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Authored by

**DR. RONI JAIN RAJU**

From

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# SERVICE QUALITY OF INDIAN COMMERCIAL BANKS DURING COVID-19

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## ABSTRACT

COVID-19 pandemic is one of a serious challenge faced by the financial sector especially banking sector in India. The fall in demand, lower income, and production shutdown and all has adversely affected the business of banks. The situation is further worsened by lockdown declared by the government, staff shortages and inadequate digital maturity. Banks are hunkering down to sagely and soundly keep operating in the light of the COVID-19 pandemic. The purpose of this research work is to contribute to the academic research in commerce and management field by analysing Service Quality of Indian Commercial Banks during COVID-19 period. The sample bank selected is Union Bank of India. In this study, service quality has measured through BANKQUAL Model. Primary data has used for measuring service quality. The study is an out breaking one in the context of COVID-19 as it measures non financial performance of commercial banks. The results of the study seems to be useful to the Government, bankers, policy makers, academicians and researchers and to the general public and it is crucial for framing strategies to overcome the financial and quality crisis caused by outbreak of COVID-19 situation.

**Keywords:** Service quality, COVID-19, BANKQUAL Model, Assurance and Empathy, Effectiveness, Confidence

## 1.1 INTRODUCTION

Corona virus disease (COVID-19) is wreaking havoc on the global economy in unexpected and unpredictable ways. The COVID-19 pandemic differs from earlier pandemics as it spread faster due to globalisation, interconnectedness, and coordination across countries. While globalisation fosters economic progress, it also has a negative side that leads to a high number of confirmed COVID-19 cases. The situation is same in both developed and developing countries, as the pandemic has engulfed them all. The worldwide economy and service industry, particularly the banking sector, have been impacted by the Corona virus outbreak (COVID-19). The bank's main source of revenue, interest income, has decreased, and non-interest revenue has decreased as demand for various financial services has decreased. Firms that have ceased operations and households who have been furloughed have less income and will be unable to service their debts. All of this has a negative impact on commercial banks' efficiency and puts the banking system under strain. The Indian banking industry has experienced tremendous instability and volatility as a result of COVID-19 which in turns affect the service quality of commercial Banks.

Service quality is one of the most important success factor that affects industry's competitive advantage, particularly in the banking industry. By delivering high-quality service, a bank may set itself distinguish from its competitors. Over the last decade, one of the most appealing and researchable themes in the banking sector has been service quality. Because of the fierce

rivalry in the banking market, banks should deliver services with caution. Banks must constantly enhance and reinvent their service levels. There is no guarantee that what is good service today will be good service tomorrow.

The corona virus outbreak appears to be tough for both banks and customers. One of the most effective strategies to prevent the spread of disease, according to health recommendations, is to eliminate personnel interaction. In response to these indications, most banks are lowering their working hours and staffing levels. The majority of banks advise customers to use digital transactions. However, because not all consumers will quickly move to digital channels, it is apparent that people still demand banking services, including even basic in-branch services. In order for banks to survive the current pandemic-related situation, quick innovation and the introduction of new financial instruments has become critical in understanding of changing needs of the customers and need for studying service quality in the present context is relevant

However, with all banks having access to identical technology, it is believed that a bank can only remain in the market by providing superior services to its customers; thus, it is critical to determine their capacity to meet service quality criteria as per customer expectations. However, the human perceptions change from time to time and individual to individual. It is therefore, necessary for banks to continuously assess and reassess how customer perceive the various services, what are the new and emerging customer expectations and how best they can be satisfied on ongoing basis. This requires a continuous and consistent analysis and assessment of the customer's preferences. The present study attempts to analyse and measure the customers perceived and expected levels of service quality and the reluctant service quality gap of Union bank of India during COVID-19.

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**A STUDY ON WORK FROM HOME AND WORK LIFE BALANCE OF IT SECTOR WOMEN  
EMPLOYEES REFERENCE TO PATHANAMTHITTA DISTRICT**

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**ABSTRACT**

The novel corona virus (COVID-19) is a pandemic sweeping across the globe, has challenged society in ways once considered unimaginable, forcing people to reconsider a wide variety of practices, from work, to leisure, to basic travel and daily tasks. Today's work environment and the culture have seen a sea change. The corona virus pandemic has dramatically altered the workplace. To slow the virus's spread and protect employees, many companies have shifted to remote work, with video calls and instant messaging replacing meetings and break room conversations. Therefore, the study focuses on the work from home and maintenance of work life balance among women executives working in IT Parks. Sample Area selected for this study is Pathanamthitta District of Kerala state. The primary data is collected through structured questionnaire from 60 women employees in IT Parks. The study found that majority of the respondents is productive and satisfied with work from home arrangements during Covid times.

