

**TITUS II TEACHERS COLLEGE**

**THIRUVALLA, KERALA-689101**

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**REPORT**

**PUBLICATION OF E - MAGAZINE 'MAITRI'**



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In the month of August 2020 EBSB club of Titus II Teachers College, Thiruvalla, Kerala published an e-magazine named "maitri".

'Maitri e-mag is an innovative venture at institutional level by TITUS II TEACHERS COLLEGE, THIRUVALLA, KERALA in collaboration with GOVERNMENT COLLEGE, SOLAN, HIMACHAL PRADESH to strengthen the cultural interactions through structured engagements.

The e-mag consist of 16 articles.

This magazine will inspire its readers to travel across the length and breadth of both states and embrace the wealth of oneness and simplicity it has offer.



AUGUST 2020

  
Onam Edition

Ek Bharath Sreshta Bharath

TITUS II TEACHERS COLLEGE, THIRUVALLA, KERALA

In collaboration with  
GOVERNMENT COLLEGE, SOLAN, HIMACHAL PRADASH

**maitrī**  
the e mag



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|   |    |
|---|----|
| Himachal Pradesh – The Land of Gods             | 01 |
| The success of Kerala health model              | 02 |
| Taking a bow to humanity!                       | 03 |
| Traditional food of Kerala                      | 04 |
| Almighty  | 05 |
| Beyond the Bouldered Boundary                   | 06 |
| Kerala Cuisine - Onam Recipes                   | 07 |
| Shades In Grey                                  | 08 |
| Musings In Color                                | 09 |
| Chrewal & Jagra - Festivals of Himachal Pradesh | 10 |
| Education and the Covid-19 pandemic             | 11 |
| Crack these – Puzzle                            | 12 |
| Onam: Festival of Kerala                        | 13 |
| Making a living under the Lockdown              | 14 |
| Temples in Kerala                               | 15 |
| Tourism in Kerala                               | 16 |

## Principal's Note

I am exceedingly happy to witness the dawn of an e-magazine 'maitri' that pours out the singular defining culture of two States paired through the Ek Bharath Sreshta Bharath Mission. The concept of presenting a visual and intellectual treat in print has led each writer to investigate more, garner as much fascinating information from the world wide web and offer a picturesque insight of these geographically distant regions of Kerala and Himachal Pradesh.

These delightful assortment of articles by the student teachers of Titus II Teachers College, Tiruvalla, a pioneering institution of Teacher Education and Students of Government College Solan, Himachal Pradesh will inspire its readers to travel across the length and breadth of both states and embrace the wealth of oneness and simplicity that it has to offer.

I congratulate the staff in charge of the Ek Bharat Sreshta Bharath Cell of the College, Assistant Professor Anu J.Vengal for her vision of sharing a part of the Kerala culture with the community at The Government College, Solan, Himachal Pradesh through an e magazine.

Dear friends, at the onset of the pandemic do be safe, take care and make such reading materials a welcoming step towards breaking barriers of intolerance and for embracing the vision of unity and friendship despite all differences.



Dr. Anita Mathai

Principal

Titus II Teachers College, Thiruvalla, Kerala- 689 101

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# Editor's Desk

India in its varied heritage has always astonished the world. There is no country like India, quite diverse, yet bound together by the shared traditions, culture and values. As a young country with more than 65% of its population below the age of 35 it is important that the idea of unity in diversity, which is unique for India is imbibed in the minds of the youth of this country. Ek Bharat Sreshta Bharath campaign aims in bringing a cultural connect between different regions of India by celebrating the diversity and promoting the spirit of national integration.

'maitri- the e mag' is an innovative venture at institutional level by Titus II Teachers College, Thiruvalla, Kerala in collaboration with Government College, Solan, Himachal Pradesh to strengthen the cultural interactions through structured engagements. We are indeed happy that the first edition of 'maitri' is getting published during Onam – the state festival of Kerala. This volume highlights Kerala and its varied flavors including food, culture, beliefs, tourism, art, health and education. I congratulate the students of both the institutions for their participation in this creative venture. I wholeheartedly appreciate the efforts taken by Ms. Jaiz Zachariah in making this dream a reality.

'maitri' will sure be an aesthetic experience and will bring the readers a bit more closer to the 'God's Own Country- Kerala' and the 'Land of Gods- Himachal Pradesh'. Let this bring in us a sense of unity and belongingness to this beautiful country India.

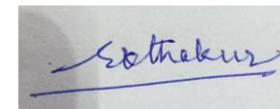


Anu J. Vengal  
Assistant Professor  
EBSB Club Coordinator  
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Thiruvalla, Kerala.

'Ek Bharat Shreshtha Bharat' was announced by Hon'ble Prime Minister on 31st October, 2015 on the occasion of the 140th birth anniversary of Sardar Vallabhbhai Patel. Through this innovative measure, the knowledge of the culture, traditions and practices of different states & UTs will lead to an enhanced understanding and bonding between the states, thereby strengthening the unity and integrity of India. It is to celebrate the Unity in Diversity of our Nation and to maintain and strengthen the fabric of traditionally existing emotional bonds between the people of our Country to promote the spirit of National Integration.

A glorious manifestation of diverse cuisine, music, dance, theatre, cinema, handicrafts, sports, literature, festivals, painting, sculpture reflective of the unique rhythms of each state will enable people to imbibe and appreciate the innate chord of harmony and brotherhood that runs through the nation. This helps to create a learning ecosystem between the various stakeholders of the partnering states so that they benefit from the best practices by establishing a State to State Connect.

In this magazine our students contributed various articles: NCC boys and girls did research upon 'Temples of Kerala'. NSS boys and girls focused upon 'Tourism in Kerala'. Rovers and Rangers collected information on Food of Kerala. This is a great mission with a motive to strengthen the roots of our nation.



R. K. Thakur  
Associate Professor,  
EBSB Club Coordinator  
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1

# Himachal Pradesh – The Land of Gods

Devisree Mohan, Outgoing Student, Titus II Teachers College, Thiruvalla, Kerala



While Kerala-God's own country is the best of South India with its serene backwaters and lush tea estates, unique culture and traditions, coupled with its varied demography. Himachal Pradesh -Land of Gods houses best hill stations of North India. With little discovered and so much to explore we keralites are always fascinated about adobe of this natural beauty and snow. There are many interesting and amazing facts about the state which makes it famous and describe it as valley of natural beauty.

The word "Himachal Pradesh" comes from the Sanskrit word "Hima" and "Anchal", which means "snow" and "lap" respectively. It's home to scenic mountain towns and resorts such as Dalhousie. The state is one of the eleven mountain states and is characterized by an extreme landscape featuring several peaks and extensive river systems. Major portion of the state's population lives in rural areas. Agriculture, horticulture, hydropower and tourism are important constituents of the state's economy. The state is home to 33 wild life sanctuaries and 2 national parks. The hilly state is almost universally electrified with 99.5 per cent of households having electricity as of 2016. The state has 11th rank in literacy rate in India. The principal language spoken here is Hindi and Pahari. Himachal Pradesh proudly holds the title of being the second least corrupt state of India after Kerala.

Dharamshala is the winter capital of the state. Losar, Kullu Dussehra, Halda, Sazo festival, Rakhi etc. are the main festivals of Himachal Pradesh. The main food of Himachal Pradesh are lentil, broth, rice, vegetables and bread. Pink rhododendron is the state flower of Himachal Pradesh and snow leopard and Western Tragopan are the animal and bird symbols of the state respectively. Himachal Pradesh is famous for its handicrafts including carpets, paintings, leather works, stoles, and more. Famous dance forms native to Himachal Pradesh are the Gugga dance, Losar shona, Chuksam, Ghurehi, and Kullu Naati.

Himachal Pradesh is the land of deities. Almost every village has its own Gods and Goddesses which the local people rigorously worship. On 2nd July 2013 the state was declared as the first smoke-free state of the country and Himachal Government has imposed a ban on the production, storage, use, sale and distribution of all types of polythene bags. The state is the second largest producer of apples in the country after Jammu and Kashmir. It has a collection of as many as 450 cultivars of apples. Himachal's Solan is known as the 'mushroom city' for mushroom production. Famous celebrities associated with entertainment industry and sports from the state are Anupam Kher, Preity Zinta, Kangna Ranaut, Deepak Thakur, Vijay Kumar Ajay Thakur etc. Chail cricket ground in Himachal Pradesh is world's highest cricket ground.



# 2 The success of Kerala health model

Joseph Simon T, 3<sup>rd</sup> Semester B.Ed, Titus II Teachers College, Thiruvalla, Kerala.



