kaleidoscope



Having been close to his heart for years, his soft and soulful words still linger in my memory: 'Nature has showered her choicest blessings on your land, and it is but natural the people are gentle, genial and generous to the hilt. And, I would like to correct the oft-repeated epithet 'God's Own Country' and reword it as 'Nature's Darling'.

The comments on our nature and behaviour are rather exaggerated and far from being real. However, one's impressions cannot be found fault with, especially those that are





spontaneous. Kerala has variously been described as 'Variety Vacationland', 'Land of Onam', 'Green Leaf beside a Vast Blue', and 'Haven of Hidden Treasures'. In a sense these hold good though the accent is obviously overblown.

This writer has, at times, pondered over the facts and factors that have contributed to such an outburst on the part of visitors. The salient features, which include the serene air, azure sky, silvery sands, the monsoon melody, sublime ambience, blue lagoons, picturesque high ranges, cascading waterfalls and the like are sure to enthrall the onlooker even at a glance, leave aside the majesty and magnificence of our many-splendoured arts.

One's lasting impression is what really counts. I have often felt that Onam, the National Festival, is perhaps the most illuminating of all. It is an exuberant outflow of playful excitement, a boisterous celebration of an entire land and its people. Onam is more or less an ethnic trait of a collective consciousness, a sort of plural pride and passion for one's heritage.

Amid a chit-chat a couple of years ago, a German editor remarked with a

cheery chuckle: 'your people are exceedingly emotional. Whatever the occasion, whatever the premise, be it an agitation to redress grievances, a struggle to establish trade-union rights or a get-together bonanza, activists invariably celebrate the same with a flurry of sound and fury. Nevertheless, they flock together in an infectious spirit of camaraderie, if and when the situation demands such unison. That is the reason why our social fabric remains intact while the world outside falls apart in dissent and discord of every sort.

The other areas too merit mention. One can truly be proud of the sphere of letters with a string of 'Jnanpith' awardees to boast of. Despite occasional setbacks, the tinsel world appears to be rosy, having distinguished itself with a few good films that are revealing as well as rewarding. However, the scene of our higher education leaves a lot to be desired.

All said and done, Kerala conjures up quite a host of images and impressions on the mindscape as though captured through a kaleidoscope – the rapturous re-union of dear and near ones during a festival, the awe-inspiring 'Theyyam' in front of a rural shrine, the pulsating

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crescendo of 'Panchavaadyam' at Thrissur 'Pooram', the spell-binding spectacle of a racing snake-boat, the 'rattle-prattle' of Monsoon rain or the lingering taste of the long-cherished Onam feast. All these and a lot more combine and complement one another to form a fascinating scenario.

Social scientists rightly point out that a lot of human energy is being spent for no specific purpose. What is imperative is to channelize youth power in such a way as to realize Kerala's inherent potential that is immense on every count. A true road map to comprehensive growth and development is the need of the moment. It should signify a brighter future for one and all. ■

The writer is PRO, Kerala Raj Bhavan, Thiruvananthapuram





# Nehru

## THE WRITER

Perhaps the most underestimated quality of Jawaharlal Nehru – whose life has seen more than its fair share of both hagiology and denigration – was his extraordinary achievement as a writer. Having delved extensively into his books and other writings for my 2003 biography, *Nehru: The Invention of India*, I emerged convinced that Jawaharlal Nehru was one of the finest political writers the world has seen in the 20th century. An India that remains divided over his political legacy can unite in appreciation of his remarkable contribution to the world of Indian letters.

It is all the more astonishing that much of his writing took place amid the privations of imprisonment, the only periods of his life that afforded him the sustained quiet needed to produce memorable prose. In eight terms of imprisonment between 1922 and 1945, Nehru spent a grand total of 3,262 days in eight different jails. Nearly ten years of his life were to be wasted behind bars – though not entirely wasted, since they allowed him to produce several remarkable books of reflection, nationalist awakening and autobiography.

He used his time in jail to read widely – his first stint in prison featured the Koran, the Bible and the Bhagavad Gita, a history of the Holy Roman Empire, Havell's "Aryan Rule in India" with its paeans to India's glorious past, and the memoirs of the

Mughal Emperor Babar and the French traveller Bernier. In 1926 he wrote that "what is required in India most is a course of study of Bertrand Russell's books." During another stint in jail in 1930, he devoured Russell, Bukharin and Spengler, read Maurois and Romain Rolland in French, and even threw in Lloyd George's speeches and Shakespeare's sonnets. He was allowed to take notes, though he rarely needed to consult them; once he had finished a book, it found a place in his mental reference library.

It was from this well-furnished intellect that Nehru produced his own work, emerging from a mind that remained intensely curious and ready to engage with the new. After a decade at the feet of his father Motilal and the awe-inspiring Mahatma Gandhi, Nehru spent most of 1926-27 in Europe. These twenty months were a hiatus in Nehru's political career but not in the development of his political thought. Jawaharlal kept up his writing, publishing a letter in the *Journal de Genève* and numerous articles in the Indian press. He boarded his ship in Bombay a committed Gandhian, his worldview shaped almost wholly by the inspirational teachings of the Mahatma. When he returned in December 1927, having spent the interim discovering the intellectual currents of Europe and rethinking his own assumptions, he briefly refused to meet his old mentor. The rebellion was short-lived and did not derive



Jawaharlal sought to instil in his only child something comparable to what Motilal had done for his only son.





**Nehru spent a grand total of 3,262 days in eight different jails. Nearly ten years of his life were to be wasted behind bars -- though not entirely wasted, since they allowed him to produce several remarkable books of reflection, nationalist awakening and autobiography.**



view of Russian and Chinese communism, he thought that "the great problem of the near future will be American imperialism, even more than British imperialism. Or it may be... that the two will join together to create a powerful Anglo-Saxon bloc to dominate the world."

But, though Nehru had a clear vision of the future, it was anchored in a profound understanding of the past. "My presents," Jawaharlal Nehru wrote to his daughter Indira from prison on her 13th birthday, in November 1930, "cannot be very material or solid. They can only be of the air and of the mind and of the spirit, such as a good fairy might have bestowed on you -- things that even the high walls of prison cannot stop." His first letter to his five-year-old daughter Indira (asking her whether she had "plied" her new spinning wheel yet) was written from Lucknow jail in 1922. This largely one-sided correspondence would later culminate in two monumental books painting a vivid portrait of Jawaharlal Nehru's mind and of his vision of the world.

Jawaharlal sought to instil in his only child something comparable to what Motilal had done for his only son. He had written sporadically to the young Indira since she was five, but during his imprisonment in 1930 he consciously sought to make up for his absence as a father by educating her through his letters. Jawaharlal's wide and eclectic reading, his notes and his own remarkable mind had to compensate for the lack of a shelf of reference books, as he embarked on a

from any fundamental differences over the national question, but it was revealing nonetheless. Jawaharlal left India as Motilal Nehru's son and Mahatma Gandhi's acolyte, but he returned his own man.

His four-day visit to the USSR in 1927, supplemented by extensive reading about Russia in English, prompted a series of articles on the USSR in the Indian papers which were compiled in one volume in December 1928 under the unimaginative title *Soviet Russia: Some Random Sketches and Impressions*. The USSR's progress in such diverse areas as agriculture and literacy, its eradication of class and gender discrimination, its treatment of minorities, and the combination of professionalism and zeal that marked the Leninist revolutionaries, all made a deeply positive impression on the

Indian nationalist. Jawaharlal Nehru's first book was, therefore, a paean in praise of the Soviet Union. Yet those critics who saw him as "pro-Soviet" overlooked his independence of mind, always his most attractive feature.

His insights into world affairs revealed both intelligence and acuity. He wrote in 1927 (!) that "England, in order to save herself from extinction, will become a satellite of the United States and incite the imperialism and capitalism of America to fight by her side". He suggested that a communist victory in China would not necessarily mean that the country would be ruled by the principles of Marx; the role of the "small peasant" would ensure a departure from "pure communism". At the same time he found it difficult to escape the prism of the anti-colonial freedom-fighter; while taking a benign



series of letters intended to outline for Indira his vision of the history of humankind— letters that he was not, for a while, allowed to send her. Raleigh and Condorcet had written comparable works during their incarcerations, but there was no Indian precedent for this extraordinary endeavour. Starting with the roots of ancient Indian civilization in Mohenjodaro, taking in ancient Greece and Rome and travelling through China and the Arab world before coming to the triumph of European imperialism in the 19th and early 20th centuries, the letters are a remarkable testament to Jawaharlal Nehru's intellect and his sense of humanity. Written over three years in jail without research assistance of any kind and published in one volume under the title *Glimpses of World History*, the letters transcended their stated purpose to stand for something rarely seen in the political world -- the revelation of the insights into human history that inspired the worldview of an uncommon statesman.

If there is one criticism that can be fairly made about these letters, it is that their addressee seems not to be their principal audience. Motilal's letters to his son were full of practical advice, paternal love and pride, friendly reassurance (and some political observations); Jawaharlal's cerebral ones to his daughter were completely removed from the quotidian concerns of her lonely life. If Motilal left his stamp on Jawaharlal by being a fully engaged and even over-directive father, these letters suggest that Jawaharlal's influence on Indira would be marked by his disengagement from her needs.

Nonetheless they reveal Jawaharlal's vision of human progress, advancing through periods of inhumanity and suffering but teleologically moving onward towards better lives for the world's ordinary people. The Marxian idea that control of the means of production was the key to political dominance, and that history is essentially a tale of class conflict, strongly informs his analysis. But his British liberal education also shows through, as does his syncretic view of Indian nationalism. Jawaharlal was



certainly aware that his letters would find a larger public, and in writing about India as well as the world, he was careful to articulate views consistent with his political objectives. There is great praise for the Indian epics, the Ramayana and the Mahabharata (in particular the Bhagavad Gita), but as works of literature rather than as sacred texts; and he is careful to write about Islam with respect, describing even the depredations of the 11th-century invader Mahmud of Ghazni as nothing more than the deeds of a warrior of those times rather than as evidence of what Hindu chauvinists were portraying as Muslim barbarism. In these letters there emerge clearly the fundamental convictions of the young statesman: his secularism, his socialism (underscored by the seeming collapse of capitalism with the global Depression

then at its worst), his detestation of strongmen (linked to the rise of fascism in Europe, which he believed only communism could defeat), and his faith in a "scientific" approach to human history.

Jawaharlal's prison diaries reveal his increasing conviction that Mahatma Gandhi was too willing to compromise with reactionary social, political and religious forces, which were anathema to the radical Nehru. The Mahatma derived his ethic from God; the author of "Glimpses of World History" derived his from Man, or at least from his study of mankind.