**Keywords:** Work from home, IT Sector, Corona virus, Work life balance.

**1.1 INTRODUCTION**

The COVID-19, has accelerated the process of change from Working from Office to Work from Home(WFH). It has the potential to reduce commute time and provide more flexible hours, Work from home is a working arrangement in which a worker fulfils the essential responsibilities of his/her job while remaining at home, using information and communications technology (ICT). It requires a shared responsibility and commitment by both employers and workers to ensure business continuity and employment.

In the present competitive world, IT organizations are filled with conflicting commitment and responsibilities. This has made work from home and work life balance a challenging issue for the women employees in the IT industry. It is the responsibility of an individual to balance work and life. Work life balance is a significant factor leading to overall performance of women executives. If they know how to negotiate the way between thorns and hurdles of work life, success will be the outcome.

The study is an attempt to identify the initial impact of work from home and maintenance of work life balance of women executives in the IT industry. The study will bring the perception and satisfaction of work from home and maintenance and challenges encountered in work life balance of the women executives in IT industry and it attempts to make an effective use of the strategies for exploring their values.

**1.2 OBJECTIVES OF THE STUDY**

1. To know whether the women employees are productive and satisfied on work from home facility.
2. To identify the challenges of the women employees on work from home facility.
3. To know the perception of women employees with respect to work from home facility.
4. To give appropriate suggestions on the basics of study.

**1.3 SCOPE OF THE STUDY**

India makes a mark on the world map with the help of booming IT industrial sector. The economy steady growth is backed up by the contribution of IT industry towards the country's GDP. It provides world class technology solutions across the globe. In this context the organization has made a great effort to bring up work-life balance among the employee through which the organization attain its ultimate objective with the upliftments of IT sector. The economy is gradually changing its focus from agricultural based economy to a knowledge driven economy with eminent IT employees. The present study is confined to identify the challenges faced by the women employees and the study also try to find out the whether the women

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### Abstract

Postcolonial travel writing is a relatively new entrant in the field of travel writing. Travel narratives in general have been considered, until recently, as embedded in colonial prejudice. But postcolonial travel writing has subverted such notions of coloniality in the genre by demonstrating the genre's potential for cultural critiquing. However, critics still maintain divergent opinions with regard to the authenticity of the anti-colonial stance of this sub-genre. Some critics are of the opinion that the practitioners of this genre project an ethical and political sensibility against cultural otherness in their works, whereas some others maintain that the medium is still a vehicle for cultural prejudice. Hence the issue remains contentious and unresolved.

**Keywords:** Postcolonial, Travel, Culture, Colonial, Anti-colonial

The history of travel dates back to antiquity. Writing and travel are closely associated and the traveler's accounts are as old as fiction itself. Travel is a very multifaceted event that incorporates diverse movements: real or imaginary, physical or mental, temporal or spatial and so on. Hence, as a genre, travel writing includes resources of varied narrative techniques, tropes and themes. Glenn Hooper and Tim Youngs, in their jointly edited work *Perspectives on Travel Writing*, have included essays that pertain to the several matters that apprise and inform the genre. In the introduction to this book, they write: "One of the persistent observations regarding travel writing, then, is its absorption of differing narrative styles and genres, the manner in which it effortlessly blends any number of imaginative encounters, and its potential for interaction with a broad range of historical periods, disciplines and perspectives" (3).

Travel writing is a large and ever-changing genre. Commenting on the protean nature of the genre Peter Hulme and Tim Youngs remark that "stories emerging from space travel, from virtual travel, and from the 'travails' of the world's refugees and migrants will doubtless continue to extend the genre in the years to come" (10-11). Lately, the genre has been acknowledged as an opulent reservoir of materials for scholarly inquiries in the fields of history, anthropology, literature, and culture. That the genre is a perennial source of information for other branches of knowledge and situations of human lives is indicative of the growing range and scope for exploration and inquiry in this field. That travel writing had been significantly effective in validating the European colonial and imperial enterprise, is one of the numerous features that facilitated its admittance in the academic fields. Investigations in this direction have exposed the role of travel narratives—particularly those of the colonial period—in promulgating European hegemony over non-European cultures. However, in the postcolonial era, many writers have used their travel narratives to critique European imperialism. They have used different narrative modes, styles, and techniques to subvert the dominant tropes of European colonialism and imperialism. This corpus of writing is generally classified as postcolonial travel writing. Robert Clarke defines the genre thus:

