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glory. The NEP-2020 realizes the importance of women education and recommends various provisions such as providing scholarships, improving infrastructure, creating Special Education Zones, connecting counsellors and social workers to schools and strengthening Kasturba Gandhi Vidyalayas to encourage and empower them so that they achieve their deserving position in society and lead the country while walking shoulder to shoulder with their male counterparts. The aforementioned provisions, when thoroughly implemented with an iron fist, shall have an everlasting impact upon the system and society.

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Local History of Chenam: A Study of Institutions and Social Relations

Abstract

The article studies about Chenam Village. Chenam is a village located in the Thrissur district. The village is rich in its geographic features. Agriculture was the main occupation of the villagers. The field has underwent a series of agricultural struggles which is still unnoticed in Kerala History. There were lot of myths and legends. The origin and evolution of Chenam village, their cultural lives, medical traditions, cultivation methods are the primary focus.

Keywords: *Chenam, Historical Development, Social Life*

Introduction

Every village has its own history, which is unique and have created an inevitable impact in the society. The village 'Chenam' is one of them, having such a historical relevance. Chenam is a ward in Paralam Panchayat, located 12kms southwest of the cultural capital of Kerala. Chenam Village is a scenic spot surrounded by water from all sides as an island in the middle. That's a place with enormous bushes, incense forest, bamboo's and suitable fertile land for cultivation.

The village is isolated in the south surrounded by Paddy fields within a radius of three kms. The area of study 'Chenam' is enriched in its geographic peculiarities. The village is widely studied through oral and local history as a core study.

Origin of Chenam Village

Chenam Village is a part of the Peruvanam village which was a prominent Bhramin settlement. The history of the island is only been five generations inhabited. Those who came as labourers of Kulathur Manakkar and Chittoor Manakkar have also become the residents of Chenam. Landlords bring the labourers here and settle them for the agricultural works. People from Malabar used to cross the Thriprayar river and settle there.

The village was owned by Chenneran Nair and was later captured by Chittoor Manakkar. From Chenneran Nair and 'Chenakrishi' the island got the name 'Chenam'. Majority of the population was Muslims in Thekkumuri. The Chittoor Manakkars leased the farm and land to Kulathur family. Velukudumpam, Mannan and Kuruppan were engaged in washing clothes and cutting hairs.

The Palakka Parambil Makatty's family was the first Muslim family in Chenam. During the monsoon season, the only mode of transport is through boat, which leads to the natural canopy and scenic beauty.

The area Chenam was ruled by the feudal lords. They were Kannamangalath and Chittoor mana landlords. They handed over the taxes to the Tiru-Kochi administration. So, the landlords were dominant and tenants should always be in good relation with them. The tenants who worked under, will be paid five edangazhi of paddy that is grided into rice. Landlords give their land in lease and in exchange tenants have to pay the rent. Kazhachakula, Paddy were leased by the landlords. The punishment for crimes and fines were enforced by the authority and administrator. Crimes such as burglary and murder were punishable by the landlord. The punishments were extreme and severe. Though the reign of the King of Kochi existed here, the Chittoor Swaroopam was much closer to Zamorins. Before the coming up of land reforms, the entire lands was under Chittoor Manakkar. The entire Chenam was divided into tharishapadavu 500 acres.

In 1937, there occurred a great storm, which affected adversely and destroyed their properties and what the man has planted. Coconuts, tapioca and harvest was destroyed in the month of medam. The only

countable households in the islands made it a tough time to their villagers. The villagers of Kolathur strived hard to overcome all the obstacles. Majority of the population here includes – Ezhavas and Muslims.

Struggles

While analysing the histories of the World revolution, one among the common factor is over-exploitation. That happened in the case of Chenam too. The village Chenam is the land of revolution. Several struggles have happened here. As a result, this brought a tremendous change in Kerala. A group of progressive thinkers too have developed. Some significant struggles that happened in Chenam are :

Agrarian Struggle (1954)

All the land was in the possession of the Chittoor Manakkars. They decided to evict Puthupally Kochakkan, who was in lease to the Chittoor Manakkars land and handover to someone else. A mass agitation occurred under the leadership of farmers group. The workers decided to harvest and when the land dried up they decided to take the tools, seeds and cattle back their home.

When these events took place, Chittoor Mana Kunjan Namboodiri and his followers came here. Namboodiri decided to give land to Kochakkan, who cleared and built in the land. Namboodiri had made a good impact on the young people. There were lot of young minds who thought in a progressive way. This reason leads to cool down the problem and ended with a great excitement to the farmers. This issue seek the attention of Chenam to an all India level. As an impact they got permanent rights. For the first time in history, a farmer got permanent rights in Chenam area. The then minister E.M.S Namoodirippad visited Vallachira that day. A.K.Gopalan also have visited Chenam- delivered the speech and organised or leaded farmers. Hence, Puthupally Kochakkan, Puvathur Kunjikuttan and Panickassery Velakutty got full support. People who got agricultural lands became landlords. The strike was commenced to make it one-fifth and to fight for their rights. The middle class people had a good advantage.