Nehru was a compulsive writer in ways that the present generation of politicians can barely imagine. Once, when he was awarded a brief spell of liberty from jail to visit his ailing father at the hill station of Mussoorie, he

His insights into world affairs revealed both intelligence and acuity. He wrote in 1927 that "England, in order to save herself from extinction, will become a satellite of the United States and incite the imperialism and capitalism of America to fight by her side".

memorialized the experience in a pamphlet he authored called *The Eight-Day Interlude*.

In June 1934, as much to take his mind off his wife's deteriorating condition as anything, Jawaharlal Nehru began to write his Autobiography, an elegant and fascinating portrait of his life and of his own mind. The 976-page manuscript was completed in nine months. When it was published in 1936, it bore the simple dedication "To Kamala, who is no more." The book was an astounding success in Britain and the West, and established Jawaharlal Nehru firmly in the world's imagination as the leader of modern India. Mahatma Gandhi, with his baffling fasts and prayers and penchant for enemas, stood for the spirit of an older tradition that imperialism could not suppress, but Jawaharlal's book spoke for the free India of the future. Though it was written entirely in a British prison, there is no rancour against the British, only against imperialism and exploitation. His rationality, his breadth of learning, his secular outlook, his moral indignation at the subjugation of his people, and the lucid fluency of his writing, attested to his own, and his country's, place in the world of the twentieth century that was still taking shape.

The elections of 1937 confirmed him as Gandhi's most likely successor at the head of the Congress party. Yet Jawaharlal was always conscious of the risk that power, and in particular mass adulation, could turn one's head. Within a year of the election this unusual democrat pseudonymously authored a

remarkable attack upon himself in the *Modern Review*: "[Nehru] has all the makings of a dictator in him -- vast popularity, a strong will directed to a well-defined purpose, energy, pride, organizational capacity, ability, hardness, and, with all his love of the crowd, an intolerance of others and a certain contempt of the weak and the inefficient... From the far north to Cape Comorin he has gone like some triumphant Caesar, leaving a trail of glory and legend behind him.... [I]s it his will to power that is driving him from crowd to crowd? His conceit is already formidable. He must be checked. We want no Caesars."

It was revealed much later that Nehru himself was the author of this screed. In jail again from late 1940, there was time for reading and reflection; once again Jawaharlal's thoughts turned to the historical forces that had shaped his country, and he began writing, with his now customary rapidity, what was to become a monumental work of Indian nationalism, *The Discovery of India*. Instead of the Marxian obsession with social and economic forces that characterized *Glimpses of World History*, Jawaharlal revealed an abiding fascination with the making of the Indian nation, its cultural and historical antecedents and the continuity of the Indian heritage from the days of the Indus Valley Civilization to the privations of British rule. For all the weaknesses of the book -- born from the circumstances of its composition, the lack of source material, and the absence of a skilled editor -- it is a striking articulation of a view of Indian

nationhood that transcended the petty pride of most nationalisms. To Nehru India was a palimpsest on which many had written their contributions and none were to be disowned; the greatness of India lay in her diversity, the richness of her varied civilization, her willingness to absorb and accommodate disparate religions and ethnicities. It is a stirring evocation of the past as an instrument to explain the present and give hope for the future, and as such it is the primordial text in what I have argued was, ultimately, Jawaharlal Nehru's invention of India.

This book marks the apogee of a lifetime's writing that embodied Nehru's most important contribution to Indian democracy -- the very notion of Indianness. It is worth remembering that, amidst the popular ferment that made an Italian nation out of a mosaic of principalities and statelets, the Italian nationalist Massimo Taparellid'Azeglio had memorably written, "We have created Italy. Now all we need to do is to create Italians." Nehru never succumbed to the temptation to express a similar thought, because he believed in the existence of India and Indians for millennia before he gave words to their longings. He would never have spoken of "creating" India or Indians, merely of being the agent for the reassertion of what had always existed but had been long suppressed.

Nonetheless, the India that was born in 1947 was in a very real sense a new creation: a state that made fellow citizens of the Ladakhi and the Laccadian for the first time, that divided Punjabi from Punjabi for the first time, that asked the Keralite peasant to feel allegiance to a Kashmiri Pandit ruling in Delhi, also for the first time. Nehru would not have written of the challenge of "creating" Indians, but creating Indians was what, in fact, the nationalist movement did. And Nehru it was, above all else, who welded that India into a plausible nation -- the man who, through his writings, his speeches, his life and his leadership, can be credited with the invention of the India we know today.

Jawaharlal always saw India as more than the sum of its contradictions. It is





a country held together, he wrote in *The Discovery of India*, "by strong but invisible threads.... She is a myth and an idea," (he always feminized India) "a dream and a vision, and yet very real and present and pervasive." Who better than Nehru to incarnate this India, this idea, this present reality? Nehru articulated a vision of India as pluralism vindicated by history:

*"Though outwardly there was diversity and infinite variety among our people, everywhere there was that tremendous impress of oneness, which had held all of us together for ages.... [India] was a world in itself, a culture and a civilization, which gave shape to all things. Foreign influences poured in...and were absorbed. Disruptive tendencies gave rise immediately to an attempt to find a synthesis. Some kind of a dream of unity has occupied the mind of India since the dawn of civilization. That unity was not conceived as something imposed from outside, standardization of externals or even of beliefs. It was something deeper and, within its fold, the widest tolerance of belief and custom was practised and every variety acknowledged and even encouraged."*

His books reveal a Western intellect articulating an Indian heritage in the voice of the Enlightenment. In this regard he made possible India's ability

to compete in the globalized world of the 21st century, by infusing "westernization" into Indianness institutionally, temperamentally and philosophically. Nehru defined Indian nationhood through the power of his ideas, in many ways like Thomas Jefferson in the United States, a figure to whom he bears considerable resemblance -- a man of great intellect and sweeping vision, a wielder of words without parallel, high-minded and eloquent, yet in many ways blind to his own faults and those of others around him.

In the words of his most comprehensive biographer, Sarvepalli Gopal: "To a whole generation of Indians he was not so much a leader as a companion who expressed and made clearer a particular view of the present and a vision of the future. The combination of intellectual and moral authority was unique in his time."

Ironically, his most famous words were to come not in a book but in a speech, scribbled on the back of an envelope as the flames of Partition blazed around him. The Indian tricolour was raised just before sunset, and as it fluttered up the flagpole, a late-monsoon rainbow emerged behind it, a glittering tribute from the heavens. Just before midnight, Jawaharlal Nehru rose in the Constituent Assembly to deliver

the most famous speech ever made by an Indian:

"Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation long suppressed finds utterance.

*"This is no time... for ill-will or blaming others,"* he added. *"We have to build the noble mansion of free India where all her children may dwell."* And typically he ended this immortal passage with a sentence that combined both humility and ambition, looking beyond the tragedy besieging his moment of triumph to India's larger place in the world: *"It is fitting,"* he said, *"that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity."*

There would be challenges enough ahead, but Jawaharlal Nehru would never cease, even at the moment of his greatest victory, to look above the suffering around him and fix his gaze upon a distant dream. ■



## Nehru's two most famous speeches

# A Tryst with Destiny



*This speech was delivered to the Constituent Assembly of India in New Delhi on 14th August 1947.*

Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially.

At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance.

It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity. At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her success and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again.

The achievement we



celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future? Freedom and power bring responsibility. The responsibility rests upon this assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom we have endured all the pains of labor and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless, the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we may fulfil the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us, but as long as there are tears and suffering, so long our work will not be over.

And so we have to labor and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart. Peace has been said to

be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments. To the people of India, whose representatives we are, we make an appeal to join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell.

The appointed day has come - the day appointed by destiny - and India stands forth again, after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, and history begins anew for us, the history which we shall live and act and others will write about. It is a fateful moment for us in India, for all Asia and for the world. A new star rises, the star of freedom in the east, a new hope comes into being, a vision long cherished materializes. May the star never set and that hope never be betrayed!

We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we have to face them in the spirit of a free and disciplined people. On this day our first thoughts go to the architect of this

*We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations.*



freedom, the father of our nation, who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us.

We have often been unworthy followers of his and have strayed from his message, but not only we but succeeding generations will remember this message and bear the imprint in their hearts of this great son of India, magnificent in his faith and strength and courage and humility. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest. Our next thoughts must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.

We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of

us and will remain of us whatever may happen, and we shall be sharers in their good and ill fortune alike. The future beckons to us. Whither do we go and what shall be our endeavor? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us, to whatever religion we may belong, are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow in thought or in action. To the nations and peoples of the world we send greetings and pledge ourselves to cooperate with them in furthering peace, freedom and democracy. And to India, our much-loved motherland, the ancient, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service.

Jai Hind. ■

# The light has gone out of our lives

This was an extempore speech delivered, on 30<sup>th</sup> January 1948, following the assassination of Mahatma Gandhi earlier that evening.

**T**he light has gone out of our lives and there is darkness everywhere. I do not know what to tell you and how to say it. Our beloved leader, Bapu as we called him, the Father of the Nation, is no more. Perhaps I am wrong to say that. Nevertheless, we will never see him again as we have seen him for these many years. We will not run to him for advice and seek solace from him, and that is a terrible blow, not to me only, but to millions and millions in this country. And it is a little difficult to soften the blow by any other advice that I or anyone else can give you.

The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. The light that has illumined this country for these many years will illumine this country for many more years, and a thousand years



Jawaharlal Nehru at Lal Chawk.

.....  
*We have to behave like strong and determined people, determined to face all the perils that surround us, determined to carry out the mandate that our great teacher and our great leader has given us, remembering always that if, as I believe, his spirit looks upon us and sees us, nothing would displease his soul so much as to see that we have indulged in any small behavior or any violence.*

later, that light will be seen in this country and the world will see it and it will give solace to innumerable hearts. For that light represented something more than the immediate past, it represented the living, the eternal truths, reminding us of the right path, drawing us from error, taking this ancient country to freedom.

All this has happened when there was so much more for him to do. We could never think that he was unnecessary or that he had done his task. But now, particularly, when we are faced with so many difficulties, his not being with us is a blow most terrible to bear.

A madman has put an end to his life, for I can only call him mad who did it, and yet there has been enough of poison spread in this country during the past years and months, and this poison has had an effect on



people's minds. We must face this poison, we must root out this poison, and we must face all the perils that encompass us, and face them not madly or badly, but rather in the way that our beloved teacher taught us to face them.

The first thing to remember now is that none of us dare misbehave because he is angry. We have to behave like strong and determined people, determined to face all the perils that surround us, determined to carry out the mandate that our great teacher and our great leader has given us, remembering always that if, as I believe, his spirit looks upon us and sees us, nothing would displease his soul so much as to see that we have indulged in any small behavior or any violence.