Neither a genre (a variety of writing) nor a sub-branch of the literary field (a 'social space' of moral, political, and intellectual contest), postcolonial travel writing describes an eclectic and expansive corpus of journey literature, and a transnational collection of authors and readers attuned to the legacy and persistence of past forms of colonialism and imperialism, as well as the emergence of new modes of cultural, economic, and political dominance in the era of globalization. (1)

Postcolonial writing, in general, as a body of literature, emerged in the 1980s. However, postcolonial travel writing, as generally understood, is a corpus of travel narratives that started emerging in the late 1980s. They are marked by features that set them apart from other travel



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# TEMPLE TABOOS AND COMMUNITIES IN TRAVANCORE

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## Abstract

Temples are the symbols of God's power and authority on earth. They are therefore called the house of God and also the house of prayer. People throng the temples with a prayerful mood with the act of dedication and surrender to God. On occasions Hindus perform vows in the temples with their belief in the efficacy of Gods protective help. Their worship consists of an invocation, reception, and entertainment of God as a royal guest. It normally consists of sixteen upakarnas or attendances. This article mentions about Temple Taboos and communities in Travancore.

**Key Words:** Temple –Taboos- Communities- Travancore

The leading layers of the Hindu section of the society connected to the temple are the Adi Dravidians, or Cherumar, the Kanies, the Tiyyas, Nambudiries or the Malayala Brahmins, Vaisyas, Yadavas or Idayans, Pandarams and the Devadasis. The Kanies are not considered so low in the social scale as the Cherumar. A.M.Blandford says that "the hill tribes were the original inhabitants of Travancore and that when the colony brought down from north by Parasurama has disputes of land with them, they returned to the hills and escaped from the slavery which fell on the Pulayas.

In south Travancore and on the other side of the ghats, they go under the name of shannars, in Central Travancore they are known as Ilavas, in North Travancore their designation is choganmars, in Malabar they are called Tiyyas, and in South Canara Bilwas in the name- a slightly modified form of the term Ilava. It is observed that in Travancore there are 1000 sub divisions of castes, which may be grouped under 72 principal divisions- 8 of Brahmins, 2 of Nanajatis, 12 of Antarala Jatis, 18 of Sudras, 6 of Artisans, 10 of Patitajatis, 8 of Nichajatis, and 8 of extra jatis or groups. Taken as a whole, the religion of the Malayalis may be said to come under the term 'Hindu'.

Among all the castes, the Brahmins occupied a better status in the temple and society. It is indeed a not worthy feature that all major temples in Travancore are immediately surrounded by streets invariably occupied by the Brahmins. There were once known as the Brahmediyas or Chaturvedimangalam. In these villages the rights of cultivation as well as supervision and control of lands were bestowed on the Brahmin beneficiaries by the donor who wished to lead a religious life, performing the rites and ceremonies of the temple. It is needless to say that the day-to-day life of the Brahmins was intimately associated with the temple. Every Brahmin is deemed in his duty and honour to do one kind of service or the other to the temple. The Brahmins engaged as priests in the temples, in reciting the sacred hymns in front of the deity, some in assisting the priests, some in bringing water for the oblations, some in assisting the priests, some in bringing water for the oblations, some in cooking the food for consecration. In short, at least one male adult of every Brahmin house does service in the temples.

The Brahmins were all respected by the Maharajas of Travancore. Mateer says, "In Travancore, when a Rajah is dangerously ill and his life is despaired of, a holy Brahmin is brought, who closely embraces the king, and says, O King! I undertake to bear all your sins and diseases. May your Highness live long and reign happily. Then the sin bearer is sent away from the country and not allowed to return. The upper classes were free from the rigorous special taxes or levies. They enjoyed exemption for almost all of them. Poll-tax was imposed on three communities Ilavas, Mukkuvas and Parayas.. A special tax called Kuppakkalca in the nature of poll-tax was imposed on Parayas. A special tax called Kuppakkalca in the nature of poll-tax was imposed on Parayas and Ilavas in the taluk of Tovala. The members of the backward communities were treated in the most inhuman and barbarous manner. Women of lower castes including Ilavas were restricted from covering their breasts.

