



Anand Nagar, Krishnankoil - 626126, Srivilliputtur (via), Virudhunagar District, Tamilnadu.

APPLICATION FOR ADMISSION TO Ph.D. PROGRAMMES

Date of Application:07-12-2020

| | | | |
|------------------|--------------------|-----------------|-----------|
| Department | ENGLISH | Application No. | 202020068 |
| Area of Research | BRITISH LITERATURE | Research Mode | PART TIME |

Name :G S VIMAL GNANAMANI

Date of Birth / Age :16-06-1989 / 31 Years

Gender :FEMALE

Category :BC

e-Mail ID :dasir84@gmail.com

Mobile :8667217062



G.S. Vimal Gnanamani

| | | | |
|---|--------------|---|------------|
| Father's/Husband's Name | ASIR D | Father's/Husband's Occupation | TEACHER |
| Family Income | 500000 | Residential Type | RURAL |
| Birth Place | THENI | Mother Tongue | TAMIL |
| Religion | CHRISTIAN | Martial Status | MARRIED |
| Aadhaar No. | 745823848327 | PAN No. | AZCPV7596H |
| Physically Challenged | NO | Type of Disability | - |
| Address for Communication: 54 CSI CHURCH STREET. PULIANGUDI PULIANGUDI TENKASI DISTRICT TAMIL NADU INDIA Pin-627855 | | Permenant Address: 54 CSI CHURCH STREET. PULIANGUDI PULIANGUDI TENKASI DISTRICT TAMIL NADU INDIA Pin-627855 | |

| Qualification | | | | | | |
|---------------|------------|--------------------------|-------------|----------|-------|---------|
| Degree | Discipline | College/university | Year Passed | AVG/CGPA | Class | Mode |
| B. A | ENGLISH | M. K UNIVERSITY | 2009 | 62 | FIRST | REGULAR |
| M. A | ENGLISH | MOTHER TERESA UNIVERSITY | 2012 | 72 | FIRST | REGULAR |
| M. PHIL | ENGLISH | MOTHER TERESA UNIVERSITY | 2016 | 62 | FIRST | REGULAR |

| Experience | | | | | |
|-------------------------------|-----------------|-----------------|---------------|----------------|--|
| Organization | Designation | Experience From | Experience TO | Work Nature | |
| ANNAI MEENAKSHI PUBLIC SCHOOL | B. T ASST | 2017-06-02 | 2018-05-31 | TEACHER | |
| VYASA WOMENS COLLEGE | ASST. PROFESSOR | 2020-08-01 | 2020-12-31 | ASST PROFESSOR | |

| Payment Details | | | | |
|------------------------|----------------|---------------------|--------|---------|
| Transaction ID | Reference | Date of transaction | Amount | Status |
| 202020068_201221133854 | VHMP9579972620 | 21-12-2020 | 600 | SUCCESS |

Hellenism and Hebraism in The Chronicles of Narnia

Abstract:

In The Chronicles of Narnia Lewis attempts to escape the present, his books reflect his attitudes towards contemporaneity and not escapist. The Chronicles of Narnia is not one single form, but a grouping of books which vary in form, style and genre. Though it's a children's book it's read by both adults and Children. In other form enjoyed by children, criticised by adults. The Chronicles of Narnia, can be interpreted in different perspectives. Hellenism and Hebraism shine exuberantly.

Keywords:

Hellenism

Hebraism

Perfection

Culture and Anarchy

Myth

Allegory

Introduction:

Literally speaking Hellenism refers to the people who lived under the influence of the ancient Greek during the Hellenistic period and the Roman empire. Hebraism describes a quality, character, nature or method of thought, system of religion attributed to the Hebrew people. Matthew Arnolds talks about Hellenism and Hebraism in his book called "Culture and Anarchy" in which he talks Hellenism and Hebarism 'the two points of influence between which the world moves'. Lewis creation of the world of Narnia is a direct response to his immediate world. It is a rejection of modernity on many levels showing a profound preference for pastoral settings and an almost complete absence of technology. The seven books follow the biblical story of the world from creation, through the fall of humankind, to the final judgement with a social structure based loosely on Arthurian legend, Greek, Norse, Christian and many other mythologies throughout in its use of ancient monarchical structures. Where Arnold's Hebraism and Hellenism is explicitly seen. The idea with Hellenism is to see things as they really are,



with Hebraism is conduct and obedience. The governing idea of Hellenism is spontaneity of consciousness, Hebraism strictness of conscience.

