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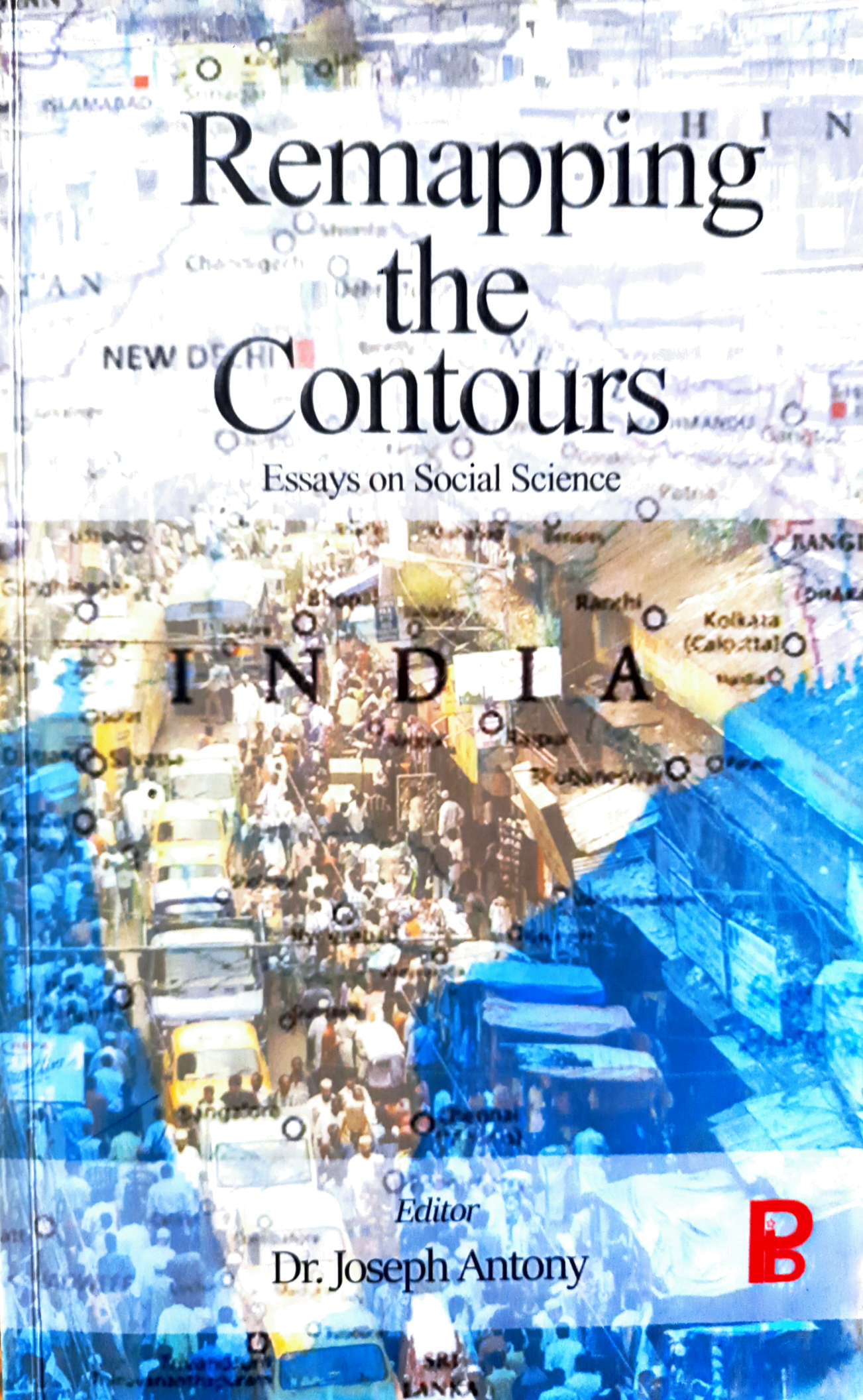
Trade Relation between Tellicherry and Chinese Markets: In the Context of English East India Company Trade

Arun Thomas M.,

(Research Scholar, Department of History, University of Calicut)

Tellicherry was one of the major European settlements in the western coast of south India during the time of English Company trade. It had a strong association with principal markets of the world. Among these trade relations, the trade link between Tellicherry and Chinese markets, especially Canton and Macao was prominent one. The present study entitled 'Trade Relation between Tellicherry and Chinese Markets: In the Context of English East India Company Trade' is an enquiry into the development of English factory' at Tellicherry and its trade relation with Chinese markets. It also explains about the export and import relation between Tellicherry and Chinese markets - Canton and Macao. The study illustrates how the import commodities from China influenced internal affairs of English Company with local rulers, merchants and other wealthy class of Malabar. It also explores about the shipping facilities and trade routes from London to Tellicherry and Chinese markets.

