

Tamil Arasu

October-November-December, 2001





Tamil Arasu

Magazine of the Government of Tamil Nadu

Thiruvalluvar Year - 2032

Purattasi - Ippasi - Karthigai - Margazhi

October - November - December, 2001

Rs.15

In this issue....

- Inter - State Council 2
- Cauvery River Authority 7
- Tamil Nadu is in the forefront in implementing reforms
in the field of water supply 10
- Dr.M.G.R. - The ever-green leader in the hearts of Tamils 14
- World Tourism Day 19
- Non-existence of Wild Polio Virus in Tamil Nadu 21
- Poverty, gender and access to services - TNWDP success .. 24
- Mahatma Gandhi - The most practical man 28
- Computer Assisted Language Technology Lab 37
- Harvest rain water to conserve ground water 41
- AIDS - a few important facts you should know 49
- Rural water supply and sanitation in Tamil Nadu
and the World 54
- Norms to decide errors :
The case of Tamil classroom situation 55
- New Animal Husbandry Schemes in Rural Areas 61
- Rendezvous with the nature 62
- Abundant schemes for Adidravidar students' welfare 67
- Brain behaviour in outer space 68
- Tamil Nadu achieves world record in blood collection
from blood donation camp 69
- Family 70

Editor and Publisher : **D.Jothi Jagarajan**, I.A.S., Director of Information and Public Relations
Government of Tamil Nadu

Office : Tamil Arasu, Omandurar Govt. Estate, Anna Salai, Chennai - 600 002.

Phone : 5368926

Printed at : Tamil Arasu Press, Chennai - 600 002. Phone : 5364906

I am happy to participate in this meeting of the Inter-State Council, which provides a Constitutional Forum for the States to deliberate on the recommendations of the Sarkaria Commission, on issues affecting the States and to consider changes in the working of the Constitution and to evolve procedures and conventions in order to usher in true federalism in the Indian polity.

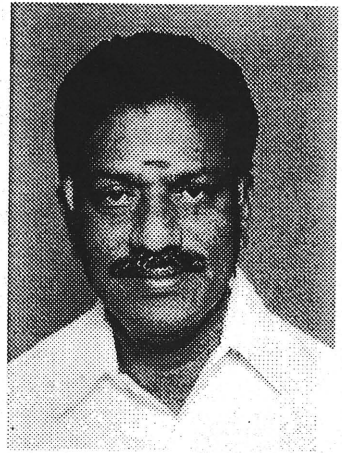
The Indian Constitution has been viewed by Experts as quasi-federal with a bias towards unitary form of Government. There are limits within which the Constitutional bias in favour of the Union has to be contained. Such a bias was perhaps out of the fear that, considering past history, strong states could go against a unified and strong national entity. After more than five decades of independence, there is no longer any real basis for such a fear. If anything, ignorance of the cultural and other diversities among the different regions and states will be the real threat to national unity and integration. There should be a sense of Justice and Fairness towards the States. The centre's

policy and attitude should not be varied with reference to the complexion of the party in power in the States.

The following Portions of the prophetic speech made by Peraignar Anna in the Rajya Sabha in December 1963 are relevant in this context :

"We have a federal structure. That is why framers of the Constitution wanted a federal structure and not a unitary structure, because, as many political philosophers have pointed out, India is so vast-in fact it has been described as a sub-continent-the mental health is so varied, the traditions so different, the history so varied, that there cannot be, steel frame unitary structure here"

"What I want to say is that the working of the federal structure is in such a way that the States are feeling more and frustrated, and their demand is to make the Union Government think that there should be a review of the Constitution, a reappraisal of the Constitution".



*Address by the
Hon'ble Chief Minister of
Tamil Nadu,
Thiru O. Panneerselvam
at the Inter-State Council
Seventh Meeting on
16th November, 2001
at New Delhi.*

INTER-STATE COUNCIL

We have been seeing that whenever the same party is in power both at the Centre and the States, the Centre-State relations have been smooth and that the Centre's attitude and the policy towards the States are guided more by political considerations, whenever the regional parties are in power at the States and a different party is in power at the Centre. In the above context, the report of the Sarkaria Commission and the related discussion in these meetings assume greater significance. This meeting has been convened at a very crucial period in the history of nation.

I shall now proceed to give a gist of our views on the important agenda items slated for this Meeting. We have reconsidered the stand taken by us on some important issues in the changed context and we have modified our stand to certain extent.

The Federal structure conceived by the framers of our Constitution could be nurtured and strengthened, if we allow a natural shift of subject from the Union List and the Concurrent list to the State List and not vice-versa. Especially, for the States to become self-reliant and the country's unity and integrity to be secured and preserved, the sphere of the States in the Constitution should be allowed to expand gradually and reasonably. We are of the view that the legislative

powers on residuary matters including taxation should be only with the States and not with the Union. Transferring the residuary powers of legislation to the Concurrent List as recommended by the Sarkaria Commission may be an improvement over the existing system, but will not in any way serve the interests of the States.

Regarding the legislative powers of the union relating to the Concurrent List, the Sarkaria Commission has recommended a process of prior consultation with the States individually and collectively through the Inter State Council. While, we accept this consultative process in the case of enforcement of existing Union laws, we differ in the case of proposed legislations by the Union. We are afraid that the consultative process may ultimately turn out to be a mere technical requirement and that the considered views of the States may not be taken seriously by the Centre. Obtaining the concurrence of the States may be the appropriate process to secure the rights of the States in the concurrent sphere. We, therefore, hold the view that no law relating to any subject in the Concurrent List shall be made by the Parliament except with the concurrence of the State Legislatures. Article 246 (2) of the Constitution will have to be amended suitably. In the case of

Article 252(2) of the Constitution also, our view has been that Article 252 itself has to be omitted, in the alternative, we suggest that Article 252(2) should be amended so as to enable both the Parliament and the Legislature concerned to either repeal or alter the law. I request that the earlier views of the Government of Tamil Nadu on these issues may be treated as modified to this extent.

The Government of Tamil Nadu strongly feels that "Education" should be in the State List and should not have been moved out of the State List in the first place. Education including Technical education, Medical education and Universities, subject to the provisions of entries 63, 64 and 65 of the Union List, Vocational education and Technical training should be transferred back to the State List. The recommendations of the Sarkaria Commission in this regard are therefore not acceptable to us.

As regards the issue of subjecting the State Ministers before a Commission of Enquiry, we have made our position clear before the Sarkaria Commission that Entry 45 has to be deleted from the Concurrent List and that the power of instituting an enquiry against a Minister of a State should only be with the States and not with the Centre. We wish to reiterate that view now.

Tamil Nadu has already abolished the Legislative Council in the State in 1986 itself. Our view in the regard is that Article 169(1) of the Constitution leaves clearly the choice of having the second Chamber or otherwise to the States themselves and that the Parliament has to accept the resolution of the States. The power of the Parliament referred to in Article 169 to provide by law for the abolition or creation of the Legislative

Article 169 must be amended to make the position clear.

We consider that the need for continuing the institution of Governor, a legacy inherited from the British Raj, has to be reviewed in the context of our experience during the last five decades and our objective to achieve true federalism in the country. If at all the institution of Governor is decided to be continued, we must evolve a

the choice of the Governor need not be restricted either to politicians or to retired civil/defence personnel. The person to be appointed as Governor should be of high calibre and of absolute integrity, and free from partisan politics. There should be a fixed tenure for the Governor, which may be terminated by the President, only if a resolution to that effect is passed in the legislature. The Governor while occupying the position of Chancellor shall act as per the advice of the Council of Ministers. The Constitution does not indicate any discretion in the matter to the Governor. As regards the other points like the Governor selecting the Chief Minister and inviting him/her to form the Government, the procedure for convening the Assembly for proving the majority etc. Our Government's views have already been communicated. Till a decision is taken on the continuance of the institution of Governor, suitable amendments have to be made to Articles 74 (1), 153, 155, 158 (3A), 163 (1) and 163 (2).

“Till such a decision is taken, English should continue to be used as the official language of the Union. English should also continue to be used both for communication between the States and the Union as well as communication among the States. Tamil Nadu has been continuously and consistently opposing the implementation of the three language formula”.

Council in a State has to be construed only as an enabling provision to give effect to the decision of the Legislative Assembly of the particular State. We consider that the Parliament has no discretion in this regard and there is no question of rejecting the resolution of the Legislative Assembly. The resolution of the Legislative Assembly should be placed before the Parliament in its earliest possible Session and got enacted as a law. If necessary,

system by which the office of Governor facilitates the smooth functioning of the democratically elected Government in the State in accordance with the Constitution and does not become a mere agent of the Union Government. This Government is, therefore, of the view that the Governor should be appointed by the President from a panel of names, with the consent of the Chief Minister. This Government is also of the view that

Our Government has strong reservations on the way the Government of India sometimes deals with the All India Services. In response to the recommendations of the Sarkaria Commission, we proposed that there should be only two Services, viz, State Civil Services, for the

State Government and Central services for purpose of Federal Government. However, having created All India Services, we desire that the members of the All India Services should not be controlled entirely by the Central Government and if the All India Services are to be converted virtually as Central Services, the States might well prefer to create their own services. We strongly oppose the recommendation of the Sarkaria Commission that there should be an element of compulsion in the matter of deputation of officers of All India Services to the Union. Members of these Services, in the words of Sardar Vallabai Patel, should be "free from political control, contented and having a sense of security". However, the stand taken by the Centre in regard to the transfer of certain members of the I.P.S., from our State has given rise to a perception that the Centre wants to control the All India Service Officers in the cadres of the State. Never in the history of independent India, to the best of our knowledge, has the Central Government sought to forcibly appoint in Central Government, officers borne on the State Cadre, without the concurrence of the State Government. Such an action on the part of the Central Government will have the effect of eroding the independence of the All India Services. Hence, all such provisions including those in the All India Service rules which are

"Education" should be in the State List and should not have been moved out of the State List in the first place. Education including Technical education, Medical education and Universities, subject to the provisions of entries 63, 64 and 65 of the Union List, Vocational education and Technical training should be transferred back to the State List.

detrimental to the interests of the States need to be repealed.

Regarding the Inter-Government Council, our Government would suggest that matters of national interest, including introduction of Bills relating to the subjects in the Concurrent List, should be discussed in the Inter-State Council and this may be set out as one of the duties of the Inter-State Council.

On Mines and Minerals, we urge that the revision of royalty be effected once in two years as suggested by the Sarkaria Commission. We have been requesting the Government of India to revise the royalty rate on lignite on par with Group V coal in terms of the frequency of the revision. Our Government strongly feels that the collection of royalty on Ad-Valorem basis is administratively difficult, in view of the frequent variations in the prices of minerals. Hence, a system of fixing royalty on tonnage

basis instead of Ad-Valorem basis should be adopted.

We expressed our view during 1984, in response to the issues raised by the Sarkaria Commission, that English should be included in the 8th Schedule of the Constitution and all languages in the 8th Schedule should be declared as the official languages of the Union. Till such a decision is taken, English should continue to be used as the official language of the Union. English should also continue to be used both for communication between the States and the Union as well as communication among the States. Tamil Nadu has been continuously and consistently opposing the implementation of the three language formula. The two-language formula adopted in Tamil Nadu is working well and hence, there is no need to accept the recommendations of the Sarkaria Commission on the three-language formula.

As regards the agenda item on mass media, we generally accept the recommendations of the Sarkaria Commission. We would however, like to highlight the impact of the privately owned satellite TV networks on the society as well as on the working of the Governments at the Centre and in the States. This is a situation which could not be foreseen by the Sarkaria Commission and the States in the 1980s and hence no recommendation was made on this issue. We feel that the existing laws are inadequate to deal with this new form of mass media in the hands of the private sector. We are therefore of the view that there should be a separate body to review the existing laws on this subject and to suggest suitable measures in order to safeguard our socio-cultural identity. We, therefore suggest that the agenda on mass media will have to be revised in the light of the developments in this sector in the last decade.

It is indeed heartening to note that the decisions taken in the Inter-State Council are given serious consideration by the Government of India and the process of implementation is being closely followed up.

As regards the decision taken in respect of Inter State water disputes, we are happy that the Ministry of Water Resources has introduced a Bill seeking amendments in the Inter - State

“The Union Government should give its consent freely to the States for borrowing from banks and financial institutions for periods less than one year”.

Water Disputes Act, 1956. Our Government considers that the proposed new Section 9 A (1) dealing with the data bank to be maintained by the Central Government will alone be adequate, as the same is in tune with the recommendation of the Sarkaria Commission. The proposed new Section 9 A (2) has not been suggested by the Sarkaria Commission and is sought to be struck off as 'unimplementable and unnecessary'. In this regard, our Government has addressed the Central Government to move an 'official amendment' for deleting sub section 2 of Section 9 A, proposed in clause 7 of the Bill.

The Sarkaria Commission has recommended that the Union Government should give its consent freely to the States for borrowing from banks and financial institutions for periods less than one year under clause 4 of Article 293. However, the Government of India does not give consent for short-term borrowings for periods less than one year. Most State Governments are now facing a tight liquidity position, and unlike the

Government of India, which has the option of mobilising short-term funds through Treasury bills, the State governments are left to depend only on the Ways and Means and Overdraft facilities of the Reserve Bank of India. The Council may therefore reconsider this issue.

Our detailed views and suggestions on the various items on the Agenda have already been communicated and have been incorporated in the Agenda Notes. Our modified views on certain agenda items have also been circulated today separately. I request the Council to give its careful consideration to these suggestions. I take this opportunity to thank the Prime Minister and the Home Minister for convening this meeting. I am sure that, despite differences among the various parties that govern the States and the Centre, the meetings of the Inter-State Council will help us to move closer towards a true federal set up and thereby enable all of us to address the issues confronting our Nation in a more effective manner than we do now.

. . .

At the outset, I thank the Hon'ble Prime Minister for having convened the Third meeting of the Cauvery River Authority.

Before taking up the specific Agenda items for consideration, I wish to say that Cauvery River Authority is meeting today, when the farmers of Tamil Nadu especially in the districts of Trichirappalli, Thanjavur, Tiruvarur, Nagapattinam, Villupuram and Cuddalore had already undergone the worst crisis in their lives.

The interim award of the Tribunal given in 1991 assures them the release of 137 TMC feet during the four months June to September which should legitimately ensure a proper harvest of the Kuruvaï crop. Unfortunately excepting in the odd years and wherever there have been exceptional rains and floods, the interior award had never been implemented. Even when there has been some reasonable receipt of water of Mettur that has been as much due to rainfall in the intermediate catchment areas between Mettur Reservoir and Krishnarajasagar. The releases from Karnataka have been mainly during the later portion of September when the Reservoirs of Karnataka are full and when it cannot impound water due to capacity constraints.

I must at this juncture go into the circumstances leading to the constitution of the Cauvery River Authority. Pursuant to the Suit filed in May 1992 by Tamil Nadu and on the assurance made by the Government of India in April 1997 in the Supreme Court, the Government of India in May 1997 circulated a draft Scheme for the views of the Governments of the basin States. The draft scheme contemplated the constitution of an Authority under the Chairmanship of Secretary, Government of India, Ministry of

Cauvery River Authority

Opening Remarks of
Thiru **O. PANNEERSELVAM**
Hon'ble Chief Minister of
Tamil Nadu
in the Third Meeting
convened by
Hon'ble Prime Minister of India
Thiru **A.B. VAJPAYEE**
at New Delhi
on 10-10-2001

Water Resources to oversee the implementation of the interim order of the Tribunal as well as a Regulation Committee. The Authority was empowered to appoint field organisations, for overseeing the regulation of reservoirs and structures. It was also vested with the powers to take over the regulation of the reservoir or the structure and operate it with its own staff or through the Central

Agency wherever any State Government refused to comply with the instructions given by the Authority. This draft Scheme was discussed by the Cabinet Secretary with the Chief Secretaries of the basin States on 29-7-1998 and a modified draft scheme was circulated to the States again for comments. The taking over of the regulation of the reservoirs or the structures in the event of failure by the State Government to comply with the instructions of the Authority which was in the draft scheme circulated

in May 1997, was deleted in the modified draft scheme circulated in July 1998. Instead, a Review Committee headed by the Minister for Water Resources with the Chief Minister of basin States as Members was included to review the decision of the Authority. However, even this modified scheme was not approved and the present arrangement was presented before the Supreme Court as the Scheme envisaged under Section-6A of the Inter-State Water Disputes Act, 1956.

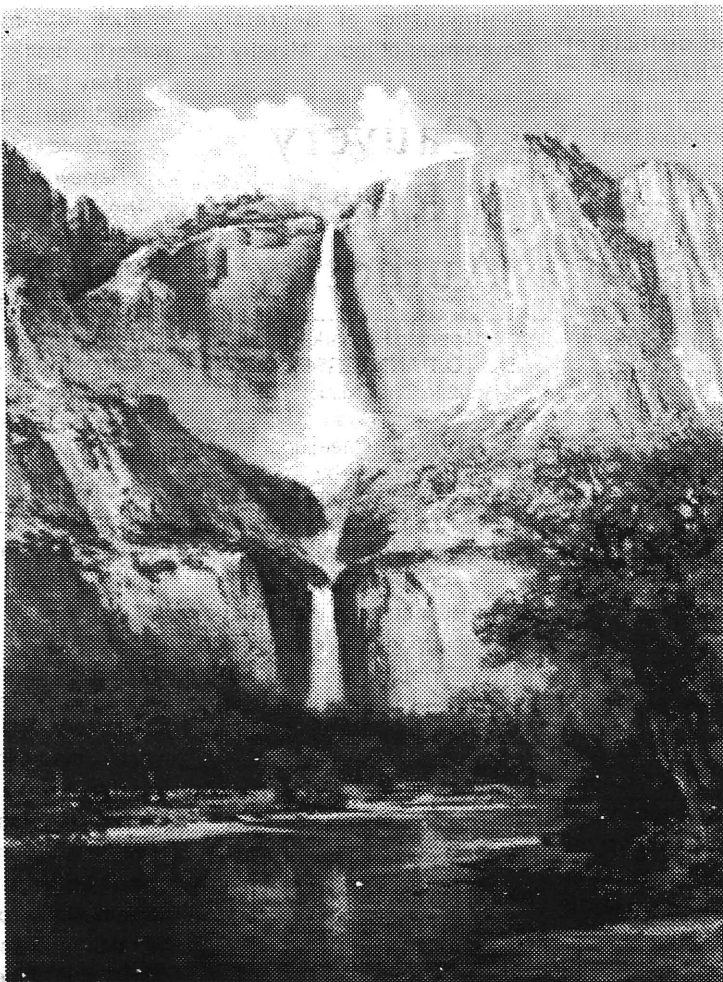
It has been the consistent stand of the AIADMK that even after 10 years, there is no satisfactory institutional arrangement for the implementation of the interim award. Neither the Monitoring Committee consisting of officials nor the Authority has been able to enforce the implementation of the award. The fact that in three years after the constitution of the Authority since

1998, there have been only two meetings is an indication of the unsatisfactory nature of the system. I am constrained to bring to the notice of the Authority, that the Government of Karnataka did not implement the decision of the Authority taken at its last meeting held on 14-07-2000, even though the rainfall from 1.6.2000 to 30.8.2000 in all the Districts lying in the Cauvery basin in Karnataka

was normal or more than normal as per the data of India Meteorological Department and also the four major reservoirs of Karnataka were full to the brim as on 14.9.2000. However, nature came to our rescue and the situation was saved. I must also record with regret that the Authority did not take any concrete action to implement its decision. Nature may not come to our rescue

always. Hence, the Scheme needs to be modified with more powers to ensure effective implementation of orders of the Tribunal. I hope that the Hon'ble Prime Minister will no doubt dwell upon this important issue and come up with alternate proposal for ensuring the effective implementation of the Tribunals orders.

Even though the interim award stipulates weekly releases, even



"Now the farmers have raised nurseries for Samba in about 58,000 acres which can be transplanted to about 6 lakh acres. We require about 180 TMC of water for meeting the requirements of the delta farmers".

on a monthly basis, this has not been monitored and the mechanism has failed to take note of the shortfalls, let alone initiate steps to intervene in the matter. Only when a situation of crisis develop and there is hue and cry from Tamil Nadu, there is an attempt to convene the meeting of the Monitoring Committee and the Authority ostensibly waits with the fond hope that nature will take its course and the situation will pass over. Instead of getting the matter decided by Tribunal, as if to add insult to injury, the Tamil Nadu farmers are being advised that they should not venture upon Kuruwai cultivation, since they know, year after year, that water will not be released until the October floods. Against the average of 5 lakh acres of area normally cultivate the actual cultivation stands restricted to 3 lakh acres in the last 10 years. In the absence of arrangements to ensure release of 137 TMC feet from June to September stipulated by the Tribunal, the State has had to beg for water to save its farmers from misery and ruination.

It has become the practice that one Authority meets only when a

situation of crisis has developed and only if the affected Party demands a meeting. About 1,50,000 acres has alone been harvested so far. The remaining Kuruwai crop is expected to be harvested in a phased manner that is about 1:37 lakh acres by 15th October and remaining about 38,000 acres by first week of November 2001. Apart from the standing crop, the transplantation operations for the main Samba crop has already been delayed. Now the farmers have raised nurseries for Samba in about 58,000 acres which can be transplanted to about 6 lakh acres. We require about 180 TMC of water for meeting the requirements of the delta farmers. Only, if - God willing - the North-East monsoon will set in time and will be normal and also the Government of Karnataka releases not only the shortfall already accrued but also the stipulated quantum of water from now onwards, the farmers in Tamil Nadu will be in a position to sustain the crops. I therefore, request the Chairman to prevail upon the Chief Minister of Karnataka to make good the shortfall in realisation of water of Mettur and also to ensure the

supply of the stipulated quantum of water as per the interim orders of the Tribunal in the coming months.

While it is the short term situation of crisis in the delta districts of Tamil Nadu that is immediately before us for discussion, I feel we should also address the long term issue of working out how this Authority could be made more purposeful and more effective. It is the legitimate demand of the State and the farmers that year after year they should not have to face this kind of crisis and uncertainty affecting their daily lives. The Monitoring Committee of officials should finalise a system of trigger levels for automatic convening of the meetings of the Monitoring Committee and of the Authority so that there is timely assessment of the situation and more importantly, timely intervention, which, one hopes, was the underlying idea behind the Scheme worked out by the Government of India and submitted to the Supreme Court.

With the permission of the chair I also request the Authority to discuss the subject captioned "Repeated failure of the Government of Karnataka to implement the orders of the Tribunal" as an Agenda for taking appropriate decision.

I shall offer further comments of Tamil Nadu as and when the specific subjects are taken up for consideration.

Thank you very much. ●

Tamil Nadu is in the Forefront in implementing Reforms in the field of water supply

It is indeed a great pleasure to be part of this purposeful gathering, assembled to discuss a basic necessity - provision of drinking water to the rural masses-and to find ways to improve the performance in this vital sector.

Water is vital to human survival and yet its availability to millions of people is mediated by several factors. The quantity and quality of water available for human use is linked to the ecosystem, sustainable management of natural resources and giving priority of water uses between different sectors. Factors like deforestation, disruption of hydrological pollution of water sources, silting of lakes and tanks etc., contribute mainly to the scarcity of water. Although natural resources such as land, water and forest are integrally linked, we tend to treat these aspects in compartments, bringing degradation of land, water and forest resources. Ecology movements have increasingly focussed on these links and there is a need to have a holistic and integrated approach.

Our country is ranked as one among the most thickly populated, with about 72% living in rural areas.

Provision of safe drinking water to 742 million people living in rural areas is a gigantic task, requiring massive financial, technical, managerial and social inputs. With the introduction of the centrally sponsored Accelerated Rural Water Supply Programme actively supported by State's Minimum Needs Programme, we have significant strides in providing protected water supply to the rural areas. Concerted efforts have resulted in the coverage of almost the entire rural habitations, in Tamil Nadu. Statistically, the coverage is exemplary, but the ground reality presents a different picture as many habitations may not be served for reasons of quality and failure of sources.

Tamil Nadu, with a population of 6.2 crores, stands fifth in the country in population. In Tamil Nadu, around 56% (3.5 crores) of the population live in rural area. The state is comprised of 73% hard rock formations and balance 27% sedimentary formations. The hard rock formations lack in primary openings and resultantly, ground water does not occur in any significant quantities. The state has a long coastal tract where the ground water is mostly

Speech by
Thiru **C.DURAI RAJ.**,
Hon'ble Minister for
Local Administration
at the National Workshop
on
Water Resources and
Water Quality Management
on 16-11-2001
at Chennai.

saline. The exploitation of ground water is about one fourth of area of Tamil Nadu. There is only a marginal availability of ground water requiring judicious and cautious planning and prudent use. All these factors make Tamil Nadu as one of the most difficult States in India from the drinking water point of view.

Notwithstanding the setbacks geologically the State has made significant progress in planning, devising policies and programming actions for providing safe drinking water facilities to its rural public.