Another important class of people attached to the temples was the Nambis. They looked after gardens of the temples were the Nambis. They looked after the gardens of the temple and were responsible for the supply of garlands and flowers to the temple regularly. Often they were exempted from paying taxes for the lands under their cultivation. The Pandarams belong to a sub-sect known as a Virasaiva Pillai's who are religious workers and temple servants by tradition. They are strong saivites like Pillais and they are by traditional priest in non-Brahmin temples. The temples of Travancore had a class of lady servants



who were called the Devaradiyal. They were found in large numbers near important temples at Sucindram and Cap Comerin. In many cases they were officially attached to temples. The devadasi system was introduced with the following intentions. A girl, to be dedicated to the deity, is given a cloth by the temple authorities on the completion of her twelfth year. On that day she is purified by a bath in holy water and given a dagger as one of the insignis of her office, "She is wedded to the dagger." She thus becomes a devadasi. Their main duties were to sing and dance in front of God at specified time daily and accompany the deity in procession. Their public appearances were usually associated with religious festivals and they were generally experts in music and dance. The temples extended patronage to them and utilized their services during festival occasions. In course of time on account of the moral degeneration of the devadasis the divine and serene atmosphere of the temple disappeared.

Hindu worship consists of invocation, reception and entertainment of God as a royal guest. It normally consists of 16 attendances like invocation, offering of seat, of water, a garment, a sacred thread, perfumes, flowers incense, a lamp, food and homage etc. Among them there occurs invocation, reception and entertainment of God performed by the devadasis. However, during the menstruating period they were not allowed to perform any duty in the temple. The Indian puberty rites make a reference to the following, "A student must not see a woman in her courses. After the sama vartana he must be careful at least for three days so that he may not come across a menstruating woman. He must not talk or play with girls in their menses. When women is in this state of imputity, scriptures must not be recited before her; she should not be seen or touched by one who has retired from family life or by a Brahmana engaged in dinner. If anyone takes water from her, he has to perform candrayana rite in order to purify himself. The menstruating women must not touch any man or woman or animal belonging to any class, not even the utensils of copper, brass and steel. On the first day of her courses she must be treated as a candali, on the second day as a Brahmaghatini and on the third day as a rajaki. The first and third terms are denotative of women who belong to lowest castes while the second is if one who has killed a Brahmana. When a woman is in this state of impurity dies her body should not be burnt immediately.

There was a severe rule in Travancore that any death happened in the house of a caste Hindu or a Harijan, the family members of the particular house was not allowed to enter into the temple. Because, throughout Travancore, there was a belief that "those who have died violent or unnatural deaths, whether by murder, suicide, hanging or accident, become evil spirit, wandering about, malevolent in intent and act. If appears to have gone to Travancore until 1862.

There is not much credit to the state of Travancore in the matter of untouchability. Untouchability was known in every part of India but unapproachability was something unknown. They were considered untouchables and they were prohibited to enter and worship in temples, to use public wells and to derive the benefits of the common law of the country. The portals of the educational institutions were shut against them. There were instances of educated Avarnas having been denied the opportunity to enter government service for the simple reason that they belonged to the depressed classes. They were not allowed to walk through the streets where Brahmins resided. During festivals the entry of the Avarnas even on the streets was strictly forbidden. Their children could not mix with the savarna boys in the school. If so happened, the savarna boys had to purify themselves by a bath both noon and evening on their return from school.

In Travancore a Nayadi had to keep 22 feet away from a Nambudiri and 13 feet from a Tiyan who himself had to keep 10 feet away from a Nambuthiri. A few decades ago, there were rules in Travancore which laid down what parts of a high caste man's house the other could enter. Whenever a caste Hindu became impure, by touching or seeing a low caste, the caste Hindu had to perform certain purificatory rites to regain his normal status. These restrictions and disabilities operated fully against the Harijans and they were not allowed to enter into temples. All the rigorous systems prevailed in those days in the temples about the entry of the low caste people, it is unique to note that all people were religious. The taboos did not take away their theistic nature. The Temple Entry Proclamation and the entry of the people into the temples ever since is a brilliant landmark in the religious history of Travancore.

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## Gandhi and Sustainable Development in the Era of Globalisation

Deepa Roselin Joseph

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**Abstract :-** Globalization has left its imprint in all walks of life-social, economic, geographical, and cultural. Notions of Gandhi and Globalization are considered sometimes as contradictory. But Gandhi himself was a product of globalization.