Malabar had a strong trade relation with China from early centuries because the spices of Malabar had a great demand in Chinese markets. During the medieval period the trade between China and Malabar Coast flourished. Kollam, Kozhikode and the Pathalayani were the prominent Chinese trading centers on the Malabar Coast. Medieval Arab traveller Sulaymn said that "Chinese ships came to Kollam and that one thousand dirhams were collected from each of them."¹ Marco Polo, the celebrated Venetian traveller of the 13th century, mentioned ports of Cape Comorin, Kollam, Kozhikode and Ezhimala. He also provided very significant account of Chinese trade with Malabar ports.² Wang-Ta-Yuan had visited Malabar in the 14th century AD. His book Tao-i-chi-lio contains the description of the important port towns Kayamkulam, Elimala, Cochin and Kozhikode. He had mentioned that "Many things exported from China through Kozhikode."³ Ma Huan's account Ying-Yai Sheng-Lan (1433) describes about Kollam, Kochi, Kozhikode, etc and presents a lot of information which includes several ethnographic details.⁴ The indigenous sources



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TELLICHERRY FACTORY AND THE INDIAN OCEAN TRADE NETWORK (1670-1749)

Dr. Arun Thomas M.

Assistant Professor

Dept. of History

Payyannur College

Abstract

The city and seaport of Tellicherry became part of world trade, due to the advent of European Companies in to the Indian Ocean region. After a long search for a suitable trade centre in Malabar coast, the English selected Tellicherry in the late seventeenth century. The main reason for the selection of Tellicherry as the settlement was the availability of good quality spices that had been in great demand in world markets. This study is an attempt to explain empirically the relation between the Tellicherry and its overseas markets. The study also enquires into the Indian Ocean trade routes that connected with Tellicherry, shipping and season of shipping.

Keywords: Tellicherry Factory, English East India Company, Shipping, Shipping Season, Indian Ocean Trade Network, Indian Ocean Markets

Introduction

The arrival of the Portuguese by the end of 15th century opened a new sea route to India. This led to the entry of other European countries and mercantile companies and circulation of commodities in the Indian Ocean and Indo-Atlantic region. The English East India Company was one of the major European mercantile companies, had a large number of trading centers in the Indian Ocean region. The settlement of the English East India Company at Tellicherry, the principal center of the 18th century trade network in the Indian Ocean, was connected



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ഡോ. അരുൺ തോമസ് എം.

കേരളത്തിലെ പ്രധാനപ്പെട്ട തീരദേശനഗരങ്ങളിൽ ഒന്നാണ് തലശ്ശേരി. ചരിത്രരേഖകളിൽ ആദ്യമായി തലശ്ശേരി പ്രത്യക്ഷപ്പെടുന്നത് പതിനേഴാം നൂറ്റാണ്ടിന്റെ അവസാനത്തോടെയാണ്. 1670-ൽ ഫ്രഞ്ചുകാർ അവരുടെ ഇന്ത്യയിലെതന്നെ ആദ്യകച്ചവടകേന്ദ്രം തലശ്ശേരിയിൽ സ്ഥാപിക്കുകയുണ്ടായി. പതിനെട്ടാം നൂറ്റാണ്ടിൽ ഇംഗ്ലീഷുകാരുടെ കേരളത്തിലെ ഏറ്റവും പ്രധാനപ്പെട്ട കച്ചവടകേന്ദ്രമായി തലശ്ശേരി മാറിയതോടെ ചരിത്രരേഖകളിൽ സുപ്രധാനസ്ഥാനം നേടിയെടുക്കാൻ തലശ്ശേരിക്ക് കഴിഞ്ഞു. പതിനേഴാം നൂറ്റാണ്ടിൽ ഫ്രഞ്ചുകാർ തലശ്ശേരിയിൽ വന്നപ്പോൾ ചെറിയൊരു കച്ചവടകേന്ദ്രം മാത്രമായിരുന്നു അവിടെ ഉണ്ടായിരുന്നത്. എന്നാൽ കുറച്ച് നാളുകൾക്കുശേഷം, അതായത് 1682ൽ ഫ്രഞ്ചുകാർ ഇവിടെനിന്നും പോവുകയും ഇംഗ്ലീഷുകാർ ഇവിടെ അവരുടെ പാണ്ടികശാല സ്ഥാപിക്കുകയും ചെയ്യുകയുണ്ടായി. ലോകത്തിലെ ഏറ്റവും കടുതലും ഗുണമന്മയേറിയതുമായ കുരുമുളകിന്റെയും ഏലത്തിന്റേയും ലഭ്യതയാണ് യൂറോപ്യൻമാർ തലശ്ശേരിയെ തിരഞ്ഞെടുക്കാൻ കാരണം. പതിനെട്ടാം നൂറ്റാണ്ടിൽ മലബാറിൽ ഇംഗ്ലീഷുകാരുടെ ഭരണസിരാകേന്ദ്രവും തലശ്ശേരിയായിരുന്നു. ഈ മാറ്റങ്ങൾ തലശ്ശേരിയെ പശ്ചിമതീരത്തെ ഒരു തിരക്കേറിയ തുറമുഖനഗരമായി മാറ്റുകയുണ്ടായി. ഈ കാലത്ത് വളരെയധികം