Kudilkettusamaram (Kudikidappu Avakasham -1969)

The agricultural lands of the lords was protected by their tenants. During this period, the Land Limitation Act came into force in all over Kerala. But the workers do not possessed any rights. The communists and several comrades fought against it. They took reed

and bamboo and built a barn, also fetched water and pot later they stayed there. This is known as Kudilkettusamaram. The strike was a successful one and as a result several coconut climbers, farmers got land.

Koythusamaram (Harvest Struggle – 1975)

The Agrarian struggle of 1954 and Kudikidappusamaram in 1969 acted as a catalysis to begin Koythusamaram(harvest struggle) in 1975 in Chenam. Many people including women, children actively took part in the struggle. Some farmers were regular labourers in the paddy fields under the control of Chittor Manakkars and others.

Some farmers who worked over long years under the Manakkars dominated the cultivation. But the commons worked whole day and night in the field. Sometimes they don't even get a single penny or pidi of rice. Sometimes the landlords and middleclass took the paddy harvest. When it happened, the farmers who worked hard didn't even get any decimal share. So, farmers underwent severe privations and starving. The continuous exploitation resulted in the struggle. So, as a result the common farmers decided to fight for their rights and equal share of harvest. The strike was led by the Communists. Kochakkan, K. K. Vasu, P. V. Vasu and others led the agitation. It was another successful struggle in the history of Kerala.

Cultivation Method

In early days, Chenam and nearby fields were unsuitable for cultivation, as the saltwater from the sea used to get penetrated. Later, a permanent bund was constructed at Enamavu, thereby providing a solution to the above problem. Temporary bunds with bamboo were also used at many places to tackle this. Punjakrishi was the only cultivation practised in these fields. They were heavily dependent on the rain and were also susceptible to flooding. The creation of bunds, hence also served as a solution to these problems too.

Only green manure was used for coconut plantations. The green manure is basically a mix of cow dung and ash. First, a dip is made around the tree foot and filled with leaves. Once the leaves start degrading, it is levelled and added with a bed of soil and green manure. The paddy seeds of that time were thavalakannan, chira, chitteni and ponnaryan. In case of nematode infestation in the saplings, they are entirely dugged out and buried to prevent spreading. Only fifteen to

sixteen yields were obtained from a single field. For water lifting the fields, oxen, chariots, vanthek and Kaythek were used. The farming methods of the past required heavy manpower. When the water rises due to heavy rains, big mechanical wheels were used to divert excess water to other channels. In hot summer period, coconut, areca, nuts, bananas and vegetables were irrigated by carrying water from the streams and sometimes by a wheel.

Treatment Tradition of Chenam

Earlier, there were no hospitals for treatment. So in case of emergency, the villagers travel miles and miles and go to Cherpu for medical help. But, the changes happened when the Vaidhyamani and velans settled in the village. Krishnan Vaidyan was prominent Vaidhyan in Chenam. The diseases which bothered Chenam were – Small pox, Chicken pox, Diarrhoea and fever. In case of Small pox and Chicken pox, coriander water and unsalted porridge were served. In addition, erumull tincture was the only medicine for all ailments. The problems which the vaidyans faced is – the rise in patients and the multiplication of the disease. Vaidyans charged a small fee for the treatment. The medicinal drugs are given free of cost. So, herbs, plants, trees and even animals were used as medicines.

Evolution of Social Life

Chenam has a unique lifestyle and culture. The village is having typical social and cultural aspects too.

➤ Dress Code and Homestyle

Clothing is an inevitable part of a culture and the sense of morality of each community is different. The style of clothing too has changed. In the early days, landlords had a greater power. The lower caste has to pay for wearing Mulakkacham. Later, this system was abolished. Men wore Ottamundu and Thorthu.

From the floor to the roof of the house, the soil is rolled up and planted like blocks. Most of the houses were made up of straw, panayola, thenginola etc. They were rich in use of handicrafts. There were no specific time to build houses. The houses were rich in pottery. Kyle and Kapili were made up of Chiratta.

➤ Games in Chenam

There were different types of games that the natives used to indulge in during their leisure. Chuttikolum Kali is the popular one among them. All you need for this game is an arm's length stick

and Chutti which is the quarter lengthed stick. The game has a Tamil influence. Each team has to strike the chutti with the stick and the number of straight jumps needed to reach the point where the chutti has landed will be counted. The first to cover hundred jumps, back and forth, will win the game. There were also other games similar but with slight changes in the rules, like Sadamuri, mookaadi, kaymuttadi, nayakoni, arangabilas etc.

➤ School

Education is significant for development of a society. In the initial days, the children were taught in the fields. They faced severe hardships during the scorching heat of the summer and monsoons. As they are just like islands, the heavy rainfall makes a complete blow to the education for months. So, many of the people migrated to other lands. However, the people who wanted to learn were brought together and panikyans were brought from the neighbourhood villages. He taught the alphabets in ola. The locals and Kulathur family came up with the idea of school. The King of Cochin sanctioned the school couple of decades before Independence. The Aided school was established in 1926. The first school was built near to Kulathur Balakrishnan's centre for handicrafts and stables. The school was shattered in the storms of 1937.