India is one of the leading developing countries in the world with a population over 1.3 billion. India is a federal union comprising of 28 states and 8 union territories. In India, health care comes under the state list and is managed by state government. Over the last seven decades, the Indian states have shown varying levels of success in health outcomes. There is an evident disparity among states, when it comes to health care. Notably, Kerala, a southern state have consistently been a prominent outlier with better health outcomes in a number of areas compared to most states in India. Overall,

Kerala has maintained low infant and maternal mortality rates and higher literacy rate, when compared to the national average. The health gain made in Kerala can be attributed to several factors including strong emphasis from state government on public health and primary health care (PHC), health infrastructure, decentralized governance, financial planning, girls education, community participation and willingness to emphasize the system in response to identified gaps.

When it established statehood, the area that made up Kerala already had a long history of health focused policies, for example vaccinations were made mandatory for certain segments of the community including public workers and students as early as 1879.

Once it achieved statehood, Kerala invested in infrastructure to create a multilayered health system designed to provide first contact access for basic services at the community level and expanded integrated primary health care coverage to achieve access to a range of preventive and curative services. Additionally, Kerala rapidly expanded the number of medical facilities, hospital, beds and doctors. The increase in the number of Primary Health Centres (PHC) and doctors allowed for the provision of the right care in the right place, reduced the costs of patient care and lowered the burden on secondary and tertiary care facilities.

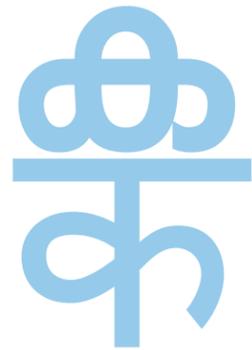
Kerala provides an example of an approach that can provide vastly improved health at a rapid rate. Kerala has also continued to innovate to meet the needs of more vulnerable populations. The state is also forward thinking in its health policy plan. The achievements made by the Kerala public health care system is remarkable and is a subject of study. The success story of Kerala health sector cannot

be attributed a single factors, it is the result of a number of factors. The beautiful state of Kerala is setting a benchmark for the entire country.



# 3 Taking a bow to humanity!

SNEHA S NAIR, 3<sup>rd</sup> Semester B.Ed, TITUS II TEACHERS COLLEGE, THIRUVALLA, KERALA.



The world is going through a painful time with which we are completely unfamiliar. For us, Kerala, the experiments are tougher as floods, landslides, plane crash and so on are all taking a heavy toll. The spirit of volunteerism in Kerala has lifted our spirits every time a disaster or calamity has struck us. In the midst of heavy rain and Covid-19 risks, Keralites have again proved that humanity exists. Humanity persists even in the face of a pandemic. It takes not just courage, but a touch of humanity to save a life. It symbolises human love and compassion towards each other.

Humanity above all! On 7 August, 2020, Friday, the Air India Express Vande Bharat flight from Dubai skidded and fell off the runway. In Kozhikode air crash, what happened once the airport let locals participate in the rescue mission, is a source of pride for Kerala. It stands testimony to the collective strength and humanity displayed by residents from across Kozhikode and Malappuram, who braved a pandemic to save several lives from the accident. Despite Kondotty Municipality area being a containment zone with police protection and borders cordoned off, residents temporarily set aside quarantine rules and rushed to offer help. They were not deterred by the possibility of the flight exploding at any time.

Yes, there is a pandemic and heavy rain. There was significant risk in entering the wreckage, especially with the fuel leak, for fear of its blowing up. But it takes a whole community to be able to help with such large scale operations. It was the timely intervention of the residents, who rushed to the accident spot that saved many lives. Within the first hour of the rescue operations, jointly led by civilians, fire and rescue services, police and airport authorities, hundreds of local residents turned up at the airport. The locals took the injured people to hospitals even before ambulances reached the area. There were not enough ambulances in the beginning. They carried the injured passengers in whatever vehicles they got to the hospitals in heavy rains.

Blood was needed for the injured passengers who were fighting for their lives. Local people came forward to donate blood for the injured and stayed in the hospital past midnight without worrying about heavy rain and Covid-19 pandemic. People just queued up despite being midnight, braving the heavy rains with the risk of covid-19. Such scenes reinstated people's faith in humanity. Following the crash, all flights that were due to land at Karipur airport have been diverted to Kannur. Several volunteers at Kannur prepared food packages for distressed passengers who were supposed to land at Karipur.





# Traditional Food Of Kerala

## NON VEGITARIAN FOOD

### THATTU DOSA – OMLET – CHUTNEY

The people of Kerala usually cook their food to eat in their own kitchens but in some later years the street food of Kerala is becoming very popular among families. The roadside convertible small shops known as 'thattukada' commonly sell delicious dosa with chutney and omlet. These have become a part of every malayalee's evenings; the food is delicious but cheap only 25 rupees or so for one person to eat lavishly from these small shops.

### CASSAVA – KERALA FISH CURRY

Cassava or commonly called as 'Kappa' here in Kerala is a ground crop which when boiled in water turns in to a soft smooth textured dish which is combined with Fish Curry of Kerala. Kappa and Fish curry is a combination like bread and butter for Keralites, rich fish wealth of Kerala makes them a pioneer in acing the perfect spicy red fish curry made with tamarind sauce and coconut milk or paste. Seafood like mussels, crab, prawns, oysters, sardines, mackerel and tuna are abundant in Kerala coast and these are transformed to make tasty curries to be accompanied with Kappa

### NAADAN KOZHI CURRY (KERALA CHICKEN CURRY)

This is not a usual another kind of chicken curry, Kerala Chicken curry is flavourful spicy and sort of creamy from the coconut milk added to it. The spicy curry goes with breakfast foods, rice or parotas the chicken curry is made in almost every non vegetarian home, the Christian community makes non vegetarian special like the Kerala Chicken Curry on all Sundays. Savour the hot spicy flavourful Kerala Chicken Curry the next time you visit Kerala for holidays.

### APPAM – STEW

Appam is like a pancake made with a rice batter made in a special appachatty the round shallow dish that is used to make hot round appams. The middle portion is soft and spongy while the sides will be crispy, the appam can be teamed up with any curries but the best is hot stew vegetarian or non vegetarian. Kerala stew have no chilli powder instead peppers and green chillies are used in abundance to give the heat. Potatoes, onions, ginger garlic are the other inevitable ingredients along with coconut milk and chopped chicken, mutton, beef or vegetables appam is a delicacy only found in the South of India here in Kerala.

Rovers & Rangers Unit, Government College,  
Solan, Himachal Pradesh.

# VEGITARIAN FOOD



## SADHYA

The King of all the Kerala dishes specially made for Onam and other celebrations the sadhya is a multi course meal that includes many vegetarian curries to be eaten with rice and the final dessert course will be payasam. The multi courses aims to balance sweet, sour, spicy and tangy dishes to celebrate the multi taste buds of the palate. When you are visiting Kerala, try at least once a sadhya to know the essence of Kerala.

## PUTTU – KADALA CURRY

Puttu is a popular breakfast dish in all the parts of Kerala which is steamed rice flour mixed with water and salt in a cylinder like steam pot. Puttu goes with any curries or just banana and grated coconut but the best side dish is the kadala curry (black chickpeas curry), a spicy coconut gravy and boiled chickpeas are the ingredients. This will make your belly full and the high protein content will not make you hungry until noon which is why the Keralites only have heavy breakfast so to avoid snacks in between breakfast and lunch.

## KALLUMMAKKAYA ULARTHIYATH / MUSSEL STIR FRY

Mussels which are properly cleaned are cooked with shallots, garlic, chillies, turmeric, garam masala and grated coconut to make the famous Mussel Stir Fry of Kerala. The dish is best with boiled kappa or cassava and with rice along with hot curries and vegetables. This is a delicacy found majorly in the coastal lines depending on the availability of mussels.

## DOSA – SAMBAR

Dosa is a famous South Indian dish and try them while you are in Kerala with hot sambar which is a vegetable curry made in a spicy sour curry including lentils. Different vegetables, shallots, lentils and various spices like cumin, turmeric powder, chili, coriander, with tamarind paste goes in to the preparation of sambar. Curries using ingredients less than 5 does not even exist in Kerala, everything is flavorful and created with step by step procedures

## PALADA PAYASAM

One of the common Kerala sweets, Palada Payasam is a staple for the households in the state. Made with boiling the crunchy vermicelli and rice in milk to the soft stage and flavored with cardamom, sugar, and butter. To add to the taste and texture, this delicious dessert is garnished with raisins and cashew nuts. This sweet can be found as a part of the Onam special meal.

## BANANA HALWA

Sweet that melts in your mouth is nothing less than heaven. Banana Halwa is one such dessert. Glossy texture, dark brown shade and its tenderness make this dessert one of the most relished sweets in Kerala. Made with the staple ingredient- ripened bananas along with sugar, ghee, almonds, and cardamom powder, Banana Halwa is a must try when visiting the land of backwaters.