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Chapter – 23

PROBLEMS AND REFLECTIONS: CONCEPTUALISING TRIBAL DEVELOPMENT IN WAYANAD

PRASANTH P

Assistant Professor, Department of History, Payyanur College, Kannur, Kerala

Abstract

Wayanad is a nerve centre of tribes in Kerala. Tribes are homogenous ethnic group with a specific sense of identity based on common language and culture. In the present scenario the de notified nomadic and semi nomadic tribes are the worst victims of neglect and oppression. Some of these communities are far away from receiving the benefit of freedom and social justice even though they are classified as scheduled tribes.

It is a matter of common knowledge that a number of welfare works under taken by the Govt. failed in the beginning. One of the reasons attributed to it was that the Govt. officials tried to push a programme ignoring the fact that it can have any diverse effect on other aspects of life. Therefore development among them is a challenging task to the Govt. Thus it is really important that how we are going to help them, means and ends both should be viewed as interdependent. Thus tribal development is a burning question in Wayanad. This paper is an attempt to reveals the tribal developmental problems of Wayanad from a historical point of view.

The word "tribe" would seem to be one of the most glaring anachronisms of our time. In a world which is so often described as a global village, applying the term "tribe" and its adjective "tribal" to a particular kind of ethnic and social groups of people who are distinguished by their way of life and existence remote from the beaten paths of "civilization", seems an error of visual acuity. When ways of life, as people of the so called civilized world know it, are being questioned and all right thinking people of this world harbor the yearning to return to nature and simplicity, surely the tribal folks all over the world may appear to be far more wise and sagacious in their defying and suspecting access to the many "benefits" that the civilized world is all too willing to confer on them.⁶

The tribes have been reduced in to minority in many areas and have been exposed to the process of rapid change. Old tribes assumed new names, small tribes merged with larger tribes. Tribes combined to form new ethnic cum territorial identity.⁷

Concept of tribe, as it is generally known in social anthropology: Tribes are the part of the forest ecology playing a vital role in the augmentation or depletion of their ecosystem. Their social practices especially the economic activities are influenced by their constant contact with the cities. Tribal people evince close with the forest, worshipping natural objects, consuming forest produce and leading life that goes in harmony with nature. But in the recent past their social practices especially their activities are influenced by their constant contacts with the plainsmen.

Thurston's monumental study *Castes and Tribes of Southern India* was a systematic and detailed ethnographic survey of the whole South India and included an account of the changing pattern of life of the hill tribes of Kerala. The focus of attention in Thurston's study was however on the original way of life, customs and manners, religious belief and superstitions and other such details of each of the tribal communities in the region.

Anantha Krishna Iyer's work was also a general study of the various castes of Travancore, Cochin area with the specific emphasis on their socio cultural milieu.

Luiz study is different from those of Thurston and Iyer in that it is exclusively on the various hill tribes of Kerala, giving a fairly good account of the changing pattern of their social life in the context of the socio economic evolution of the state as a whole. His emphasis is however still on the sociological aspects of tribal life.

⁶Shashi, S.S., 1995, *Tribes of Kerala*, New Delhi, Anmol Publication.

⁷ Singh, K.S., 1982, *Tribal Movements in India*, manohar publication.



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POLITICAL AUTHORITIES AND STRUGGLES FOR CONTROL OVER TRADE IN 18TH CENTURY MALABAR

DILEEPAN K.M.

Malabar is probably a word of foreign origin to mean the hilly or mountainous country. The Arab geographer Yaquti (1179-1229) is the first to give us the names 'Malabar' and 'Ma'bar. In 16th century Duarte Barbosa used the term 'Malabar' to denote the geographical region inhabited by the Malayalam speaking folk. "The land of Malabar" says Barbosa, "begins from the place called Cumbola (Kumbala) and in all from the hill of Dely and ending at the Cape Comorin," But Malabar proper, under the company government, only denotes an area extending from North to South along the coast, a distance of about 150 miles. The present study is primarily focus on political order in Malabar during 18th century and also tries to understand how the political commotion related to the overseas trade and what role different political authorities played in it.

Before the occupation of Malabar by the Mysore Sultans, it was divided into number of petty principalities. In 1743 Stein Van Golleness had enumerated 42 small principalities and four important Kingdoms - Kolathiri of Chirakal, Zamorins of Calicut, Rajas of Cochin and Travancore. There were attempts to form state in the modern sense during 18th century by the rulers of these principalities like that of Marthanda Varma in Travancore, Sakthan Thampuran in Cochin and Zamorin in Malabar.