Gandhian ideas are spiritual oriented and holistic. Globalisation adversely affects global environment and the eco-system mainly from its inherent tendency to promote limitless consumerism, particularly on the part of the elite and the middle classes. In the era of globalization thus Gandhian idea of sustainable development occupies a high place not only in India but all over the world. His idea of sustainable development is based on a holistic paradigm which lays stress on all round development of individual and society in relation with nature. It is a way of life itself, inclusive in nature. The end result of his ideas will result in a shift from consumer society to the conserver society. This paper examines Gandhi's views of sustainable development-ideas and practices and the need of sustainable development in the preservation of our geographical features in the era of globalisation, which would otherwise lead to environmental hazards and destructions.

**Keywords :-** globalization, sustainable development.

**Introduction :-** Globalisation means an increasing integration of national economies through trade in goods and services, and freer corporate investments and other financial flows across countries. It involves accelerating international division of labour, in which multi-national or trans-national corporations play an increasing role. Globalization has left its impacts in all walks of life-social, economic, geographical, and cultural. This paper intends not to oppose either globalisation or economic growth totally, but to emphasise the need to be sensitive to the next generation. This

sensitivity is the essence of Gandhian approach.

Notions of Gandhi and Globalization are considered sometimes as contradictory. But Gandhi himself was a product of globalization. He believed that the mingling of cultures in India would not be a threat to India's own customs and culture. India had trade relations with other countries from time immemorial. All the countries traded with India exchanged their cultures and some even ended up as part of the Indian nation. However, he did identify that the establishment of a global society would carry certain dangers especially to ecosystems. Today, we see many of those problems emerge clearly in our lives and hence, Gandhi's relationship with globalisation remains extremely important and his ideas valid even today. Nobody has emphasized, and more sincerely, the need for ameliorating the economic condition of the Indian poor than Gandhi.

**Gandhi and his views on sustainable Development :-** In the terms of the 1987 Brundtland Report, sustainability is "Meeting the needs of the present generation without compromising the ability of future generations to meet their needs." In the modern world when the individual and world are concerned about sustainable development Gandhiji's vision occupies a prominent place. Globalisation adversely affects global environment and the eco-system because it has a tendency to promote limitless consumerism. In the era of globalization thus Gandhian idea of sustainable development occupies a high place not only in India but all over the world.

Gandhiji talked about all round sustainable development which is applicable in each and every aspect, be it environment, personal physical, mental and spiritual health, politics, economics and law and justice. Gandhi emphasized the idea of sustainable development



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## Kerala's High Literacy-Some Historical Undercurrents

Deepa Roselin Joseph

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**Abstract :-** The empowerment of women is an important aspect of the development of a nation. The effective management and development of women's resources, their capabilities, interests, skills and potentialities are of paramount importance for the mobilization of human resources. All these are possible through education the most effective tool for social transformation. The paper analyses the scene of Kerala, the most highly literate state in India. From its formation till this date Kerala occupies the pivotal position in educational development especially female education. This achievement has some historical underpinnings. Here the paper analyses the role of Christian missionaries in the educational development of female education in Kerala.

**Introduction :-** Improvement in the status of women is a crucial factor in the development of a region. The study of social changes among women is important because it forms one of the most trustworthy and reliable indices of the state of society and indicates the nature and direction of social change. Education, a catalyst for progressive social changes produce a readiness on the part of the people to work for social change and make desirable changes in the society. Educational progress, especially female education can be seen behind many a social changes in Kerala. Gender analysis views women and men in terms of the roles they play in society, roles that change as societies change.

The history of Kerala is part of the general history of Indian culture. All the three units of Kerala Malabar, Travancore and Cochin, in spite of their separate political identities, had shared broadly the same social practices and language. Nevertheless, as a result of their separate and distinct history and religious

composition of population, there also existed wide variations in their social and economic development.

Today the women of Kerala have distinguished themselves in the various sectors of public life in India and abroad. Laudable achievements are there in the socio-demographic realms, such as favourable sex ratio, high levels of literacy, high health standards unseen in other parts of the country.

**Kerala women in the 19<sup>th</sup> century :-** In the 19th century in Kerala, the situation was entirely different from the present scenario. The social evils of untouchability, unapproachability and unseeability played havoc on the lives of women. Kerala women were very much bound by the rules and customs of society. It was definitely a patriarchal society and women had no freedom either at home or in the society or in the church. Women were totally subject to men. During the 19th century the condition of Kerala women in the economic field was very deplorable. They were defined equally with men and hence they had no share of the family property. They were married off at an early age and dowry given to her becomes the property of the husband. She had no right to go for a job and earn money.