## RAVA LADDOOS

Laddoo in itself is the popular sweets of India made in different ways in different parts of the country. One of the favorite Kerala sweets amongst kids, Rava Laddoos are small hemispheres flavored with coconut, dry fruits, and cardamom. When traveling to God's own country, do not forget to get a box packed of these finger-licking sweets for friends and family back home!

## MUTTA MAALA

A dessert made of only three basic ingredients- egg, sugar, and water, Mutta Mala is another Ramadan popular dish in Kerala. Made by pouring the egg yolk through a small hole into boiling sugar water so that the yolks resemble strings, this sweet is not to be missed when traveling to Kerala during the holidays.

**Boys Volunteers : Ritanshu Sharma & Pulkit Bansal**

**Girls Volunteers: Geetanjali Thakur & Deeksha**



# DESSERTS



# 5 Almighty

Anu Joy, 3<sup>rd</sup> Semester B.Ed, Titus II Teachers College, Thiruvalla, Kerala



Many times, when I was left alone-  
You stood with me.  
Many times, when someone made me down-  
You picked me up.  
Many times, when I felt unlucky-  
You made me lucky by your grace.  
Many times, when my mind went blank-  
You painted it colourful.  
Many times, when people irritated me-  
You defended them.  
Many times, when I started to quit-  
You filled me with hope and made me win.  
Many times, when I lost myself-  
You assured that you will be with me all time.  
You were a true friend to me always-  
Dear Almighty, I'm committed to you.



# 6 Beyond the Bouldered Boundary

Jeelu Elsa Thampi, 3<sup>rd</sup> Semester B.Ed., Titus II Teachers College, Thiruvalla, Kerala.

Behind every beautifully painted and masoned wall,  
Laden with expensive embellishment stone claddings,  
There once lain some unknown stones and sand-  
Brought down by unknown waters that broke out-  
On an unknown downpour day.  
The day you and me made paper boats that floated hither and thither,  
And splattered the gurgling, muddy water on each other's garments;  
The day you and I tried to ponder on the extensive flash light emitted by-  
The camera of God upon taking snaps of you, me and all that's there on the Earth;  
The day we cursed the hide and seek game played by the sun and the clouds-  
While we spread out our washed clothes on the clothesline stretched on our terrace;  
Then what happened? I don't know.  
So... May I know, at least for once about that bouldered boundary-  
That started piling up between you and me in the course of time we grew up?  
Was that a boundary marked by the expansion of our selves or that of our shelves?  
Was that a boundary that was raised up to bind us or to blind us?  
Whatever milieu that was, it blinded us when our overvaulting temptation-  
Marked by our bulgy shelves began dominating our selfish hearts.  
"Break it up!" Says our inner heart,  
"Let's toil hard to help ourselves to go back!"  
To a time where we shared everything within a hand's distance,  
Within a call's wavelength, a call that was called from our within-  
To break up everything for what is beyond the bouldered boundary,

# Palada Pradhaman

## INGREDIENTS

- Instant Ada :250 g
- Water : 6 cups
- Butter : 1 ½ tsp
- Milk:300 ml
- Condensed Milk: 500 ml
- Sugar: 1.5 cup
- Fine Rice Flour: 1 tsp
- Cashew Nuts: ½ cup
- Cardamom Powder : ½ tsp



Palada Pradhaman combines the delicate richness of milk and butter with rich flour and a gentle splattering of spices to make one of the most beloved deserts in all of God's Own Country. Its brilliance lies in its simplicity, and the ability to extract the subtle flavours of each of its ingredients in a mouth watering way. The recipe of this dessert is given below.

## METHOD OF PREPARATION

Cook Ada in water. As soon as Ada is cooked, wash it in cold water and drain. Put the butter and Ada together and stir on low flame, taking care that the Ada does not break or gets soggy.

Add milk, condensed milk and sugar. Mix well. Allow it to simmer till it thickens. Remove from fire and add the fried cashew nuts and cardamom powder. Stir continuously for some time so as to prevent the Payasam from curdling.

Your dessert **Palada pradhaman** is ready to serve.

# Erissery



## INGREDIENTS

- Ripe pumpkin (sliced) - 1 cup
- Banana (sliced) - 1 cup
- Elephant Yam (sliced) - 1 cup
- Red Oriental Beans - ½ cup (cooked)
- Turmeric Powder – ½ tsp
- Cumin seeds – 1 tsp
- Garlic – 2 flakes
- Green Chillies – 3 no.
- Pepper – ½ tsp
- Curry Leaves
- Coconut (grated) – 1 ½ cup

## INGREDIENTS FOR SEASONING

- Mustard seeds – 1 tsp
- Urad Dal – 1 tsp
- Red Chilli – 4 no
- Curry leaves
- Salt
- Oil

## METHOD OF PREPARATION

Into a pressure cooker, put red oriental beans. Now add pieces of elephant yam, banana and pumpkin. Stir the contents well. Pour water and cook.

Open the pressure cooker lid and add the ground ingredients comprising grated coconut, turmeric powder, cumin seeds, garlic, green chillies and pepper. Stir well. Add salt and pour some water. Stir gently.

or seasoning, take a pan and heat some oil. Into this add red chillies, mustard, Urad Dal, curry leaves and grated coconut. Stir well.

Remove the contents from the pressure cooker into a bowl. You may now transfer the seasoning from the pan into the bowl.

Your **Erisseryi** is ready to serve.

# KERALA CUISINE ONAM RECIPES

Anix J. Vengappally

3<sup>rd</sup> Semester, B.Ed

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# SHADES IN GREY



Reeba George, 3<sup>rd</sup> Semester B.Ed., Titus II Teachers College, Tiruvalla, Kerala.



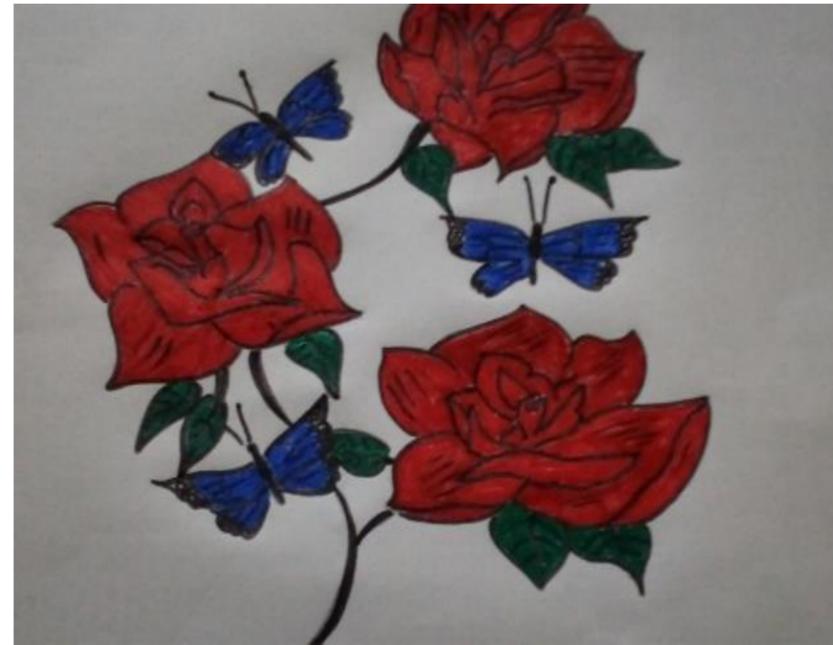
Reshma Jestin, 3<sup>rd</sup> Semester B.Ed., Titus II Teachers College, Tiruvalla, Kerala.



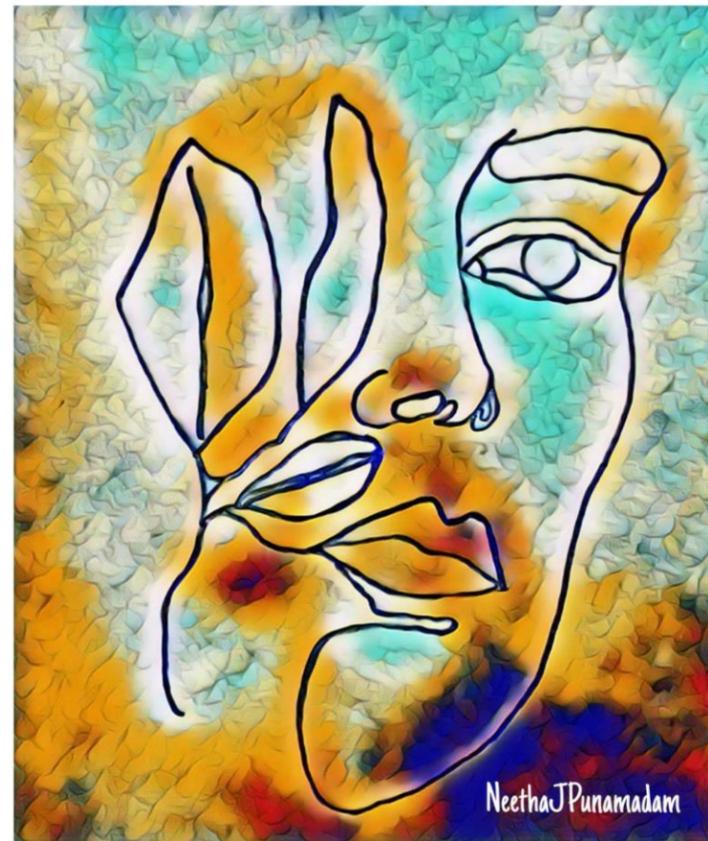
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ENGLISH OPTIONAL  
TITUS II TEACHERS COLLEGE, KERALA  
EBSB CLUB



# MUSINGS IN COLOR

# Chrewal & Jagra - Festivals of Himachal Pradesh

Athira Merin Abraham, Outgoing Student, Titus II Teachers College, Thiruvalla, Kerala.