So we must not do that. But that does not mean that we should be weak, but rather that we should, in strength and in unity, face all the troubles that are in front of us. We must hold together, and all our petty troubles and difficulties and conflicts must be ended in the face of this great disaster. A great disaster is a symbol to us to remember all the big things of life and forget the small things of which we have thought too much. In his death he has reminded us of the big things of life, the living truth, and if we remember that, then it will be well with India...

It was proposed by some friends that Mahatmaji's body should be embalmed for a few days to enable millions of people to pay



their last homage to him. But it was his wish, repeatedly expressed, that no such thing should happen, that this should not be done, that he was entirely opposed to any embalming of his body, and so we decided that we must follow his wishes in this matter, however much others might have wished otherwise.

And so the cremation will take place on Saturday in Delhi city by the side of the Jamuna [Jumna] River. On Saturday forenoon, about 11.30 a.m., the bier will be taken out at Birla House and it will follow a prescribed road and go to the Jamuna [Jumna] River. The cremation will take place there at about 4 p.m.

The place and the route will be announced by radio and the Press.

People in Delhi who wish to pay their last homage should gather along this route. I will not advise too many of them to come to Birla House, but rather to gather on both sides of this long route from Birla House to the Jamuna [Jumna] River. And I trust that they will remain there in silence without any demonstrations. That is the best way and the most fitting way to pay homage to this great soul. Also, Saturday should be a day of fasting and prayer for all of us.

Those who live elsewhere, out of Delhi and in other parts of India, will

no doubt take such part as they can in this last homage. For them also, let this be a day of fasting and prayer. And at the appointed time for cremation, that is 4 p.m. on Saturday afternoon, people should go to the river or to the sea and offer prayers there. And while we pray, the greatest prayer that we can offer is to take a pledge to dedicate ourselves to the truth, and to the cause for which this great countryman of ours lived and for which he has died. That is the best prayer that we can offer him and his memory. That is the best prayer we can offer to India and ourselves.

JAI HIND. [Long Live India.] ■



# Indulekha

## The complete Novel

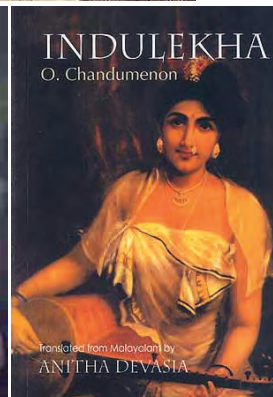
As we celebrate 125 years of Indulekha, we also realize that this novel documented the social history of Kerala at a very crucial juncture in Kerala's socio-cultural and economic transition.

In the last decades of the nineteenth century, a beautiful, young and educated girl from a conventional Nair tharavad rejects the strongholds of tradition to choose the man she loves. She rejects the upper class Namboothiri bridegroom her family has found for her and instead invests her desires on the Western educated, noble young man, wedding him as her legal husband and moving away with him, traveling to new lands and new cultures. With the story of this girl Indulekha, begins the story of Malayalam novel. Though Appu Nedungadi's *Kundalatha* published in 1887 is regarded as the first novel in Malayalam, it is O.Chandu Menon's *Indulekha* published in 1889 which is considered as the first instance of the perfect novel in the language. It is significant that *Indulekha* was written after a failed attempt at translating Benjamin Disraeli's *Henrietta*



Temple into Malayalam. Chandu Menon in his preface to the book openly confesses to his attempt at imitating the genre of the English novel. He says he wanted to write 'a novel book' in Malayalam somewhat resembling the 'English novel book'.

As we celebrate 125 years of *Indulekha*, we also realize that this novel documented the social history of Kerala at a very crucial juncture in Kerala's socio-cultural and economic transition. It records the very beginning of a new Malayali sensibility when the modern Malayali man and the modern Malayali woman were being imagined. The novel begins in Malayalam as in most other vernacular languages in India as a genre of modernity as well as a critique of it. As a new discourse of the modern in Kerala, Malayalam novel can be considered as a mode of literary production whereby the educated elite could imagine the processes by which a modern notion of





the self and identity was shaping under a colonial rule. As a result, some of the motives of attempting the novelistic form of writing arise from the influences drawn from its origins under Western colonialism and imperialism, which necessitated the need to re-imagine and re-shape identities and desires, as also to write them into more modern conventions of literature.

The beginning of the novel in Malayalam as elsewhere in the world also coincides with the experience of 'privacy' and the coming into existence of the notion of private space. The social and cultural shifts associated with colonial modernity took different paths in different parts of India. They also produced varied and often discontinuous discourses that attempted to establish the superiority of modern social institutions over traditional social structures of life and kinship patterns. In Kerala the project of colonial modernity was entangled with the task of 'defining' the social unit called family and limiting and separating the notion of legal marriage from numerous apparently 'promiscuous' sexual liaisons practiced between the men and women here. This was because Kerala had a number of communities,







## PhotoFeature

Inauguration of **Sukrutham**, the scheme to provide free cancer treatment for the poor.







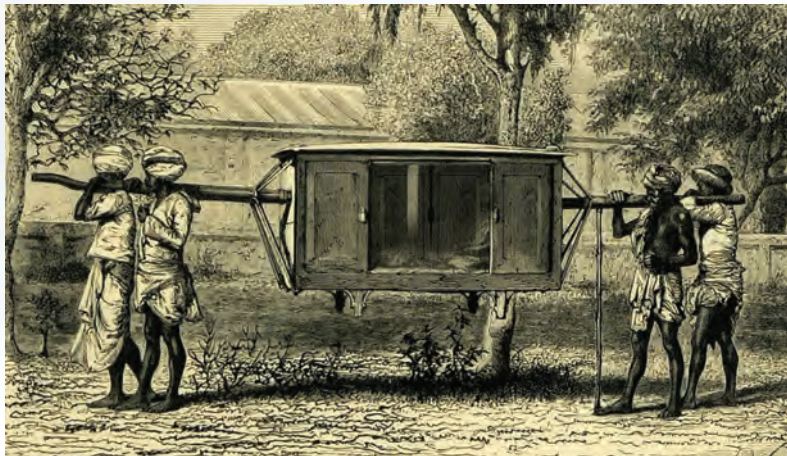


*Indulekha was the first complete novel in Malayalam, and as an ideologically laden 'family romance' points towards the interface of the beginning of the novelistic genre in Kerala and the creation of the nuclear family unit.*

especially the Nairs who followed the matrilineal system of descent. Women of the matrilineal communities could enter into sexual unions or Sambandham with more than one man belonging to her own or higher caste or sub-castes. However, matrilineality itself was not a well defined or monolithic pattern of kingship system and during the course of the eighteenth and nineteenth centuries this fluidity, ambivalence and amorphousness became putty in the hands of both colonial rulers and jurists, and native male reformers as to reflect the dominant power structures and ideological requirements of a fast changing society.

The greatest opposition was against the figure of the woman in the matrilineal system. The male Nair reformers of the nineteenth century, English educated and imbibing Victorian morals started looking at their own kinship system as unnatural and barbaric. The apparent promiscuity of

their polyandrous women began to be perceived as a blot on their culture. Educated Nair men started opposing the impartibility of the taravads and the marriage arrangements, and the first concerted move in this regard was the formulation of the Malabar Marriage Association in 1879, which drafted a bill seeking legal sanction for Nair marriages. The system of Sambandham was



beginning to cause great embarrassment to the educated Malayali men who began demanding changes in matrilineal practices. Thus it is in the backdrop of the rise of a new patriarchy in the nineteenth century, impelled to reform by the fear that Malayali modes of conjugality and domesticity

were far from modern that one has to contextualize the emergence of the modern novel in Malayalam.

Indulekha was the first complete novel in Malayalam, and as an ideologically laden 'family romance' points towards the interface of the beginning of the novelistic genre in Kerala and the creation of the nuclear family unit. Indulekha dealt with the decay of a feudal

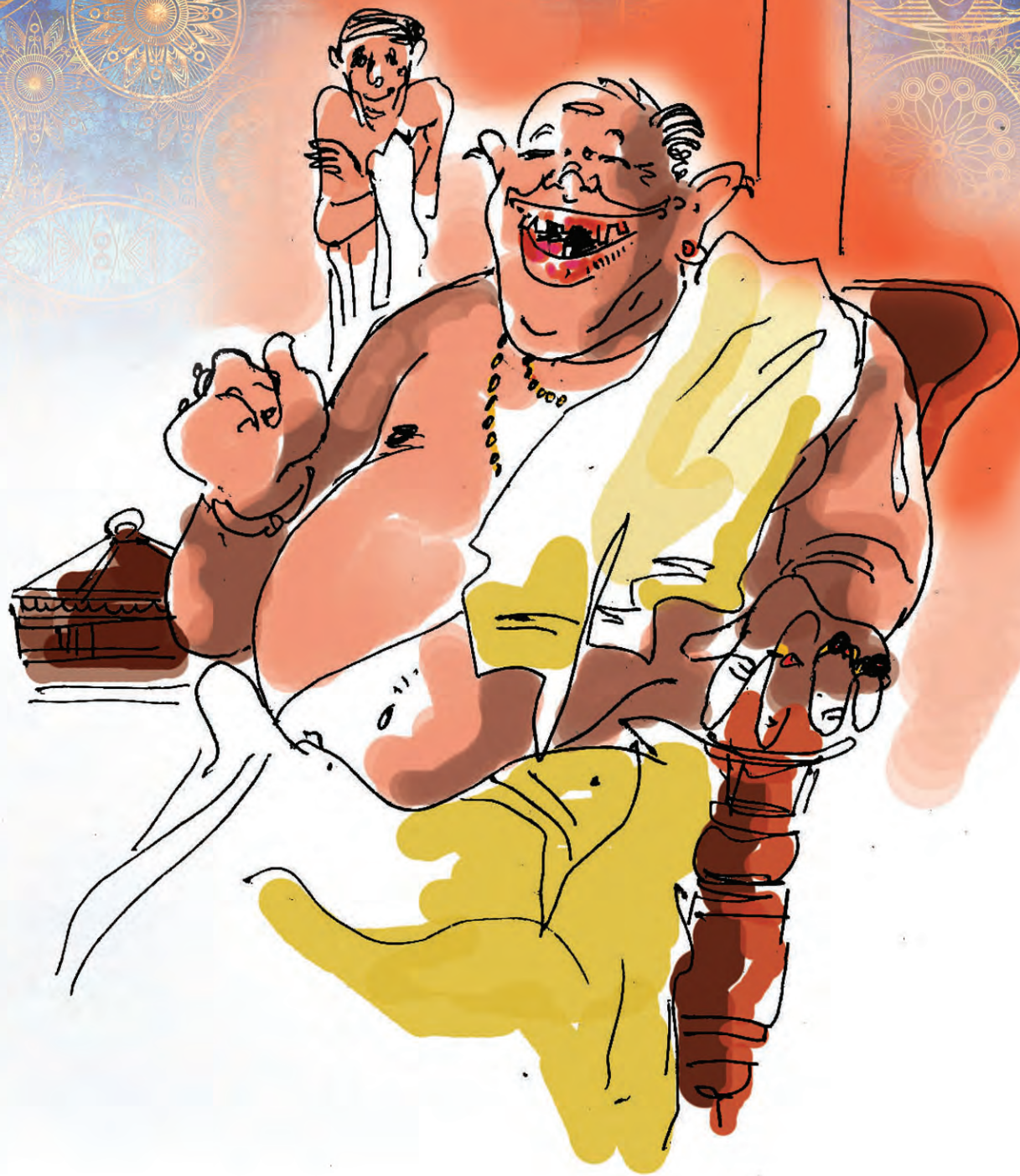
Brahminical economy for the rise of a powerful middle class, and the romance of the English educated protagonists Indulekha and Madhavan culminate in the setting up of the private and interiorized social unit of the modern nuclear family. True to the novelistic genre

it envisaged a space that is highly interiorized, individual and private.