Kerala was in the clutches of social evils and practices during 18th and 19th centuries. Many social evil like child marriage, sati, smārtha, pulapedi, dowry etc. tortured the women folk of Kerala. It was against this back ground that the missionaries and government agencies launched a new venture of providing education irrespective of caste or sex. During this situation the missionaries were convinced that education is the only weapon for eradication of these evils.



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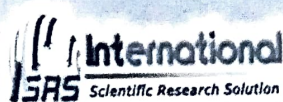


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(लैश्वरीकरण के दौर में गांधीवाद)

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## Problems of Globalisation : Gandhian Alternatives

Anish M Abraham

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**Abstract** :- Globalisation causes mechanization, Economic inequality, Centralization of power, Environmental problems etc. But there are alternatives to the above problems. Themes from 'Hind Swaraj', Decentralization, Sustainable development are the possible Gandhian ways to prevent the issues of Globalisation.

**Keywords** :- Globalisation, Hind Swaraj, Sustainable development.

We are living in an age of Globalisation, in a broader sense we can further divide Globalization as Financial Globalisation, Political Globalisation, Technological Globalisation and impact of Globalisation on environment. When we go through the features of the above, Financial Globalisation is none other than centralisation of Economy. On this age of Globalisation we can see many corporate multinational companies, who rules the economy of nations and the World economy. The owners of such companies makes billions of dollars from their business, even in this hard times of this pandemic situation. They acquire the shares of budding companies and control them like a monopoly.

Actually Gandhi was against this type of 'slave economy', because this economic practice differentiates humans as owners and losers, In Gandhian view there is no ethics in this type of economy. Gandhian vision of economy is Economic decentralisation. He believed in the inseparability of economic activity and ethics. He never drew a boundary line between the economic development and moral development, so Gandhi advised local technology, village and cottage industries as a way to fulfill the vision of decentralised economy against the concept centralised economy. Let us remember that the

When we go through political Globalisation it is the counterpart of Financial Globalisation. After the Second World War America emerged as the World economy leader and got an upper hand in the World political order. They controlled the activities of UN, raised many wars in the World and was the main partner in cold war situation. In the period of Globalization China also do the same thing, through their economic power they lead to political centralisation, interfere in the activities of Sri Lanka, Pakistan and our other border nations. But it caused an imbalance in the Asian/South Asian politics. Gandhian answer to centralisation of political power is political decentralisation.

From Ancient India we can find records about the concept of political decentralisation in our country. Grama panchayats, Naatukootam (In Tamil Nadu) are examples of Gandhian idea of political decentralization.

When we go through Globalisation and technology this concept is available in the first book of Mahatma Gandhi in 1908. It was 'Hind Swaraj'-Manifesto of Gandhian ideology. In Hind Swaraj Gandhi Points out the differences between modern and true civilisations. According to Gandhi Machinery is the chief symbol of modern civilisation. It replaces manual labour with machines. As a part of modern civilisation, new diseases are coming up, it perishes our villages. The answer by Gandhi to the problems of modern civilisation (mechanized civilisation) is the true civilisation of our country which believes in morality, spirituality, peace, self control, Karma, Swadeshi etc.

When we analyses the environmental problems connected to Globalization, day by day




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# The co-adsorption of thymohydroquinone dimethyl ether (THQ) and coumarin present in the aqueous extract of *Ayapana triplinervis* on mild steel and its protection in hydrochloric acid up to 323 K: computational and physicochemical studies

Jeeja Rani AT,<sup>a</sup> Asha Thomas,<sup>a</sup> Mathew Kuruvilla,<sup>b</sup> Muhammed Arshad<sup>a</sup> and Abraham Joseph<sup>\*,a</sup>

This study evaluates the corrosion inhibition property of the aqueous and alcoholic leaf extracts of the medicinal plant *Ayapana triplinervis*. The major components in the extracts are thymohydroquinone dimethyl ether (THQ) and coumarin. It is clear from the weight-loss studies that the water extract of the leaves (AYW) is superior to the alcoholic extract (AYA) in terms of offering corrosion inhibition. The 96% efficiency of 4% (v/v) AYW in 0.5 N HCl at room temperature changes to 84.62% at 323 K. The mixed-type inhibition behaviour of AYW shows slight dominance in the anodic direction. Studies suggest the multilayer adsorption of phytochemicals on the metal surface and that the adsorption follows the Temkin model. Theoretical studies using DFT and BIOVIA Materials Studio investigations establish THQ as a good inhibitor with high adsorption characteristics. Even though the concentration of coumarin in the extract is low, its presence in the extract facilitates the adsorption of THQ on the metal surface, which is evident from the MD simulation study. The changes in the surface topography and elemental composition of the metal specimen in the inhibited and uninhibited solution are monitored by SEM and EDX spectral studies. XPS data support the presence of both THQ and coumarin on the metal surface and the existence of co-ordinate bonding between the metal's d orbital and the O atoms of THQ. Theoretical and experimental studies support the mixed mode of adsorption of THQ as physisorption followed by chemisorption.