Himachal Pradesh is a northern state in the Himalayas. It occupies a region of scenic splendour in the western Himalayas, offering a multitextured display of lofty snow-clad mountains, deep gorges, thickly forested valleys, large lakes, terrace fields and cascading streams. In Himachal Pradesh, people of different racial stocks have come together and mingled in the main stream of national life, to make this land a composite of different cultures. Festivals enliven social life and unite the people by bringing them together in joyful celebration of significant events and in shared remembrance of a common past. The two important festivals in the months of August and September are Chrewal and Jagra.

## CHREWAL

It is also known as Prithvi pooja in some places. It is celebrated on the first of Bhadon - middle of August. This continues for full one month. The farmers do not yoke oxen during this month and it is observed to destroy the insects which attack the crops and fruits during the rainy season. In Kullu, this festival is known as Badranjo. In Chamba, it is called Pathroru. It is a festival of flowers here. This is an occasion of great celebration, particularly for girls who dance on this day.

Chrewal is also called as festival of fire. On the first day, the people dig out a small circular piece of earth from the fields and put it on a slab or piece of wood. On this circular piece of earth, another slab is placed around which turf grass and flowers are tied. The whole of it is called Chiva, which is kept on the outer edge of a veranda. In the evening, the elders worship, Chira by burning incense and fruits are offered. Special foods are prepared on this day.

## JAGRA

It is a rite offered to any village deity. This is commemorated each year on the fourth day of the month of September. Mahasu Devta (deity) is worshipped in upper Shimla hills, Kinnaur and Sirmaur regions of the state.

The palanquin of Lord Raghunath is brought from Birod village for a holy dip in the Yamuna as part of the festival. After anointing the palanquin of Lord Raghunath with Tilak, the temple priest took it out of the temple. The palanquin was brought to Kherad village where devotees sought the Lord's blessings and the procession marched to the Yamuna where it was given a holy dip. The palanquin

from other villages were also given holy bath. The Jagra festival began around 8 pm when the palanquin of Lord Raghunath returned to Birod village. The festivities would continue the whole night as it is mandatory for devotees to remain awake till 4 am, thus it is called Jagra. Singing and dancing is the common feature of the festival.

Each and every festivals celebrated in Himachal Pradesh are the result of cultural values, economic needs and time, which have been realised by the inhabitants from time to time and later given the shape of tradition.



# Education And The Covid-19 Pandemic

Jeshma N, 3<sup>rd</sup> Semester B.Ed., Titus II  
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## ABSTRACT

Coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus. Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment. The best way to prevent and slow down transmission is be well informed about the COVID-19 virus, the disease it causes and how it spreads. Protect yourself and others from infection by washing your hands or using an alcohol based rub frequently and not touching your face. The COVID-19 virus spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory etiquette. COVID-19 is the greatest challenge that these expanded national education systems have ever faced. Many governments have ordered institutions to cease face-to-face instruction for most of their students, requiring them to switch, almost overnight, to online teaching and virtual education.

## INTRODUCTION

Even before the lockdown was enforced in the 3<sup>rd</sup> week of March, 2020, the state governments in their individual capacities declared the schools and colleges and the other educational institutions closed for a certain period of time from the middle of March. The closure was extended for some more time and finally the lockdown was declared. Thus the education system has been hampered for the last one and a half months. This is about regular classes in the educational institutions. Among many of the Covid-19 lockdown, a digital divide in the Indian Conventional Education system. Students, parents, teachers, schools, and school districts have all been tossed into an unprecedented situation during the pandemic. Some level of trial and error, growing pains, and even the realization that homeschooling isn't for everyone are to be expected as everyone adjusts and shifts to online learning on the fly. Gradually the system is getting accustomed to the situation. Distance classes, using various online platforms, have been started in many institutions. It is, however, difficult to say at this moment, how far it has been successful, especially when one is situated in an urban areas and has the advantage of teaching an elite class.

## DESCRIPTION

The petrifying and severe impact of COVID-19 has shaken the world to its core. Further, most of the Governments around the world have temporarily closed educational institutions in an attempt to contain the spread of the COVID-19 pandemic. The education sector is facing unprecedented challenges and needs to adapt and find solutions to keep children motivated and in their route to learning. In India too, the government as a part of the nationwide lockdown has closed all educational institutions, as a consequence of which, learners ranging from school going children to postgraduate students, are affected. A complete revolution in the way we learn today has been brought about by Technology. Each student gets in contact with a world-class education, which is not easy to impart by the traditional white chalk and blackboard method of teaching. This new learning is more interesting, personalized and enjoyable. A massive open online course (MOOC) is an online course aimed at unlimited participation and open access via the web. India is considered to be the biggest market for MOOCs in the world after the USA. Since the population of India is huge, massive open online course (MOOC) is said to open gateways for a lot of Indians in terms of bringing an educational revolution. Online distant learning programs give a great opportunity to avail high-quality learning with the help of internet connectivity. Digital learning has many advantages in itself like digital learning has no physical boundaries, it has more learning engagement experience rather than the traditional learning, it is also cost-effective and students get to learn in the confines of their comfort zone. However, digital learning is not without its limitations and challenges, since face-to-face interaction is usually perceived as the best form of communication as compared to the rather impersonalized nature of remote learning. Globally, online education has met with some success. In the case of India, we still have a long way to go before digital learning is seen as mainstream education, because students living in urban area have the facilities to opt for digital education, however, rural area students do not have the required infrastructure nor are financially strong to avail the resources required for digital education. Building of the digital education infrastructure by the Government of India presently appears to be difficult due to lack of budget. Further, even if the digital infrastructure is built, training has to be given to the teachers to use the digital system to provide authentic and proper, uninterrupted and seamless education to the students. The situation is very different when one looks at rural colleges and universities. Many students in rural areas may not have access to smartphones or computers. Even if they do, the net connectivity may not be as high as in urban areas. In any case, many students of the most elite institutions, the IITs, are not able to have access to online classes from their homes due to these reasons. Therefore, some if not all of the universities, and some of the colleges have started online classes. The same can be said about other higher educational institutions, be they governmental, government-aided or autonomous. Private institutions normally draw students from affluent urban classes, and hence do not face problems in dealing with this unprecedented situation.

Even when school closures are temporary, it carries high social and economic costs. The disruptions they cause affect people across communities, but their impact is more severe for disadvantaged children and their families including interrupted learning, compromised nutrition, childcare problems, and consequent economic cost to families who cannot work. Working parents are more likely to miss work when schools close in order to take care of their children, incurring wage loss in many instances and negatively impacting productivity. Localized school closures place burdens on schools as parents and officials redirect children to schools that are open. Today many schools in urban areas are having online classes, while the majority of rural schools do not. Very young children are not able to learn through online processes as they can neither handle computers nor mobile phones. In many households, there is no computer, and in many, children are not allowed smartphones as well. Both these problems exist regardless of class. Therefore, the digital divide at the school level leads to a gap between the haves and have-nots. Examinations have either been postponed or cancelled. Cancelling intermediate semesters or class annual exams or Class XI board exams will only weaken the foundations of the students. While it is true that online examinations are not possible at this time given the existing infrastructure in the country, already cancelling the exams kills the impetus of learning. The authorities could have waited for the lockdown to end before announcing such a drastic decision. India is a vast country with many complexities. The economic divide, the rural-urban divide and the resulting digital divide all have played an important role. The overall response of the country to the pandemic has thus been very mixed in the education sector.