The political order of Malabar during 18th Century was unique. It was feudal in character and there was no organised central Government. It was a modified form of feudalism, a unique one in India. The whole territory was divided into a number of Nadus under the rulers called Naduvazhis. Below the Naduvazhis there were rulers called Desavazhi who were the heads of Desams. Below the Desavazhis there was another rank of officials called Mukhyastans, literally meaning important or respectable people. The majority of

കണ്ണൂർ ചരിത്രത്തിലേക്ക് ഒരേതരത്തിനോടും

എഡിറ്റർ
ഡോ. പി. ജോഹൻദാസ്

പാട്ടും ഗോപാലൻ പഠനഗവേഷണ കേന്ദ്രത്തിന്റെ നേതൃത്വത്തിൽ സംഘടിപ്പിച്ച, കണ്ണൂർ ജില്ലാ വികസന സെമിനാറിൽ അവതരിപ്പിച്ച ചരിത്രപരമായ ബന്ധപ്പെട്ട പ്രബന്ധങ്ങളുടെ സമാഹാരം.

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പാട്ടും ഗോപാലൻ പഠനഗവേഷണകേന്ദ്രം

ഡോ. പി.

കുഞ്ഞിമംഗലത്ത് വെങ്കല കരകൗശല നിർമ്മാണത്തിന് ആവശ്യമായ സാങ്കേതികവിദ്യകൾ പരിശീലിക്കുന്നതിൽ മുശാരികൾ വിദഗ്ദ്ധരായിരുന്നു. വെങ്കലക്കൂട്ട് വാർത്തെടുക്കുകയെന്നത് സഹസ്രാബ്ദങ്ങളായി വികസിച്ചുവന്ന ഒരു ലോഹനിർമ്മാണ സമ്പ്രദായമാണ്. ഇന്ത്യ, ഊജിപ്ത്, മെക്സിക്കോ, പടിഞ്ഞാറൻ ആഫ്രിക്ക തുടങ്ങിയ വിവിധ പ്രദേശങ്ങളിൽ പ്രാചീന കാലം മുതൽക്കേ വിവിധ ലോഹങ്ങൾ പലവിധ പ്രക്രിയകളിലൂടെ ഉരുക്കി വിവിധതരം ഉപകരണങ്ങൾ നിർമ്മിച്ചിരുന്നതിനെക്കുറിച്ചുള്ള തെളിവുകൾ കണ്ടെത്തിയിട്ടുണ്ട്. കാഠിന്യമേറിയതും കാഠിന്യം കുറഞ്ഞതുമായ ലോഹങ്ങൾ സംയോജിപ്പിച്ച് നിർമ്മിക്കുന്ന ത്രിമാന രൂപത്തിലുള്ള കലാസൃഷ്ടികളാണ് വെങ്കല ശില്പങ്ങൾ. ചെന്നും ടിന്നും അനുയോജ്യമായ ലോഹങ്ങൾ സംയോജിപ്പിയോജിപ്പിച്ചുകൊണ്ടുള്ള ഒരു ലോഹക്കൂട്ടാണ് വെങ്കലം. ചിലപ്പോൾ മറ്റുചില ലോഹങ്ങളും കൂട്ടിച്ചേർക്കാറുണ്ട്. കുറഞ്ഞ ടിൻ ഉള്ളടക്കമുള്ള (16 % ൽ താഴെ) 'ആൽഫ' വെങ്കലം, 1083 ഇ (ചെമ്പ്) മുതൽ 950 ഇ വരെ വ്യത്യസ്തപ്പെടുന്ന ദ്രവണാങ്കത്തോടുകൂടിയതും മൃദുവും ഇണക്കവുമുള്ളതാണ്. കടുപ്പമുള്ളതും പൊട്ടുന്നതുമായ 'ഡെൽറ്റ' വെങ്കലം (32% ടിൻ ഉള്ളത്) ഉപയോഗിച്ച് ഇത് പരിവർത്തിക്കാം. തണുത്ത ചുറ്റികകൊണ്ട് കുറഞ്ഞ ടിൻ അടങ്ങിയിട്ടുള്ള വെങ്കലത്തിന്റെ കാഠിന്യം വർദ്ധിപ്പിക്കാം. ചെമ്പിനേക്കാൾ വെങ്കലം രൂപപ്പെടുത്തി ഉറപ്പിക്കാൻ എളുപ്പമാണ്. എന്തെന്നാൽ അതിന് കുറഞ്ഞ ദ്രവണാങ്കം ഉള്ളതിനാൽ ഒരു നിശ്ചിത താപനിലയിൽ ചെമ്പിനേക്കാൾ കൂടുതൽ അയവുള്ളതാകുന്നു. സാധാരണ വെങ്കല കൂട്ടുമിശ്രിതങ്ങൾക്ക് അവ അച്ചുകളിൽ സജ്ജീകരിക്കുന്നതിനു തൊട്ടുമുൻപ് ചെറുതായി വികസിക്കുന്ന സവിശേഷമായൊരു ഗുണമുണ്ട്. ഇത് ശില്പത്തിന്റെ സവിശേഷതകൾ മികവുറ്റതാക്കാൻ സഹായകകരമാവുന്നു.