The State of Tamil Nadu has adopted a scientific approach from the beginning through field level surveys for assessing the water supply status. Surveys conducted in the rural areas form the basis for rural water supply programmes. In Tamil Nadu the basic unit of planning has always been the habitation even when the entire country was confining the planning to census village level. Lastly, a complete survey was conducted during 1992.

Effort to assess the ground reality through a new survey is already underway in Tamil Nadu. From the forth coming year (2002-2003) onwards, it is decided that the schemes will be taken up on the basis of the new survey. Besides, the Government have decided also to rectify the factors affecting the quality and surveillance of water resources found then and there.

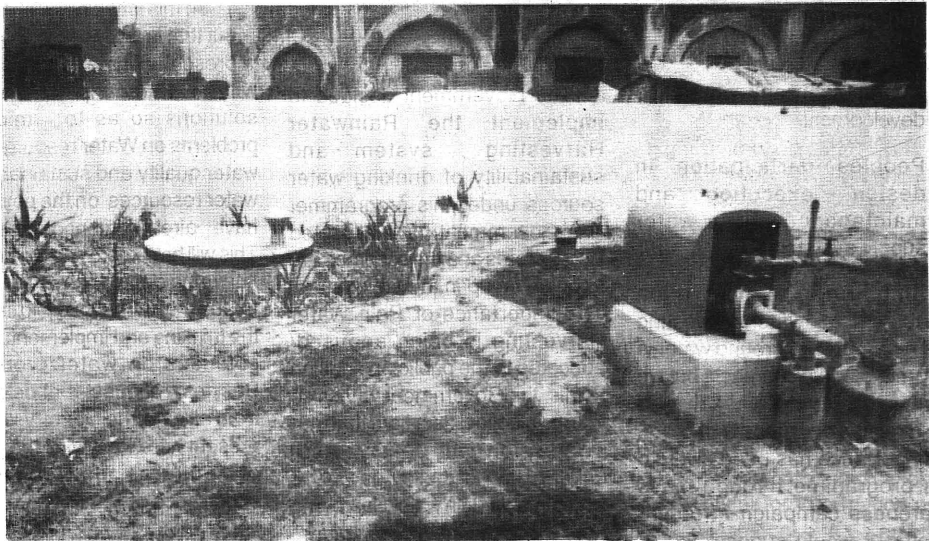
The State Government during the current year, have introduced a new scheme. As per this scheme, water is pumped to the ground level service reservoirs by using mini power pumps and distributed to the public. This scheme is being implemented in the current year. Further, necessary orders have been

The State Government during the current year, have introduced a new scheme. As per this scheme, water is pumped to the ground level service reservoirs by using mini power pumps and distributed to the public. This scheme is being implemented in the current year.

issued to provide water supply to all the Government schools and Primary Medical Centres in rural areas in Tamil Nadu.

Tamil Nadu is in the forefront in implementing reforms in the field of water supply. I am proud to say this Assembly, that our State is in the process of implementing Sector Reforms Project in four districts with the assistance of Central Government funds. In all the four districts, 844 schemes have been taken up so far, out of which 609 schemes have been completed. The user response to this demand driven, participatory approach has been satisfying. On implementation of the projects under this sector, Tamil Nadu is leading among the States in our country.

It is true that tremendous efforts were made through several well planned programmes implemented with huge investments in the rural sector. But this has not curtailed the emergence of uncovered habitations which continue to

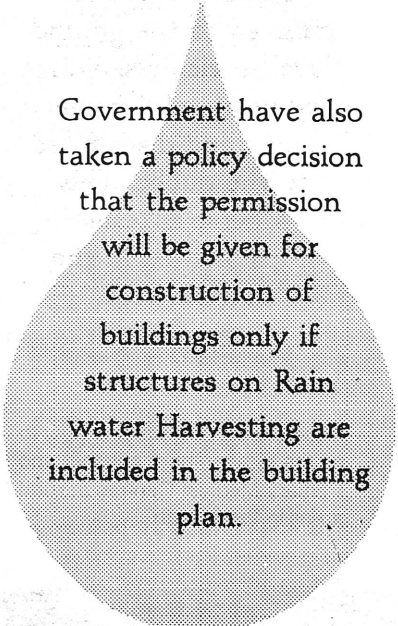


haunt this sector. I would like to stress upon certain factors governing this issue.

- ☐ Depletion of ground water level resulting problems in quality.
- ☐ Degradation of water sources
- ☐ Deforestation and lack of protection
- ☐ Poor maintenance of the created assets
- ☐ Lack of participation by the user community
- ☐ Deficiencies in recharging and replenishing efforts partially. Where does the remedy lie for this situation? Let me dwell on some of the possibilities to get over this situation partially if not fully
- ☐ Enforcement of proper discipline on exploitation of groundwater
- ☐ Managing the water supply installations on a commercial basis
- ☐ Recharge of ground water
- ☐ Afforestation and watershed development
- ☐ Peoples. participation in design, execution and maintenance of the water supply system

Among the conservation measures, rainwater harvesting and recharging of ground water is very much within our reach, but we have not made much headway in this direction. In Tamil Nadu State, an importance has been given to this programme through mass awareness campaign in recent months. I would suggest that a

nationwide programme may be chalked out on this simple but fruitful technology. Hence, considering the quantity of rain received and social and economical based communities, we can arrive at solutions with due care to pacify the above situations,

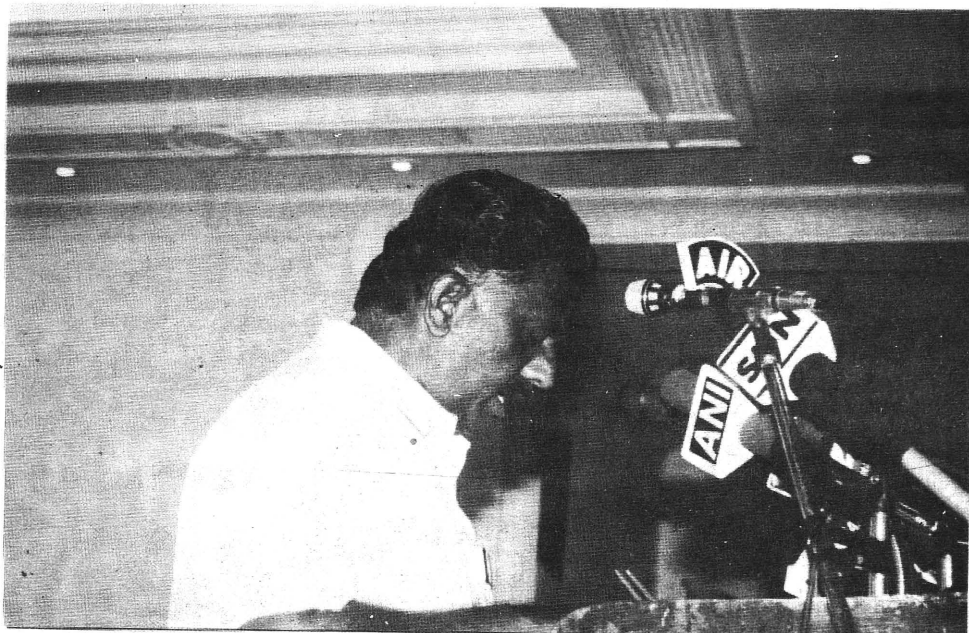


Government have also taken a policy decision that the permission will be given for construction of buildings only if structures on Rain water Harvesting are included in the building plan.

The Government decided to implement the Rainwater Harvesting system and sustainability of drinking water sources under this programme. The Government have allocated Rs.15 crores and the schemes are to be taken up in the entire state. The importance of Rain Water Harvesting is being appraised/educated to the public. In addition to this, the Government have also taken a policy decision that the permission will be given for construction of buildings only if structures on Rain water Harvesting are included in the building plan.

Since Independence, numerous water supply schemes have been implemented with internal as well as external funding. The design of a water supply scheme has slowly shifted from a bore well with a hand pump, to a piped water supply. Now, the time for individual power pump with coverage of single or a couple of habitations is on the wane and the emerging situation is one requiring inter basin transfers, conveyance over long distances etc., requiring careful planning supported suitably by adequate funding and administrative measures. Here, I would lay stress on the point that scientific solutions have to be evaluated with reference to the criteria of sustainability rather than affordability. The coverage is to measure in terms of positive health and hygiene indicators derived through provision of safe drinking water to the target public. To achieve this, it is essential that we have to take up necessary measures continuously.

At this juncture I wish to point out that in this workshop various presentations and discussions will be taken up, to find out solutions so as to minimise problems on Water resources and water quality and sustainability of water resources on the points as I have already mentioned earlier. This will help improving our country. I have no doubt that your visit trip to Chennai will be fruitful to improve the thinking and implementation of solutions on water problems. Besides, I request that delegates from all over the Country who are present here, may visit the places of cultural and historical importance of Tamil Nadu.



Swearing-in of the Chief Minister

Thiru O. Panneerselvam, Member of the Legislative Assembly of Periyakulam Constituency has assumed office as Chief Minister of Tamil Nadu on 21.9.2001. His Excellency the Governor of Tamil Nadu Dr. C. Rengarajan administered the oath of office to him in a function held at Raj Bhavan, Chennai.



The birth anniversary of Mahatma Gandhi was celebrated at Gandhi Mandapam, Chennai on 2nd October 2001 in which Hon'ble Minister for Education Thiru. M. Thambi Durai, Hon'ble Minister for Information and Forest Thiru. S.S. Thirunavukkarasu, Secretary, Information and Tourism, Thiru. S. Ramdoss, I.A.S., and the Director of Information and Public Relations, Thiru D. Jyothi Jagarajan, I.A.S., participated.



Dr. M.G.R.

(The ever-green leader in the hearts of Tamils)

No one summed up the qualities of M.G.R. - Puratchi Nadigar, Puratchi Thalaivar, Makkal Thilagam and Ponmana Chemmal Dr. M. G. R. the late Chief Minister of Tamil Nadu. Mr. Ramachandran, was an outstanding leader. He had endeared himself to the people of Tamil Nadu and made an impact on the world both at the national and international levels.

He possessed the pragmatism of the common

man, the dynamism of a great leader, the charisma of a hero, the charity and love of humanism. Mass politics would never again be the same without this crowd-puller of this century. Like Indra Gandhi, he had that rare quality of quiet courage and a national outlook. His is the best example of a strong and healthy regional leadership that is universal in spirit and nationalistic in outlook.

These three letters M.G.R. bestrode the show world and the

political arena for over half a century as no one has ever done before or likely to do hereafter - that is Marudhur Gopalan Ramachandran.

He swam against the cross currents in the Theatre and the Tinsel world without forsaking the impossible ideal of portraying only the image of a Good Samaritan and earned the name of Puratchi Nadigar. (Revolutionary actor).

Cutting across miriads of machinations and the cut-throat



calumnies and calamities that is only natural in the political field he became the Puratchi Thalaivar (Revolutionary leader).

By outshining every one else in both these sphere he became the jewel of the people (Makkal Thilagam).

The hoary Vallals were all kings who could afford to be generous. But M. G. R. was a Vallal even when he was poor and young and had helped every one, the lowly and the lost, in a magnanimous and

munificent way and gained the universally acclaimed name of Ponmana Chemmal (Gold Hearted) and Idaya Deivam (Idol of the heart).

Born as the fifth child to Marudur Gopalan and Sathya Bhamu at Kandy Ceylon (the present Sri Lanka) on the 17th January 1917 (official) he had two brothers and two sisters. They were elder sister Kamalakshi and second sister Sumithra and the brothers Balakrishnan and Chakrapany.

His father M. Gopalan was a magistrate and his uprightness could not tolerate any interference in administration of justice and he resigned in protest and took up teaching post in the Kandy College. Within two years of M. G. R.'s birth his father died and Sathyabama had to fend for herself.

She moved to Thanjavur District in Tamil Nadu, India and settled at Kumbakonam the great Temple Town. MGR & MGC were admitted to the Municipal school next to a massive elephant statue opposite the Iyanar Temple on the road to river Cauvery. Thus the school took the name of Yanaiaady (Elephant foot) school.

In her 16th year, MGR's elder sister Kamalakshi died and that unsettle the family. The boys could not be sent to the school. Being close to the great actor Velu Nair, who was running the Madurai Original Boys Company the theatre group at that time in town, his mother decided to put both her children for a theatre career under Velu Nair. Thus their hunger and future were settled.

"MGR who glittered as the monarch of the silver screen for the past 25 years had acted in 136 films starting from "Sati Leelavati" in 1936".

Kandaswamy Mudaliar the great patron of theatre in those days - and father of the famous Cine Actor M. K. Radha - was the boys' mentor and caretaker and under his chaperoning eyes, both progressed well. Kandaswamy Mudaliar introduced the fair looking, well built and portly MGR to the film as a Police Officer in his first film "Sathi Leelavathi" in 1936 and his film career started.

Steadily he rose up the ladder by sheer hard work and untiring efforts which were appreciated by Director A.S.A. Swamy of Jupiter Pictures. He gave M. G. R's first chance as the Hero of RAJAKUMARI in 1947. From then on it was no turning back for him 'MALAIKALLAN' in 1954 with P. Bhanumathi opposite him, firmly established him as the No. 1 hero in Tamil films.

His film career reached a high watermark when he was given the BHARATH award for best actor in the national film awards in 1971 for his performance in "Rickshakaran", an award he first rejected and later accepted.

Earlier, he had started his own dramatic troupe and was conducting SUMAI THANGI (Load Relief) INBAKKANAVU (Sweet Dream) PAHAIVANIN KATHALI (Foe's love) etc. During one such drama 'Sweet dream' his ankle was badly fractured and he had to take treatment which put him out of work and many inimical towards him spread canards that, that was end of his career. But to the other's dismay he came back like a 'Sphinx' and that was his first rebirth.

He was a member of the State Legislative Council for two

years in 1962-64 and he resigned the post following a controversy in his own party. He was shot at blank range and, attempt just before the 1967 Assembly elections, by fellow film actor M. R. Radha who had done the villain's role in many MGR movies.

By this shooting M.G.R was immobilised and he won the Saint Thomas Mount Assembly seat lying down in the hospital. The charisma built by his personal acts and film acting had given him the success and he

**“MGR,
a Nationalist from
his young age had
specific ideas on
federalism and local
interests. He believed
in a strong centre
with equally powerful
federal states”.**

miraculously recovered his health and life, though one of the bullets still remained in his neck impairing his speech to a small extent. This was his second rebirth.

He has founded ADMK (Anna Dravida Munnetra Kazhagam) on 17-10-1972. The new party contested the first election within six months of its birth in the Parliamentary by-election from Dindigul in 1973.

MGR who glittered as the monarch of the silver screen for

the past 25 years had acted in 136 films starting from "Sati Leelavathi" in 1936. By the Bharath Award in "Rickshakaran" he had nothing more to gain in the film world. Still he acted his last film MADURAI MEETA SUNDARA PANDIAN in 1978 and thereafter politics claimed his undivided attention.

Having got an absolute majority in the (1977) General Election he formed the Govt. and took his oath of office in the presence of millions of people near the Anna Statue in Mount Road, the now re-named Anna Salai. And thus he became the Chief Minister of Tamil Nadu within 5 years of his starting a political party, again creating a record in National and International political spheres. This was a most fluid period in the political arena and the Congress was defeated and Mrs. Indira Gandhi was in the wilderness and Janata got its first chance to form the Central Govt. in New Delhi.

MGR, a Nationalist from his young age had specific ideas on federalism and local interests. He believed in a strong centre with equally powerful federal states. Consequently he could not keep his promise to Mrs Gandhi to field her in Thanjavur as a candidate to the Parliament and hence when in 1980 General elections Mrs. Gandhi was returned to power, following the precedent of the Janata Govt. she dismissed all non-congress Govts. including M.G.R.'s.

In the succeeding Assembly Elections, his party AIADMK, was returned with a much improved majority and MGR again became the Chief Minister of Tamil Nadu.

His Govt's dismissal disillusioned him and made him wiser as a politician. So in a second term he lifted prohibition and relaxed his tight hold on his partymen.

During his terms as Chief Minister M.G.R introduced several far-reaching reforms in the State administration. He abolished the Revenue Board and the system of Village Officers. He made prohibition very rigorous but later virtually scrapped it and now excise revenue on liquor fetches

more than Rs. 200 crores per annum to the State exchequer.

He had imposed Rs 9,000 income ceiling for grant of concessions to Backward Class students for admission to professional colleges but later withdrew it and increased the Backward Class quota for admission to 50 percent. He introduced a massive feeding scheme for children and destitutes and now, over 80 Lakh people are getting free mid-day meals.

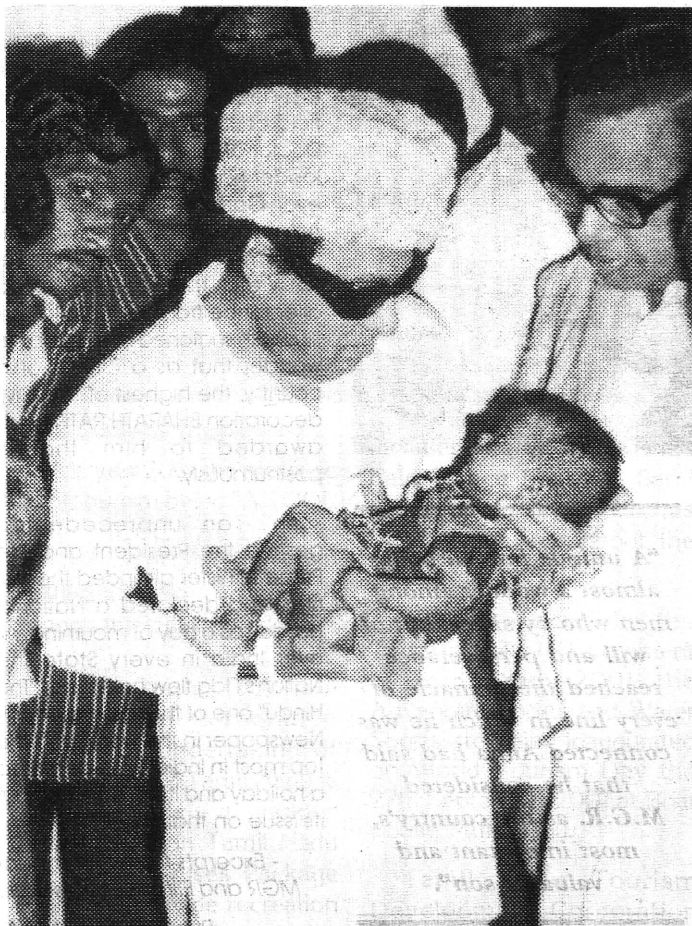
MGR, though a strict disciplinarian appears to be indulgent in food habits. This led to his becoming diabetic which promoted many concomitant ailments. In October 1984 he got a mild stroke and was immediately hospitalised. Mrs. Gandhi airdashed to see him and seeing the serious condition arranged to fly him to the United States for treatment. In history no one had a plane converted into complete hospital with host of faculty Medical men to fly him over long distance for treatment. Such was his luck. And luck it was, that he fully recovered from the various complications which were successfully treated including a kidney transplant.

The Doctors, at Down Town State Medical Hospital, Brooklyn, New York were themselves, wondering at his miraculous recovery and they attributed it to MGR's resilience and indomitable will power and this was his third rebirth.

During his treatment at New York the General Election came off. From his hospital bed in a far off country MGR took his party to a smashing victory. At the end of his three month treatment in the United States he returned to Madras on the 4th Feb. 1985 to a rousing reception and took the office of Chief Minister for a third time in a row.

The strain of administering a vast state with many problems had a steady deleterious effect on his health and the last time when he went to the States for a routine check up he had to stay for nearly three months.

M. G. R. was very keenly interested in solving all the



problems and again strained all his nerves. He devoted his entire energy in solving the Ethnic problem of Srilankan Tamils and had met the militants a number of times and the Prime Minister as late as 16th Dec.1987 to discuss the Srilankan issue.

MGR announced that he would throw out the corrupt ministers, and later said that 10 to 11 ministers would be dropped and asked to undertake party work.

attended Cauvery talks with Ramakrishna Hegde twice and met Prime Minister Rajiv Gandhi on several occasions. He had held crucial talks with Sri Lanka Tamil militant groups and Central Ministers.

Being a staunch nationalist and a peace lover he desired to erect a statue of Jawaharlal Nehru at an important place and had arranged the same at cross roads leading to his gardens and Saidapet. The Statue was

unveiled on the 21st Dec.87 just 3 days before his passing away. At this function he spoke for nearly 20 minutes not caring for the heavy strain on his health.

On the 24th of Dec.'87 at about 3 a.m. he suddenly passed away peacefully.

A unique human being almost a wonder among men who by sheer dint of will and perseverance reached the pinnacle of every line in which he was connected Anna had said that he considered M.G.R. as the country's, most important and valuable son.

In art he was at the top: He got the topmost award in the film-dom BHARATH in 1971. In the field of literature he was made Doctor of Law 1983. As a mass leader he was next to none not even Gandhiji, Nehruji or Indiraji. As political leader he was the only Chief Minister in India ever to wield the unquestioned allegiance from all his followers till death snatched him away. No wonder that as a citizen of a country, the highest of the Civil decoration BHARATH RATNA was awarded to him though posthumously.

In an unprecedented gesture the President and the Prime Minister attended the last rites and declared a National Holiday as a day of mourning. All over India in every State the Nation's Flag flew half-mast, "The Hindu" one of the foremost daily Newspaper in the world and the top most in India, also declared a holiday and it did not bring out its issue on that day.

- Excerpts from the Impact MGR and Films by V.Kesavalu

- Published by : Movie Appreciation Society, 1990.



Finding groupism and factionalism growing in the party M.G.R. threatened to quit office on October 28, 1987.

The Ministers submitted their resignations and asked him to reconstitute his Cabinet but not to quit. MGR relented and did not carry out his threat.

According to his close associates they found nothing wrong with the functioning of MGR except the inability to speak fluently as before. He had

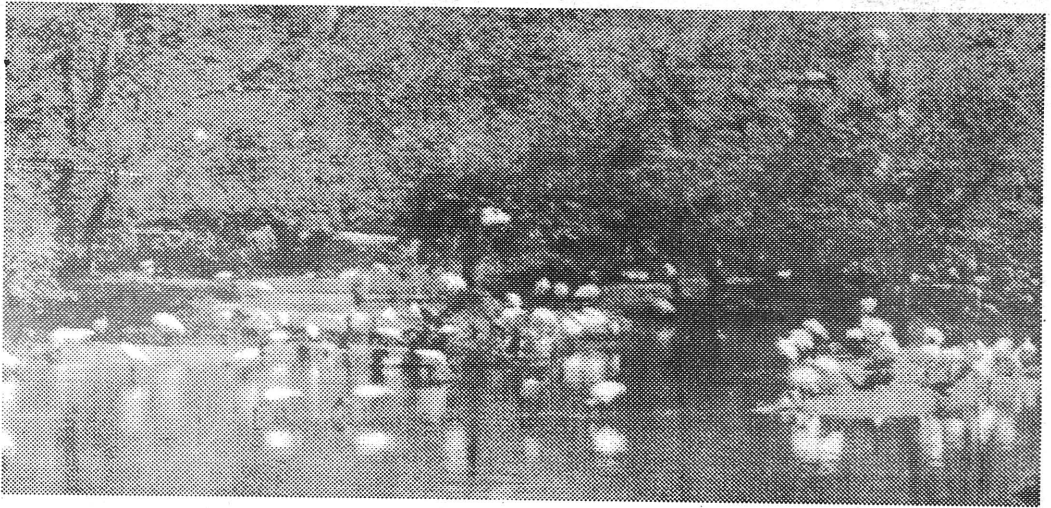
"A unique human being almost a wonder among men who by sheer dint of will and perseverance reached the pinnacle of every line in which he was connected Anna had said that he considered M.G.R. as the country's, most important and valuable son".

World Tourism Day is celebrated throughout the World on 27th September every year in order to create awareness on Tourism and to give wide publicity on the various Tourism Promotional activities. Tamilnadu Tourism Development Corporation also organise the celebrations on this day.

World Tourism Day

Boat House, Muttukadu is one of the major units among the Boat Houses. Muttukadu is located on the East Coast Road leading to Mamallapuram 30 Km. from Chennai.

Operation of Water Sports at Boat House, Muttukadu includes the following variety of Water Sports.



This year 2001 the message from Tourism being "A TOOL FOR PIECE AND DIALOGUE AMONG CIVILISATIONS" is conveyed through this celebrations.