Once these basic needs were taken care of, teachers then used whatever digital means were available to teach their students. Teachers galvanized an army of digital volunteers in the communities tasked with sharing the information on their devices to students without access to technology. To reach those low-tech students, teachers used voice messages, text messages, and phone calls. For high-tech students (i.e. with smartphones), teachers sent longer videos and used WhatsApp groups for discussions. To reach girls, most of whom had no access to phones, teachers even called fathers to ask how they were doing and to enlist their support for their daughters' education. So far, the majority of fathers have responded positively, demonstrating how this crisis might be a great opportunity to develop positive relationships with fathers that improve their daughters' education and well-being. While teachers are struggling to learn digital ways of communicating with their students, it is clear that we need to pay close attention to what we teach



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## CONCLUSION

Social changes may emerge due to people staying at homes day after day, forced to spend time within small families and in limited space. The strain induced by the lockdown could have long-term effects, but how this will affect the higher education system is hard to predict right now. It is safe to say that the present pandemic will not only affect the economy adversely, but it will also affect the education sector adversely in India. No one is sure how long it will take for the education sector to come out of the abnormal situation prevailing in the country at present. Moreover, education system is especially vulnerable since mass gathering cannot be avoided in our classrooms. Online classes are no substitutes for classroom lectures for a variety of reasons. The digital divide will only lead to discrimination and practical classes based on laboratories cannot be held online. Giving instructions for mathematical courses is also difficult online. The interaction between the teachers and the students is a crucial component of teaching and cannot be replicated in online classes. Research has been severely hampered due to the lockdown, and hence the sooner normalcy returns, the better.

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- Which is the state animal of Kerala?
- Which is the state fruit of Kerala?
- Which is the state flower of Kerala?
- Which is the state tree of Kerala?
- Which is the state butterfly of Kerala?
- Which is the state bird of Kerala?
- Which is the first literate town in India?
- Which is the largest earth dam in Kerala?
- Which is the first ecotourism project in Kerala?
- First Malayali woman appeared on postal stamp?
- Which is the longest river in Kerala?
- First eco -friendly tourist village in India?
- Who is the first chief minister of Kerala?
- Which is the highest populated district in Kerala?
- Which is the largest National Park in Kerala?

**A** The answers for the following questions are hidden in the grid. Find it out.

**B** The fourteen districts of Kerala are hidden in this grid. Crack it out

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| O | S | Y | D | N | X | B | A | B | M | A | Y | A | T | T | O | K |
| K | A | S | A | R | A | G | O | D | L | A | T | A | M | A | R | W |

**ANSWERS:**

**B**

- a) Alappuzha
- b) Ernakulam
- c) Idukki
- d) Kannur
- e) Kasaragod
- f) Kollam
- g) Kottayam
- h) Kozhikode
- i) Malappuram
- j) Palakkad
- k) Pathanamthitta
- l) Thiruvanthapuram
- m) Thrissur
- n) Wayanad

**A**

- a) Indian elephant
- b) Jackfruit
- c) Golden Shower
- d) Coconut tree
- e) Papilio Buddha
- f) Great Indian hornbill
- g) Kottayam
- h) Banasurasagar dam
- i) Thenmala
- j) Sr. Alphonsa
- k) Periyar
- l) Kumbalangi
- m) E.M.S. Namboodiripad
- n) Malappuram
- o) Eravikulam National Park



# 13 Onam : Festival Of Kerala

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## INTRODUCTION

Onam or Thiruvonam, usually held in August and September for 10 days, originated in Kerala as a celebration to remember the golden rule of King Mahabali, a mythical king who ruled over Kerala. The legend holds that jealous of King Mahabali's popularity and his power, the Gods conspired to end his reign. They sent Lord Vishnu to earth in the form of a dwarf Brahmin who trampled Mahabali to the netherworld. But Lord Vishnu granted the king's sole wish i.e. to visit his land and people once every year.

Onam is a major annual event for Malayali people in and outside Kerala. It is a harvest festival, one of three major annual Hindu celebrations along with Vishu and Thiruvathira, and it is observed with numerous festivities. Onam celebrations include Vallam Kali (boat races), Pulikali (tiger dances), Pookkalam (flower

Rangoli), Onathappan (worship), Onam Kali, Tug of War, Thumbi Thullal (women's dance), Kummattikali (mask dance), Onathallu (martial arts), Onavillu (music), Kazhchakkula (plantain offerings), Onapottan (costumes), Attha Chamayam (folk songs and dance), and other celebrations. It is the New Year day for Malayalis.

Onam is the official state festival of Kerala with public holidays that start four days from Uthradom (Onam eve). Major festivities take place across 30 venues in Thiruvananthapuram, capital of Kerala. It is also celebrated by Malayali diaspora around the world. Though a Hindu festival, non-Hindu communities of Kerala participate in Onam celebrations considering it as a cultural festival. However, some non-Hindus in Kerala denounce its celebration as a cultural event because they consider it as a religious festival.

## Cultural festival

Onam is a "popular major Hindu festival in Kerala", states Christine Frost, but one that is also celebrated by Orthodox Christians with "much zest alongside Hindus". The festival is celebrated in Kerala churches by Christians, with local rituals, according to Selvister Ponnunmuthan. These traditions, according to Selvister Ponnunmuthan, start with the lighting of Nilavilakku, an arati that includes waving of flowers (pushparati) over the Bible, eating the Onam meal together with the Hindus as a form of "communion of brothers and sisters of different faiths". The significance of these practices are viewed by some Kerala Christians as a form of integration with Hindus, mutual respect and sharing a tradition.

## Celebrations, rituals and practices

Onam falls in the month of Chingam, which is the first month according to the Malayalam Calendar. The celebrations mark the Malayalam New Year, are spread over ten days, and conclude with Thiruvonam. The ten days are sequentially known as Atham, Chithira, Chodhi, Vishakam, Anizham, Thriketa, Moolam, Pooradam, Uthradam and Thiruvonam. The first and the last day are particularly important in Kerala and to Malayalee communities elsewhere.

## Pookkalam (Flower Carpets)

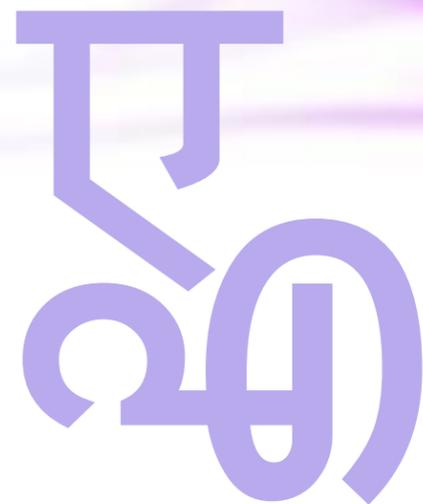
The floral carpet, known as Onapookkalam or just Pookkalam, is made out of the gathered blossoms with several varieties of flowers of differing tints pinched up into little pieces to design and decorate patterns on floor, particularly at entrances and temple premises like a flower mat. Lamps are arranged in the middle or edges. It is a work of religious art, typically the team initiative of girls and women, who accomplish it with a delicate touch and a personal artistic sense of tone and blending.

The traditional ritual of laying pookkalam (floral carpet) starts on Atham day. The pookkalam on this day is called Athapoo, and it is relatively small in size. The size of the pookkalam grows in size progressively with each day of the Onam festival. Traditionally, Athapookalams included flowers endemic to Kerala and the Dashapushpam (10-flowers), but nowadays all varieties of flowers are used. Earthen mounds, which look somewhat like square pyramids,

representing Mahabali and Vamana are placed in the dung-plastered courtyards in front of the house along with the Pookkalam, and beautifully decorated with flowers.

## Music and dance

Traditional dance forms including Thiruvathira, Kummattikali, Pulikali, Thumbi Thullal, Onam Kali and others. ThiruvathiraKali is a women's dance performed in a circle around a lamp. Kummattikali is a colourful-mask dance. In Thrissur, festivities include a procession consisting of caparisoned elephants surrounded by Kummattikali dancers. The masked dancers go from house to house performing the colorful Kummattikali. Onam Kali is a form of dance where players arrange themselves in circles around a pole or tree or lamp, then dance and sing songs derived from the Ramayana and other epics.



## Pulikali: Tiger Dance

Pulikali, also known as Kaduvakali is a common sight during Onam season. This dance showcases performers painted like tigers in bright yellow, red and black, who dance to the beats of instruments like Chenda and Thakil. This folk art is mainly performed in the cultural district of Thrissur and thousands pour into the city to be a part of this art.

## Vallamkali: Boat Race

The Vallamkali (the snake boat race) is another event that is synonymous with Onam. Well-known races include the Aranmula Uthrattadhi Boat Race and the Nehru Trophy Boat Race. Numerous oarsmen row huge snake-shaped boats. Men and women come from far and near to watch and cheer the snake boat race through the water. This event is particularly featured on the Pampa River, considered sacred and Kerala equivalent of Ganges River.

As a tribute to the traditional snake boat race, a similar snake boat race is also held by the Malayali diaspora in Singapore annually during Onam at the Jurong Lake.

