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Editor **Dr. AK Abdul Gafoor**

Govt. Arts &
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Foreword



One more leaf is stitched to the annals of the research journal of Govt. Arts & Science College. This year being the golden jubilee year of the college, we have tried to make this issue of the research journal a standalone version. It incorporates high quality research articles from the time tested stalwarts in the field as well as the budding talents in the college. As the boundaries that demarcate different disciplines have considerably narrowed down, greater scope is there for inter disciplinary research activities. The journal, we believe, will provide ample opportunity to those who aspire research in their respective fields. I am happy that the academic community of the college has responded in a vibrant manner to this venture contributing research articles of high quality. I take this opportunity to praise all those hands and hearts that worked behind this journal for their yeoman service in producing a really worthy issue of the research journal.

Prof. PM Raghavan
Principal

Editorial

This issue of research journal has synthesized research articles of high quality from all fields, which are peer reviewed by eminent professors and experts. Peer reviews of manuscripts yielded plausible suggestions for improving the manuscripts and providing information that would be useful in surfacing the unique contribution of it instead of simply identifying deficiencies. And of course this is consistent with the goal of this journal to publish research that is insightful, innovative and impactful. We understand that the effort behind research findings will be appreciated when it finds applications in society and recognition from academic community. This volume maintained a critical balance between articles from various disciplines, to be positive and constructive.

Nowadays, journal relationship with internet is very essential because the journal with an electronic incarnation is more widely read than print- only ones, and the articles in free- access journals are liable to be read more widely. In order to improve the visibility of articles published; these will be posted in our institutional repository. We received a steady flow of submissions from the seminar series conducted by different departments in connection with the golden jubilee celebrations, only a few of them are selected and published in this issue. However, this volume is formatted as “golden jubilee issue”.

It is hard to publish a research journal without the help of academic community. Hence it is our pleasure to express sincere gratitude to the professors and experts who have expressed their willingness to act as reviewers, and to the scholars and all others who have directly or indirectly participated in this venture

With loving regards,

Dr. AK Abdul Gafoor

Editor

THE THEMES OF TRAUMA, MEMORY AND EXILE IN SALMAN RUSHDIE'S *THE MOOR'S LAST SIGH*

Bhavya Prakash

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Originally the word 'trauma' belongs to ancient Greek, which literally means 'wound'. Now 'trauma' is an object of study in many disciplines such as natural sciences, the social sciences, medicine and law. As the discipline changes, the precise definition of the term may also change. But in common there persists a 'wound'. In literature and literary theory, trauma is an offshoot of Freud's 'seduction theory' and became popular among social theorists in the mid 1990s with the publication of Cathy Caruth's *Trauma: Explorations in Memory*. It announces itself as an essential apparatus for understanding the real world and acts as a potential means for changing it for the better and gives new voices to the group who are being silenced. In 1992 Shoshana Felman, a proponent of trauma theory, collaborated with psychoanalyst Dori Lamb and published *Testimony: Crises of Witnessing in Literature, Psychoanalysis, and History*. In 2002, Felman published her *Juridical Unconscious: Trials and Traumas in Twentieth Century* where she explores

the relationship between literature and psychoanalysis.

According to Caruth trauma is a "missed encounter" and should be understood in terms of "absence". This "absence" leads the victims to be in the state of "possessed" and gradually they become "living ghosts". The victims are also pushed into a state of unbearable isolation. This isolation is both individual and historical and the trauma of the victims is a wound resulted from the isolation from a culture, nation and the world. Moments of historical crisis such as Holocaust, World Wars, horrors of Colonisation, terrorism etc. create collective trauma. Unaware of the psychological impacts caused by the powerful silencing, the victims are helplessly trapped inside the aftermaths of their crisis and are destined to live their whole life with the burden of silence. Their thoughts are controlled and limited by their unending sufferings.

Exile often constitutes the so called traumatic sufferings and isolation. The trauma caused by exile leads the victims to an

unending repository of human experiences, where the author concocts dreams by mixing past and present. His mother country lives in his memory and is forged into new products of imagination by the heat of his invariable experiences in the land of others. Edward W. Said opens his essay on exile like this:

Exile is strangely compelling to think about but terrible to experience. It is the unhealable rift forced between a human being and a native place, between the self and its true home: its essential sadness can never be surmounted. And while it is true that literature and history contains heroic, romantic, glorious, even triumphant episodes in an exile's life, these are no more than efforts meant to overcome crippling sorrow of estrangement.

Said (137).

The writer transposes his own intellectual homelessness into a literary text. Salman Rushdie's characters, like the author himself undergo the inevitable trauma created by the forceful exile. In his novel, *The Moor's Last Sigh*, the protagonist Moor is victimized by religious fundamentalists. He is demanded by the circumstances to flee to Benengeli to escape the guilt of a murder he thinks he has committed. (It is usual with the victims of trauma to feel themselves as convicts of someone else's crime.) A sense of unreality rules him and he appears to be fed up with life.

Like the author who was informed about the shocking death sentence declared by a fanatic religious head, all on a sudden, Moor

slipped into a distress caused by the religious fundamentalism of Raman Fielding. Raman Fielding is an icon for many fundamentalists who poison and kill the cosmopolitan culture of the city – Bombay. In the novel, Bombay reflects everything pertaining to India and in a larger sense the whole world.

Moor is the son of a Catholic mother, Aurora da Gama and a Jew Abraham Zogoiby, a couple who had migrated from the South Coast, exactly from Cochin, Kerala. (migrants from Malabar coast to Malabar Hills) Bombay is a cross section of India with all its religions, languages, cultures and the virtues and vices. And the Zogoiby family is a microcosm of Bombay with mutli religious members in it. The Moor proclaims: "I however was raised neither as a Catholic nor as a Jew I was both and nothing: a jewholic, - anonymous, a Cathjew..." (104).

This multi-religious multi-tongued cosmopolitan nature of the city is destroyed and that leads to the trauma of the Moor. Moor is said to be dead (may be exiled) by a bomb explosion. Bombay, in the post-Masjid period witnessed many series of such explosions. Bombay slowly turns to a very dangerous place for a multi religious man to survive. The Moor is forced to migrate to Benengeli in search of his mother's stolen paintings; what he believes as the best part of what remained of his dead mother's. He carries with him the guilty conscience of a murder which was not actually committed

by him. In Benengeli, Moor's experiences are nightmarish and lives there as a living ghost. He asks to himself: "Was I travelling to the country of the dead? ... I had died in the Bombings like so many of the people and places I cared about?" (381). There are phantoms and unreal situations. Even though Moor is warned by someone about the deceptive traps, he is lured by the mysterious strangeness. He tries to comprehend "this surreal foreignness..." (383). Unable to decode anything, he feels like losing his transcontinental memory. His condition is helpless that he cannot speak Spanish and communicate with anyone. Benengeli is filled with a large community of 'parasites' or expatriates. The Moor's identity crisis is revealed through these words: "A piece of Eastern architecture with a baroque cathedral stuck in the middle of it" (388). He feels that he belongs to nothing. Bereft of a religion and devoid of a nationality, the Moor is highly alienated. Gradually the Moor conceives that everyone in the street is an expatriate from different countries of the world. The street of parasites is quite unlike a village, where there are a large number of expensive boutiques and eating places. The street is crowded by people with empty eyes who are in alligator shoes and sports shirts with crocodile over their nipples. Moor feels that these souls who are in Hell, totally unaware of that, needs compassion. The parasites walk up and down the street and eat and drink and gossip about the hideous minutiae of their lives. The trapped shades

would not be reflected in mirrors, besides there are no mirrors. Here, in the surrealistic (magic realistic) Benengeli, Moor finds his resting place.

Moor senses that he can never find out Vasco-Miranda, the person who has stolen his mother's painting. He comments on that: "... is like searching this year's birds in last year's nests" (393). He is warned by a voice about a couple of women he meets in a pub. "Vasco-Miranda is an evil spirit and these are his familiars. I have seen them metamorphose into bats" (412). He conceives that his friendly taxi driver is actually the immigration officer on the flight from Bombay. Vivar, the taxi driver is the product of skillful conspiracy done by Vasco. Again Moor realizes: "The world was a mystery unknowable. The present was a riddle to be solved" (413).

The Moor realizes that he himself is placed in a valley encircled by hostile Indians. Eventually he slips into the thoughts of his mother country which has lost its cosmopolitan nature: "Not even an Indian is safe in Indian country; not if he was the wrong sort of person" (414). In India, everything those are against the standards of the fundamentalist is wrong and is smashed ruthlessly. It is fatal for the 'last of Zogoibys and his maddened foe', to enact 'the final steps of their ghost dance' into the horrible tower room of Vasco-Miranda's mad fortress in Andalusian mountain village of Benengeli. In Vasco's tower, where he is deafened by

the vile noises emanating from high wall mounted speakers, Moor happens to see his mother's last painting viz. *The Moor's Last Sigh* which forgives the supposed crimes of her beloved child. But at this time the Moor is under the pistol point of Miranda. Moor feels that: "I was fortunes, and my parents' fool" (418).

Moor leaves India under the threat of Raman Fielding and lives as a hostile of Vasco-Miranda in Spain. He has lost faith in entire human race and asks Aoi, his fellow prisoner: "If she had truly been Miranda's lover, or Raman Fielding's, or anyone's; I asked her for a proof of her love" (419). Moor and Aoi were given a sleeping place where darkness creatures came out of their bed – a sackcloth. His phobic tears were unheard. He couldn't help but cry like a donkey. He feels as if he has leaped into the fire. Finally Vasco dies in an unexpected way. He carries the memory of a hated dictator Franco.

Writer who was forced to leave the

country and lives in exile is one who remembers. Exiles are people who lost their past and are living through a horrible present. The author's own experience to leave his mother land to save his life from a fanatic is very much reflected in the story of the Moor. Expatriates live as hostiles in fortress towers created by Vascos. To lose one's way to home is shockingly terrible. Memory gains new colours and meanings with a writer who is exiled and his trauma creates his stories.

The novel attains a new form and structure towards the last part, suiting to the climax of the Bollywood adaptation of a cowboy movie. Moor says that everyone with him is in RIP (Rest in Peace) but waiting for their turns to come back. The exile's voice is silenced and imagination is buried under the tombstones. They suffocate under the heavy marble sheets. The absence, silencing, and the painful memories of the Moor's missed encounter are given voices in the novel, *The Moor's Last Sigh*.

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മിത്തും സ്ത്രീയും

ബിന്ദു ടി വി

അസിസ്റ്റന്റ് പ്രൊഫസ്സർ, മലയാളവിഭാഗം, ഗവ. കോളേജ് മടപ്പള്ളി



സമൂഹാവബോധമനസ്സിന്റെ സൃഷ്ടിയാണ് മിത്ത്. സ്വപ്നം വ്യക്തിമനസ്സിന്റെ അബോധമായ അഭിലാഷങ്ങളും ഉത്കണ്ഠകളും പ്രതിഫലിപ്പിക്കുന്നതുപോലെ മിത്ത് ജനസമുദായത്തിന്റെ പ്രതീക്ഷകളും ഭയാശങ്കകളും അധിനിവേശങ്ങളും പ്രതിഫലിപ്പിക്കുന്നു.¹ വിശ്വാസപരമായ, സാമൂഹികാനുഭവപരമായ മിത്തുകൾ കാലാന്തരത്തിലൂടെ കടന്നുപോകുന്നവയായതിനാൽ സാഹിത്യത്തിലും അവയ്ക്ക് പ്രമുഖസ്ഥാനമുണ്ട്. തീക്ഷ്ണമായ കാലികപ്രശ്നങ്ങൾ ആവിഷ്കരിക്കാൻ എഴുത്തുകാർ തേടുന്ന ഒരു രൂപം കൂടിയാണവ. കഥ പറയുന്നതിനേക്കാൾ അനുഭവസത്യത്തെ തിരിച്ചറിയാനും മൂല്യങ്ങളെ ഉറപ്പിക്കാനുമായി എഴുത്തുകാർ നൽകുന്ന വ്യാഖ്യാനം സമൂഹചേതനയെ നവീകരിക്കുന്നതോടൊപ്പം മിത്തിന് സാർവ്വകാലികപ്രസക്തിയും നൽകുന്നു.

ഭൂതകാലസംസ്കൃതിയും പൈതൃകവുമായി ബന്ധപ്പെട്ടു കിടക്കുന്ന മിത്തുകളിൽ ആൺകോയ്മയുടെ സ്ഥാപനവത്കൃതരൂപം പ്രകടമാണ്. സ്ത്രീയുടെ നിശബ്ദത ആഗ്രഹിക്കുന്ന അവദേവതയുടെയും പിശാചിനിയുടെയും വിരുദ്ധപ്രതീതികളുണ്ടാക്കുന്ന ലേബലുകളിലൂടെ സ്തുതിയുടെയും നിന്ദയുടെയും ലോകം അവൾക്കായി സൃഷ്ടിച്ചു. കാലത്തെ വെല്ലുന്ന ആൺകോയ്മാസംസ്കാരത്തെ പ്രചരിപ്പിക്കുന്ന ഇത്തരം മിത്തുകൾക്ക് സ്ത്രീയെ സത്യസന്ധമായി ആവിഷ്കരിക്കാനോ സ്ത്രീയുടെ സ്വയംകാണലുകളെ ഉൾക്കൊള്ളാനോ കഴിഞ്ഞിരുന്നില്ല. അതിനാൽ പുരാണകൃതികളുടെയും മിത്തുകളുടെയും പുനർവായന ഒരു വെല്ലുവി

ളിയായി സ്ത്രീകൾ കരുതുന്നു. സമകാലികചരിതത്തെ ഭൂതകാലം കൊണ്ടുക്കുമ്പോൾ അടിച്ചമർത്തുകയോ വിട്ടുകളയുകയോ ചെയ്ത മനുഷ്യജീവിതാവ്യായനങ്ങൾ തെളിഞ്ഞുവരുകയും അധീശശക്തികൾ രേഖപ്പെടുത്തിയ ചരിത്രം ചോദ്യം ചെയ്യുകയും ചെയ്യുന്നു.² ചോദ്യം ചെയ്യലിലൂടെ സജീവമാകുന്ന മിത്തിൽ സ്ത്രീയുടെ സ്ഥാനം എവിടെയാണെന്നുള്ള അന്വേഷണം സുഗതകുമാരികവിതകളെ ആസ്പദമാക്കി പരിശോധിക്കാനാണ് ഇവിടെ ശ്രമിക്കുന്നത്. സൗന്ദര്യശാസ്ത്രപരമായും പ്രത്യയശാസ്ത്രപരമായും പുതുമ സൃഷ്ടിച്ച ആധുനികതയുടെ കാലത്ത് കാല്പനികഭാവങ്ങൾ കൈമുതലാക്കി രചന നടത്തിയ എഴുത്തുകാരിയാണ് സുഗതകുമാരി. ആധുനികതയുടെ പുരുഷാധിപത്യസൗന്ദര്യശാസ്ത്രത്തെ സ്നേഹവും വിഷാദവും പ്രണയവും നിറഞ്ഞ വ്യക്തികേന്ദ്രിതആഖ്യാനശൈലിയിൽ പ്രതിരോധിച്ച അവർ കാല്പനികതയുടെ വിഷാദസ്വപ്നങ്ങളിൽനിന്നും ആത്മഭാവത്തിന്റെ സങ്കുചിതത്വത്തിൽനിന്നും പുറത്തുവരാനുള്ള ശ്രമവും അതോടൊപ്പം നടത്തിയിരുന്നു. കാവ്യസഞ്ചാരത്തിലെ സൗന്ദര്യവത്കരണഘട്ടത്തിൽനിന്ന് പ്രാന്തീകരിക്കപ്പെടുന്ന സ്ത്രീയുടെയും പ്രകൃതിയുടെയും ജീവജാലങ്ങളുടെയും ഉൾപ്പെരുമകൾ തിരിച്ചറിഞ്ഞ് പ്രതികരിക്കുന്ന എഴുത്തുകാരിയും ആർക്കിവിസ്റ്റുമായുള്ള സുഗതകുമാരിയുടെ വളർച്ച അതിനെ തെളിവാണു്. പുരുഷവ്യവഹാരത്തിലും സമൂഹത്തിലും പരിമിതപ്പെടുന്ന സ്ത്രീയനുഭവങ്ങൾക്ക് പ്രാധാന്യം നൽകുന്ന സുഗതകുമാരി കാലാതീതമായ സ്ത്രീത്വത്തിന്റെ വ്യഥകളാവിഷ്കരി

ക്കാൻ മിത്തിനെയാണ് കൂട്ടുപിടിച്ചത്. ഊർമ്മിള, സീത, ദേവകി, ഹവ്യ, രാധ എന്നിവരെ പുനരാന്തിക്കുന്നതിലൂടെ പാർശ്വങ്ങളിൽ തളച്ചിടുന്ന സ്ത്രീബിംബങ്ങൾക്ക് കേന്ദ്രസ്ഥാനം നൽകുകയാണ് കവി.

അവഗണിക്കപ്പെട്ട സ്ത്രൈണത

സുഖത്തിലും ദുഃഖത്തിലും ഒരുമിച്ചു നടക്കുന്നവരാണ് ദമ്പതികൾ എന്ന വിശ്വാസത്തെ മുറുകെ പിടിക്കുന്നവളാണ് സ്ത്രീ. ഈ കരുതൽ നിറഞ്ഞ വിശ്വാസം പുരുഷന്റെ പക്ഷത്തുനിന്ന് പലപ്പോഴും ഉണ്ടാവാറില്ല. സ്ത്രീയിൽ നിന്നുള്ള ഏകപക്ഷീയമായ സമർപ്പണം ആഗ്രഹിക്കുന്ന പുരുഷൻ തിരസ്കാരത്തിന്റെ മുഖമാണ് അവൾക്കു നേരെ പ്രയോഗിക്കുന്നതെന്ന് 'ഒരു രാമായണരംഗം' തെളിയിക്കുന്നു. രാമനും സീതയ്ക്കുമൊപ്പം വനവാസത്തിനൊരുങ്ങുന്ന ലക്ഷ്മണൻ ഊർമ്മിളയോട് യാത്ര പറയുന്നതിനെപ്പറ്റി എവിടെയും പരാമർശമില്ല. അങ്ങനെയൊരു രംഗമുണ്ടായാലുള്ള ഊർമ്മിളയുടെ പ്രതികരണമാണ് സുഗതകുമാരി ആവിഷ്കരിക്കുന്നത്. സഹോദരനോടുള്ള ആരാധനാതീവ്രതയിൽ ഭാര്യയുടെ സമർപ്പിതചേതസ്സ് അറിയാത്ത ലക്ഷ്മണൻ തന്റെ കൂടെ വരാനുള്ള ഊർമ്മിളയുടെ ആഗ്രഹം സ്വീകര്യമാവുന്നില്ല.

'പാടിയ മറ്റൊരു ചിന്തയെനിക്ക് നിൻ മൂഢാനുരാഗമെന്നിക്കു ഭാരം വൃഥാ'
(ഒരു രാമായണരംഗം)

എന്ന ലക്ഷ്മണന്റെ വാക്കുകൾ സ്ത്രീപുരുഷബന്ധത്തിന്റെ അനുസ്യൂത കൂട്ടായ്മയാണ് ദാമ്പത്യമെന്ന ഊർമ്മിളയുടെ ചിന്താഗതിക്കേറ്റകനത്ത പ്രഹരമായിരുന്നു. ഭർത്താവിനൊപ്പം പോകാനുള്ള അവകാശം എന്തുകൊണ്ടും ഭാര്യയ്ക്കാണെന്ന സീതയുടെ വാക്കുകൾ രാമന് സ്വീകാര്യമായിരുന്നതായി വാല്മീകിയും എഴുത്തച്ഛനും പറയുന്നുണ്ടെങ്കിലും ലക്ഷ്മണന്റെ

ദാമ്പത്യത്തിനു എന്തു സംഭവിക്കുന്നു എന്ന അന്വേഷണം നടത്തുന്നില്ല. ഊർമ്മിളയെ സീതാസ്വയംവരത്തിന്റെ അനുബന്ധമായി ലക്ഷ്മണൻ വേട്ടുവെന്നു പറയുന്നതോടെ ഊർമ്മിള അനുവാചകമനസ്സിലേക്ക് കടന്നുവരുന്നുണ്ടെങ്കിലും രാമായണത്തിലെ മുഖ്യകഥാപാത്രങ്ങളിലൊന്നായിരിക്കുന്ന അവളെ ക്രൂരമായാണ് ഇതിഹാസകാരൻ വിസ്മരിച്ചിരിക്കുന്നതെന്ന് നിത്യചൈതന്യയതി സൂചിപ്പിക്കുന്നുണ്ട്.³ വനവാസക്കാലത്ത് ശ്രീരാമനും സീതയും ഉറങ്ങുമ്പോൾ കാവൽ നിൽക്കുന്ന ലക്ഷ്മണൻ ഗൃഹനോട് നടത്തുന്ന സംഭാഷണത്തിൽ അയോധ്യയേയും അമ്മമാരേയും ജനങ്ങളേയും ഓർക്കുന്നെങ്കിലും ഊർമ്മിളയെക്കുറിച്ച് ഒന്നും പറയുന്നില്ല. സീതയ്ക്കുള്ള കർമ്മസ്വാതന്ത്ര്യവും അഭിമാനവും ഭർത്തൃസ്നേഹവും ഊർമ്മിളയ്ക്കും അവകാശപ്പെട്ടതല്ലേ എന്ന ചോദ്യം ഇവിടെ പ്രസക്തമാവുന്നു. മതവും പാരമ്പര്യവും നിർമ്മിച്ച പല മിത്തുകളിലും സ്ത്രീ അവഗണിക്കപ്പെട്ടവളോ വാക്കുനഷ്ടപ്പെട്ടവളോ ആണ്.

എഴുത്തച്ഛനെയും അദ്ദേഹത്തിന്റെ കിളിയെയും മുൻനിർത്തി ഊർമ്മിളയ്ക്കു നാവു നൽകിയ സുഗതകുമാരി ആൺകോയ്മയുടെ കീഴാളതയിൽനിന്ന് മോചനം നേടുന്ന കഥാപാത്രമായി അവളെ മാറ്റി. ഒന്നു തിരിഞ്ഞുനോക്കുക പോലും ചെയ്യാതുള്ള ലക്ഷ്മണന്റെ പോക്ക് പുരുഷാധികാരത്തിനു കീഴടങ്ങി അന്തഃപുരത്തിൽ കഴിയേണ്ടവളാണ് സ്ത്രീ എന്ന ധാരണ തിരുത്താൻ കാരണവുമായി. തിരിച്ചറിവിന്റെയും ഉൾക്കാഴ്ചയുടെയും അപൂർവ്വസ്വരങ്ങൾ പുറപ്പെടുവിക്കുന്ന ഊർമ്മിള രാമായണത്തിൽ നിന്നുതന്നെ നടന്ന കലുന്നു. ഭൂമികന്യകയ്ക്കനുജയ്ക്കു വേണ്ടിയും ഭൂമി പിളർന്നിരിക്കാം എന്നാണ് കവിയുടെ സന്ദേഹം. പുരുഷന്റെ ഇച്ഛാനുസാരിണിയായി കുലധർമ്മം നിറവേറ്റേണ്ടവളാണ് സ്ത്രീ എന്ന പരമ്പരാഗതധാരണയെ തിരുത്തുന്ന സുഗതകുമാരി സ്വാതന്ത്ര്യതുഷ്ണ കലർന്ന ആധുനികസ്ത്രീയുടെ മുഖമാണ് ഊർമ്മിളയ്ക്ക് നൽകുന്നത്.

സ്ത്രീത്വമൂല്യങ്ങളുടെ കർമ്മമാതൃക

സ്ത്രീത്വത്തെ ചങ്ങലക്കിടുകയും സ്ത്രീയുടെ സ്വപ്നങ്ങൾക്കും ഭാവനകൾക്കും പരിധി നിശ്ചയിക്കുകയും ചെയ്ത മിത്തുകൾ ദൈന്യതയുടെയും ദൗർബല്യത്തിന്റെയും പ്രതിരൂപമായി അവളെ മാറ്റി. അനുസരണയുടെയും വിധേയത്വത്തിന്റെയും ആശ്രൂപമായ അവർ അഗ്നിപരീക്ഷകളിലൂടെ കടന്നുപോകാൻ വിധിക്കപ്പെട്ടവൾ കൂടിയാണ്. സ്ത്രീദുഃഖത്തിന്റെ പരമമായ തലങ്ങൾ ആവിഷ്കരിക്കാൻ സീതാപുരാവൃത്തമാണ് സുഗതകുമാരി ഉപയോഗിക്കുന്നത്. ഇതിഹാസത്തിന്റെ മുറിവുകൾ ജീവിതമുറിവുകളാകുന്ന സന്ദർഭമാണിത്.

ജീവിതമെന്ന മഹാമൗനത്തിന്റെ ദുരന്തസമസ്യ പൂരിപ്പിക്കാനാവാതെ അരങ്ങൊഴിയാൻ വിധിക്കപ്പെട്ട സ്ത്രീയുടെ തേങ്ങലാണ് സീതയുടെ ജീവിതം. അതിലെ ഭാവനിർഭരമായ രംഗങ്ങൾ ഒന്നൊഴിയാതെ ചവിട്ടിപ്പോന്ന സീതാപാദങ്ങളെ പൂജിക്കുന്ന കവിയെയാണ് 'പാദപ്രതിഷ്ഠ'യിൽ കാണാനാവുക. വിധേയത, ശാലീനത, മുഗ്ധത, മൃദുലത, രമണീയത, സംപൂജ്യത എന്നിങ്ങനെ സീതയുടെ എട്ട് അവസ്ഥകളിലുള്ള പാദങ്ങൾ വർണിച്ച കവി അവയൊന്നുമല്ല തന്റെ ഹൃദയത്തിൽ പ്രതിഷ്ഠിച്ചത് എന്ന് വ്യക്തമാക്കുന്നു. തളയിട്ട കുഞ്ഞുപാദങ്ങൾ മുതൽ ഭർത്തുപരിത്യക്തയായി വന്നതിൽ കഴിയുന്ന മുളളുതറച്ച പാദങ്ങൾ വരെ പരാമർശിക്കുന്നുണ്ടെങ്കിലും അവ രാജകുമാരി, രാജപത്നി എന്നീ നിലകളിലുള്ളതായതിനാൽ പ്രതിഷ്ഠാർഹമല്ല. കാഞ്ചനവിഗ്രഹപാദങ്ങൾ ഭർത്തുപരിത്യക്തയും അനാഥവുമായെന്നെങ്കിലും ചൈതന്യമില്ലാത്തതിനാൽ അവയും സ്വീകരിക്കുന്നില്ല.

ചുരുൾവീണു താഴും മഹാദുഃഖനാടകകഥയുടെ ഭരതവാക്യത്തിന്റെ അവസാനത്തിൽ മഹർഷിയെ പിന്തുടരുന്ന അതിനിതാന്തമായ രണ്ടു പാദങ്ങളുണ്ട്.

‘പിളരുവാൻ വെമ്പുമാ ഭൂവിലേക്കാദ്യമായി
മറയുവാനുള്ള പാദങ്ങൾ
മതിമതിയെന്നു പിൻവാങ്ങുന്ന
ശാന്തമാം മെലിവാർന്ന്’

(പാദപ്രതിഷ്ഠ)

വഴിനടന്നേറെക്കരിഞ്ഞ്, പൊടിനിറഞ്ഞ്, ഇരുണ്ടുനഗ്നമായ പാദങ്ങളാണ് തന്റെ മനസ്സിന്റെ അഗ്നിയിൽ കണ്ണീരുതളിച്ച് കവി പ്രതിഷ്ഠിച്ചിരിക്കുന്നത്. രാമന്റെ അശ്രുനിറഞ്ഞ നേത്രാർച്ചന പരിഗണിക്കാതെ പിളരുന്ന ഭൂമിയിലേക്ക്, സർവ്വം സഹായമായ മാതൃസന്നിധിയിലേക്ക് ഇറങ്ങുന്ന പാദങ്ങൾ മനസ്സിൽ പ്രതിഷ്ഠിക്കുന്ന കവി സ്വാതന്ത്ര്യധീരത എന്ന അംശത്തിനാണ് പ്രാധാന്യം നൽകുന്നത്. എന്നിട്ടും ഇത് പശ്ചാദ്ഗതിപ്രവണമായ സ്ത്രീസങ്കല്പത്തിന്റെ ഉൽപ്പന്നമാണെന്ന് വിധിക്കുന്ന വരുണ്ടെങ്കിൽ അവർ കൃതിയെ അപപാരായണം ചെയ്യുന്നുവെന്ന് എം. ലീലാവതി അഭിപ്രായപ്പെടുന്നു.⁴

സീതയുടെ ഉത്പത്തിപുരാവൃത്തത്തിന്റെ സൂചനകൾ നൽകി ഭാരതത്തിലെ പെൺകുഞ്ഞുങ്ങൾക്കുനേരെ നടക്കുന്ന അതിക്രമങ്ങളെ ചൂണ്ടിക്കാണിക്കുന്ന കവിതയാണ് 'പെൺകുഞ്ഞ് 90.' പിഴച്ചുപെറ്റ കുഞ്ഞിനെ ഉപേക്ഷിക്കേണ്ടി വരുന്ന ഒരമ്മയുടെ സ്വപ്നങ്ങളും സങ്കടങ്ങളുമാണീ കവിത. സ്ത്രീയെ വിൽപ്പനച്ചരക്കാക്കുന്ന പുരുഷാധിപത്യപ്രവണതകൾ എണ്ണിപ്പറയുന്നുണ്ടെങ്കിലും കരുത്തോടെ നീങ്ങുന്ന പെണ്ണിനെക്കുറിച്ചുള്ള സ്വപ്നവും അമ്മ പങ്കുവെയ്ക്കുന്നുണ്ട്. സ്വന്തം കാലിൽ നിൽക്കുകയും അധാനശക്തി കൊണ്ടു പുലരുകയും ചെയ്യുന്ന സ്ത്രീത്വത്തിന് തലതാഴ്ത്തേണ്ടി വരില്ല. ശക്തിനാളങ്ങളായ മക്കൾക്ക് ജന്മം നൽകാനും ജീവിതം പൊൻകൊടിക്കുറു ഉയർത്തിപ്പിടിക്കാനും ഭൂമിക്ക് ആശ്വാസം നൽകാനും അവൾക്കു കഴിയും. വെറും ഉടലായ സ്ത്രീത്വത്തിൽനിന്നും മാറി അഭിമാനം വീണ്ടെടുക്കുന്ന സ്ത്രീത്വമായി മാറാൻ സീതാപുരാവൃത്തം സഹായകമാകുമെന്നാണ് കവിയുടെ വിശ്വാസം.