Tamil Nadu Tourism Development Corporation Limited an Undertaking of Government of Tamil Nadu is operating Hotels at various Tourist Spots in Tamil Nadu and also organises Package Tours and provide recreation

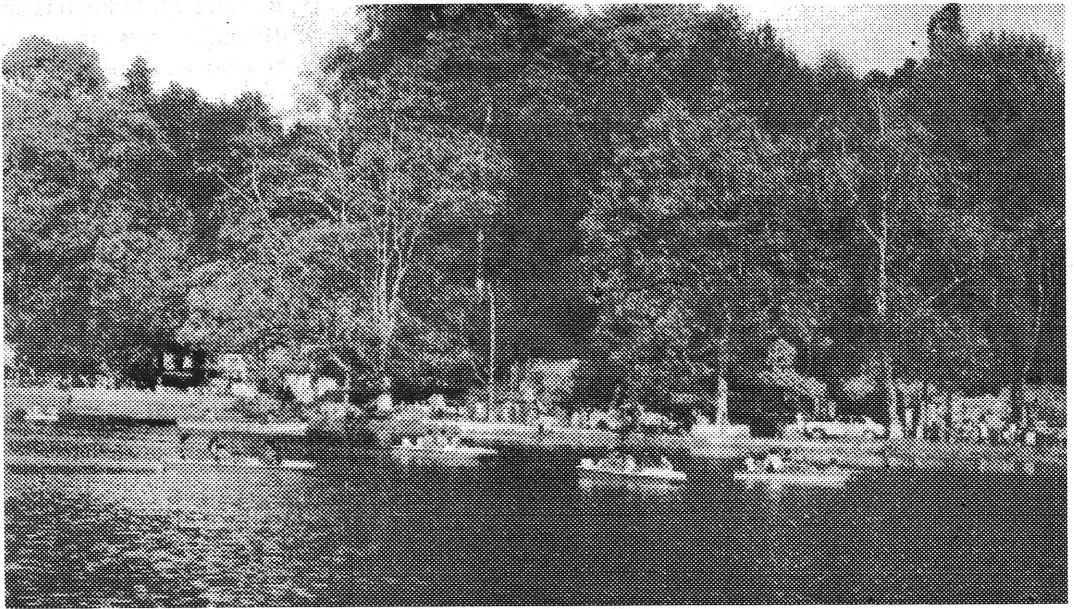
facilities like Boating, Trade Fair, Dance Festival, Saral vizha, Fruit Festival, Religious Festival etc. throughout the year.

As announced in the Tourism Policy Government of Tamil Nadu 2001, the Adventure Sports and Water Sports are being inaugurated on World Tourism Day the 27th September 2001 at Boat House, Muttukadu.

Tamil Nadu Tourism Development Corporation

Windsurfing :

This sport consists of a fibre glass surf board (length - 10 feet) and a sail. The sail is mounted on the surfboard with the help of a mast and mast foot. For this activity the wind is important. The more the wind, the faster one moves. The person has to balance himself on the board, lift the rig (sail, mast, wishbone) up and move with the help of the wind. One can touch speeds



upto 70 km/hour on a windy day.

Water Skiing :

This is similar to Snow skiing but on water. A rope is attached to the boat and the other end is held by the person skiing. As the boat moves faster one gains better balance.

Wake Boarding :

This is similar to Water skiing and is also done behind the Boat. The Board looks a lot like a Surf Board/Snow Board.

Speed Boats :

These are generally used to take people on a fast ride when

they are not being used for other activities like Waterskiing. The boats are fitted with 40 HP outboard Engines.

Banana Boats :

This is an inflatable boat which is like the shape of Banana. People sit on this and this boat is pulled by the speed boat. Great fun for kids/adults.

Tube Rides :

This is an inflatable tube which can accommodate two persons at a time. Design of the tubes vary facilitating the persons to sit or lie on the same. One of the most interesting fun rides. There is a plan to introduce Delta

Double Tube and Screamer to start with. These can accommodate 2 people at a time.

Kayaks :

These are like Canoes. The person sits on the plastic mould/fibre glass boat and has a paddle which he uses to move. These come in Single or for two people.

The T.T.D.C. also propose to introduce new Adventure Sports like "PARASAILING" which is like a parachute, the flier is towed by a jeep and lifted into the air to the height of 200 ft. During the flight the flier does nothing except enjoying the view and the ride.

• • •

Non-existence of wild polio virus in Tamil Nadu

Polio is a dreaded disease which will normally affect the children of under 5 year age and causes deformity leaving with life long sufferings; It has been scientifically proved that the Pulse Polio Immunisation campaign is the only way to eradicate Poliomyelitis. Many countries in the world have eradicated Poliomyelitis by conducting PPI Campaigns.

The success of the past PPI campaigns have yielded very good result . Now Tamil Nadu is at the verge of Polio eradication. The State continue to sustain Polio free status as on date. This 'NIL' Polio status need to be maintained for ensuring

complete eradication of Polio virus from the environment. Hence, the Public Health Department have planned first round of PPI campaign on 2-12-2001 . The second round on 20-1-2002,

Why Pulse Polio Immunisation (PPI)?

By simultaneously immunising children of under 5 years of age on all PPI days the wild virus causing Poliomyelitis will be replaced by protective vaccine virus which do not cause the disease. Any unimmunised child during PPI days may harbour Wild Polio virus and transmit the virus in the community. Eventhough, routine

immunisation create individual protection against polio disease, mass immunisation on PPI days will help to stop the transmission of wild polio virus, thereby eradicating Polio-myelitis. Hence, it is most essential to ensure that all the children of under 5 years should be given Polio drops on PPI days without omission of a single child.

Points to Remember

1. All children in the age group of 0-5 years should be given 2 drops of Polio vaccine in the first round and again in the second round.
2. Polio Vaccine is safe and effective and it can be given any number of times ; there will be no side effects.
3. Even if a child is immunised recently under Routine Immunisation Schedule, the child should be given Polio drops on the campaign days also.
4. Polio drops given on Pulse Polio campaign days are not alternative to the routine Immunisation; They are only supplementary doses to all children under the age of 5 years .
5. Sick children with mild diarrhoea, cold, cough may also be given Polio drops.
6. Newborns also to be given Polio drops on campaign days.



PPI Arrangements

As in the past, the State is establishing around 40,000 Immunisation booths located in Govt. Hospitals, Primary Health Centres, Health Sub centres, Noon Meal centres, Schools and in other important places. Transit booths have also been set up at Railway Stations, Bus Stand and tourist spots to cover moving population. Mobile teams have been planned to cover the population in remote and inaccessible areas.

Around 73 lakhs children expected to be benefited. About

2 lakhs personnel including volunteers from NGOs like Rotary are expected to be involved in this mega campaign. Private doctors have also been requested to open their clinics on PPI days and invite their clients to give Polio drops to the children of under 5 years irrespective of the previous immunisation status.

Gentian violet solution will be applied on the nailbed of the left little finger of each child after vaccination. There is no harm in applying gentian violet even if the child puts the finger into the mouth. The marking of children

helps to identify the unimmunised children.

Each House will be visited on 2nd and 3rd days of PPI campaign and marked with "P" to ensure that all children in that area are immunised.

Wide media coverage on this programme was arranged.

It is our responsibility to save our children from crippling due to Polio and this is an opportunity for every one of us to serve the community for Polio free India.

★ ★ ★

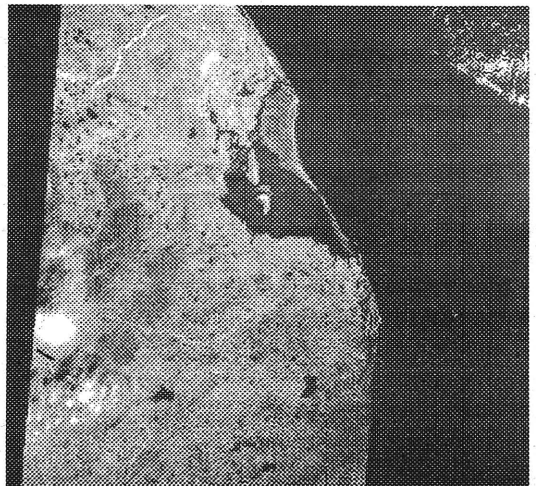
The Indian Remote Sensing satellite, IRS-1B, which was launched onboard the Russian Vostok launcher on August 29, 1991, has successfully completed 10 years of operation. The 990 kg satellite carries two camera - Linear Imaging Self Scanner (Liss-1) with a spatial resolution of 72.5 m and a ground swath of 148 km and LISS-IIA and LISS-IIB with a spatial resolution of 36.25 m and a composite ground swath of 146 km. The satellite is placed in a polar sun-synchronous orbit at a height of 904 km with an orbital period of 103 minutes. The satellite can image the entire earth once in 22 days.

It is significant that IRS-1B has far outlived its design life of three years. The quality of the imagery has remained same even after 10 years of operation of the satellite as can be seen in the two imageries taken over the same region near Sriharikota island on August 30, 1991 and February 09, 2001 respectively. Even though decommissioned now, IRS-1B, is still used for conducting various experiments on the performance of individual subsystems on board.

• • •

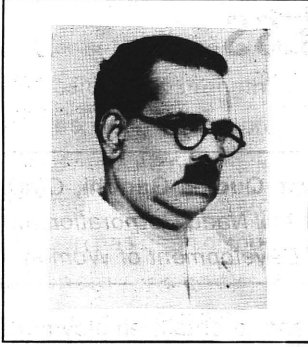
IRS

IB completes 10 years



*Courtesy : Space India
July-September, 2001*

POSTAL STAMP ON PAAVENDHAR BHARATHIDASAN



Bharathidasan

The Department of Posts is proudly releasing a set of stamps honouring three personalities viz. Bharathidasan, Lachhu Maharaj and Master Mitrasen, whose creative expressions in the diverse fields of poetry, dance and theatre had a tremendous influence on the social and cultural life of the country.

Bharathidasan (1891-1964) was one among the resuscitators of Tamil poetry in the twentieth century, who also used it as an effective medium for social reform. Starting his life as a teacher of Tamil in Pondicherry, contact with his senior contemporary and mentor, Subramania Bharathi and Sri Aurobindo, drew Bharathidasan into the National Movement. He condemned casteism, communalism, male chauvinism and economic inequalities which stood in the way of India's struggle for freedom, through his works. He was imprisoned by the French Government in Pondicherry on the charge of treason. Later, Bharathidasan joined the Self Respect Movement led by Periyar and used his poems as a vehicle for rationalistic ideas. For the poetic intensity with which he expressed his reformist ideals and his profound humanism that embraced the whole of mankind. Bharathidasan deserves a pride of place in world literature.

★ ★ ★

Prevent Electrical Accidents

During rainy season due to heavy wind, lightning and rain the possibility of the live overhead electric lines getting snapped and falling on the ground are more. There may also be leakage of electricity from the Transformer Structures, Pillar Boxes and Electric Poles. In order to prevent electrical accidents to human beings and animals public are requested to take the following precautions by the Chief Electrical Inspector to the Government of Tamil Nadu.

1. Do not go very near to the Transformer Structures Electric Pillar Boxes and Electric Poles.
2. Do not tie cattle to Electric Poles and stay wires.
3. Do not go near the snapped live overhead electric lines and do not try to remove the line. Immediately inform the nearest TNEB Office of snapped overhead electric lines.
4. Do not go near the leaning electric poles with hanging overhead lines at accessible height. Immediately inform the nearest TNEB Office.
5. Do not try to remove the broken tree branches fallen on the overhead electric lines. Inform the nearest TNEB Office.
6. Do not object but help the TNEB Staff to cut your tree branches falling on the overhead lines.
7. If you notice any injury in the overhead line or damage in the pole, stay wire, service wire, please inform the nearest TNEB Office immediately.
8. If you feel electric shock on roadside due to leakage of electricity from under ground cables, please caution others and inform the nearest TNEB Office immediately.
9. If you feel electric shock on the floor or wall of your house due to leakage of electricity, please get the wiring checked and tested by a licensed electrical contractor and get the defects rectified immediately.
10. It is recommended to provide earth leakage protective device so as to disconnect the supply instantly on the occurrence of earth fault or leakage of current.

★

POVERTY, GENDER AND ACCESS TO SERVICES - TNWDP SUCCESS

Male dominated institutions governing the family, society and economy condition the life pattern of women in TamilNadu. Women contribute a great deal to the economy and to the family. They also participate in agricultural and industrial labour but also are in charge of cooking, cleaning, and collecting firewood, water and washing. They also take up the responsibility of bringing up children and care of elderly. Women's ability to be independent and take new initiatives to acquire new ideas, skills and

*Tmt. Qudsia Gandhi, CMD,
Tamil Nadu Corporation for
Development of Women*

contacts and to obtain employment outside is restricted by various factors.

Women are marginalized and still continue to work in the unorganised or self-employment sector as agricultural labourers, petty traders or construction workers. Women also face discrimination in access to control



over resources, access to food, control over the body and decision-making, they need to be brought to a different level- a higher platform of strength. DeW is implementing the micro-finance programme which enables to get the women - at their own pace and over time - well over subsistence levels and onto sustainable positions of strength. By offering small loan sizes, notions of appropriate work for women and men are not challenged. Even when the women did not control the loans, the fact that loan has been disbursed to them as women increases their status and strengthens their position in the household.

While economic resources at household level are important, access to resources at the community and social levels are very vital. Access to economic resources, especially common property resources like water, land, etc., insurance and banks, non-economic resources like panchayats, non-governmental agencies and educational institutions make substantial difference to the lives of poor women. Collectivisation of women is perhaps a major factor in enabling access and control over resources. Participation of women in Panchayat Raj institutions as citizens as well as elected representatives would definitely play an important role in bringing in equity of access to resources at the community-level.

Many schemes are designed to provide women with credit. It is fallacious to assume that disbursing loans to women means that they are empowered. To be clear about the gender-related objectives of their intervention and to understand the implications that delivering financial services have for relations between men and women, Gender differentiated impact at the household level was studied in 31 households and the findings of the study are as follows.

Findings on impact of TNWDP

Impact on household poverty : One-third of members experienced increase in family income and family well being, with proportion being double (69%) in the case of credit-linked groups and slightly higher in the case of older groups. Improvement in well being amongst members is higher than amongst non-

Field surveys have shown that in many cases where women have had got title to land their enjoyment or control over the land is questionable due to the usurpation of the powers by males in the household, be it husbands or sons or relatives. Hence support systems are required to enable women to get title and also enjoy the fruits of the title. Women's groups and networks could play a role in taking up cases of injustice. Gender sensitisation of the grassroots land administration (revenue) staff would also pay off by making them sensitive to problems of widows and deserted women in particular, and women in general. Gaps in statistics relating to property ownership itself needs to be overcome, with both the Registration and Revenue departments needing to classify all land transactions by gender and publish gender-aware statistics of transfer, enjoyment and title on an annual basis.



members, and vulnerability to calamities is lower. However, reported increase in food consumption is slightly lower (12 percentage points) than increase in income showing prevalence of leakages (e.g. Alcholsim), and reponed increase in asset position is even more (31% points) lower showing low levels of increase in income. Food shortage continues to be experienced in 71% of member households even in credit-linked groups, leading to migration. Elderly poor women totally by passed in terms of benefits.

Impact On Women And Girl Children's Access To Basic Needs: Women's access to food has improved with improvement in access of member families to food. Women no longer eat last, however they continue to bear the brunt of food shortage and have lower access to luxury foods during special events. Gender inequities prevail in malnutrition amongst children of members,

and malnourishment of girls is higher amongst members than non-members. With respect to health marked improvement in immunization practices were noted, and mortality rates amongst member households were lower than amongst non-member households. However, access to toilets and reproductive health are two major concerns. With regard to education there is 100% enrollment at the primuy and middle level amongst members. However, gender disparities prevail in attendance rate of girl children visa vis boys at the primary/middle level and enrollment of adolescents in higher education. Gender disparities in attendance amongst members' children is higher than amongst non-members' children. Women members ability to sign has improved, but not their ability to read and write. Substantial gender disparities prevail in access to clothing.

Impact on women's empowerment : On the positive side women's mobility has expanded dramatically through the project, and so has their participation in Gram Sabha meetings. A majority of members of groups with credit linkage have moved from wage employment to part/full self-employment and enhanced their skill base. Their cash contribution to household income has increased leading to greater respect. A majority of members retain control over income created through the programme and half of them manage all activities pertaining to loan operations. Women's role in intra-household decision-making has increased, and also in local self-governance institutions. Incidence of domestic violence and violence at work place has declined. However, there are several concerns. Women play lesser role in marketing. Domestic work and childcare continue to be women's domain leading to increase in their overall work burden. While there has been an increase in their role in intra household decision-making, decisions on land and major assets continue to be taken by men. Few women own land or house. Though women participate in gram sabhas, their participation is restricted to placing their grievances and not influencing decisions or making the gram sabha accountable to poor women. Few SHG members are ward members. In almost each and every group there is one woman experiencing violence (in particular wife battering and alcoholism). Over the years, the practice of dowry has infact increased.

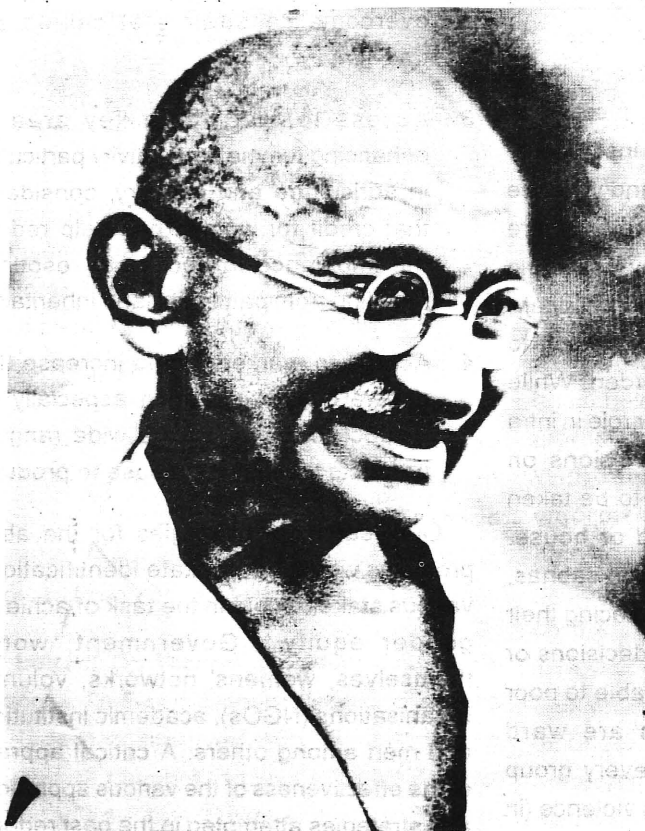
Strategic Considerations and Directions

1. Investment in women can broaden the returns of economic development. Because of the critical role women play in their family's health, nutrition and education of children, the benefits from investment in women's development diffuse more widely throughout society and across generations.
2. Women's productivity can be increased through training and awareness to overcome constraints of culture and tradition.
3. Access to credit is a key area for enhancing female productivity particularly in agriculture and industry, considering that credit for women can help redress the imbalance in access to resources resulting from patrilineal land inheritance.
4. Access to markets would increase their general business acumen, especially with respect to demand for a wide range of products they might choose to produce.

Our search for strategies for the above problems would necessitate identification of various stakeholders in the task of achieving gender equity - Government, women themselves, womens' networks, voluntary organisations (NGOs), academic institutions, and men among others. A critical appraisal of the effectiveness of the various approaches and strategies attempted in the past reducing gender discrimination and inequities through instruments of National and state policies is required.

MAHATMA GANDHI

(The most practical person)



*(This is published in connection with
the commemoration of
Gandhi Jayanthi Oct.2)*

**Ronald Duncan, a British
Prolific Writer, penned his
personal experience on
Mahatma Gandhi.**

*Let us share Duncan's
feelings and emotional
expressions in his own
words about Mahatma.*

I reached Wardha on the 23rd of 1937. At the station I looked for a taxi. There were none. I was persuaded to hire a primitive vehicle called a tonga. It resembled Boadicea's chariot, it had wooden wheels without any kind of rims or tyres, three hand-sawn planks constituted the body and these were nailed direct on to the axle. The emaciated driver sat on the shaft and steered the lean bullock by twisting its bony tail. There were no reins, no springs and no road. It was all ruts and bumps, I do not know how far Gandhi's Ashram was from Wardha station. I shall always believe it Was too far. After half an hour of bumping across an arid, infertile scrubland I could do no more than ding on for I now lacked the strength to fling myself off.

Suddenly the sadistic and reckless driver pointed out some figure walking towards us; I was too shaken to be interested. But the driver pulled up and there was Gandhi smiling mischievously above me. He had walked three miles to meet me. I crawled off my tonga quite expecting him to congratulate me, on my survival or atleast make some comment on my arrival, for I had travelled several thousand miles to keep this appointment.

As I was saying in my last letter, he began before I had time to dust the tonga off my back, 'means must determine ends and indeed it's questionable in human affairs whether there is an end. The best we can do is to make sure of the method and examine our motive...

Whereupon we began to walk across this desert scrub, continuing our discussion as though neither time nor place had interrupted our correspondence. I noted Gandhi never referred to my arrival - which I suppose was one way of making me feel at home and saved us the time of discussing something of no consequence.

For the rest of our walk he continued to discuss the ethics of action and he explained what he meant by 'selfless action'--'I will give you a Gita as soon as

*There was a rug and a
spinning wheel on the floor and in front of this a
soap box which served as his desk.*

*Yet it contained his library;
there were five books;
I noticed one was by Tolstoy.*

we get in'. He also asked me about the pacifist organizations in England.

Eventually we reached Gandhi's Ashram and he immediately showed me round. He called it 'Segoan' and had settled there some years before when he announced his intention of withdrawing from Congress and devoting his life to the betterment of the Indian villages.

I think he had chosen this site for two reasons -firstly, because the neighbouring village was one of the most backward in the country; and Secondly because the natural conditions could not have been more difficult. It looked like a desert; indeed it was one, except where Gandhi's efforts had produced this small Oasis of fertility around his Ashram.

This tiny settlement built of adobe had now become the political and spiritual centre of India. It consisted of simple one-roomed house with verandas on two sides. We ate our meals on one and I kept my belongings on the other. There was no furniture or decorations of any kind. The walls were of mud or adobe: the floor was swept earth, trodden hard. This was Gandhi's workroom. There was a rug and a spinning wheel on the floor and in front of this a soap box which served as his desk. Yet it contained his library; there were five books; I noticed one was by Tolstoy.

Adjoining Gandhi's cell were several others in which Miss Slade and the other members of the Ashram lived. Here, too, they used to teach the village children.

These buildings were enclosed by a bamboo stockade in one corner of which three or four villagers were pressing sugarcane

and, in another, a great draught bullock trod an endless journey drawing water from a well to water the extensive kitchen garden.

Outside the stockade, Gandhi showed me his idea of a lavatory. This consisted of a narrow hand-dug trench with a portable shelter.

"You've no idea how difficult it is to persuade the villagers to bury their excreta," he told me. I little guessed then that I was soon to discover.

The kitchen consisted of a pump and a fire, both in the open. On the veranda opposite sat a middle-aged woman shelling peas with remarkable dexterity. Gandhi introduced me to her. It was his wife, Kasturbai. She seemed very shy and could not speak English. As soon as we had moved away he told me that twenty years ago he had undertaken a vow of chastity. And with the amazing frankness which later I was to take for granted, he said that he had married at an early age. He paused. 'I was only thirteen. He told me how Hindu parents waste so much time and money over the marriage celebrations of their children, who are themselves often unaware of their betrothal. And how his father and mother

had decided to stage one extravagant celebration and marry him and his two brothers off in a grand triple wedding. Only when he was measured for new clothes did he realize that his wife had been chosen. He told me, too, of the shyness and the agony of intimacy he and his wife felt when thrust into this premature wedlock.

I formed the impression that Gandhi, the reformer was born on his own wedding night.

The marriage was unhappy at the start owing to my jealousy and I have never forgiven myself for all the sensualism I indulged in which left me no time to teach my wife. She remains almost



illiterate. As you notice she cannot speak English.'

For my part I had thought no less of her for this lack and indeed her homeliness had attracted me as a relief from Gandhi's own intellectualism. I was unable to understand his sense of guilt in this respect, nor could I appreciate his concern that Kasturbai could only speak Gujarati. After all, I thought, she can shell peas.

But even so, I realized then that Gandhi's child marriage had left him with a deep sense of shame which no-body could remove. There is a tragic passage in his autobiography which reveals this:

The time of which I am now speaking is my sixteenth year. My father, as we have seen, was bedridden, suffering from a fistula. My mother, an old servant of the house I were his principal attendants. I had the duties of a nurse, which mainly

consisted in dressing the wound, giving my father his medicine, and compounding drugs whenever they had to be made up at home. Every night I massaged his legs and retired only when he asked me to do so or after he had fallen asleep. I loved to do this service. I do not remember ever having neglected it. All the time at my disposal after the performance of the family duties was divided between schools and attending on my father. I would only go out for an evening walk either when he permitted me or when he was feeling well.

This was also the time when my wife was expecting a baby—a circumstance which, as I can see to-day, mean double shame for me. For one thing I did not restrain myself, as I should have done, whilst I was yet a student. And secondly, this carnal lust got the better of what I regarded as my duty to study and of what was even greater duty, my devotion to my parents, Shraven having been my ideal since childhood. Every night whilst my hands were busy massaging my father's legs, my mind was hovering about the bedroom—and that too at a time when religion, medical science, and common sense alike forbade sexual intercourse. I was always glad to be relieved from my duty and went straight to the bedroom after doing obeisance to my father..