## Onam Sadya

The Onamsadya (feast) is another indispensable part of Thiruvonam and almost every Keralite attempts to either make or attend one. The Onasadya reflects the spirit of the season and is traditionally made with seasonal vegetables such as yam, cucumber, ash gourd and so on. The feast is served on plantain leaves and consists of nine courses, but may include over two dozen dishes, including Chips (especially Banana chips), Sharkaraveratti (Fried pieces of banana coated with jaggery), Pappadam, various vegetable and soups such as Injipuli (also called PuliInji), Thoran, Mezukkupuratti, Kaalan, Olan, Avial, Sambhar, Dal served along with a small quantity of ghee, Erisheru, Molosyam, Rasam, Puliseru (also referred to as Velutha curry),

Kichadi (not to be confused with Khichdi) and Pachadi (its sweet variant), Moru (buttermilk or curd mixed with water), Pickles both sweet and sour, and coconut chutney. The feast ends with a series of dessert called Payasam (a sweet dish made of milk, sugar, jaggery, and other traditional Indian savories) eaten either straight or mixed with ripe small plantain. The curries are served with rice, usually the 'Kerala Matta' parboiled rice preferred in Kerala.

## Conclusion

Onam is celebrated to commemorate King Mahabali, whose spirit is said to visit Kerala at the time of Onam. It is a harvest festival, one of three major annual Hindu celebrations along with Vishu and Thiruvathira, and it is observed with numerous festivities. The ten days of Onam are called Atham, Chithira, Chodi, Vishakam, Anizham, Thriketa, Moolam, Pooradam, Uthradom and Thiruvonam. Onam was declared the National Festival of Kerala in 1961 and many schools and public institutions since then observe holidays from the fourth day itself in the state.



# Making a living under the Lockdown

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## LOCKDOWN



I'm not catching lockdown's meaning in a setting where individuals, not simply the least fortunate, rely upon versatility and friendliness to get by? Utilizing culturalist platitudes, numerous media have featured the "social" trouble of tolerating the standard of social separating. Well before being a "social" issue, and if this contention is legitimate, in economies where casual business is the standard as opposed to the special case, and where social assurance remains the benefit of a minority, social association and development are essentially important for endurance and security. India is portrayed

by the degree of casual business. As per ILO insights, 92% of occupations are casual as in they bar any type of assurance, agreement and assurance of congruity (ILO 2016). India is additionally described by the significant job of inner movement and dissemination (Breman 2007; Picherit 2018). To a great extent belittled by legitimate measurements, these relocations offer ascent to different appraisals of up to 100 million specialists (Deshingkar and Akter 2009).

While these laborers' developments have consistently existed, they have without a doubt expanded to address the issues of an entrepreneur economy consistently looking for inexpensively restrained work. Inside movement incorporates significant distance, between state relocation, with enormous streams from the least fortunate states in north-eastern India to the most business escalated states situated in the west and south. Inside movement additionally incorporates transient types of driving from towns to close by towns. With the enormous decrease in horticulture in ongoing decades, and even as India opposes the rustic mass migration, numerous townspeople get by moving day by day to close by urban focuses. A portion of these travelers settle in urban communities, expanding the hopeless mass of ghettos, yet most stay appended to their home towns. The Indian work power, and men specifically, is in this manner trapped in a consistent stream, moving with the seasons and years as indicated by circumstances, systems, or more all the necessities of the industrialist framework, while routinely getting back. The last remains the turn of family and town roots and personality. Development isn't just about securing positions. These create earnings that are both low and flighty. Simultaneously, family units face incompressible and ever-expanding costs: eating; looking after lodging, frequently shaky and along these lines requiring consistent redesign and improvement; sending kids to class; charges for power, in some cases water and gas; social and strict ceremonies; solid customer merchandise that are currently required, including for work (cell phones, two-wheeled engine vehicles). These standard and incompressible costs include unexpected

costs: wellbeing stuns, abrupt loss of a vocation, legitimate expenses, burglary, seizure of land following a contention or an unpaid obligation, etc.

To adapt to this crisscross between pay streams and consumptions, people, the two people, assemble complex arrangement of budgetary practices in which obligation is focal. Reserve funds are not totally missing, however among the least fortunate and for an enormous piece of the rustic populace, they infrequently appear as money related investment funds. Gems, grains, domesticated animals, just as "social speculations" (complementary blessings or advances) are considerably more typical. Any excess liquidity is frequently reinjected into the interpersonal organization.

Obligation is along these lines a focal part of day by day endurance. However obligation suggests development and friendliness, either with respect to a relative who needs to move to meet a moneylender, or with respect to a budgetary supplier, since some give doorstep administrations. Monetary journal techniques, planned for following the entirety of a family unit's money related streams over a given period, affirm the power of developments identified with budgetary exchanges. This is much progressively valid for ladies, since they are regularly the ones accountable for overseeing family spending plans. A study of this sort directed in 2017-2018 in the conditions of Pondicherry and Tamil Nadu shows that the quantity of exchanges (obtaining, reimbursing, loaning, getting reimbursed, giving, accepting) can arrive at pinnacles of 30 exchanges for each week for ladies, 20 for men (Reboul et al., 2019).

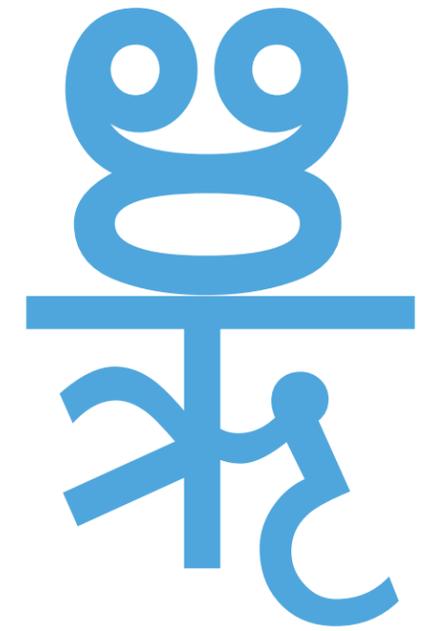
Given the essential significance of development and amiability, we can in this manner envision that the lockdown will have totally annihilating outcomes, and it as of now has. The intangibility of transient laborers, a fundamental connection in India's economy, has gotten incredibly evident. They have essentially been disregarded by the lockdown measures. Head administrator Narendra Modi's declaration of "remain at home" incited a huge inundation of laborers edgy to get back, despite the fact that the transport framework had just been definitely decreased. Declarations gathered over the main long stretches of the lockdown in Tamil Nadu bear witness to across the board alarm. The populaces are utilized to stuns—the Wave in 2004, the demonetization in 2016—yet the declaration of the lockdown appears to be substantially more startling to them.

Tamil transients have returned. In addition to the fact that they have no activity possibilities, yet some are as of now vigorously in the red. In certain divisions, for example, block embellishment or sugar stick cutting, enrollment and control of the workforce depends on a compensation advance. This development is typically reimbursed through the span of the period, contingent upon the efficiency of the laborers. Since the season had scarcely begun (January), the greater part of these travelers end up with an obligation of

70,000 to 100,000 INR (6 to 8 months' pay for two specialists). It is not yet clear whether businesses and work selection representatives will consent to clear out a portion of this obligation. With respect to neighborhood laborers, the wellsprings of obligation, a condition for their day by day endurance, have evaporated. While typically the smallest overflow is loaned or parted with, what is seen at present is a finished withdrawal. From landowners to housewives, all declarations merge: given the common vulnerability, everybody will in general keep their stocks, regardless of whether it is money or grain. A few ranchers have offered wage installments in kind to their work (for the most part female), who thus think that its hard to change over into money.

On the other hand, moneylenders request their due and decline to loan. The Hold Bank of India has reported a ban with respect to the suspension of credit reimbursements. In any case, this doesn't concern little budgetary organizations, despite the fact that they are the ones that focus on poor people.

Those organizations continue sending messages and oral guidelines to borrowers so as to uphold reimbursements. Nationalized banks and some money organizations permit the suspension, however borrowers need to fill the particular online structures that are not open for a significant number of them, particularly when borrowers are poor country ladies. This ban applies even less to casual moneylenders. In such a unique situation, how do individuals oversee? For the time being, they are "altering", as we were told. They are drawing on the couple of investment funds accessible. While money related investment funds are restricted, numerous families, frequently through ladies, have two or three hundred or even two or three thousand rupees covertly covered up and expected to adapt if there should be an occurrence of a hard blow. They save money on food. Be that as it may, this adapting methodology isn't supportable.