മാതൃത്വത്തിന്റെ വേദന

സ്ത്രീയുടെ ദുരിതപരവങ്ങൾ തന്നെയാണ് 'അമ്മ'യിലുമുള്ളത്. വേളി മുതൽ ചങ്ങലയിലാണ് കാരാഗൃഹത്തിന്റെ ഇരുമ്പഴികൾക്കുള്ളിൽ കഴിയുന്ന ദേവകി പുരുഷാധിപത്യപരമായ അനീതിക്ക് ഇരയായ മാതൃത്വത്തിന്റെ നോവുകളുടെ പ്രതിനിധിയാണ്. എട്ടുമക്കളെ പെറ്റിട്ടും മൂലയൂട്ടുവാനൊക്കാരെ കൊടുംകണ്ണീർക്കയത്തിൽ താണുപോയ ദേവകിയെ

'സമുദ്രംപോൽ മഹാദുഃഖ
മൊക്കെയൊത്തു കുടിച്ചവൾ'

(അമ്മ)

എന്നാണ് കവി വിശേഷിപ്പിക്കുന്നത്. ദേവകി ഇതിഹാസകഥാപാത്രം മാത്രമല്ല ചിരഞ്ജീവിയായ അമ്മ കുടിയാണ്. കാലത്തിലൂടെ മുന്നോട്ടു പോകുന്ന അവർ മുന്പേ പോയ സീതയും പിന്പേ വന്ന ദ്രൗപതിയുമായി സ്ത്രീത്വത്തിന്റെ വ്യഥകളുടെ സാർവ്വകാലികരൂപമാവുന്നു. ചവിട്ടിക്കൊന്നതും കെട്ടിത്താഴ്ത്തിയതും ചുട്ടുകരിച്ചതും എല്ലാം അമ്മയെ തന്നെയാണെന്ന് സുഗതകുമാരി സൂചിപ്പിക്കുന്നുണ്ട്. രക്ഷിക്കാൻ കടപ്പെട്ടവർ തന്നെ ക്രൂരതകൾക്ക് ഇരയാക്കുമ്പോൾ ദൈവം പോലും കയ്യൊഴിയില്ലെ എന്ന് ആശങ്കപ്പെടുന്ന കവി സ്ത്രീയുടെ കഷ്ടരാത്രികൾക്ക് അറുതി വരുത്തുന്ന മകനെക്കുറിച്ചുള്ള ദേവകിയുടെ സ്വപ്നത്തിലൂടെ മക്കളുടെ ഒരിറ്റുകാര്യവും പ്രതീക്ഷിച്ച് വീടുകളിലും വ്യഥസദനങ്ങളിലും കഴിയുന്ന അമ്മമാരെ കുടി കാട്ടിത്തരുന്നു.

പറുദീസാനഷ്ടവും സ്ത്രീയും

മനുഷ്യന്റെ എല്ലാ പാപവാസനകൾക്കും ഹേതു പറുദീസാനഷ്ടമാണെന്നും അതിനു കാരണക്കാരീ സ്ത്രീയാണെന്നുമാണ് ക്രിസ്തുമത വിശ്വാസം. സ്ത്രീയെ മാത്രം കുറ്റക്കാരിയായി കാണുന്ന സമീപനത്തെ നിരാകരിച്ച സുഗതകുമാരി ബൈബിളിലെ ഉത്പത്തികഥയെ പാപചിന്ത ഒഴിച്ചുനിർത്തിയാണ് സ്വീകരിച്ചത്. പറു

ദീസയിൽനിന്ന് പുറത്താക്കപ്പെട്ട ആദം തന്റെ പ്രണയിനിയോട് നടത്തുന്ന ആത്മനിവേദനമാണ് 'ഏദനിൽനിന്ന്' എന്ന കവിത. പറുദീസ വിട്ട് പുറത്തു വരുന്ന ആദത്തിനു കുറ്റബോധം അനുഭവപ്പെടുന്നില്ല. അറിവിന്റെ കനി തിന്നേണ്ടി വന്ന ഓരോ മനുഷ്യനും ജനിമൃതികളും സുഖദുഃഖങ്ങളും ഏറ്റുവാങ്ങാൻ വിധിക്കപ്പെട്ടവനാണ് എന്ന് ആദത്തിനറിയാം. അനുഗ്രഹം വർഷിച്ചു നിന്നിരുന്ന ശക്തി ജീവിതത്തിൽനിന്ന് അപ്രത്യക്ഷമായപ്പോഴുള്ള ശൂന്യത ഇണയോടുള്ള സ്നേഹത്താൽ നിറയ്ക്കാനാണ് ആദത്തിന്റെ ശ്രമം. ബൈബിളിൽ അറിവിന്റെ കനി തിന്നതിന്റെ ഉത്തവാദിത്വം ആദം ഹവ്വയ്ക്കുമേലും ഹവ്വ സർപ്പത്തിന്റെ മേലും കെട്ടിവയ്ക്കുമ്പോൾ ഇവിടെ കനിതിന്നതിന്റെ ഉത്തരവാദിത്വം പുരുഷൻ സ്വയം ഏറ്റെടുക്കുന്നു. അറിവിൻ കനിയുടെ മഹനീയരഹസ്യം അനാവരണം ചെയ്ത സർപ്പം യാത്രയിലെ ഇണപിരിയാത്ത ചങ്ങാതിയും. ദയയെന്ന വികാരം ഹവ്വയിൽ ആദ്യമായി നാമ്പിടുന്നതും പാദത്തിൽ മുൾമുനയേറ്റുണ്ടായ ആദ്യവേദനയിൽ നിന്നുയിർക്കൊണ്ട ദയ ആർദ്രമായ രണ്ടു ഹൃദയങ്ങളുടെ ഏകീഭാവത്തിലേക്കും അനുരാഗത്തിന്റെ അനിർവചനീയമായ നിർവൃതിയിലേക്കു നയിച്ചതും സർപ്പസാന്നിധ്യത്തിലാണെന്നു കവി വ്യക്തമാക്കുന്നു. വേദന അനുരാഗത്തിന്റെ ഇഴുറ്റില്ലമായ അവസ്ഥ ഏദൻതോട്ടത്തിലെ അലൗകികാനന്ദത്തിൽ ലഭ്യമല്ലാത്ത ഒന്നാണുതാനും. തന്റെ കൂടെ ഹവ്വയും വഴികാട്ടാൻ അവളുടെ തോഴനും ഉണ്ടെങ്കിൽ എന്തും സഹ്യമാണെന്ന ബോധമാണ് ആദത്തിനുള്ളത്.

'അറിഞ്ഞേൻ വിശ്വജേതാവായ്
നിവർന്നേൻ നിന്റെ കൈത്തലം
തളർന്നീടാത്ത കൈയാലേ
പേറിനേൻ ദൃഢനിശ്ചയൻ'

(ഏദനിൽ നിന്ന്)

പാപത്തിന്റെ മനോഹാരിത ഉടൽ പുണ്ടവനായി വിശേഷിപ്പിക്കപ്പെട്ട ഏദൻതോട്ടത്തിലെ സർപ്പത്തെ നന്മതിന്മകളെക്കുറിച്ചുള്ള അറിവ്

ആദിപിതാക്കൾക്ക് നൽകിയവനാണ് കവി ചിത്രീകരിക്കുന്നത്. ശിവന്റെ ആഭരണമായ സർപ്പങ്ങളും വീഷ്ണുവിന്റെ ശയ്യയായ അനന്തനും നാഗദേവതകളും നിറഞ്ഞ സാമൂഹികാബോധ മനസ്സുള്ള സുഗതകുമാരിക്ക് സർപ്പങ്ങളെ നിന്ദിക്കാനാവില്ല. പാമ്പിനു ദേവലോകത്തു നിന്ന് അറിവിന്റെ അഗ്നി അപഹരിച്ച പ്രൊമിത്യൂസിന്റെ ഛായയും കവി നൽകുന്നു. ആ രക്തസാക്ഷിത്വത്തിന്റെ ഭാവം ചതഞ്ഞ പത്തിയുമായി ഇഴഞ്ഞുനീങ്ങുന്ന ഹവ്വയുടെ തോഴനുണ്ട്. വഴികാട്ടാൻ നിന്റെ തോഴനും എന്ന പ്രയോഗം മിത്തിന്റെ അർത്ഥതലത്തെയാകെ മാറ്റിമറിക്കുന്നു.⁶

ആദിമസ്വർഗത്തിലെ ബഹിഷ്കരണത്തിൽ നിന്നുണ്ടായ ഏകാന്തത, അരക്ഷിതാവസ്ഥ എന്നിവയെ പരസ്പരധാരണയാലും സ്നേഹത്താലും ഇല്ലാതാക്കി ഭാവിയിലേക്ക് കരുത്തോടെ നീങ്ങുന്ന ആദത്തിനോടും ഹവ്വയോടുംമാണ് സുഗതകുമാരിക്ക് താൽപര്യം. സുഖദുഃഖങ്ങളിൽ പങ്കാളികളായി, ഭാരം ചുമന്ന്, സ്നേഹം പകുത്ത് മുന്നോട്ടു പോകുന്നതാവണം ദാമ്പത്യം എന്ന ചിന്ത സ്നേഹദർശനത്തിൽ വിശ്വസിക്കുന്നവളും ഭർത്താവിനൊപ്പം നിൽക്കുന്ന ഭാര്യയുമായി ഹവ്വയെ ചിത്രീകരിക്കാൻ കാരണമായി. മനുഷ്യന്റെ പതനം ചിത്രീകരിക്കുന്ന മിത്തിൽ നിന്നും ഓമലാളുടെ കൈപിടിച്ച് വിശ്വജേതാവായി ഉയരുന്ന മനുഷ്യനിലേക്കുള്ള യാത്ര ചിത്രീകരിക്കുക വഴി ദാമ്പത്യപ്രണയത്തിന്റെ ആർദ്രമധുരസങ്കീർത്തനമായി കവിത മാറുകയും ചെയ്തു.

പ്രണയത്തിന്റെ ശാശ്വതപ്രതീകം

സുഗതകുമാരിയുടെ കവിതകളിൽ കഥാപാത്രമായും കാവ്യബിംബമായും ആവർത്തിച്ചു പ്രത്യക്ഷപ്പെടുന്ന ആദിപ്രരൂപനായികയാണ് രാധ. ഭാരതീയകൃഷ്ണകഥകളിലെ നായികയാണെങ്കിലും രാധ പുരാണകഥാപാത്രമല്ല. ജയദേവന്റെ 'ഗീതഗോവിന്ദ'ത്താടു കൂടിയാണ് രാധ ജനഹൃദയങ്ങളിൽ പ്രതിഷ്ഠിതമായത്. 'നാരായണീയ'ത്തിലും രാധാപരാമർശമുണ്ട്. അസംത്യപ്ത

മായ ഇന്ത്യൻസ്ത്രീയുടെ ഉൾത്തടങ്ങളുടെ പ്രതീകമാണ് സുഗതകുമാരിയുടെ രാധ. കണ്ണനിൽ അധീശത്വമുള്ള കണ്ണന്റെ കൂടെയുള്ള രാധയും പരിത്യക്തയായി കണ്ണനെ തേടിയിലയ്യുന്ന രാധയുമായി ഭാരതീയനാരീസത്തയുടെ രണ്ടുരൂപങ്ങൾ രാധ പ്രതിനിധാനം ചെയ്യുന്നു. അഹത്തെ ഹോമിക്കുന്ന സ്നേഹത്തിന്റെ ആർദ്രതയും അഹത്തെ ഉയർത്തിപ്പിടിക്കുന്ന അഭിമാനത്തിന്റെ ദീപ്തിയും അവളിൽ മേളിക്കുമ്പോൾ ഉള്ളിലുള്ള രാധ പ്രബലതയായാണ് അനുഭവപ്പെടുക.

കണ്ണനെ കൂടാതെ രാധയ്ക്ക് നിലനിൽപ്പില്ല. പ്രണയം, ആർദ്രത, സമർപ്പണം തുടങ്ങിയ സ്ത്രൈണഭാവങ്ങളുടെ പൂർത്തീകരണമാണവൾ. 'കാടാണ്' എന്ന കവിതയിൽ രാധയുടെ പ്രണയസാക്ഷാത്കാരംഗമാണ് കവി വർണിക്കുന്നത്. കടമ്പിന്റെ കൊമ്പിലിരിക്കുന്ന രാധയുടെ താമരപ്പുപോലുള്ള കാലിൽ ചിത്രം വരയ്ക്കുന്ന കണ്ണനിലൂടെ പുരുഷമേൽക്കോയ്മയുടേതായ അടയാളങ്ങളെ മറികടക്കാൻ പ്രണയത്തിനു കഴിയുമെന്ന് സുഗതകുമാരി തെളിയിക്കുന്നു. പുരുഷന്റെ പാദസേവ ചെയ്യുന്ന സ്ത്രീകളെ മാത്രം അവതരിപ്പിക്കുന്ന സദാചാരവ്യവസ്ഥയ്ക്ക് വിരുദ്ധമാണ് സ്ത്രീയുടെ പാദസേവ ചെയ്യുന്ന പുരുഷൻ.⁷ ഇവിടെ പ്രണയത്തിന്റെ ശാശ്വത അടയാളമായി രാധാകൃഷ്ണബന്ധം മാറുന്നു.

മാധുര്യത്തിന്റെയും ആനന്ദത്തിന്റെയും പ്രേമത്തിന്റെയും പൂർണതയായ കൃഷ്ണനെ അപ്രാപ്യമെന്നറിഞ്ഞിട്ടും തേടുന്ന നിത്യപ്രണയിനി കൂടിയാണ് രാധ.

‘ഈ രാധയുള്ളിൽ പ്രതിഷ്ഠിതമാകയാൽ
തീരാത്ത തേടലാകുന്നു ജന്മം’
(ഒരു വൃന്ദാവനരംഗം)

എന്നു പല രൂപങ്ങളിലും ഭാവങ്ങളിലുമുള്ള സഞ്ചാരത്തെ കവി വ്യക്തമാക്കുന്നുണ്ട്. രാധ, ഗോപിക, ദേവദാസി, യശോദ, ദേവകി എന്നിങ്ങനെ പേരു പലതാണെങ്കിലും ലക്ഷ്യം ഒന്നേയുള്ളൂ -തേടൽ. മകൻ, കാമുകൻ, രക്ഷകൻ, പരമാത്മചൈതന്യം എന്നിങ്ങനെ വൈവിധ്യമാർന്ന

രൂപങ്ങളിലുള്ള കൃഷ്ണനെയാണ് സ്ത്രീത്വം അന്വേഷിക്കുന്നത്. പ്രേമമൈകമൂർത്തിയായ ആ പൂർണ്ണചന്ദ്രനെ തേടുന്ന പെൺമനമാണ് 'രാധയെവിടെ'യിലുള്ളത്. ഒരിക്കലും എവിടെയും നിൽപ്പുറപ്പിക്കാത്ത കാറ്റായി രാധയെ കണ്ടെത്തുന്ന സുഗതകുമാരി കാലത്തിലൂടെ, സ്ഥലത്തിലൂടെ അനന്തമായി അലയുന്ന നിത്യവിരഹിണിയുടെ രൂപം രാധയ്ക്കു നൽകുന്നു. മീരാബായിയും ചൈതന്യനും ആണ്ടാളും കുറുരമ്മയുമായി കാലദേശങ്ങളിലൂടെ തുടരുന്ന ഈ തേടലിൽ അനുരാഗം തന്നെയാണ് ഭക്തി. സ്നേഹയോഗത്തിന്റെ പിന്നാലെ അലയുന്ന നിത്യാനുഷിണിയാണെങ്കിലും കൃഷ്ണസമാഗമത്തിനു വേണ്ടി യാചിക്കാനോ കാത്തിരിക്കാനോ അവൾ തയ്യാറല്ല. സ്വാഭിമാനത്തെ ഉയർത്തിപ്പിടിക്കുന്ന സ്ത്രൈണചേതനയുടെ കരുത്താണ് 'കൃഷ്ണാനീയെന്നെയറിയില്ല' എന്ന കവിത. പ്രേമത്തെ മനസ്സിൽ വച്ച് നീറ്റിയെടുത്ത് അസാധാരണമായ തപഃശക്തിയാക്കി മാറ്റിയ അവൾ നിസ്വാർത്ഥവും മുകുവുമായ സമർപ്പണത്തിന്റെ പ്രതീകമാണ്.

ശുദ്ധമായ പ്രണയമാഗ്രഹിക്കുകയും കടുത്ത ജീവിതയാഥാർത്ഥ്യങ്ങളിൽ പെട്ടുഴലുകയും ചെയ്യുന്ന ഏതു സ്ത്രീയുടെയും ഉള്ളിൽ വിഹരിക്കുന്ന രാധാകൃഷ്ണസങ്കല്പത്തെയാണ് കവി സ്വീകരിച്ചത്. പ്രണയം നൽകുന്ന സ്വാതന്ത്ര്യത്തിനു സാമൂഹികമായ സ്ത്രീപുരുഷഭേദവും ചരാചരഭേദവും മറികടക്കാനാവുമെന്ന വിശ്വാസമാണ് കണ്ണനെ ഹൃദയത്താൽ പൊതിഞ്ഞു നിൽക്കുമ്പോഴും കണ്ണനെയും കവിഞ്ഞ് പ്രകൃതിയോളം വളരുന്ന രാധയെ സൃഷ്ടിക്കാൻ കാരണവും.

പുരാവൃത്തങ്ങളിൽനിന്നുള്ള സ്ത്രീരൂപങ്ങളെ വർത്തമാനകാലവുമായി ബന്ധപ്പെടുത്തി അവതരിപ്പിച്ച സുഗതകുമാരി അവഗണിക്കപ്പെട്ട സ്ത്രൈണാനുഭവങ്ങളുടെ പുനർനിർമ്മിതികളായി അവയെ മാറ്റി. ഭാരതീയ സ്ത്രീ അനുഭവിക്കുന്ന നോവുകൾ മിത്തിലൂടെ ആവിഷ്കരിക്കുമ്പോഴും അഭിമാനം വീണ്ടെടുക്കുന്ന സ്ത്രീത്വത്തോടുള്ള താൽപര്യവും കവി വെളിവാക്കുന്നുണ്ട്. സ്ത്രീസ്വത്വത്തിന്റെ പുതിയ ഉണർച്ചകളിലൂടെയേ അധീശത്വങ്ങളില്ലാത്തതും സമ

ത്വബോധത്തിലൂന്നിയതുമായ സ്ത്രീപുരുഷബന്ധങ്ങൾ ഉണ്ടാവൂ എന്ന ധാരണയാണ് അരികിലേക്ക് മാറ്റപ്പെടുകയും അവഗണിക്കപ്പെടുകയും ചെയ്യുന്ന സ്ത്രീകഥാപാത്രങ്ങൾക്ക് കേന്ദ്രസ്ഥാനം നൽകാനുള്ള കാരണവും.

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SWAMI VIVEKANANDA AND PHYSICAL EDUCATION – A CONTEMPORARY ANALYSIS VIS-À-VIS KERALA

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ABSTRACT

The life and teachings of Swami Vivekananda (1863-1902) brought about a remarkable change in rediscovering India in the modern times. He had great vision on various aspects like education, religion, character formation, womanhood, national integration and also taught various other social issues broadly and very deeply. Vivekananda laid great stress on physical health and physical education. According to him, self-realization or character building is not possible without physical education. For the acquisition of knowledge, concentration or attention is very necessary. And for this he advocated meditation and Yoga in the teaching learning processes. He is convinced of the fact that all knowledge is in the human mind and that the same can be experienced only by practicing concentration and meditation. The present study mainly focuses on the current status of physical fitness programmes already implemented in Kerala. As per the available statistics, the physical fitness level of school children is found to be pathetic. It is high time that we thought about the under development of a nation due to the negligence of effective physical fitness programmes. Swami Vivekananda has already realized the importance of such programmes even during those primitive periods. Swami's thoughts when applied to the realm of physical education help the nation to scale new heights in the years to come.

This year our nation is celebrating the 150th birth anniversary of Swami Vivekananda. The life and teachings of Swami Vivekananda (1863-1902) brought about a remarkable change in rediscovering India in

the modern times. His deep spiritual insight, brilliant conversation, handsome figure, broad human sympathy etc. made people from various nations to adore him. The main essence of his philosophy is to become fearless

through struggle and serve humanity with peace. He wants to make the individual face all challenges boldly and confidently. Swami preached the Indians to achieve national progress by means of western science and technology and at the same time to develop spiritually. Rabindranath Tagore commented about Swami and his teachings, "If you want to know India, study Swami Vivekananda. In him everything is positive and nothing negative." He had great vision on various aspects like education, religion, character formation, womanhood, national integration and also taught various other social issues broadly and very deeply. Swami was the first religious leader from India who played a significant role in introducing Vedanta to the western world. He bridge the gap between India's culture and western culture and there by ending the India's cultural isolation from the rest of the world. Hence he was regarded as the first cultural ambassador to the west and as India's first global citizen.

WHY PHYSICAL EDUCATION?

Physical Education is of great value for the man not only for his present but also for his future. Physical Education provides educational experiences that are movement based and that contribute to a student's comprehensive health status as well as other areas of academic performance and achievement. Also it plays a very important role in biological, sociological

and psychological necessities of man. Emphasizing the significance of Physical Education, Rousseau said, "It is the sound constitution of the body that makes the operation of mind easy and certain." Present era is an age of space and technological gigantism charged by speed, noise and other tension production factors. The life style in this postmodern era may cause many tensions and it will grow worse for mankind in the years to come. In order to survive and overcome this present crisis, grooming up of a courageous, bold, physically, mentally, emotionally, socially and intellectually strong individual is very essential which is possible only through physical education. Secondary Education Commission and Kothari Education Commission also laid great stress on physical education. It emphasized that physical education activities and sports do contribute not only to physical fitness and health but also to physical efficiency, mental alertness and development of certain qualities like perseverance, team spirit and many other values of life processes and high achievements. Without any dispute or argument, we can say that Physical fitness programs are very essential for all sections of society starting from school going children to house wives and old people. Here lies the relevance of Vivekananda's sayings, "What India need today is not Bhagawat Gita, but Football ground" highly reveals the importance of physical education which is the crying need of the hour.

VIVEKANANDA'S THOUGHTS ON PHYSICAL EDUCATION

Vivekananda laid great stress on physical health and physical education. According to him, self-realization or character building is not possible without physical education. One must know the secret of making the body strong through physical education. For a complete education, it is necessary to develop both mind and body. Vivekananda himself took exercise every day. He glorified strength and pacified weakness in any form. To him, power is life and weakness is death. Because of the need of strength and power, he emphasized the importance of physical education particularly for young men and women. He also emphasized that the ability of concentration is the essence of education. For the acquisition of knowledge, concentration or attention is very necessary. And for this he advocated meditation and Yoga in the teaching learning processes. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced only by practicing concentration and meditation.

“You will be nearer to heaven through football than the study of Gita...You will understand the Upanishads better and the glory of the Atman.”-description on this statement by Swami himself: You will better understand Gita with your biceps, your muscles and a little stronger you will understand the mighty genius and the mighty strength of Krishna better with

a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet and you feel yourselves as men. What we want is vigor in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas. This all shows his great thirst for physical activities and physical fitness. And for this he strongly stressed the value of physical education in the curriculum.

THE PRESENT SITUATION IN KERALA

The fitness status of school children in Kerala was not known till 1995. The sample survey conducted by the concerned authorities showed that the physical fitness standards of the school children in Kerala was very low. In order to tackle this problem, Govt. of Kerala launched the Total Physical Fitness Programme (TPFP) in November 2008 as a joint initiative of Sports, Health, LSG and Kerala State Sports Council for boosting the physical fitness status of Kerala School Children. Physical Fitness Testing consists of three broad components of fitness-aerobic capacity, body composition, muscular strength, endurance and flexibility. This test was seriously implemented in schools only in the first few years. Only 60%-70% schools participated in this project when implemented. After that it is confined to some schools of some districts only. That means the project was

not implementing properly and is coming to a failure. Students of classes from 5 to 9 were conducted this test. In the academic year 2008-09, only 73% Kerala state schools participated out of which 19.6% students met the recommended standard on minimum physical fitness whereas an increase of participation found in the next academic year, 2009-10. 91% Kerala schools participated out of which only 14.35% students met the recommended standard on minimum physical fitness. Though there was a decrease in total participation of schools to 49.18% in the academic year 2010-11, an increase of 1% (15.56%) students met the recommended standard which is also not the expected standard. And the situation becomes more worse in this academic year 2013-14. Actually, this is the present condition of our state.

It is well known that Kerala enjoys a status of role model of overall development making it comparable with developed nations of the world in almost all areas such as health, education demographic indices etc. If the physical fitness level of school children in a state like Kerala is not optimum, as revealed

from the statistics shown above, then the corresponding figures for the rest of the state and the national averages are expected to be less than encouraging. This has to be changed at any cost.

CONCLUSION

Healthy mind rests only in a healthy body. For a prosperous nation, it is highly imperative to have a set of healthy citizen. It is high time that we thought about the under development of a nation due to the negligence of effective physical fitness programmes. Stalwarts like Swami Vivekananda have already realized the importance of such programmes even during those primitive periods. They have also spoken about the dynamic nature of human resources. The principles and philosophies that Swami Vivekananda had profecied, will guide to build the nation with good citizens who will think positively towards the all round development of nation. In short, Swami's thoughts when applied to the realm of physical education helps the nation to scale new heights in the years to come.

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HISTOCHEMICAL LOCALIZATION OF STARCH GRAINS IN MATURE JACK FRUIT (*ARTOCARPUS HETEROPHYLLUS LAM*) SEEDS

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ABSTRACT

Differential staining procedures were followed for localization of starch grains in the mature seeds of jackfruit. Starch grains were stained using Iodine Potassium Iodide solution, Periodic acid schiffs reagent and safranin – Iodine Potassium Iodide solution. Iodine solution stained the starch grains bluish black. PAS stained cell wall and starch grains in deep magenta uniformly. Safranin-Iodine-Potassium iodide solution stained the starch grains violetish blue and cell wall and nucleus in orange red colour. This combination was found more effective in staining starch grains of cotyledons of jackfruit seeds and it was effective in localizing the central hilum region of individual starch grain.

1. INTRODUCTION

Jackfruit (*Artocarpus heterophyllus Lam*) is the largest among edible fruits and belongs to family Moraceae. Jackfruit seeds have been included under recalcitrant category based on their storage behaviour [4, 6, 5, 8, 11].

Section staining is the important step in the preparation of specimens for microscopy. Stains show different affinity towards different cell types, organelles and insoluble metabolites of cells and thereby enhancing

the differentiation of cell contents. So the present investigation is an attempt to find out the more suitable staining technique for the histochemical localization of starch grains in Jackfruit seeds which are starch rich and having very short viability.

2. MATERIALS AND METHODS

Details of material collection, sampling procedure, tissue preparation for histochemistry as described in [11]

The sections were deparaffinised, hydrated and stained in PAS reagent [3] washed thoroughly and dehydrated in alcohol series, cleared in xylene and mounted in DPX.

Another lot of deparaffinised and hydrated sections were stained by just dipping in iodine-potassium iodide solution, washed thoroughly in running water, dehydrated in alcohol series, cleared in xylene and mounted in DPX.

For Safranin-iodine potassium iodide staining, deparaffinised and hydrated sections were first dipped in dilute solution of safranin for 30 seconds and washed in running water. Then iodine potassium iodide solution was added to the section dropwise using a filler and washed immediately in running water. Sections were dried over slide warming table, cleared in xylene and mounted in DPX.

The stained sections were observed and photomicrographs were taken using Nikon Microscope (ECLIPSE E 400) and Nikon Camera (DXM 1200F) attached with digital image analyser.

3. RESULTS

Starch grains appeared blackish blue in sections stained with iodine solution and cell wall appeared colourless (Fig-1). Hilum region of starch grain was feebly visible.

In sections stained with PAS, starch grains and cell wall appeared deep magenta in colour. Starch grains of different size shape and aggregation of various numbers were present comprising of simple and

compound grains. Hilum region was not clearly visible (Fig.3)

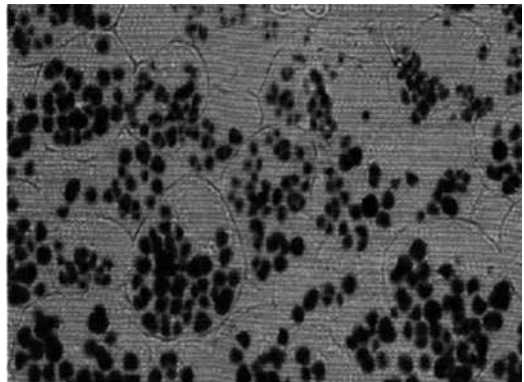


Figure 1. Stained with iodine

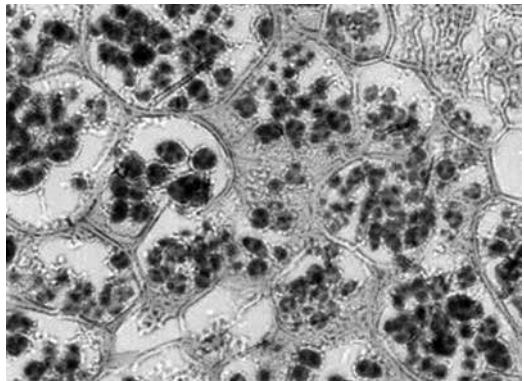


Figure 2. Stained with I2KI and safranin

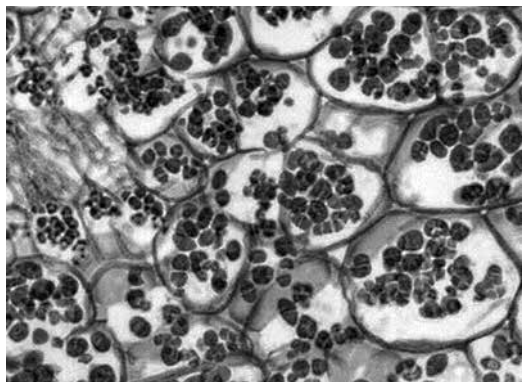


Figure 3. Stained with PAS

Starch grains in sections stained with safranin- iodine potassium iodide solution appeared bluish violet in colour. Cell wall, cytoplasm and nucleus were also stained orange red. The hilum region of starch grain was also visible (Fig. 2).

4. DISCUSSION

Jackfruit seeds are rich in starch and fresh seeds contain 73% of starch [9]. Histochemical localization has revealed that all cells in cotyledon are filled with starch grains. Staining with iodine solution has revealed that starch grains appear blackish blue in appearance (Fig.1). The accumulation of iodine in the cavity of starch molecule gives blackish blue colour in this reaction. This observation is in conformity with the views of [7].

Starch grains appear as beautiful deep magenta coloured structures in PAS staining. The cell walls also appear in the same colour of starch grain with slight reduction in colour intensity (Fig.3). Periodic acid hydrolyses glucose residues of starch which is stained by Schiff's reagent. It also breaks glucose ring in cellulose of cell wall. So both cell wall and starch grains appear in magenta colour with difference in staining intensity. The variation in magenta colour due to PAS staining is found to be due to difference in

layering pattern of polysaccharide chains in these two cell constituents. In the cell wall in addition to secondary wall deposit made of long polysaccharide chain cellulose and cell wall associated protein etc. are present imparting the reduced staining intensity in comparison with starch grains which are the granular form of the metabolite- starch that occur as the abundant seed reserve as reported by [9]. Hilum was not clearly visible in these sections. Hilum is the site around which starch synthesis is initiated. In light microscope hilum appear as dark and highly refractive (2).

The double staining method using safranin-iodine potassium iodide solution increases the contrast of the sections by imparting orange colour to the cell wall and starch grains show a clear defined hilum in the centre of simple grains and individual grains of the compound grains. This staining technique is found to be effective in histochemical localization of the starch grains.

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MAGNETO DIELECTRIC PROPERTIES OF Fe₂O₃ NANOPARTICLES

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ABSTRACT

Fe₂O₃ magnetic nanoparticles in crystalline phase are synthesized by a low temperature (353K) hydrothermal method. The sample is characterized by X ray diffraction (XRD), Scanning electron microscopy (SEM) and Energy dispersive spectroscopy (EDS). The dielectric studies are carried out in the presence of magnetic field ranging from 500G to 5000G in the frequency range 40 Hz to 5 MHz. The studies revealed that the dielectric properties are strongly influenced by the magnetic field due to the change in polarization mechanism and the amount of polarization correlates with magnetic field and applied frequency.