Hellenism and Hebraism

Hellenism speaks of thinking clearly, seeing things in their essence and beauty, As a grand and precious feat for man to achieve, so Hebraism speaks of becoming conscious of sin, of awakening to sense of sin. It is dealing with the heart and conscience. It is pertains to an intellectual superiority are in general quiet illusory. Hellenism is mind, intellect_ a free mind and a free intellect, resistant to can't and prejudice, connected with imagination and emotion, open to all excellence, past, present and future. Arnold Hellenism is symbolic, help us to see things as they really are in Lewis Narnia.

Lewis vivid imagination in Narnia populated by remarkable animals and creatures: some of them look like the animals in our world they talk, some are hybrids, beasts from mythology. Fluffy Mr. and Mrs. Beavers, majestic Unicorns, sly animals which look like a cross between cat and a dog, the fox is a good guy in Narnia, the lion singing, wolves are on the side of the white witch fluffier dogs, gryphons have the body of a lion and the head and wings of an angel. Nymphs are nature spirits and dryads a type of nymph live in trees. It's bodies are formed from flower petals which gives eerie beauty. Fauns are another hybrid with the upper body of a human and legs of a goat, it's Mr. Tumnus. Centaur, another hybrid, which are human from the waist up, with the lower body of a horse. Phoenixes, elegant birds help in battle against evil. Dwarf: The black are with White witch, while the red with Aslan. Minotaur, this hybrid has the head of a bull and the body of a man, no one want to snuggle with him. Satyr just fauns they are goatier. Cyclops, only one eyed with white witch. Hag- with their beak like nose and mouth, this ladies give us heebie-jeebies. Boggle, their faces make us to feel that we are going to end with evil team. Apart from this creature we could see dragon, sea-people are mere people monopods are dufflepuds. Therefore Lewis delighted in all forms of Earth's mythology it creates a viable, living which make readers comforting and home like. From Greek and Nordic myths Lewis make Hellenism in our modern age.

Hebraism describes a quality, character, nature or method of thought or system of religion. The action of people who are either ignorant or resistant, strict,



narrow-minded method of moral contact and self-control, Hebraism fastens it's faith in doing, so Lewis implies perfection through religion in his Narnia. Sacrifice, an unique theme in nature in the *The Lion Witch Wardrobe*, White witch betrays Edmund by deciding to kill him so that prophecy that four humans put over power and rule over Narnia would not occur. Aslan learns of this and sacrifices to die instead of Edmund. Edmund tempted with Turkish delight with greed, Father Christmas gifts brought for siblings this implies each Christians have own special spiritual gifts from God. Retelling incarnation, crucifixion and resurrection is pictured by Lewis.

The whole series Narnia works like this. *The Magicians Nephew* tells the creation and how evil entered Narnia. From *The Lion Which Wardrobe* the crucifixion and resurrection *Prince Caspian* restoration of the true religion after corruption. *The Horse and His Boy*, makes us feel the calling and conversion of the heathen. *The Voyage of the Dawn Treader* implies the spiritual life. *The Silver Chair* the continuing war with powers of darkness. *The Last Battle* conveys the coming of the Antichrist (the ape) the end of the world and the last judgement. Lewis Narnia books tend to divide audiences in particular because of their religious message. The Chronicles of Narnia contain several passages which can be read easily . It has allegorical biblical episodes. Most obviously the beginning of Narnia in '*The Magicians Nephew*' allegories the beginning of the world in genesis; Aslan's murder in the allegories christ's passion; and final scenes in the last battle 'are allegorical of Judgement Day. Aslan as Christ figure.

All children's literature is inescapably didactic as it takes the process of socialisation. Even in fantasy stories it is difficult to escape the values, routines or institutions which make our society function. In "Culture and Anarchy" Matthew Arnold holds on perfection. The aim of The Chronicles of Narnia is man's perfection and salvation the supreme idea with Hellenism or the Greek spirit is to see things as they are, Hebraism considers that the body and its desires are an obstacle to right action. How man can perfect himself or making him better behind Hebraism and Hellenism is questioned. Arnold accepts that Renaissance re-established Hellenism and man's intellectual impulses in Europe and puritanism embraced the blessings of both Hellenism and Hebraism.