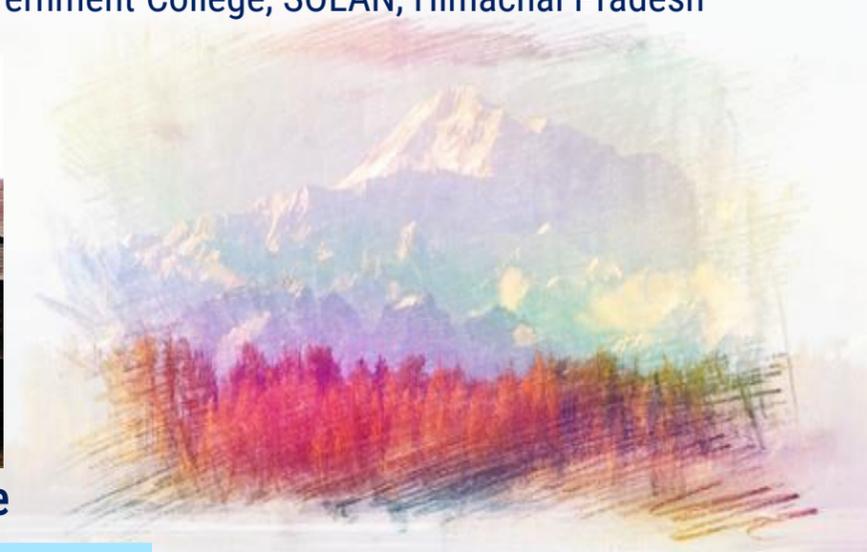


# 15 Temples in Kerala

NCC Girls and Boys Unit, Government College, SOLAN, Himachal Pradesh



**Ettumanoor Mahadevar Temple**



Ettumanoor Mahadevar Temple is located between Ernakulam district and Kottayam district. The other nearest towns of Ettumanoor Mahadevar Temple are , Kidangoor , Pala , and Kaduthuruty. Ettumanoor Mahadeva temple is an ancient Shiva temple in Kottayam, Kerala, India. It has brought glory and fame to the place. Temple tradition has it that the Pandavas and the sage Vyasa had worshipped at this temple.

The name of the place has its origin from the word 'manoor', which means the land of deer. The temple is one of the major Shiva temples in Kerala counted along with the Shiva temples of Vaikom Temple, Chengannur Mahadeva Temple etc. The present temple building was reconstructed in 717 ME (1542 AD). There are Dravidian mural paintings on the walls inside and outside of the main entrance. The fresco of Pradosha Nritham (Dance of Shiva) is one of the finest Wall painting in India.

There is a golden flag staff inside the temple. On the top of it is the idol of a bull surrounded by small bells and metal leaves of the banyan tree and in terms of architecture this temples stands out to be an ultimate testiment for the *vishwakarma Sthapathis*, for their engineering skills. The temple roofs are covered with copper sheets and it has 14 ornamental tops

The origin of *Ettumanoorappan* is from Kattampakk, a small village in Kottayam district.

Ezhara Ponnana refers to the seven-and-a-half golden elephants which are kept in the temple vault and taken out once in a year for darshan by the devotees. The eight statuettes, seven having a height of two ft. each and the eighth one, half the size, (hence the name Ezhara (seven-and- a- half) Ponnana (Golden elephant) has a rich legacy behind it.

Ezhara Ponnana Darshan, is one of the high points of the temple festival which is being held in the midnight of the eighth day of the ten day festival. Ezhara Ponnana Darshan begins with the ceremonial procession carrying the eight golden statuettes of elephants and they are later kept at the Asthana Mndapam for the annual darshan by the devotees.

## Padmanabha Swamy Temple

The Padmanabhaswamy temple is a Hindu temple located in Thiruvananthapuram, the state capital of Kerala, India. The name of the city of Thiruvananthapuram in Malayalam translates to "The City of Lord Ananta", referring to the deity of the Padmanabhaswamy temple. The temple is built in an intricate fusion of the Chera style and the Dravidian style of architecture, featuring high walls, and a 16th-century gopura. While the Ananthapura temple in Kumbla is considered the original seat of the deity ("Moolasthanam"), architecturally to some extent, the temple is a replica of the Adikesava Perumal temple in Thiruvattar. The principal deity Padmanabhaswamy (Vishnu) is enshrined in the "Anantha Shayana" posture, the eternal yogic sleep on the serpent Adi Shesha. Padmanabhaswamy is the tutelary deity of the royal family of Travancore. The titular Maharaja of Travancore, Moolam Thirunal Rama Varma, is the trustee of the temple.



*The biggest festival in this temple is laksha deepam, which means hundred thousand (or one lakh) lamps. This festival is unique and commences once in 6 years. Prior to this festival, chanting of prayers and recitation of three vedas is done for 56 days (Murajapam). On the last day, hundred thousand oil lamps are lit in and around the temple premises. The next laksha deepam is slated in January 2020*





## Aazhimala Siva Temple

Aazhimala Siva Temple is situated at Chowara, on the shores of the Arabian Sea. The temple is dedicated to Lord Shiva. On every Tuesday, large devotees gather here to offer Naranga Vilakku (oil lamp lit on lemon). An annual festival is celebrated during January-February. The temple is very close to the beach. As the beach can be viewed from hill top, the name came to be Aazhimala, Aazhi means Sea and Mala means Hill. The Udaya Asthamana Pooja is supposed to be the most coveted and dearest of all poojas and is the most popular offering involving special poojas and vilakku (illuminations). 'Udaya Asthamana' literally means from sunrise to sunset. Hence it implies worship from sunrise to sunset. Normally there are three Poojas in a day – Usha pooja, Ucha pooja and Athazha pooja.

*The annual festival – the Ashtami – is a very elaborate affair. It is believed that a visit to all these three temples – Vaikom Mahadeva Temple, aduthuruthy Siva Temple and Ettumanoor temple – before 'ucha puja', which signifies the puja before lunch, is very auspicious. It is said that Lord Shiva is worshiped as Dhakshinamoorthy in the morning, Kirathamoorthy at noon and Shaktipanchakshari in the evening.*

The Mahadeva Temple at Vaikom is one of the oldest temples in God's Own Country. Held in reverence by both Shaivaites and the Vaishnavites, the temple was also the central point around which the Vaikom Satyagraha took place. The presiding deity is Lord Shiva. And here is a look at the myths and stories about this old temple. Aeons ago, Khara, an asura did severe penance; Lord Siva, who was pleased gave him three idols. Khara carried the idols - one each in either hands and one by his neck. He got tired on his way back and put the idols down and rested a while. When he woke up, he realised that he could not pluck the idols out. These three idols, it is said, are the ones that are being worshiped at Vaikom, Kaduthuruthy and Ettumanoor in Kottayam district.

Khara, having attained moksha, entrusted saint Vyaghrapada with doing the pujas and rituals. The saint observed the rituals and did the pujas. Then, Parasurama arrived and he consecrated the idol at Vaikom making it popular among both Shaivaites and the Vaishnavites.



## Vaikom Sree Mahadeva Temple





## Thirunelli Temple

Thirunelli Temple (also Tirunelli) is an ancient temple dedicated to Lord MahaVishnu on the side of Brahmagiri hill in Kerala, near the border with Karnataka state. The temple is at an altitude of about 900m in north Wayanad in a valley surrounded by mountains and beautiful forests. It is 32 km away from Manathavady. The name Thirunelli derives from the nelli, the Tamil/Malayalam word for Indian gooseberry of the Amla tree. Veda vyasa wrote the 18 existing Puranas. The Matsya Purana, Skanda Purana, Narasimha Purana, Padma Purana, and many other Puranas and Hindu texts mention the beautiful Vishnu temple as being built by Lord Brahma, located in the picturesque Sahya valley, deep in the middle of forest of unmatched beauty, and in these texts, it is referred to as "Sahyamalaka Kshetra." According to tradition, Lord Brahma was traveling round the Universe on his hamsa, when he became attracted by the beauty of the area now known as Brahmagiri Hill. Descending on that spot, Brahma noticed an idol, set in an Amla tree. Brahma recognized the idol as Lord Vishnu Himself and the place as Vaikuntha (Vishnuloka) itself. With the help of the Devas, Brahma installed the idol and called it Sahyamalak Kshetra. At Brahma's request Vishnu promised that the waters of the area would wash away all sins. (Thus, the spring and river near the temple is called Papanasini: "washes away all sins").

## Guruvayoor Temple

Guruvayoor, the abode of Lord Sree Guruvayoorappan, is located 29 kms north west to the cultural capital of the 'God's own country', Kerala. This narrow coastline strip of land on the south western edge of Indian subcontinent is one of the 10 paradises in the world.

Guruvayoor is a thriving township in Trichur district of Kerala state in the South of India, its scenic beauty and serenity are breath taking. Guruvayoorappan is the chief deity here - The God which hears the prayers of its pilgrims. Guruvayoorappan is adorned with the holy tulasi (Basil) garland, and pearl necklace the Lord here appears in all radiance to bless the devotees.