1. INTRODUCTION

Iron oxide is a chemical compound abundantly found in earth and other planets. The deposits of iron oxide in locations around the world, with the greatest concentrations being in the US, India, Australia, China, Brazil, and Russia were created by the precipitation of iron from sea water during the Proterozoic Eon, some 1.6 billion years ago. The crest of planet Mars is composed mostly of this compound, hence it appears red and the planet is known as the "Red Planet. There are three elements that are naturally magnetic: cobalt, nickel,

and iron. Among those three, iron is the most magnetic and its oxide form is used extensively in the production of magnets, electronic parts, audio and video cassette tapes, ATM cards etc. Also, iron oxide is used to create pigments such as burnt sienna and burnt umber [1,2,3]. It has been used in the creation of art since the prehistoric age as envisaged in the cave paintings at Lascaux.

Magnetic iron oxide nanoparticles have attracted considerable attention in recent years because of their technological applications in areas such as high density data storage, Ferro fluid mechanics and

biomedical/drug delivery system. These applications are driven by the unique magnetic behavior of the individual magnetic nanoparticles. Due to large fraction of atoms on the surface, magnetic properties of nanoparticles are strongly influenced in a nontrivial manner [4]. Nano-iron and nano-iron oxide powders are widely used in magnetic recording, toners and inks for xerography, wastewater treatment, bio separation, medicine gas-sensitive component, light absorbing and high efficient catalyst domains. It also finds applications in catalysts, sorbents, pigments, flocculants, coatings, gas sensors, ion exchangers and lubrication. Recently, the nano-powder fabricating technology has been greatly enhanced and the applications of nano-iron and nano-iron oxide powders have been continuously increased. In the present work, Fe_2O_3 nanoparticles are synthesized by a low temperature hydrothermal method and their dielectric properties are studied under different magnetic fields.

2. EXPERIMENTAL

2.5068 g of $\text{FeSO}_4 \cdot 7\text{H}_2\text{O}$ ($M=278.02\text{g/mol}$) of 99 % purity is added with 30 ml of deionised water and stir it up to 30 minutes using magnetic stirrer to prepare the solution. 1.25ml of 5 molar NaOH ($M=40\text{g/mol}$) is added by drop wise to the solution and mixed well using magnetic stirrer till complete precipitation takes place. The colour of the solution is changed

to brown. Transfer the solution to the 50 ml autoclave and kept it in the oven for 5 hours at the temperature of 80 degree Celsius. The brownish gel thus formed was transferred to the test tube .after water bath the brownish precipitate is transferred to a watch class and kept in oven for 1 hour at the temperature of 70 degree Celsius for the complete evaporation of the water. Finally a brownish crystalline Fe_2O_3 is formed. It is changed in to fine powder using a mortar.

3. CHARACTERIZATION

The samples are characterized by XRD. (Rigaka miniflex 600). SEM along with EDS is used for the morphological studies of the sample. EDS clarifies the percentage composition of elements present in the sample. Dielectric properties and AC conductivity of the samples in variable magnetic field were studied using Hioki LCR HITER 3532-50 set up. The strength of magnetic field is measured by a Gauss meter.

The phase purity and crystal structure of these samples were analyzed by using Bruker AXS D8 advanced diffractometer. Figure.1 shows the XRD patterns of the Fe_2O_3 nanoparticles synthesized at 80 °C. The XRD pattern shows that the sample is in pure crystalline phase and the prominent peaks are indexed according to the JCPDS file. The peaks are consistent with that of Fe_2O_3 , confirms the formation of iron oxide nanoparticles.

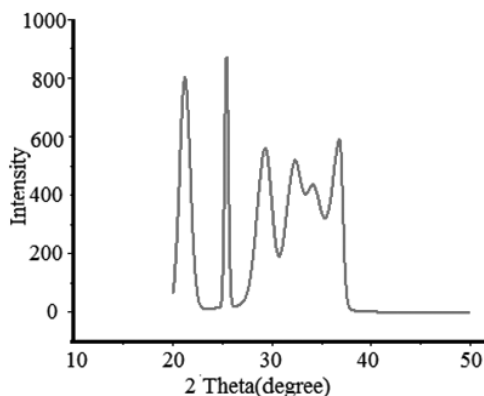


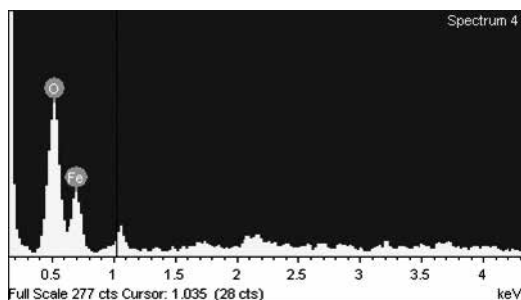
Figure 1. XRD pattern of Fe₂O₃ Nanoparticles

The size of particles are measured by the full width at half maximum (FWHM) values of prominent diffraction peaks using Debye-Scherrer formula,

$$D = 0.9\lambda / \beta \text{ ----- (1)}$$

Where D, λ , β and θ are the average particle size, wave length, full width half maximum of the diffraction plane, and half diffraction angle respectively. The average calculated particle size of the synthesized Fe₂O₃ particles are in the range of few nanometers.

SEM and EDS



The morphology of prepared sample is observed by HITACHI SU8000 SEM Instrument. The SEM image of magnetite nanoparticles Fe₂O₃ is shown in figure 2 . SEM micrograph is

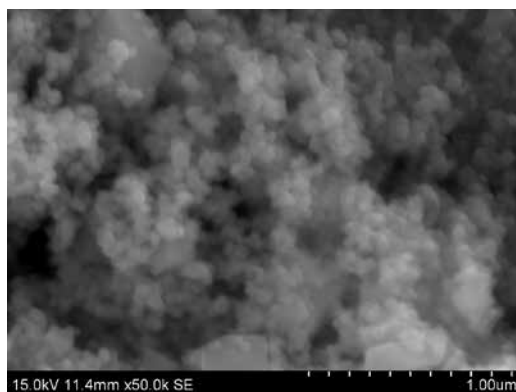


Figure 2. SEM and EDS of Fe₂O₃ nanoparticles

found agglomerated and the particle sizes are found in the order of nanometer scale. EDS spectrum revealed that the sample contains only Fe and O. The percentage composition of elements present in the sample is shown in Table.1

Elements	Weight%	Atomic%
O K	12.88	34.04
Fe K	87.12	65.96
Total	100	

Table 1. Elemental Composition of synthesized sample

4. MAGNETO DIELECTRIC STUDIES

Dielectric studies of the prepared pellet of synthesized Fe_2O_3 nanoparticles are carried out by applying low AC voltage in the frequency range 40 Hz to 5 MHz. The dielectric constant (ϵ_r) is calculated by the equation, $\epsilon_r = \frac{C}{\epsilon_0 A/d}$, Where C is the capacitance, d is the thickness, A is the surface area of the sample and ϵ_0 is the absolute permittivity of free space (8.854×10^{-12} F/m). Fig.3 shows the variation of dielectric constant (ϵ_r) with respect to frequency for the samples at various magnetic fields 500G, 1000G, 1500G, 2000G, 2500G, 3000G, 3500G, 4000G, 4500G and 5000G. From the graph, it is seen clearly that the dielectric constant has high values in the low frequency regions for all samples. This is due to the existence of various types of polarization mechanisms like electronic, ionic, orientation and space charge polarization [5]. This may lead to large values of dielectric constant at low frequencies. Due to the application of an electric field the space charges are moved and dipole moments are created. This is called as space charge polarization. In addition to this, these dipole moments are rotated by the field applied resulting in rotation polarization which is also contributing to the high values. But on increasing the magnetic field, the value of dielectric constant increases due to the change in

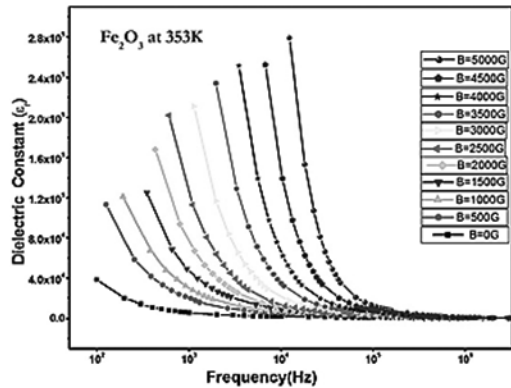


Figure 3. Variation of dielectric constant with frequency at various magnetic field polarization mechanism. In the high frequency region, before the field reversal occur, the charge carriers may have started to move and dielectric constant falls to a small value [6]. For all samples, ϵ_r is found decreasing with magnetic field and the frequency at which ϵ_r remains steady is increased with the magnetic field.

5. CONCLUSION

Fe_2O_3 nanoparticles prepared by a low temperature hydrothermal method are characterized by XRD and SEM. XRD diffractogram confirmed that the prepared sample is pure crystalline Fe_2O_3 structure. SEM micrograph revealed the size of particle in a few nanometer range and EDS analysis established the major constituents as iron and oxygen. Dielectric properties are studied in the presence of magnetic field. It is observed that the dielectric properties are strongly influenced by the magnetic field.

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SOME PROPERTIES OF EXPONENTIATED WEIBULL DISTRIBUTION AND A GENERALIZED MODIFIED WEIBULL DISTRIBUTION

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ABSTRACT

Exponentiated Weibull distribution has been offered as a simple generalization of the Weibull distribution. It is well suited for modeling bathtub failure rate lifetime data. In this paper we studied some properties of the Exponentiated Weibull distribution. Also studied the properties of a generalized modified Weibull distribution which is capable of modeling a bathtub shaped hazard rate function. This distribution has a number of well-known lifetime special sub-models, such as the Weibull, extreme value, exponentiated Weibull and generalized Rayleigh distributions.

1. INTRODUCTION

The Weibull family of distributions has been widely used in the analysis of survival data especially in medical and engineering application. This family is suitable in situations where the risk function is constant or monotone. Many parametric families have been considered for modeling survival data with a more general shape for the risk function.

The three parameter Weibull distribution is given by the distribution

$$F(t, \theta) = 1 - \exp \left[- \left(\frac{t - \tau}{\alpha} \right)^\beta \right], t \geq \tau \dots\dots\dots (1.1)$$

The parameters of the distribution are given by the set with $\alpha > 0$, $\beta > 0$ and $\tau \geq 0$. The parameters α , β and τ are the scale, shape and location parameters of the distribution respectively. The distribution is named after Waloddi Weibull who was the first to promote the usefulness of this model to explain the strength of materials (Weibull, 1939).

The two parameter Weibull distribution is a special case of (1) with $\tau = 0$, so that

$$F(t, \theta) = 1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right], t \geq 0 \dots\dots\dots (1.2)$$

This model is called the Standard Weibull model with the scale parameter $\alpha > 0$ and the shape parameter $\beta > 0$.

A variety of models have evolved from this standard model and some of them are

$$F(t, \theta) = 1 - \exp\left[-(\lambda t)^\beta\right] \text{ with } \lambda = \frac{1}{\alpha}$$

$$F(t, \theta) = 1 - \exp\left[-\frac{t^\beta}{\alpha'}\right] \text{ with } \alpha' = \alpha^\beta$$

$$F(t, \theta) = 1 - \exp\left[-\lambda' t^\beta\right] \text{ with } \lambda' = \left(\frac{1}{\alpha}\right)^\beta$$

The density function of the Standard Weibull model (1.2) is

$$f(t) = \frac{dF(t)}{dt} = \frac{\beta t^{\beta-1}}{\alpha^\beta} \exp\left[-\frac{t^\beta}{\alpha}\right], t \geq 0 \dots\dots\dots (1.3)$$

The two possible shapes for the density function are monotonically decreasing and unimodal. It is seen that the shape of the density function depends only on the parameter β and the scale parameter α has no effect. Also we can see that for the density function is monotonically decreasing and for the density function is unimodal with the mode at

$$t_m = \alpha \left[\frac{\beta-1}{\beta} \right]^{\frac{1}{\beta}}$$

The survivor function of Standard Weibull model is

$$S(t) = 1 - F(t) = \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right], t \geq 0 \dots\dots\dots (1.4)$$

The hazard function is given by

$$h(t) = \frac{f(t)}{S(t)} = \beta \frac{t^{\beta-1}}{\alpha^\beta} \dots\dots\dots (1.5)$$

The cumulative hazard function is

$$H(t) = \int_0^t h(x). dx = \left(\frac{t}{\alpha}\right)^\beta \dots\dots\dots (1.6)$$

2. EXPONENTIATED WEIBULL DISTRIBUTION

Mudholkar and Srivastava (1993) proposed a modification to the Standard Weibull model through the introduction of an additional parameter $\gamma (0 < \gamma < \infty)$. The new distribution was named as the Exponentiated Weibull distribution (EW). The distribution function is given by,

$$G(t) = [F(t)]^\gamma = \left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\right\}^\gamma, t \geq 0 \dots\dots\dots (2.1)$$

When $\gamma = 1$, the model reduces to the Standard two – parameter Weibull model.

The density function of the Exponentiated Weibull distribution is given by

$$g(t) = \gamma \{F(t)\}^{\gamma-1}. f(t)$$

where $f(t)$ is the density function of the Standard two-parameter Weibull distribution.

$$\text{Thus } g(t) = \frac{\gamma\beta}{\alpha} \left(\frac{t}{\alpha}\right)^{\beta-1} \left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\right\}^{\gamma-1} \cdot \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right], t \geq 0 \dots\dots\dots (2.2)$$

where $\beta > 0, \gamma > 0$ are the shape parameters and α is a scale parameters.

When $\beta = 1$ we get,

$$g(t) = \frac{\gamma}{\alpha} \left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)\right]\right\}^{\gamma-1} \cdot \exp\left[-\left(\frac{t}{\alpha}\right)\right] \dots\dots\dots (2.3)$$

The model becomes an Exponentiated Exponential distribution introduced by Gupta et al (1998) .

The survival function corresponding to a random variable T with Exponentiated Weibull density is given by

$$S(t) = P(T \geq t) = 1 - G(t) = 1 - \left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\right\}^\gamma \dots\dots\dots (2.4)$$

The hazard function is given by

$$h(t) = \frac{\gamma\beta.t^{\beta-1}.\exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\right\}^{\gamma-1}}{\alpha^\beta \left\{1 - \left\{1 - \exp\left[-\left(\frac{t}{\alpha}\right)^\beta\right]\right\}^\gamma\right\}} \dots\dots\dots (2.5)$$

The Exponentiated Weibull distribution is a generalisation of the Exponentiated Exponential Family as well as the Weibull family. For $\beta=1$, it represents the Exponentiated Exponential family and for $\gamma=1$ it represents the Weibull family.

The density function of Exponentiated Weibull distribution is unimodal and for fixed scale α and shape parameter β it becomes more symmetric as γ increases. The failure rate is a non-decreasing function of γ for fixed α and β .

Also observe that for the Exponentiated Weibull distribution,

i). If $\beta=\gamma=1$, the failure rate $h(t) = \frac{1}{\alpha}$, is a constant

ii). If $\gamma=1$, the failure rate $h(t) = \frac{\beta t^{\beta-1}}{\alpha^\beta}$.

It is obvious that $h(t)$ is increasing for $\beta > 1$ and decreasing for $\beta < 1$

iii). If $\beta = 1$, the failure rate $h(t) = \frac{\gamma \exp[-(\frac{t}{\alpha})] \{1 - \exp[-(\frac{t}{\alpha})]\}^{\gamma-1}}{\alpha \{1 - [1 - \exp[-(\frac{t}{\alpha})]]^\gamma\}}$

here $h(t)$ is increasing for $\gamma > 1$ and decreasing for $\gamma < 1$.

A comparison of the failure rates of the three distributions namely Gamma, Weibull and Exponentiated Weibull was studied by Pal, Ali and Woo (2006) and showed that the failure rate of Exponentiated Weibull behaves more like the failure rate of the Weibull distribution than the Gamma distribution.

3. MOMENTS OF EXPONENTIATED WEIBULL DISTRIBUTION

Now the moments of the Exponentiated Weibull distribution can be developed by the help of the binomial expansions derived by Gradshteyn and Ryzhik (1965) as

$$\mu'_r = \begin{cases} \gamma \alpha^r \Gamma\left(\frac{r}{\beta} + 1\right) \sum_{i=0}^{\gamma-1} \binom{\gamma-1}{i} (-1)^i (i+1)^{\frac{-r}{\beta}-1}, & \text{if } \gamma \in N \\ \gamma \alpha^r \Gamma\left(\frac{r}{\beta} + 1\right) \sum_{i=0}^{\infty} \frac{\gamma-1 P_i}{i!} (-1)^i (i+1)^{\frac{-r}{\beta}-1}, & \text{if } \gamma \notin N \end{cases} \dots\dots\dots (3.1)$$

For $r = 0, 1, 2, \dots$

Where ${}_n P_i = n(n-1)(n-2)\dots(n-i+1)$ and N is the set of natural numbers.

Here μ'^r is a convergent series for all $r \geq 0$ and all the moments of the distribution are exist.

When $r=1$, we have the mean of the distribution as

$$\mu'_1 = \begin{cases} \gamma\alpha \Gamma\left(\frac{1}{\beta} + 1\right) \sum_{i=0}^{\gamma-1} \binom{\gamma-1}{i} (-1)^i (i+1)^{\frac{-1}{\beta}-1}, & \text{if } \gamma \in N \\ \gamma\alpha \Gamma\left(\frac{1}{\beta} + 1\right) \sum_{i=0}^{\infty} \frac{\gamma-1 P_i}{i!} (-1)^i (i+1)^{\frac{-1}{\beta}-1}, & \text{if } \gamma \notin N \end{cases}$$

Also the second moment

$$\mu'_2 = \begin{cases} \gamma\alpha^2 \Gamma\left(\frac{2}{\beta} + 1\right) \sum_{i=0}^{\gamma-1} \binom{\gamma-1}{i} (-1)^i (i+1)^{\frac{-2}{\beta}-1}, & \text{if } \gamma \in N \\ \gamma\alpha^2 \Gamma\left(\frac{2}{\beta} + 1\right) \sum_{i=0}^{\infty} \frac{\gamma-1 P_i}{i!} (-1)^i (i+1)^{\frac{-2}{\beta}-1}, & \text{if } \gamma \notin N \end{cases}$$

Similar way we can find out all the raw moments of the Exponentiated Weibull distribution and using the recurrence relation the central moments also will be obtained.

4. GENERALIZED MODIFIED WEIBULL DISTRIBUTION

Jalmar et al (2008) proposed a Generalized Modified Weibull Distribution (GMWD) as $F(t)=[F_L(t; \alpha, \beta, \lambda)]^\gamma$, where $\alpha > 0, \beta \geq 0, \lambda \geq 0$ and $\gamma > 0$. Here the scale parameter is α , the shape parameters are β and γ . The parameter λ is a kind of accelerating factor in the imperfection time. Also $F_L(t; \alpha, \beta, \lambda) = 1 - \exp\{-at^\beta \exp(\lambda t)\}$, is the cumulative distribution function of the modified weibull distribution proposed by Lai et al (2003).

The density function of the GMWD is

$$f(t) = \frac{\alpha\gamma.t^{\beta-1}(\beta+\lambda t)\exp\{\lambda t - at^\beta \exp(\lambda t)\}}{[1 - \exp\{-at^\beta \cdot \exp(\lambda t)\}]^{1-\gamma}}, t > 0 \dots\dots\dots(4.1)$$

The survival function of the GMWD is ,

$$S(t) = 1 - F(t) = 1 - [1 - \exp\{-at^\beta \cdot \exp(\lambda t)\}]^\gamma \dots\dots\dots(4.2)$$

The hazard rate function is,

$$h(t) = \frac{\alpha\gamma t^{\beta-1}(\beta+\lambda t) \cdot \exp\{\lambda t - at^\beta \cdot \exp(\lambda t)\} \cdot [1 - \exp\{-at^\beta \cdot \exp(\lambda t)\}]^{\gamma-1}}{1 - [1 - \exp\{-at^\beta \cdot \exp(\lambda t)\}]^\gamma} \dots\dots\dots(4.3)$$

Since the survival function of this distribution has a closed form it is flexible for modelling survival data.

In the density function of GMWD mentioned in (4.1) if we put $\lambda=0$ and $\gamma=1$ it gives

$$f(t) = \alpha\beta t^{\beta-1} \cdot \exp(-at^\beta), \quad t > 0$$

Which is the classical two parameter Weibull distribution.

For $\lambda=0$, the GMWD reduces to,

$$f(t) = \alpha\gamma\beta t^{\beta-1} \cdot \exp(-at^\beta) \cdot \{1 - \exp(-at^\beta)\}^{\gamma-1}, \quad t > 0$$

Which is the density function of the Exponentiated Weibull distribution.

For $\lambda=0$, $\beta=1$ and $\gamma=1$ then the GMWD becomes

$$f(t) = a \cdot \exp(-at), \quad t > 0$$

Which is an exponential distribution with parameter $a > 0$.

For $\lambda=0$, $\beta=2$ and $\gamma=1$ then the GMWD coincide with a Rayleigh distribution with density function

$$f(t) = 2at \cdot \exp(-at^2), \quad t > 0$$

For $\beta=0$ and $\gamma=1$ then the GMWD becomes

$$f(t) = a\lambda \cdot \exp\{\lambda t - a \cdot \exp(\lambda t)\}, \quad t > 0$$

Which is a type-I extreme value distribution.

If $\beta=1$ and $\lambda=0$ then the GMWD becomes the Exponentiated Exponential distribution (see, Gupta and Kundu (1999, 2001)). If $\beta=2$ and $\lambda=0$ then the GMWD becomes the Generalized Rayleigh distribution (Kundu and Rakab (2005)).

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SYNTHESIS AND BIOLOGICAL STUDY OF A FEW (E)-4-(AMINO(ARYL)METHYLENE)- 2-ARYL-1H-IMIDAZOL-5(4H)-ONES

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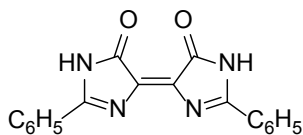
ABSTRACT

A few novel derivatives of (E)-4-(amino(aryl)methylene)-2-aryl-1H-imidazol-5(4H)-ones have been synthesized. An improved method of synthesis of previously reported (E)-4-(amino(pyrazin-2-yl)methylene)-2-(pyrazin-2-yl)-1H-imidazol-5(4H)-one is also presented. The chemical structures of the newly synthesized compounds were verified on the basis of spectral and elemental analyses. Two of the synthesized compounds were screened for their anticancer activity on five human cancer cell lines by MTT assay.

1. INTRODUCTION

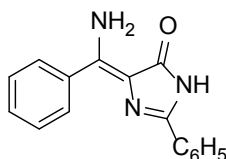
Imidazole is a nitrogen-containing heterocyclic ring which possesses biological and pharmaceutical importance. Thus, imidazole compounds have been an interesting source for researchers for more than a century [1]. 4-Arylidine-2-aryl-1H-imidazol-5(4H)-ones have been found to possess various biological properties like immunomodulatory [2], anticancer [3,4], anti-inflammatory [5], leishmanicidal [6], antibacterial and antifungal [7-9] activities. They are also reported to have significant antioxidant activity [10] and therefore effective for the treatment of oxidative-induced diseases.

The reaction between benzimidic acid ester and glycine ester resulted in the formation of some red coloured products, which is due to the formation of glyoxalin red [11,12] **1**.



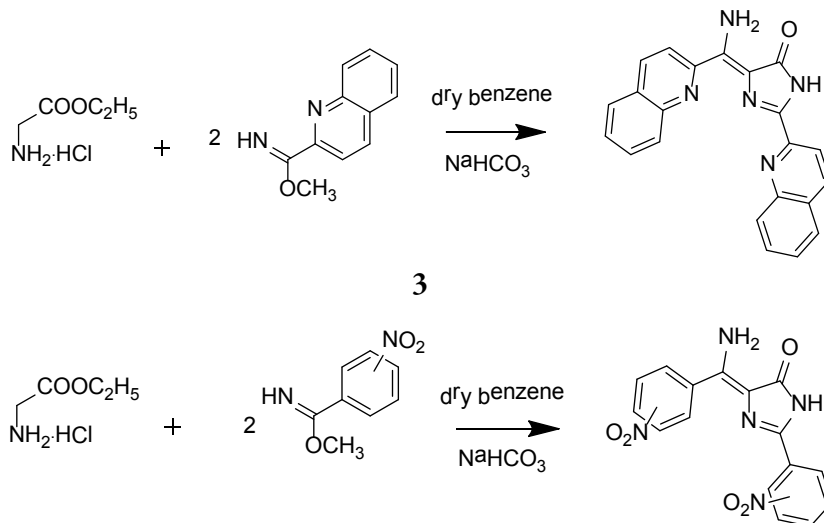
1

A reinvestigation of this reaction between benzimidic acid ester and glycine ester in our lab led to the isolation of a new class of imidazolinones [13] called 4-(amino(aryl)methylene)-2-aryl-2-imidazolin-5-one **2**, formed by a tandem reaction.



2

In continuation to this work, a novel compound (E)-4-(amino(pyrazin-2-yl)methylene)-2-(pyrazin-2-yl)-1*H*-imidazol-5(4*H*)-one was prepared [14] by the tandem reaction between imidic acid ester of pyrazine-2-carbonitrile and glycine ester in benzene, but in poor yield. Herein we present an improved method for the synthesis of the same. In the present work, a few more aminoimidazolones were also synthesized from quinoline-2-carbonitrile, 3-nitrobenzonitrile and 4-nitrobenzonitrile (**Scheme-1**). The anticancer screening was carried out by MTT assay on five human cancer cell lines.



Scheme-1

2. EXPERIMENTAL

Melting points of the synthesized compounds were recorded on a Toshniwal capillary melting point apparatus and are uncorrected. The mass spectra were recorded on JEOL JMS 600H Mass Spectrometer under FAB-MS mode. The NMR spectra were registered on Bruker Avance III 500 MHz FT-NMR instrument using TMS as internal standard. IR spectra (in KBr pellets) were recorded using Shimadzu 8101A FTIR equipment. The UV spectrometer used was JASCO V-550 UV/VIS Spectrophotometer. Purity of the compounds was checked by thin layer chromatography on silica gel plates.

Improved Synthesis of (E)-4-(amino(pyrazin-2-yl)methylene)-2-(pyrazin-2-yl)-1H-imidazol-5(4H)-one

A catalytic amount of sodium metal (0.1 g) dissolved in 10 mL absolute methanol, added pyrazine-2-carbonitrile (0.9 mL, 0.01 mol) to it and allowed to stand overnight at room temperature. Added 5 drops of glacial acetic acid and methanol was completely removed under vacuum. Glycine ester hydrochloride (0.7 g, 0.005 mol) and anhydrous sodium bicarbonate (0.9 g) were ground together and added to the mixture, followed by 10 mL of dry THF and refluxed for 1 hour and kept overnight. The reddish brown solid obtained was recrystallized from dry pyridine.

Synthesis of novel (E)-4-(amino(aryl)methylene)-2-aryl-1H-imidazol-5(4H)-ones

A catalytic amount of sodium metal (0.1 g) dissolved in 10ml absolute methanol, added corresponding nitrile (0.01 mol) to it and allowed to stand overnight at room temperature. Added 5 drops of glacial acetic acid and methanol was completely removed under vacuum. Glycine ester hydrochloride (0.005 mol) and anhydrous sodium bicarbonate (0.01 mol) were ground together and added to the mixture, followed by 10 mL of dry benzene and refluxed for 1 hour and kept overnight. The reddish brown solid obtained was recrystallized from isobutanol or DMSO-ethyl acetate mixture.

3. ANTICANCER SCREENING (MTT ASSAY)

The five cancer cell lines used for the study were cervical cancer cell line HeLa, lung cancer cell line A549, melanoma cell line A375, breast cancer cell line MD-AMB-231 and brain cell line T98G. All these cell lines were obtained from NCCS, Pune and were maintained in Dulbecco's modified Eagle's medium supplemented with 10% fetal bovine serum, along with 100 units/ml penicillin, 50 µg/ml streptomycin and 1 µg/ml of amphotericin-B and were maintained at 37 °C in a humidified atmosphere of 5% CO₂ and 95% air. For the

cytotoxicity experiments, cells (3×10^3 / well) were seeded in 0.2 ml of the medium (DMEM with 10% FBS) in 96-well plates. After overnight incubation, various concentrations of the compounds (10-100 μM) were added to the cells and after 72 h, the percentage of viable cells in the wells was determined by MTT assay [15]. At the end of incubation, the optical densities at 570 nm were measured using a plate reader (Bio-Rad). The relative cell viability in percentage was calculated as (A_{570} of treated samples/ A_{570} of untreated samples) X 100.

4. RESULT AND DISCUSSION

The previously reported [18] method for the synthesis of (E)-4-(amino(pyrazin-2-yl)methylene)-2-(pyrazin-2-yl)-1*H*-imidazol-5(4*H*)-one from pyrazine-2-carbonitrile by refluxing its imidic acid ester with glycine ester hydrochloride in 2:1 molar ratio in benzene gave only poor yield(37%). The method was improved by taking only catalytic amount of metallic sodium in methanol while preparing imidate and also changing the solvent to dry THF. The yield was enhanced to 70%.

Three novel aminoimidazolones were also synthesized from quinoline-2-carbonitrile, 3-nitrobenzonitrile and 4-nitrobenzonitrile, by the same method in good yield but using solvent as dry benzene. All the synthesized compounds (**Table 1**) gave satisfactory analytical data.

Table 1: Characteristic properties of (E)-4-(amino(aryl)methylene)-2-aryl-1*H*-imidazol-5(4*H*)-ones

Sl. No.	Name	Molecular Formula	Yield (%)	M.P. ($^{\circ}\text{C}$)	ν_{co} (cm^{-1})	λ_{max} (nm)	Elemental analysis found (calcd.)		
							C	H	N
1	(E)-4-(amino(quinolin-2-yl)methylene)-2-(quinolin-2-yl)-1 <i>H</i> -imidazol-5(4 <i>H</i>)-one	$\text{C}_{22}\text{H}_{15}\text{N}_5\text{O}$	70	263	1661	433	72.29 (72.32)	4.10 (4.14)	19.22 (19.17)
2	(E)-4-(amino(3-nitrophenyl)methylene)-2-(3-nitrophenyl)-1 <i>H</i> -imidazol-5(4 <i>H</i>)-one	$\text{C}_{16}\text{H}_{11}\text{N}_5\text{O}_5$	62	320	1681	400	54.35 (54.39)	3.18 (3.14)	19.80 (19.82)

3	(E)-4-(amino(4-nitrophenyl)methylene)-2-(4-nitrophenyl)-1 <i>H</i> -imidazol-5(4 <i>H</i>)-one	C ₁₆ H ₁₁ N ₅ O ₅	65	332	1664	460	54.41 (54.39)	3.12 (3.14)	19.84 (19.82)
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In one typical case, (E)-4-(amino(quinolin-2-yl)methylene)-2-(quinolin-2-yl)-1*H*-imidazol-5(4*H*)-one **3** (Scheme 1), IR, NMR and mass spectral data were recorded and found to be in agreement with the structure. IR spectrum exhibited a broad peak in the region 3600cm⁻¹ to 3100cm⁻¹ with the maximum at 3418.2cm⁻¹(NH₂, NH). The carbonyl absorption at 1664 cm⁻¹ is characteristic of imidazolone ring. In the ¹H NMR spectrum, NH proton of the imidazolone ring absorbed at δ 12.05. The twelve aromatic protons showed absorption in the region δ 7.76 to 9.42. The two H atoms of the amino group being chemically non-equivalent absorbed at different δ values (8.5 and 9.35) and are mutually coupled. The higher value corresponds to the proton which is intramolecularly H-bonded to CO of the imidazolinone ring. The ¹³C NMR spectrum exhibited 22 peaks in the region δ 118.3 to 170.3 as expected. The carbonyl carbon of the imidazolinone ring showed a characteristic peak at δ 170.3. All other carbons are found to absorb between δ 118.3 and 149.9. The mass spectrum showed a peak at 365.92, which is the quasimolecular ion peak [M+1]⁺, indicating the molecular mass to be 365.