Works Cited

Primary sources

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- Lewis, C. S. *The Magician's Nephew*. New York: Harper Trophy, 1994.
- Lewis, C. S. *The Silver Chair*. New York: Harper Trophy, 1994.
- Lewis, C. S. *The Voyage of the Dawn Treader*. New York: Harper Trophy, 1994
- Lewis, C. S. *The Horse and His Boy*. New York: Harper Trophy, 1994.
- Arnold, Matthew. *Culture and Anarchy*. Ed. and intro. J. Dover Wilson, 1932; rpt, London: Cambridge University Press, 1969.

Secondary sources

- Filmer, Kath. *The Fiction of C.S Lewis: Mask and Mirror*. New York: The Macmillan Press Ltd, 1993.
- Alexander, Edward. *Matthew Arnold and John Stuart Mill*. New York: Columbia University Press, 1965.



CIWA BOOKS



UNIVERSITAS ISLAM SUMATERA UTARA
FACULTY OF ARTS

PROGRAM STUDI SARJANA S1 BAHASA INDONESIA

DISKUSI KELOMPOK

Topik: Perbedaan antara bahasa lisan dan tulisan

Disusun oleh: Nama-nama anggota kelompok

Di susun di: Kampus Universitas Islam Sumatera Utara

Tanggal: 15 Desember 2023

Disetujui oleh: Dosen Pembimbing

Disetujui oleh: Orang tua/wali

ISSUED
25 MAR 2024

UNIVERSITAS ISLAM SUMATERA UTARA

PERPUSTAKAAN

UNIVERSITAS ISLAM SUMATERA UTARA

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JAYARAJ ANNAPACKIAM COLLEGE FOR WOMEN (AUTONOMOUS)

PERIVAKULAM - 625 601, TIRENI DIST., TAMIL NADU.

Reaccredited with 'A' Grade by NAAC
(Affiliated to Mother Teresa Women's University, Kodaikanal)

CONSOLIDATED STATEMENT OF MARKS

(COURSE BASED CREDIT SYSTEM)



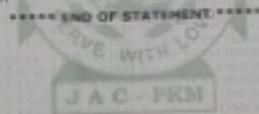
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DEGREE PROGRAMME : M. A.

SUBJECT : ENGLISH LITERATURE

| | | | | |
|---------------|-----------------------------|-------------------------|----------------------------|-----------------------------------|
| GRANAMANT G.S | DATE OF BIRTH 16-08-1999 | REGISTER NO. 10PEN06 | MONTH & YEAR APRIL 2013 | DATE OF PUBLICATION 18-06-2013 |
|---------------|-----------------------------|-------------------------|----------------------------|-----------------------------------|

| SUBJECT CODE | SUBJECT | CREDIT | MAXIMUM | | | MARKS SECURED | | | GRADE POINT | GRADE | RESULT | MONTH & YEAR |
|--------------|-----------------------------------|--------|---------|----|-------|---------------|----|-------|-------------|-------|--------|--------------|
| | | | CIA | SE | TOTAL | CIA | SE | TOTAL | | | | |
| EP101 | BRITISH PROSE | 6 | 40 | 60 | 100 | 27 | 40 | 67 | 6.7 | A | P | W10 |
| EP102 | BRITISH POETRY | 6 | 40 | 60 | 100 | 30 | 45 | 75 | 7.5 | D | F | W10 |
| EP103 | INDIAN WRITING IN ENGLISH | 6 | 40 | 60 | 100 | 31 | 43 | 74 | 7.4 | A+ | P | W10 |
| EP1A1 | ENGLISH FOR CAREER ADVANCEMENT | 4 | 40 | 60 | 100 | 31 | 40 | 71 | 7.1 | A+ | P | W10 |
| EP204 | BRITISH DRAMA | 6 | 40 | 60 | 100 | 28 | 45 | 69 | 6.9 | A | F | A11 |
| EP205 | RESEARCH METHODOLOGY | 6 | 40 | 60 | 100 | 29 | 33 | 62 | 6.2 | A | F | A11 |
| EP206 | WOMEN'S WRITING | 6 | 40 | 60 | 100 | 31 | 41 | 72 | 7.2 | A+ | F | A11 |
| EP201 | BIOLOGICAL INSTRUMENTATION | 4 | 40 | 60 | 100 | 27 | 34 | 61 | 6.1 | A | F | A11 |
| EP307 | AMERICAN LITERATURE | 7 | 40 | 60 | 100 | 30 | 42 | 72 | 7.2 | A+ | F | W11 |
| EP308 | BRITISH FICTION | 7 | 40 | 60 | 100 | 32 | 45 | 77 | 7.7 | D | F | W11 |
| EP3B2 | TRANSLATION - THEORY AND PRACTICE | 4 | 40 | 60 | 100 | 30 | 42 | 72 | 7.2 | A+ | F | W11 |
| EP409 | SHAKESPEARE | 7 | 40 | 60 | 100 | 31 | 44 | 75 | 7.5 | D | F | A12 |
| EP410 | LITERARY CRITICISM | 7 | 40 | 60 | 100 | 27 | 38 | 65 | 6.5 | A | F | A12 |
| EP4C1 | LINGUISTICS AND PHONETICS | 4 | 40 | 60 | 100 | 30 | 36 | 66 | 6.6 | A | F | A12 |
| EP4PR | PROJECT I & II | 13 | 50 | 50 | 100 | 29 | 39 | 78 | 7.8 | D | F | A12 |