## Shivagiri Temple



Located in the city of Varkala, Sivagiri Mutt is a renowned holy destination to visit. It is the headquarters of the Sree Narayana Dharma Sangham- an organization of the great reformer Sree Narayana Guru's disciples and followers. It is one of the popular pilgrim destinations in Kerala which captivates pilgrims from India and abroad. It is located on elevated plateau and is enclosed by greenery.





## Attukal Bhagavathy Temple

The Attukal Bhagavathy Temple is a Hindu religious shrine at Attukal in KERELA, India, dedicated to divine mother. Attukal Temple is situated near the heart of the city, 2 kilometres away from Sree Padmanabhaswamy Temple, East Fort in Thiruvananthapuram. It is popularly described as the Sabarimala of women, since women are devotees.

Goddess Bhadrakali (Kannaki), mounted over 'vethala', is the main deity in this temple. Bhadrakali, a form of Mahakali, who killed the demon king Daruka, believed to be born from the third eye of lord Shiva. 'Bhadra' means good and 'Kali' means goddess of time. So Bhadrakali is considered as the goddess of prosperity and salvation. Goddess 'Attukal devi', itself is the supreme mother 'Bhaadrkali devi', the goddess of power and courage. She is often referred as Kannaki, the heroine of Ilanko Adikal's 'Silapathikaaram'.



*The temple is renowned for the annual Attukal Pongal festival, in which over three million women participate. A festival that has figured in the Guinness Book of World Records for being the single largest gathering of women for a religious activity, the Attukal Pongala continues to draw millions of women with each passing year. According to the Attukal Temple Trust, around 4.5 million devotees attended festival in 2016*

CDT. ARCHNA PANWAR, CDT. DEEPAK, CDT. KOMAL, CDT. SAHIL, CDT. MANISHA BANAL, CDT. RAHUL, CDT. SAKSHI, CDT. RAKSHIT, CDT. PRACHI, CDT. NEERAJ.

## Sabarimala Sastha Temple

The temple of Maalikapurathamma, whose importance is almost in par with Lord Ayyappa, is located few yards from Sannidhanam. It is believed that the Lord Ayyapan had specific instructions that he wanted Malikappurath Amma, on his left side. Prior to the fire disaster, there was only a Peeda Prathishta (holy seat) at Malikappuram. The idol of Malikappurath Amma was installed by Brahmasree Kandararu Maheswararu Thanthri. The Devi at Malikappuram holds a Sankh, Chakram and Varada Abhya Mudra. Now the idol is covered with a gold Golaka. The temple also was reconstructed in the last decade and now the conical roof and sopanam is covered with gold.

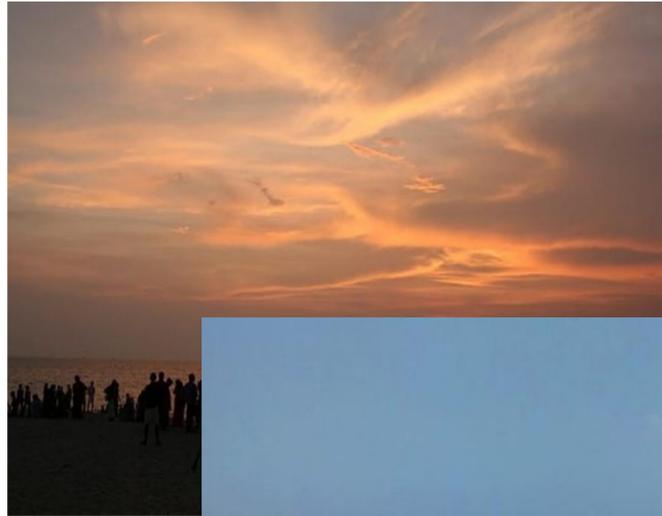
The worship of Shasta forms part of the very ancient history of south India. At Sabarimala, the deity is worshiped as Ayyappan and as Dharmashasta. The shrine of Sabarimala is an ancient temple. It is believed that the prince of Pandalam dynasty, an avatar of Ayyappan, meditated at Sabarimala temple and became one with the divine. The place where the prince meditated is the Manimandapam. After the installation of the temple, it was mostly unreachable for about three centuries. In the 9th century, a prince of Pandalam Dynasty, called Manikandan, rediscovered the original path to reach Sabarimala. He had many followers with him, including the descendants of the Vavar family. This prince is considered an avatar of Ayyappa, and is believed to have led a pack of tigers to his palace with Vavar and then later disappeared to the Sabarimala temple. The temple was then renovated.

The temple is open for worship only during the days of Mandalapooja (approximately 15 November to 26 December), Makaravilakku or "Makara Sankranti" (14 January) and Maha Vishuva Sankranti (14 April), and the first five days of each Malayalam month



# 16 Tourism in Kerala

NSS UNIT, GOVT. COLLEGE, SOLAN, HIMACHAL PRADESH



## BEACHES

Beaches hold a special place in the history of Kerala. According to a legend, it is believed that the waters of the Papanasam Beach at Varkala, Thiruvananthapuram washes away all your sins (papam). The iconic moment of the Portuguese explorer Vasco Da Gama's arrival at the Kappad Beach, Kozhikode is also an important point in history. It was then that the sea trade route from Europe to India was opened.

### MARARI BEACH

Nestled in the Alappuzha District of Kerala, Marari Beach is a perfect location for holidays. This beach in Kerala is eternal with coconut palm trees and golden sands. The beach is quite beautiful and the name 'Marari' arises from 'Mararikulum', which is a local village on the Arabian Sea Coast. The serenity and tranquility of this beach creates a nostalgia in beach lovers. The simple pace of local life makes vacationing near the Marari beach a reviving experience.

### ALLEPPEY BEACH

Alleppey Beach. Not only does it offer the view of a majestic flora and fauna, but, it also presents to the entire world a confluence of many water bodies. The sea is met by the backwaters, lagoons and rivers because of which this place is unique and leaves the visitors in a trance of tranquility.

### KAPPAD BEACH

Kappad beach is a historic place located near Kozhikode. It was at Kappad, in 1498, Vasco-da-Gama landed with his 170 men. Kappad was to be the gateway of European merchants who flocked in for spice trade, which eventually ended up in Colonial rule. Undoubtedly Kappad is a much sought after spot for the historically initiated. Kappad is also remarkable for its wide and open beaches. The long stretches of rocks and hillocks and occasional migratory birds offer a pleasing experience to beach lovers.

### CHERAI BEACH

Located in Ernakulum district of Kerala, Cherai beach is the best place to see the beauty of Chinese nets, to spot dolphins or to enjoy a spell of swimming in its calm waters. The beach is just 30 minute drive from Ernakulum and can also be reached by boat. The western part of this beach consists of the sea while the eastern part opens to the backwaters. The palm fringed coastline adds up to the beauty of the beach, which also makes it a popular movie shooting locale as well.



# MOUNTAINS

## MUNNAR

Lying at 1600 m above sea-level, Munnar is amongst the most sought out travel destinations in the world. It is a proper tourist hub with resorts and activities that have attracted visitors for decades. Its overall view, including the tea plantations, beautifully designed towns, rare flora and fauna, massive peaks and dams, make it the perfect destination for an extended vacation as well. The unique sight of the Neelakurinji flower that appears once in every 12 years makes it hard to pass over this place at any cost.

## WAYANAD

With its mist clad mountains and mountainous rivers, Wayanad is an idyllic destination for a weekend getaway. The majestic beauty, thick rainforest, dazzling waterfalls and spice plantations provide not just a lot to see but also loads of adventure sports to indulge in.

## THEKKADY

Another wonderful hill station from the pouch of Idukki District, Thekkady, is a perfect place to refreshed or relaxed and to discover the wildlife of Kerala. No doubt at a great distance from the annoying or frustrating crowd of the city; here tourists enjoy a peaceful vacation between the rich flora and varied fauna that is enveloped by green rotating hills.





# AYURVEDA TOURISM

Kerala is probably the only state in India where Ayurveda is used as a mainstream medicine. Here one can see many Ayurvedic medical colleges and hospitals across the state. Kerala Ayurveda is famous for its 5 prolonged treatment named as Panchakarma. As part of this treatment medicated oil, herbs, milk and special diet are used to cure all types of ailments. Nowadays, this holistic science of healing is practiced all over India. Ayurveda is the oldest healthcare system in the world. Kerala has the largest number of Ayurveda

Boys Volunteers : Ritanshu Sharma & Pulkit Bansal  
Girls Volunteers: Geetanjali Thakur & Deeksha

# maitrī

the e mag

## About this title

Reference of maitri is found in Epics of Hindu mythology. maitri is an old word which depicts friendship among two or more persons. In Mahabharata maitri is used with the meanings as friendship, friendliness, goodwill and benevolence.it is also used to explain an essential facet of mindfulness meditation, enabling the practitioner to cultivate a non-judgmental, non-critical and non-goal oriented attitude towards a practice, people and life.