ANTICANCER STUDY

Between the two compounds studied, A ((E)-4-(amino(quinolin-2-yl)methylene)-2-(quinolin-2-yl)-1*H*-imidazol-5(4*H*)-one) showed more cytotoxic activity than B (E)-4-(amino(pyrazin-2-yl)methylene)-2-(pyrazin-2-yl)-1*H*-imidazol-5(4*H*)-one, particularly against HeLa (IC₅₀ = 54.1). All other cell lines showed only weak cell growth inhibition activity against A (**Table 2**). The antiproliferative activity of A can be attributed to the presence of heterocycles such as imidazole and quinoline. Moreover, due to planar nature and presence of many heteroatoms, quinoline and imidazole-based anticancer compounds are known to exhibit DNA intercalation[16,17], by inserting between the base pairs of the double helix and causing a significant change of DNA conformation. The percentage viability showed that the cytotoxicity of the compound B is extremely poor.

Table 2: Cytotoxic activity of compound A

Concentration (μM)	Percentage viability over untreated control				
	HeLa	A549	A375	MD-AMB-231	T98G
25	75.9	96.4	92.4	87.0	92.3
50	53.8	96.2	86.2	86.4	86.4
100	29.5	88.0	77.2	70.0	56.3
200	24.9	49.0	38.7	63.2	42.7
IC₅₀	54.1	196.0	163.1	271.7	114.4

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SUFISM IN KERALA: A DIFFERENT EXPERIENCE

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Sufism had wide currency in Kerala since the advent of Islam. But it had little publicity outside Kerala. That is why prominent historians of sufism didn't consider Kerala as a place of sufism. They were unaware of the existence of sufism in South India in general and in Kerala in particular. The first serious step to study sufism in Kerala was taken by Dr.V.Kunhali, formerly Professor of the Department of History, University of Calicut. He traced eleven thareeqahs in Kerala which is the form of sufism here. All of them are not existing now. And some other thareeqahs have started working recently. In this paper I am trying to trace the present status of sufism in Kerala and how Naqshabandi thareeqah distinguishes itself from all other thareeqahs.

According to William C. Chittick sufism can be viewed as an invisible spiritual presence that animates all authentic expressions of Islam. He adds that sufis themselves have always been aware of the danger of degeneration and corruption inherent in attempting to adapt social institutions to

ideals that can only be fully actualized by rare individuals. This is true to some extent. But we have to think of the other side of this fact also. Many often sufis cannot keep their identity in the society. The mainstream Islam never approves sufism as a part of it. Instead they consider sufism a non-Islamic idea. Almost all the sufi movements in Kerala had to face excommunication from so called mainstream Islamic organizations. As a result they had to pretend that they were not a part of sufism and belong to sunni Muslims. They used to pray in sunni mosques, sent their children to sunni madrassas and lived among sunnis. At the same time they followed a shaykh and led a sufi life in secret. This is true in the case of all thareeqahs in Kerala except Naqshabandi thareeqah. They were also like this before they become an organized society.

The sufi orders traced in Kerala by Dr. V.Kunhali are Qadiri, Rifai, Chisthi, Suhrawardi, Naqshabandi, Kazeruni, Shadili, Ba-Alavi, Ba-Faqih, Aydarus and Nurishah. Some of them are not active now. I could see a few more active orders. Some

of them have no name. Sayyid Muhammed Khaleel Thangal is a sufi shaykh residing near Calicut airport. He neither claims that he is a part of a thareeqah nor wants to be known by a particular name. One of his prominent disciples explained me why they have not a name. A lamp can be lit only from another lamp which is already burning. The light of the Prophet was from Allah, which is the predator of all. That light can be poured into a *nafs* that is equal to that of the Prophet. Aboobacker Sidhique was such a *nafs*. He was a saintly man who dedicated everything he possessed to Allah. He got that light from the Prophet. That light is being carried through ages. It will be poured only to those lamps which are already purified. If it is the same light it shouldn't have different names. That is why they don't have a particular name.

Another sufi order in Kerala is Dasuqiyya thareeqah. It has no shaykh in Kerala. Its present shaykh is Dr. shaykh Mukthar Ali Muhammed from Cairo, Egypt. It is very recently that this thareeqah started centres in Kerala under the leadership of Kakkad Muhammed Faisi. They stress on the contemporary interpretation of the Qur'an. According to this thareeqah, though the basic principles are the same to all, the practices may vary from place to place and person to person.

Almost all Sufi orders in Kerala have the same features. They follow a shaykh whom they consider their leader and successor of the Prophet. They obey him in every respect. They have weekly gatherings for *dhikr*

halqas and yearly urs in connection with the memory day of their departed shaykhs. Some of them don't give much importance to mosques but they use to pray in mosques. But Naqshabandis are the only Sufi group which doesn't have mosques. Naqshabandis are entirely different from all other Muslim societies in Kerala in their beliefs and practices. One may get confused by this name because there are more than one group by the name Naqshabandi in Kerala itself. The Naqshabandi thareeqah I mention here is the one with its headquarters at Puthenveedu, Kizhakkoth in Kozhikode district.

Naqshabandi thareeqah started working from Puthenveedu in 1921 as per their bylaw. It became a registered society in 1983 under the Article XXI of Societies Registration Act 1860. Jamiyyathu Athibbai Naqshabandiyya R. No. 37/83 is its registered name. The first shaykh to teach from here was Sayyid Shaykh Ahmedkutty Thangal. He was the 34th shaykh in their silsila starting from Aboobacker Siddique. As per their silsila the first shaykh to come to Kerala was Sayyid Shaykh Kunhi Ahmed Sufi who was 32nd in the order. His residence was at Palathinkara, Kannur district. He succeeded Shaykh Yahya of Arabia. Shaykh Pokker Thangal succeeded Shaykh Kunhi Ahmed Sufi. It was from Sayyid Shaykh Pokker Thangal that Sayyid Shaykh Ahmedkutty Thangal took the leadership of the thareeqah. When he started his teachings from Puthenveedu, conservative sunni scholars started their attack. The Shaykh and

his followers were excommunicated in 1926 by *Samastha Kerala Jamiyyathul Ulama*, a sunni organization. The main charge against him was that he was trying to deviate the youth from Islam. As a result they were forbidden from entering mosques and other social institutions. They had to face many hardships due to this *fathwa* of the Sunni Ulama. They were denied essential commodities. But they could survive it as their piety was strong enough to endure all afflictions.

This *fathwa* combined with a case in Malappuram district court against Naqshabandi Shaykh in 1928 caused them to end all their business with mosques and sunni institutions. In fact it was a blessing in disguise for the Naqshabandis. They never believed in mosques but the followers used to pray in mosques until then. As a part of the society they couldn't have kept themselves away from mosques. But now it was a golden chance for the shaykh to stop the practice. The case in Malappuram court was for prohibiting Naqshabandis from entering mosques because they were not Muslims. Naqshabandis could prove that they were Muslims in the court but they stopped praying in mosques since then. They were isolated in the society. Being a small minority it was easy for the majority community to target and harass them.

The Naqshabandis were a scattered group then. They couldn't identify themselves because they kept their belief in the thareeqah a secret. Then gradually

they became an organized community. They became a registered society in 1983 as stated earlier. They started their own madrassas when the sunni madrassas denied admission for their children. They developed their own syllabus also. The Naqshabandi community is well settled now with their own madrassas and cultural and educational centres in all branches in Kerala. The thareeqah has its headquarters at Puthenveedu, Kizhakkoth, Kozhikode district under which eight branch committees are working in Kozhikode, Malappuram and Wayanad districts. Their unity is their strength. They extend it to charitable acts too. They use to raise funds for helping the affected by natural calamities.

The Naqshabandis are entirely different from other Muslim communities in their beliefs, practices and way of life. I have already pointed out one main difference. They don't believe in mosques. There is neither priesthood nor purdah system among them. They consider Muhammad (PUH) as the greatest of all prophets but not the last one. They neither pray for the dead nor go on pilgrimage to Mecca. Their concept of Qur'an is entirely different from others.

MOSQUE

Naqshabandis of Kerala don't approve mosques as an essential part of religious life. According to them there is no need of mosques to worship a God who is omnipotent and omnipresent. They consider human heart the most suitable place for the

Almighty to dwell in. According to their belief one can pray from anywhere they like. It is not the quality of the place from where one prays but the purity of the heart that matters. God is looking to the heart of the human beings. They point out from Qur'an

...And know that Allah cometh in between a man and his heart, and that it is He to whom ye shall (all) be gathered.
(8:24)

If Allah comes in between a man and his heart, then there is no need of a particular place to remember Him. Again they quote from Qur'an

Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; It is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. (9:108)

Those who love to purify themselves will have to pray in a mosque whose foundation is laid on piety. Is it possible to build a mosque on piety? They ask. Then what is implied here? That mosque is not an ordinary building made of brick and mortar. It can be built only in the heart of a man. If it is pure it will be the home of Allah. No one can ever destroy it. One can pray any time in this mosque, from anywhere. This is their concept of mosques.

PRIESTHOOD

There is no priesthood in Naqshabandi thareeqah. They follow a shaykh and they have regular classes for studying Qur'an. Classes are taken by teachers as per the direction of the shaykh. Teachers are not paid. They consider it as a service to the society. Rites related to marriage or funeral are very few among Naqshabandis. There are no appointed persons to perform them. Anybody who are experienced can perform them. One can see this verse in Qur'an

O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty. (9:34)

Most of the priests are like this. Instead of leading people to God they hinder them from the way of God. Their only goal is to make money for themselves. They won't hesitate to play any dirty tricks for that. They advise people to do good and they act against it. Naqshabandis say that this is the difference between a shaykh and a priest. A shaykh never ask people to do something which he doesn't practise himself nor he asks for reward for his teaching.

PURDAH SYSTEM

Naqshabandi women are not forced to wear purdah. In fact none of them use purdah. They are free to choose their dress according to the dress code of Islam. It says a woman should cover her entire body except fore-arms and face. They can wear any dress fulfilling this condition. Decency is important.

HAJJ

The followers of Naqshabandi thareeqah don't go on pilgrimage to Mecca for performing hajj. Hajj means a journey intended to meet Allah. Naqshabandis think that the life itself should be transformed to a hajj. Allah cannot discriminate people between wealthy and poor. According to the mainstream Muslims hajj can be performed by only those who have a means. It is kept optional while all the other four things in the five pillars of Islam made compulsory. It is almost impossible for a large group of people to perform hajj because of the distance to Mecca. Further they quote this verse from Qur'an:

Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. (9:19)

From this verse one can easily find that pilgrimage to Mecca is not more important than believing in Allah and strive in His cause. And what does the end of the verse imply? Allah consider giving of drink to pilgrims and the maintenance of the sacred mosque as wrong doings? Any way the next verse stresses on the idea that those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and persons, have the highest rank in the sight of Allah. (9 : 20)

PRAYER FOR THE DEAD

While all other Muslim communities pray for the deceased persons, Naqshabandis never do that. According to Qur'an it is futile to pray for the dead. Men will be rewarded after death only for whatever they had done Here. Nobody can help them by prayer or recommendation after death. It is stated in the Qur'an very clearly:

Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside). (2:48)

The same idea can be seen in verses 2:123 and 2:281 also. Nobody can help another on such a day. Naqshabandis think praying for the dead is just like pouring water to a pot which is kept upside down. They don't pray for the dead. Neither do they recite Qur'an

for the dead. They pay respect to the dead body and bury it as early as possible.

THE QUR'AN

The concept of Naqshabandi thareeqah about Qur'an is embarrassingly different. Qur'an is not a written text only. Qur'an can solve all problems that may arise among believers. A text that was written fourteen centuries ago cannot solve the problems now. No written book ever can do that. There is the relevance of their concept. They don't deny the relevance of the written Qur'an. But they think that it is something more than that. They prove it from the Qur'an itself.

Nay, here are signs self-evident in the hearts of those endowed with knowledge and none but the unjust rejects our signs. (29:49)

From the previous verses it is obvious that what mentioned here is Qur'an. So Qur'an is signs self evident in the hearts of those endowed with knowledge. That Qur'an can solve contemporary problems because it is being produced at all ages. There is the relevance of a shaykh, they say.

THE LAST PROPHET

Muhammad (PUH) is considered to be the last prophet by almost all the Muslim communities. But Naqshabandi thareeqah is different in this case also. They think that Muhammad (PUH) is the greatest of

all prophets but not the last one. As per the Quran.

For every community there is a messenger. After their messenger comes they are judged equitably, without the least injustice. (10:47)

Since every community will receive a messenger, and since the communities will continue till the end of the world, it becomes clear that there will be future messengers to come. According to them a silsila of khaleefas or shaykhs follow the prophet starting from Abooackar Sidhique.

THE REWARD

Naqshabandis don't think that only Muslims will get salvation. Everyone will be rewarded according to their deeds.

If anyone does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord. (45:15)

It is very clear from this verse that deeds are the basis of rewards and there will be no consideration like religion, caste, wealth or anything else. It is even more clear in this verse:

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (Not

that you may despise each other). *Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).* (49:13)

This is what clearly mentioned in Qur'an. So there is no room for divisions based on caste or creed or any such things. Hence the Naqshabandis don't practise such divisions among people. They can respect all people irrespective of their religion or caste. There are many other verses to this effect. 37:39; 46:19; 53:39,40; 2:141 are examples.

SACRIFICE

The custom of sacrificing animals at the time of Id-ul-Azha is considered to be a sacred activity all over the Muslim world. It is done in the memory of the sacrifice that is said to have done by prophet Abraham. But it is quite obvious from the Qur'an that Allah didn't want Abraham to sacrifice his son. But Allah wanted Abraham to sacrifice his greater love towards his only son. Because a prophet should love Allah the most. From the verse

*Thou hast already fulfilled the vision!
- thus indeed do we reward those who
do right.* (37:105)

it is clear that Allah intended to make prepare Abraham for sacrificing his love towards his son. This is the interpretation of Naqshabandis to this verse. And so they

don't sacrifice animals at the occasion of Id-ul-Azha. It is the occasion one has to remind himself of the duty of loving Allah more than anything else in the world.

SOCIAL LIFE

As far as the social life is concerned the Naqshabandis keep their distinction there also. They give much importance to education both spiritual and material. Men and women have equal chances for education. They start spiritual education at the age of six. It continues till the end of one's life. It is true in its literal sense. It is compulsory for the followers of Naqshabandi thareeqah to attend Qur'an classes from the age of 12. Men and women have separate classes from 18 years onwards. No upper age limit to attend the class. When their 36th shaykh introduced these classes his mission was to mould a society that leads a quranic life. One can easily find that it was the milestone of their all progress today.

As already stated the Naqshabandis were excommunicated in 1926. The *fathwa* is still existing. As a result they were kept away as untouchables from all social functions by the majority community. They had to marry among themselves. This isolated life offered them much strength and unity. As a well organised community they can easily conduct any activity. They use to conduct mass weddings in order to help the poor and lessen the expenses. They don't practise polygamy. Divorce cases are almost nil

among them. The Naqshabandis strictly follow the laws of the country. No girls are getting married below the age of 18 years. Birth rate among Naqshabandis is equal to that of any developed country. They accept birth control without hesitation.

One cannot identify a Naqshabandi follower from a crowd because he wears no badges of his belief. They don't want to express their belief expecting the praise of others. The Naqshabandi men don't wear cap or turban. Neither do they grow their beards. The women don't wear purdah. They don't make scars on their fore-head to show that they perform daily prayers. They don't exhibit any sign of their belief in their homes either. They dress decently according to the local culture and the teachings of Qur'an. Their shaykh too is not different from this. One cannot identify him as a shaykh from his attire. He has no reason to be different from his followers in physical features. It is the purity of the heart that matters. God is looking to the heart of the people, not to their physical features. The Naqshabandis can be

taken as a role model to other communities in many aspects : their attitude towards women education, habits of health and hygiene, respect to laws of the country, unity in making charitable activities, self reliance and self consciousness, respect towards other religions, and above all the strength of their faith in their doctrines. One can hardly believe that smoking is strictly prohibited among Naqshabandis. They are totally a drug free society. The formation of study classes was a prophetic and visionary act by their 36th shaykh which resulted in their present progress. He wanted his followers to occupy high position in Both the worlds.

Naqshabandi thareeqah is different from all other Sufi communities in Kerala. Despite the pressure from the majority communities they keep their identity. While all others swim with the stream Naqshabandis swim against the stream. They could make all this achievements because of their organizational set up. Institutionalization can have this type of results also.

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NATION NARRATED IN THE WORKS OF SHASHI THAROOR

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A state is a territorial political community for which there is an independent organised Government and a nation state is one with a cultural self-identity that we call a nation or nationality, which is now in a predominant form of state organisation. Nation states possess sovereignty and legitimacy. The significance of the nation state is that, once consolidated around a particular nationality, it is a stable form of state organisation. It is the sole form in which the growth of democracy is possible and which does not have a tendency to expand its territory.

Wikipedia defines the nation state as 'a state that self-identifies as deriving its political legitimacy from serving as a sovereign entity for a nation as a sovereign territorial unit. The state is a political and geo political entity; the nation is a cultural and/ or ethnic entity. The term 'nation state' implies that the two geographically coincide.'

A nation is a large group of people who are linked by a similar culture, language, and

history. Members of some nations share an ethnicity (like China and Japan) whereas other nations consist of ethnically diverse groups of people (the United Kingdom, the United States, Australia, and Singapore, for instance). However, the members of a nation see themselves as connected. Fellow members are often regarded as part of an extended family. Many members of a nation take pride in being a part of something bigger than themselves as individuals, and they celebrate their nation.

People disagree about what counts as a nation and nationhood sometimes transcends geographical boundaries: On the one hand some groups consider themselves to be part of a nation even though many of them lie scattered in different parts of the world, on the other members of a nation frequently differ in a variety of ways, including speaking different languages and participating in different cultural practices. Therefore determining what constitutes a nation becomes somewhat subjective.

People may identify themselves as members of myriad nations, but such identifications as well as convictions may have a limited existence only for a period of time. The division between an ethnic group and a nation too seems to be a tricky one: the moment that an ethnic group begins to view itself as a nation, it becomes a nation.

A state is a political unit that has sovereignty over a particular piece of land. Sovereignty is the ultimate power within a territory and the state has the power to make laws, defend its borders, and enact policies. The state also exercises a monopoly on the legitimate use of force: No group within its borders, however powerful they may be, can use force legally without the permission of the state so the political scientists use the word state as a synonym for sovereign governments.

The term 'nation-state' refers to modern countries and their political apparatuses. A nation-state is a state that rules over a single nation. France, for example, is a nation-state, as is Japan. The people in both countries overwhelmingly share a common language, history, and culture. The term nation-state reflects the situation in which the boundaries of a state coincide with the geographical area occupied by a nation. There are also states that are not nations—such as Switzerland, whose citizens speak four different languages and have varied cultures. And there are nations that are not states, such as Kurdistan, a region in the Middle East lacking firm borders that is

occupied by Kurds, but it is not considered to be an independent state by its neighbouring nations of Syria and Turkey.

One sign of the nation-state's prevalence in global politics is that nearly all states refer to themselves as nation-states, regardless of their national makeup. Every government works to build a sense of national identity among its citizens, and sometimes governments even carefully create or craft that identity. Such a stand point makes one argue that the concepts of 'nation' and 'nation-state' are more about perception and feelings of identity than concrete facts in the light of the fact that most of the nation-states have citizens of more than one nationality.

Nation as we conceive today as a 'nation – state' is not the sense that it carried along in the past: it was derived from 'natio', meaning a local community, a domicile or a family. As Raymond Williams observes: "Nation' as a term is radically connected with 'native'" (46) The 'nation' as a concept in the present day terminology has begun to emerge after the World War II where every successful attempt to assimilate power has been firmly grounded itself on the 'national' terms. In 1983 Benedict Anderson made a breakthrough in the history of nation studies with his epoch making *Imagined Communities* in which he proposed the following definition of the nation: 'it is an imagined political community- and imagined as both inherently limited and sovereign.' (Anderson, 15)

Benedict Anderson makes this emphatic claim by modifying two earlier assumptions drawn by Ernest Renan and Ernest Gellner two decades earlier: 'Nationalism is not an awakening of nations to self consciousness; it invents nations where they do not exist' (Gellner, 169) was the initial standpoint made by Gellner and the word 'invent' was replaced by 'imagination' in Fanon's version. The relative importance attributed to the word 'imagination' is further amplified by Anderson when he says:

It is imagined because the members of even the smallest nation will never know most of their fellow- members, meet them, or even hear of them, yet in the minds of each lives the image of their communion... the nation is imagined as limited because even the largest of them, encompassing perhaps a billion living human beings, has finite, if elastic boundaries, beyond which lie other nations. No nation imagines itself coterminous with mankind. The most messianic nationalists do not dream of a day when all the members of the human race will join their nation in the way that it was possible, in certain epochs, for, say, Christians to dream of a wholly Christian planet. (15-16)

Anderson further emphasises that it is the convergence of capitalism and print technology on the fatal diversity of human language' that 'created the possibility of a new form of imagined community.' (49) However Homi.K.Bhabha argues that the

nation came into being as a system of cultural signification as representation of social life and identifies nation as one of the major structures of ideological ambivalence within the cultural representation of modernity: '... the ambivalent, antagonistic perspective of nation as narration will establish the cultural boundaries of the nation so that they may be acknowledged as containing thresholds of meaning that must be crossed, erased and translated in the process of cultural production'(4).

The modern concept of nation state was relatively unknown in Europe prior to 1500, where most of the people didn't even think of themselves being part of a nation and hardly did they leave their villages and were ignorant of the larger world outside. The Thirty Years' War, fought throughout central Europe from 1618-1648 between Protestants and Catholics, laid the legal foundation for the nation-state. The war involved many nations of Europe, including many small German states, the Austrian Empire, Sweden, France, and Spain. Despite a brutal war, the Catholics were unable to overturn Protestantism. The treaty that ended the war, called the Peace of Westphalia, decreed that the sovereign ruler of a state had power over all elements of both the nation and the state, including religion. Thus, the modern idea of a sovereign state was born.

In most countries that experienced some form of direct colonial rule, nationalism emerged as a political and intellectual movement embraced by a broad spectrum

of social elites. Nationalist leaders of varying backgrounds shared a common interest in extricating the nation from colonial rule and in establishing an independent nation-state with a distinct unified national identity. In most cases, however, the common bond that had been crafted during the course of the independence movement was subsequently challenged by the divisive tendencies—some new, some historically entrenched—after national independence had been achieved. This, in turn, made the erstwhile unified bond of nationalism difficult to sustain. An increasingly common type of divisive force has been the rise of multiple internal nationalisms, often within a common ethnic frame, calling for special rights or secession.

The predominance of nation states gets challenged by the turn of the century with two contradictory trends: globalization and devolution. While the former has erased national boundaries by accelerating the movement of money and goods across the border the latter has devoured power back to local governments (Scotland gaining greater level of autonomy from United Kingdom) thereby increasing the scope of central governments being replaced by the local governments. At the political front Transnationalism played an ever increasing role as nations join hands for military protection and economic policy (European Union, for example) and transcend the geographical and political boundaries. Another trend apparently

gaining prominence is that of the increasing number of people speaking the same language around the world (apart from English, languages like French, Chinese and Russian are also widely spoken) effecting a decrease in the number of languages spoken and an increase in the number of speakers using the dominant languages. The future of the nation state, however, seems to be uncertain: if globalisation prevails then the transcendental governments or allegiances such as European Union may replace the nation states and if devolution continues then it is the regional governments that are going to dominate the political landscape.

The Great Indian Novel may be categorised as an allegorical satire that takes the story of the Indian epic *Mahabharata* and resets it in the context of the Indian Independence Movement and the three decades after the Independence up to 1980s. The *Mahabharata* is an epic describing the historic dynastic struggle over the throne of the kingdom of Hastinapur between the Pandavas and the Kauravas, two branches of the heirs of the king Shantanu. In this novel, Tharoor recasts the story of the nascent Indian democracy as a struggle between groups and individuals closely related by their personal and political histories. Through his cantankerous narrator, Tharoor takes an irrelevant tone towards figures such as Gandhi and Nehru who are treated with great reverence by Indians. The phrase ‘great Indian novel’ is an allusion to the

long standing idea of the 'Great American Novel' (a *novel* that is distinguished in both craft and theme as being the most accurate representation of the *spirit of the age* in the United States at the time of its writing or in the time it is set) and is also a pun, roughly translating *Mahabharata* (Maha: great and Bharata: India). The *Mahabharata*, which is not a novel but an epic poem, can be understood, according to Tharoor, to represent Hinduism's greatest literary achievement and thus serves as an appropriate paradigm in which to frame a retelling of recent Indian history. The organization of the sections and chapters of the novel mirrors the organization of the *Mahabharata* and the themes and events addressed in each allude to themes and events of the mirrored sections of the epic.

The novel starts off with the narrator, Ved Vyaas looking for a writer and he finds none another Ganapathi (similar to Lord Ganesha in many respects). He narrates the tale of everything he has seen in his life, starting from his birth: Satyavati, being seduced by the Brahmin Parashar gave birth to Vvji and then what follows is the epic tale of the Mahabharata coupled with Indian history. Each famous Indian freedom fighter is given a role from the Mahabharata hence leading to a dual role. For example, Gangaji (Bhishma) is Gandhiji, Dhritarashtra is Nehru, Vidura is Vallabhai Patel, Pandu is Subash Chandra Bose, Karna is a vague impression of Jinnah, Priya Duryodhani

(Duryodhan) is Indira Gandhi and so on. The Pandavas represent the five pillars of democracy whereas Drapudi represents the ideal of democracy (D.Mokراسي). From the birth of the characters, to their whereabouts and their deaths, the book is exact and not lacking in detail and accuracy. Even the minute events of Shakuni's dice game, Duryodhana's attempt to kill the Pandavas by leading them to the Laksgraha, Drona's impact in the "*Mahabharata*", Krishna's wise words, Arjun's marriage to Krishna's sister find a mention in the book.

There are 18 chapters in the novel, just like the *Mahabharata* has 18 books and the war of Kurukshetra goes on for 18 days. The book covers every epic event in Indian history, from Gandhiji's Dandi March, the Jallianwallah Bagh Massacre, Subash Chandra Bose's agitations, to Indira's disrobing of democracy by declaration of Emergency, Nehru's alleged affairs with Lady Mountbatten, The Indo-Pak and Indo-China wars etc. The novel narrated as the story of the eighty-eight year old Ved Vyas begins with the pungent statement: 'They tell me India is an underdeveloped country... India is not an underdeveloped country but a highly developed one in an advance state of decay' (17). India as a nation is constructed diligently in the novel from a multiple perspective of diverse characters that can be summed up in the words of V.V. as 'there is no story and too many stories; there are no heroes and too many heroes' (411).

This plurality is further explicated in the non-fictional work *India from Midnight to the Millennium and Beyond* which takes up the discussion of the nation by quoting a doggerel statement made by Winston Churchill: 'India is merely a geographical expression. It is no more a single country than the equator' (7). Churchill just couldn't assimilate the extraordinary mixture of ethnic groups, the mutually incomprehensible languages, the varieties of topography and climate, the diversity of religious and cultural practices and the range of developments that India was capable of offering. It is Jawaharlal Nehru who in his celebrated speech 'Tryst with Destiny' describes India as a country that is held together 'by strong but invisible threads... She is a myth and an idea, a dream and a vision, and yet very real and present and pervasive' (7). Thus the question that looms large in front of Tharoor is: 'how can one portray the present, let alone the future, of an ageless civilisation that was the birthplace of four major religions, a dozen different traditions of classical dance, eighty-five political parties, and three hundred ways of cooking the potato?' (8)

The answer to these questions seems to be esoteric and not a single notion that this

paper has discussed so far provides an insight to this dilemma, but Tharoor provides a key by pointing out a singular thing about India that is its plurality: "Everything exists in countless variants. There is no single standard, no fixed stereotype, no 'one way'. This pluralism is acknowledged in the way India arranges its own affairs: all groups, faiths, tastes, and ideologies survive and contend for their place in the sun. At a time when most developing countries opted for authoritarian models of government to promote nation-building and to direct development, India chose to be a multiparty democracy... -freewheeling, rambunctious, corrupt, and inefficient, perhaps, but nonetheless flourishing- India has remained" (9). As Tharoor concludes his latest book *Pax Indica*: "This 'Pax Indica' (The Indian Peace) must be built and sustained on the principles and norms that India holds dear at home and abroad. It would see a democratic and pluralist India working for the world order that sustains and defends democracy and pluralism; a 'multi-aligned' India serving as one of the principal fulcrums of a networked globe... (that manages the) outer space and cyberspace in the common interests of humanity" (428).

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ദലിത് വ്യവഹാരം: ഗവേഷണവും രീതിശാസ്ത്രവും

കെ പി രവി

മലയാളവിഭാഗം, ഗവ. ആർട്സ് & സയൻസ് കോളേജ്, കോഴിക്കോട്

ആമുഖം

മലയാളത്തിലെ ദലിത് ഗവേഷണപ്രബന്ധങ്ങളെ അടിസ്ഥാനമാക്കി ഗവേഷണത്തിന്റെ രീതിശാസ്ത്രവും പ്രത്യയശാസ്ത്രപ്രസക്തിയും അന്വേഷിക്കുക എന്നതാണ് ഈ പ്രബന്ധം ലക്ഷ്യമാക്കുന്നത്. ദലിത് സൗന്ദര്യസങ്കല്പം ആധുനിക മലയാളകവിതയിൽ (മനോജ്കുമാർ, സി.കെ. പി.എച്ച്.ഡി. (പിലിമിനറി), കോഴിക്കോട് സർവകലാശാല, 1991) പാരായണത്തിന്റെ പ്രത്യയശാസ്ത്രമാനങ്ങൾ, പഴമൊഴിയുടെ രാഷ്ട്രീയപാരായണം (കുഞ്ഞഹമ്മദ്, കെ.ഇ.എൻ. എം.,ഫിൽ, കോഴിക്കോട് സർവകലാശാല, 1993), കേരളസംസ്കാരം ഒരു ദലിത് സമീപനം; സാഹിത്യകൃതികൾ മുഖ്യവലംബമാക്കിയുള്ള പഠനം (പ്രദീപൻ, എം.കെ. പി.എച്ച്.ഡി. കോഴിക്കോട് സർവകലാശാല, 2004), സ്വതന്ത്രരാഷ്ട്രീയം: പാഠവും പ്രശ്നവൽക്കരണവും ദലിത് ആത്മകഥകൾ മുൻനിർത്തി ഒരു പഠനം (സന്തോഷ്, ഒ.കെ. പി.എച്ച്.ഡി. മഹാത്മാഗാന്ധി സർവകലാശാല, 2010) എന്നീ പ്രബന്ധങ്ങളെയാണ് മുഖ്യമായും വിശകലനം ചെയ്യുന്നത്. ഇപ്പോൾ മലയാളത്തിൽ നടന്നുകൊണ്ടിരിക്കുന്ന ഗവേഷണങ്ങളുടെ പൊതുസ്വഭാവവും വ്യക്തമാക്കാൻ ശ്രമിക്കുന്നുണ്ട്.