അച്ചുകൾ വേണ്ടത്ര തണുത്തുകഴിഞ്ഞാൽ, സാധാരണയായി രണ്ടു മണിക്കൂർ കഴിഞ്ഞ്, പൃശിന്റെ പാളികൾ അടർത്തിക്കളഞ്ഞതിനുശേഷം, ആകൃതിയൊത്ത വെങ്കലശില്പം കണ്ടെത്താനാകും. ലോഹനിർമ്മാണത്തിലും, വാർത്തെടുക്കുന്ന പ്രക്രിയയിലും ചെറിയ പോരായ്മകൾ ഉണ്ടാകുന്നത് സാധാരണമാണെങ്കിൽപോലും ശില്പം പൂർണ്ണമായും വാർത്തുപിടിക്കുന്നു. ഈ ചെറിയ പോരായ്മകൾ വെങ്കലശില്പത്തിൽ വിടവുകൾ സൃഷ്ടിക്കുന്ന അച്ചിലേ വായു അറകൾ മുതൽ ശില്പം അച്ചിൽനിന്നും വേർപെടുത്തുമ്പോൾ പൊട്ടുന്ന കഷണങ്ങൾ വരയാകാം. നന്നാക്കൽ പ്രക്രിയയിൽ ദ്വാരങ്ങൾ നിറക്കാൻ ലോഹ

കുഞ്ഞിമംഗലം വെങ്കല ഗ്രാമം

ഡോ. ജിഷ ഡി. നായർ

വെങ്കലം ഒരു മോടിയുള്ള ലോഹമാണ്. അത് വിവിധ സാങ്കേതിക വിദ്യകൾ ഉപയോഗിച്ച് വേഗത്തിൽ പരുവപ്പെടുത്തിയെടുക്കാവുന്നതുമാണ്. വ്യത്യസ്ത രീതിയിൽ വലിച്ചുനീട്ടുവാനും മുറിക്കുവാനും രൂപപ്പെടുത്തുവാനും കഴിയുന്ന വെങ്കലത്തിന്റെ ലോഹാവസ്ഥ അതിനെ വിപുലീകരിക്കുന്നതിനും സ്ഥായിയായി നിലനിർത്തുന്നതിനും ഇടുങ്ങിയ പ്രതലത്തിൽപോലും വലിയ പിണ്ഡങ്ങളുടെ സഹായത്തോടെ സന്തുലിതാവസ്ഥയ്ക്കും അനുയോജ്യമാക്കുന്നു. ഉറുകിയ ലോഹത്തിന് ആവശ്യമായ രൂപഭാവം നൽകാൻ കൃത്യമായി രൂപപ്പെടുത്തിയ ചട്ടക്കൂടോ പ്രതലമോ നൽകാം. അല്ലെങ്കിൽ മുർച്ചമുള്ളതും നിർവ്വചിക്കപ്പെട്ടതുമായ ലോഹ അരികുകൾ സൃഷ്ടിക്കാൻ വാർത്തെടുക്കുകയും കൊത്തിയെടുക്കുകയും ചെയ്യാം. വെങ്കലം മുശയിൽ വാർത്തെടുക്കുന്നതിന്റെ സാങ്കേതികത ആയിരക്കണക്കിന് വർഷങ്ങൾ പഴക്കമുള്ള ഒരു പരമ്പരാഗത രീതിയാണ്. ഇന്ത്യ, ഊജിപ്ത്, മെക്സിക്കോ, (ആസ്ട്രേലിയ), മായൻ എന്നിവർ) പടിഞ്ഞാറൻ ആഫ്രിക്ക എന്നിവിടങ്ങളിലുടനീളം വിവിധ പ്രദേശങ്ങളിൽ ഉരുത്തിരിഞ്ഞുവന്ന് പ്രാബല്യത്തിലുണ്ടായിരുന്ന മെഴക് സാങ്കേതികവിദ്യ വീണ്ടെടുക്കപ്പെട്ടിട്ടുണ്ട്. അതിന്റെ സാങ്കേതിക പ്രക്രിയയിൽ ചെറിയ വ്യത്യാസങ്ങൾ ഉണ്ടെങ്കിലും അതേ തത്വങ്ങൾ തന്നെയാണ് ഇപ്പോഴും ഉപയോഗിച്ചു വരുന്നത്.

മുൻകാലങ്ങളിൽ വെങ്കലം മുശകളിൽ വാർത്തെടുക്കുന്നതിനുള്ള സാങ്കേതിക വിദ്യകളിൽ പ്രധാനമായും ശില്പങ്ങളും ഉപകരണങ്ങളും രൂപപ്പെടുത്തുന്നതിന് ഉറച്ച കടുപ്പമേറിയ ലോഹക്കൂട്ട് വാർത്തെടുക്കാൻ രീതികളാണ് അവലംബിച്ചിരുന്നത്. എന്നാൽ പിന്നീട് അകം പൊള്ളയായ വാർത്തെടുക്കാൻ രീതികളുടെ വരവോടെ വലുതും കൂടുതൽ ആകൃതിയൊത്തതുമായ സൃഷ്ടികൾ നിർമ്മിക്കാൻ കഴിഞ്ഞു.

