


# Casket Literaria



  
Dr. NAVEEN MOHAN  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

ENGLISH LANGUAGE  
CASKET LITERARIA

English/Articles

By Dr.B.G.Unni, Dr.Naveen Mohan,  
Dr. Mohammed Nazeer K.E., Smitha Pramod V

Rights Reserved

First Published September 2023

PUBLISHER

GEMS ARTS AND SCIENCE COLLEGE

An ISO 9001:2015 Certified Institution

(Affiliated to University of Calicut and UGC Recognized

Under Section 2(F) of UGC Act 1956)Registration No:

KI/2019/0242803(NGO-DARPAN) NITI AAYOG,

GOVERNMENT OF INDIA)

<https://gemsasc.ac.in/>

[gemsasc@gmail.com](mailto:gemsasc@gmail.com)

04933 256 123, 9965157657

DISTRIBUTER

GEMS ARTS AND SCIENCE COLLEGE



  
Dr. NAVEEN MOHAN  
PRINCIPAL

GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

## PREFACE


The realm of Arts contains an enormous range of ideas, theories, perceptions, interpretations, critical analysis etc. Keeping this in view, as to make it helpful for the learners of GEMS Arts and Science College, this book titled "Casket Literaria" on Arts analyses a variety of subjects in the best way helping the Learners or faculties art related Research Works and thereby the future course of their Life. This venture can, indeed, ensure an advanced level of supports with selected subjects coming under the Purview of Arts.

Casket Literaria is a collection of varied articles of the well experienced faculties which published under the strict scrutiny of the Expert Committee appointed by the Management Governing Council. Hence quality and relevance on the content of the book have been ensured. The contents includes Social issues, Literature, Creativity, analytical study, views and previews on different matters and so on. Special care also has given to keep the entries correct with the incessant change being taken place in the day today life of the society. Besides, this edition has equally considered the new google generated Era's nature and scope in Art works.

Indeed Art, like life itself, opens the unfathomable depth of the possibilities for any learner or researcher of the coming future as well.

**DR. Mohammed Nazeer. K.E.**



  
**Dr. NAVEEN MOHAN**  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

# Index

1. DIGITAL DIVIDE AND ACADEMIC PERFORMANCE:  
UNCOVERING THE LINKAGES IN  
STUDENT POPULATIONS 9  
Anoos Babu P K
2. THE ROLE OF CITIZEN JOURNALISM  
IN A DEMOCRATIC SOCIETY 15  
Muhammed Binshad K
3. ROLE OF ACADEMIC LIBRARIES IN EDUCATION 21  
Smitha Pramod V
4. THE IMPACT OF TECHNOLOGY ON HUMAN VALUES:  
EXPLORING THE COMPLEXITIES 24  
Anoos Babu P K
5. THE IMPACT OF AI ON GRAPHIC DESIGNERS:  
ENHANCING CREATIVITY AND EFFICIENCY 29  
Ananthu Krishnan CV
6. HISTORY, REPRESENTATION, ISLAMOPHOBIA,  
AND STATE VIOLENCE: 36  
A CASE STUDY ON MALAYALAM CINEMA: MALIK  
Muhammed Niyas o
7. CRITICISM ON ADVERTISING 51  
Sudheep S
8. AN ECOCRITICAL READING 55  
OF JAMES CAMERON'S MOVIE AVATAR  
Vijayesh Babu.P



**Dr. NAVEEN MOHAN**  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321


- |     |   |    |
|-----|---|----|
| 9.  | EQUALITY TWICE REMOVED:<br>REPRESENTATION OF WOMEN IN DALIT LITERATURE<br>Ameena Majida                         | 58 |
| 10. | THE BEHAVIORAL CHALLENGES OF ADOLESCENTS:<br>UNDERSTANDING, COPING,<br>AND SUPPORTING GROWTH<br>Smitha Pramod V | 62 |
| 11. | AN EFL/ESL- APPROACH TO TEACHING GRAMMAR<br>DR. Mohammed Nazeer. K.E.   | 65 |
| 12. | BREAKING BARRIERS: A STUDY ON<br>TRANSGENDER IDENTITY AND WELL-BEING<br>Krishna Priya MT                        | 69 |
| 13. | CULTURAL STUDIES<br>Arya. P   | 73 |
| 14. | ECOFEMINISM: RECONNECTING WOMEN,<br>NATURE, AND SOCIAL JUSTICE<br>Souparnika C                                  | 75 |
| 15. | UNDERSTANDING THE POWER OF PSYCHOANALYSIS:<br>AN INSIGHT INTO THE THEORY AND PRACTICE<br>Amal Sankar G          | 78 |
| 16. | GENDER AND SPORTS: QUESTION OF EQUITY<br>AND WOMEN ATHLETES<br>Muhammed Rinshad P                               | 82 |
| 17. | A DIFFERENT LIFE<br>Seethal. P  | 89 |
| 18. | THE POWER OF REFUGEE LITERATURE:<br>STORIES OF RESILIENCE, HOPE, AND HUMANITY<br>Sulthana Afrosa P P            | 92 |



**Dr. NAVEEN MOHAN**  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

19.	THE ROLE OF LITERATURE IN SOCIAL CHANGE: Sreethini K	95
20.	TIPS FOR PROFESSIONAL DEVELOPMENT Dr. Mohammed Nazeer	98
21.	FAMILY- THE CHANGING SCENARIO Veena C Vasanth	102
22.	TRAUMA IN JANE EYRE Sreekala A	104
23.	IMPACT OF TRAVEL ON LIFE AND PERSONALITY Swathi S Nambiar	107



  
Dr. NAVEEN MOHAN  
PRINCIPAL  
EMS ARTS AND SCIENCE COLLEGE  
ADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

# A DIFFERENT LIFE

Seethal. P

Assistant Professor  
Malayalam Department

When I came to know about the "Aalar" community and the way of life of the Adivasi community in Kerala, I was able to understand many different things.