സ്വാതന്ത്ര്യാനന്തര ഇന്ത്യ നവസ്ഥയിലെ പ്രധാന സാംസ്കാരിക-രാഷ്ട്രീയപ്രത്യയശാസ്ത്രമായി ദലിത്സ്വതന്ത്രവേദവും അതിനെ അടിസ്ഥാനമാക്കി സാമൂഹികരാഷ്ട്രീയകർത്തൃത്വവും (social and political subjectivity) വികസി

ക്കുന്നുണ്ട്. സ്വാതന്ത്ര്യപൂർവ്വ ഇന്ത്യയിൽതന്നെ ദലിത് അവബോധങ്ങൾ രൂപപ്പെടുന്നതും ദലിത് മുന്നേറ്റങ്ങൾക്കുള്ള ചരിത്രപരമായ സാഹചര്യങ്ങൾ ഒരുങ്ങുന്നതും മനസ്സിലാക്കാനാവും. ജാതിവ്യവസ്ഥക്കെതിരായ സമരങ്ങൾ, ഭക്തിപ്രസ്ഥാന മുന്നേറ്റങ്ങൾ, മതപരിഷ്കരണശ്രമങ്ങൾ, ന്യൂനപക്ഷപ്രശ്നങ്ങൾ, സ്ത്രീപ്രതിനിധാനങ്ങൾ, ഭാഷാകേന്ദ്രിതദേശീയവാദം - ഇവയെല്ലാം ദേശീയ നിർമ്മാണപ്രക്രിയയിൽ പ്രധാന പങ്കുവഹിച്ചു. ജാതീയവും മതപരവുമായ പ്രത്യയശാസ്ത്രജ്ഞാനപദ്ധതികളോട് കലഹിച്ചുകൊണ്ടും പ്രതിരോധിച്ചുകൊണ്ടുമാണ് ദലിത് സാമൂഹ്യരാഷ്ട്രീയപ്രസ്ഥാനങ്ങൾ ഇന്ത്യ നവസ്ഥയിൽ സ്വതന്ത്രാസ്ഥിതിക്ക് കൈവരിക്കുന്നത്. അതിന് സൈദ്ധാന്തികമായ അടിത്തറയൊരുക്കിയത് ഡോ. ബി. ആർ അബ്ദുൾകറീം ഉത്താനാപ്രേഷണങ്ങളാണ്. അസ്പഷ്ടതയെ കേവലം മതപരവും ആത്മീയവുമായ പ്രശ്നമെന്ന നിലയിൽ ലളിതവൽക്കരിച്ചുകാണുന്നതിൽ തുടക്കംമുതലേ അബ്ദുൾകറീം എതിർക്കുന്നുണ്ട്.² ജാതിപ്രത്യയശാസ്ത്രത്തെ പിന്തുണയ്ക്കുന്ന വേദപാരമ്പര്യാധിഷ്ഠിതസാഹിത്യകൃതികളെയും നിയമനിർമ്മാണഗ്രന്ഥങ്ങളെയും, ബ്രാഹ്മണമതപൗരോഹിത്യകേന്ദ്രീകൃതമായ മത-സാംസ്കാരികയുക്തിയെയും സൂക്ഷ്മമായി വിശകലനവിധേയമാക്കിക്കൊണ്ട് ഭൗതികവും ശാസ്ത്രീയവുമായ വീക്ഷണം അദ്ദേഹം വിക

സിപ്പിക്കുന്നു.³ ഭൗതികലോകം കേവലം മിഥ്യയാണെന്ന ഹിന്ദുധർമ്മശാസ്ത്രങ്ങളുടെ വിചാരപദ്ധതിയെ ചോദ്യംചെയ്യുന്ന അദ്ദേഹത്തിന്റെ രീതിശാസ്ത്രം അനന്യമായ മാതൃകയാണ്. വിപുലമായ പ്രബന്ധങ്ങളും പ്രഭാഷണങ്ങളും ഉൾക്കൊള്ളുന്ന അംബേദ്കറുടെ ജ്ഞാനത്തെ സാഹിത്യപാഠങ്ങളിലും, സാമ്പത്തികശാസ്ത്രം, തത്ത്വശാസ്ത്രം, വിദ്യാഭ്യാസം, സാമൂഹികശാസ്ത്രം, രാഷ്ട്രതന്ത്രം എന്നീ മേഖലകളിലുമെല്ലാം സൈദ്ധാന്തികമായി ഉപയോഗിക്കുന്നുണ്ട്.⁴

ഗവേഷണരീതിശാസ്ത്രം മലയാളത്തിൽ

അധിനിവേശകാലത്തോടുകൂടിയാണ് ഭാഷാസാഹിത്യഗവേഷണങ്ങൾ മലയാളത്തിലും വികസിക്കുന്നത്. അധിനിവേശബോധം പാഠ്യപദ്ധതിയിലും, ഗവേഷണത്തിലും എങ്ങനെ പ്രവർത്തിച്ചു എന്നതിനെക്കുറിച്ച് നിരവധി പഠനഗവേഷണങ്ങൾ വന്നിട്ടുണ്ട്.⁵ ‘നനാത്വത്തിൽ ഏകത്വമെന്ന’ തത്ത്വം ദേശീയതയിൽ അംഗീകരിച്ചുവെങ്കിലും, സാംസ്കാരികയുക്തി പ്രവർത്തിച്ചത് വേദപാരമ്പര്യമേൽക്കേയ്മാപ്രത്യയശാസ്ത്രത്തെ അടിസ്ഥാനമാക്കിയാണ്. ബഹുസ്വരതകൾ ഉൾക്കൊള്ളുന്ന ഇന്ത്യൻ സ്വതന്ത്രപീഠരണത്തെ ഏകശിലാത്വകമായി കാണാനാവില്ല എന്നതാണ് വസ്തുത.

19-ാം നൂറ്റാണ്ടിന്റെ ആദ്യദശകങ്ങളിൽ ഒരു ആധിപത്യവ്യവസ്ഥ എന്ന നിലയിൽ സംസ്കൃതപാരമ്പര്യവുമായി ബന്ധപ്പെട്ട സൗന്ദര്യശാസ്ത്രപദ്ധതികളാണ് പ്രാദേശികഭാഷകൾ സ്വാംശീകരിച്ചത്. മലയാളത്തിലെ ആദ്യകാലഗവേഷണങ്ങൾ ഈ വസ്തുത സ്ഥാനപ്പെടുത്തുന്നുണ്ട്.⁶ അതേസമയം ദ്രാവിഡസംഘപാരമ്പര്യം മലയാളിയുടെ പാഠ്യപദ്ധതിയിലോ ഗവേഷണത്തിലോ കടന്നുവരികയുണ്ടായില്ല. ദ്രാവിഡഗോത്രത്തിൽ പ്രാചീനവും മൗലികവുമായ സാഹിത്യസമ്പുഷ്ടഭാഷയാണ് തമിഴ് എന്നോർക്കുക. ആധുനികതയോടുകൂടി സംസ്കൃതസ്വാധീനം കുറയുകയും പാശ്ചാത്യആധുനികത സൈദ്ധാന്തികമായി

മേൽക്കൈനേടുകയും ചെയ്തു. സ്വകീയമായ സാഹിത്യസിദ്ധാന്തനവീകരണം മലയാളഗവേഷണത്തിൽ നടക്കുന്നത് എൺപതുകളോടുകൂടിയാണ്. ആധുനികാനന്തരസാഹിത്യസമീപനങ്ങൾ ഉൾക്കൊണ്ട് തദ്ദേശീയമായ രീതിശാസ്ത്രത്തിലേക്കും ചരിത്രവിശകലനത്തിലേക്കും സൂക്ഷ്മരാഷ്ട്രീയത്തിലേക്കും പ്രത്യയശാസ്ത്രവിശകലനത്തിലേക്കും സംസ്കാരപഠനത്തിലേക്കും മലയാളഗവേഷണരീതിശാസ്ത്രം വികസിക്കുന്നു. ജ്ഞാനാനുഭവത്തിന്റെ പുതുരീതികൾ ഉൾക്കൊണ്ടാണ് ദലിത്-ഗവേഷണപഠനമേഖല വളരുന്നത്.

ദലിത് ഗവേഷണം: സൗന്ദര്യശാസ്ത്രം - ചരിത്രം- സംസ്കാരം - രാഷ്ട്രീയം

സവിശേഷമായൊരു സാമൂഹികരാഷ്ട്രീയകർമ്മത്വത്തിലേക്ക്, സാഹിത്യത്തിൽ വസ്തുവൽക്കരിക്കപ്പെട്ട ജനത പ്രവേശിക്കുന്നു എന്നതാണ് ദലിത് ഗവേഷണചരിത്രം പൊതുവെ പങ്കുവെയ്ക്കുന്ന നിരീക്ഷണം. ചരിത്രപരമായി അപമാനവൽക്കരിക്കപ്പെട്ടവരുടെ ശബ്ദം സാഹിത്യഗവേഷണപഠനങ്ങളിൽ അവഗണിക്കാനാവാത്ത സാന്നിധ്യമായി മാറുന്നു. ദലിത് അവബോധത്തിലേക്ക് വികസിക്കുന്ന ഗവേഷണപഠനത്തിന്റെ മുന്നോടിയായി ഫോക്ലോർ രീതിശാസ്ത്രവുമായി ബന്ധപ്പെട്ട ഏറെ ഗവേഷണങ്ങൾ നടന്നിട്ടുണ്ട്.⁷ ഏതെങ്കിലുമൊരു ജാതിസ്വതന്ത്രതയുണ്ടെന്നു നിന്നുകൊണ്ട്, സംസ്കാരത്തെയും ആചാരനൂഷ്ഠനങ്ങളെയും വിശ്വാസങ്ങളെയും പഠനവിധേയമാക്കി, അതുൾക്കൊള്ളുന്ന ലോകവീക്ഷണത്തെ പ്രസ്താവിക്കുക എന്നതായിരുന്നു ഇതിന്റെ രീതിശാസ്ത്രം. എന്നാൽ ഇത്തരം സംസ്കാരവും ലോകവീക്ഷണവും പഠനവിധേയമാകുന്ന ജനതയുടെ സാമൂഹികരാഷ്ട്രീയകർമ്മത്വം എങ്ങനെ മാറ്റിതീർക്കുന്നുവെന്ന്, പൊതുസമൂഹത്തെ അത് എങ്ങനെ യെല്ലാം സ്വാധീനിക്കുന്നുവെന്ന് ഗവേഷണം പറയുന്നില്ല. ഇത് വലിയൊരു സാംസ്കാരിക-രാ

ഷ്ട്രീയ-പ്രത്യയശാസ്ത്രപരിമിതിയാണ്. ദലിത് ഗവേഷണങ്ങൾ വ്യതിരിക്തമാകുന്നത് ഈ ചരിത്രപശ്ചാത്തിലാണ്.

1960 മുതൽ 95 വരെയുള്ളകാലത്തെ മലയാള കവിതയെ മുൻനിർത്തി ദലിത് സൗന്ദര്യസങ്കല്പത്തെ പഠനവിധേയമാക്കുകയാണ് മനോജ്കുമാറിന്റെ പ്രബന്ധം.⁸ മലയാളസാഹിത്യവുമായി ബന്ധപ്പെട്ട് രൂപപ്പെട്ട ജാതീയമായി അടരുകളെ പഠനവിധേയമാക്കി സാഹിത്യപരിണാമത്തിൽ ഇവയോരോന്നും നടത്തിയ മാറ്റങ്ങൾ കണ്ടെത്തുന്നതിലൂടെ, ജാതിഘടനയുടെ ഏറ്റവും താഴെത്തട്ടിലുള്ള ദലിതരുടെ സാംസ്കാരികജീവിതവും അവരുടെ സൗന്ദര്യദർശനവും വർത്തമാനകാല സാഹിത്യത്തിൽ ചൊല്ലുത്തിയ സാധ്യതയെ പ്രബന്ധം ലക്ഷ്യമാക്കുന്നു. കേരളസാഹിത്യചരിത്രത്തെ പ്രധാനമായും ആശ്രയിച്ചുകൊണ്ട് വരേണ്യവും മധ്യവർഗ്ഗകേന്ദ്രീകൃതവുമായ ആസാദകരിലേക്ക് ചുരുക്കുന്ന സാഹിത്യത്തെ ദലിത് സമൂഹത്തെ ഉൾക്കൊണ്ട് അപഗ്രഥിക്കുകയാണ് ഗവേഷണത്തിന്റെ രീതി. ഇന്ത്യാചരിത്രത്തെ നിർണയിച്ച പ്രമുഖഘടകം ചാതുർവർണ്യവും ജാതിവ്യവസ്ഥയുമാണെന്നും അതുമായി ബന്ധപ്പെട്ട അധികാരവും ധർമ്മവും എങ്ങനെയാണ് പൊതുസമൂഹത്തിന്റെ സംസ്കാരത്തെയും രാഷ്ട്രീയത്തെയും നിർണയിക്കുന്നതെന്നും, സാംസ്കാരിക-രാഷ്ട്രീയ അധീശത്വത്തിന്റെ പ്രത്യക്ഷയുക്തിയായി സാഹിത്യം പ്രവർത്തിച്ചിട്ടുള്ളതെങ്ങനെയെന്നും വിശകലനം ചെയ്യാനാണ് പ്രബന്ധം മുഖ്യമായും ശ്രമിക്കുന്നത്. 'ഹിന്ദുക്കളുടെസാഹിത്യം മുഴുവൻ ജാതിയുടെ വംശചരിത്രം നിറഞ്ഞതാണ്. അതിൽ ഒരു ജാതിയുടെ ഉത്ഭവം ഉദാത്തമെന്നും മറ്റുള്ളവയുടെ ഉല്പത്തി ഹീനമാണെന്നും സ്ഥാപിക്കാനുള്ള ശ്രമമാണ് നടന്നിട്ടുള്ളത്' എന്ന അംബേദ്കറുടെ നിരീക്ഷണത്തെ ദൃഢപ്പെടുത്തുകയാണ് ഗവേഷണം. ഇന്ത്യയിലെ സാമൂഹിക-സാമ്പത്തിക-രാഷ്ട്രീയ ഘടനയിലെ കർത്തൃത്വധികാരത്തിന് ജാതിപ്രത്യയശാസ്ത്രവുമായുള്ള ബന്ധവും - അതിന്റെ അടിസ്ഥാനത്തിൽ സൃഷ്ടിക്കപ്പെട്ട സൗന്ദര്യസങ്കല്പവുമാണ് ഹൈന്ദവസാഹിത്യ

ത്തെയും രൂപപ്പെടുത്തിയത് എന്നതാണ് പ്രധാന തീസിസ്. ഈ തീസിസ് സ്ഥാപിച്ചെടുക്കുന്നതിനായി സംഘസംസ്കാരപാരമ്പര്യത്തെയും കേരളത്തിലെ പാട്ടുകൃതികൾക്ക് അവയുമായുള്ള ബന്ധവും വിശകലനം ചെയ്യാൻ ശ്രമിക്കുന്നുണ്ട്. ദലിത്പ്രക്ഷോഭചരിത്രത്തിന് ദലിത്സൗന്ദര്യത്തെ രൂപപ്പെടുത്തുന്നതിൽ പ്രധാന പങ്കുണ്ട് എന്നും ഗവേഷകൻ സ്ഥാപിക്കുന്നു. സാംസ്കാരികരംഗത്തുള്ള അധികാരഘടനയെ അഴിച്ചുപണിയാനുള്ള ഉപാധിയായി ദലിത് സാഹിത്യം മാറുന്നു.

ഇന്ത്യയിൽ ദലിത് സ്വത്വം രൂപപ്പെട്ടതിന്റെ ചരിത്രപരമായ പശ്ചാത്തലം വിശകലനം ചെയ്യുന്നതിൽ വസ്തുനിഷ്ഠത പുലർത്തുന്നുണ്ടെങ്കിലും അതിന്റെ പ്രായോഗികതലത്തിലേക്ക് പ്രവേശിക്കുമ്പോൾ ഗവേഷണരീതിശാസ്ത്രം സൂക്ഷ്മത പുലർത്തുന്നില്ല. തെരഞ്ഞെടുത്ത കവിതകളെ സൂക്ഷ്മവിശകലനത്തിന് വിധേയമാക്കുന്നില്ല എന്നത് പ്രബന്ധത്തിന്റെ പരിമിതിയാണ്.

നീഗ്രോത്വത്തെയും ദലിത് അവബോധത്തെയും അടിസ്ഥാനമാക്കി കാക്ക കുളിച്ചാൽ കൊക്കാ കുമാ എന്ന പഴമൊഴിയുടെ രാഷ്ട്രീയപാരായണമാണ് കെ.ഇ.എന്നിന്റെ പ്രബന്ധം.⁹ മാർക്സിസ്റ്റ് ചിന്താപദ്ധതികളെ അടിസ്ഥാനമാക്കി പ്രത്യയശാസ്ത്രവിശകലനമാണ് തന്റെ സൈദ്ധാന്തികനിലപാടിനെ സ്ഥാപിക്കാൻ പ്രബന്ധം ഉപയോഗിക്കുന്നത്. ഇന്ത്യയിൽ സവർണപ്രത്യയശാസ്ത്രം കീഴാളരെ സൃഷ്ടിച്ചത് എങ്ങനെയെന്ന അന്വേഷണം പ്രബന്ധത്തിന്റെ പ്രധാന ഭാഗമാണ്. ഇതിലൂടെ ദലിതരുടെ രാഷ്ട്രീയദിശാബോധമാണ് ഗവേഷണം ലക്ഷ്യം വെയ്ക്കുന്നത്. കറുപ്പും വെളുപ്പുമായി എതിരിടുന്ന എല്ലാറ്റിനെയും അവതരിപ്പിക്കാനല്ല, മറിച്ച് അതിൽ പ്രവർത്തിക്കുന്ന പ്രത്യയശാസ്ത്രധാരയെ അപഗ്രഥിക്കാനാണ് പ്രബന്ധം ശ്രമിച്ചിട്ടുള്ളത്. ഇന്തിനവസ്ഥയിൽ ബ്രാഹ്മണിസ്റ്റ് പ്രത്യയശാസ്ത്രത്തിലുന്നിയുള്ള ഒരു സാംസ്കാരികയുക്തി പ്രവർത്തിക്കുന്നതിന്റെ ചരിത്രം വിശകലനം ചെയ്യുന്നതോടൊപ്പം വർത്തമാനകാലത്തും

അതിന്റെ പ്രതിപ്രവർത്തനങ്ങൾ എങ്ങനെ നിലനിൽക്കുന്നു എന്നു കണ്ടെത്താനും ഗവേഷണം ശ്രദ്ധിച്ചിട്ടുണ്ട്. നവഹിന്ദുത്വത്തിന്റെ വ്യവഹാരനിർമ്മിതിയിൽനിന്ന് അതിന്റെ വിരുദ്ധചേരിയിൽ നിൽക്കുന്നുവരെപ്പോലും ഈ പ്രത്യയശാസ്ത്രപദ്ധതികളിലേക്ക് സ്വാംശീകരിക്കുന്ന ഒരു രാഷ്ട്രീയപ്രക്രിയയാണ് ഇവിടെയുള്ളതെന്ന നിരീക്ഷണത്തിന് ഡോ. അബേദ്കറുടെ വീക്ഷണത്തിന്റെ സൈദ്ധാന്തികപിൻബലമുണ്ട്. എന്നാൽ ഈ നിരീക്ഷണം അവതരിപ്പിക്കുന്നിടത്തൊന്നും അബേദ്കർ ദർശനം കടന്നുവരുന്നില്ലെന്ന് ആരെയും അത്ഭുതപ്പെടുത്തും. ഇന്ത്യൻ വസ്ഥയിൽ ദലിത് അവബോധവും, രാഷ്ട്രീയകർത്തൃത്വവും വികസിക്കുന്നത് മഹാത്മാജ്യോതിബാഹുലേ, അബേദ്കർ വിചാരവിപ്ലവവുമായി ബന്ധപ്പെട്ടതാണെന്ന വസ്തുത പ്രബന്ധം മറച്ചുവെയ്ക്കുന്നു. വർഗപ്രത്യയശാസ്ത്രയുക്തിയാണ് ഇവിടെ പ്രബന്ധകാരനെ തടയുന്നത്. പൊതുവെ ഇന്ത്യൻഇടതുപക്ഷദേശീയത ദലിത് രാഷ്ട്രീയചരിത്രത്തോട് വിമുഖതകാണിച്ചിട്ടുണ്ട് എന്നത് ചരിത്രം. ജാതിയെയും മതത്തെയും സൂക്ഷ്മമായി അപഗ്രഥിക്കുന്നതിൽ ഇടതുപക്ഷദേശീയതയുടെ വിമുഖത പില്കാലനവഹിന്ദുത്വത്തിന്റെ രാഷ്ട്രീയപ്രത്യയശാസ്ത്രത്തെ സഹായിച്ചിട്ടുള്ള ഒരു പ്രധാന ഘടകമാണെന്ന് നിരീക്ഷിക്കപ്പെട്ടിട്ടുണ്ട്¹⁰ എന്നാൽ പില്ക്കാലലേഖനങ്ങളിൽ ഈ പരിമിതി മറികടക്കാനുള്ള ബോധപൂർവ്വമായ ശ്രമം പ്രബന്ധകാരൻ നടത്തുന്നുണ്ട്. അതാവട്ടെ ദലിത് സാമൂഹ്യരാഷ്ട്രീയകർത്തൃത്വം സജീവമായ ചരിത്രപശ്ചാത്തലത്തിലും ഗുജറാത്താനന്തരവംശീയ രാഷ്ട്രീയ പരിസരത്തിലുമാണെന്നത് ശ്രദ്ധേയമാണ്. പില്ക്കാലദലിത് ഗവേഷണങ്ങളും അന്വേഷണങ്ങളും വർഗപ്രത്യയശാസ്ത്രത്തിന്റെ വിമർശനമായും രൂപപ്പെടുന്നത് ശ്രദ്ധിക്കുക.

പ്രക്ഷോഭത്തിലൂന്നിയുള്ള ദലിത് ഭൗതികവാദചരിത്രത്തെയും പ്രത്യയശാസ്ത്രത്തെയും ശാസ്ത്രീയമായി വിശകലനം ചെയ്യാൻ ശ്രമിച്ചിട്ടുള്ള രണ്ട് പ്രബന്ധങ്ങൾ പ്രധാനമാണ്. കേരള സംസ്കാരത്തെ ദലിത് സമീപനരീതിശാസ്ത്രം

ഉപയോഗിച്ച് വിശകലനം ചെയ്യുന്ന പ്രബന്ധമാണ് ഒന്നാമത്തേത്¹¹ (പ്രദീപൻ.എം.കെ. 2004) സ്വതരാഷ്ട്രീയം: പാഠവും പ്രശ്നവൽക്കരണവുമാണ് രണ്ടാമത്തേത് (സന്തോഷ് ഒ.കെ. 2010) രണ്ട് പ്രബന്ധങ്ങളും വിശകലനരീതിയിലും വിഷയത്തിന്റെ ചരിത്രാംശത്തിലും സമകാലികപ്രസക്തിയിലും ശ്രദ്ധേയമാണ്. അബേദ്കറുടെ സൈദ്ധാന്തികാന്വേഷണത്തിന്റെ രീതിശാസ്ത്രവും ചരിത്രവിശകലനരീതിയും രണ്ട് പ്രബന്ധങ്ങളുടെയും അടിത്തറയായി വർത്തിക്കുന്നു.

സൈന്ധവ നാഗരികതയിൽ നിന്നുതന്നെ ആരംഭിക്കുന്ന ഭൗതികജീവിതാഷ്ടിതമായ ജ്ഞാനരൂപീകരണത്തെ കൈയൊഴിഞ്ഞ് എങ്ങനെയാണ് അതിഭൗതികവും ആശയവാദപരവുമായ ഒരു ജ്ഞാനവ്യവസ്ഥയിലേക്ക് ഇന്ത്യൻ സംസ്കാരം മാറുന്നതെന്ന് സൂക്ഷ്മമായി വിശകലനം ചെയ്യാൻ പ്രദീപൻ ശ്രമിച്ചിട്ടുണ്ട്. ജാതിവ്യവസ്ഥ, അതിന്റെ ഉല്പത്തിസിദ്ധാന്തങ്ങൾ, പ്രത്യയശാസ്ത്രഘടന, ചാതുർവർണ്യം കർമ്മസിദ്ധാന്തങ്ങൾ ഇവയെല്ലാം സമഗ്രമായി പരിശോധിക്കുന്നുണ്ട്. മുഖ്യധാര സൗന്ദര്യശാസ്ത്രത്തിന്റെ അടിത്തറയായത് ബ്രാഹ്മണജ്ഞാനവ്യവസ്ഥയാണെന്നും അത് ദ്രാവിഡഭാഷാഗോത്രം തുടങ്ങി ഇതരഭാഷാഗോത്രങ്ങളേയും കീഴാള-ദലിത്-ആദിവാസിജനതയുടെയും സൗന്ദര്യശാസ്ത്രത്തെ റദ്ദുചെയ്തതെങ്ങനെയെന്നും ഗവേഷണം അപഗ്രഥനവിധേയമാക്കുന്നു. സംസ്കാരപഠനത്തിന്റെ രീതിശാസ്ത്രം¹² ഗവേഷകൻ ഇവിടെ സമർത്ഥമായി ഉപയോഗിച്ചിട്ടുണ്ട്.

രസം, ധനി, അലങ്കാരം, രീതി, ഗുണം, വക്രോക്തി, അനുമാനം തുടങ്ങിയ സൗന്ദര്യശാസ്ത്രങ്ങളെല്ലാം ആനന്ദത്തെയും അനുഭൂതിയെയും കേന്ദ്രസ്ഥാനത്ത് പ്രതിഷ്ഠിച്ചതിലൂടെ ഉല്പാദനവ്യവസ്ഥയുടെ സൗന്ദര്യശാസ്ത്രം അരികുവൽക്കരിക്കപ്പെട്ടു. അരികുവൽക്കരിക്കപ്പെട്ടവരുടെ ചരിത്രത്തെയും സംസ്കാരത്തെയും സൗന്ദര്യസങ്കല്പങ്ങളെയും വീണ്ടെടുക്കുന്നതിന്റെ രാഷ്ട്രീയമാണ് ദലിത് പ്രത്യയശാസ്ത്രം പ്രധാനമായും ലക്ഷ്യം വെച്ചത്. ദലിത് പ്രസ്ഥാനം

നങ്ങൾ ഇന്ത്യനവസ്ഥയിൽ ജാതിവിരുദ്ധതയിലൂന്നിനിന്നുകൊണ്ട് ദൈവനിഷേധംവരെയെത്തുന്ന ഒരു പ്രത്യയശാസ്ത്രം വളർത്തിയെടുക്കാൻ ശ്രമിക്കുന്നുണ്ട്. കേരളത്തിലും ഇതേ സാംസ്കാരിക രാഷ്ട്രീയ സംഘർഷത്തെയാണ് ചരിത്രത്തെ ചലനാത്മകമാക്കിയത് എന്ന് ഗവേഷണം പറയുന്നു. സാഹിത്യത്തെ പൊതുജ്ഞാനവ്യവസ്ഥയുടെ ഭാഗമായോ വിമർശനമായോ പരിഗണിച്ച്, സാഹിത്യസൃഷ്ടികളുൽപാദിപ്പിക്കുന്ന ജ്ഞാനവും സൗന്ദര്യവും ചരിത്രനിരപേക്ഷമായിരിക്കില്ല എന്ന നിരീക്ഷണം പ്രബന്ധം മുന്നോട്ടുവെക്കുന്നു.

ദലിത് ജനതയുടെ ജീവിതവും സംസ്കാരവും വർണ്ണവ്യവസ്ഥയ്ക്കുള്ളിലും വെളിയിലും പ്രതിനിധാനം ചെയ്യപ്പെട്ടത് എങ്ങനെയെന്ന തിരിച്ചറിവ് ആത്മബോധത്തിന്റെ ഭാഗമാണ്. അതിനാൽ സാഹിത്യം മാത്രമല്ലാത്ത തലത്തിലേക്കും ഗവേഷണം വികസിക്കുന്നു. പൊതുജ്ഞാന ശാസ്ത്രത്തെയും അത് രൂപപ്പെടുത്തിയ ദലിത് പ്രതിനിധാനങ്ങളെയും ദലിത് സൈന്യാന്തികമാർഗ്ഗമുപയോഗിച്ച് പഠിക്കുന്നതിലൂടെ ദലിതരെ സംബന്ധിക്കുന്ന വ്യത്യസ്തമായ സാംസ്കാരിക പരിപ്രേക്ഷ്യം സാധ്യമാകുന്നുവെന്നതാണ് പ്രബന്ധത്തിന്റെ പ്രസക്തി. കീഴാളസംസ്കാരത്തിന്റെ ആത്മാഭിമാനബോധത്തിൽ നിന്നും പാരമ്പര്യത്തിൽ നിന്നും രൂപപ്പെടുന്ന ബദൽ ജ്ഞാനവ്യവസ്ഥയുടെ സംശീകരണമാണ് ദലിത് സ്വത്വത്തെ നിർണയിച്ചിട്ടുള്ളത്. അത് നിലനിൽക്കുന്ന ബ്രാഹ്മണകേന്ദ്രീകൃത മതസങ്കല്പത്തെയും പിൻകാലത്ത് വികസിക്കുന്ന വർണ്ണയുക്തിയിലധിഷ്ഠിതമായ ഹിന്ദു ദേശീയ ജ്ഞാനവ്യവസ്ഥയെയും സൗന്ദര്യവ്യവസ്ഥയെയും പുനർനിർവചിച്ചു. പൗരസമൂഹമെന്ന (ഇൾഗഹ റീരശലദ്യേ) സങ്കല്പനമാണ് ദലിതർ ലക്ഷ്യം വെച്ചത്. അതിനാൽ വർണ്ണ/ജാതിവ്യവസ്ഥയ്ക്കുപകരം പൊതുസമൂഹം എന്ന സങ്കല്പം ദലിത് പ്രതിരോധസമരത്തിലൂടെ രൂപം കൊള്ളുന്നതിന്റെ ചരിത്രവിശകലനവും ഗവേഷണത്തിന്റെ പ്രസക്തി വർദ്ധിപ്പിക്കുന്നു. ഇന്ത്യനവസ്ഥയിൽ അധിശത്വപ്രത്യയശാസ്ത്രം

പ്രവർത്തിച്ചതിന്റെ സൂക്ഷ്മതലം പ്രബന്ധം വെളിപ്പെടുത്തുന്നു. ഇന്ത്യയിലെ അധിശത്വപ്രത്യയശാസ്ത്രത്തിന്റെ വ്യാപനം ഏകമുഖമായ പ്രവർത്തനമല്ലെന്നു നിരീക്ഷിക്കുന്നുണ്ടെങ്കിലും ഭരണവ്യവസ്ഥയുമായി ഐക്യം സ്ഥാപിച്ചുകൊണ്ടാണ് പ്രസ്തുത പ്രത്യയശാസ്ത്രം വളർന്നത് എന്ന കാര്യം പ്രബന്ധം വിശകലനം ചെയ്യാൻ ശ്രമിച്ചിട്ടില്ല. അംബേദ്കർ മുന്നോട്ടുവെയ്ക്കുന്ന പ്രധാനപ്പെട്ട ഒരു ഘടകം രാഷ്ട്രീയഅധികാരത്തിന്റേതാണ് എന്ന് ശ്രദ്ധേയമാണ്. മാത്രമല്ല ഇന്നുനിലനിൽക്കുന്ന സംഘർഷത്തിന്റെ അടിത്തറതന്നെ അധികാര രാഷ്ട്രീയവുമായി ബന്ധപ്പെട്ടതാണെന്ന് വ്യക്തം.