It cannot be a historical coincidence that the beginning of the novel in Malayalam coincided with drastic changes in Kerala's socio-economic pattern, caste hierarchies and kinship systems. Increased missionary activities and the rapid spread of English education helped the Malayalies of that age imbibe Victorian notions of morality. The matrilineal system of descent faced economic, moral and ethical objections from the White colonizer as well as the native colonized. Thus the project of modernity in Kerala became linked to the task of family reform resulting in the systematic

effacement of matrilineality in the early part of the twentieth century in favor of more respectable practices of monogamy, patrilineality and patrilocality. Thus one of the agendas of the novel was to civilize and educate 'women' and provide them with new models to help function in a





docile manner within the new mould of the nuclear bourgeois family. Indulekha was the model of such a new feminine ideal. English educated, beautiful, culturally embellished but nevertheless respecting her own traditions and culture. Rejecting the Western modes of feminization, she

was yet the right balance of Victorian propriety and traditional 'Indian' values and decorum.

The changing social economic realities in Kerala during the late nineteenth century also fostered the rise of a public sphere with its emphasis on the individual. But this

individual had to be rewritten into modern registers and his/her identities reformulated within the logic of modernity, leading on to a new play of gender politics that would display a great preoccupation with the idea of the modern conjugal family. The English

translation of Indulekha was undertaken by J. W. F. Dumergue, an English man, and it was published in 1891 just two years after the publication of the original. Indulekha was critical of the dead conventions and oppressive rituals and practices that

Contd. on Page 50





# Television and

Satellite and digital technology and the advent of internet substantially transformed the form and flow of communication patterns. Unidirectional flow of communication became ineffective. With social networking everyone started communicating to everyone else.

It was from Mark Twain that I heard the succinct truth about communication. "Lie travels half the world by the time truth is getting its boots on" he said. There is no phrase which depicts today's media as this aphorism. It just means that it is the tendency of human mind to dabble with the darker side of the psyche. You would rather enjoy a lie than searching for truth.

Hence the predominance of the negative, gory and the exaggerated content of present day mainstream media. If media work is all about searching for truth the honest professional has a rough road to traverse.

It is in this context that I am thinking about a few rather outdated and clichéd concepts like developmental communication and public service broadcasting.

Development communication was a term coined in the early fifties by some western universities to refer to a mode

of media which was to help in the process of governance. Public service broadcasting came into vogue in the aftermath of the decline of the colonial empire and the rise of nationalism. End of the Second World War and the emergence of the nation states led to the recognition of mass communication media like news papers, radio, television and cinema as accelerators of ideas on progress and development. In fact it was the effective use of media for war propaganda that led to this concept.

In India, during the early fifties, for a nascent nation which has just come out of the colonial yoke, and for the commencement of an ambitious planning process, development communication was an essential ingredient. The plan document had an exclusive chapter on the communication and publicity plan. The target was quite specific and simple. With the dark memories of famines which annihilated millions of people, it was imperative to make the nation self



We ♥ TV



# Development

sufficient in food production. A series of initiatives were drafted which included hybrid rice, fertilizer, insecticides and other new technologies. For the new technologies to seep into the daily life of millions of farmers, it was important to ensure a regular flow of communication. All available forms of media were used for the spread of technologies. News papers had regular columns on farming. Farm programmes in All India Radio was a major hit. Even there was a terminology called radio rice. In the two hour time slot in which national television commenced its telecast, half an hour was devoted to Krishidarshan.



And the result was depicted in Indian history as the golden age of Green Revolution.

But it eventually turned out to be a top down, unidirectional and technology driven form of communication.

But in retrospect, we cannot blame the system which thus evolved. State was a powerful tool to pursue the

nationalist slogan. It was the state which defined what development is and thus created forms of governance and communication. Those were the days of creation of huge public institutions in the field of industry, education, science and technology and also for the pursuit of research and higher knowledge.

At least there was a perpetual reiteration of concepts like a just development path, democracy and secularism. These still continue to be the legacy bestowed upon us by





the Nehruvian era.

But those were also the days when the world was rethinking about developmental concepts, role of technology and the changes in environment. While India was struggling to feed its hungry millions by a technology driven green revolution Rachel Carson wrote about The Silent Spring and the pesticides that pollute the world. Schumacher dreamed about a development path which is small but beautiful. Club of Rome predicted the Limits to Growth.

In 1972, Indira Gandhi attended the Stockholm conference to take stock of the ecological concerns. Gross Domestic Product and per capita income ceased to be the indicators of development. Economists started talking about physical quality of life indicators and human development index. Bhutanese King came up with a utopian concept called the happiness index to measure development.

But in India, the developmental and communication paradigms failed to take note of these changes and continued in the same path which they have been traversing in the last three

decades. Nature of media also was changing rapidly. Satellite and digital technology and the advent of internet substantially transformed the form and flow of communication patterns. Unidirectional flow of communication became ineffective. With social networking everyone started communicating to everyone else. Process of institutionalizing media was a difficult task. State lost its hegemony and in the gap the all powerful market entered the lost territory. With the advent of liberalization era which was set in motion in the early nineties media took a major deviation from the nation building path which it had inherited from the nationalistic era.

As Naomi Klein explains in her famous treatise titled 'No Logo' media grew into an important arm in the culture industry. Commercial interests decided the content and form of media operations. Television was all about TRPs and getting eyeballs. Deviating from the primary responsibility of education, information and entertainment, television became just a tool for entertainment. Experts called it the weapons of mass distraction.

Groucho Marx famously commented that television is very educative. "Whenever someone switches it on I go to the next room and read" he said.

This is not to deny the versatility, vibrancy and the multiplicity of voices which were brought in by private satellite channels. It was in sharp contrast to the grey images in the government controlled media. It gave a fresh lease of life to a sector which hitherto was a monopoly under the government. The public service broadcaster which has developed as a behemoth struggled to carve a niche and to define an identity in the chaos and cacophony that followed.

But it was not so soon for the public to discover the character of satellite television.

The relevant question is whether the multiplicity of choices actually ensure the representation of all voices and a multiplicity of perspectives. Do we actually hear the voices from the fringes? Does it ensure what Jürgen Habermas calls the ideal speech situation? Does it reflect the rural reality?





As communication experts explained globally media is suffering from a pathological sense of exaggeration, sensationalism, love for the darker side of life and herd behavior.

As media analyst T.V. Venkiteswaran writes, the whole process of change in media character depicts a transition from citizen to consumer, state to market, local to global, information to entertainment and from lack of information to an information overload.

Looking back, it is interesting to see that there was a time when advertising was considered a sin by none other than Mahatma Gandhi. He refused to accept commercials for his journals. Even for AIR and Doordarshan survival on commercial revenue is a rather recent phenomenon with AIR opening its kitty in late sixties and Doordarshan in late seventies.

It is the right time for the public service broadcaster and development communication to reinvent itself and to make a strong come back. It needs a total revisit on the theory and practice of mass communication. We need to accept that the days of unidirectional top down mode of communication are over. Technological determinism will not give desired results. The new era of developmental communication has to have more respect for the viewer. It has to be a two way affair with a lot of give and take.

We also need to design programmes which are innovative and entertaining. One such example was the Social Reality Show titled Green Kerala Express which was telecast in Doordarshan Kendra Thiruvananthapuram to select the best Panchayath in the State.

Reality shows are the in thing in Indian television. We have reality shows to select singers, dancers and even chefs.

It was in this background that



## Peacock committee recommendations

- 1 **Geographical universality:** ensure that the services are accessible to all the people residing in all parts of the country.
- 2 Space for all interests and tastes.
- 3 Ensure minority perspectives.
- 4 Importance for a national identity.
- 5 Distancing from all vested interests including that of the government
- 6 A broadcasting system which is not dependent on the market but which derives resources from the consumers.
- 7 Competition based not on quantity but quality.
- 8 Guidelines which ensure freedom of creative expression.

we came out with a unique concept called Social Reality Show.

This daily 40 minute interactive show which involved all the 999 Grama Panchayts, 57 Municipalities and five corporations in Kerala was a joint initiative of the Department of Local Self Government, Government of Kerala, State Suchitwa Mission, Kerala Institute of Local Administration (KILA), Centre for Development of Imaging Technology (CDIT) and

Thiruvananthapuram Doordarshan.

Green Kerala Express aimed to create an alternative narrative of the society deviating from what mainstream media chooses to depict. It raises voice for the silent people, brings out unnoticed initiatives at the grass root level and kindle hope about the future. It also tells us the importance of decentralization and the 'principle of subsidiarity' in Indian planning which suggests that many of the local level issues can be identified and solved at the local level itself.

There were also experiments like Haritha Vidyalayam which was intended to select the best school in Kerala.

These are just a few examples of innovation in programming. There are other examples like Sutharyakeralam which is intertwined with the process of governance.

The ultimate question is about the character that the public service broadcaster has to assume. Some points raised by the Peacock committee in 1996 are still relevant (see box).

The task before the public service broadcaster and the government is huge. It should start with redefining the concepts. It is also about creating relevant structures and finance models. It will be about creating an Indian personality for television devoid of influences from the market and the state.

It is also about revisiting the definitions on development. It is underlining the fact that development need not be boring discourses on programmes and statistics.

It is all about livelihood and the common man's concerns. If we learn from this and design accordingly then there will be a bright future for public service broadcasting. ■

The writer is Deputy Director(prog)/Head Of Prog, Doordarshan Trivandrum





# Financial inclusion Role of SHG's

Financial inclusion is the availability of banking services at an affordable cost to the disadvantaged and low income groups. In India the basic concept of financial inclusion is having a savings or current account with any bank.