FOREWORD

I thank you all very much and I'm very happy to join the students and the administration of the Sree Ayyappa College for Women this afternoon, to inaugurate the new course on Human Rights that you have jointly developed with the UGC Human Resource Development Center at Kannur University.

It was good to hear all of you a little before the issue of human rights, certainly one that's close to my heart and the topic that I have previously engaged with not merely as an abstract concept but one whose realities I find myself actively dealing with in my work during my nearly three decades in the UN and now in my capacity as a member of parliament. At the same time, listening to all of you saying what you've said just now and of course in inaugurating this short seven day course on human rights. I'm struck once again by the timeliness of this approach because we are living at a time with the very concept of certain illegal inalienable rights, guaranteed to all human beings, has been fundamentally challenged across the world. I'm struck by how we've all gathered around this webinar just a few days after the announcement by Amnesty International, one of the foremost global champions of human rights that they would seize their operations in India, because they're now unable to fund them, as a result of a concerted effort by the ruling dispensation to clamp down on their activities. This is

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recognise others better, and understand actions of others more clearly. Emotional intelligence is the single best forecaster of performance in the workplace and the strongest driver of leadership and personal excellence. Advancing the effective use of emotional intelligence, will increase the ability to develop more solid, trusting relationships in this business era.

HUMAN RIGHTS OF THE MARGINALIZED SECTIONS: CONCEPTS AND CONCERNS

■ Dr.Jisha D Nair*

Abstract:

Human rights have materialized as the most influential notion of our stage of development. The issue of human rights has picked up international significance recently but paradoxically mankind is trapped in the vortex of concerns prompting visible transgression of basic liberties. Achieving gender equality and eliminating all forms of discrimination against women and other marginalized group are basic human rights. Safeguarding the rights of women and the marginalized as well as giving them opportunities to extend their full latent potential is vital not only for accomplishing gender equality, but also for meeting an extensive array of international development goals. Protection of weaker section is one of the procedural apprehensions that have been an issue of massive conversations and examination in the course of the most recent years around the world, when watching out for common rights and development of marginalized. This article centres and looks at inside and out investigations of human rights, gender equality, development and empowerment and how it has come to be related with their fight for social equity and the second half of

* Assistant Professor, Department of History, Payyanur College.

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Battling the Prejudice: Unfurling the Menace to Human Rights

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IMPACT OF MGNREGA ON SOCIO ECONOMIC DEVELOPMENT OF RURAL WOMEN: A CONCEPTUAL STUDY

■ Dr. Jisha D Nair*

Abstract:

Employment is the fundamental prerequisite for increasing per capita income and eradication of poverty. Poor employment opportunities are one of the main causes of paucity in rural India. After independence and particularly from the Fifth Five Year Plan onwards, Government of India has initiated quite a lot of rural development schemes for raising rural employment for the alleviation of rural poverty. The plan aimed at providing gainful employment to the rural poor to improve their income and nutritional level. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is one amongst them. Many states in India have benefitted from MGNREGA because of its effective implementation. This article examines an in-depth analysis of the post independence and particularly, Government of India initiated

- Where is the democracy and where are the human rights?": Refugee youth, citizenship education, and exclusion from public schooling. *Curriculum Inquiry*, 48(1), 53-69. Retrieved from <https://www.tandfonline.com/doi/abs/10.1080/03626784.2017.1409591>
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RURAL TOURISM & DEVELOPMENT OF INDIA: A CONCEPTUAL THINKING

Jisha D Nair, Ph. D.

Assistant Professor of History, Payannur College, University of Kannur

ABSTRACT: Villages are the manifestation of one Nation's maiden ethnicity and radiance. Progress of any nation is complete only with development of villages. The vastness of India, its population and the climate of the country have ordained it for a rural civilization. India as a destination has a great potential for rural tourism considering the rich cultural and historical heritage, variety in ecosystem, topography and places of beauty spread across the country. The Indian tourism industry has become visible as one of the key factors of growth among the services sector in India. The objective of rural tourism is to promote the rural community economically and socially as well as enable interface between tourists and rural population for a mutual benefits. The wealth that rural tourism can provide to poor households creates enormous prospects for development of the nation. With almost 66.46% of the country's population living in rural areas, travelers can stay in villages experiencing the rich values, and ethnicity of the local people can be the most amazing experience on earth. The Indian government has realized the country's potential in the rural tourism industry and has taken several steps to make tourism a focal point. This can only be done if the youth of the country willingly settles down to villages. It can also check migration of rural community to urban areas. Moreover it can help inflow to capital from urban to the rural economy which in turn will lead the country towards development. The aim of this article is to present a broader opening into the highly diverse and multifaceted topic of rural tourism. This paper focuses an overview of rural tourism, types of tourism, its benefits for rural communities, marketing strategies in Indian framework, the development of rural areas in India and how it can help rural society to progress.