കേരളീയസംസ്കാരത്തെ ദലിതന്റേതുകൂടി എന്ന നിലയിൽ ഉൾക്കൊള്ളാൻ പൊതു മലയാള സാഹിത്യവും സാംസ്കാരിക വ്യവഹാരവും മടിക്കാണിക്കുന്നതിന്റെ പ്രത്യയശാസ്ത്രം സാഹിത്യകൃതികളെ വിശകലനം ചെയ്തുകൊണ്ട് സ്ഥാപിക്കുന്ന ഭാഗം പ്രസക്തമാണ്. കാരണം മിക്കവാറും സാഹിത്യകൃതികൾ 13 സവർണ്ണ വീക്ഷണങ്ങളിലൂടെയാണ് അധഃസ്ഥിത ജാതികൾ ആവിഷ്കരിക്കപ്പെടുകയും അടയാളപ്പെടുത്തുകയും ചെയ്തിട്ടുള്ളത്. അതാവട്ടെ ധനാത്മകമായിരുന്നില്ല. ദലിതർ സ്വയം ആവിഷ്കരിക്കാൻ തുടങ്ങുമ്പോഴാണ് സവിശേഷമായൊരു സ്വത്വബോധം പ്രകാശിക്കുന്നത്. അതിനാൽ ദലിത് സംസ്കാരവും ജീവിതാവബോധവും ഇന്ത്യവ്യവസ്ഥയിലും കേരളീയ സംസ്കാരത്തിലും ഗൗരവമേറിയ യാഥാർത്ഥ്യമാണെന്ന് പ്രബന്ധം കണ്ടെത്തുന്നുണ്ട്.

സ്വത്വരാഷ്ട്രീയം

ആഗോളതലത്തിൽ സാമൂഹിക സംവർഗങ്ങളെ അടിസ്ഥാനമാക്കി വികസിച്ച ജ്ഞാനാനുഷ്ഠാനങ്ങൾ സ്വത്വരാഷ്ട്രീയബോധത്തിലേക്കു നയിച്ചു. ഇന്ത്യനവസ്ഥയിലും സ്വത്വരാഷ്ട്രീയം സംവാദവിഷയമായി. സാമ്രാജ്യത്വഗുഡാലോചനയുടെ ഭാഗമാണെന്ന വിമർശനമാണ് ഇടതുപക്ഷം ഉന്നയിച്ചത്. ഈ രാഷ്ട്രീയ സാഹചര്യത്തിലാണ്

സ്വതരാഷ്ട്രീയം: പാവവും പ്രശ്നവൽക്കരണവും ദലിത് ആത്മകഥകളെ മുൻനിർത്തി സന്തോഷ് ഒ.കെ വിശകലനം ചെയ്യുന്നത്. ബൃഹദാഖ്യാനങ്ങളുടെ തകർച്ച, അധിനിവേശാനന്തര പഠനങ്ങൾ, കീഴാള പഠനങ്ങൾ ഇവയുമായി ബന്ധപ്പെട്ട സൈന്യാന്തിക ഉൾക്കാഴ്ചകളാണ് സ്വതരാഷ്ട്രീയത്തെ സാധ്യമാക്കിയത്.

ഇന്ത്യൻ സാമൂഹിക രാഷ്ട്രീയത്തെ പ്രധാനമായി നിർണയിക്കുന്ന പാരമ്പര്യകേന്ദ്രങ്ങളായ ജാതി, മതം എന്നീ സ്ഥാപനങ്ങളുടെ വ്യവഹാരങ്ങൾ വിശകലനം ചെയ്യാൻ മാർക്സിയിൽ രീതിശാസ്ത്രം പര്യാപ്തമല്ലെന്ന കാഴ്ചപ്പാടാണ് പ്രബന്ധം മുന്നോട്ടുവെയ്ക്കുന്ന പ്രധാനതിസീസ്. അതേസമയം അംബേദ്കർ അന്വേഷണങ്ങൾക്ക് ഈ സാമൂഹികസ്ഥാപനങ്ങളെ അപനിർമ്മിക്കാൻ പ്രത്യയശാസ്ത്രപരമായ സൂക്ഷ്മതയുണ്ടെന്ന് കണ്ടെത്തുന്നു. അതിനാൽ ജാതിവ്യവസ്ഥയെയും അതിന്റെ വിനിമയ രൂപങ്ങളെയും പ്രബന്ധം മുഖ്യമായി പരിഗണിക്കുന്നു. ജാതി സാമൂഹിക സ്ഥാപനമാകുന്നതോടൊപ്പം സവിശേഷമായ മുല്യമണ്ഡലവുമാണെന്ന നീരീക്ഷണം ശ്രദ്ധേയമാണ്. ഭൗതിക സാഹചര്യങ്ങളിൽ ഉണ്ടാകുന്ന മാറ്റങ്ങൾ പോലും ജാതിഘടനയെ ഇളക്കാത്തതിനുകാരണം ഹൈന്ദവധർമ്മനീതിയുടെ അയവില്ലാത്ത വിനിമയങ്ങളും അധികാര പ്രയോഗങ്ങളുമാണെന്ന് പ്രബന്ധം സ്ഥാപിക്കുന്നു. ദലിത് സാഹിത്യപ്രസ്ഥാനത്തിൽ ഏറ്റവും സംവാദാത്മകമായ രൂപം ആത്മകഥകളായതിനാൽ പഠനം സ്വീകരിച്ചിരിക്കുന്നത് ഇന്ത്യൻ സാഹിത്യത്തിലെ പ്രധാന ആത്മകഥകളെയാണ്.¹⁴ ദലിതരുടെ സാംസ്കാരികരാഷ്ട്രീയ അജണ്ടുകൾ പുനർനിർമ്മിക്കുന്നതിൽ ആത്മകഥകൾ വഹിച്ച പങ്ക് നിർണായകമാണെന്ന് പ്രബന്ധം കണ്ടെത്തുന്നു. ജാതിവ്യവസ്ഥയെക്കുറിച്ചുള്ള ഡോ. ബി. ആർ. അംബേദ്കറുടെ സങ്കല്പനങ്ങളും അവയുടെ അടിത്തറയിൽ നിന്നുകൊണ്ട് പിൻക്കാലത്ത് വികസിച്ച ദലിത് സൗന്ദര്യശാസ്ത്രവും രാഷ്ട്രീയവുമാണ് പ്രബന്ധത്തിന്റെ രീതിശാസ്ത്രം സാധ്യമാക്കിയത് എന്ന് ഗവേഷകൻ പറയുന്നുണ്ട്. പ്രായോഗികമായി നിരവധി

പ്രസ്ഥാനങ്ങളുടെ പിൻബലത്തിൽ വികസിച്ചതാണ് ദലിത്പഠനങ്ങളും സർഗ്ഗാത്മക ഇടപെടലുകളും എന്നതിനാൽ പ്രസ്ഥാനചരിത്രവും സാഹിത്യചരിത്രവും സവിശേഷമായി പ്രബന്ധം വിശകലനം ചെയ്യുന്നു. എൺപതുകളോടെ ദലിത് സാഹിത്യപഠനങ്ങളിലുണ്ടായ സൈന്യാന്തികമായ വികാസങ്ങളെയാണ് പഠനം പരിഗണിച്ചിട്ടുള്ളത്. അതിനാൽ തൊഴിലാളി വർഗ്ഗസാഹിത്യത്തിന്റെ അനുബന്ധമായി ദലിത് സാഹിത്യത്തെ കാണാനുള്ള പ്രവണതയെ ഗവേഷകൻ വിമർശനവിധേയമാക്കുന്നു. കേരളത്തെ സംബന്ധിച്ചിടത്തോളം മാർക്സിസത്തോട് സൈന്യാന്തികമായി വിയോജിച്ചുകൊണ്ടാണ് ദലിത് സംവാദം വികസിക്കുന്നത് അതിന് പ്രധാന കാരണമായി ചൂണ്ടിക്കാണിച്ചിട്ടുള്ളത് പ്രസ്ഥാനത്തിൽ നിന്നുള്ള അന്യവൽക്കരണമാണ്.¹⁵ ദലിത് പ്രസ്ഥാനങ്ങളും അംബേദ്കർ കൃതികളുടെ വ്യാപനവും ഈ വിചേരം വിസ്തൃതമാക്കി.

ദലിത് ആത്മകഥാ സാഹിത്യം സൃഷ്ടിച്ച വിപുലമായ സംവാദതലം, ആഖ്യാനപരമായി അവ സൃഷ്ടിച്ച പിളർപ്പ്, പ്രമേയപരമായ സവിശേഷതകൾ എന്നിവ വിശകലനം ചെയ്യുന്നതോടൊപ്പം ദലിതർക്കിടയിൽ രൂപപ്പെടുന്ന വിമോചനകർത്തൃത്വങ്ങളെ പാവൽക്കരിക്കാൻ ആത്മകഥകൾ പുലർത്തുന്ന ജാഗ്രതയും പ്രബന്ധം അന്വേഷിക്കുന്നുണ്ട്. യഥാർത്ഥത്തിൽ ദലിത് സാഹിത്യം ഉയർത്തിയ മൗലികപരികല്പനകളുടെ സാധ്യതയിലാണ് ഗവേഷണം കേന്ദ്രീകരിക്കുന്നത്. സാമൂഹികവും സാമ്പത്തികവുമായി പിന്നോക്കാവസ്ഥയിൽ കഴിയുന്നവരുടെ സാമൂഹിക-രാഷ്ട്രീയ കർത്തൃത്വമാണ് ദലിത് സാഹിത്യം സമഗ്രതയിൽ നിർമ്മിക്കുന്നത്. ഈ സാമൂഹികരാഷ്ട്രീയ കർത്തൃത്വം സ്വതരാഷ്ട്രീയത്തിന്റെ സാധ്യതകൾ വിപുലമാക്കിയെന്ന് ഗവേഷണം പറയുന്നു.

ദലിത് സാമൂഹിക രാഷ്ട്രീയകർത്തൃത്വം സാധ്യമാക്കിയ പ്രത്യയശാസ്ത്ര ഉൾക്കാഴ്ചകൾ മലയാള ഗവേഷണത്തിന്റെ സാധ്യതകൾ വെളിപ്പെടുത്തുന്നുണ്ട്. അധിശ്വത സാമൂഹിക നിർമ്മിതികളെ സൂക്ഷ്മമായി വിശകലനം ചെയ്യാനുള്ള

പ്രത്യയശാസ്ത്രാടിത്തറ അതൊരുക്കുന്നു. സവർണകേന്ദ്രീകൃതമായ പ്രത്യയശാസ്ത്ര സാംസ്കാരിക പരിസരത്തിലേക്ക് ഇന്ത്യൻ ഉപഭൂമിയതകളെ കണ്ണിച്ചേർക്കാനുള്ള ശക്തമായ ശ്രമം എൺപതുകൾക്കുശേഷം ഇന്ത്യൻ വസ്ഥയിൽ നടക്കുന്നുണ്ട്. ദൃശ്യാവിഷ്കാരങ്ങൾ അതിന്റെ വിനിമയ മാധ്യമമായി മാറുന്നു. രാമാനന്ദ് സാഗറിന്റെ 'രാമായണം' ബി. ആർ ചോപ്രയുടെ 'മഹാഭാരതം' ഇവയെല്ലാം ഏതുതരം പ്രത്യയശാസ്ത്രമാണ് ലക്ഷ്യം വയ്ക്കുന്നതെന്ന് വ്യക്തമാണ്. വരേണ്യസൗന്ദര്യബോധത്തെയും സാംസ്കാരിക പാരമ്പര്യശീലങ്ങളെയും സാമാന്യവൽക്കരിക്കുന്ന പ്രക്രിയയ്ക്കകത്ത് പാർശ്വവൽക്കരിക്കപ്പെട്ട കീഴാള ഇതരജീവിതമുദ്രകൾ അപഹസിക്കപ്പെടുകയും ഹാസ്യോത്സാഹമായിത്തീരുകയും ചെയ്യുന്നു. കാഴ്ചാശീലങ്ങളെ പ്രശ്നവൽക്കരിക്കേണ്ടധർമ്മം ദലിത് ഗവേഷണം ഏറ്റെടുക്കുന്നത് ഈ രാഷ്ട്രീയ പാശ്ചാത്തലത്തിലാണ്. 'ദലിത് ആവിഷ്കാരം മലയാള സിനിമയിൽ' (രാജുക്കുട്ടൻ. കെ., കോഴിക്കോട് സർവകലാശാല) എന്ന പ്രബന്ധം ഈ പ്രശ്നത്തെ അഭിസംബോധനചെയ്യുന്നു. ദലിത് പ്രതിനിധാനം ദൃശ്യവൽക്കരിക്കപ്പെടുന്നതിന്റെ രാഷ്ട്രീയാപഗ്രഥനമാണ് പ്രബന്ധം ലക്ഷ്യം വെക്കുന്നത്. മുതലാളിത്ത ആധുനികാനന്തര പരിസരത്തിൽ പോലും ദലിത് ശരീരത്തെ ദൃശ്യവൽക്കരിക്കുമ്പോൾ ജാതിബോധത്തിൽ നിന്ന് മുക്തമല്ലെന്ന തീസീസ് ആണ് പ്രധാനം. കേരളത്തിന്റെ സാമൂഹിക ജീവിതത്തിൽ അധീശത്വം സ്ഥാപിച്ചിട്ടുള്ള സവർണ മധ്യവർഗ്ഗത്തിന്റെ നിലപാടുകളെയും പ്രത്യയശാസ്ത്ര പദ്ധതികളെയും ദൃശ്യാവിഷ്കാരത്തിന്റെ കേന്ദ്രസ്ഥാനത്ത് പ്രതിഷ്ഠിച്ചുകൊണ്ടാണ് ചലച്ചിത്രകാഴ്ചകൾ വികസിക്കുന്നത് എന്ന പരികല്പനയാണ് പ്രബന്ധം മുന്നോട്ടുവെക്കുന്നത്.

'ദലിത് സ്ത്രീസ്വത്വം' സ്വന്തം സമൂഹത്തിനകത്തും പൊതുസമൂഹത്തിനകത്തും പ്രതിനിധീകരിക്കപ്പെടുന്നത് എങ്ങനെയെന്ന് അന്വേഷിക്കുകയാണ് 'ദലിത് പ്രതിനിധാനം മലയാള ചെറുകഥയിൽ' (ലിസ. പി., കോഴിക്കോട് സർവകലാ

ശാല). ജാതിവ്യവസ്ഥയും അതു നിർമ്മിച്ച വ്യവഹാര രൂപങ്ങളും പ്രത്യയശാസ്ത്രവും ഇവിടെ വിശകലനം ചെയ്യപ്പെടുന്നു. സംസ്കാരപഠനത്തിന്റെയും സ്ത്രീപക്ഷസമീപനത്തിന്റെയും രീതിശാസ്ത്രമാണ് ഗവേഷണം ഉപയോഗപ്പെടുത്തുന്നത്. സാമൂഹിക സാംസ്കാരികാവസ്ഥ കർത്തൃത്വരൂപീകരണം സമൂഹത്തിന്റെ പൊതുബോധം എന്നിവയെല്ലാം സവിശേഷമായി പഠിക്കുക എന്നത് പഠനത്തിന്റെ ലക്ഷ്യമാണ്.

ആധുനികാനന്തരം രൂപപ്പെട്ട സൂക്ഷ്മ രാഷ്ട്രീയ ചിന്താപദ്ധതികൾ, ജാതി, മതം, രാഷ്ട്രീയം ഇവയെല്ലാം സൂക്ഷ്മമായി വിശകലനം ചെയ്യുന്നതിനും വർത്തമാന സാമൂഹികരാഷ്ട്രീയത്തിൽ അതിന്റെ പ്രതിപ്രവർത്തനം അപഗ്രഥിക്കുന്നതിനും എല്ലാവിഭാഗം ജനതയെയും സഹായിച്ചിട്ടുണ്ട്. പ്രതിനിധാനത്തെക്കുറിച്ചുള്ള ആലോചനകൾ അധികാരരാഷ്ട്രീയത്തെ പ്രശ്നാധിഷ്ഠിതമാക്കി. ഇത് ആധിപത്യം വഹിക്കുന്ന മുഖ്യധാര രാഷ്ട്രീയത്തിൽ വിള്ളലുകൾ സൃഷ്ടിച്ചു. സിദ്ധാന്തവും പ്രയോഗവും തമ്മിൽ നിലനിൽക്കുന്ന വൈരുദ്ധ്യങ്ങൾ വെളിവാക്കപ്പെട്ടു. കീഴാള ജനതയെ സംബന്ധിച്ച ബൗദ്ധികമായ ഉണർവ്വ് ജാതി, മത, രാഷ്ട്രീയ കർത്തൃത്വം ഇവയെക്കുറിച്ചെല്ലാം പുനർവിചാരണയ്ക്ക് സാധ്യതയൊരുക്കി. ബഹുസാംസ്കാരികമായ ഒരു സമൂഹത്തിൽ പരമ്പരാഗത അധീശത്വ പ്രത്യയശാസ്ത്രത്തിന് അതുപോലെ നിലനിൽക്കാനാവില്ലെങ്കിലും സവിശേഷമായ ഒരു കർത്തൃത്വത്തിലേക്ക് ദലിതർ, ന്യൂനപക്ഷങ്ങൾ, സ്ത്രീകൾ, ആദിവാസികൾ എന്നിവർ പ്രവേശിക്കുമ്പോൾ അധീശത്വപ്രത്യയ ശാസ്ത്രം സജീവമാകുന്നു.

ജാതി-മത കേന്ദ്രീകൃതമായ മുഖ്യബോധത്തെ മറച്ചു വെച്ചുകൊണ്ടുള്ള ഒരു പ്രത്യയശാസ്ത്ര പരിസരമാണ് പൊതുവെ കേരളത്തിൽ നിലനിൽക്കുന്നത്. ഈ ബോധം പ്രചരിപ്പിക്കുന്നതിൽ കേരളത്തിൽ ഇടതുപക്ഷ ദേശീയതയ്ക്ക് മുഖ്യമായ പങ്കുണ്ട്. എന്നാൽ വ്യക്തി ജീവിതത്തിലും അധികാര രാഷ്ട്രീയത്തിലും ഇതിനെ സമർത്ഥമായി ഉപയോഗിക്കുകയും ചെയ്യുന്നു. മതത്തെ അടിസ്ഥാനമാക്കി രാഷ്ട്രത്തെ നിർവ്വ

ചിക്കാൻപോലുമുള്ള ശ്രമം ഇന്ത്യനവസ്ഥയിൽ നിലനിൽക്കുന്നുണ്ട്. ഈ സാമൂഹിക-രാഷ്ട്രീയ പരിസരത്തിൽ ദലിത് അവബോധത്തെയും ജീവിതാവസ്ഥയുമായി ബന്ധപ്പെട്ട് മതത്തെയും രാഷ്ട്രീയത്തെയും വിചാരണ ചെയ്യാനുള്ള ശ്രമമാണ് കെ.പി. രവിയുടെ 'മതരാഷ്ട്രീയ വ്യവഹാരം: കല്ലേൻ പൊക്കുടന്റെ ആത്മാഖ്യാനത്തെ മുൻനിർത്തിയുള്ള പ്രബന്ധം' (2012) എന്ന പ്രബന്ധം. മതരഹിതമായ ഒരു ജനതയെ ബ്രാഹ്മണ മത പൗരോഹിത്യബോധത്തിന് കീഴിലേക്ക് സ്വാംശീകരിക്കാനുള്ള ഒരു പ്രക്രിയ ഇന്ത്യൻ ചരിത്രത്തിലുടനീളം നടക്കുന്നുണ്ട്. എന്നാൽ ജാതി-മത ബോധത്തെ നിരാകരിച്ചുകൊണ്ട് സവിശേഷമായ ഒരു രാഷ്ട്രീയ കർത്തൃത്വമാണ് ദലിത് അവബോധം ലക്ഷ്യം വയ്ക്കുന്നത്. ഡോ. ബി.ആർ. അംബേദ്കറുടെ സൈദ്ധാന്തികന്വേഷണത്തിന്റെ രീതിശാസ്ത്രം ഉപയോഗിച്ച് പൊക്കുടന്റെ ആത്മകഥയെ സൂക്ഷ്മമായി വിശകലനം ചെയ്യാനാണ് പ്രബന്ധകാരൻ ശ്രമിക്കുന്നത്.

മതവും ജാതിയും കീഴാളജനതയുടെ കർത്തൃത്വത്തെ എതു രീതിയിലാണ് രൂപപ്പെടുത്തിയത് എന്ന അന്വേഷണം വർഗപ്രതിയശാസ്ത്രത്തിനകത്ത് റദ്ദു ചെയ്യപ്പെട്ടു. സവർണ ദേശീയതയിലുണിയുള്ള മതാത്മകതയും രാഷ്ട്രീയവും സെമിറ്റിക് മതബോധവും തമ്മിലുള്ള സംഘർഷമായി ചരിത്രത്തെ മാറ്റുന്നതിലായിരുന്നു മുഖ്യധാരാ രാഷ്ട്രീയ ചരിത്രകാരന്മാർക്കും താല്പര്യം. ഇത് നവഹിന്ദുത്വ നിർമ്മിതിക്ക് സഹായകമാവുകയാണ് ചെയ്തിട്ടുള്ളത്. ആധിപത്യപ്രത്യയശാസ്ത്രത്തെ പ്രതിരോധിക്കുന്നതിലും അട്ടിമറിക്കുന്നതിലും ദലിത് അവബോധവും രാഷ്ട്രീയ ഇടപെടലുകളും വഹിച്ച് പങ്ക് ചരിത്രപരമായി വിലയിരുത്തപ്പെടേണ്ടതിന്റെ പ്രസക്തിയാലാണ് പ്രബന്ധം ഉന്നതം.

ദലിത് അവബോധവും പ്രത്യയശാസ്ത്ര ഉൾക്കാഴ്ചകളും മലയാള ഗവേഷണത്തിന്റെ സാധ്യതകൾ വിപുലപ്പെടുത്തുന്നു എന്നു പറയേണ്ടതുണ്ട്. ഒരു സമൂഹത്തിന്റെ ഏറ്റവും അടിത്തട്ടിലുള്ള ജനവിഭാഗം കർത്തൃത്വത്തിലേക്ക് പ്രവേശിക്കുമ്പോഴാണ് പൗരസമൂഹ നിർമ്മിതി

പുർണ്ണമാകുന്നത്. അതിനാൽ ദലിത് സാമൂഹിക രാഷ്ട്രീയകർത്തൃത്വത്തിന്റെ ഭാഗമായി സാഹിത്യ ചരിത്രം, മതരാഷ്ട്രീയസ്ഥാപനങ്ങൾ മാധ്യമങ്ങൾ എന്നിവയെല്ലാം സൂക്ഷ്മമായ അപഗ്രഥനത്തിന് വിധേയമാകും. ഈ അർത്ഥത്തിൽ ദലിത് അന്വേഷണങ്ങൾ മലയാള ഗവേഷണത്തിന്റെ ദിശാവ്യതിയാനത്തെ സൂചിപ്പിക്കുന്നു എന്ന് വ്യക്തം.

നിഗമനങ്ങൾ

1. മലയാളത്തിൽ ദലിത് അവബോധത്തിലും പ്രത്യയശാസ്ത്രത്തിലും ഊന്നിയുള്ള ഗവേഷണങ്ങൾ സജീവമാണ്. അത് ലക്ഷ്യം വെയ്ക്കുന്നത് സ്വാതന്ത്ര്യം, സമത്വം, സഹോദര്യം എന്നിവയെ അടിസ്ഥാനപ്പെടുത്തിയുള്ള പൗര സമൂഹ നിർമ്മിതിയിലാണ്.
2. ജാതി-മത-പ്രത്യയശാസ്ത്രവും അതിന്റെ വിനിമയ രൂപങ്ങളും സൂക്ഷ്മതലത്തിൽ വികേന്ദ്രീകൃത മുതലാളിത്ത കാലത്തും നിലനില്ക്കുന്നുവെന്ന് പ്രബന്ധങ്ങൾ കണണ്ടെത്തുന്നു. അതിനാൽ ജാതി-മത-പ്രത്യയശാസ്ത്രങ്ങളെ സവിശേഷം വിശകലനം ചെയ്യാൻ ദലിത് പ്രബന്ധങ്ങൾ ശ്രമിക്കുന്നു.
3. ദലിത് ഗവേഷണ പ്രബന്ധങ്ങളുടെ സൈദ്ധാന്തിക അടിത്തറയും രീതിശാസ്ത്രവും ഡോ. ബി.ആർ. അംബേദ്കറിന്റെ വീക്ഷണത്തെ അടിസ്ഥാനമാക്കിയാണ് രൂപപ്പെടുന്നത്. ഇത് മലയാള ഗവേഷണത്തിന്റെ ദിശാവ്യതിയാനമാണ്.
4. മാർക്സിസ്ത സൈദ്ധാന്തിക നിലപാടിൽ നിന്നുകൊണ്ട് ദലിത് അവബോധത്തെ വിശകലനം ചെയ്യുന്ന കെ.ഇ.എന്നിന്റെ പ്രബന്ധം അംബേദ്കർ വീക്ഷണത്തെ മറച്ചുവെയ്ക്കുന്നത് പ്രധാനമാണ്., ഇത് ദലിത് രാഷ്ട്രീയ ചിരത്രത്തോടുള്ള പൊതുബോധം വെളിപ്പെടുത്തുന്നുണ്ട്.
5. വർഗ പ്രത്യയശാസ്ത്രവുമായി ദലിത് ഗവേഷണം അകലം സൂക്ഷിക്കുന്നു എന്നത് പ്രധാനമാണ്.
6. സാഹിത്യമാണ് പ്രധാന പ്രഭവ സാമഗ്രിയെ

- ങ്കിലും ഇന്ത്യനവസ്ഥയിൽ സംസ്കാരം, രാഷ്ട്രീയം എന്നിവയെ ദലിത് അവബോധത്തിൽ നിന്നുകൊണ്ട് വിശകലനവിധേയമാക്കുകയാണ് പ്രബന്ധങ്ങൾ ചെയ്യുന്നത്. ഇത് മുഖ്യധാര ചരിത്രത്തിൽ നിന്ന് ഭിന്നമായി കീഴാള ജനതയെക്കൂടി ഉൾക്കൊണ്ടു കൊണ്ട് ചരിത്രത്തെ വിഖ്യാനിക്കുന്നു.
7. മലയാള സംസ്കാരവുമായി ബന്ധപ്പെട്ട് കവിത, ചെറുകഥ, നോവൽ, ആത്മകഥ, സിനിമ എന്നിവയെല്ലാം സൂക്ഷ്മമായി വിശകലനത്തിന് വിധേയമാക്കി. ഇത് മലയാള സംസ്കാരത്തിനകത്ത് പ്രവർത്തിക്കുന്ന അധീശത്വ യുക്തിയെ പുറത്തുക്കൊണ്ടു വരാൻ സഹായിച്ചു.
 8. സവിശേഷമായൊരു സാമൂഹിക രാഷ്ട്രീയ കർത്തൃത്വത്തിലേക്ക് ദലിത് ബോധം വികസിക്കുന്നതിന്റെ ചരിത്രം പ്രബന്ധങ്ങൾ ഉൾക്കൊള്ളുന്നുണ്ട്.

9. ഗവേഷണം തന്നെ ഒരു രാഷ്ട്രീയ പ്രവർത്തനമായി മാറുന്നു എന്നത് പ്രധാനമാണ്.
10. ദലിത് അവബോധത്തിലൂന്നി നിന്നുകൊണ്ട് മതസ്ഥാപനങ്ങൾ, രാഷ്ട്രീയ പ്രസ്ഥാനങ്ങൾ, സംസ്കാരവിമർശം പരിസ്ഥിതി എന്നീ മേഖലകളിലേക്ക് ഗവേഷണത്തിന്റെ രീതിശാസ്ത്രം വികസിപ്പിക്കാവുന്നതാണ്.
11. ഇന്ത്യയിൽ പ്രവർത്തിക്കുന്ന ആഭ്യന്തരകൊളോണിയൽ പ്രത്യയശാസ്ത്രത്തെ വിശകലനം ചെയ്യുന്നതിൽ പൊതുവെ മുഖ്യധാര ചരിത്രകാരന്മാരും സാംസ്കാരിക നായകന്മാരും വിമുഖത കാണിക്കുകയാണ്. ഇത് വെറുതെ വിടുന്നത് നവഹിന്ദുത്വത്തെയും അതിന്റെ അധീശത്വ പ്രത്യയശാസ്ത്രത്തിലൂന്നിയുള്ള മത-രാഷ്ട്രീയ വ്യവസ്ഥയെയുമാണ്. ദലിത് ഗവേഷണം ഈ പ്രത്യയശാസ്ത്രയുക്തിയെ ആവുന്നത്ര പ്രശ്നവൽക്കരിക്കാൻ ശ്രമിക്കുന്നുണ്ട്.

അടിക്കുറിപ്പുകൾ

1. ജാതീയമോ വിഭാഗീയമോ ആയ ആത്മബോധമല്ല ദലിത് സ്വത്വം. ചരിത്രപരമായ തിരിച്ചറിവാണ്. അംബേദ്കറിൽ നിന്ന് ആരംഭിക്കുന്നതും ജാതിയിൽ നിന്ന് ജാതിവിരോധതയിലേക്കും ക്രമത്തിൽ എല്ലാ ചൂഷിതരുമായി ബന്ധപ്പെട്ട് വികസിക്കുന്ന സാമൂഹ്യബോധമാണ്. സാമൂഹ്യമായ അധഃകൃതാവസ്ഥയെ ചരിത്രപരമായി സമീപിക്കുന്നതാണ് അതിന്റെ വിശകലന രീതി. തികച്ചു സാമൂഹികമായ പദവിബോധമാണ് ദലിത് എന്നത് (പ്രദീപൻ എം.കെ. 2004).
2. അംബേദ്കർ-ഗാന്ധി സംവാദമാണ് ഇവിടെ പ്രധാനമായും സൂചിപ്പിക്കുന്നത്. അയിത്ത ജാതിക്കാരുടെ പ്രശ്നങ്ങളെ ഗാന്ധിജി മതപരമായാണ് സമീപിച്ചത്. ഹിന്ദുമതത്തിനകത്തെ പ്രശ്നമായി. അംബേദ്കറെ സംബന്ധിച്ചിടത്തോളം തീർത്തും രാഷ്ട്രീയ പരവും യുക്തിപരവും അതുകൊണ്ട് തന്നെ പൗരാവകാശ പ്രശ്നവുമായിരുന്നു അത്. വട്ടമേശ സമ്മേളനത്തിലാണ് അംബേദ്കറുടെ ഗാന്ധിജിയോടുള്ള എതിർപ്പ് തീക്ഷ്ണമാകുന്നത്.
3. മീരാനന്ദ. ഉത്തരാധുനികത മധ്യവർഗ്ഗം ഹിന്ദുത്വം (പരി) സത്യൻ പി.പി, ചിന്ത പബ്ലിഷേഴ്സ്, തിരുവനന്തപുരം, 2007.
4. കോഴിക്കോട് സർവ്വകലാശാലയിൽ ഡോ. അംബേദ്കറുടെ ദർശനത്തെ അടിസ്ഥാനമാക്കി ഒട്ടേറെ ഗവേഷണ ശ്രമങ്ങൾ നടക്കുന്നുണ്ട്. തത്ത്വശാസ്ത്ര

- വകുപ്പിൽ വി. മോഹനകൃഷ്ണൻ, സാമൂഹിക രാഷ്ട്രീയദർശനം: സ്വാതന്ത്ര്യത്തിന്റെ പുതുവ്യവഹാര നിർമ്മിതി, ഗീത. കെ.പി. ഇന്ത്യയിലെ മാനവിക ചിന്ത ഡോ. ബി.ആർ. അംബേദ്കറുടെ വീക്ഷണത്തിൽ എന്നിവ ഈ രീതിയിലുള്ള അന്വേഷണങ്ങളാണ്. വിദ്യാഭ്യാസ വകുപ്പിൽ ഡോ. അംബേദ്കറുടെ വിദ്യാഭ്യാസ ദർശനം എന്ന പേരിൽ ഒരു ഗവേഷണം വന്നിട്ടുണ്ട്.
5. ശ്രീധരൻ, വി.എം. ദ്രാവിഡ കാവ്യമീമാംസ: സിദ്ധാന്തവും പ്രയോഗവും, കോഴിക്കോട് സർവ്വകലാശാല, പി.എച്ച്.ഡി. 2005.
 6. വിദേശ മിഷനറിമാരുടെ ആദ്യകാല ഭാഷാപഠനങ്ങൾ ശ്രദ്ധേയമാണ്. തമിഴ് വ്യാകരണ പഠനങ്ങൾക്ക് തുടക്കം കുറിച്ചത് മിഷനറിമാരാണ്. 1579 ൽ തമിഴ് ലിപിയിലുള്ള ആദ്യപുസ്തകം അച്ചടിച്ചു. കാൽഡ്യൽ. എഫ്. ഡബ്ല്യു. എല്ലിസ്, എം.ബി. എമ്മിനോ, കമിത്സലബിൻ. ആന്ദ്രന്യോവ് എന്നിവരുടെ ദ്രാവിഡപഠനങ്ങൾക്കുശേഷം അതിനെ മുന്നോട്ടു കൊണ്ടുപോകാൻ മലയാള പണ്ഡിതർ ശ്രമിച്ചില്ല.
 7. 1. കുമാരൻ വയലേരി, കുറിച്യരുടെ ജീവിതവും സംസ്കാരവും പി.എച്ച്.ഡി, കോഴിക്കോട് സർവ്വകലാശാല, 1992.
2. പ്രശാന്ത് കൃഷ്ണൻ, കറുമരുടെ ജീവിതവും സംസ്കാരവും പി.എച്ച്.ഡി, കോഴിക്കോട് സർവ്വകലാശാല, 2006.