The dreadful night came. My uncle was then in Rajkot. I have a faint recollection that he came to Rajkot having had news that my father was getting worse. The brothers were deeply attached to each other. My uncle would sit near my father's bed the whole day, and would insist on sleeping by his bedside after Sending us all to sleep. No one had dreamt that this was to be the fateful night. The danger of course was there.

Every night I massaged his legs and retired only when he asked me to do so or after he had fallen asleep. I loved to do this service. I do not remember ever having neglected it. All the time at my disposal after the performance of the family duties was divided between schools and attending on my father. I would only go out for an evening walk either when he permitted me or when he was feeling well.

'It was 10.30 or 11 p.m. I was giving the massage. My uncle offered to relieve me. I was glad and went straight to the bedroom. My wife, poor thing, was fast asleep. But how could she sleep when I was there? I woke her up in five or six minutes, however, the servant knocked at the door. I started with alarm. "Get up," he said, "Father is very ill" I knew

ofcourse that he was very ill, and so I guessed what "very ill" meant at that moment. I sprang out of bed.



"What is the matter? Do tell me"

"Father is no more."

"So all was over" I had but to wring my hands. I felt deeply ashamed and miserable. I ran to my father's room. I saw that, if animal passion had not blinded me, I should have been spared the torture of separation from my father during his last moments. I should have been massaging him and he would have died in my

arms. But now it was my uncle who had had this privilege. He was so deeply devoted to his elder brother that he had earned the honour of doing him the last services. My father had forebodings of coming event. He had made a sign for pen and paper and written: "prepare for the last rites." He had then snapped the amulet off his arm and also his gold necklace, tulasi-beads and flung them aside. A moment after this he was no more.

The shame, to which I have referred in a fore-going chapter was this shame of my carnal desire even at the critical hour of my father's death, which demanded wakeful service. It is a blot I have never been able to efface or forget, I have always thought that, although my devotion to my parents knew no bounds and I would have given up anything for it, yet it was weighed and found unpardonably wanting because my mind was at the same moment in grip of lust. I have therefore always regarded myself as a lustful though a faithful, husband. It took me long to get free from the shackles of lust, and I had to pass through many ordeals before I could overcoming.

He suggested that I should talk with him alone for two hours every morning and then accompany him on his walk. He

outlined the rest of the day. Every moment was devoted to service to the neighbouring village- except for those times which were given to regular prayer and meditation.

I had brought a bed-roll with me and the first night I slept on this on the veranda. I was wakened by the sound of a chant; its rhythm was the most complex I have ever heard. The stars were still shining; it was 4 a.m. All the members of the Ashram were sitting in a circle round a log fire in the open, Gandhi was reading the vedas and after each sloka the others chanted the responses. I did not understand a single word but the rhythm was articulate by itself.

After this service we used to wash and breakfast on figs and the green loose-skinned nagpuri oranges. Then every- body would go to their tasks just as it became light. The Ashram was veterinary college, dispensary, hospital and school to the village, to which the peasants used to come with their ailing animals and children for free medical service and instruction in husbandry and rural crafts.

"Patient example is the only possible method to effect a reform," Gandhi told me as we walked through the sugarcane plantations, towards the little village which was a mere collection of fly-blown and squalid shacks, an eyrie for well-fed vultures.

The hovels were improvised, not built. Their walls were of mud, their roofs of flattened petrol cans, tattered mats in place of doors; and none of them could boast a window. But it was not the extreme poverty and filth of the place which appalled me most, but the complete inertia of the derelict inhabitants. They were too emaciated for work, too apathetic for hope. There they sat in front of their homes without even the energy to remove the flies settling on their sores. I tried to compare this sight before me with the slums of the Rhondda Valley, but there was no point of comparison. The dour streets of inhabited tombstones in which the colliers lived were gay and neat cottages compared to this.

Gandhi let me absorb the scene. 'Hardly the brightest jewel, is it!' he said. '-There are tens of millions living like this; usury has

The Ashram was veterinary college, dispensary, hospital and school to the village, to which the peasants used to come with their ailing animals and children for free medical service and instruction in husbandry and rural crafts.

brought them to it--they are mortgaged three generations ahead and what they sow the money- lender and the tax collector harvest.' He told me of the injustice of a fixed charge, that is to say, taxes which are not computed on the yield of the harvest, but a relentless burden when drought produces insufficient even for next year's seed.

As we stood there I noticed four or five men were squatting in front of us. They were relieving themselves. I glanced around me: what I had taken to be the droppings of dogs was, I realized, all human excreta. It was outside the hovels, it was beside their only well ... no wonder the people were ridden by disease and the children pocked with sores.

Gandhi stood silent. A look of intense pity and sorrow came into his face. There was no anger. He did not step forward and give them a lecture on hygiene sanitation. He did not plead, cajole or



When we had finished cleaning round the well, Gandhi took me into one of the houses'. It was dark, entirely unfurnished, a sort of noisy grave with tubercular children in fly-blown corners. The smell made me feel sick. To my surprise I saw that this face was now radiant with pleasure. I looked for the cause. In a corner of the room sat a women using a charka, Or home-made spinning wheel. Another example of his had been followed.

reprim but with the same expression of abject humility as though himself was personally to blame for all this sufferings and filths began to scavenge the excreta and bury it with his own hand. As we did this together, the villager sat first stood by and watched. Then the example of their beloved Mahatmaji worked upon them. He was clearing their filth away without a look or a word of complaint. Within a few minutes the villagers began to follow his example Gandhi's act of selfless action, of service, had achieved in a moment what coercion or teaching could not have done in a century.

Here was an example of practical politics of applied religion, an excellent introduction to philosophy. I had come to India to talk to Gandhi-but this incident taught more than all the discussions we had.

As we walked home, he told me something of the economics of rural India and how many of the village crafts had been so discouraged and neglected as to be forgotten.

For instance, they go without sugar though these palms above them will yield it, if only they are tapped in the proper manner. And the Government has, by taxing Indian cloth to encourage Lancashire exports, left us almost naked though cotton will grow here and used to be spun in the homes.

He explained his Khadi Movement and how he had made a vow many years ago to spin so many yards of yarn every day. The result was that cheap Indian cloth could now be bought in many villages. And that evening he gave me a portable spinning wheel which was fitted into a little case and a blue rug made from cloth himself had spun.

'The spinning wheel is "not only the very symbol of passive resistance," he said, 'it is also a means of meditation. And so long as the peasants spin they have their self-respect and a 'measure of independence.'

I began to understand what he meant by the relation of religion to politics. 'Every act', he would repeat almost daily to me, 'has its spiritual, economic and social implications. The spirit is not separate. It cannot be.' This point of view was, I think, his most important

contribution to twentieth-century thought. It was the base of all his activities. Those people who ask whether Gandhi was a saint or a statesman do not begin to understand him or his achievement. He was one because he was the other; in him they were identified, and this was the secret of his success as a politician and his integrity as a religious man.

The midday meal at the Ashram was taken squatting on the veranda. I used to sit next to Gandhi for he was most concerned that I should eat enough. The food was vegetarian and was quite delicious. I was particularly fond of the hand-ground bread with white butter. The only condiment allowed was salt, as Gandhi disapproved of all seasoning and would not permit the Indian curry to be served as he maintained that such seasoning not only ruined the palate but was bad for the health and aggravated the senses. He said curries were aphrodisiacs.

He told me that though he had been born into a religious sect which practised strict vegetarianism, he had once tried meat eating. Apparently when he was at school the doggerel rhyme-

*Behold the mighty Englishman
He rules the Indian small
Because he is a meat eater
And is five cubits tall.*

- had persuaded him to change his diet. This step meant breaking with the habits of his parents and the strict rules of his religion and had to be done in secret. But he told me, 'Since I wanted to be strong and daring and free my country from the English, I decided on the experiment.' He and a friend went to a lonely spot by a river and there ate some goat's flesh. That night he had a nightmare and dreamed that a live goat was bleating inside him. He persisted in these surreptitious feast for a time but eventually returned to the diet of his forefathers.

Such detailed principles of diet and behaviour did not make Gandhi a prig or deprive him of his sense of humour. One day I noticed that whereas I and other members of the Ashram ate off brass plates, Gandhiji used an old pattered tin bowl. I asked him why he preferred it.

'It was given to me when I first went to prison, and as I'm always ready to go back there it is only right that I should continue to use the bowl.'

He spoke of his prison days with joy and with genuine gratitude to those who had detained him. You cannot punish a man who is grateful for the punishment and insist on regarding his jailer as his host. Every privation only enriched him. His dignity lay in the acceptance of every humiliation.

Yet in counterpoint to these qualities he had a very wry and mischievous side to him. I was never sure when he was not teasing me. And when people began to praise him to excess or almost deify him, as some of his followers did, his defence was to turn imp.

I remember once when he asked me to accompany him to Wardha where he had promised to attend a conference of Anglican bishops in India. We did not travel by tonga or an open car called for us. As we drove into the town the car was pelted with flowers and surrounded. One earnest devotee, a girl of about twenty, jumped on to the running board in order to touch the Mahatma, garment has she leaned over to do so, Gandhi broke the spell by boyishly pulling her nose.

"I am not a god," he used to complain to me. 'If the truth were known I am tempted more than most men - but perhaps less than those who are sinners' in

that distinction was all of tolerance.

Another time, I myself had been asking him earnest Questions about his 'Fast Unto Death' - for there is no doubt that he would have died voluntarily on that occasion if the Government had not been persuiated by opinion to act at the last moment.

"Do you know what I did on the fir! day of that fast?" he asked me. "I got the prison dentist in to measure me up for this set of false teeth."

Whether he meant by this that he had no intention of fasting to death, or that he had ordered the teeth as an act of faith that the Government would recognise the righteousness of his cause, he didn't say. But in fact I discovered that the latter was his reason, though Gandhi told me the story in order to suggest the former out of modesty, and to make me believe that his will power was not as great as his reputation.

To say the least, I was most ill-prepared for the religious discipline and austerity of Gandhi's Ashram. I had come merely to talk-there is nothing so comfortable as a discussion on remote ideals, but Gandhi would always take my theory gently by the scruff of its neck and rub my nose in the practical and personal implications. It was a useful but.painful lesson. in this connection, one day he interrupted one of my more abstract dissertations with a little story from the life of Buddha, which I suspect I have not remembered correctly, but it is probably well known.

'The Buddha had a young disciple', Gandhi told me,'whom the Master left in the desert promising to return to him in three years to see how he had progressed. During this time the disciple built a house which he proudly showed the Buddha when he returned. The Master examined it and 'then told the disciple to take the house to pieces and erect it 'again a few paces farther away, promising to return in another three years.The disciple did as he was instructed. The Master returned, ~examined the house again, but told the young man that he must now abandon it altogether and sir by the river and meditate, promising to return again at the end of another three years..The disciple did as he was instructed. When the Master at last returned he asked the disciple what he had done with his time. "I can now walk across on the surface of the river without getting my feet wet," the young man boasted.'Then you have wasted your time," said Buddha,,"for there is a ferry just round the corner.

The implications of this parable were not entirely lost on me. Gandhi was the most practical man I have ever met. He would always drive any thought to its personal implication and practical application.

***Gandhi was the most practical man
I have ever met. He would always drive any
thought to its personal implication and
practical application.***

*Courtesy :
Excerpts from :
Ronald Duncan
The Writings of Mahatma
Gandhi, Oxford Press,
Oxford 1971*

★ ★ ★

Computer Assisted Language Technology Lab (CALT LAB)

Prof. N.DEIVA SUNDARAM

Director for Linguistics Studies Unit

Dept. of Tamil Language

University of Madras

This CALT Lab opened by Hon'ble Education Minister, Thiru M.Thambidurai is the first Lab in India

that is exclusively meant for Computational Linguistics. Such Computational Linguistics labs have been established in the Computer Science and Linguistics Departments in many Universities in Western Countries. Though in India, Computational Linguistics Research has been undertaken in some Universities and in IIT, it is here that a separate Lab for Computational Linguistics has been established.

The role of Computer in Today's IT world is well known. Having reached the fifth generation

in its development, the Computer has been moving towards "Artificial Intelligence (AI)". Computer scientists try to make the Computer, think and create the instructions on its own and fulfill the tasks though at present it has so far been receiving the instructions and accomplishing the tasks accordingly. A part of these endeavours is the instruments like Expert System (CT Scanner) belonging to specialized areas and the Robotics. But all these instruments are meant for some specific purposes only. On the contrary, scientists venture to develop a Computer that will have the thinking capacity like that of a human brain.

It is known to everybody that the basis for the thinking ability- the creative ability of the human brain is the natural language that we speak. These natural languages have the ability to construct the knowledge about this universe, store the same and use it.

In spite of this, to-day, it is not through the natural languages like Tamil, English that we



contact the Computer and give instructions. On the contrary, it is through the Programming Languages like C, FORTRAN, JAVA - that are developed exclusively for the computers - it is done. The reason is not because of the weakness of natural languages but because of its strength. The flexibility of the natural language, the contexts they make use of and with a small number of Phrases how they could express their ideas are something to be wondered. For such an ability, the undercurrent is the capacity of the human brain. The basis of this ability of the natural languages has not been yet understood fully. Therefore, the natural language is not yet utilized and could not be utilized in the electronic device - Computer.

Natural language is the basis for the brain's knowledge. The creative skill of the brain is the basis for the capacity of natural languages. As a part of trying to give the artificial intelligence, the computer is being tried with the knowledge of the natural language. Therefore, the Computer scientists collaborate with the linguists and evince interest in the linguistic research. The linguists, along with the above-said aspects, concentrate on the linguistics research to test and thereby prove their linguistics theories. They also show interest in developing for the computers various language-related software like Word Processor, Speech Synthesizer and Search Engine.

This branch is called as Computational Linguistics. The Engineering branch of this new branch is called as Language Technology. The lab established for this purpose is called as Computer Assisted Language Technology Lab.

The Computational Linguistics branch and its lab not only strive for the development of Computer Science, but also undertake sufficient research for utilizing the natural languages like Tamil in the Computer. Only when we succeed in giving instructions to Computer through natural languages, Computer will be democratized. Then

only all sections of the people could use Computers.

If Tamil language, has to grow as a language being used in all sciences including that of Computer Science, Tamil Research has to be undertaken along with Computational Linguistics. As the structure of Tamil language has mathematical properties, bringing out these properties is essential for Tamil development; it is necessary for the development of Computer Science too. Only if various kinds of Tamil research are undertaken, the Computer Companies could develop standard Tamil Software.

With these ideas in mind, the Linguistics Unit of the University of Madras has been functioning. It is proud to say that for the whole of India, University of Madras is the only University wherein 16 languages are being taught. Significant language studies have been undertaken. Under the Stewardship of Professor Vaiyapuri Pillai, seven volumes of Tamil Lexicon were published. The popular English - Tamil Dictionary by AC Chettiar is well known. It is the University of Madras which published several times the Dravidian languages Grammar of the celebrated scholar Caldwell.

Presently the University of Madras is in the forefront in the Computational linguistics research. With the help of the Linguistics Unit, Computational Linguistics is introduced to the students of M.A., (Tamil). One year Part - time Diploma course in Computational Linguistics has been started.

Last year, on behalf of the Linguistics Studies Unit "National Symposium on Computational Linguistics" was held. Several Professors from various Indian Universities participated.

An "International Seminar on Tamil Computing" will be held in February 2002.

Computational Linguistics Lab is a testimony to this development.

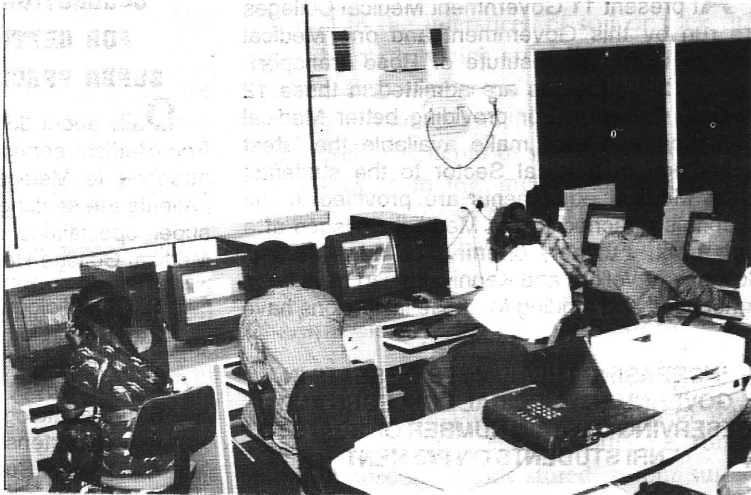
The idea of such a lab is conceived by Vice - Chancellor of University of Madras. 20 years ago, only the Vice -Chancellor - world renowned linguistics Professor - started this Linguistics Unit in the Tamil Department. He served as its director for 18 years. Only during his tenure as the director, he had put on all efforts for starting a lab. He had sent a proposal to the University Grants Commission. On that basis, the UGC under 9th plan had sanctioned Rs.15 lakhs for this lab. The Vice - Chancellor has given additional monetary assistance for this lab on behalf of the University.

This Computational Lab has three HiTech IBM servers. Along with these servers, 12 IBM Pentium Computers are provided. These servers function on the platforms of windows 2000 and Linux. Scanner, Web Camera, Digital Camera, CD Writer, Printers are also included.

The Software necessary for Computer functions and linguistics research have been provided. There are LCD Projector and OHP Projector available for the benefit of the students.

Some research projects based on Computational Linguistics research have been undertaken. A research Project - "Computational Core Grammar of Tamil" - based on the well-known Linguist Noam Chomsky is undertaken. The UGC has granted a sum of Rupees Two and a half lakhs for this project.

A research project on "Morphological Falsar", which is essential for developing software like



Spell-Checker, is undertaken. There is every chance of getting Rupees Eight lakhs from the Government of Tamilnadu's Tamil Software Development Fund for this purpose.

The Institute of Correspondence Education, University of Madras has proposed to teach spoken and written Tamil for the non - Tamils through multimedia during January 2002. The Linguistics Studies Unit is entrusted with preparing lessons and multimedia CDs. Along with Linguistics Professors, Computer Engineers are also engaged in this project. The Institute of Correspondence Education has given Rupees Five lakhs for this purpose.

In this Computational Linguistics lab, Computer training has been given to the students belonging to various language departments of the University. The atmosphere has been created for these students to undertake research on their respective languages utilizing computers.

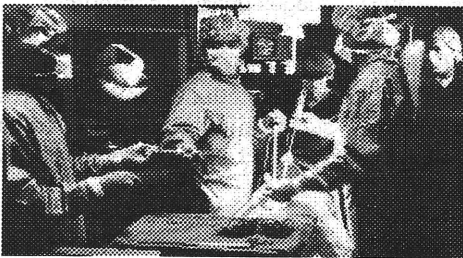
Sooner, this Linguistics Studies Unit - especially the Computational Linguistics branch - will register significant growth with assistance coming from UGC and the Government of Tamil nadu.

• • •

At present 11 Government Medical Colleges are run by this Government and one Medical College is run by Institute of Road Transport. Totally 1295 students are admitted in these 12 Medical Colleges. For providing better Medical Education and also make available the latest technology in Medical Sector to the students, latest Medical equipments are provided in the Hospitals attached to the Medical Colleges at a high cost. Further, opening of new Medical Colleges at Vellore and Kanniyakumari have been announced and funding for these institutions have

INCREASING THE NUMBER OF SEATS IN GOVERNMENT MEDICAL COLLEGES AND RESERVING CERTAIN NUMBER OF SEATS TO NRI STUDENTS ON PAYMENT

to be provided. In order to meet the huge expenditure involved in providing latest Medical Technology available in the Medical Colleges and Teaching Hospitals and to start announced new colleges, it has been decided to find out the area of revenue. By utilising the infrastructure facilities available in the five Government Medical Colleges, it is proposed to increase the number of seats by 315 seats. Out of this 315 seats 150 seats will be reserved for NRI students towards payment and the balance 164 seats would be added to the general pool. With the amount thus raised from the NRI students a percentage will be given to the Hospital Development Research and Educational Society to be set up in each Medical College. This amount will be utilised by the said Society for improving the Medical services and upgradation of the Research and Teaching standards in the Medical Colleges. Ultimately, this step will be very beneficial to the patients in getting better treatment in the Hospitals. The students will be exposed to latest equipment, technology and teaching aids.



COLLECTION OF O.P. TICKET FEES FOR GETTING TREATMENT IN SUPER SPECIALITY DEPARTMENTS

Daily about 65,000 patients are utilizing the free Medical services provided in the hospitals attached to Medical Colleges. Some of these patients are seeking treatment in the following 10 super specialities departments of Government Medical College Hospitals

1. Cardiology.
2. Nephrology.
3. Neurology.
4. Urology.
5. Diabatology.
6. Hypertension.
7. Plastic Surgery
8. Gastro Enterology - medical
9. Gastro Enterology - surgical
10. Cardio - thoracic surgery.

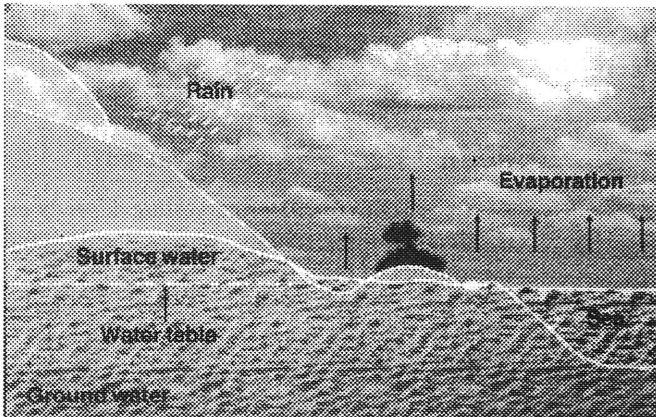
These special treatments in the super speciality departments are provided free of cost. For providing the latest Medical facilities to the common man, this Government has taken many initiatives for provision of latest equipments in all teaching hospitals. Government of Tamil Nadu have Signed a Memorandum of Understanding with Finland to provide equipments in various teaching hospitals at a cost of Rs.86 crores. Similarly for providing latest medical facilities for Cancer, Government is upgrading Thoracic Hospital at Tambaram at a total cost of Rs.5 crores with the assistance of CDC, Atlanta, U.S.A. For providing effective treatment in super speciality departments, maintenance of records is essentially required for follow up. The treatment given in such departments are expensive and needs monitoring and maintenance of records as treatment given is prolonged.

Therefore, it has been decided to charge a nominal fee of Rs.5/- from persons availing facilities in the super speciality departments of the teaching hospitals towards maintenance of records and data for the patients. This patient needs to pay Rs.5/- as a one time charge on their first visit. The amount so collected will be placed at the disposal of Dean of the respective hospital and it will be utilized for improving the record of the patients. Each patient will be given a booklet which he can retain and which will help in monitoring his case in future.

Rain is the first form of water that we know in the hydrological cycle, hence is a primary source of water. Rivers, lakes and ground water are all secondary sources of water. In present times, we depend entirely on such secondary sources of water. In the process, it is forgotten that rain is the ultimate source that feeds all these secondary sources and remain ignorant of its value. Water harvesting means to understand the value of rain and to make optimum use of rain water at the place where it falls.

Occurrence of ground water

Contrary to the popular belief, ground water reserves are not in the form of lakes or streams



Harvest rain water to conserve ground water

of water inside the ground. Water in the ground is stored in the interstices of soil or rock that forms the earth, which are called ground water aquifers. Below a certain depth in the ground, the earth is saturated and this is referred as ground water level. The depth of which (below ground level) vary from few metres to hundreds of metres from place to place. The ground water extracted is replenished by the annual monsoon rain.

Chennai City - Water Supply System

Chennai is one of the cities known for acute water scarcity. The predominant source of water supply to Chennai is surface water i.e. run-off during monsoon periods stored in four surface reservoirs - Poondi, Cholavaram, Redhills and Chembarambakkam located about 20-50 Kms. from the city. Due to the increase in demand for water it become necessary for Metrowater Board to develop ground water sources in order to supplement the surface water sources.

Accordingly, six Wellfields viz. Minjur, Panjetty, Tamaraipakkam, Kannigaiper, Flood Plains and Poondi have been commissioned in the Araniar-Koratalaiyar Basin based on the recommendations of the UNDP Project. Apart from this, ground water is also being extracted from the shallow dugwells constructed in the Southern Coastal Aquifer existing along the Thiruvannmiyur - Akkarai Stretch.

Water Crisis - Why?

- ★ Fresh water sources are being heavily exploited to meet the ever-increasing demand of urban populace.
- ★ Fast rate of urbanisation reduce the availability of open surfaces for natural recharge of rain water.

- ★ Failure of monsoon makes the situation worse.
- ★ Dependence on ground water increase during low rainfall.
- ★ Large scale extraction results in depletion of water table and finally the wells become dry.

What is the solution?