DETAILS OF CLASS

| CREDITS EARNED | WGPT | CGPA | GRADE | CLASS |
|----------------|--------|------|-------|-------------|
| 90 | 639.70 | 7.11 | A++ | FIRST CLASS |

Medium of Instruction : English

Signature of the Candidate
[Signature]

[Signature]
DR. SR. Y. YESU THANGAM
PRINCIPAL



[Signature]
DR. SR. QUEENSLY JEYANTHI
CONTROLLER OF EXAMINATIONS

Nothing with the facts printed there on the mark statement shall invalidate the same.



MADURAI KAMARAJ UNIVERSITY
B.A. ENGLISH (SEMESTER I)

STATEMENT OF MARKS

SSP 20072906

| | | |
|--|---------------------------------|---|
| NAME OF THE CANDIDATE VIRAL CHIRAMAKI C S | REGISTER NO. A6306205 | DATE OF PUBLICATION 02-JUL-2009 |
| COLLEGE OF STUDY V.V.V. COLLEGE FOR WOMEN - VIRUSHUNAGAR | CENTRE NO. 317 | EXAM M & YR APR 2009 |

| SUB CODE | SUBJECT DESCRIPTION | MAX MARKS | | MARKS OBTAINED | |
|--------------------------|---------------------------------------|-----------|-----|----------------|-----------|
| | | E | T | E | T |
| 1TA | TAMIL PAPER - I | 100 | 100 | 046 | 046 P N04 |
| 1TB | TAMIL PAPER - II | 100 | 100 | 050 | 050 P A07 |
| 1TC | TAMIL PAPER - III | 100 | 100 | 047 | 047 P N07 |
| 1TD | TAMIL PAPER - IV | 100 | 100 | 057 | 057 P A08 |
| 2EA | ENGLISH PAPER - I | 100 | 100 | 045 | 045 P N04 |
| 2EB | ENGLISH PAPER - II | 100 | 100 | 041 | 041 P A07 |
| 2EC | ENGLISH PAPER - III | 100 | 100 | 074 | 074 P N07 |
| 2ED | ENGLISH PAPER - IV | 100 | 100 | 060 | 060 P A08 |
| 3XL | PART IV - GENERAL KNOWLEDGE | 100 | 100 | 072 | 072 P N08 |
| 4EN | PART V - ENVIRONMENTAL STUDIES | 100 | 100 | 090 | 090 P A08 |
| EGA | INDIAN WRITING IN ENGLISH | 100 | 100 | 058 | 058 P N04 |
| EGB | MODERN ENGLISH GRAMMAR & USAGE | 100 | 100 | 075 | 075 P N04 |
| ECC | THE SOCIAL HISTORY OF ENGLAND -I | 100 | 100 | 075 | 075 P N04 |
| EHA | THE AGE OF SHAKESPEARE AND MILTON | 100 | 100 | 061 | 061 P A07 |
| EHB | THE AGE OF DRYDEN AND POPE | 100 | 100 | 070 | 070 P A07 |
| ENC | THE SOCIAL HISTORY OF ENGLAND-II | 100 | 100 | 055 | 055 P A07 |
| EJA | THE AGE OF WORDSWORTH | 100 | 100 | 058 | 058 P N07 |
| EJB | THE HISTORY OF ENGLISH LITERATURE -I | 100 | 100 | 045 | 045 P N07 |
| EJC | PHONETICS & SPOKEN ENGLISH | 100 | 100 | 049 | 049 P N07 |
| EKA | THE AGE OF TENNYSON | 100 | 100 | 055 | 055 P A08 |
| EKB | THE HISTORY OF ENGLISH LITERATURE -II | 100 | 100 | 035 | 035 P A08 |
| EKC | CLASSICS IN TRANSLATION | 100 | 100 | 054 | 054 P A08 |
| ERA | MODERN LITERATURE | 100 | 100 | 060 | 060 P N08 |
| ERB | AMERICAN LITERATURE | 100 | 100 | 043 | 043 P N08 |
| ERC | COMMONWEALTH LITERATURE | 100 | 100 | 047 | 047 P N08 |
| ERD | LITERARY CRITICISM - I | 100 | 100 | 074 | 074 P N08 |
| ERE | WOMEN'S WRITING IN ENGLISH | 100 | 100 | 044 | 044 P N08 |
| ENA | LITERARY FORMS | 100 | 100 | 051 | 051 P A09 |
| ENB | LITERARY CRITICISM - II | 100 | 100 | 067 | 067 P A09 |
| ENC | SHAKESPEARE | 100 | 100 | 060 | 060 P A09 |
| END | JOURNALISM & MASS COMMUNICATION | 100 | 100 | 053 | 053 P A09 |
| ENE | ENGLISH FOR CAREER DEVELOPMENT | 100 | 100 | 055 | 055 P A09 |
| <<< END OF STATEMENT >>> | | | | | |