Key Words: Rural Tourism, ecotourism, development, sustainable business, community, heritage, culture etc.

INTRODUCTION

India is one of the best civilizations on the globe, the continuity of which is traceable back to thousands of years. Our Culture has survived for over 5000 years and it has withstood the battering of different types. A crucial feature in shaping India's culture has been its geography and ecosystem. Over 45,000 plants including 15,000 flowering plants have been acknowledged in India. India has the unique distinction of having as many as 372 variety of mammals dispersed over a wide variety of habitat, varying from lush tropical rain forest to the hot desert of Rajasthan and cold deserts of Ladakh. The class of topographical variety that we have in India is special on the planet. Starting from the snow-clad pinnacles of Himalaya in the north to the ocean encased southern peninsula, India is a veritable medley of scenes and conditions. With an variety of climatic conditions and hence an abundance of widely diverse vegetation, it turns into a place of natural choice for tourists from abroad as well as for domestic tourists desirous of experiencing other regional cultures. No other nation can exhibit offering such a range of scenes as India with its lovely mountains, deserts, beach front expanse, streams, lakes and rich variety of fauna and greenness. Heritage does not end at monuments or objects of arts it also includes traditions or living expressions inherited from our fore fathers and passed on to our descendants such as verbal traditions, performing arts, religious and cultural festivals and conventional crafts. Pushkar Fair, Sonapur Cattle Fair, Kite Festival, Alleppey Boat Race, Dussehra Festival in different parts of the country etc have already become big attractions for the tourists. The fairs and festivals not only replicate the immense cultural heritage of India but have over the years become huge basis of appeal for the tourists. This socio economic legacy is the heritage of an elaborate contact of different societies through hundreds of years of shared presence. India's rich culture and heritage has been one of the major attractions for the international and national tourists who visit our heritage sites to experience different cultures.

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INTRODUCTION

This is a compendium of articles from some young minds on a bouquet of serious issues which are of great concern to our society. The issues addressed in the volume are social, cultural, political, economic and philosophical which demands the serious attention of the society. It ranges from issues of untouchability, drop out of students belonging to marginalised groups, rights of women, problems of identity, challenges to languages, philosophical question of link between ethics and language, potential of music therapy, and the role of Tellicherry in the Indian Ocean trade. Among the eight articles of this book, four of them deal with the most worrisome issues faced by the marginalised sections like the tribes, the outcastes, the women and the migrants of our country. All these articles deal with human rights issues. Two articles deal with the issues language faces. One specifically deals with challenges languages face from emojis. The other is a philosophical discussion on logical fallacies and the role of language in it. The other two are related to trade and music. The article *A Reflection on School Dropout of ST Students in Wayanad District* by Chithra is an attempt to scan through the complex reasons for the drop out of ST students from schools. Although it is focussing its attention on Wayanad district, the article reflects the sad Indian reality. It took a critical view of the fault lines of Indian education system which continues to be blind towards the marginalised sections. It highlights the necessity of our political system to seriously address the issue of bringing these sections to the world of modernity. Jayanthi's article on Untouchability should be considered as a backdrop of the problems of Dalits in India. Although Gandhiji and Ambedkar tried their level best to address the issues which resulted in the making of Constitutional provisions and subsequent laws, untouchability, like a snake with thousands of mouths, still shows its poisonous fangs in the Indian society. Women and children are to bear the brunt of any crisis emerges

Key Words: Gender, Equality, Development, empowerment, poverty, planning etc.

MGNREGA AND ECONOMIC EMPOWERMENT OF RURAL WOMEN

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Abstract

The strengthening and autonomy of rural women and the improvement of their political, social, financial and well being status is an exceptionally significant end in itself. It is indispensable for the accomplishment of sustainable improvement. Rural poverty and unemployment in India have grown in an unprecedented way during the last few decades. Poor employment opportunity is one of the key rationales behind the supported presence of paucity in the Country. In India a few states have an affluent tradition of socio-economic development due to numerous factors. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is one amongst them. Rural women are key operators for accomplishing the transformational economy, natural and social changes that are required for reasonable improvement. If women get chance to work and turn out to be financially free, their reliance on others descends and they have the option to settle on choices with respect to their lives. Training equips them with aptitudes to seek new employments and amend innovation to their needs. The movement furthermore attracts with governments to make and complete laws and plans that advance proportional rights, openings and record speculation so rural women can benefit by profession and record, advertise their products and make a solid commitment to comprehensive financial development. This paper like-wise features that, strengthening of rural women offers open doors for liberation of the rural masses. There are numerous difficulties that bar the development of this sector yet fortunately these difficulties can be changed over into opportunities.