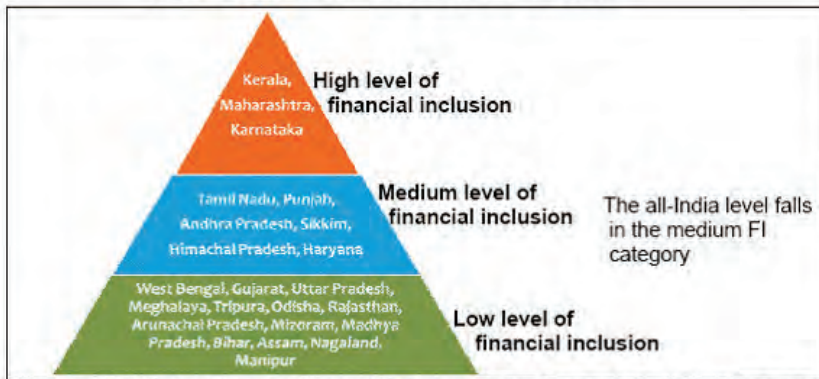


**P**overty is a multidimensional concept implying lack of income, lack of resources and deprivation of emphasized the need for local participation. Amartyasen defined poverty as "lack of entitlement and capabilities. Entitlement refers to the set of alternative commodity bundles that a person can command societies using the totality of rights and opportunities that he or she faces.

Women and men experience poverty in different ways. Of the 1.3 billion people living in poverty, 70% are women. In developed countries like USA, more than half of women constituted the poorest all over the world. This phenomenon is often referred to as feminization of poverty. Economic institutions influences the resources to which women and men have access, The activities they can undertaken and the way in which they can participate in the economy.



Chart 1: State-wise index of financial inclusion



Source: RBI Working Paper on Financial Inclusion in India: A case-study of West Bengal by Sadhan Kumar Chattopadhyay

Almost two third of India's population does not have access to formal financial services. The women self help movement emerged as an important strategy for achieving financial inclusion contributing to inclusive growth and generating social capital in order to address larger issues like poverty eradication and women empowerment.

The Self Help Groups are proved to be the most effective instrument for financial inclusion. SHG's are also helping to optimize the utilisation of the India's vast formal financial institutional structure of about 16000 institutions in the rural areas through linkages with banks and acting business correspondents for the both. Kudumbasree is a women based participatory poverty eradication programme launched in 1.4.1998 by the government of Kerala with the financial support of NABARD and central government.

Financial inclusion is the availability of banking services at an affordable cost to the disadvantaged and low income groups. In India the basic concept of financial inclusion is having a savings or current account with any bank. In reality it includes loans, insurance service and much more. The first ever index of financial inclusion is to find out the extent of reach of banking service. Among hundred countries India has been ranked 50. Only 34% of Indian

individuals have access to or receive banking services.

In order to increase numbers, the Reserve Bank of India had asked the government to take innovative steps. This is the one of the reason for starting Regional Rural Bank to make sure that the banking service is accessible to the poor with the direction from RBI. SHG's are playing a very important role in the process of financial inclusion. SHG's are usually groups of women who get together and pool money for their saving and lend money among them. They are working with the support of NGO. The groups follow the pattern and directions from NABARD.

The SHG approach to financial inclusion was introduced in 1992 as an innovative credit channel to link poor with bank credit. According to NABARD at the end of March 2007, 2.92 million poor households have been provided with credit from formal financial institutions. At the end of March 2012, the number of groups that saved increased to 6.81 million. At the end of March 2006, there were 3.37 million SHG's in India, out of which 2.92 million received SHG's bank loan. The SHG's save on average of 500 per month. SHG's are 90% women groups and 80% rurally located.

A study was conducted to analyse the financial inclusion of low income and disadvantaged women through SHG's in Kannur district by making a comparative analysis of two panchayath- Mangattidam and Kallyasseri. By the introduction of SHG's in both panchayath the standard



of living, savings of the people, housing facilities, etc. has been increased. A variety of individual and social problems are solved through SHG's. Secretary plays a key role in both areas. Majority of SHG's participate in community development programmes, Generation of emergency fund is a notable feature of SHG's which are utilised for a variety of purposes like medical expenses, education of children, festival, birth, death, gift during marriage and similar purposes.

SHG's program has proved to be a powerful instrument to achieve financial inclusion. It has played a catalytic role in the economic and social life of poor women who hail from a relatively backward socio- economic background. A society can grow economically and socially, if its weaker section can turn out be financially independent. ■





## How can parents help?

**T**he very first reaction of parents when they hear about a substance abuse their child is likely into, is a denial “No, I won’t believe it, not my child”. Parents always believe that substance abuse is for other homes and not theirs like we always believe about cancer. So when they suspect or hear that their child is into some substance abuse, they go into Stage I- The denial. They are not ready to accept the truth. One reason being that they trust their children a lot and they are sure of their parenting skills. Second reason being that most parents don’t want to go through the strenuous task of correcting and de-addicting their child.

When they confirm the truth they come to terms with reality with much grief. A few days of crying and emotions follow. Then most parents go into Stage 2 – The guilt “how could I let my child fall prey to drugs, where did I go wrong in my parenting, why didn’t I see it

- Denial is a major feature of the disease of addiction—for both addicts and their families. Getting out of denial is the necessary first step both for your healing and for developing the potential for helping your child.
- Educate yourself about alcohol, tobacco, and drug use before talking to your children. You will lose credibility if you don’t have your facts right.
- Be ready to talk to your children as early as the fourth grade,

when they may first feel peer pressure to experiment with alcohol, drugs, or cigarettes

- To keep your heart open to your addicted child is the biggest test you will have. Don’t be afraid of emotional pain. Loving an addict will change you ... for the better.
- Parents will have to challenge themselves and be willing to change the fixed ideas so that you can keep an open mind in learning what works and what doesn’t in parenting your child.

coming, how could I have been a better parent?”. They go into a “It’s all my fault” mode. They are then looking out for answers to their questions on their parenting breakdown.

This takes them to the thought that parenting is a joint work between father, mother and the child. So one parent is no more willing to take the

onus of the responsibility and they move to Stage- 3 The Blame Game. The mother is blamed for being career oriented and not being available at home for the child. The mother in turn blames the father for not being a concerned and caring father. The child is blamed for not living upto the expectation of the parents and being a



# NO



- A parent's unconditional love is potentially the most powerful healing force in the life of an addict.
- Talk to them. Don't preach, lecture or scold, it will only make matters worse. Be empathetic but firm.
- Talk to the child about your concerns, and offer your help and support, without being judgmental. Let them know rules are rules (calmly).
- Ask questions that kids can't answer with "yes" or "no," such as "what was your favorite part of the day." Ask your children their opinions and include them in making decisions. Show your children that you value their thoughts and input.
- Get to know your children's friends and their families.
- Involve your children in positive group activities, such as sports teams, scouting troops, and after school programs
- Explain the effects of drugs on the body and the legal consequences of using drugs.
- If any of your children have tried drugs, be honest about your disappointment, but emphasize that you still love them. Have them see a therapist. Your addicted child can most likely talk to a therapist easier than with you.
- Remember that you set the example. Avoid contradictions between your words and your actions.

disobedient child. The child is held responsible for putting the parents to shame.

It's not just the household who is part of the issue the entire society becomes a part of it and that's Stage 4: The Societal Constraint. The entire family is under the pressure of "what will people think of us and our child when they know he is doing drugs". Sometimes parents don't even take the child

to a rehabilitation center for fear of society. How will the neighbours react? Will the school rusticate the child? Will he be quarantined?

All these emotions become too much for the parents to handle and comes the Stage 5 – The Pity. The "why me?" drama. A question that's posed to the God almighty.

While all these stages are going on in the family the child is not getting the attention that he should be getting to bring his life back to normal. The question is where the parents were initially when the child was going into abuse. But how do parents find out the symptoms of abuse early?

A feature of the disease is that addicts will hide the truth of their use. It doesn't mean he is a liar or morally flawed. His addiction requires this of him because the drugs become the most central thing in his life, taking priority over everything else, and so he has to do whatever he can to guard his continued use.

The addict is in the grip of a powerful compulsion to use drugs. He is not doing what he is doing to hurt you. His negative behaviour is not directed at you. You are not the target. When your child blames you or is defiant toward you, that is simply the disease talking. It is also important to be aware that your addicted child will manipulate you and others in order to get what they want: money for drugs or money for their financial responsibilities because they have spent all of their money on their addiction.

Love your addicted child no matter what. Put aside your anger, fear, disappointment and let them know that you are scared because you love them deeply. ■

The writer is a Parenting Consultant

## Symptoms to look out for

Learn to distinguish between the voice of the addict persona and the true voice of your child. When the addiction is talking, don't take any of it personally. The addiction is not accessible to reason or to love. It wants only one thing: more substances, more escape, less reality.

If your child isolates and is in his room with the door closed and sleeps at odd hours of the day while being up all night, you can assume that something is amiss.

Changes in appearance are common in teenagers as they struggle to find their own identities, but sudden, drastic changes can be tell-tale signs that they've adopted a peer group whose values no longer mirror your own.

If they have watery eyes, drooping shoulders and are not steady in walking something is improper.

If they are not able to give an eye contact.

If your child suddenly changed his group of friends into a new group.

If you noticed money and other valuables missing from home.

Is the child being defiant at school?

If the academics of the child begun to suffer.

not my  
Child!!!





## Robots Recognize Humans in Disasters

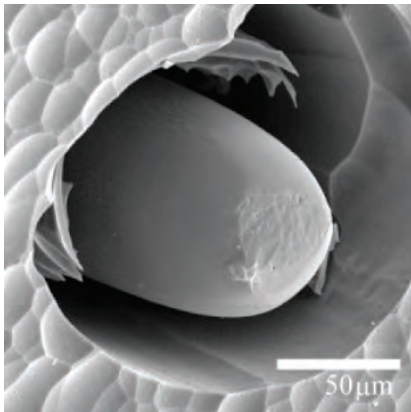
**THROUGH** a computational algorithm, a team of researchers from the University of Guadalajara (UDG) in Mexico, developed a neural network that allows a small robot to detect different patterns, such as

handwriting, faces, bodies, voice frequencies and DNA sequences. The robot, equipped with a flashlight and a stereoscopic camera, obtains images of the environment and, after a series of mathematical operations, distinguishes

between people and debris. HD cameras are used in the imaging process to scan the environment. The image is then cleaned and the patterns of interest are segmented, in this case human silhouettes from the rubble.

It also has motion sensors, cameras, a laser and an infrared system, allowing to rebuild the environment and thereby find paths or create 2D maps. Initially the whole system is integrated in the robot, but when this model is too fragile to carry a computer, the algorithm runs on a separate laptop, and the robot is controlled wirelessly. In that way the human recognition images obtained by the cameras of the robot are transmitted to the computer. The purpose is to continue working with the robot and train it to automatically classify human shapes from previous experience. The idea is to mimic the learning process of intelligent beings, allowing it to automatically relate elements.