| | | | |
|-------|--|-------------|---|
| CLASS | PART I - SECOND PART II - FIRST PART III - FIRST | TOTAL MARKS | PART I - 0220/400 PART II - 0260/400 PART III - 1344/2200 |
|-------|--|-------------|---|

Signature of the Candidate
Any alteration or overwriting makes this Statement of Marks Invalid.

S. Shanmugiah
Dr S SHANMUGIAH
Controller of Examinations

Pakkal Nagar,
Madurai - 625 021.

PASSING MINIMUM EXTERNAL - 35%.

Other Abbreviations: R-Result; P-Pass; F-Fail; AAA-Absent; SUB - Subject; M-Month; (A-April; N-November) YR -Year; MAX - Maximum; I-Internal; E-External; T-Total

THENI COLLEGE OF ARTS & SCIENCE
Veerapandi, THENI - 625 534.



SELF - FINANCE

மாற்றுச் சான்றிதழ் & நடத்தை சான்றிதழ்
TRANSFER - CUM - CONDUCT CERTIFICATE

வரிசை எண். 2228
Serial No.

சேர்க்கை எண்.
Admission No.
Roll No.

... THENI COLLEGE OF ARTS & SCIENCE
Veerapandi, THENI - 625 534.

... THENI

1. அ) கல்லூரியின் பெயர்
Name of the College
ஆ) மாவட்டத்தின் பெயர்
Name of the District
2. மாணவர் பெயர் (குனித்தனி எழுத்துக்களில்)
Name of the Student (in Block Letters)
(as entered in +2 or equivalent Certificate)
3. தந்தை அல்லது தாயாரின் பெயர்
Name of the Father or Mother
4. தேசிய இனம், சமயம் மற்றும் சாதி
Nationality, Religion and Caste
5. இனம் (Community)
அவன் / அவள் பின்வரும் ஐந்து பிரிவுகளில்
எவையேனும் ஒன்றைச் சார்ந்தவரா?
Nationality, Religion and Caste
அ) ஆதிதிராவிடர் அல்லது பழங்குடியினர்
Adi Dravidar (Schedule Caste or Scheduled Tribe)
ஆ) பின்தங்கிய வகுப்பு
Backward Class
இ) மிகவும் பின்தங்கிய வகுப்பு
Most Backward Class
ஈ) ஆதிதிராவிடர் இனத்திலிருந்து கிறித்துவ
மதத்திற்கு மாறியவர் அல்லது
Converted to christianity from schedule caste or
உ) அட்டவணையிலிருந்து நீக்கப்பட்ட இனம்
Denotified Tribes
மாணவர்/மாணவியர் மேற்குறிப்பிட்ட ஐந்து பிரிவுகளில்
ஏதாவது ஒன்றைச் சார்ந்தவராக இருந்தால், அந்தப்
பிரிவுக்கு எதிரே 'ஆம்' என்று எழுத வேண்டும்
If the student belongs to any one of the five categories
mentioned above, write 'Yes' against the relevant column