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## 1 Introduction

Corrosion, though undesirable, is an unavoidable natural process leading to the destruction of metals and alloys. This material deterioration leads to environmental pollution to different extents including loss of resources, maintenance problems, serious damage to the entire ecosystem, and economic recession. In this context, researchers and scientists all over the world are in search of better and viable remedies to resolve these problems.<sup>1,2</sup> The use of eco-friendly inhibitors is one of the accepted strategies for managing material dissolution in aggressive environments. In the early days, we used synthetic organic and inorganic compounds as corrosion inhibitors. However, recent environmental issues have made scientists and researchers focus on these issues before applying different chemicals as corrosion inhibitors. Hence, research in the area of corrosion inhibitors is targeted at environmentally

benign, economically viable, easily available, and more effective materials in terms of efficiency over synthetic ones.<sup>3–5</sup> Most of these requirements could be met by the usage of plant extracts as corrosion inhibitors. Extracts can be made from leaves, stems, roots, bark, fruits, peels, seeds, flowers, and from the entire plant itself. The extracts serve as efficient inhibitors as all plant parts are ‘reservoirs’ of many phytochemicals that possess several heteroatoms, aromatic rings, electron-rich groups, and heterocyclic ring systems. These phytochemicals alone or their synergistic interaction make the plant extract an effective inhibitor for different metals in different environments. These organic inhibitors mitigate the corrosion rate mainly by getting adsorbed on the metal surface through their polar functional groups and multiple bonds, while inorganic inhibitors reduce the corrosion rate by influencing the anodic or cathodic processes of corrosion.<sup>6</sup> Vashi *et al.* demonstrated *Bacopa monnieri* leaf extract as an efficient corrosion inhibitor for Al in HCl. This inhibitor shows a maximum efficiency of 91.85% at 1.2 g L<sup>−1</sup>. EI-Housseiny *et al.* investigated the inhibition ability of *Cannabis* plant extract as a mixed-type inhibitor for Zn in 0.5 M sulphuric acid using electrochemical methods. Umoren

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LETTER

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# Efficacy in degradation of carcinogenic pollutant sulforhodamine B by green synthesized silver nanoparticles

Ramakrishnan Jayakrishnan<sup>1\*</sup> , Anju Joseph<sup>2</sup> and Vinoy Thomas<sup>2</sup>

## Abstract

Colloidal Silver nano-particles were grown at room temperature using leaf extract of *Ocimum tenuiflorum*. The silver nanoparticles suspended in the solution were found to be stable for over a period of 2 months. Structural, optical and photo catalytic behavior of the suspended silver (Ag) nano-particles (NPs) was characterized. From TEM analysis the size of the silver nanoparticles was estimated to be 25–30 nm. Our findings suggest that the ratio between the molarity of AgNO<sub>3</sub> and the volume of leaf extract does not have any role in controlling the size of the Ag nano-particles. These green synthesized Ag nano-particles exhibit degradation of the carcinogenic organic pollutant sulforhodamine B in absence of light.

**Keywords:** Nano-fluids, Ag Nano-particles, Photo-catalysis

## Introduction

The emergence of nanotechnology and nano-medicine has opened an arena for research on bio-compatible materials with therapeutic potential. Silver is widely used in anti-microbial medicines, and in anti-biotic coatings on surgical equipment [1]. Silver exhibits the highest thermal and electrical conductivity among all known metals. Biological activity of silver has been attributed to the Ag<sup>+</sup> ion [2]. The advancements in the field of nano-science resulted in development of Silver nano-particles (Ag-NPs) which exhibit unique physical and chemical properties [3]. The chemical stability, ability to exhibit localized surface plasma resonance, photo-catalytic activity and high conductivity resulted in renewed research interest on this material [3–5]. With the advent of new research tools and techniques Ag-NPs have demonstrated their applications in opto-electronic devices, food industry, cosmetics and antifungal effects and have

eventually improved the tumor-killing properties of anti-cancer drugs [6–9].