- Rainwater is the ultimate source of fresh water.
- Potential of rain to meet water demand is tremendous.
- Rainwater harvesting helps to overcome water scarcity.
- To conserve ground water, the aquifers must be recharged with rain water.
- Rainwater Harvesting is the ultimate answer.

Why Rainwater be harvested?

- To conserve and augment the storage of ground water.
- To reduce water table depletion.
- To improve the quality of ground water.
- To arrest sea water intrusion in coastal areas.
- To avoid flood and water stagnation in urban areas.
- To control formation of cracks on walls.

What is Rainwater Harvesting?

- It is the activity of direct collection of rain water.
- Rainwater can be stored for direct use or can be recharged into the ground water aquifer in use.

How Rainwater can be harvested?

Broadly rain water can be harvested in two ways:

1. Collected and stored for ready use in containers.
2. Recharged into the ground for withdrawal later.

Should Rainwater be stored directly or recharged ?

The decision to store or recharge rain water depends on the rainfall pattern of a particular region. For example, in places where rain falls throughout the year, one can depend on a small domestic sized water tank for storing rain water, since the period between two spells of rain is short.

On the other hand, in areas where the total annual rainfall occurs only during 2 to 3 months, the water collected during the monsoon has to be stored throughout the year which require huge volumes of storage containers and as well as some treatment processes. Therefore, considering the other benefits of ground water recharge, it is more feasible to use rain water to recharge ground water aquifers rather than for storage.

How much water can be harvested?

Amount of rain water harvesting depends on the annual rainfall, total area of collection and the amount of recharge into the ground.

Average annual rain fall of Chennai	1200 mm. (1.2 m.)
Amount of rain water collected in one ground plot (223 sq.m.) per year	$223 \times 1.2 = 267$ cu.m./ 2,67,000 litres/ year (approx.)
Volume of water recharged into the ground (considering of 60% effective recharge)	1,60,000 litres/ year (approx.)

This means that 1,60,000 litres/ground/year is replenished out of the total quantity of water extracting from the ground.

METHODS OF RAINWATER HARVESTING

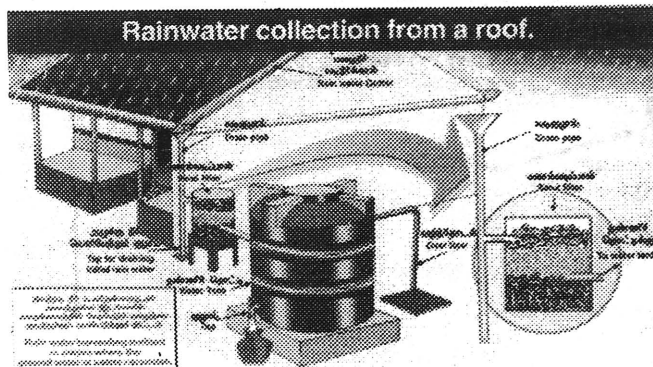
- Rainwater can be harvested from roof tops and also from open spaces.
- Wherever open wells/bore wells are available, roof top water can be used for direct recharging of these wells.
- Rainwater available in the open spaces can be recharged into the ground using other recharge structures.
- Rainwater may be collected and recharged into the ground water aquifers through the following simple and cost-effective methods :

1. Roof-top Harvesting

- a) Open well method.
- b) Bore well method.

2. Roof-top/Open space Harvesting

- a) Percolation/Recharge pit.
- b) Percolation/Recharge pit with bore.
- c) Recharge Trench.
- d) Recharge Trench with bore.

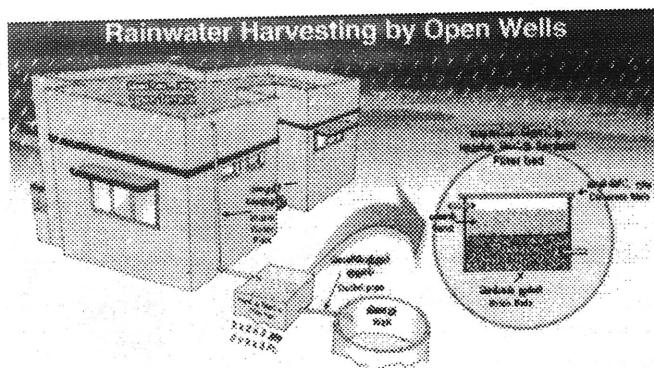


e) Recharge well (Small diameter).

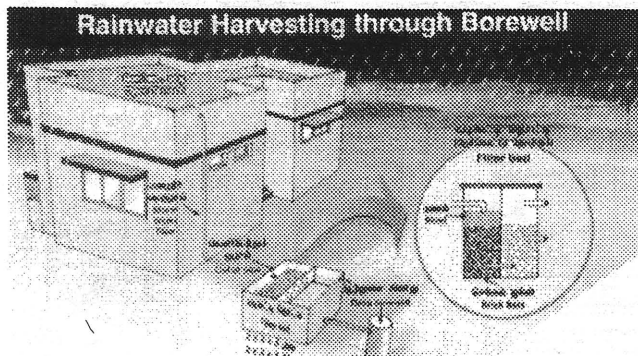
f) Recharge well (Large diameter).

Note : Basically, these are simple and common methods from which any combinations can be selected based on the site conditions such as the extent of the building and sub-soil conditions. For example, in large apartments/commercial complexes, number of units of RWH structures may be increased since the volume of the rainwater collected is more.

- Rainwater from the roof is collected through the gutters in the roof.
- The collected water is filtered through a filter.
- The filtered water is collected either in a storage tank or existing sump.



- If it is a thatched house, polythene sheets can be used for collecting the rain water.
- Approximate cost : Rs.800-1,000/- (excluding storage tank).
- Rain Water collected from the terrace is diverted to the existing open well using PVC pipes through a filter chamber/sump.



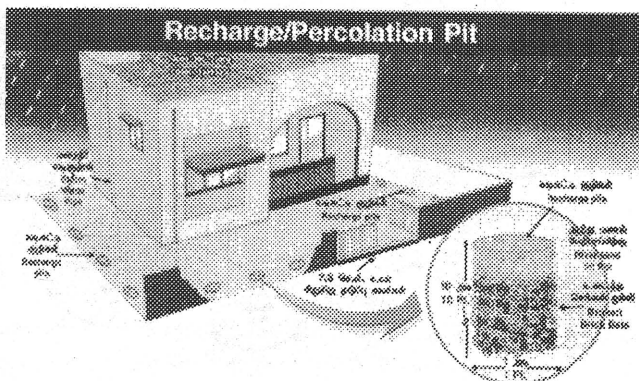
- The size of the filter chamber may be 2' x 2' x 3' filled by brick bats/pebbles in the bottom and coarse sand on the top.
- The chamber may be covered with RCC slab.
- Approx. cost: Rs.1,350/- (for chamber only).
- Roof top rain water may also be diverted to an existing borewell also.
- A settlement/filter tank of required size has to be provided.
- Overflow water may be diverted to a percolation pit nearby.
- Approximate cost: Rs.1,000 - 1,200/-
- Recharge pits are constructed in the open space at required intervals around the building.
- Size : 3' x 3' x 4.5' (depth).
- They may be square/ rectangular/circular in shape.
- Filled with brickbats/pebbles.
- Suitable for sandy sub-soil area.
- One unit for 250 sq. ft. area (approx.)

- Approx. cost: Rs.650/- per unit.
- In addition to recharge pit a borehole is to be drilled at the centre.
- Suitable for clay sub-soil area where deep percolation is needed.
- Bore hole size : 150-300 mm. dia with 10-15 ft. depth (approx.)
- Filled with brickbats/pebbles.
- 1 unit for 250 sq. ft. area (approx.)

- Approx. cost: Rs.1,200 per unit.

Note :

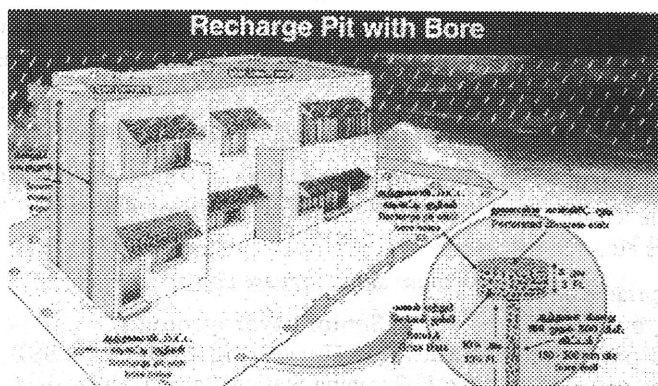
1. Above structures are meant for area with small catchment like individual houses.
 2. RCC slab cover is optional.
 3. Top (1') portion may be filled with coarse sand.
- Similar to Recharge Pit but constructed longitudinal in shape.
 - Size: 1' - 3' wide / 3' - 4.5' depth, length may vary from 3' - 15'.
 - Filled with brickbats/pebbles.
 - Suitable for sandy sub-soil area.



- One or two units required based on the catchment/run-off.
- Approx. cost: Rs.650 per unit with 3' x 3' x 4.5'.
- Along the recharge trench, boreholes has to be drilled.
- Borehole size: 150-300 mm. dia with 10'-15' depth.
- Filled with brickbats/pebbles.
- Borehole interval : 10-15 feet.
- Suitable for clay sub-soil area.
- Approx. cost: Rs.900 per metre.

Note :

1. Above structures are meant for area with large catchment like apartments/big complexes.



2. RCC slab cover is optional.
3. Top (1') portion may be filled with coarse sand.
 - Small diameter wells.
 - Size: 3' dia with 5' - 10' depth.
 - Constructed with brick/concrete rings.
 - Side walls must be perforated.

- Bottom (1') is filled with brickbats.
- Covered with RCC slab/manhole.
- Suitable for sandy sub-soil area.
- Approx. cost: Rs.4,100 per unit.

Note :

1. Above structures are meant for large areas with heavy run-off.
2. Run-off water diverted through a filter media preferably.
3. One well is sufficient for areas with more than one ground extent.
4. Rainwater may be diverted through small trenches (if necessary).

RAINWATER HARVESTING STRUCTURES :

Sandy Sub-soil areas:

1. Percolation Pit.
2. Recharge Trench
3. Recharge Well (Small Diameter/Shallow)

Clay Sub-soil areas:

1. Percolation Pit with Bore.
2. Recharge Trench with Bore.
3. Recharge Well (Large Diameter/Deep).

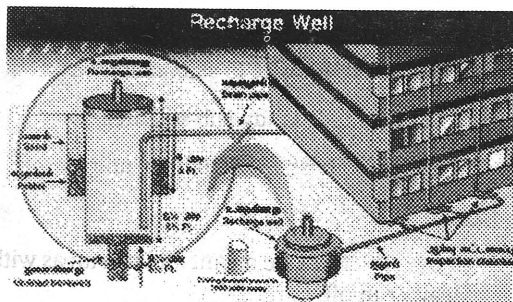
Hard Rock areas (Weathered):

Recharge Well (Large Diameter/Deep)

Note : Open Well (existing), Bore Well and Defunct/Bore Well methods are common for all areas.

Things to be remembered

1. The nature of Rain Water Harvesting (RWH) structures and their design parameters remain the same for any building except the physical



scale (size) and number of structures which may increase corresponding to the size of the catchment.

2. For harvesting rain water in open space around the building, a dwarf wall of required height (approx. 7.5 cm.) should be constructed at the entrance (gate) to avoid surface run-off and to make rainwater available to recharge.
3. If manholes (waste water line) are present in the open space, the height of which have to be raised a little to avoid draining of rainwater along with waste water.
4. The cost of RWH structures may vary depending of the availability of existing structures like wells/tanks which may be modified to be used, thereby reduce the cost.
5. Grill/mesh has to be fixed at the entrance/ mouth of the rainwater pipe in the terrace to filter large particles such as leaves etc.
6. Avoid pavements since unpaved surfaces have more percolation rate. If paving of open space is unavoidable, use perforated pavement blocks to allow percolation of rain water.
7. For effective recharge of rain water, combination of different structures may be used as per the site requirement viz. area of the building and soil conditions.
8. All recharge structures must be properly maintained for effective recharge throughout the year. Maintenance is very easy and simple.

Considering the importance of Rain Water Harvesting (RWH) in conserving the precious

ground water resources, Metrowater Board has already taken up consumer education programmes on RWH besides making it a compulsory in cases of new property development. However, in order to strengthen this activity, Metrowater Board and TWAD Board have constituted exclusively RWH units. The main objectives of the RWH units are as follows:

- i) To create public awareness on the importance of RWH.
- ii) To co-ordinate with various agencies for promoting the RWH concept in a large scale.
- iii) To impart training to individuals/ organisations/Government Agencies in RWH methods.
- iv) To provide demonstrative RWH facilities in selected public places to popularise among the public.
- v) To offer technical guidance and assistance based on the geological formations.
- vi) To monitor the water table and water quality in the rain water harvested areas and wells.
- vii) To assure proper maintenance of the harvesting structures after installation.
- viii) To do and undertake anything which would promote RWH both in individual and in public places.

For more details, please contact :

Senior Hydrogeologist,
Rainwater Harvesting Cell/CMWSSB,
No.1, Pumping Station Road, Chintadripet,
Chennai - 600 002.

Phone : 8516080/8535697 (Dir),
8535257/8535976/8534444 Extn.295

Website : www.chennaietrowater.com

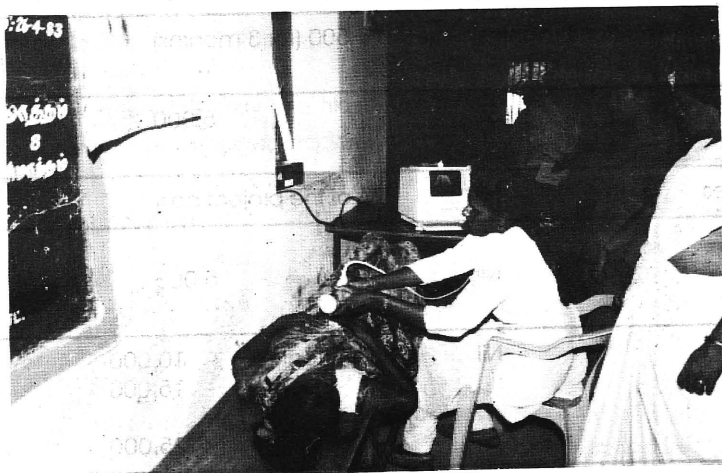
Centre for Rainwater Harvesting
Tamilnadu Water Supply &
Drainage Board,
31, Kamarajar Salai, Chennai - 600 005.
Phone : 8530420 Extn. : 406
and all TWAD Board Offices.

At present there are no restrictions for visitors who visit Government Hospitals though there are prescribed visiting hours for each hospital. This results in over crowding of hospitals and has become a source of disturbance to the patients. Unauthorised vendors and visitors to the city also come into the hospitals and utilise the infrastructure available thereby putting a tremendous strain on the facilities available.

With the intention of providing a congenial environment to the patients so that they can recover quickly, it has been decided to impose certain restrictions on visitors coming to hospitals. These restrictions are in line with universal practices and are meant for the benefit of the patients.

As usual, all visitors who come to see patients are allowed free entry during the prescribed visiting hours. Apart from this, each patient will be given one attendant pass which will enable the patient's family members to meet the patient.

Dangerously ill patients will be given two passes. One would be the visitors pass and the second will be the pass for a person to stay with the patient even in the night hours. In case, visitors who want to see a patient during non prescribed hours of the hospital and who do not possess attendant pass will be levied a nominal fee of Rs.5/- for the visit. The amount so collected will be placed at the disposal of the Dean/Superintendent of the hospital and this amount will be utilised towards improvement or sanitation, drinking water and infrastructure facilities which will only help to improve the condition in which the patients will be staying. This levy of Rs.5/- is only applicable to medical college hospitals, attached institutions of the medical colleges and district headquarters hospitals. Taluk hospitals, non-taluk hospitals and Primary Health Centres are exempted from visitor's fee.



COLLECTION OF VISITORS FEE IN GOVERNMENT HOSPITALS DURING NON - VISITING HOURS

Revision of fee structure for various Para-Medical and Medical Training Programmes

The Government Medical Colleges and Teaching Hospitals in our State are providing a number of Training Programmes for Medical and Para-Medical Students. Number of Medical students from Private Medical Colleges in Tamil Nadu, students from other States and also from other countries are utilising the services offered by the Government Medical Colleges and Teaching Hospitals in this State..

The existing fees structure prescribed towards various Training Programme offered by the Medical Institutions are very low. Taking into consideration of the cost involved in imparting training facilities and towards provision of the Medical equipments, it has been decided to revise the fees structure.

Similarly, for the Private Trusts applying for 'Essentiality Certificate' to start Para-Medical / Dental / Medical College, at present no scrutinising fee is collected. However, the cost of scrutinising the application which includes site inspection, which is borne by the Government. Therefore, it has been proposed to prescribe a scrutinising fee in these cases also to meet the costs involved.

The existing fee and the revised fee are as follows:

Category	Existing fee structure Rs.	Revised structure Rs.
Candidates from foreign countries for CRR1	2,400	20,000
Candidates from other States	1,200	10,000
Candidates from other private Medical Colleges within Tamil Nadu	600	7,500
Para Medical students	600	1,000
Special training in various Department	150 (for 3 months)	500 (for 3 months)
Diploma in National Board of examinations	150	5,000
Drug Trial by private companies	Nil	5% of the project cost
Foreign students coming for project work and observation (one month or more)	Nil	5,000
Private Trusts applying for Essentiality Certificate to start para medical/dental/medical colleges as scrutinizing fee	Nil	Para medical - 10,000 Dental - 15,000 Medical - College - 25,000

What is AIDS?

AIDS is an acronym for Acquired Immune Deficiency Syndrome. It is caused by a virus called HIV - Human Immuno Deficiency Virus. HIV attacks the body's immune system and lowers its resistance to fight off any infection.

How does one get AIDS?

HIV spreads only through the following ways:

1. Through sexual intercourse with an infected person.
2. Through transfusion of infected blood and blood products.
3. Through infected needles, knives, blades or other instruments that pierce the skin.
4. From an infected pregnant mother to the child during pregnancy and at the time of delivery/after birth.

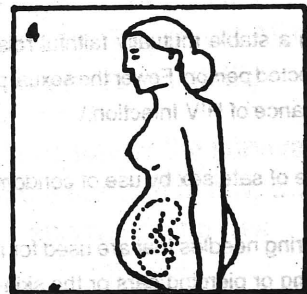
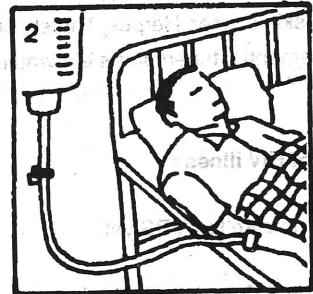
POSSIBLE PROGRESSION

Stage - 1

Virus enters the body and hides. The infected person shows no illness or symptoms but can infect others.

AIDS

A few important facts you should know



Stage - 2

Antibodies to the virus appear in the blood anytime between 6 weeks to 3 months after infection. The antibodies can be detected by a blood test. The infected person can remain asymptomatic, but is capable of infecting others.

Stage - 3

Early symptoms appear - unexplained weight loss, prolonged diarrhoea, night sweats, persistent cough, prolonged fever, skin rashes etc. These symptoms are common to other illnesses too, but with AIDS virus in the body, they do not respond to medication and reoccur.

Stage - 4

This is the stage of full blown AIDS. The complications include some types of pneumonia, lymphoma, skin cancer, Herpes, Thrush, oral fungal infection, dementia, tuberculosis etc. and ultimately DEATH.

Treatment of HIV illness

There is no cure for AIDS yet.

How can people prevent HIV infection :

1. Celibacy (avoiding sex).
2. Having a stable mutually faithful relationship with an uninfected person. Fewer the sexual partners, lesser the chance of HIV Infection.
3. Practice of safe sex by use of condom.
4. Not sharing needles that are used for injecting drugs, tattooing or piercing ears or the skin. Do not

reuse needles and syringes. Use disposable ones or sterilize by boiling (100°C) for 20 minutes.

5. Insist of HIV free blood if blood transfusion becomes necessary.

AIDS: Some Questions

What is so special about AIDS?

AIDS is not like other communicable diseases such as cold, flu, measles, etc. which can be passed on by casual contact. It does not spread through food, water or air.

Can AIDS attack any one?

Yes. Anyone regardless of race, nationality or age can acquire the virus, if they participate in high risk sexual activity or use contaminated blood.

Can you get AIDS from pets?

No. You cannot get AIDS from dogs, cats or other domestic animals.

Can you get AIDS by donating blood?

No. You cannot get AIDS by donating blood. It is a safe activity and is encouraged.

Can you carry the virus and not develop AIDS?

Many people having AIDS virus do not know themselves that they are infected until symptoms develop. All infected persons will eventually develop AIDS. Infected persons can transmit the infection even if they do not show any symptoms.

What happens to the Virus outside the body?

Once the virus is dry and outside the body, it dies. But it can survive long in the body fluids like semen,

blood. The virus is destroyed outside the body by heat, drying, soap and water, detergents and disinfectants.

Where did Aids come from?

AIDS is caused by a virus HIV, but where it comes from is not known precisely.

How can there be a disease that has never existed before?

A virus that was once harmless to humans can change and become harmful. This is probably what happened with HIV long before AIDS became an epidemic. What is new is the rapid spread of the virus.

Is AIDS an inherited disease?

No. It is not passed genetically from generation to generation. But the virus can be transmitted to the children during pregnancy or at child birth. It can be acquired during the lifetime as a result of lifestyle/behaviour.

Is there a test to detect AIDS?

There are tests available that determine if a person has antibodies to the AIDS virus. These tests are called ELISA and confirmatory Western Blot.

**AIDS is easy to avoid
But once infected there's
no way out.**

**Remember prevention
is better than cure,
especially when there
is no cure.**

What do the results mean?

If there are antibodies, it means that the person has been infected with HIV. The presence of HIV antibodies does not mean that the person will immediately develop AIDS. However, the presence of antibodies means that the person can infect others.

How should people with AIDS be treated?

People with AIDS should have equal access to medical and social services, employment, housing and educational opportunities. They also need emotional understanding and moral support. Students and workers should not be isolated because they have HIV infection. AIDS does not spread through social contact.

You can help fight AIDS by :

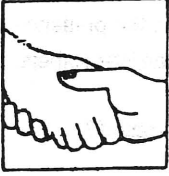
1. Correcting misinformation and spreading the right facts.
2. Giving moral support to people with AIDS.
3. Serving as an AIDS volunteer.
4. Providing support to AIDS organizations.
5. Forming an anti AIDS Club in your educational institution.

**To care for AIDS patients
is our duty; To prevent AIDS
is our responsibility**

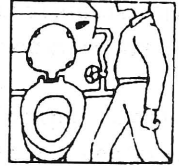
**It is no longer the survival
of the fittest; it is now the
survival of the well
informed.**

HOW AIDS/HIV - DOES NOT SPREAD?

HIV cannot be passed on by day to day normal social contact



Shaking hands



Sharing toilet or bath tub



Sharing house, flat, work place



Playing with an infected person



Mosquitoes and other insects



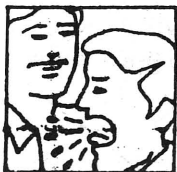
Social kissing



Sharing cups, plates, spoons



Sharing foods/drinks



Coughing and sneezing



Tears, saliva or sweat

HIV INFECTION AND HIGH RISK LIFE STYLE

Towards No HIV ←   → Towards Adult HIV / AIDS

NO RISK LIFE STYLE

NO BLOOD TRANSFUSION
NO CONTAMINATED
NEEDLES

NO SUBSTANCE
USE (NO ALCOHOL
NO DRUGS)

CELIBACY OR
MONOGAMOUS
RELATIONSHIP
WITH AN
UNINFECTED PARTNER

LOW RISK LIFE STYLE

SAFE SEX,
SEX
WITH CONDOMS

SAFE (HIV -TESTED)
BLOOD
IF TRANSFUSED

NO SUBSTANCE
ABUSE, NO IV DRUGS,
NO NEEDLE SHARING

HIGH RISK LIFE STYLE

INFECTED BLOOD/
BLOOD PRODUCTS

SUBSTANCE ABUSE,
IV DRUG
ADDICTS

UNPROTECTED SEX
WITHOUT CONDOMS
OR SEX WITH
INFECTED PARTNER.

Water and Sanitation is a local as well as a global concern.

A fourth of the world's population lacks safe water supply and two thirds of people living in developing countries don't have adequate sanitation. Water-related diseases cause 30 Lakhs deaths per year in the world because of polluted water and poor sanitation.

These are grim figures and there is no doubt that something needs to be done and that fast to improve the sanitation.

And a lot can be done. As a matter of fact there is a wealth of experience from India and the rest of the developing world which can be used to improve the situation also in Tamil Nadu.

Using experience does not mean that there are ready-made models or blue prints that can be applied directly. Unfortunately it is not that easy. Geography, rainfall patterns, habitational structure, traditions, economic situation, Government organisation, technology level are some of the factors that will affect the solution in the individual cases. Nevertheless there are a number of universal lessons that have been learned over the last two decades from all over the developing world.