## Cheaper Silicon makes Cheaper Solar Cells



**RESEARCHERS** at the Norwegian University of Science and Technology have pioneered a new approach to manufacturing solar cells that requires less silicon and can accommodate silicon with more impurities than is currently the standard. Those changes mean that solar cells can be made much more cheaply than at present. A new method of producing solar cells could reduce the amount of silicon per unit area by 90 per cent compared to the current standard. With the high prices of pure silicon,

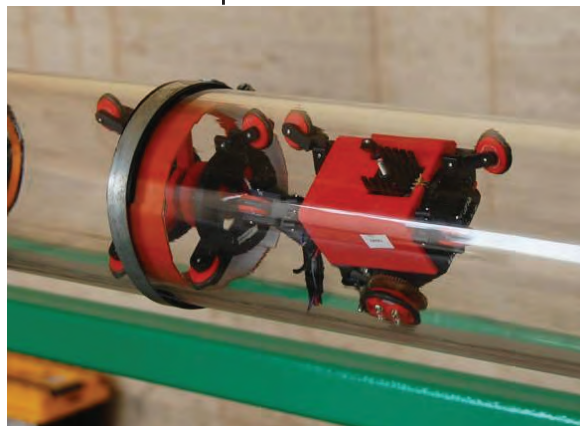
this will help cut the cost of solar power.

Their processing technique allows them to make solar cells from silicon that is 1000 times less pure, and thus less expensive, than the current industry standard. This production method also enabled them to solve another problem: traditional solar cells require very pure silicon. It is estimated to take roughly one-third of the energy to produce solar cells with this method compared to the traditional approach of producing silicon wafers.

**MAJOR LEAKS** from oil and gas pipelines have led to home evacuations, explosions, millions of dollars in lawsuit payouts and valuable natural resources escaping into the air, ground and water. Now scientists have developed a new software-based method that finds leaks even when they're small, which could help prevent serious incidents—and save money for customers and industry.

Existing hardware-based approaches using special instrumentation are expensive and complicated, and software-based systems don't model pressure drops in pipelines

## New Way to Detect Gas Pipe Leaks



correctly. This leads to a lot of errors, particularly for gas pipelines. The researchers developed a method that compares pressure and flow rate measurements from a pipeline with mathematical models that can accurately predict what the pressure and flow rate should be. Their technique successfully detected small leaks and reduced errors from 21 percent to 3 percent when compared to existing software. The researchers estimated that their method would have saved millions of dollars more than other leak-detection methods.



## Wider face shows Dominancy

A combined team of 30—each were asked to fill out a questionnaire designed to elicit responses regarding self-assessment of anger and aggression, dominance and hostility. Each also had their face measured from cheek to cheek and from just above the upper lip to the top of their eyelids. When the researchers compared the facial ratios to the answers that were given, they found that on average, both male and female volunteers with wider faces reported being more aggressive, having worse tempers and being more dominant than did those with less wide faces. They did not, however, report feeling more hostile. The researchers



connections between facial structure and behavioural traits and included women as well.

The researchers enlisted the assistance of 54 male and 49 female volunteers between the ages of 18 and

suggest there could be an evolutionary reason for what they found, reasoning that people with a wider face tend to have stronger cheekbones which could more easily withstand a punch from someone they would angered.



## Microbe Key player in Climate Change

As permafrost soils thaw under the influence of global warming, communities of soil microbes act as potent amplifiers of global climate change, an international study has shown. Tiny soil microbes are among the world's biggest potential amplifiers of human-caused climate change, but whether microbial communities are mere slaves to their environment or influential actors in their own right is an open question. Now, research by an international team of scientists from the U.S., Sweden and Australia, led by University of Arizona scientists, shows that a single species of microbe, discovered only very recently, is an unexpected key player in climate change.

The findings, published in the journal Nature, shows that a single species of microbe, previously undescribed by science, was prominent in permafrost soils in northern Sweden that have begun to thaw under the effect of globally rising temperatures. Researchers suspected that it played a significant role in global warming by liberating vast amounts of carbon stored in permafrost soil close to the Arctic Circle in the form of methane, a powerful greenhouse gas trapping heat in the Earth's atmosphere. But the actual role of this microbe—assigned the preliminary name *Methanoflorens Stordalenmirensis*, which roughly translates to "methane-bloomer from the Stordalen Mire"—was unknown. The sheer abundance of *Methanoflorens*, as compared to other microbial species in thawing permafrost, should help to predict their collective impact on future climate change.

## Boeing turns waste oil to Jet fuel

US aircraft maker Boeing has set up a facility with a Chinese firm to transform waste cooking oil—the source of repeated food safety scandals—into jet fuel. Boeing and the Commercial Aircraft Corp. of China (COMAC) have set up a plant in the eastern city of Hangzhou to convert "gutter oil", a Chinese term for used cooking oil, according to a statement. A series of scandals involving "gutter oil" being re-used for human consumption has featured in Chinese media.

The two companies estimate that waste oil in China could yield 1.8



billion litres of biofuel annually. China is a key market for Boeing, which estimates China will need 6,020 new airplanes valued at \$870 billion through 2033. COMAC is the country's main commercial aircraft company, and could eventually compete with the US firm. It is building a regional jet and narrow body airliner, the C919. Boeing rival Airbus and Chinese energy giant Sinopec said in 2012 that they would also develop renewable aviation fuel production for regular commercial use in China.



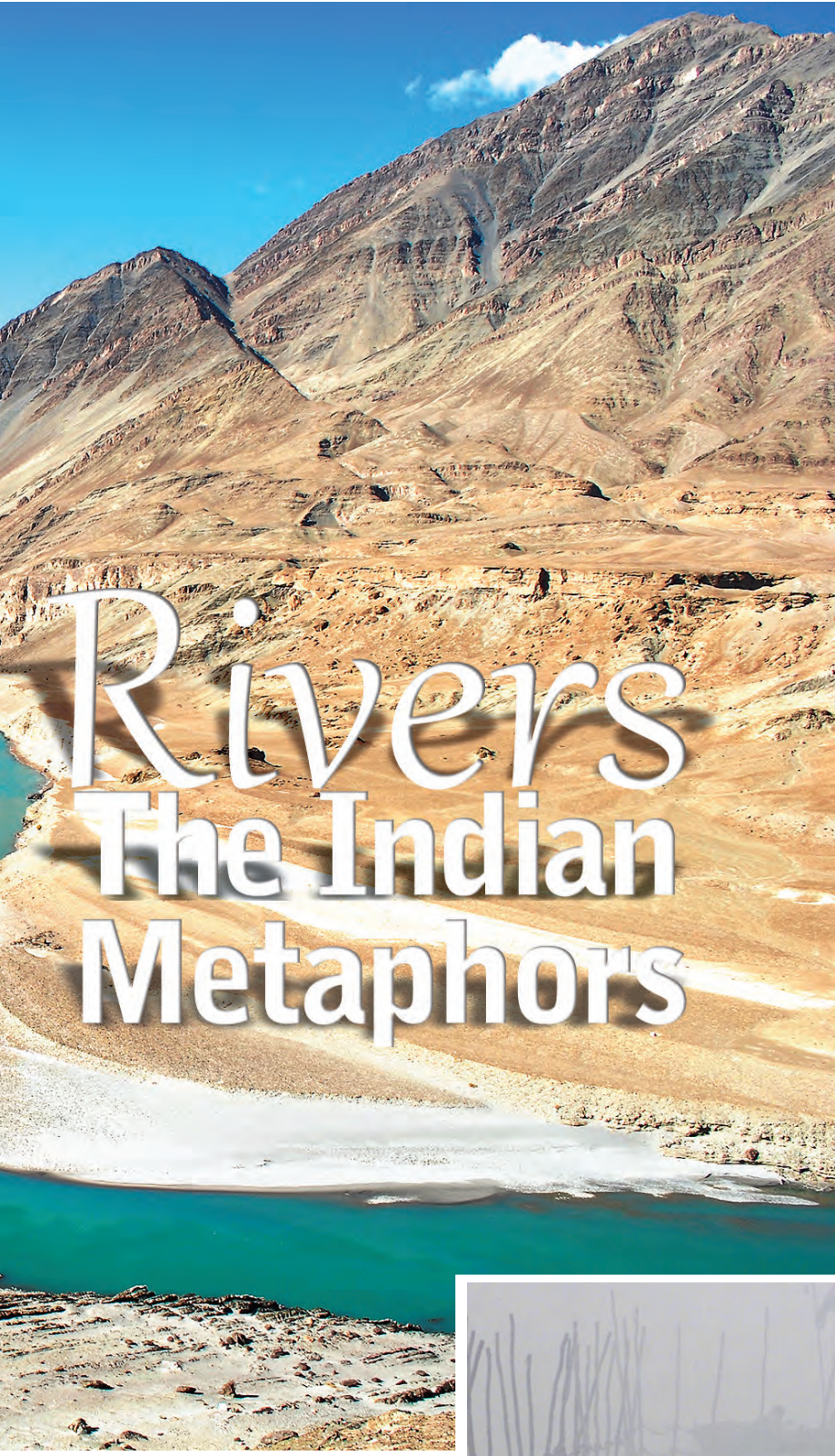


River Sindhu

Rivers are cogent wherever they are with resilience, they are the integral and liberal part of civilizations. Many streams are rhapsody about life in woods which merge to become big rivers.

Poets syncopate the rhythmic musical flow of rivers, depict the virago, amour, and the sanctimony and personify them as human beings. Often they appear in our epics all agog with numerous stories. River Tamasa's crystal clear water is compared to the minds of the pious by sage Valmiki. He





# Rivers The Indian Metaphors

River Tamasa and the epic Ramayana are equally sacred, because the idea of writing the epic germinated from an unexpected event on its bank. The agony of the sage on seeing one among the couple of birds shot by a hunter resulted in a sorely harrowed state of mind, which yammered in blurting out a poem. Along with the curse and the death of the hunter, a new epic slowly emerged out.

Rivers usually have philosophical overtones and also are the source of emerging culture as well as the cause of rumpus. Matthew Arnold makes rivers too close to us:

“A wanderer is man from his birth  
He was born in a ship  
On the breast of the river of time”  
 (“The Future”)

Time and rivers have many common traits: both have good and bad moments, calmness and turbulence are part of these two. A river in terrible spate, and the mind of an emotion-packed deed are similar. A polluted river with too many waste materials dumped is the symbol of modern man who is after sensual pleasure. Fertility is too closely associated with a flowing river, which can produce civilization.