Compared to physical and chemical methods that are trending the green route stands at advantage in being less dependent on requirements of solvents, capping agents and reducing agents [10–12]. *Ocimum tenuiflorum* also called the “Queen of the Herbs” is widely used in Indian Ayurveda for its diverse healing properties [11]. The leaves of *Ocimum tenuiflorum* contain a diversity of ingredients that have biological activity, including saponins, flavonoids, triterpenoids, and tannins [10–12]. It is well established that the biological activity of AgNPs is governed by factors like surface chemistry, size, size distribution, shape, particle morphology, particle composition, coating/capping, agglomeration and the type of reducing agents used for the synthesis of AgNPs [13–15]. The use of *Ocimum tenuiflorum* leaf extract for the production of Ag-NPs has not been reconnoitered extensively [16, 17]. The use of the medicinal plant extract also opens up the possibility of synthesizing bio-compatible Ag-NPs that may find diverse applications [18–20].

Sulforhodamine B is a carcinogenic dye which is used by scientists as a classical aromatic pollutant to study

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## Phytochemical screening of *Hemigraphis colorata* (Blume) H.G. Hallier

**Devi Priya M, Vinod Kumar TG and Francis Mathew**

**Abstract**

*Hemigraphis colorata* (Blume) H.G. Hallier (syn: *Hemigraphis alternata*, family: Acanthaceae), is an exotic plant adapted to India. It is a versatile low-creeping perennial herb mostly valued as an ornamental plant. Since remote past, the leaves are ground into a paste and applied on fresh cut wounds to promote wound healing. Clinical studies also highlight its significant antimicrobial, anti-diabetic and anti oxidant activities. The present investigation present study was focused to evaluate the pharmacognostic and preliminary phytochemical properties of *H. colorata* leaves. The morphological and anatomical characters, quantitative microscopy, powder microscopy and the behavior of powdered sample with different reagents were recorded. Pharmacognostic study of crude drug would be essential for any advanced pharmaceutical research on this plant.

**Keywords:** *Hemigraphis colorata*, Leaf, Phytochemical

**Introduction**

*Hemigraphis colorata* is an excellent indoor and outdoor plant, chiefly grown because of its attractive and vivid foliage. It prostrates and spreads with rooting stems when grown on ground, and on hanging baskets it cascades over beautifully. It is also used to decorate aquariums and goldfish bowls. The plant is well adapted to live in tropical climate. The plant is known by several vernacular names such as Aluminium plant, Cemetery plant, Metal leaf, Red flame Ivy, Waffle plant, Java Ivy etc. In Kerala it is known as 'murikootti' or 'muriyan pacha' (Fig 1).

*Hemigraphis* is a versatile low-creeping perennial herb that reaches a height of 15 to 30 cm. The leaf has metallic purple lustre on upper surface and a solid dark purple on ventral side. The leaves are opposite, ovate to cordate, serrate-crenate, about 2 to 8 cm long and 4 to 6 cm wide, bearing well-defined veins. It blooms irregularly throughout the year in the tropics. Flowers are small (1 to 1.5 cm diameter), five lobed, bell shaped with imbricate bracts. These are white in colour with faint purple marks within and appear in terminal 2 to 10 cm long spikes. Capsules are small, slender, oval, linear and light green in colour. Seeds are small, flat and white in colour [1-3].



**Fig 1:** Habit of *H. colorata*

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## **REFUGEE RESOURCES AND LABOUR MARKET INTEGRATION: A STUDY OF SRI LANKAN TAMIL REFUGEES IN TAMIL NADU, INDIA**

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### **ABSTRACT**

The growing population together with higher literacy and improved standards of living have made the issue of educated unemployment a major one and suddenly, the interest for activities out in the public sector has expanded. Be that as it may, the residential work advertise has encountered work lack and higher wage rate. The entry of refugees in the local work advertises close-by government approved camps is by all accounts an answer for the work deficiency in an incredible degree. There is no legitimate system for work that are available to Sri Lankan Tamil camp living refugees however evacuees are utilized in the chaotic part to enhance their employment. The refugees who relocated from the north and eastern territories of Sri Lanka were agriculturists and fisher folk. In Tamil Nadu, the work accessibility was restricted. They had to work as daily workers and take up salary generation exercises justified thorough physical work. The Indian Government has been providing education to refugee youngsters without having the arrangement for work opportunities in the public segment. Along these lines, refugees depend generally on the chaotic area for their salary. For the study, the researcher has visited a refugee camp in Thiruvallur district, Tamil Nadu and assembled data by the