3. ഫിലോമിന കെ.പി. ഉത്തരകേരളത്തിലെ വേട്ടുവർ ജീവിതവും സംസ്കാരവും, 2004.
4. ശ്രീധരൻ.ഏ. കാസർഗോഡ് ജില്ലയിലെ മുകയർ, ജീവിതവും സംസ്കാരവും, പി.എച്ച്.ഡി. 2002 മുതലായവ ഈ വകുപ്പിൽപ്പെടുന്ന ഗവേഷണപ്രബന്ധങ്ങളാണ്.
8. കാവാലം നാരായണ പണിക്കർ, എൻ.എൻ. കക്കാട്, വിഷ്ണു നാരായണൻ നമ്പൂതിരി, അയ്യപ്പപ്പണിക്കർ, കടമ്മനിട്ട രാമകൃഷ്ണൻ, ബാലചന്ദ്രൻ ചുള്ളിക്കാട്, അയ്യപ്പൻ, ആറ്റൂർ കെ.ജി. എസ്. എന്നീ കവികളെയാണ് പ്രബന്ധകാരൻ സവിശേഷപഠനത്തിൽ ഉപയോഗിച്ചിട്ടുള്ളത്. എന്നാൽ ദലിത് സൗന്ദര്യത്തെക്കുറിച്ച് അന്വേഷിക്കുമ്പോൾ ഈ കവികളെ തിരഞ്ഞെടുത്ത മാന്ദണ്ഡമെന്തെന്ന് വ്യക്തമല്ല.
9. ഈ പ്രബന്ധ കുറിപ്പിന്റെ സൗന്ദര്യശാസ്ത്രം എന്ന പേരിൽ പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്.
10. ബിശ്വാസ്, എസ്.കെ. ബ്രഹ്മണ മാർക്സിസം (വിവ.) എം.ആർ. സുഭദ്ര അദർ ബുക്സ്, കോഴിക്കോട്, 2008. Towards a Casteless Society - എന്നീ പുസ്തകങ്ങൾ കാണുക.
11. കേരള ഭാഷാ ഇൻസ്റ്റിറ്റ്യൂട്ട് ഈ പ്രബന്ധം ദലിത് പഠനം: സ്വത്വം സംസ്കാരം സാഹിത്യം എന്ന പേരിൽ പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്.
12. ഒരു സവിശേഷ സമൂഹത്തിന്റെ ജ്ഞാനശാസ്ത്രപരവും സൗന്ദര്യശാസ്ത്രപരവുമായ വ്യവഹാരങ്ങളെ സമഗ്രമായി സമന്വയിക്കുന്ന വിവക്ഷ എന്ന നിലയിലാണ് സംസ്കാരമെന്ന പദം പ്രബന്ധകാരൻ ഗവേഷണത്തിൽ ഉപയോഗിച്ചിട്ടുള്ളത്.
13. പോത്തേരി കുഞ്ഞമ്പുവിന്റെ സരസ്വതീവിജയം (1892) തകഴിയുടെ രണ്ടിടങ്ങളി (1948) കവിയൂർ മുരളിയുടെ അയ്യങ്കാളിപ്പട (2001) എന്നീ നോവലുകളും ടി.കെ.സി. വടുതലയുടെ ചങ്കരാനി അട (1959) സി.വി. ശ്രീരാമന്റെ ദുരവസ്ഥ പിന്നെയും വന്നപ്പോൾ, സി. അയ്യപ്പന്റെ പ്രേതഭാഷണം, സാറാജോസഫിന്റെ വെളുത്ത നിർമ്മിതികളും കറുത്ത കണ്ണാടിയും എൻ.എസ്.മാധവന്റെ പുലപ്പേടി എന്നീ ചെറുകഥകളുമാണ് ഈ പ്രബന്ധത്തിന്റെ മുഖ്യപഠനത്തിനായി സ്വീകരിച്ചിരിക്കുന്നത്.
14. കല്ലേൻ പൊക്കുടന്റെ കണ്ടൽക്കാടുകൾക്കിടയിൽ എന്റെ ജീവിതം (2003) സി.കെ. ജാനുവിന്റെ ജീവിതകഥ (ജാനു. 2003) മറാത്തിസാഹിത്യകാരൻ ശരണകുമാർ ലിംബാളയുടെ അക്കർമാശി (1984) തമിഴ് ദലിത് സാഹിത്യകാരി പാമയുടെ കരുക്ക് (1992) എന്നീ ആത്മകഥകളെയാണ് ഈ പ്രബന്ധത്തിലന്റെ മുഖ്യപഠനം ഉപയോഗിച്ചിട്ടുള്ളത്.
15. കേരളത്തിലെ കമ്മ്യൂണിസ്റ്റ് പ്രസ്ഥാനവും ദലിത് കർത്തൃത്വരൂപീകരണവും പഠനവിഷയമാക്കാവുന്ന ഒരു മേഖലയാണ്. കമ്മ്യൂണിസ്റ്റ് പ്രസ്ഥാനവുമായി സജീവ ബന്ധം പുലർത്തിയ ദലിത് വിഭാഗത്തിന്റെ സാമൂഹിക സാംസ്കാരിക-രാഷ്ട്രീയ കർത്തൃത്വം പ്രസ്ഥാനത്തിനകത്തും പുറത്തും വ്യവഹരിക്കപ്പെട്ടതെങ്ങനെ? പിൽക്കാല ദലിത് അവബോധത്തിന് അത് എത്രമാത്രം സഹായകരമായിട്ടുണ്ട്? രാഷ്ട്രീയവാചകാശങ്ങൾ നേടിയെടുക്കാൻ അവ എത്രമാത്രം സഹായിച്ചു ഇവയെല്ലാം പരിഗണനാവിഷയമാണ്.

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CONTEMPORARY TRENDS: CULTURAL STUDIES IN INDIA AND SUBALTERN CULTURAL HISTORIOGRAPHY

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The start of Cultural Studies in India, the construction of elite nationalist ideas and the awakening of the subaltern consciousness occur with colonialism effecting certain structural and institutional changes during the period. Both literature and history reflect the elitist accounts of the effects of colonial presence on culture to some extent in dimmed light. There are *conscious omissions* of real issues or specific details in the representations of Indian cultural historiography. Indian Writing in English and its histories did very little to account for the presence of an abundant corpus of cultural writings. In such an absence of systematic Indian cultural historiography, Kosambi, Pule, Iyothi Thass, Ambedkar, Rahul Sankrathayana, MN Roy, Dr. Bhandarkar Bhagath Singh some women writers etc; are yet to be acknowledged as writers. Their writings here constituted the contours of *the cultural and its politics* and followed the dialectics of history [of east and west in terms of its methods] in probing the Social practices of the day. Indian

cultural Studies start with the early writers, *the subaltern agitators* who questioned the ideology of Caste. The wave of Subaltern has generated trends and responses that mainly point to cultural politics and finds parallels with cultural Studies.

Colonialism had initiated the process of modern social requirements that effected a great change in public life and its institutions; the important of them were the institutions of knowledge and creation of India's history from the period of William Jones on to Alexander Cunningham and up to the times of John Marshal. It was the discovery of India in many a sense. The rule of colonialism had weakened the hegemonic ideology of Varnashrama. Many Indians then, who rose to basic livelihood and material positions, were the blessed of colonial clime. Three such important personalities that had bearing on today's intellectual and cultural movements were Iyothi Doss, Pule, Dr. Ambedkar and Swamy Dharma Thirtha ; *the trends setters of contemporary subaltern, women .and other*

marginalized movements. Their writings had the issues of identity, significations about the cultural and ideology politics to constitute authentic Indian cultural historiography that was drawn from social practices and vast studies.

The motivation for subaltern Dalit, women and the marginalized writings of 1980s and 90s was the impact the movement received from the silent democratic Cultural Revolution created by early subaltern writers. The basic modes and the dialectics of studying the high and low of cultural politics were provided by early subalterns like Jyothi Doss, Pule Ambedkar Swamy Dharmathirtha . They were convinced that the history of the people of India was in direct conflict with the interests of the priestly class. The accounts of cultural historiography of these writers *as connected to contemporary social and intellectual movements* must be considered with two brief examples of C. Iyothee Thass and Ambedkar.

C. Iyothee Thass (1845–1914) of Nilgiris, later lived in Madras and was a Siddha Doctor who had a good knowledge of classical literary Tamil, and mastered the English language. Paraiyars had social opportunities in deffernt occupations in colonial rule. Aloysius in his *Nationalism without A Nation in India* comments:

“realizing the emancipatory potential of Buddhist tradition and drawing on the earlier Tamil Buddhist connection, this scholar tried to interpret the history, religion

and literature of the Tamils from the point of view of Buddhism which was once popular and prevalent in the south, half a century before Dr.Ambedkar” (1997 p.64) .

“In 1898 Iyothee Thass and large numbers of those who shared his convictions converted to Buddhism and founded the Sakya Buddha Society This took place with the influential mediation of Henry Steel Olcott of the Theosophical Society, who set up the necessary contacts with Sinhalese Buddhists and subsequently greatly supported the Tamil Dalit Buddhists. Iyothee Thass’s justification of his conversion was that the Paraiyars had originally been Buddhists, and had constituted the original population of the country.” (p. 67 Begunder, PDF)

In a blog DR. Muthumohan in his aricle ‘*Dalit Consciousness in South India*’ **notes** “Ayothee Dasa is correct in the sense that the multitude of literary works he quotes from ancient Tamil tradition do belong to the Jaina and Buddhist traditions that were chronologically well before the advent of Vedic thought or emergence of Saivite and Vaishnavite religions in Tamil soil.”

In an article entitled “Remembering the precursor of Dravidian movement” The Hindu remembers Thass. In 90s and 2000 after, a number of scholars have reflected Iyothi Thass as the precursor of Dravidian identity.

The recent scholarly trend of the subaltern discourse formation is noticeable in such books as Aloysius’ *Nationalism without a*

Nation in India, (1997) V. Geetha and S.V. Rajadurai's *Towards A Non –Brahmin Milleniam* (1998) M.S.S Pandian's *Brahmin & Non- Brahmin* Bhagavan, Manu; Feldhaus, Anne, eds., *Claiming Power from Below: Dalits and the Subaltern Question ...etc.*

Ravikumar in his web Navayuga comments “ Iyothee Thass is perhaps one among the several Dalit icons whose names have been blacked out by mainstream history,” - but who has been acknowledged in the spate of new subaltern writings of cultural historiography and by a few western scholarship.

Iyothee Thass' accounts of historiography are the same as Ambedkar's observations about caste and Untouchability. Castes were spread; whatsoever the conditions of north and south, the difference of time and distance. The elaborately compiled details over chapters best summerised in Bergunder:

“Ambedkar presupposes that In the past it was often the case in tribal conflicts that the survivors of the defeated people were uprooted and forced to serve the victors. ‘BrokenMen’, as Ambedkar called, were not integrated into the village community and remained marginalized. They became the untouchables of brahmanical Hinduism because they had become true followers of Buddhism and, in contrast to most others, were not prepared to give up their religion again after the renewed victory of brahmanical Hinduism:

The BrokenMen hated the Brahmins

because the Brahmins were the enemies of Buddhism and the Brahmins imposed untouchability upon the BrokenMen because they would not leave Buddhism. On this reasoning it is possible to conclude that one of the roots of untouchability lies in the hatred and contempt which the Brahmins created against those who were Buddhists. (Ambedkar 1989b: 317).” (p. 73 Bergunder, PDF)

(Ambedkar p.120 & p.164, 1948)

Along these details Ambedkar establishes the untouchability connected to Brahmins giving up cow eating and their murdering Brihadvrita Mourya.

Iyothee Thass and Ambedkar were serious original pursuers of culture and conditions of life that they were able to collect from diverse ancient Sanskrit and Pali sources. These two accounts of cultural historiography of Indians accessible in their works are also the same in the accounts of historians and their official documents. Subalternism expressed in various ways of art, literature and media, and its cultural historiography of today; a contemporary trend is an inheritance of the past embroiled in the cultural politics.

Literature reveals the issues that are manifestations with reference to social practices. As evident in history, most often the cultural politics maneuvers to hide the issues of society and its practices. The portrait of India is incomplete with smothered facts. When Writers come out with *serious engagement with real social issues there are breakthroughs and new trends.* Dalit woman

and marginalized minority writing had free run in the colonial and democratic India.

The adhered trend of the subalterns was commitment to writing realism. In all experimentations possible Dalit or women creative writers primarily to documented the real conditions of life. Dalits writers did strongly advocate their own writings, and others, writing about them would be second-hand experience. As to the Feminist movement, following Dalit movement, 'Karnataka Lekhakiyara Sangha' a feminist writers group in 1978, was very important in espousal of feminist social values. Devanuru Mahadeva of 'Odalala' and 'Kusuma Bale' fame does not tag himself into the *categorized Dalit*. R. Kalyanamma, ran womens 'Saraswathi' a montly for 42 years, Govind Das' *Harijanavidaya* and G.Venkataiah books had been written in 1930s and 40s respectively well in advent of any movement.

Have women and Dalits not spoken? Chennanna Valikar and Siddalingaiah B.T. Lalitha Nayak, Aravinda Malagatti and Geetha Nagabhushana Mogalli Ganesh from Kannada regional Dalit writers are only a few prominent names to mention with remarkable writings of the Dalit subaltern, some of which have been translated into other regional languages and into English. The development of Translation studies along with Cultural studies is an increasing trend that might be of some bearing with greater realism of language.- Srinivasa

Iyengar comments "Some of the best studies of social life are naturally in regional languages" (p.327)

Women had real issues to counter politics of patriarchy. Nanjanagudu Tirumalamba published 'Sathi Hithaishini' and 'Karnataka Nandini'. Sarawathi Bai Rajawade writer of *Giri Bale*, had a vision of modern education for women, Kodagina Gouramma, Belagere Janakamma, Shyamala Devi Belagaumkar and many, were prominent writers of 80's. 'Phaniyamma' by M.K. Indira, 'Itigeetike' by Vijaya Dabbe, 'Gandasuru' by Veena Shanteshwar, 'Sahana' by Sara Abubakar, 'Seetha Rama Ravana' by H.V. Savitramma are remarkable works. Namichandra (Science and Fiction) and Vaidehi (Fiction).

Have Women and Dalits not spoken? They did it yesterday and so on. For Spivak's *Can a Subaltern speak?* It is yes in the affirmative at the context of the second phase of Dalit writing. A national upsurge of subaltern writings is evident in abundance of translations. *Sangathi* (and *Karakku* (1992 Tr. 2000) Bhamu *Viramma* a recorded biography (1998) Viramma, Jean luc Racine Aosinane Racine; *Jootham A Dalit's Life* (2007) OmPrakash; *Aaydan and weave of my life* (2008) urmila pawar; *Scar (Vadu)* (2009) Gunashekarana; *Poised Bread* Arun Dangle (2009); *Prison We Broke* (2009) Pandit Maya; *Untouchable Spring* (2010) Kalyan Rao G; *Dalit Vision* (2010) Gail Omvedt ; *Oxford Anthology of Tamil Dalit Writing* Ravikumar R Azagarasan (2012); *No*

Alphabet in Sight : New Dalit Writing from South India Dossiers of Tamil and Malayalam (2012) Sathyannarayana Sussie Taru

Dr. Azagarasan, the co editor of Oxford Anthology of Tamil Dalit Writing reflects “in my ten years of working with Dalit literature, I think, reading of Dalit literature must change .The literature is now undergoing it’s second Phase; any indifferent practice towards Dalit literature is again an implicit nature of the castist attitude or reading them merely as accounts of victimization would be lacking in totality; that must change. Understanding Dalit literature in terms of criticism of nation and culture is indispensable, we see, contemporary post-colonial Dalit situation is the paradox of Indian modernity” (Interviewed. 2013)

Kancha Illaia’s Why I am not a Hindu (1997 p. 99-109) is subaltern substantiation for Dalit paradox; an effect of cultural politics. Dr. Kishore Buddha the co-founder of Subaltern Media and the founder-editor of the peer-reviewed Open Access journal Wide Screen comments on contemporary dominant politics “When *Dalit* politics continues to use religion as a basis of social formation, mobility will be defined by the superstructure of Hindutva (or neo-Brahminical) ideology, which will not permit the formation of a recognisable basis of action” another contemporary response to dominant politics is Thejaswini Niranjana’s “*Questions for Cultural Politics*” where she reflects on day today politics evidently

visible through campus events like the resistance to theory at the crisis of English studies or students anti and Pro-Mandal protests. (1997 p.125-157) The subaltern and cultural Studies, the two contemporary developments, have parallels to engage against the reactionary politics. Things of literature never exist in vacuous writing, if so literature is never devoid of politics, society and social practices: the subaltern and the cultural studies must engage to probe the practices in the historical conditions in which they are produced. As to literature and its reading, Subaltern or any, what Terry Eagleton has to say in his *Literary Theory: an Introduction* needs to be emphasized:

It is most useful to see ‘literature’ as a name which people give from time to time to certain kinds of writing within a whole field of what Michel Foucault has called ‘discursive practices’, and that if anything is to be an object of study it is this whole field of practices (*Italics mine*) rather than just those sometimes rather obscurely labeled literature”. (1983, p 205)

To conclude, as the persecution of subalterns is incessant, the problematic throws challenge to the academic discourses and to the idea of civilization. The trend that starts as a way of expression of subaltern literature and counter culture is a potent cultural historiography. The presence is stronger than ever. The concepts like mainstream, subaltern and other irrational categories are the constructions of the

politics of reactionary ideological structures. The dispatch strategies to decenter the dominant ideology structure would be a combined- interparadigmatic counter strategy of Cultural Studies academia involving public awareness. Subaltern realism and his presence in history, in art literature and counter- culture are no stereotype; apparently the more enlightened forces and writers would acknowledge

support to counter culture ways of art .History bears it out that the democracy is born from movements and protests. Real trends become activist. Mulk Raj Anand wrote, Arundathi Roy has written and Adiga is writing, activist solidarity in real issues like the subaltern cause would further an effective social formation to the rewriting of history, culture, and politics.

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SYNTHESIS AND CHARACTERIZATION OF ZINC OXIDE SMALL CLUSTERS

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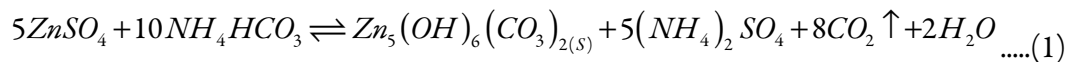
INTRODUCTION

Recently, scientific and research community have shown their interest on metal oxide semiconductor structures due to their easy, safe, environmental friendly and cheap synthesis procedure [1]. Technological applications of the metal oxide semiconductors in the fabrication of devices for energy harvesting and storage [2,3], photonics [4], sensors [5], as well as medical and biological applications are explored [6,7]. Zinc oxide (ZnO) is a promising wide band gap metal oxide semiconductor. ZnO is an n-type, direct wide band gap material having several applications in optoelectronics [8], transparent electronics [9], spintronics [10], and sensor applications [11]. Zinc Oxide in its bulk polycrystalline form has been commonly used in a wide range of applications such as sunscreen, ointments, facial powders, catalyst, lubricant additives, paint pigments, piezoelectric transducers, varistors, and as a transparent conducting electrodes. It has direct band gap energy, which makes it transparent in the visible region and most of the activity in the ultra violet region [1]. Controlled chemical precipitation is one of the simple, convenient and commonly employed technique for the synthesis of small particles of metal oxides [12]. In the present study, ZnO powder clusters were prepared by chemical route via chemical precipitation method. The structural and optical properties of the prepared samples were studied in detail [13].

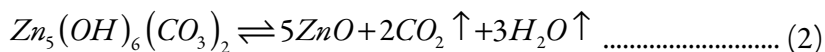
2. EXPERIMENTAL

In the present study, ZnO particles were synthesized through chemical precipitation method. Zinc sulfate (1.5 mol/l) and ammonium bicarbonate (2.5 mol/l) were prepared in distilled water and 100 ml ZnSO₄ solution was added to 126 ml NH₄HCO₃ solution while stirring and the reaction mixture was kept at 45°C. The slurry of basic zinc carbonate

(BZC) in the form of a white precipitate was obtained. Finally, the precipitate was filtered. It was then cleaned in distilled water and acetone using centrifuge and dried at 80°C for 45 minutes. Finally zinc oxide was prepared by calcining the precipitate at 500°C for 1 hour. In this process, the reaction of Zn ions and ammonium acid carbonate proceeded according to the equation 1.



The complex formed decomposed upon calcining to ZnO according to the equation 2.



The ZnO powder obtained is subjected to annealing at two different temperatures 300°C, and 600°C for 3hrs. The samples were characterized for exploring the properties of the prepared samples. The as prepared and annealed Zn powders are studied using different characterization techniques viz. XRD (X-ray diffraction), SEM (Scanning electron microscope), UV-Visible Spectroscopy and Fourier Transform Infrared Spectroscopy (FTIR).

3. RESULTS AND DISCUSSION

Generally, at normal temperature and pressure ZnO exhibit wurtzite crystal structure. Instead of wurtzite, it also crystallizes into zinc blende and rocksalt structures at different experimental conditions [1]. In an ideal wurtzite crystal, with a hexagonal close-packed lattice type, has lattice parameters, $a = 3.2539 \text{ \AA}$ and $c = 5.2096 \text{ \AA}$, in the ratio of $c/a = 1.6011$ [14]. Lattice structure of zinc oxide $t = K\lambda / B \cos\theta_B$ is a combination of two interconnected sub lattices of Zn^{2+} and O^{2-} in such a manner that each of the zinc atom is surrounded by four oxygen atoms at the tetrahedral corners and vice versa with a typical sp^3 covalent bonding. ZnO is a wide direct band gap semiconductor [15]. Strong UV emission around 370nm was always observed in the UV-VIS spectra of ZnO due to the near band edge emission of wide band gap ZnO [16,17].

3.1. XRD ANALYSIS

Figure1 shows the X-ray diffraction patterns of Zinc oxide particles annealed at various temperatures. Study of standard data JCPDS 80-0075 confirmed that the synthesized materials are hexagonal ZnO phase (wurtzite structure). However, the XRD patterns of the particles are considerably broadened due to the very small size of these particles. The strong and narrow diffraction peaks indicated that the product has good crystallinity. The pattern

was indexed with hexagonal unit cell structure and the lattice parameters are calculated [18]. Crystallite size calculated using the Scherrer's formula [19,20]

$$D = 0.9\lambda / \beta \cos\theta \dots\dots\dots (3)$$

and lattice constants 'a' and 'c' of the hexagonal wurtzite sample calculated by plane-spacing equation [21].

$$\sin^2 \theta = \frac{\lambda^2}{4} \left[\frac{4}{3} \cdot \frac{(h^2 + hk + k^2)}{a^2} + \frac{l^2}{c^2} \right] \dots\dots\dots (4)$$

It is evident that when the as-prepared sample is subjected to annealing, the diffraction peaks slightly shifted towards lower scattering angle. The shift towards lower scattering angle is the consequence of an increase in the lattice parameter due to the relaxation of the compressive strain induced by grain boundaries along the crystal plane, probably due to a slight grain growth, and lets the inter planar distance increase towards its stress free value[15]. When the annealing temperature increases there is a rapid decrease in the density of vacant lattice sites, vacancy clusters, and local lattice disorders and a rapid resumption of lattice parameters and the volume of the unit cell towards normal values, and the grains begin to grow. Hence particle size and lattice parameters increase with increasing temperature (Table 1).

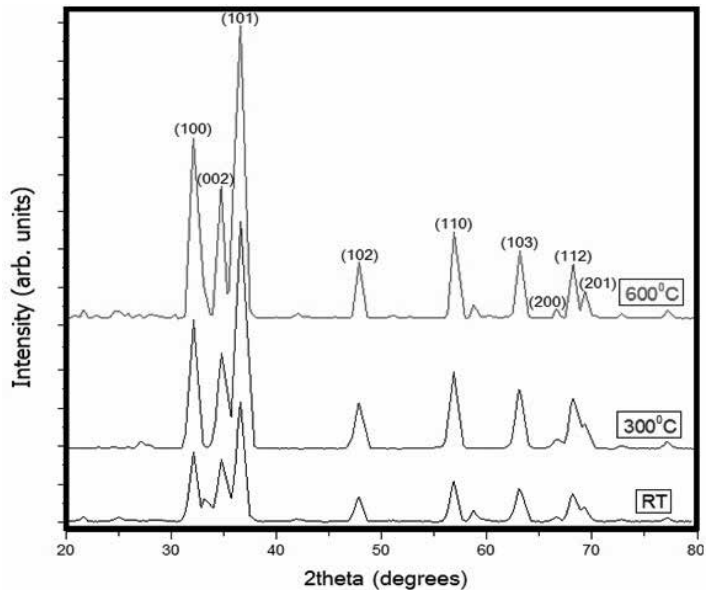


Figure 1. XRD plot of ZnO powder for different annealing temperatures

ZnO Annealing (°C)	a Lattice Parameter (Å ⁰)	c Lattice Parameter (Å ⁰)	D Crystallite Size (nm)
Room Temp	3.2158	5.1945	12.9604
300	3.2249	5.2058	14.1316
600	3.2257	5.2072	26.1789

Table 1. Lattice parameters determined from the XRD spectra.

The principles of stress analysis by the X-ray diffraction is based on measuring angular lattice strain distributions. The stress in the ZnO may have been introduced via two mechanisms [22]. One is that the intrinsic stress is due to the crystallite deficiency during growth, as well as the impurities and defects in the crystal. Another is that the growth parameters, such as pressure, gas mixture, power and deposition temperature, have caused the intrinsic stress. The as prepared sample revealed that the intrinsic stress of the as prepared ZnO is compressive. By contrast, extrinsic stress can be generated during pressing, sintering, and annealing processes [22]. The magnitude of the compressive stress component during the growth process was increased until it was converted to the thermal (tensile) stress component at a very high annealing temperature; therefore, an overall compressive residual stress was observed in the as prepared ZnO (Table 1). The increasing the annealing temperature increased the energy for the diffusion of oxygen in the ZnO particle, which leads to tension in the lattice constant during the growth process. The decrease in difference between d-spacings of annealed sample and standard one indicates the relieving of compressive stress due to the action of tensile stress during annealing.

3.2. SEM/EDX ANALYSIS

The morphology of the ZnO clusters has been studied using scanning electron microscopy. Figure 2 & 3 shows the typical scanning electron microscopic (SEM) images of ZnO clusters. The SEM image shows random distribution of the ZnO having nearly spherical morphology. The ZnO particles had small-grains sized structures with the morphology changing according to the variation in the annealing temperatures. The SEM images show that the grain boundaries were fewer and the grains grew much bigger with further increase of annealing temperature. The high annealing temperature provides more activation energy

to atoms to grow larger grains. The high temperature can stimulate the migration of grain boundaries and cause the coalescence of more grains during the annealing processes[22]. This happens because of the availability of more energy for the atoms to acquire so that they may diffuse and occupy the correct site in the crystal lattice and grains with lower surface energy will grow larger at high temperature.