One is the need for participation by the users in all steps of planning and implementation. Without such participation there will be no sustainability as the sense of ownership by the users will not be there.

Another lesson is that the demand of the user needs to be met. If the demand isn't there it doesn't matter how technically sound the facilities are. The Project will still fail. The old supply-driven projects impressed on the villages as part of a well-meaning grandiose plan have too often become white elephants.

The active involvement of women at all stages of a water and Sanitation Project accelerates the progress and the chances of sustainability. It is not very surprising, who is the caretaker of Water and Sanitation for the families if not the woman? Who will suffer most if the water pump fails if not the women?

The simpler the better. Low-cost technologies which are easy to operate and maintain are to be preferred instead of sophisticated technologies. However, promotion of the simple technologies may be necessary before they are accepted.

Non Governmental organisation have proved to be effective in bringing the concept of community participation from theory to practice, whereas public health and water authorities are not usually adequately organised and staffed to work with communities.

To construct water and sanitation facilities is easy and can be done by any traditional organization. However, it is largely a wasted effort if operation and in maintenance after the commissioning is neglected.

Rural Water Supply and Sanitation in Tamil Nadu and the World

Construction of water facilities is not itself sufficient to reduce diseases - good hygiene practiced around the facilities and in the households is equally important. Good Sanitation correct use of latrines is the most effective way of improving health.

Another universal finding is that water must be regarded both as a social and economic good meaning that those who use water must pay for it to appreciate its value, stop wasting it and to be in a position to demand good service for their money. Free water for all usually means plenty of free water for the rich and no or little water for the poor.

In the two districts there are positive factors which can contribute to the achievement of good and sustainable water and sanitation facilities such as good access to groundwater, good infrastructure, well functioning district administrations and the Village Panchayats which form part of a system of democratic decentralization and which can develop into effective local government bodies for giving service to the inhabitants. •

Norms to decide Errors : **THE CASE OF TAMIL CLASS ROOM SITUATION**

Dr. T. PARASURAMAN, Ph.D.,
Pondicherry Institute of Linguistics and Culture

Deviation from the norm is error. But the norms are of different kinds. "They may be norms prescribed by the valued grammatical treaties of the language, norms followed in the high variety of the diglossic language or in the written language, norms followed in the standard dialect, stylistic norms prescribed for particular situations, registral norms appropriate to the subject matter etc. These norms may not be followed by the speakers coming from a different socio-linguistic background or with a different socio linguistic value and their speech can be followed by the speakers coming from a different socio-linguistic value and their speech can be said to be different from the norm but erroneous. Even ordinary native speakers may violate norms to bring innovations in the language. For defining the error, in addition to the notion of norm, the notion of target is also necessary. Any difference or deviation from the norm fixed as the target for learning becomes an error. The error thus is a pedagogical notion and it is the actual output of the learner which is different from the expected output of the curriculum" (E. Annamalai : 1990). So as far as the language teachers are concerned the norms are to be decided on the basis of the grammars taught and the text books used in the schools.

In Tamil situation the grammar taught in Schools is based on the works written before many centuries and the language now in use has changed considerably. So there is difference of opinion on deciding the norms among the teachers and scholars. One group advocates the grammaticality and the other group advocates the acceptability to decide the norms. Therefore a teacher in a class corrects a structure by considering it as deviant and at the same time another teacher in the neighbouring class allows the same structure by considering it as correct. In this circumstance the gravity of the error may help the teacher to arrive at a solution.

The gravity of the errors can be decided in two ways. One way is on the basis of grammaticality and acceptability. Another way is on the basis of understandability.

Grammaticality & Acceptability

On the basis of grammaticality and acceptability the following four types of combinations can be got.

1. The items which are grammatically correct and accepted by the native speakers.
2. The items which are grammatically correct but not accepted by the native speakers.

3. The items which are grammatically wrong but accepted by the native speakers.
4. The items which are grammatically wrong and not accepted by the native speakers.

Among these first category is correct in both ways. So there is no problem in it. The fourth category is wrong in both ways. so the errors of this category are the errors with more gravity. The errors belong to the other two categories are the errors with less gravity because they are defective in one way.

Grammatically correct but not accepted

Even though grammatically correct, some structures are knowingly or unknowingly not accepted by the teachers and corrected. For example according to Nannuul (281) the following sentences are correct without the subjects having plural markers.

குதிரை வந்தன 'horses came'

மரம் வளர்ந்தன 'trees grew'

But the teachers have corrected the following similar sentences.

சாக்கடை தூய்மையின்மையாக இருப்பதால் கொசு வந்து தங்கியிருக்கின்றன. சாக்கடை தூய்மையின்மையாக இருப்பதால் கொசுக்கள் வந்து தங்கியிருக்கின்றன.

" Because of the drainages, our streets are unclean mosquitos come and stay".

பண்ணையில் நிறைய பால் கொடுக்கும் மாடு இருக்கின்றன (பண்ணையில் நிறைய பால் கொடுக்கும் மாடுகள் இருக்கின்றன) "More number of milk giving cows are in the farm". In

mass media and books also this type of structures are not used considering them wrong. This type of grammatically correct but not accepted structures can be considered as errors with less gravity.

Grammatically wrong but accepted

Even though grammatically wrong, some structures are used rapidly by the educated native speakers of Tamil in mass media and books. And also they are not taken seriously even by most of the people who are using the correct items. Thus they are accepted by most of the native speakers. The following errors are the examples for this type.

- a) Not doubling க், ச், த், ப் after அங்கு, இங்கு and எங்கு when க், ச், த், ப் beginning words are added.

அங்கு போய் (அங்குப் போய்) (ankup po:y)

இங்கு போய் (இங்குப் போய்) (inkup po:y)

எங்கு செல்ல (எங்குச் செல்ல) (enkuc cella)

- b) Using 'oru' before the nouns beginng with vowels and or before the nouns beginning with consonants for denoting "one"

ஒரு இலை (ஓர் இலை) (o:r ilai) 'one leaf; ஓர் நாடகம் (ஒரு நாடகம்) (o:r na:takam) (oru na:takkam,) 'One Drama'

Understandability

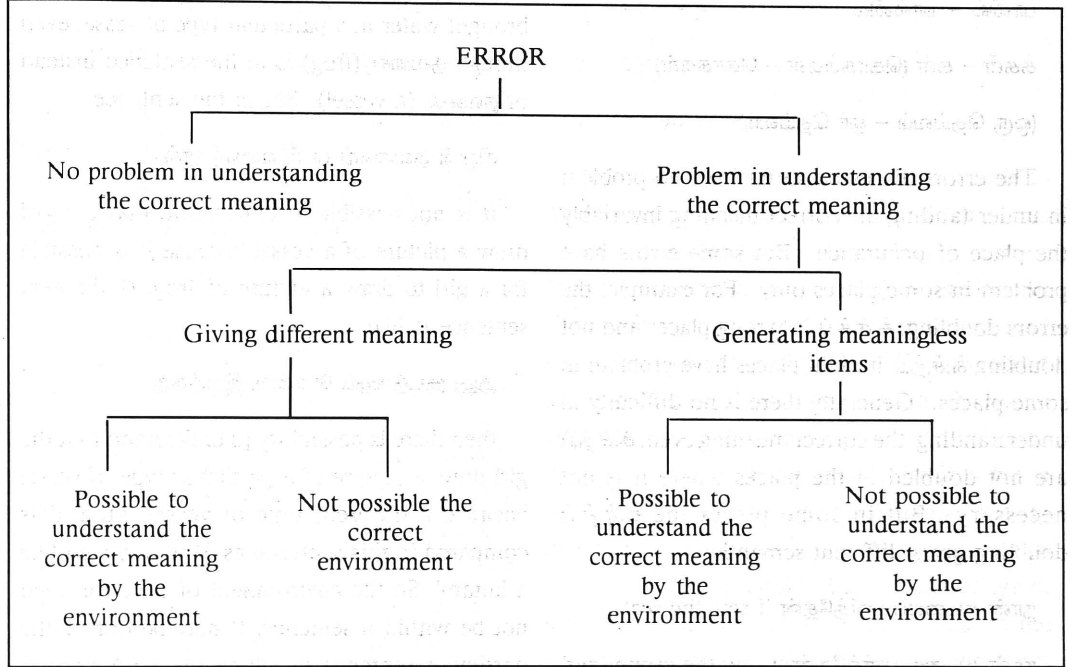
On the basis of understandability the errors can be divided into two groups.

1. The deviants which have no problem in understanding the correct meaning.

2. The deviants which have problems in understanding the correct meaning.

The problem in understanding is in two ways. First is because of the wrong meaning due to the error and the second is because of the meaningless

The deviants of category one do not affect the understanding of correct meaning in any way. For example let us take the error tp -- pp where p is a plossive. The resultant forms of this error such as



items generated by the error. Even though there is problem, sometimes it is possible to understand the correct meaning by the environment. This is applicable for both the problems. Thus we can get the following five categories of deviations.

Among these five 1, 2 and 4 can be considered as the errors with less gravity and the remaining categories 3 and 5 can be considered as the errors with more gravity. Now let us see all the categories in detail.

கச்சி - (கட்சி) 'Party'

கேக்க - (கேட்க) 'to ask'

can be understood without any difficulty by the native speakers because they are used in spoken language. Some more examples of this type are given below.

ஐ - அ (தலை - தல)

உ - இ (எழுதி - எழிதி)

ஓர் - ஒரு (ஓர் ஊர் - ஒரு ஊர்)

Some deviants which are not used in spoken also can be understood without any difficulty by the native speakers. Some examples for this type are given below.

பயிற்சி - பயிற்ச்சி

பாலில் - பால்லில்

க்கள் - கள் (கொசுக்கள் - கொசுகள்)

(ஒரு தெய்வம் - ஓர் தெய்வம்)

The errors discussed so far have no problem in understanding the correct meaning invariably the place of occurrence. But some errors have problem in some places only. For example, the errors doubling, க்,ச்,த்,ப் in wrong places and not doubling க்,ச்,த்,ப் in right places have problem in some places. Generally there is no difficulty in understanding the correct meaning even, க்,ச்,த்,ப் are not doubled in the places where it is not necessary. But in some places the க்,ச்,த்,ப் doubling gives different semantics.

நான் கடலைப் பார்த்தேன் 'I saw the sea'

நான் கடலை பார்த்தேன் 'I saw the groundnut'

அவர் ஒரு வேலைக் கொடுத்தார் 'He gave a spear'

அவர் ஒரு வேலை கொடுத்தார் 'He gave a job'

Among the errors which generate the wrong meaning, it is not possible to say these errors belong to the category (2) in which understanding the correct meaning is possible and these errors belong to the category (3) in which understanding the correct meaning is not possible because an error can fall under both the categories depend upon the environment of the occurrence. For

example let us consider the error of ல் - ள் in தவலை (vessel) -- தவளை (frog).

In the sentence

சிறுமி தவளையில் தண்ணீர் எடுத்து வந்தாள்

it is possible to understand that the girl brought water in a particular type of vessel even though தவளை (frog) is in the sentence instead of தவலை (a vessel). But in the sentence

சிறுமி தவளைப் படம் வரைந்தால்

it is not possible to understand that the girl drew a picture of a vessel because it is possible for a girl to draw a picture of frog. If the next sentence is like

அது குடத்தைப் போன்று இருந்தது

then there is possibility to understand that the girl drew a picture of a particular type of vessel because a different type of vessel 'kutam' is compared in this sentence as 'It was looked like a kutam'. So the environment of an error need not be within a sentence. It may be out of the particular sentence in which the error occurs. Some of the possible errors of these two categories are listed below.

1. ஐ (ai) - ஜ (ja)
2. ந (n) - த (t)
3. ஜு (ju) - ஜி (ji)
4. ள் (l) - ல் (l)
5. ண் (n) - ன் (n)
6. ன் (n) - ண் (n)
7. ர (r) - ற (r)
8. ற (r) - ர (r)

9. + k, c, t, p in the places where the meaning differences arise க், ச், த், ப்.

The errors of the categories 4 and 5 are the errors which generate meaningless words or sentences. In the sentence

பெரியார் திராவிட சமூகத்தைத் தொடங்கினார்
(Periyar tiravitak kamukattait totankinar)

it is possible to understand கமுகம் (Kamukam) as கழகம் (Kalakam) because of the words periyar and tiravita. So the error மு (la) மு (mu) belongs to category 4 in this place.

In the sentence

எனக்கு ஒரு பழம் வேண்டும்
(enakku oru pamum ventum)

it is not possible to understand the correct word பழம் (palam) means fruit. Here the errors மு (la) - மு (mu) belongs to the category 5. As in the case of categories 2 and 3, here also it is not possible to say these errors belong to category 4 and these errors to category 5. And also the errors discussed under the categories 2 and 3 may fall under the categories 4 and 5. For example the error ல் - ள் can generate meaningless words also.

In the sentence

நான் கல்வி கற்றேன்

the word kalvi கல்வி has no meaning because the correct form is கல்வி. But the correct meaning 'education' can be understood, because of the word கற்றேன் karre:n which means '(I) learned'. Here it belongs to category 4. some of the possible errors of these two categories are given below.

1. ந் (n) - ற் (r)
2. மு (l) - மு (mu)
3. ந் (n) - ன் (n)
4. ன் n - ந் n
5. ண் n - ந் n
6. agreement errors
7. wrong case marker

As we discussed already it is not possible to fix the category of an error among the errors which have problem in understanding the correct meaning because an error can fall under different categories with respect to its environment. And also the understandability vary with respect to the experience, age, intelligence etc. of the reader even the environment of an error helps to understand the correct meaning. So it is better to consider them all as errors with more gravity due to their nature of having more gravity in some places even though they are the errors of less gravity in some other places. Thus on the basis of understandability, there are two types of errors viz., the errors with less gravity which have no problem in understanding the correct meaning and the errors with more gravity which have problem in understanding the correct meaning.

All the errors with less gravity on the basis of grammaticality and acceptability are the errors with less gravity on the basis of understandability also because they have no problem in understanding the correct meaning. But the vice-versa is not true. That is all the errors with less gravity on the basis of understandability are not

the errors with less gravity on the basis of grammaticality and acceptability. Any way in due course some of the errors with less gravity on the basis of understandability may be accepted by the native speakers and become the errors with less gravity on the basis of grammaticality and acceptability also. As a whole now there are three types of less gravity errors.

1. Grammatically correct but not accepted
2. Grammatically wrong but accepted
3. Grammatically wrong but no problem in understanding the correct meaning.

In the remedial and precautionary measures more importance may be given to the errors with more gravity than the errors with less gravity. Among the less gravity errors the order of preference for eradication may be as follows.

1. Grammatically wrong but no problem in understanding the correct meaning.

2. Grammatically correct but not accepted.
3. Grammatically wrong but accepted

However even now the problem in fixing the norm is not solved completely. Since the acceptability is the matter of subjectivity it is difficult to come to an agreement without compromise. So some kind of compromise is necessary to fix the norms. As far as the field of education is concerned it is better to write a grammar for modern Tamil with certain level of compromise and prescribe for the use in schools and colleges. This should be done by the Government of Tamil Nadu through its organisations with the help of Tamil scholars from other states and countries. On the basis of this grammar, teachers can decide the errors easily and take necessary steps for the removal of them. The same norms may be insisted in other relevant fields also.

...

The selling price of milk in Chennai has been raised by Rs.2/-. This price rise was necessitated because of continuing losses incurred by AAVIN at Rs.2.65 crore per month.

In spite of the serious financial crunch, the District Unions have raised the procurement price of milk from Rs.9.00 per litre to Rs.9.50 per litre which will benefit

nearly 23 lakh farmer members in 7290 Societies all over the State. The increase in the selling price of milk is therefore a measure of fiscal correction which will enable the Co-operatives to mobilise the necessary finances to reduce their debts and to pass on a portion of the price increase to lakhs

of poor dairy farmers all over the State as a fair increase in the procurement price given to them for their milk produce. This fifty paise increase will benefit 23 lakh farmers to get Rs.9.25 lakhs more per day and Rs.33.30 crores in a year.

ENHANCEMENT OF PRICE FOR PROCUREMENT OF MILK

The enhancement of the selling price of milk has therefore to be considered in the context of giving a fair increase in the

procurement price of milk to lakhs of farmers all over the State.

This Government has always been a champion of the poor and the interest of both consumers and farmers alike are its primary priority.

...

The Livestock population in Tamil Nadu is 26.5 Million Numbers accounting to 5.55% of country's population keeping this in mind several utility schemes for the basic rural livestock farmers have been announced.

- ★ Creation of 10 New Veterinary Dispensaries to provide scientific health cover, disease control and treatment of livestock.
- ★ Availability of green fodder is declining and with this in mind wasteland Development and protection of grazing Lands, was announced which will be a boon for the farmers since cost of feeding is increasing.
- ★ A 100 Crore project for National Project for Cattle

and Buffalo Breeding (NPCBB) for which livestock Board is being formed with the involvement of Animal Husbandry Department, TANUVAS, and

New Animal Husbandry Schemes in Rural Areas

Milk Federation, increasing Breeding coverage of Bovines.

- ★ Backyard poultry rearing Schemes, Cross bred Heifer Programme and Sheep development schemes for rural women folk is a

welcome step for upliftment of women in rural areas.

- ★ In hill area development the vacant veterinary Assistant surgeons post will be filled up immediately on contract basis.
- ★ All vacant veterinary Asst. Surgeon Posts are to be filled up on contract basis.
- ★ 'Kalnadai Pathukappu Thittam' (Scheme) is to be implemented to benefit the remote villages which will benefit the farmers.
- ★ DANIDA assisted livestock Development Project is being extended to all Panchayat Unions to train link worker couples in livestock development, fodder development and extension.



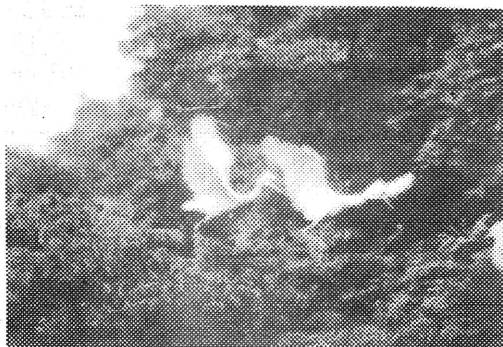
RENDEZVOUS WITH THE NATURE

The Wild Life

WILD TRAILS AND ECOLOGICAL ETHOS

Rolling meadows, lush green valleys, cascading water falls, Salubrious climate, cloud capped peaks, whispering woods, undulating Tea Estates, Coffee plantations, restles of wild animals, chirping of birdsamidst them is a sylvan

trail taking you to still more serene ambience.. to explore a new relationship with the nature. All these.. awaits you at Tamil Nadu, "THE LAND OF ENDURING HERITAGE".



mangroves. The Western Ghats and a few cooler regions are endowed with moist desiduous, wet evergreen forests, sholas and grasslands.

The flora and fauna found in these forests and lands are spectacular. Some of the species which were rare and endangered until recently, are now protected.

There are 5 National Parks and 17 Wildlife sanctuaries in Tamil Nadu. It has a unique distinction of having Nilgiris Biosphere and Gulf of Mannar marine biosphere. The project Tiger envisaged



to protect the Indian National animal was extended to the area comprising of Mundanthurai and Kalakkadu Wildlife sanctuaries. 123 plants have been identified in Tamil Nadu by the Botanical Survey of India as endangered. Plant sanctuaries have been created by identifying and protecting plants in the locations where they occur. For ex situ and in situ conservation of germ plasm, a gene pool garden has been established in Gudalur in the Nilgiris.

In Kodaikanal on the Palani hills, a unique wild plant called Kuriniji blossoms once in twelve years, making the hill slope ablaze of purple when it blooms. The Kuriniji last blossomed in 1992.

The Nilgiris, the Anamalai Hills and the Palani Hills in the Western Ghats and the Javadhu Hills, Shevroy Hills on the Eastern Hills boast of many a tourist centre with salubrious climate and take you to dizzy heights. Forests and hills of Tamil Nadu could be explored by trekking, hang-gliding and other



adventure sports. The valleys are ideal playground for golf.

INDIRA GANDHI WILDLIFE SANCTUARY AND NATIONAL PARK

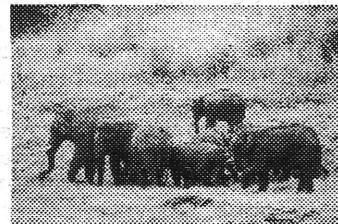
Spread over 958 Sq.kms., this sanctuary can be reached through Topslip in Anamalai Hills on the Western Ghats. An Ecological paradise, this sanctuary encompasses a National Park with an area of 108 Sq.km. Abutting Kerala on the West, this hill forest boasts of thick growth of trees, folds of terrains with evergreen sholas. About 800 species out of 2000 South Indian flora are distributed here.

This sanctuary nurtures Arboreal animals like lion tailed macaque, bonnet

macaque, Common Langur, Nilgiris Langur, Malabar Giantsquirrel and Grizzled Giant Squirrel. The ground animals listed are: Tiger, Panther, Elephant, Gaur, Pangolin, Sambar, Spotted Deer, Barking Deer, Mouse Deer, Wild Boar, Dhole, Sloth Bear, Porcupine, Nilgiris Tahr, Civet cat and Toddy cat. The Avifauna includes Racket Tailed Drongo, Black Headed Oriole, Paradise Fly-catcher, Whistling Thrush, Emerald Dove, Green pigeon, Tickell's Flower Pecker, Rufus Wood Pecker, Rose Ringed Parakeet, Black Eagle, Great Indian Malabar pied HornBill, Fiary Blue Bird and green billed malkhoha etc.

OTHER ECO CENTRE

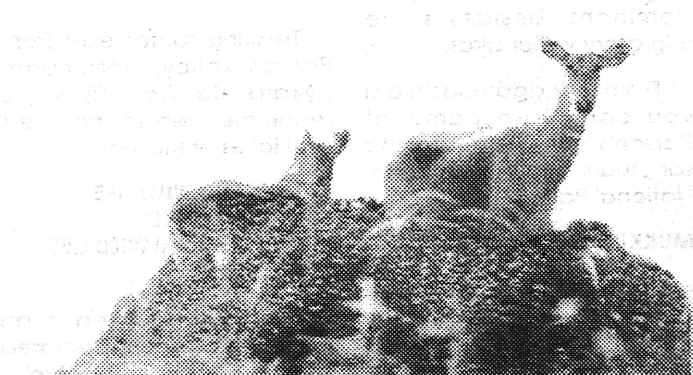
Equally enticing in the sanctuary are Monkey Falls at



Aliyar, Crocodile breeding Centre of Amaravathi, Gran Hills, Attakatti, Nirar, Kullipatti, Manompally, Chinnar, Thirumoorthy, Varagaliyar and Manjampathy. Trekking sheds available at Manjapalli and Varagaliyar. While a wild life interpretation Centre is at Aliyar, a medicinal plant interpretation centre is at Topslip.

MUDUMALAI WILDLIFE SANCTUARY NATIONAL PARK

This sanctuary is located where the Nilgiri Hills, the



offshoot of the Western ghats meet the eastern ghats. The Mudumalai Wildlife sanctuary has varied mixture of flat land, undulating parkland, open grassland, swamp, valleys and nullas. The Moyyar river in this region forms a series of spectacular cascades on its way. 65 Kms. away from Udhagamandalam and situated along the Udhagamandalam - Mysore highway, this sanctuary could be reached from Mysore as well.



bobbler, small green barbet, green pigeons, little brown dove, malabar grey hornbill, bulbuls, mynahs, etc. Among

of Nilgiris Bio-sphere reserve and situated 40 kms. from Udhagamandalam. It contains a viable population of Nilgiri Thar (*Hamitragus hilocrius*), Sambar, Barking deer, Nilgiri marten and otter, Jungle cat, jackal etc. Avifauna consists of hillbirds viz, laughing and whistling thrushes, woodcock, wild pigeon and black eagle.

Butterflies with Himalayan affinity like the Blue Admiral, Indian Red Admiral, Indian Fritillary, Indian Cabbage

This 321 Sq.Km. wide sanctuary encompasses a National Park measuring an area of 103 Sq.Kms. The vegetation is varied. Primarily moist deciduous. It becomes dry deciduous towards Bandhipur, mainly mixed forests with Bamboos and Natural teak. *Areca*, *Solanaceae* are some of the flora. The fauna include Elephants, Gaur, Bonnet Macaque, Common langur, Tigers and leopards, chital, dhole panther, Sloth Bear, Python, barking deer, Four-Horned Antelope, Otter, Crocodiles (mugger), giant flying squirrel, Sambar, Hyena, Wild Dog, Wild Boar, Mouse Deer, Spotted Deer, Jackal, Hare, porcupine and Mongoose.



birds of prey, eagles, hawks, buzzards, harriers, falcons and king vulture are predominant, besides some migratory water birds.