Cheranjath Narayana Menon and Mele Govindankutti Menon were the first teachers. Ezhavas and Muslims were the first to admit to the school. Girls were admitted too. But the Dalits were not admitted initially. The first students were from Panickassery Raman and Kozhikattil Velayudhan. The schools in Cherpu have increased the literacy rate of the entire village playing a vital role in Thrissur district. Today, the school is providing training to the qualified teachers. The school also ensures the quality check of teachers. So, this school was a great hope and blessing for the natives of Chenam.

➤ Centres of Cultural life

Alukkal Bhagwathi Temple is a famous temple located in the Village Chenam. It was built by Vasudevan Namboodirippad, a descendant of Chittoor Mana. Thottampattu, Kalamezuthu, pulluvanpattu, pampkalam were practised. The village has a huge banyan tree and a pala near the temple. It was believed that snakes resided there. There are four types ; karinagam, maninagam, Anjanamaninagam, Nagayakshi. The pala tree is believed to have

yakshi, gandharvas, devils and idols. They says that, nail is pierced to the pala tree to clear the evils, the belief in beating souls also existed. There are lots of superstitious stories related to the ghosts still now. The period of untouchability hit the Chenam adversely, and commons were not permitted to the temples. Different rituals existed on the basis of myths. One such myth is, that the beginning of the ritual in the chenam temple is about the early Namboodiri named Chenneran Nair. The land owned by the Chenneran Nair was taken over by Chittoor Manakkars and was killed on the tharishu padavu. There is a legend that, he was later buried near the temple premises and Pala tree was planted in it. As the disturbances of his ghost and the fear in the mind of people increased- his soul was sent to Alukkal kayyala. Chenneran Nair is worshipped in the temple. The paddy is even kept inside the temple.

Veliya Chenam Jumaat is an important landmark in Chenam.

The Othupalli system existed near to the present mosque in thekkumuri. The Samastha Kerala Jamiyathululama has decided to coordinate religious education. So, the madrasas was constructed. Under these, madrasas came all over Kerala. Now, the Madrasas and mosques is located at the place mentioned by Kakkaserry Bheeran Sahib.

➤ Work Culture

In it's initial days, the exchange of communication was done with Chendakotti proclamation ie, beating drum repeatedly. Though they engaged in agriculture, there were lots of farmers settled here. From 1920's and 30's they migrated to Sri Lanka, Madras and Bombay. By 1970's onwards the people migrated to Gulf. There comes a boom in goldsmithing business. As the number of Gulf migrant increased, the condition of economy became better. The condition of home changed. Later, majority of them migrated to Gulf countries and settled there. Some of them settled in Chenam itself with government jobs. Many of them still sticks on with giving relevance to agriculture and their farm.

The Arrival of Roads and Bridges

The Chenam was completely isolated area, merely a wetland surrounded by water. Everyone relied on changadam or raft to go outside. The journey was difficult. The two important entry points were padinjare kkadavu and Kizhakkekadavu. Most of the people went out by making their own rafts. The boats were built

by a wooden carpenter known as Keshavan Ashari to travel along the canals.

Bamboo bridges, coconut bridges were widely used in to connect the canals with land. Sir Rao, the then governor visited Chenam after the devastating storm of 1937. The roads and bridges were established in 1975.

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Conclusion

Chenam is a significant village with diversities and has a unique culture. Chenam is one of the wetlands spotted by Biologists. Geographically, land is surrounded by water. Majority of the population includes -Dalits, Ezhavas and Muslims. The village was severely affected with storms in 1937. The villagers who is self-sufficient in agriculture starved. There were lots of myth and legends regarding the origin of the village. A series of agricultural struggles happened in Chenam village. It is still unnoticed in history. The beauty of Chenam village and the privations they have faced is a relevant one to understand. The successful peasant struggles is a landmark in the history of this village. So, Chenam played an important role in the history of Thrissur.

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Frustration Tolerance among Higher Secondary Students

Abstract

Frustration is a psychological concept that may arise for different reasons and has various manifestations. Higher secondary students in their adolescent period are very likely to get affected by the slightest provocation in mild situations and during this phase, they feel less confident which may lead to anger and frustration, anxiety disorders. It thus becomes necessary to help them come out of their insecurities, and dissatisfaction experienced by them. The concept of frustration tolerance thus arises. The strategy to deal with frustration and envisage amicable solutions comes under frustration tolerance. It has the potential to combat hurdles and difficult circumstances.

This study is an attempt to find out the frustration tolerance among higher secondary students of Palakkad district based on variables such as gender, locale, subject of specialization and level of frustration tolerance. The tool used is a standardised tool known as Frustration Tolerance (FT-RS) developed by Rai, S.N. (2015). The study reveals that frustration tolerance among higher secondary students is average and there is no significant difference between them based on gender, locale and subject of specialisation.

Keywords: Frustration, Frustration Tolerance, Higher Secondary Students