VIMAL GANAMANI G.S
SINGHARAVEL G
REFER COMMUNITY CERTIFICATE

6. பாலினம் (Sex)
7. பிறந்த தேதி (எண்ணிலும், எழுத்திலும்)
(மாணவர் சேர்க்கைப் பதிவேட்டில் உள்ளபடி)
Date of Birth as entered in the Admission
Register in figures and words
8. உடலில் அமைந்த அடையாளக்குறிகள்
A) அ)
B) ஆ)
9. கல்லூரியில் சேர்க்கப்பட்ட தேதி மற்றும் சேர்க்கப்பட்ட
வகுப்பு (வருடத்திற்கு எழுத்தால் எழுதவும்)
Date of Admission and class in which admitted
(the year to be entered in words)

FEMALE

16.06-1989 (SIXTEENTH JUNE
NINETEEN EIGHTY NINE)

15-07-2015

THENI COLLEGE OF ARTS & SCIENCE
Veerapandi, THENI - 625 534.



SELF - FINANCE

மாற்றுச் சான்றிதழ் & நடத்தை சான்றிதழ்
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வரிசை எண். 2228
Serial No.

சேர்க்கை எண்.
Admission No.
Roll No.

... THENI COLLEGE OF ARTS & SCIENCE
Veerapandi, THENI - 625 534.

... THENI

1. அ) கல்லூரியின் பெயர்
Name of the College
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Name of the Student (in Block Letters)
(as entered in +2 or equivalent Certificate)
3. தந்தை அல்லது தாயாரின் பெயர்
Name of the Father or Mother
4. தேசிய இனம், சமயம் மற்றும் சாதி
Nationality, Religion and Caste
5. இனம் (Community)
அவன் / அவள் பின்வரும் ஐந்து பிரிவுகளில்
எவையேனும் ஒன்றைச் சார்ந்தவரா?
Nationality, Religion and Caste
அ) ஆதிதிராவிடர் அல்லது பழங்குடியினர்
Adi Dravidar (Schedule Caste or Scheduled Tribe)
ஆ) பின்தங்கிய வகுப்பு
Backward Class
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Most Backward Class
ஈ) ஆதிதிராவிடர் இனத்திலிருந்து கிறித்துவ
மதத்திற்கு மாறியவர் அல்லது
Converted to christianity from schedule caste or
உ) அட்டவணையிலிருந்து நீக்கப்பட்ட இனம்
Denotified Tribes
மாணவர்/மாணவியர் மேற்குறிப்பிட்ட ஐந்து பிரிவுகளில்
ஏதாவது ஒன்றைச் சார்ந்தவராக இருந்தால், அந்தப்
பிரிவுக்கு எதிரே 'ஆம்' என்று எழுத வேண்டும்
If the student belongs to any one of the five categories
mentioned above, write 'Yes' against the relevant column

VIMAL GANAMANI G.S
SINGHARAVEL G
REFER COMMUNITY CERTIFICATE

FEMALE

16.06.1989 (SIXTEENTH JUNE
NINETEEN EIGHTY NINE)

15-07-2015

आयकर विभाग

INCOME TAX DEPARTMENT

G S VIMAL GNANAMANI

SINGARAVEL

16/06/1989

Permanent Account Number

AZCPV7596H

G.S. Vimal Gnanamani

Signature



भारत सरकार

GOVT. OF INDIA



இந்திய அரசாங்கம்
Unique Identification Authority of India
Government of India

பதிவு அடையாளம் / Enrollment No.: 2193/12207/52127

To
விமல் ஞானமணி
Vimal Gnanamani
W/O Asir
D NO 54 VEDAKOVIL STREET
T N PUTHUKUDI, PULIANGUDI
Puliangudi
Puliangudi
Kadayanallur Tirunelveli
Tamil Nadu 627855
8124077511
11/01/2012
124774733
ME247747330FH