INTRODUCTION

Women Empowerment is the way towards empowering or approving women to take their own choices for their very own dependent and to make them self-governing in all perspectives by leaving all the social and family constraints. Women's empowerment is very vital for the development of the social order. Empowerment can be viewed as methods for making a social domain in which one can settle on choices and settle on decisions either exclusively or all in all for social change. Without the active participation of women, foundation of another social appeal may not be an effective one, since women comprise half of the population. Their strengthening has an incredible potential in driving the nation to astounding improvement. The developing issues and difficulties in rural India likewise propel us to receive a down to earth emotionally supportive network to enable the women to empower.

The position of woman and her rank in any society is an indicator of the civilization. Women were not seen as contributors of progress in the welfare approach yet as aloof beneficiaries, while different methodologies perceived them to be active players in development. The growth in the status of rural women in the general public can be inspected in the light of the key changes that have occurred in the recent times, for example, new enactments, instruction, work, and responsiveness of their rights with respect to women. The most fundamental causes for the woman's inferior status is the inadequacy of the legal system to keep pace with the changing needs and times and to provide her with the framework which would enable her to contribute fully to society. Law includes not only the provisions of the Constitution and legislation, but also the judgments and governmental decisions and actions. India is one of the nations with the biggest number of laws for women and yet women in India are subordinated in many ways. Still after six decades of planned development, Indian women, except a privileged minority, have not achieved expected accomplishment in the

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Preface

The International seminar on the focal theme Challenges to ecosystem and Environment: Towards Sustainable Development on 22nd Sept 2019 took place in Government PG College, Bilaspur, UP. The seminar was jointly organised by the Paryavaran Mitra Samiti, Moradabad. The seminar covered so many topics which are related with the present environmental issues such as Biodiversity, Water, Deforestation, Pollution and Climate change. The importance of environmental protection and conservation measures has been increasingly recognising during the last two decades. It is now accepted that economic development strategies must be compatible with environmental goals. This requires the incorporation of environmental dimensions in to the process of development. It is important to make choices and decision that will eventually promote sound development by understanding the environment function.

Environmental literacy can be defined as: "the degree to which people have an objective and well-informed understanding of environmental issues." Today, it is extremely important to have a understanding of environmental issues. This is because the human economy is engaged in a wide range of activities that are causing

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Disaster Risk Reduction Role of the Government and Citizen— A Conceptual Framework

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ABSTRACT

The Earth's natural resources are fundamental to the survival and enhancement of the human population. Nonetheless, these assets are constrained by the earth's capacity to recharge them provided that abuse does not surpass recovery. Excessive exploitation of natural resources is one of the principle dangers to worldwide biodiversity. This prompts an Earth-wide temperature boost, contamination, deforestation, flooding, soil disintegration, uncontrolled hybridization, sea fermentation and amassing of deadly implement all these are more extensive ecological issues that have foremost ramifications on environment and the driver behind a considerable lot of these, human overpopulation. A disaster is an aftereffect of natural or man-made adversity that leads abrupt interruption of ordinary life, making serious harm to life and property to a degree that accessible social and economic assurance systems are deficient to adapt. Disaster risk reduction is a methodical way to deal with recognizing, surveying and diminishing the dangers of catastrophe. It means to decrease socio economic vulnerabilities to debacle just as managing the natural

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Chapter - 11

The Early Settlements of the Sagara Brahmins in North Malabar and Medieval Social Formations

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Abstract

The present study offers an examination of the migration and settlement of a group of Shivali Brahmins in North Malabar, who later came to be known as Sagara Namboothiri's. The research endeavors to provide a comprehensive analysis of the historical and cultural factors that contributed to the establishment of the Sagar Brahmin community in the region, as well as the ways in which their presence influenced the social and economic dynamics of the local population. Through an examination of primary sources and secondary literature, this study seeks to shed light on the complex interplay between migration, cultural exchange, and social transformation in the context of medieval India. Historical accounts, which are based on verifiable facts and impeccable evidence, form the foundation of this investigation. The objective of this paper is to investigate and uncover the reasons behind this significant influx of migrants. The Shivali Brahmins, also known as Tulu Brahmins, were the first to settle in Shivali in Tulunadu, owing to their proficiency in the Dravidian language Tulu. Shivali, meaning the village of Shiva, is considered the earliest Brahminical settlement in South Canara. These villages were renowned for their temples and Brahminical activities, with the Tulu Brahmins serving as the primary custodians of these temples. As such, they had a significant influence on the culture and religious practices of the region.

Keywords: Shivali, Tulunadu, Sree Raghavapuram Temple, Thidambu Nritham etc.

Introduction

Over a period of time, migrant Tulu Brahmins underwent a process of assimilation into the Kerala Brahmin community, resulting in their customs, rituals, and practices becoming an integral part of Kerala's culture. According