Mention about river Sarasvathi in Mahabharatha attracts our attention on several counts. It is one among the seven branches of river Ganga. Pilgrims drink water of this river to atone their sins. During the life of the

imbibed solace on the banks of this river and the soothing air impelled him for a cool bath. Bharadwaja, who was carrying a pot of holy water from this river, bowed his head in obeisance. Valmiki expressed his wish to perform ablution to purify his body and mind. The frisky waves seemed to welcome him.



River Tamasa





River Saraswati

Pandavas in the jungle (banishment period) they were said to have crossed this holy river. Another worth mentioning incident is Lord Krishna's 'yaga' on her shore. Kamyka Vana and the Ashram of Datheechi have the presence of this river. Interestingly, all the sixteen thousand woman in the harem of Lord Krishna chose this holy river to commit suicide when their dear one left the world.

KM Munshi says: "The rolling Saraswathi, on the banks of which the 'rishis' had composed and chanted the vedic mantras, had already dried up. Its water now flowed westward and the current had come to be called Yamuna. The holy river only lived in the memory of man as the goddess of learning." ('Indian Inheritance' Vol I Bharatiya Vidya Bhavan Chaupatty, Bombay 1955: Page 54).

Srimad Bhagavata gives a picture

**Time and rivers have many common traits: both have good and bad moments, calmness and turbulence are part of these two. A river in terrible spate, and the mind of an emotion-packed deed are similar.**



River Ganga





River Yamuna

of the birth of river Ganga. This holy river's birth was associated with Mahavishnu's incarnation, Vamana. The left toenail of Vamana made a rift while he was measuring the three worlds as promised by the demon-king Mahabali. Water rushed out through this rift and Ganga appeared before the Lord. A flow of this holy river in heaven pleased all. 'Saptarshis' used to enjoy holy dip in this river.

Another story tells about the ebullient Ganga who mellowed herself by the volition of Lord Shiva. She became one among the darlings of Shiva later. The Soorya dynasty King Bhageerath brought Ganga to Earth by a herculean task facing so many

obstacles. His forefathers committed sins which needed atonement by bringing the holy river to their graveyard in Pathala land. Ganga in our epics is associated with many stories.

Yamuna became Kalindi (river with black waters) after Shiva's dip in this river to get relief of the uncontrolled lasciviousness as a result of Kamadeva's arrow of amour. Pilgrims crave a bath in Yamuna for an after-life existence in heaven. Kalindi's fatherhood is attributed to the Sun god and this river takes its origin from Mount Kalinda. When Vasudeva carried infant Krishna on his way to Ambadi, this river made a path for the unobstructed journey by slitting the waters on two sides. This river too is a tributary of Ganga.

which three flew to the East, and the other three to the west (Hladini, Pavini, and Nalini to the East, and Suchakshus, Seetha and Sindhu to the west). The seventh tributary followed Bhageeratha (See 'Valmiki Ramayana: Sarga 43). Kumbha, Sindhu, Suvasthu, Vithastha, Asikthi, Parushni, Vipasha, Sathadri, Sarasvathi and Yamuna are the main rivers mentioned in Rig Veda.

Rivers are cogent wherever they are with resilience, they are the integral and liberal part of civilizations. Many streams are rhapsody about life in woods which merge to become big rivers.

The sonnet "Upon Westminster Bridge" portrays river symbolically:

"Ne'er saw I, never felt, a calm so deep  
The river glideth at his own sweet will:  
Dear God! The very houses seem asleep;  
And all that mighty heart is lying still."

This sonnet is composed on the roof of a coach on Wordsworth's way to France. "The city, St Paul's, with the river and a multitude of little boats, made a beautiful sight as we crossed Westminster Bridge" (Dorothy Wordsworth's "Journals") In Tintern Abbey he remembers the waters falling from their mountain-springs. ■

(Ref: Srimad Bhagavatha & Mahabharatha)

River Sindhu, the epics say, is a part of the Milkyway. This river fell on a place on Earth known as Bindusaras and had six channels of



River Varanasi Ganga





# Some 'Private

**M**ahatma Gandhi said, "Sanitation is more important than independence." One in three persons in the world does not have a safe, clean and private toilet. About 2.5 billion people do not have a clean toilet; about 1.1 billion people around the world practice open defecation. Irrespective to which country they belong, majority of them are living in rural areas. These people have no private place to defecate and urinate; they use fields and bushes, ditches or railway tracks. For them, sanitation is about dignity and ultimately human rights. It is said that toilet can be a stepping stone to a healthy life, greater human dignity, freedom, equality between women, men, girls and boys, and finally, a catalyst to the development of communities and countries.

In 2010, the UN General Assembly recognized sanitation and water as a human right, essential to the full enjoyment of life and all other human rights. This breakthrough decision not only provides a major argument to all those sanitation advocates; it constitutes an important step towards turning these rights into a reality for everyone. Toilets are a symbol of better health, higher income, more education, higher social status and a cleaner living environment. In fact, there is a strong link between the absence of good sanitation and poverty. The human rights approach is particularly concerned with the people who do not have access to safe sanitation. It looks at the reasons why, and tries to find ways to overcome those barriers. It

seeks to address inequalities by targeting the most vulnerable, such as women, children, people with disabilities, the chronically ill or the poorest of the poor. It has to be accepted that sanitation brings dignity, equality and safety. In a democratic society fairness, respect, equality, and dignity are the key principles of human rights.

According to 'Excreta Matters' by Centre for Science and Environment (2012), "There is only one truth. Where there are humans, there will be excreta. In addition, in the modern world, there is another truth: where there is water use, there will be waste. Roughly 80% of the water that reaches households leaves as waste. In a city that has water, therefore, there will be sewage". It is further pointed out that "For much of urban India, the only option is open defecation – which does not pollute the waterways because very little water is used here, but has terrible public hygiene and health impacts".

### Gender disparity

Sanitation is a matter of health and dignity for women. Existence of public and personal toilets affects women's ability to work, their mobility and their safety. However, wide disparity is existing in the case of public toilets for men and women. According to the reports of 10 out of 12 zones by Municipal Corporation of Delhi, there are 3,712 public toilets for men and only 269 for women. An RTI filed in July 2012 revealed that the Bombay Municipal Corporation has not set up a single separate toilet for women in Mumbai, while there are 2,849 toilets for men. Sanitation facilities for women in other states are equally bad.





# Toilet day 'Matters



- UN General Assembly
- designated 19 November as World Toilet Day, urging changes in both behaviour and policy on issues ranging from enhancing water management to ending open air defecation. The theme of this year's Toilet Day is 'Equality and Dignity'. The theme is very relevant as more than one billion people still practice open defecation, and women and girls bear the greatest burden of lack of toilet access throughout all life stages.

Lack of access to sanitation facilities affects women more than men. Studies have demonstrated that women who have to travel to use the toilet or to defecate in the open are more susceptible to sexual harassment and violence. Often, in densely populated areas, it is challenging for women to find privacy. It is reported that many women avoid drinking water while they are out, in spite of getting thirsty. Many of them refrain from urinating and defecating for many hours. Reason for this is lack of sufficient toilet facilities. Many women who leave their houses and go outside for work suffer serious health problems because there is no toilet—urinary tract infections, kidney stones and other diseases.

### Toilet issues of women

It is reported that many of the girls have been raped on their way to fields they use to relieve themselves. Many debates in media pointed out that lack

of toilets leaves the women more vulnerable to attacks. Inadequate sanitation facilities render women in both urban and rural areas vulnerable to sexual violence who then have to squat in open areas, inviting sexual assault, harassment and murders. It has been reported that in Bihar, out of the 872 cases of rape reported in 2012, about 40 – 45% of the incidents took place with the women when they went out of their homes to defecate in the open. Lack of toilets as well as low maintenance of those existing creates health hazards for women. In many instances, it also leads to larger number of girl drop-out rate in schools.

According to the 2011 Annual Status of Education Report, lack of access to toilets causes girls aged 12 to 18 to miss around five days of school per month, or around 50 school days per year. A national survey conducted by AC Nielsen and NGO Plan India in 2012 found that 23% girls drop out of school





after reaching puberty. A 2012 study on drinking water and sanitation by the WHO and UNICEF reveals that 626 million people in India do not have a closed toilet, which is the world's highest number.

Lack of sufficient public toilets, especially for women, is a serious issue, as half the population in India doesn't have a toilet in their homes. In effect, public toilets are a great relief for women who work outdoors and spend many hours of the day outside of home. There are plenty of women (labourers, hawkers etc.) who work on the streets and cannot afford a toilet in their homes. More toilets, coupled with better policing can control incidents of crime against women, especially in rural areas. We should start urging civic authorities in our areas to construct more easily accessible public toilets for both men and women for a cleaner, healthier and happier environment.

In addition to more than half of Indian homes having no toilets within their premises, access to water supply and drainage facilities is also another serious problem. For example, two-thirds of Indian homes have no drinking water facility from a treated tap source, and four-fifths are devoid of closed drainage connectivity for discharge of wastewater. This has a significant impact on the sanitation and hygiene practices and the health of women in terms of extra workload and evidence indicates that 17% women in the rural areas have to walk more than half a km to get water for their families and for their cattle, and 55% of them are forced to bathe in the open because they do not have any private bathing facilities. The situation is even worse in areas, which are drought-prone or face perennial water shortage.

Shri Bindeshwar Pathak, founder of Sulabh International, reported that a high-ranking female Indian Administrative Service officer from Madhya Pradesh informed him that she regularly skipped breakfast and avoided liquids until late in the day, in order to avoid having to go to the bathroom



when out in the field. Indian women are not alone in their toilet troubles. According to The Economist (2011), up until 1993, female senators in the US had to compete with tourists to use public toilets because there were no women's restrooms. British urban planner Clara Greed once said: "You can judge the true position of women in a nation by the state of its toilets and the

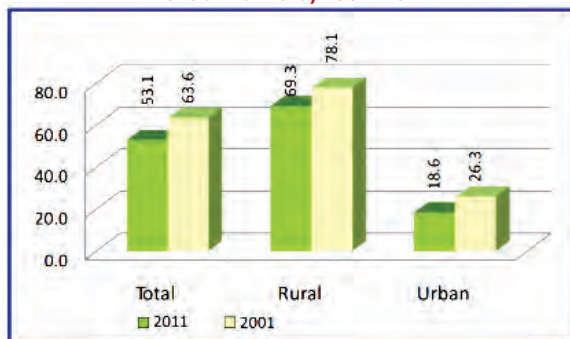
or people with physical challenges.