Aalar is the only remaining section in Thazhekode panchayat at Perinthalmanna taluk of Malappuram district.,kerala. The people of Mattarakkal and Amminikkad areas follow a way of life, customs and beliefs that stand apart from the general population.

Tribal people are the aborigines who settled thousands of years ago in different parts of the world. Along with the traditional rituals of life, the topography, wind, rain and vegetation have shaped the customs and rituals of each of these tribal community.


Today there are only about eighty people in this category in about twenty families in Malappuram district of Kerala alone. It consists of about thirty men, thirty five women and fifteen children.

The people who used to live in rock crevices in the jungles of Nilambur later settled down at the foot of Kodikuthi Mt. The way of life of this tribal group with very few members is very different from that of the native people. They differ in matters of birth, marriage, death, worship practices, dress, food and accommodation.

Even their names are varied, like Veluppan, Veeran, Neelan, Kurumpi, Chinnat, Mata, Karumban, Vannepan, Mathi, Chatti, etc., but there is a slight difference in the names of the new generation.



89

  
Dr. NAVEEN MOHAN  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321

The elderly are the women walking around by wearing black clothes. They have the belief that spotted clothes should not be worn. They believe that putting shoes on their feet will make the mountain god angry. Married women use pepper as a thali tied on a vine around their neck. Unmarried women and old widows wear old bangles around their necks and use them as necklaces. When the child grows up, it is removed and kept aside.

The holes are covered with cloth and other leaves so that light does not enter the dwellings. Their main livelihood is collecting herbs and honey. Medicinal plants such as Amalpori, Nannari, Patakizhang, Madurakurinji, Panangkuru, Kurunthotti, Moovila, Orila, Karinkurinji and Ekanayakam are included in this. Honey is taken by blowing smoke into the beehive. The weapons of the people are axes, cocottes and koolaps.

Their main food is tubers. Nuta, Korna, Noppan potato, chaval and padakingang are soaked in water and cut into rounds and eaten. Nuta and chaval are given to small children by grinding them into a paste. Honey is a staple food. Sometimes porridge is also used. Ripe mangoes are chopped and dried and stored and eaten when mangoes are not available. They eat chakkachula kuru in boiled water, they eat takara, kanthari chili leaves and lentil leaves by boiling them. It is also their practice to give its water to children to drink.

These people enjoy getting drunk by mixing crushed coconut root and powdered rice in water mixed with jaggery. They also eat wild boar, porcupine and chicken. The fish caught from the stream is also put in the coals and cooked for food.

They are also very diverse in their way of worship deities like Marutaviran, Malleeswaran, Maladaivam, Muthi, Karineeli, Thekutty and Malamutthanmar. The ceremony of giving to the gods is done once a year. This is done only by men. Women and children should not perform this ceremony.

The inside of the tunnel is cut and cleaned and the calanas are glued to it. There will also be a hold outside. Inside this tunnel. When the bandala is called out by shaking the tunnel with stones, the stones hit the kalanas and make a sound. According to this voice, the bandala (prayer) will be chanted. Their specialty is that women are not allowed to recite prayers.



**Dr. NAVEEN MOHAN**  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321



The place of worship is a single room completely made of earth. There are iron figures like an iron rod, an iron figure, and smaller clay figures of a pig, an elephant, and a tiger. They have tied a big basket and a basket made by themselves and placed the figures inside that basket.

Many rituals of the Alar community, which speak a mixed language of Tamil and Malayalam, have been missed today. This is due to the small number of members and the scattered living system, they are highly skilled in hunting with dogs and their livelihood is herb gathering and wage labor.

People go to participate in a few functions in the society. They go to the wedding and stand outside the pandal only. Food is bought and eaten in a bowl made of pala. They do not sit and eat with other people.

But some families in the country seek the help of their youth for any work for which they get very little pay for doing such work in this way these people are being exploited in the society. Many people in the society do not hesitate to abuse the women of the people by giving them alcohol and other intoxicating substances. Unwed mothers are still a problem among these people. They are not able to maintain adequate contact with the general public as they do not bring outsiders close to their homes. A doctor and medical officer visit their homes once a month. Even if they get sick, they hesitate to seek treatment at the hospital and use self-made medicines. They do not ask for help from others even during childbirth. Even if one of them dies, care will be taken not to inform anyone outside. This is to prevent other people from participating in their ceremonies. This is a proof of these people who don't allow public to come into their lives.



**Dr. NAVEEN MOHAN**  
PRINCIPAL  
GEMS ARTS AND SCIENCE COLLEGE  
KADUNGAPURAM (PO), RAMAPURAM  
MALAPPURAM DT., KERALA-679 321