உங்கள் ஆதார் எண் / Your Aadhaar No. :

7458 2384 8327

எனது ஆதார், எனது அடையாளம்



இந்திய அரசாங்கம்

Government of India



விமல் ஞானமணி
Vimal Gnanamani
பிறந்த நாள் / DOB : 16/06/1989
பெண்பால் / Female



7458 2384 8327

எனது ஆதார், எனது அடையாளம்

R.Dis. 1568...../97 dt. 3.97

BC

சான்றிதழ் எண் :
Certificate No

1495137

மாவட்டக் குறியீடு எண் :
District Codeவட்டக் குறியீடு எண் :
Taluk Codeகிராமக் குறியீடு எண் :
Village Code

| | | |
|---|---|---|
| 1 | 4 | |
| 0 | 7 | |
| 0 | 1 | 7 |

சாதிச் சான்றிதழ் COMMUNITY CERTIFICATE

தேனி மாவட்டம், தேனி வட்டம்
தேனி-அல்லாபுரம் கிராமம்/நகரம், திரு/திருமதி/செல்வி/
செல்வன் டி. உமல் குமாரசன் தகப்பனார்/
கணவர் பெயர் திருமதி ஜென்மலி
கிராமத்தின் பெயர் - தேனி

வகுப்பைச் சார்ந்தவர், அரக ஆணை எண். 1564, சமூக நலத்துறை நாள்.
30-7-1985 வரிசை எண் 82 படி, பிற்பட்ட பிரிவினைச் சார்ந்தவர்
எனச் சான்றளிக்கப்படுகிறது.

This is to certify that VIMALANANA MANI Son/Daughter
of Thiru SINGARAVEL of THENI-
ALLINAPURAM Village/Town, THENI Taluk, VALLABHERAN
ALHARUTHU District of the State of Tamil Nadu belongs to
CHRISTIAN - NADAR Community, which is recognised as
a Backward Class as per Government Order (Manuscript series) No. 1564, Social
Welfare Department, dated 30th July 1985 vide Serial No. 82.

2. திரு/திருமதி/செல்வன்/செல்வி டி. உமல் குமாரசன்
என்பவரும் அவருடைய குடும்பத்தினரும் தமிழ்நாட்டின் அனைத்து
மாவட்டத்தில் தேனி வட்டத்தில் தேனி-அல்லாபுரம்
கிராமத்தில்/நகரத்தில் வசித்து வருகிறார்கள் எனச் சான்றளிக்கப்படுகிறது.

2. It is certified that Thiru/Tmt/Selvan/Selvi VIMALANANANI and
his/her family ordinarily reside(s) at THENI-ALLINAPURAM Village/Town
THENI Taluk V.V.P. District of Tamil Nadu.

முத்திரை.
Seal.

கையொப்பம் :

Signature

நாள்

தலைமை இடத்து வகை வட்டாட்சியர்

பெயர் :

Name in Capital Letters

பதவிப் பெயர் :

Designation

19.9.97.

ANNEXURE-I

CERTIFICATE FROM THE ORGANISATION WHERE THE CANDIDATE IS EMPLOYED

Certified that Mr./Ms./Mrs. G. S. Vimal Gnanamani, MA, B.Ed, M.Phil
employed as Asst. Professor (Designation) in the
Department of English (Department/Division Name)
of Vyasa Arts and Science College for Women, Subramaniapuram.
(Institution/Industry Name).

We have no objection in forwarding his/her application for the Ph.D. Research Programme.

FOR FULL TIME:

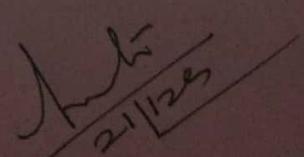
The candidate will be sanctioned leave for the duration of the research programme and will be relieved from duty from _____ to _____ to undertake the full time research work in the University.

FOR PART TIME:

The candidate will be permitted to undertake part time study in the University/College and will be allowed to be present for discussions with the supervisor, attending course works, conduct of experiments and participations in seminars and related presentations. Further the required facilities at our organization will also be provided to the candidate for doing research.

Date: 21.12.2020

Signature of the Head of Organization with office seal


Secretary
Vyasa Arts & Science Women's College
Vellanaikottai (Post) Sivagiri (Taluk)
Subramaniapuram-627 758