### Better sanitation facility: Second generation issue of Kerala

Lately there is an increased awareness for need for better water, health and sanitation facilities in India. Many initiatives, programmes and policies have been launched to ensure more urban and rural households install personal toilets for benefit of both men and women. The campaign launched by the Government of India in 1999 with the name Total Sanitation Campaign/Nirmal Bharat Abhiyan/Swachh Bharat Abhiyan, is the major effort in the country, which has increasing trend in all States all through the years. This programme is to solve the 'toilet crisis' in India.

In the case of sanitary latrines, Kerala has a good record. The State has extensive coverage of sanitary latrines in the State. According to the Census 2011, 95.2% of the rural households in Kerala had individual household latrines. As of now, as shown in the table, we have achieved 100% target. But this has created a second generation issue. As large majority of the toilets are pit

Percentage of Households having no latrine India, 2001-2011



length of its queues." By this standard, India's women do not seem to rank very high. It is pertinent to mention here that the country has also signed the UN resolution on the right to water and sanitation and thereby committed to take steps to realise that everyone has an access to water and sanitation facilities, be it people living in tribal area



latrines, the dug well toilet interaction is severe. The draft Health Policy of Kerala points out that the availability of sanitary toilets has improved in most parts of the state except backward regions like coastal areas, hilly, tribal areas and urban slums. First generation sanitary toilets were without septic tanks (with ordinary pit)) contaminating the nearby drinking water sources including the wells. The increasing population density and the migrant situation further complicate this issue.

### She-toilets

Four years ago, the Haryana government started its 'No Toilet, No Bride' campaign, painting walls across the state with the slogan: "I won't allow my daughter to marry into a home without toilets." It has been reported that in just one year during 2011, 330 gram panchayats have been turned into clean villages. It is worth mentioning about the initiatives of the Government of Kerala. She-toilet systems is introduced in Kerala in public places like museums, bus stands, road side, tourist spots, schools, etc. Kerala Government gives subsidy to local self-governments to install these toilets. According to media reports, the State Women's Development Corporation, which established the she-toilets, pointed out that the lack of hygienic public toilets is a cause for concern for women, especially working women those who have to travel a lot.

### Bad practices

It must be a priority of the government and civic authorities to provide for better sanitary conditions to the people. Public toilets are as important as road, transport and communication infrastructure for growth and development of a State. It is shameful that most of the public toilets run by the local civic bodies are ill-maintained. Many of them are dirty. Though it is eradicated in Kerala, manual scavenging is still widespread in many parts of India. Over 1% of all households in both the urban as well as rural areas continue to rely even today on this practice. Evidence indicates that there are 7.94 lakh dry latrines in the

## Individual House Hold Latrines in States

### Percentage-wise Physical Progress Report as on 23rd October 2014

State	Progress (%)
Andhra Pradesh	76.64
Arunachal Pradesh	79.63
Assam	69.67
Bihar	42.72
Chhattisgarh	47.75
D & N Haveli	1.49
Goa	76.24
Gujarat	89.52
Haryana	100.00
Himachal Pradesh	100.00
Jammu & Kashmir	38.59
Jharkhand	46.81
Karnataka	84.17
<b>Kerala</b>	<b>100.00</b>
Madhya Pradesh	93.08
Maharashtra	81.00
Manipur	80.88
Meghalaya	89.95
Mizoram	95.27
Nagaland	80.53
Odisha	56.63
Puducherry	12.60
Punjab	71.11
Rajasthan	68.31
Sikkim	100.00
Tamil Nadu	88.08
Telangana	100.00
Tripura	98.67
Uttar Pradesh	84.18
Uttarakhand	100.00
West Bengal	80.68
<b>Total</b>	<b>76.45</b>

country, and excreta is regularly cleaned by scavengers. In over 13 lakh toilets, the waste is flushed into open drains and cleaned by humans. It is reported that in Jammu & Kashmir, 8.9% of households still have their toilets emptied by manual scavengers.

### Aspects of toilet use

Sticking to toilet-using habit depends on construction aspects such as a good and well maintained, user friendly structure that protects privacy,

has availability of water and where the owners are aware of the benefits of good sanitation. Experiences on the use of public toilets in urban areas of the country have also identified that a number of factors have found to lead to poor use of toilets.

These include: (i) absence of mechanisms to maintain the toilets; (ii) lack of drainage facilities; (iii) lack of water, lack of adequate and systematically designed sewage systems; and (iv) poor consideration of gender-based factors such as security concerns, extra charges for women, lack of attention to accessibility factors such as separate entrance for women, have further led to reduced use of toilets among women.

It is interesting to note that the percentage of households having access to television and telephones in rural India exceeds the percentage of households with access to toilet facilities. It is revealed that 63.2% of homes have telephones and 53.2% own cellphones. This indicates the relative importance given by our population. A number of factors have been found to play an important role in determining toilet use. Evidence also suggests that there cannot be blanket centralised solutions for all the parts of the country. There are significant differences among urban and rural populations in terms of the attitudes, perceptions, resources available, local needs as well as by states as well as geographical areas, which need to be taken into consideration while meeting the sanitation needs of the people.

It has now been realised that there is a need to focus on what can be called as software or addressing a range of factors that affect demand generation of toilets among people, which is as important as the hardware or in other words, social engineering as much as conventional construction. The outlines of the new rural development policy of India focus on 2022 as the new target date for Open Defecation Free (ODF). The focus is on achieving ODF communities, rather than toilets constructed, which is a welcome step. ■

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# The Match Stick Plant



**A** garden plant with a sort of unique shaped flowers-here the flowers really look like pink match- sticks with bright blue heads; this is the Match stick plant which is actually a sort of Bromeliad. The plant botanically christened *Aechmea gamosepala* is a highly attractive, easily grown, semi-epiphytic Bromeliad which is native to Argentina and Brazil. *Aechmea* is a genus in the plant family Bromeliaceae that has over 200 species. Its name derives from the Greek word *aichme*, meaning “spear”. Match stick plant has bright -green leaves with smooth edges. The leaves are arranged in a rosette. It grows around 30 to 50 cm tall and suckers





rapidly forming nice clumps in a short period of time. The plant bears upright inflorescences with pink bracts tipped with purplish blue bead-like flowers which are produced during the warmer months of the year on simple arching spikes followed by round pink berries. Stout straight flower stems arise from the centre of the plant above the foliage carrying numerous individual flowers. The whole effect is of a bunch of surreal-looking match sticks. The inflorescence retain colour for two months. Though the flowers are relatively short lived, they bloom several times annually, making it a desirable ornamental. Flowering stems are produced several times a year and last for many weeks.

The match stick plant is one of the easiest and most well known Bromeliads. These plants can adapt and can grow on a variety of surfaces such as on trees in full sunlight between 300 to 3500 feet. The evergreen plant produces flowers from June to August. They prefer a

half shady or dappled light position in a very well drained soil. Soil should retain water, and be watered when dry to touch. The plant flourishes in warm-temperature climates and can tolerate drought. A single plant can make a cluster by using its stolons just as in the case of common Water hyacinth plant in water bodies.

Propagation of plant is done from the rhizomes, bulbs, tubers etc. Offshoots can be cut from the mother plant to increase the number of plants. When grown in a container the plant requires a very well drained potting mix. It can be grown in hanging baskets too. While applying fertilizers use organic foods like bone meal, biogas slurry, neem cake, groundnut cake etc. Those who prefer chemical fertilizers can use any available fertilizer mixtures like 17 complex or 18 complex that too diluted in water. A variegated form of Match stick plant is available called "Lucky stripes" in which the leaves are rich green, but margins are yellow to white. ■



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the right path



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continued to strangle Nair households. It echoed very progressive views about the role of women in society and the need to educate them and make them capable to function as citizens in a new society. Its liberal, progressive, humanist base was in tune to the renaissance trends happening elsewhere in the country too.

The rise of the novel all over the world is believed to have been concomitant with the rise of individualism and in the context of novels in vernacular societies, this meant a rupture from the older modes of thought constructed by the communal and the social or what was in effect 'traditional'. The vernacular novel often attempted a modernization of the individual within the 'permitted' limits of tradition, re-fashioning a self, which would respect tradition and yet valorize the modern. Love and a marriage based on love, in that sense is modern because it rejects the conventional family liaisons that often culminated in a 'Sambandham'. Indulekha, in a sense was all about the recasting of the matrilineal family into the modern grids of the bourgeois nuclear unit. Indulekha and Madhavan as educated, accomplished individuals are treated as central to the laying of the foundation stones of the modern nuclear unit of the family. Indulekha posited the idea of the heroine falling in love

with Madhavan, where love also signals a rupture from traditions and the blind adherence to conventions.

We see constructed in this novel, set in a previous century, a new woman molded in tune to the exigencies of modernity as imbibed by the conservative Nair reformers of the late nineteenth and early twentieth centuries. Thus, the re-drafting of the very notions of 'femininity' and



'masculinity' in these novels reflect the anxieties of the age of the author, when there was an all too visible hurry among Malayali reformers to usher changes into the marriage system. This could be due to the rise of a secular, nationalist agenda on one side, as also part of the agendas of colonialism and colonial education on the other. Thus, the institutionalization of the nuclear family becomes a social, cultural and political need, a primary clue to reading Indulekha.

Indulekha while endowed with autonomy, self reliance and personal

freedom of the old order, yet represents the 'new woman', who in beginning to get implicated within a new economics of exchange is forced to deride matrilineal notions of marriage while upholding and valorizing the English conjugal and sentimental praxis.

The matrilineal Nair taravad faced a crisis in the nineteenth century and Nair leaders wanted to change their repressive traditions. Many of them

were English educated like Chandu Menon and subscribed to an 'individualism' that was incompatible to the 'communality' of the older social order. Thus it can be safely surmised that the influence of English education along with missionary propaganda, the rise of the middle classes and a reading public could have contributed to significantly altering sexual relations and notions of conjugality and love, helping the natural erasing out of matriliney for the more 'commonsensical' and 'universal' notion of patrilineal modern family.

Following widespread criticism of the practices of sambandham, The Malabar Marriage Commission set up by the Madras Government filed its report in 1891 and it proved extremely hostile to the matrilineal joint family. This Commission pointed out that the laws relating to matriliney did not 'recognize the institution of marriage' and was critical about the practices of the Namboothiri – Nayar sambandham relationships. The Commission also condemned the joint family systems with trenchant criticism on the role of Karanavans who it was pointed out abused their power and therefore made endemic the strife with junior members of the family.

The Malabar Marriage Act of 1956, the Travancore Nair Act of 1912 and other such laws helped alter by statute the personal law of the Hindu matrilineal castes, making marriage a 'legal' act and not one of 'sanctioned' prostitution of women as was the dominant feeling of many men during that time. It was this moment of transition that is heralded by a novel like Indulekha. It is in the context of this dawn of a new social order with fresh possibilities of socio-economic freedom for both men and women that one needs to locate Indulekha and the politics of its reading. ■

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