From Udhagamandalam you can (Base camp at Parson's valley) trek to this sanctuary and the Mukkurthi National Park.

MUKKURTHI NATIONAL PARK

Located on the high altitudes of the Nilgiris, comprising rolling downs inter-spersed with temperate sholas, this park is also a part

white, Hedge blues and rainbow fruits can also be seen.

Trekking routes exist from Parsan valley, portimund, pykara etc. Trout fishing is recommended in the rivers and lakes of Mukurthi.

KALAKKADU WILD LIFE SANCTUARY AND MUNDANTHURAI WILD LIFE SANCTUARY

These are situated in an extensive preserve declared as a "Project Tiger Reserve"

KALAKKADU

Kalakkadu Wild Life Sanctuary is situated in an area of 223 Sq.Km. in the Tirunelveli District, including the foot-hills of Western Ghats and the adjoining area. The flora ranges from forests of



tropical wet ever-green to tropical dry deciduous and thorn forest at down hills. Lion tailed Macaque, Nilgiri Langur, Bonnet Macaque and Common Langur, Nilgiri, Tahr, Sambar, Sloth Bear, Gaur, Elephant, Tiger, Flying Squirrel, Panther, Wild dog, Pangoline are some of the wild life seen in the sanctuary. Besides, a wide range of birds and reptiles could be seen. Trekking can be done with prior permission from the Forest (Wildlife) Department.

MUNDANTHURAI

There is nothing to differentiate this sanctuary from that of Kalakkadu, except the absence of the Elephant and the Gaur. Situated in the Tirunelveli district, this 567 Sq.km. sanctuary boasts of dry deciduous to tropical wet



evergreen forests patches of pure reeds. Animal wealth includes Tiger, Bannet



macaque, Langurs, Slender Loris, Sloth Bear, Sambar, Chital and Wild dog. Excellenct for various species of avi-fauna and varieties of reptiles and insects. Trekking with prior permission from the Forest (Wildlife) Department can be undertaken.

POINT CALIMERE WILD LIFE SANCTUARY

Sprawling on 17.26 Sq.km. surrounded by sea and shore, comprising forests of

tidal swamps, dry evergreen forests and mangroves, this sanctuary is situated in the Nagapattinam district. It is bestowed with populations of varied wild life such as Chital, Wild boar, Bonnet macaque, Black Buck, Flamingoes, Teals, Gulls, Terns, Plovers and Stilts. Special attractions are close encounters with Dolphins and Turtles which often come quite close to the shore.

SRIVILLIPUTHUR GRIZZLED SQUIRREL WILD LIFE SANCTUARY

Located in the Virudhunagar District, 45 Kms. off Virudhunagar Town, this sanctuary has a composition of dry deci-duous forests with

patterns of tropical ever-green, semi evergreen forests, moist mixed deciduous forests and grass lands. Grizzled Giant Squirrels are abound. Other interesting species are flying squirrel, Tree

Shrew, Elephant, Lion-tailed Macaque, Nilgiri Tahr, Mouse Deer, Barking Deer, and many a species of birds. This sanctuary can be visited all through the year.



GUINDY NATIONAL PARK

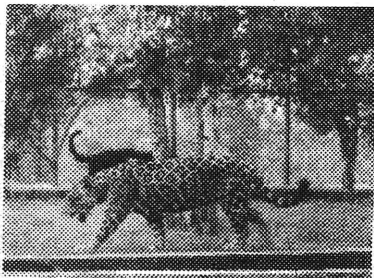
The smallest national park of the country situated in the Chennai Metropolitan City, arguably is the only national park set amidst a Metro in India. Acting as a lung to Chennai, this National park boasts of dry evergreen scrub and thorn forests with a composition of animals viz. Black Buck, Chital, Jackal, Pangolin and a variety of Avifauna. This could be visited throughout the year.

VALLANADU BLACK BUCK SANCTUARY

A scrub forest area spread over to 16.41 Sq.km, this sanctuary is situated in Thuthukudi (Tuticorin) District. Blackbuck, spotted deer, Macaques, Jungle cat, Mongoose and hares are aplenty. This sanctuary can be visited through out the year.

VEDANTHANGAL AND KARIKILI BIRD SANCTUARIES

A grove of Barringtonia and Acacia nilotica trees in a tank form part of the sanctuary. In addition dry evergreen scrub and thorn forests can also be seen. Both these sanctuaries are situated in the Kancheepuram district and sprawling in a 30 ha and 61 ha area respectively.



Vedanthangal is the oldest bird sanctuary in the country. This has been in existence presumably for more than 200 years. The villagers had documented their right, to protect the winged visitors to this sanctuary. The East India company had recognised and renewed their rights in the year 1858.

Breeding birds like Cormarants, Egrets Grey Heron, Open-billed stork, Darter, Spoonbill, White Ibris, Night Herons, Grebes, Grey Pelican etc visit the sanctuary. The Population of migratory birds included Garganey Teals, Shovellers, Pintails, Stilts, Sandpipers etc. Some of the resident birds listed are Coots and Moorhen, Terns. In all 115 species of birds have been recorded in this sanctuary.

ARIGNAR ANNA ZOOLOGICAL PARK, CHENNAI

This man made Zoological park situated on the outskirts of the Chennai Metropolitan, created out of the Reserve Forests of Vandalur. The forests are of Dry deciduous and dry evergreen scrub type. It was in the year 1855 the first Zoo in India was established in Chennai, later on in 1979 shifted to this 510 Ha. sprawling complex. This zoological park is said to be one of the biggest in South East Asia. The wild life population are exhibited in a large open moated island type enclosures with simulated natural environment. More than 170 species of Mammals, Aviaries and reptiles are exhibited. Lion safari vehicle, Elephant Ride, Battery operated vehicles are some of the

facilities available inside this park.

This park has a rainfall of about 1400 mm average. Nearest airport is Chennai (18 kms.) Nearest Railway station is Vandalur (1 km.) and has a city bus terminal. This zoological park could be visited throughout the year.

THE MADRAS CROCODILE BANK TRUST - NEMMELI

This Crocodile Bank has been established with an aim to protect and conserve the endangered reptiles such as crocodiles, Alligators etc. Situated 14 Kms from Mamallapuam, this trust now houses more than 6 species of crocodiles.

VIRALIMALAI

This small town situated south of Tiruchirapalli, is bestowed with a large number of wild peacocks, which roam around the Murugan temple situated here.

GULF OF MANNAR MARINE NATIONAL PARK

This is a marine Bio sphere, running along with coasts of Ramanathapuram and Thuthukudi Districts. The entire Gulf of Mannar abounds in distinguished marine life covering, 21 islands and 623 ha. This National park is full of coral reefs, Dugong, Turtles, Dolphins and Balano-glossus. Kurasadai Islands, off Mandapam boasts of a vast expanse of shallow waters. The presence of coral reef, flora and fauna here are in their virgin form. Dolpins could create euphoria to the tourists.

★ ★ ★

Hon'ble Chief Minister of Tamil Nadu, Selvi J Jayalalithaa took up an overall review of the functioning of the Adi Dravidar and Tribal Welfare Department on 17.7.2001. In the review, education was given the Prime attention. In addition to continuation of the existing

ABUNDANT SCHEMES FOR ADIDRAVIDAR STUDENTS WELFARE



concessions, scholarships, incentives, etc., a special attention was drawn to Adi Dravidar girl students' education. A new Scheme of providing free bicycle to Adi Dravidar and Tribal girl students studying in standards 11 and 12 was announced. A budget allocation of Rs.20 crores was also made. Free education upto Post Graduate level of studies was announced for SC/ST girl students.

Boarding charges have been raised from Rs.225 per month to Rs.300 per month. A scheme for construction of Government buildings for 574 Adi Dravidar Welfare Hostels run in Private Buildings within a period of 2 years has been decided to be implemented. A budget allocation of Rs.38.86 crores has also been made as an initial provision for construction of Hostel Buildings.

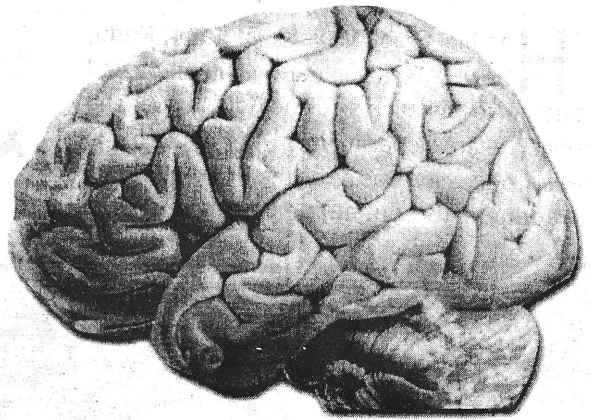
During 1991-1996 an incentive scheme for the benefit of about 60,000 girl students studying in

standards III to V had been introduced, according to which, free grant of Rs.500 per girl child will be given when she gets promotion to next standard and continue her study. Similarly another scheme was introduced for the benefit of about 30,000 girl students by which a girl child studying in Standard VI will be given an incentive of Rs.100 per month for 10 months in a

year. Further three major Economic Development Schemes namely, the establishment of two Knit-Wear Based Industrial Estates, Prawn Culture Development and Seri-Culture Development have been introduced. A Ten Point Programme to provide basic amenities to Adi Dravidar habitations was also implemented.

However, the fruits of the various schemes have not reached the root level of the SC/ST people. Hence, it has been ordered that effective steps should be taken for sensitising the bureaucracy fully towards the welfare of the SC/ST people so that the bureaucracy is fully aware of the various welfare and Economic Development Schemes, evince keen interest in the implementation of these schemes and achieve the goal of its social responsibility towards the upliftment of the down-trodden SC/ST community.

A gravity-free ball. Nothing could be easier to catch, right? Not so, shows research carried out on the space shuttle's neuroscience mission, Neurolab. Our brain's implicit physics is so overpowering it makes butterfingers of astronauts, says a report in *Nature Neuroscience*.



BRAIN BEHAVIOUR IN OUTER SPACE

Two competing theories explain how we ready ourselves for a catch. One says we rely only on immediate information from our senses about the ball's position and the speed we see it coming tells our hands roughly when to grab.

Alternatively, we might use implicit knowledge about gravity and its acceleration of a falling object to make a more accurate guess. "You can use that knowledge to improve the estimate of when the ball will arrive", explains Joe McIntyre of the Centre National de la Recherche Scientifique and College de France in Paris. Astronauts make more mistakes catching without gravity than with it, McIntyre and his colleagues have now found.

McIntyre's team used apparatus similar to a tennis-ball machine to launch balls at different speeds downwards towards the shuttle's obliging crew. On Earth, our muscles tense just before impact as part of a precisely timed response. In the microgravity conditions on the space shuttle, the astronauts' muscles reacted too soon. "They tend to do it too early", says McIntyre.

Our minds contain an internal model of gravity, he concludes, that we use to anticipate acceleration. The astronauts' catch improved slightly over their 17-day flight, but the expectation of gravity seems hard to overwrite. Paul Dizio, a

psychologist at Brandeis University in Massachusetts, is surprised. Other responses, such as rising an arm, quickly adapt to zero gravity, he points out. So it could be down to a lifetime of experience in gravity, rather than a model we're born with.

"But if there's anything the brain would be hardwired for it's gravity", he concedes. It's the one thing that's constant throughout our lives. It could be a bias we're born with, agrees Tim Hubbard at the Texas Christian University, Fort Worth. Hubbard studies how the brain processes the mechanics of our surroundings. An in-built gravity predictor might have conferred an evolutionary gain, he speculates, because the human brain is bad at working out acceleration, speed changes are too fast to spot.

Courtesy.: The Hindu



*Tamil Nadu
achieves
world record
in
blood collection
from
blood donation
camp*

Tamil Nadu AIDS Control Society of Chennai Corporation and University of Madras organised a blood donation camp on 1.10.2001 at Nehru Indoor Stadium, Chennai. The camp was started at 8.00 a.m. and ended at 5.00 p.m. 3818 units of blood has been collected from the volunteers of students of various colleges of

Chennai and general public. This would be the world record in blood collection.

Earlier Guinness record was done by the American Red Cross and University of Missouri. Their achievement was 3155

units through a blood donation camp. Authorities communicated this record to the Guinness Book of records to register the achievement.

The Blood donation camp was visited by the Chief Secretary, Thiru P. Sankar, I.A.S., Health Secretary Thiru Syed Munir Hoda, I.A.S., They were received by the Project Director, Tamil Nadu AIDS Control Society, Thiru R. Christodoss Gandhi, I.A.S., It is learnt that about 3 lakhs units of blood have been collected every year in which 50% of it from the volunteers of N.G.O.'s in Tamil Nadu. •

Family

Excerpts taken from the book 'Social life of the Tamils - the classical period' authored by Dr. S. Singaravelu, Prof. of Tamil (Retd.) Dept. of Indian Studies, University of Malaysia, Kuala Lumpur.

For the understanding of any aspect of the elementary social life (i.e. the family life) of the ancient Tamils, it would seem essential to have some knowledge of their system of kinship and marriage.

A system of kinship and marriage may be looked at as an arrangement which enables persons to live together and cooperate with one another in an orderly social life. For any particular kinship system as it existed at a certain time, one could make a study of how it worked. To do this, one has to consider how it linked persons together by convergence of interest and sentiment, and how it controlled and limited those conflicts that were always possible as the result of divergence of sentiment or interest. Further-more, in reference to any particular feature of a kinship system, one may ask how it contributed to the working of the system, in other words, its social function. If and when one succeeds in discovering the function of a particular custom, i.e. the part it played in the working of the system to which it was connected, one may reach some understanding or explanation of it. This kind of understanding of a kinship system as a working system linking human beings together in an orderly arrangement of interactions, by which particular customs are seen as functioning parts of the social machinery, is what is aimed at in this section. In such a study which may be called 'synchronic' approach, we shall be dealing with the various features of certain aspects of a system as it would seem to have existed in the classical period, abstracting as far as possible from any changes it might have been undergoing. But, it is not within the scope of this study, to undertake a diachronic study of the

system, aiming at understanding the process of change, which would have to be a matter for separate study covering the post-classical period as well.

NATURE OF KINSHIP

Two persons are described as kin when one is descended from the other. (Persons are said to be cognatic kin or cognates when they are descended from a common ancestor or ancestress, counting descent through male or female.)

The term, 'kinship' is used in this section to refer specially to a social relationship and not necessarily to a physical relationship for which the term, 'consanguinity', may be used. The difference is clear if we consider the position of children in the ancient Tamil society. Both the male and female children had not only a genetrix (physical mother, நற்றாய், or பயந்த தாய், 'the mother who beget'), but also a 'social' or 'foster-mother' (செவிலித்தாய்). The



fact that the early Tamil grammarians did not assume that the physical relationship and the social relationship of the person known as 'mother' (தாய்) normally coincided, is evident from the earliest 'definition' of the social or foster-mother (செவிலி) as distinguished from the genetrix, which is found in the classical Tamil grammatical treatise, *Tolkappiyam*.

While physical motherhood (and fatherhood, i.e. 'paterfamilias' and 'materfamilias') was usually determined by a socially recognized marriage, the social motherhood would seem to have been established not by birth, but by fosterage as it would seem to have been practised in the ancient Tamil country and in many other parts of the world in the old days.

By the term, fosterage, is here meant the practice of fostering or nurturing the child of the physical mother for a certain period of time. (The custom of course differs from 'adoption' in that the foster-child did not become a permanent 'daughter' or a 'son' of the foster-mother, nor a permanent member of the foster-mother's family.

FOSTERAGE

The custom of female 'fosterage' among the ancient Tamils would seem to have evolved as a natural development of nursing of a newly born child by a lady other than the physical mother who beget the child; this custom of nursing arose probably when consideration of health of the actual mother or other special circumstances such as the rigorous isolation of the mother who had given birth to the child and the taboos pertaining to the lochial state to which she was subject during delivery and lying-in period would have rendered it desirable to separate the child for a time from its mother. This would seem to have been the case from the evidence of a poem of *Narrinai* collection, in which the author has described how the husband (who was a conjugal infidel during the lochial state of his wife) on hearing that a son had been born to him, came stealthily to see the infant which was asleep with the foster-mother while the child's actual mother was sleeping on a separate bed.

In view of the custom of nursing by foster-mother, it might have been also possible that there

came to subsist between the nurse and the nursing a natural tie of affection. This would seem to be supported by another fact that in the early Tamil society language itself does not seem to have originally distinguished between nurse and foster-mother, and the female, carrying out both functions would seem to have been denoted by the same term, *Cevili* (செவிலி). Perhaps only later, as it became more and more obvious that the natural tie of affection between the nurse and the nursing was of an exceptional strength, then the grammarians combined the term, *tay* (தாய்) with *ceyili* (செவிலி) to make a combined word, *cevilittay* (செவிலித்தாய்), and thus add one more term to the list of kinship terms belonging to what is now known as 'descriptive' type of kinship nomenclature.

In the course of time, the relationship between *cevilittay* (foster-mother) and the child who was her charge, would seem to have been regarded as an important one, so much so that it might have evolved into a social institution. And as in the case of other social institutions, it also became an essential theme of poetry, in the *Akattinai-iyal* of the classical Tamil poetic convention, in connection with the themes of 'courtship' and 'marriage'.

In Tamil poetry of the classical period, we do have some significant references to certain aspects of the institution of 'foster-age'. To begin with, there is reference to the possibility that the primary function of a physical mother ended immediately after begetting the child. It is possible that the function of the physical mother ended there and then, for the phrase, *purantarutal* (புறந்தருதல்) in the verse 312 of *Purananuru* collection, besides meaning 'fostering' or 'nurturing', would also seem to imply that the child which she beget was at once entrusted to some other person, i.e. the foster-mother who assumed the function of nourishing, protecting and even educating the female offspring until she was safely married to a man of her choice with the consent of all parties concerned.

Again, the possibility that the function of nurturing the newly-born child was entrusted to the foster-mother would seem to be evident from the reference in the idyll, *Perumpanarruppatai*, to the nursing of the child at the breast of the foster-mother. And the act of nursing at breast is regarded as an important element of fosterkinship as practised in other parts of the world as well.

Again with regard to the Tamil custom of fosterage, another poem of the *Narrinai* collection indicates that even beyond the stage of suckling the child, it was the function of foster-mother to feed the child which had passed its infancy. The phrase, *ari naraik-kuntal cem-mutu ceviliyar* (அரிநாரைக் கூந்தல் செம்முது செவிலியர்) — 'grey-haired, aged foster-mothers' — occurring in the *Narrinai* poem is interesting, but somewhat ambiguous. It is interesting because it does seem to imply that the aged, grey-haired matrons played a great role in child-rearing. (It was from the old matrons or grandparents of both sexes that children could learn family history, folklore, proverbs, and other traditional lore, mainly because of the fact that the elderly folk were indeed the living links with the past.) The power exercised by the apparently decrepit ancients ('foster-mothers', mentioned in the above verse) over their charge, would also seem to have been rather autocratic as is evident from the reference to the small sticks which they are said to have wielded in the course of their efforts to feed the recalcitrant toddler. Their wielding of the stick, almost contrary to the age-old family dictum, namely, "grandparents scold by the mouth, parents more often with the stick", would seem to indicate the high esteem in which the foster-mothers were held — a position almost equivalent to that of the actual mother.

But, again, the phrase, *cem-mutu-ceviliyar* (செம்முது செவிலியர்), is somewhat ambiguous, because we are not in a position to know for certain whether the aged matrons known as *ceviliyar* were actually maternal or paternal grandmothers of the child, in whose care the actual mother might have left her child during those absences when the mother might have had to cultivate the farm or to do other work. If the aged matron had really been a maternal grandmother of the child, it is possible that the scene described in the above verse was at the mother's natal home where by custom (still observed among Tamils) birth took place, on account of the inclination of most women to be under the care of their close maternal kin, in particular, their mothers during the early years of marriage and particularly at the time of birth and also subsequently.

Irrespective of whether the foster-mothers referred to in the poem were maternal grandmother

or paternal grandmother, or neither, the grandparents and foster-mothers would seem to have been the most honoured of all one's kinsfolk. Their position and status were of a very great importance in the social system of ancient Tamils.

The unique feature about the ancient Tamil system of fosterage is that the foster-mother's daughter also played an important role, particularly in the premarital stage of the life of her mother's charge, as a constant companion to the young maiden. While the foster-mother was known as *cevili*, her daughter was referred to as *toli* (தோழி) — which meant 'female companion' to the maiden.

Let us now observe some of the social functions of the foster-mother and her daughter in the social relations of the young maiden.

The foster-mother's originally simple function of nurturing the female child would seem to have increased manifold immediately after her ward attained puberty, for this attainment signified that the young maiden had reached the threshold of premarital courtship which included all forms of behaviour not only on the part of the lovers concerned, but also on the part of the maiden's companion and foster-mother, mainly because the subsequent marriage to which courtship was preliminary was an important relationship affecting not only the husband and wife but also their families.

COURTSHIP

Courtship among the early Tamils, especially among the hill dwellers, (in the Tamil poetic convention of the classical period, the montane region was prescribed as the suitable physical background for poetry relating to the theme of 'courtship'), began with the first accidental meeting of a young man and a nubile girl, and this meeting was frequently brought about by the condition of the physical environment in which they happened to live. For example, it was natural that the young man while hunting should meet by chance the young maiden guarding the millet crops of the hill region, and that such a meeting should engender 'love' on account of the mutual attraction of two persons of opposite sexes. Following the 'natural union' (இயற்கைப் புணர்ச்சி) of lovers, several things happened both in regard to the young maiden and

the community of families to which she belonged. With regard to the maiden who had fallen in love, it produced the love-sickness, which of course did not fail to attract the attention of her kin, especially that of her watchful foster-mother. Although the foster-mother might have known or sometimes seen what had happened and consequently might have become anxious, yet how could she be certain so early? Therefore, she rather adroitly did what was best in the circumstances and attributed the maiden's 'illness' to the influence of certain evil spirits, and also arranged for the ritual dance in honour of the godhead, Murukan whose help was sought to exorcize the evil spirits.

The foster-mother's own daughter who acted as the female companion for the love-stricken maiden of course knew the real cause of the 'incurable' sickness, and while she was therefore highly amused at her (apparently ignorant) mother's solution for the lady's love-sickness, she also happened to speak her mind rather unwittingly on the occasion of the ritual dance, and made fun of the god head by greeting, "May you, Murukan, continue to live in blissful ignorance!"

However, the foster-mother happened to hear this subtle innuendo and promptly asked her daughter the reason for saying such a thing even in a jocular vein. Still the true answer was not forthcoming from the faithful confidante, but that did not really keep the secret love-affair of her lady from her kinsfolk. Strange as it might seem, the lady herself came to reveal the truth rather indirectly when it became evident in her changed conduct and behaviour. The maiden who was in love then seemed to desire solitude more and more; previously she used to roam about rather aimlessly with her female companion, but now that she had a male companion, her thought centred around one particular spot where she first met or used to meet him subsequently by previous arrangement. Again, her love-sickness had a pronounced effect on her normal diet which became less and less, as the days went by. Besides, it was also reflected in her physical appearance and in the discharge of perfumes. Moreover, the lady began to talk in sleep which the foster-mother who used to sleep with her nursing since infancy could not understand, and she of course asked her companion who was also

the foster-mother's own daughter, and still there was no reply. Eventually when the people of the community itself started exchanging curious looks, and gossiping, then the foster-mother began to act.

But all this while, the secret meeting of the lovers had gone on and this period of courtship was being closely watched by the foster-mother's own daughter, i.e. *toli* who, because she was a disinterested party, was placed in a position to test by various ingenious means the suitor's adaptability, general desirability, and seriousness of purpose. And it would seem that the period of time required for the courtship of lovers together with the time taken by the female companion to arrive at a favourable judgment as to the suitability of the suitor very often coincided with the time when he scandal-mongering of neighbours had gathered some momentum, and then it was time for the female companion to confide at last the truth to the foster-mother who in turn informed the lady's real mother from whom the father and 'brothers' (either the lady's own elder brothers or her mother's brother, i.e. the maternal uncles of the lady) learned of the truth. Then the whole affair became a matter of common knowledge, which was to be followed by certain formalities before the actual wedding. But sometimes it happened that the lovers, who were doubtful whether they would receive the consent of the parents of the bride or not, might have decided already to elope.

Again, it was the foster-mother who would seem to have been affected very much by the couple's elopement. As she found her-self in great sorrow on account of the thoughtless action of her beloved 'daughter', she often sobbed and lamented the loss of the young maiden upon whom she had showered so much affection since infancy. The real mother too was deeply hurt, and felt a great sense of loss. The true remorse which the *foster-mother* felt at the running away of her 'daughter' indeed impelled her to go at once in search of the couple who had eloped, and it was usual for her during this search to make inquiries from the passers-by if they had seen such and such a couple. Eventually, if the foster-mother managed to find the pair, she immediately informed the real mother of her daughter's whereabouts, and persuaded the couple either to get married at the 'patrilocal residence of

the young man or return to the bride's home for the ceremony.

Now, from what we have seen above, it would seem that the roles of the foster-mother and of her daughter were important ones, not only in the physical and social upbringing of the young maiden, but also in the establishment of a new family through marriage.

In the foregoing paragraphs, we saw something of the role of 'fosterage' relating to the 'social' kinship system of the family. Let us now turn to some aspects of the equally important role of the institution of 'marriage' relating to the cognatic or affinal kinship system of the family. For this purpose, we have to understand the institution of 'marriage' which was an essential prelude to the process of cognatic kinship system.

MARRIAGE

In order to understand the early Tamil customs relating to marriage, one has to bear in mind that a marriage in those days (as even in these days) was regarded essentially as a rearrangement of the existing social structure or of the existing arrangement of persons in institutionalized relationships. It is a matter of common observation that, by a marriage, certain existing relationships, particularly those of the bride to her family are changed. Through marriage, new social relations are created, not only between the husband and the wife, and between the husband and the wife's relatives on the one side and between the wife and the husband's relatives on the other, but also, between the relatives of the husband and those of the wife, who, on the two sides, are interested in the marriage and in the children that are expected to result from it.

Another important factor in the development of the early Tamil conception of marriage would seem to have been the idea of romantic love — a theme that was much elaborated in the classical Tamil literature and grammar, and has now become the mainstay of most of the Tamil short stories and novels and Tamil movies that are based on those stories.

But to understand the early Tamil marriage based on 'romantic love', one must remember that the

modern Tamil novel writers' idea of marriage is recent and decidedly unusual, the product of both a particular social development and of mainly Western influence. Some of the modern writers of Tamil film-scripts, short stories, and novels, seem to think of a marriage as an event that concerns primarily the man and the women who are forming a union. For them, the consent of parents, is strictly, only required for minors; and a religious ceremony is not essential. According to reports which periodically appear in the Tamil newspapers even in Malaysia, such a marriage essentially consists of a special occasion which is witnessed by a group of specially invited friends and sometimes relatives too of the bride and bridegroom, and presided over usually by an eminent community leader who is also very often a politician. On this occasion, after a speech from the presiding person, the couple exchange garlands and perhaps wedding rings too, and this is followed by the declaration of both parties to those who are assembled there that they wish to live as wedded husband and wife. More often than not the bridegroom ties the symbolic marriage 'string' (tali தாலி) around the bride's neck, as a further corroboration of his solemn pledge. On occasions of this kind, religion does not play any part, nor does the state have any part in giving the union its legality. (There is of course an exception in the case of Singapore where it is required by legislation to register all Hindu marriages at the Government Registry. In other states of Malaysia, Tamil marriages by registration are not unknown).

In other forms of marriage which are prevalent among the Tamils of these days, the ceremonial plays an important role. The wedding is held under a formal arrangement and consent of the parents of the couple concerned. (Sometimes, the formal arrangement is known to include the actual payment or a promise of payment of the so-called dowry, and the dower is frequently the bride's family. The payment of dowry is believed to be both of considerable economic and symbolic importance.) The ceremonial of an arranged marriage is characterized often by an exchange of gifts between the bride's family and the bridegroom's family. For example, the bridegroom is expected to present the bride with her wedding trousseau or *saree* (which is hardly used again after the wedding ritual), and the important wedding string (*tali*) to

which are attached a few pieces of carved medallions and coins made of gold. The ceremony is held usually in the patrilocal residence of the bridegroom, or sometimes at the residence of the bride's family or even in some neutral ground such as the local temple hall or public assembly hall, and it is solemnized by a brahminic priest in front of an artificial, sacred fire, around which the couple make a ceremonious circumambulation after the tying of the 'wedding-string', as a culminating point of the ceremonial. It would appear that this kind of ceremonial which has survived to this day with very little change was more or less the same at the time of the author (Ilanko Atikal) of the Tamil epic poem, *Cilappatikāiram* in which he has described a similar ceremony held on the occasion of the wedding of the chief characters of the story, namely, Kannaki (the bride) and Kovalan (the groom).

But, it would also seem that there was still an earlier form of Tamil wedding ceremony, as is evident from two of the poems belonging to the *Akananuru* collection, and that the earlier form of ceremony did not include the custom of the couple making a circumambulation round the sacred fire, nor did it have the officiating brahminic priest. (These two elements which would seem to have been absent in the earlier form of Tamil wedding rituals are believed to have been borrowed in later days from the Aryan customs of the north.)

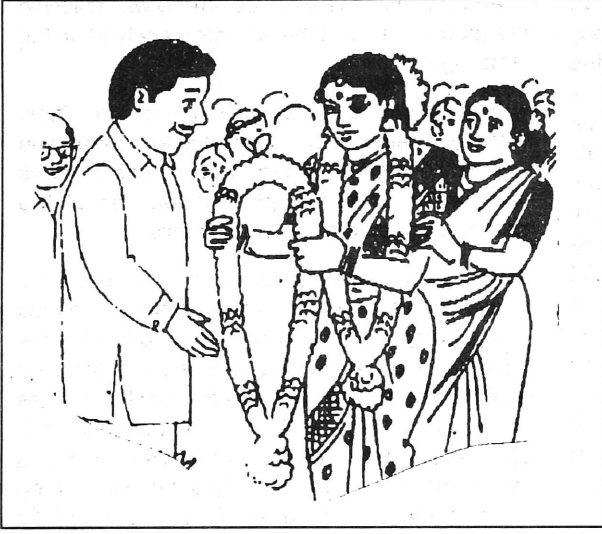
The 'purely' Tamil wedding as it had evolved at one stage and as it has been described in the *Akananuru* poem would seem to have consisted of a ceremonial, held early in the morning of an auspicious day, to the accompaniment of drums, with the bride and bridegroom seated on a specially decorated dais which had been constructed under a covered shelter or *pantal*. At the ceremonial, elderly women who were already blessed with children had the privilege of blessing the young couple by showering confetti of paddy grains and flowers (signifying fertility), and presenting such gifts as pots and utensils (probably for use of the bride in her new home). The most important feature of the ceremonial of the wedding was the 'giving-away' of the bride by her kinsmen and the worshipping of the godhead, Murukan, by the newly wedded couple.

And of course the entire ceremony was followed by a grand feast, and the nuptials were held on the same night.

Having now seen some kinds of the Tamil wedding ceremonial as it prevailed in the past and as it would seem to prevail in the present, let us now turn to certain important aspects of the marriage customs of the early Tamils.

As it was mentioned above, the earliest Tamil conception of marriage was the idea of romantic love. Still later, people would seem to have come to think of marriage as union based not only on the idea of romantic love, but also on such features as beauty, character, kinship and family background, age, and even wealth which were factors determining the choice of a wife or husband. When these factors appeared as of equal proportions between the bride and bridegroom, the union was regarded as an ideal one. Besides, fighting among suitors would also seem to have been not uncommon as part of the procedure of selecting the mate for the bride. In the pastoral region of the ancient Tamil country, the 'bull-fight' — a tournament for testing the man's strength — was one in which the male suitor was expected to bring a fierce bull under control, and the females would politely decline to marry those young men who were unsuccessful in their bid to bring the bulls under control. (It is significant to note that the same term, *kalai* (கலை) or *eru* (ஏறு) used to refer to both the ox and the human male.

To understand the early Tamil concept of marriage and the various ceremonials relating to it, one must think of it not merely as an event, but as a developing process. The first step in this developing process was usually the first meeting of the prospective bridegroom and the bride. This was followed by a period of courtship. The third step was the prospective bridegroom's formal offer of certain presentations, e.g. gift of 'leaf-dress' or clothes, signifying a proposal for a formal betrothal, which was usually followed by a wedding ceremonial at a later date, provided the couple had received the necessary consent of their parents. However, if the bride's parents seemed somewhat reluctant to agree, then an elopement of the ardent couple usually preceded the wedding. Then, of



course, the most important stage in the development of the marriage was the birth of the first child. It was through children that the husband and wife were regarded as completely united and again it was through children that the two families of the husband and wife were united by having descendants in common. Let us examine the early Tamil marriage in its various aspects as a developing process, which, however, was not an entirely smooth process.

The first meeting of the lovers might have taken place rather easily or by chance mainly with the help of what is known as providence (இயற்கைப் புணர்ச்சி) But the subsequent stage which followed the first union of lovers was not at all a smooth process. It was attended with several obstacles, both for the eager young maiden and for the surreptitious young man, so much so that the theme of poems dealing with 'courtship' in ancient Tamil poetic convention came to be known as kalavu (களவு) in view of the clandestine nature of the lovers' meetings.

During the period of courtship, the lady, for instance, had to keep the matter of her clandestine and nocturnal meeting with her suitor, a closely guarded secret. The young man himself, who had to traverse a long distance and dense jungle in order to keep his tryst, in fact ran the risk of being mistaken for a wild animal and consequently being

attacked by the night watchmen of the settlement who kept awake all night in ambushes on tree-tops to scare away the wild animals from the crops.

In spite of these and other obstacles, the clandestine meetings continued, and soon people of the community came to know of this, and they started to gossip. The lady's companion who had until then allowed the matter to drag along then realized the seriousness of the situation and, by discreet intervention, she reproved the seeming carelessness and dilly-dallying of the male lover, which produced the desired result. In keeping with the then prevailing custom, the young man came subsequently with bouquets of flowers and the ceremonial 'leafy-dress' signifying proposal for a formal betrothal. The next

logical step was, of course, betrothal followed by wedding. But in some cases, it did not happen to be so. The necessary consent of the bride's parents was not forthcoming and it was really the stumbling block. The question would arise, why should the lady's parents show reluctance in agreeing to the match?

The answer would seem to lie in the ancient Tamil custom concerning marriage between kin. In these days, of course, people do not bother to investigate the background of kinship of the bride and bridegroom before actually deciding on the match. On the other hand, there is also the custom among the Tamils, according to which it is thought very appropriate that a man should marry his cross cousin, most usually the daughter of his mother's brother (தாய் மாமன் மகள் or அம்மான் மகள்) and more rarely the daughter of his father's sister (அத்தை மகள்). Again, it has been the general rule that a man and woman who were kin, or at any rate closely related, might not marry and thus no bonds of kinship could have united the two families before the marriage. For how long this latter rule has been observed among the Tamils can be gauged from the evidence of a poem of the *Kuruntokai* anthology, in which the poet succinctly expressed the rhetorical assurance which a young man might have given or actually gave to his lover, to the effect that she need not worry herself about the possibility

of the existence of some previous kinship which might later stand as an obstacle to their union as man and wife:

*"My mother and your mother,
whoever could they be?
My father and your father, in what
way are they related?
How did you and I know each other'
(Yet) like water fallen on red soil
Our loving hearts have become one!"*

It is possible that due to uncertainty relating to considerations of this kind, the girl's parents might have hesitated to give their outright consent. However, the loving couple thought otherwise, and in the event of a possible refusal on the part of her parents, the couple promptly eloped together and got married in the patrilocal residence of the bridegroom.

Now, we have to consider another important aspect of the early Tamil marriage which would seem to have given rise to certain symbolic customs whose meaning and purpose would seem to have been lost in the mist of time.

Let us now refer back to the stage where the parent's disapproval seemed imminent. The possibility of kinship considerations was suggested as one of the probable reasons for the hostile attitude of the prospective parents-in-law of the young man. There might have been yet another reason: this was the fact that the marriage of the daughter involved some modification or partial rupture of the relations between the bride and her immediate kin. This would seem to have been most marked when the woman, after she married, left her family and went to live with her husband and his family. Her own family suffered a loss. It was not only an economic loss, but also the loss of a person who had been a member of a group, in other words, a breach of the family solidarity. With regard to the former, it is obvious that women in those days proved themselves economically useful to their families in almost all environments. For example, the *kurarttiyar* in the montane region watched the millet crops while their men were away hunting; the *aycciyar* of the pastoral region prepared milk and milk products which they themselves bartered for goods of other regions; the *ulattiyar* of

the agriculturists in the riverine plains worked in the fields both at the initial stage ('planting seedlings') and at the end of cultivation ('harvesting'); and the daughters of the *paratavar* in the littoral tracts guarded the fish that was put to dry, and with regard to the economic usefulness of the *parattiyar* of the coastal regions, one may refer to a poem of *Narrinai* collection, in which the female companion of the lady is depicted as discouraging the male suitor from another region, by questioning rather bluntly how it was going to help the fisherfolk if the young man of the riverine plain should take away the daughter of the fisherfolk of the coastal region.

Besides being an economic loss, it was also the loss of a person who had been a member of a group; a breach of the family solidarity. It was these two aspects of marriage which would seem to have been given symbolic expression in the simulated hostility between the two bodies of kin either at the actual ceremony, or before the ceremony itself, by the pretence or by the actual practice of the bride's kin making a show of resistance at the removal, followed by the 'seizure' of the bride by force (the so-called capture of the bride by force).. Of the eight 'kinds' (or aspects) of the ancient Tamil marriage referred to by the author of the grammatical treatise, *Tolkappiyam*, it would seem possible that one of them corresponded with this aspect of real or simulated 'capture of the bride by force' on account of the 'resistance' shown by the bride's kin against her removal. The author of a later grammatical work, *Iraiyanar Akapporul* (இறையனார் அகப்பொருள்) and also later commentators of this work and of the earlier grammatical treatise, *Tolkappiyam*, would seem to have been of the view that 'taking the bride by force' was one of the eight types of marriage, i.e. *irakkatam* (இராக்கதம்), the other seven being known as *aranilai* (அறநிலை) *oppu* (ஒப்பு), *porulkol* (பொருள் கோள்), *teyvam* (தெய்வம்), *yalor-kuttam* (யாழோர் கூட்டம்), *arumporul-vinai* (அரும் பொருள் வினை) and *pey nilai* (பேய் நிலை). (The later-day commentators of the *Tolkappiyam*, such as *Naccinarkkinniyar* and *Ilampuranar*, would seem to have not only incorrectly interpreted the relevant verse of *Tolkappiyam* and that of *Iraiyanar Akapporul* to mean eight different types of marriage just as the Aryans, somewhat from the same tendency, are known to have arrived at the fantastic

notion of various kinds of births, but they would also seem to have rather wilfully used terms of Sanskritic origin, such as *piramam*, *pirasapattiyam*, *aritam*, *teyvam*, *kantarvam*, *acuram*, *irakkatam* and *paicacam* and arbitrarily ascribed each of the above 'kinds' of marriage to various groups of people.

Be that as it may, let us now turn to yet another aspect of early Tamil social life which had certain connection with the above mentioned ritual or symbolic expressions of 'hostility' and 'resistance' on the part of the bride's family. This was the custom of 'cattlelifting' or 'cattle-raid', which is said to have been undertaken by the party wishing to initiate hostilities of any kind. But, as far as ancient Tamil grammar and poetry are concerned, this theme of 'cattle-lifting' is included in the *Puram* division, and not in the *Akam* division in which the theme of 'courtship' and 'marriage' etc. are classified. But at the same time, it would seem that the theme of *vetci* (வெட்சி) denoting 'cattle-lifting', and that of *karantai* (கரந்தை) denoting 'regain of lost cattle', have been included in the *Puram* division merely in their symbolic aspects and that these two themes do not in any way materially supplement the other themes of *Puram* division, namely, *vanci* (வஞ்சி) denoting 'offensive action' or 'invasion', *kanci* (காஞ்சி) denoting defence, *nocci* (நொச்சி) denoting 'defence of one's fortress against seige', *ulinai* (உழிளை) signifying 'attack or seige of the fort', *tumpai* (தும்பை) denoting 'active warfare', and *vakai* (வாகை) meaning 'victory in battle'.

Although the themes of 'cattle-lifting' (*vetci*) and 'regain of lost cattle' (*karantai*) are classified in *Puram* division, nevertheless they would seem to have had some connections with courtship and marriage originally, as it is significant to note that the environment prescribed for the theme of courtship (i.e. *kurinci*) in the *Akam* division, and the environment prescribed for the theme of *vetci* or 'cattle-lifting' together with the supplementary theme of *karantai* or 'regain of lost cattle' are one and the same, namely, montane region (i.e. *kurinci* of *Akam* division corresponds with the *vetci* of *Puram* division).

There is some reason to believe that the later symbolic custom of 'cattle-lifting' (i.e. as a sign of beginning of hostilities), might have had its origin in an earlier custom which was probably also a ritual

or symbolic expression on the part of the bride's family in the sense that the 'cattle-raid' and the actual or simulated capture of cattle belonging to the ('rival') kinsmen of the bridegroom served as a sort of indemnity or compensation to the bride's kin in return for the impending loss of their daughter. Or yet another assumption is possible: it might have had its origin in the practice of the early chieftains and rulers seeking brides from the land-owning *Velir* (வேளிரர்) clan to become queen-mothers, so that the ruling lineage might be extended and perpetuated through the mother-right and in the real simulated hostilities that ensued on account of the refusal of the bride by her kinsmen.

Now, with regard to the custom of 'cattle-raid' as part of marriage customs, ethnographical literature affords some interesting examples of the custom. For example, the following custom would seem to vary only slightly from the custom of 'cattle-lifting' of ancient Tamils in connection with matrimony.

It is said that in some parts of Basutoland in Africa, on the day fixed for the marriage, the young men of the bridegroom's group drive the cattle that are to constitute the marriage payment to the home of the bride. When they draw near, it is said, the women of the bride's party gather in front of the entrance to the cattle kraal. As the bridegroom's party tries to drive the cattle into the kraal, the women with sticks and shouts drive them away so that they scatter over the veld and have to be collected together again and a new attempt made to drive them into the kraal. This goes on for some time until at last the cattle are successfully driven into the kraal. The women of the group are said to make a show of resistance at the delivery of the cattle which will have as its consequence the loss of the bride. According to A. R. Radcliffe-Brown, the proper interpretation of customs of this kind is that they are merely symbolic expressions of the recognition of the structural change that is brought about by the marriage.

In this connection, one may refer again to the so-called *aritam* kind of marriage, which has been mentioned by the commentator, Naccinarkkuniyar, and others, as one of the eight 'kinds' of early Tamil marriage, and one may interpret it to mean in fact a later echo of the earlier custom of 'cattle-lifting'.

However, there is the danger that one might regard such customs involving 'cattle' and other objects as being a 'purchase' of a wife. But of course, one would be mistaken if one were to believe that the early Tamils bought a wife in the way that farmers bought cattle. In the first place, it is necessary to recognize that whatever economic importance such transactions might have had, it was their symbolic aspect that would seem to have been important. This would be clear by another custom of tiger's tooth being given by the male suitor to the bride which would seem to have been prevalent in the ancient Tamil country, or even by the modern custom of the engagement ring, the wedding ring, and the wedding presents. Though the tiger's tooth may have had very little value by itself, or again, though a modern engagement ring may have considerable value (more than many ancient Tamils might have paid for their wives), none of those objects could be regarded as an economic or as a business transaction. One may regard it as only symbolic.

Moreover, the ancient Tamil marriage was not the concern of political authorities who could give certain legality to it, but it was established by a compact between two bodies of persons, the kin of the man and the kin of the woman. The marriage was an alliance between the two bodies of kin based on their common interest in the marriage itself and its continuance, and in the offspring of the union, who would be, of course, kin of both the kin groups. For the children of this alliance to attain a definite and legitimate status in the society ancient marriages had to have this sort of 'prestation' (payment of gifts etc.) and formalities in which the two bodies of kin, that of the husband and that of the wife, were involved. Thus the making of gifts of cattle, or the presentation of 'leafy-dress' (or even silk garments among the advanced people), could be interpreted as an essential part of the establishment of 'legality'.

CHILDREN AND GRANDPARENTS

It was mentioned earlier that the ancient Tamils had come to regard 'marriage' as a developing process. This would seem to be particularly evident from the way in which certain expressions have been derived in the language. As pointed out by the great doyen of Tamil linguistics, Dr. R. P. Sethu

Pillai, a close perception of the resemblance between the nature and man's life has given rise to some beautiful metaphors in Tamil." Thus, for instance, the resemblance between the tender creeper and the young maiden was expressed in the poetic names of *valli* (வல்லி) and its variant, *valli* (வள்ளி), and *koti* (கொடி) for the young girl. The puberty attained by the girl was signified by the metaphor, *puppu* (பூப்பு bloom). Again the union of man and woman on the wedding day is denoted by the term, *manam* (மணம்), which means 'fragrance'. As the marriage was still a developing process, the analogy was carried beyond the stage of matrimony. The offspring among the Tamils were cherished as fruits of wedded love.

Indeed, a most important stage in the development of marriage the birth of the first child. It was through the children that the husband and wife were united. And this fact that the bond uniting the father, the mother, and the child was an absolute binding spiritual relationship is beautifully conveyed by the author of a verse in *Ainkurunuru*, when he describes the overwhelming fond embrace of the husband, the wife, and the child, all together in one great fold. Again, the fact that among the Tamils the children have been regarded as the keystone of all social relations is implied by the poem of Pantiyan Arivutai Nampi who would seem to have meant that childlikeness was the greatest of all personal tragedies.

DIVISION OF GENERATIONS

Let us now turn to yet another important aspect of the family structure of the early Tamils. Within the elementary family, there is said to be a division of generations, i.e. the parents form one generation, the children another. As a result, all the kin of a given person usually falls into generations in relation to him, and there are certain general principles that are universally recognized in the person's different behaviour towards persons of different generations.

The normal relation between *parents* and *children* may be described as one of super-ordination and subordination. This is believed to result from the fact that children, especially during the early part of life, are dependent on their parents, who provide and care for them and exercise control and authority

over them either directly or indirectly (for example through the foster-mother, or teacher as the case may be). Any relation of subordination, if it is to work, requires that the person in the subordinate position should maintain an attitude of respect towards the other. It is therefore a general rule that children should not only love but also should honour and obey their parents. The social function of this kind of relation between persons of two proximate generations (parents and children) is thus easily seen. There was yet another kind of relation — i.e. the one which existed between the *grandparents* and the *grand children* which was equally, if not more, important, for the smooth functioning of the family.

In the passage of persons through the social structure which they entered by birth and left by death, and in which they occupied successive positions, it may be seen that strictly speaking it was not children who actually replaced their parents, but those of the *grandparents'* generation were replaced by those of the *grand children's* generation. (This is probably because, as those of the younger generation were moving into their positions of social maturity, those of the older generation were passing out of the most active social life.) This kind of 'replacement' of *grandparents* by their grandchildren was in a way recognized in the ancient Tamil society, as is evident from the fact there was the custom of giving a child the name of its grandparent. It is also worth noting that in the ancient Tamil country the age-sets would seem to have been arranged in cycles in such a way that a son's son frequently belonged to the same one as his father's father.

Dr. R. P. Sethu Pillai has been of the view that the need for remembering the names of the immediate and remote ancestors at the ceremonies connected with the propitiation of their disembodied souls was perhaps responsible for this practice" (of giving grand children the names of their grand parents). Besides this possibility, there would seem to have been yet another reason for the existence of this aspect of the structural principle, namely, that one generation was replaced in course of time by the generation of their grandchildren.

Among the Tamils generally even to this day there is a marked condition of restraint on the

behaviour of children in the presence of their parents. As mentioned earlier, the normal relation between parents and children is generally one of super-ordination and sub-ordination. Between the two proximate generations of parents and children the relation would appear to be one of essential inequality — authority, protective care on the one side, respect and dependence on the other. In this connection, it may be also noted that in any relation of super-ordination and subordination, conflict is always possible. This is true of the relations of fathers and sons, and of mothers and daughters.

But relation between grandparents and grandchildren can be found to be one of privileged familiarity. 'There is very much less restraint on the behaviour of grandchildren in the presence of grand-parents. In general also, grandparents are much more indulgent towards their grandchildren than are parents towards their children. [A child who feels that he is being treated with severity by his father's father; a man who is appealing to his ancestors (while praying) for help and protection, usually makes his first appeal to his father's deceased father or mother.] The grand-parents, while they are still alive are the persons above all others who can interfere in the relations between parents and children. This 'interference' would seem to have important social functions. Professor A.R. Radcliffe-Brown is of the opinion that this sort of 'interference' very often minimises possible friction between the parents and their children and provides for a condition of equilibrium in social relations.

This view does seem to be confirmed by the evidence of classical Tamil literature in which we find the foster-mothers or/ and grandparents acting as a sort of 'buffer' between the actual parents and their children. And this would seem to have been possible mainly on account of the contrast between the two kinds of relationship — one of essential inequality and authority (parents/ children), and the other, one of friendly familiarity and near equality, between grandparents and grandchildren.

The role of these elderly folk in minimising possible friction within the immediate family was more or less of the same nature as that of those elders who settled communal disputes among members of the clan or community, in public places which was also an essential feature of the social life of early Tamil communities. ★

Any Festival... Any season...
Any time...

Co-optex



Co-optex ranges:

- Cotton, Silk, Polyester and Blends
- Sarees • Dress Material • Suitings
- Shirtings • Lungis, Towels, Dhotis
- Furnishings, Bedsheets


Co-optex
TAMILNADU HANDLOOMS

• Visit your nearest Co-optex Showroom.



Self Help Group Exhibition