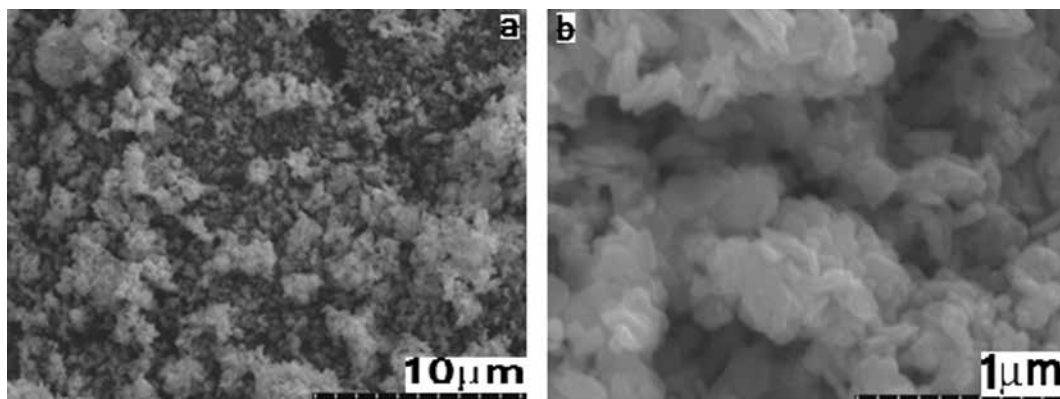


Figure 2. SEM images of ZnO powder annealed at 300°C

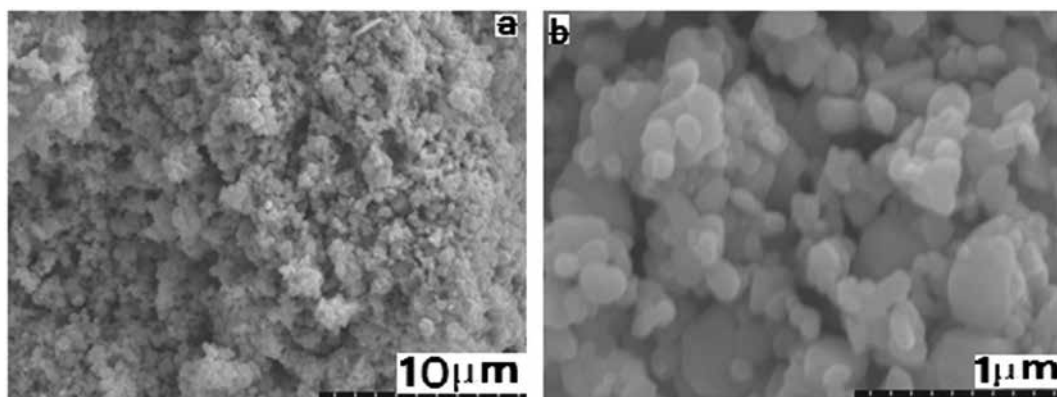
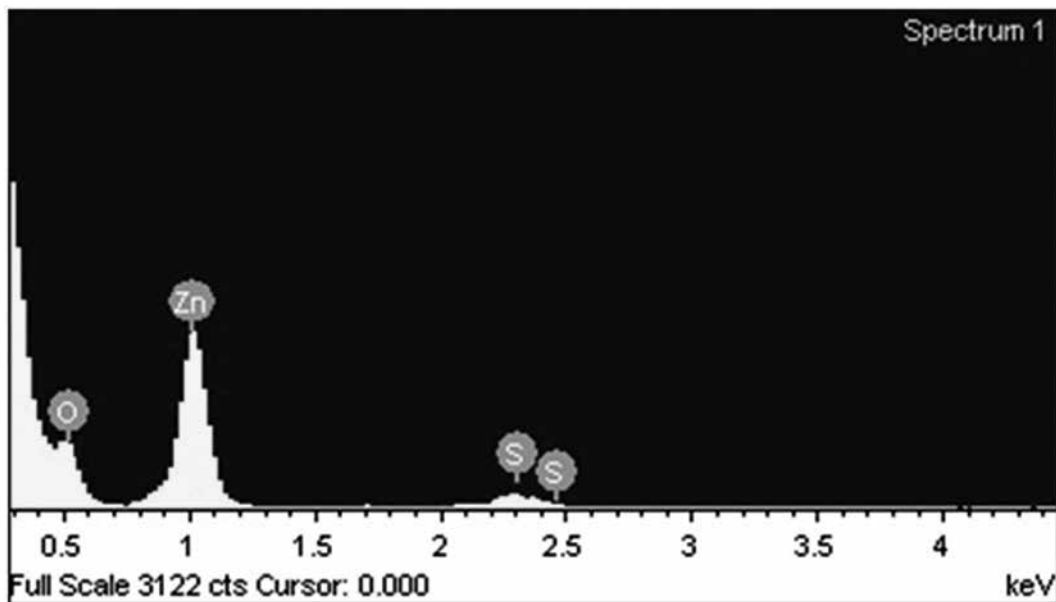


Figure 3. SEM images of ZnO powder annealed at 600°C

The EDX spectrum, of the ZnO particles in figure 4 reveals that our sample contains zinc, oxygen and sulphur components. These are species from our reagents used for ZnO sample preparation. No other contaminants from the ZnO particle preparation were observed. The high-intensity peaks for zinc and oxygen justify that the sample contains mainly ZnO and suggesting pure ZnO particle composition.



3.3. FTIR ANALYSIS

In order to quickly establish the presence or absence of the various vibrational modes present in ZnO particles and to probe the effect of annealing on particles, we performed FTIR spectroscopy of ZnO particles. The presence of various chemical functional groups and the formation of ZnO particles are supported by FTIR spectra as shown in Figure 5. FTIR spectra were recorded by scanning the samples in the frequency range $400\text{--}4000\text{ cm}^{-1}$. The intense broad absorption band around 3300 cm^{-1} appears typically due to stretching mode of hydroxyl group (O–H) of H_2O . A peak at 1625 cm^{-1} of relatively small intensity originates due to the bending mode of O–H [23]. The presence of these bands suggests that annealing is required just before the characterization of the sample to evaporate the entrapped water at the surface of the particles. The near infrared (NIR) region of the spectrum is of our interest as the vibrational modes of the metal–oxygen are expected in this region. The strong peak around 420 cm^{-1} is assigned to the stretching mode of Zn–O [24,25]. Therefore, FTIR spectroscopy, concomitant with the XRD results, confirms the formation of pure ZnO particles. ZnO configuration is not affected due to annealing as vibrations of Zn–O are still observed around 420 cm^{-1} . The intense peak at 1125 cm^{-1} can be assigned to Zn–S vibrational mode [23]. This result is in agreement with the result obtained by EDX spectrum analysis.

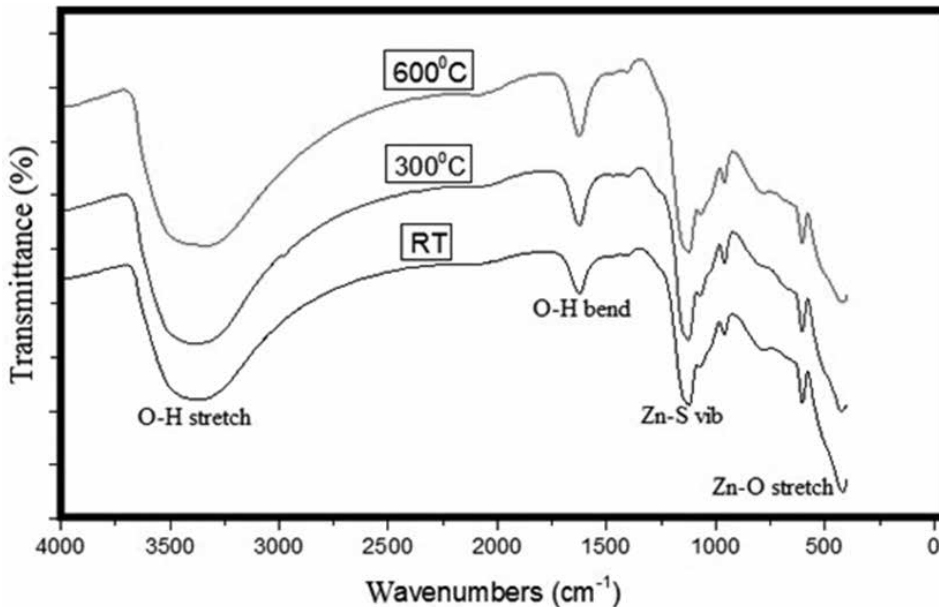


Figure 5. FTIR spectrum of ZnO powder for different annealing temperatures

3.4 UV-VIS ANALYSIS

Figure 6 shows the UV-VIS absorption spectra of ZnO particles annealed at various temperatures and the peak position reflects the band gap of the particles. Typical exciton absorption at 365 nm is observed in the absorption spectrum at room temperature [15], which is blue shifted with respect to the bulk absorption edge appearing at 380 nm at room temperature. It is clear that the absorption edge systematically shifts to the lower wavelength or higher energy with decreasing size of the particle. This pronounced and systematic shift in the absorption edge is due to the quantum size effect.

It is well known that the fundamental absorption can be used to determine the nature and value of the optical band gap of the particles. The band gap of all the samples is calculated using a simple wave–energy equation:

$$E_g = hv = hc / \lambda \dots\dots\dots (5)$$

where h is the Planck’s constant, c is the light velocity and λ is the absorption wavelength [24,26]. The prepared ZnO particles show peak absorbance at 365nm which corresponds to band gap energy of 3.40eV which in agreement with the reported values [16]. As annealing temperature increases, the band gap slightly increases due to band edge tailoring.

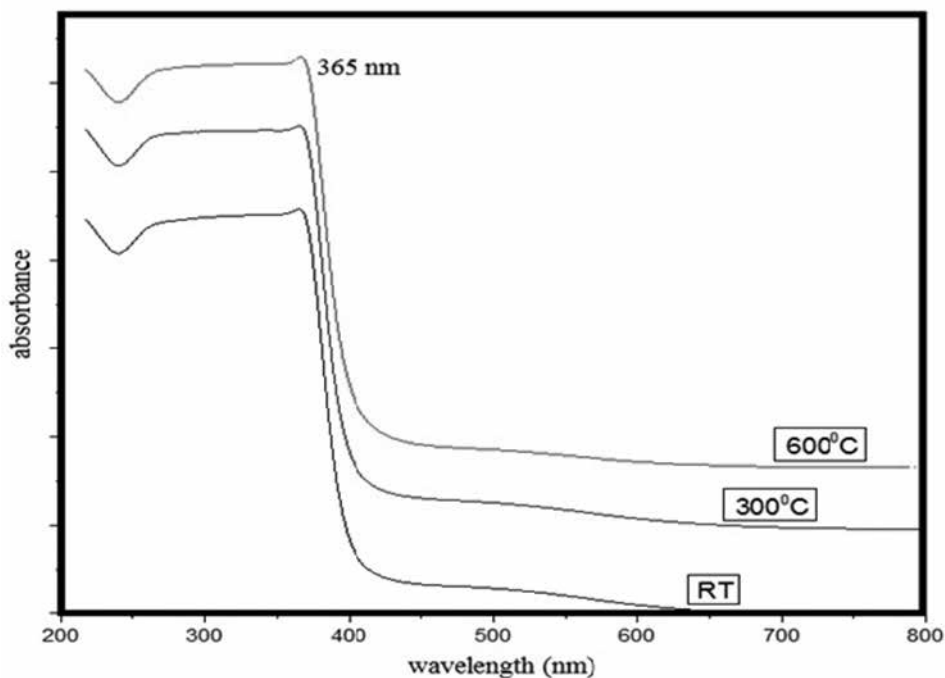


Figure 6. UV-VIS spectrum of ZnO powder for different annealing temperatures

4. CONCLUSION

Zinc oxide particles were synthesized through precipitation method by considering different annealing temperatures. The structural and optical properties of the prepared ZnO particles have been confirmed using XRD, SEM, FTIR and UV-VIS spectroscopy. The effects of heat treatment at 300°C and 600°C on the crystallinity, chemical composition and optical transmission of ZnO particles were analyzed.

The increase in diffraction intensity of XRD pattern was observed after annealing at various temperatures. Also, the position of the diffraction peaks is shifted to lower 2θ values, which could be due to the release of intrinsic strain through annealing. The narrowing of peaks or decrease in FWHM in XRD pattern demonstrate growth of ZnO particles due to annealing and the average particle size and lattice parameters of ZnO particles increase with increasing annealing temperature. According to Scherer's formula, the average particle size of the sample is 13 nm. SEM studies showed the formation of spherical shaped ZnO particles and the crystallite growth by heat treatment. It can be concluded from XRD and SEM analysis that the annealing temperature has a great influence on the crystal formation.

FTIR and SEM/EDX studies confirmed the presence of sulphur contaminant in the prepared ZnO particles. The high-intensity peaks for zinc and oxygen justify that the sample contains mainly ZnO and suggesting pure ZnO particle composition. The formation of small particles of ZnO is also confirmed by metal–oxygen vibration reflected in the FTIR spectrum. ZnO configuration is not affected by annealing as vibrations of Zn-O were observed around 420 cm⁻¹ in all prepared samples.

——— A sharp absorption peak was detected at 365nm in the UV-VIS region that corresponds to an optical band gap of the ZnO particle which was found to be 3.40.eV. The blue shifting of the absorption peak compared with bulk ZnO, which clearly indicate the strong quantum confinement. The band gap slightly increased due to band gap edge tailoring during heat treatment. The present results along with known physical properties of the crystalline ZnO, offer a new dimension for further study and characterization of materials.

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HETERO GENEITY OF STARCH GRAINS IN THE MATURE JACKFRUIT (*ARTOCARPUS HETEROPHYLLUS LAM*) SEEDS

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ABSTRACT

Jackfruit seeds are recalcitrant and starch rich. Histochemical and SEM studies were carried out to study the starch grains in the mature seeds. Both studies have revealed that starch grains consist of simple and compound ones. Different types of compound grains small sized to large were present. The number of individual grains ranges between 2-11 in compound grains.

1. INTRODUCTION

Jackfruit is the largest fruit with recalcitrant and starch rich seeds. Starch grains accumulate during the development of seeds and they disappear during the germination of seeds. Histochemical methods for the localization of cell inclusions and insoluble metabolites are used to pinpoint the origin and site of their metabolic role. Specific dyes enhance the differentiation and resolution of starch grains and so their shape and structure can easily be studied. Even though the occurrence of starch content in jackfruit seeds has already been reported¹

histochemical localization and electron microscopic study are lacking in these seeds.

2. MATERIALS AND METHODS

Collection, seed extraction, sampling and tissue preparation were conducted as described in [5]. The sections were deparaffinised, hydrated and stained in PAS reagent². They were washed thoroughly and dehydrated in alcohol series, cleared in xylene and mounted in DPX.

The stained sections were observed and photomicrographs were taken using Nikon Microscope (ECLIPSE E 400) and Nikon

Camera (DXM 1200F) attached with digital image analyser.

SCANNING ELECTRON MICROSCOPY (SEM)

Starch grains were obtained from mature seeds and were washed three times with 0.2M Phosphate buffer (pH-7.2). After repeated washing with distilled water, residue was dried in hot air oven at 40°C. Wet starch powder smeared and covered with 2 sided cellophane tape adhesive. Aluminium stub with starch powder dried slowly in hot air oven at 40°C. After drying, gold ion sputtering was done and observed in S-2400 SEM (Hitachi) available at Sree Chithra Institute of Medical Science and Technology, Trivandrum. Starch grains were surface scanned and exposed at 2000X, 3000X, 4000X and 5000X magnification.

3. RESULTS

Heterogenous nature of the jack fruit is reflected in the structure of starch grains also. Starch grains ranges from simple to complex. A wide variation in size and cluster formation were observed among starch grains. Simple and compound grains consisting of various numbers were present in the same cell. Simple grains of different sizes also were present (Fig 1). The number of grains in compound grains varied from 2-11 with variation in their orientation/ clustering of individual grains. Hilum was

visible in the centre of simple grains and individual grains of compound grains. Their shape also showed variation. It ranges from spherical, linear to polygonal (Fig.1). Linear of 2 and 3 grains were present. The clustering of individual grains vary from 2 to 11 in compound grains (Fig. 1,F).

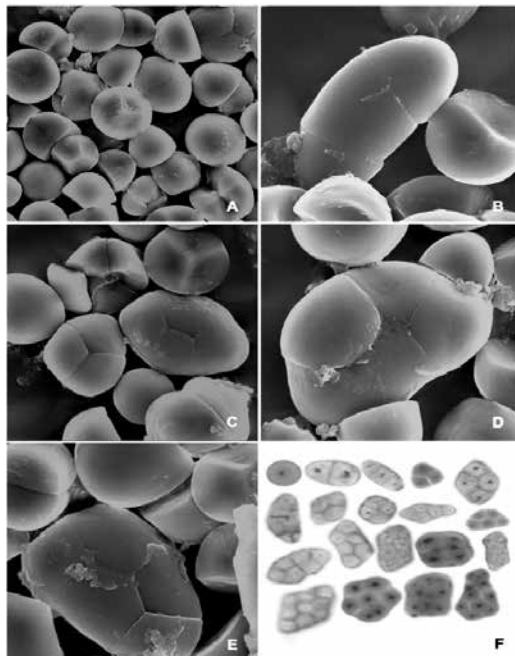


Fig.1. Scanning electron micrographs of starch grains in jack fruit seeds.

A – 200 X, B – 5000 X, C – 3000 X, D – 4000 X, E – 4000 X, F – Starch grains of different shape, size, aggregation – selected from different regions of cotyledon (40X)

SEM studies confirmed heterogeneity of starch grains in jackfruit seeds. It revealed simple and compound grain consisting of

2, 3, 4 and 5 individual grains in the sample (Fig.1 A-E).

4. DISCUSSION

Starch grains are with a central region called hilum which is the region where starch deposit begins. Hilum was very clear in histochemical studies. But it was not visible in SEM as it is located in the centre (Fig 2).

Starch is the main reserve food material in jackfruit seeds. It contain 73% of starch [4 &5]. Simple grains were later converted to compound grains in order to store more reserve food material. The mobilization of starch grains takes place during germination. The heterogeneity of starch grain may be an

inherent character unique to jackfruit seeds. Accumulation of metabolisable carbohydrate starts along with the embryogenesis and continues until the seed matures [3]. During seed maturation, as a result of desiccation soluble carbohydrate is converted to insoluble starch and during prolonged period multiple forms of starch grains are presumed to occur in jackfruit seeds.

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ELECTROPHORETIC STUDY OF PROTEIN PROFILE IN JACK FRUIT (*ARTOCARPUS HETEROPHYLLUS LAM*) SEEDS DURING DESICCATION

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ABSTRACT

Jackfruit seeds are recalcitrant and desiccation sensitive. Total and soluble proteins of control and desiccated seeds were analysed. Electrophoretic study of the protein profile of control and desiccated seeds was carried out. Distribution of proteins is correlated to the desiccation induced viability loss of seeds. SDS-PAGE studies revealed the disappearance of high molecular weight protein bands. It appears that high molecular weight protein bands are involved in the maintenance of desiccation tolerance in jackfruit seeds.

1. INTRODUCTION

Jackfruit seeds are recalcitrant [2, 3, 1, 8, 6] and starch rich. Jackfruit seeds are desiccation sensitive and they lose their viability in 12 days during desiccation when their moisture content reached below critical level (32%) [7]. Carbohydrates play a vital role in the maintenance of viability in jackfruit seeds (Unpublished data). Even though desiccation sensitivity has been studied in large number of recalcitrant seeds, the distribution of protein and their relevance in maintaining desiccation tolerance in *Artocarpus*

heterophyllus seeds remain to be studied.

So the present investigation was an attempt to study the relation of protein profile on retention of viability in jackfruit seeds.

2. MATERIALS AND METHODS

The collection and seed extraction was done according to [7]. Pooled seeds (approximately 500) were kept for desiccation in open trays at room temperature ($30\pm 2^{\circ}\text{C}$). Fresh seeds served as control. The seeds were sampled for protein estimation and electrophoretic study on 4, 8, 12, 14 and 16 days intervals. Viability

study was carried out as described in [7].

Seeds were sampled randomly, chopped and 200 mg tissue was taken for protein analysis and 1g tissue was taken for electrophoretic study. Protein profile was studied by SDS-PAGE procedure of Laemmli (1970). The protein subunits were separated electrophoretically using GENIE electrophoresis unit in SDS-PAGE slabgel having 10% separating gel and 4% stacking gel. After electrophoresis gel was stained by Coomassie Brilliant Blue and bands were compared with known BSA fraction V powder procured from Merck Company. The samples were electrophoresed using Tris Glycine running buffer of pH 8.3.

3. RESULTS

Fresh jackfruit seeds contained 10% of total and soluble proteins (Table-1). Maximum total protein content was shown by seeds desiccated for 12 days. There after 40% reduction of protein content was observed. The jackfruit seeds remained viable up to 12 day [7]. The soluble protein content declined gradually up to 12 days followed by significant reduction.

Days of desiccation	Viability %	Total Protein	Soluble Protein
0	100	104.92±3.78	101.03±2.18
4	100	121.30±4.73	95.16±5.14
8	100	88.0 ±2.85	90.26±2.34
12	78±3.46	126.13±4.26	93.65±3.11
16	8±1.8	63.79 ±3.68	84.49±2.85

Table 1. Viability and distribution of protein content in jackfruit seeds during desiccation

Protein profile of control seeds revealed that there were 16 bands, 5 bands above standard BSA (66 kDa) and 11 bands below. The low molecular bands were prominent (Fig.1). The seeds desiccated for 8 days showed almost same bands as that of control but with two prominent low molecular weight bands. Some of the bands were disappeared in 12 day desiccated seeds, 4 feeble bands were present below, one of which was prominent. More bands were found disappeared in the 14 days desiccated seed sample. In this sample only 7 bands were present below standard and three bands above. Disappearance of bands continued in 16th day sample in which only 6 feeble bands were present below and 3 very feeble bands above standard. The high molecular weight protein bands were found to disappear more during desiccation.

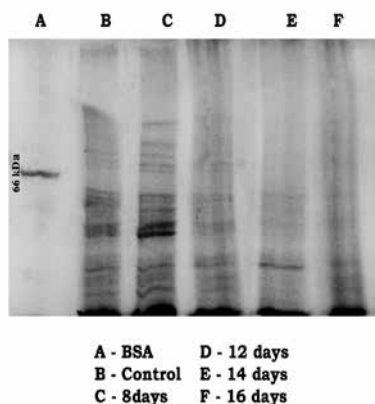


Figure 1. SDS-PAGE protein profile of jackfruit seeds during desiccation.

4. DISCUSSION

During desiccation of jackfruit seeds, SDS-PAGE studies revealed the disappearance of few high molecular weight protein bands (more than 66 kDa) at the initiation of desiccation damage more bands are found to disappear with advancement of desiccation. It appears that high molecular weight protein bands are involved in the maintenance of desiccation tolerance and thereby stability. More or less similar observations were made in *Shorea robusta* ([5]. However those authors correlated the disappearance of low molecular weight

proteins with desiccation intolerance in *Shorea robusta*. On the contrary, in jackfruit seeds, the disappearance of high molecular weight proteins is correlated with desiccation intolerance or loss of viability. This is in conformity with the reduction in the total and soluble proteins during viability loss.

ACKNOWLEDGEMENT: The first author is grateful to the Head of the Dept. of Botany, University of Calicut for providing necessary facilities for providing necessary facilities and the UGC for providing deputation for doing Ph.D. research under FIP.

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CASTE, POLITICS AND CRICKET IN COLONIAL INDIA

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Sport occupies an important part of our lives. A study of sports is crucial not only to understand the evolving sports heritage of a nation, but to appreciate seemingly unrelated political processes such as nationalism colonial culture, etc. The role of sport in international relation and national development dramatizes the political meaning of sports to many societies. While sport may integrative at higher political level, it has not been so at inter-personal levels of gender and race. Sport is a product of social reality.

The present paper is an attempt to analyze the role played by cricket in a highly political caste ridden and religious Indian society during colonial times. Presently there are two approaches for analyzing the particular history of a sport. The first approach focuses sharply on its practice, the background of its patrons and players, the evolution of its association and tournaments. The second approach focuses sport as an illustrative example to point out themes of wider interest and relevance. It views sport

as a rational idiom, a sphere of activity which expresses the values, prejudices divisions and unifying symbols of society.

Eminent Indian-English writer Nirad. C Choudhari once remarked 'to the Englishman abroad literature was his wife and sport as his mistress'. Books and games provided the twin consolation to Englishman by which he came to term with alien and potentially hostile-culture and climate¹.

Cricket was brought to India in the middle of eighteenth century by British soldiers and sailors they played the game among themselves in their bungalows and cantonments.

The first mention of cricket in India dates to 1721 when British Sailors played a match among themselves in the port of Cambay. It appears that in the beginning in the British had no intention of teaching the natives to play cricket. The British cricket clubs were setup in the cities and cantonments. In 1875, the Europeans formed Bombay Gymkhana Club with governor of Bombay as its patron and chief justice as its secretary.

Later Calcutta Gymkhana Club was formed in 1878 and Madras cricket club set up in 1864 with its lonely ground at Chepauk².

The racial exclusivity of the colonial clubs was complete until the transfer of power in August 1947. The English clubs never admitted a non European to their clubs. The earliest Indian to take to the game were the Parsis of Bombay. In the 1830 Parsi boys began to imitate white soldiers improvising the implements of Cricket by using hats as wickets and umbrellas as bats and old leather stuffed with rags and sewn up as balls. The parsi cricket club known Oriental cricket club was formed in 1848 and later these Parsi bourgeois supported cricket as a means of strengthening their ties with the colonial overlord³.

At the time when this English game firstly introduced in India Englishmen thought that the natives were unfit to bat or field. The Indians played this game by wearing dhoties and without shoes. There are a number of accounts mentioning Indians playing the game clad in dhoties one such instance was that, in a match between Mohanbegan club and Calcutta Cricket Club on January 3rd 1931, the game had to be abandoned because the Indians were insulted by the British Governor R.B. Lagdan on account of their clothing⁴. The dress code issue became one of a major cause for the clashes between Indians and the British.

The Hindus started playing cricket partly in a spirit of competitive communalism. The

first Hindu club Bombay Union was formed in 1866 by youths of Prabhu caste. Here after Bombay Hindu Cricketers sorted themselves on the link of caste and region of origin eg: Gowda Saraswat, Cricket Club, Kshatriaya Cricket Club, Gujarat Union Cricket Club⁵. But this was not in the case of rest of India. According to Boria Majumdar who is an 'Eminent cricket historian', Cricket in Bombay was organized along communal lines but cricket in Bangal was never organized on the basis of caste or religious lines⁶.

Muslim cricket club in Bombay was established in 1883 by the Luxmani and Tyebjee families. The small communities also formed their own cricket entities including Mangalorian Catholic Cricket-Clubs, Bombay Jewish Cricket-Club, etc.

By the late 19th Century, the game had acquired a genuine popular appeal in India. Dozens of match played in each maidan around the country in every weekend. Later upon the Englishmen slowly approved the playing talents of Indian in cricket and they started playing matches with the Indians. In 1877, the Parsis were invited to play a match against the Bombay Gymkhana club an association which represented the European of the city. These non European versus European matches became popular and later it became an annual event from 1886 onwards the Hindus had also began playing a yearly match with Europeans. This event became a triangular tournament in 1907. Later Muslim joined in this contest

and made it a four cornered contest⁷. This tournament which ran until 1946 was through its various guises to play a formation role in the development of cricket in India. The respective Gymkhanas recruited players all over the country trained their teams collectively framed the rules.

Performance in the Quadrangular quickly became an index of communities strength and weakness. The Parsi, Muslim and Hindu teams each had a large following. By the early 1930 radio had arrived taking the news of the cricket and the noise of the crowd into streets and lanes and seaside bungalows of Bombay⁸. These matches became a greater carnival for the spectators. While analyzing the racial aspects of the game. Some British cricketers saw the sport as a way of feeling less out of place in a hostile climate, others more positively as a vehicle commenting relationship between rulers and the ruled. In the later category fell Lord Harris who as governor of Bombay between 1890 and 1895 helped the foundation of what later became the quadrangular tournament. A Parsi administrator believed that 'the governor was a sage statesman who at once saw the much of the friction between the Europeans and the natives of India. What India needs remarked one colonial is a few more governors like Lord Harris in Bombay, Lord Wellesley in Madras a cricketing Commander in chief of the Indian Army⁹.

One of the British historians who visited during the time of British rule made a

statement about the role played by cricket in society. According to him "The British Came to India first as hunters, missionaries and the merchants next as soldiers and the politician and then the cricketer that is the history of British colonization.

"The hunter may exterminate deserving species, the missionary may cause quarrels, the soldier may hector, the politician blunder but cricket unites as in India¹⁰ the rulers and the ruled. In colonial India however cricket served as often to divide and unite the rulers and ruled.

The cricketers satisfied the ambition of the colonial subjects to win match against their masters. Cricket being appropriated for purpose of resistance against the colonial state. In February 1906 the Hindu played against the Europeans in a representative match for the first time drew players from the presidency as a whole. Against all odds the Hindu Cricket Club won the match. The match was played in Bombay and the news of epic victory travelled slowly by train and telegraph through out India. One newspaper in Punjab namely *Tribune* compare this victory as a victory of Asia over Europe. It was believed that a display of talent in English game like cricket would infuse them a sense of pride and purpose, helping in articulating the desperation in Indian soul¹¹.

Following the Round table conference in 1931 the colonial government had decided to award separate electorate for

the untouchable caste in India. This was welcomed by Dr. B.R. Ambedkar but was opposed by Gandhi. This kept an ideological conflict between these two leaders. To settle this issue related with this communal award Gandhi started fasting in Poona Yaravada Jail¹². The fast extended for several weeks and finally Gandhian life was saved only by a compromising pact signed between him and three representatives of the untouchables.

These spokesmen of untouchables were Ambedkar himself, M.C. Rajah, and P. Baloo. The first two personalities were known to many of the historians. M.C. Rajah was a Dalit Politician and a social activist from Tamil Nadu. Baloo was neither a politician nor social worker. Baloo was in fact a famous cricketer, untouchable left arm spinner. Who made his name by bowling the Hindus to victory against Parsis and Europeans¹³. He was the role model of B.R. Ambedkar. In western India Palwarkar Baloo was the first public figure to emerge from the ranks of untouchables commanding enormous respect inside and outside of the community. Ambedkar himself had looked at the solid fame of untouchables bowler with pride.

Baloo was a chamar, a member of leather-working caste which ranks closer to the bottom of the Hindu Social hierarchy. He lived in Poona. His father found work cleaning guns and cartridges in a government depot Baloo's skills with cricket ball were first discovered by the British member of Poona Gymkhana club namely J.G. Greig. Baloo was

a servant in Poona cricket club. His duties were included rolling and marking the pitch, erecting nets and when required, marking the tennis court as well. The Englishman Greig commanded baloo to bowl to him by that Baloo improved his bowling. Greig paid Baloo eight annas for every time when he got him out. At this rate, if the bowler was successful once a week he would have doubled his salary every month¹⁴.

The Brahmins of Deccan Gymkhana Club wished desperately to beat the British for that Poona Gymkhana recruited in their side. The Brahmins played with Baloo on the cricket field but do not dine with him off it. In fact during the games ritual tea interval he was made to stand outside the pavilion at a distance from his tea-mates and served tea in a disposable cup¹⁵. What higher caste did respect was his bowling prowess. Later Baloo joined in the Hindu Gymkhana club of Bombay following him later his brothers Shivram and Vithal were also joined in the same club.

The admission of Baloo and his brothers into the high caste dominated Hindu Cricket Club was hailed by the social reformers of India at that time. But there was on prejudice still to be trampled upon that was the caste Hindus could play cricket with untouchables but not yet under their leadership. Baloo was a greatest Hindu cricketer quite possibly too the most intelligent one. He was never made the Captain of the team. The appointment of an untouchable as the captain on the field

of play of an all caste cricket team would symbolically represent the upturning the caste hierarchy.

Between 1910 and 1920 there was every year campaign to make Baloo as captain of the Hindus for the annual tournament¹⁶. This was a movement in which the press and some of the cricketers joined. As a result of this movement Baloo appointed finally as the vice captain of Hindu cricket club.

The war of caste might have been won on the cricket field but the Hindus were again a formidable hurdle still. This concerned their relationship with Muslims. The cricket field in Mumbai increasingly became the battle ground for the resolution of Indian politics. The issues of communalism reflected in the Indian politics also reflected in the Indian cricket. After 1930 most of these newspapers in India especially *Bombay Chronicle* viewed with suspicious anything that marked Hindus and Muslims as separate and distinct¹⁷.

The turn in Hindu –Muslim relations on and off the field was signaled by the civil disobedience movement of 1930-4, when Gandhi and congress failed to generate the inter-community co-operation it reflected in the cricket matches too. During this time Quadrangular tournament became a part of wider religious and political conflict. The competition became more fierce; the results accepted with less grace. The fans became more partisan, if one were to visit the stands during the tournament at which the Hindus and Muslims facing each other one could

see the worst language used by viewers like “Down with the Mussalmans” or “Down with the Hindus”¹⁸.

In November 1935 the *Bombay chronicle* remarked: communal tournaments were perhaps necessary at a certain stage in the history of Indian cricket it was time they were given a decent burial. While acknowledging the popular support for quadrangular the scholars criticized the method of arousing enthusiasm for sport through communal rivalry. Scholars opined that the cricket club based on communal lines would create communal feelings in colonial India. So they argued that cricket clubs based on communal lines should be dissolved.

In December 1940 the president and Secretary of Hindu Gymkhana went to seek Gandhies advice regarding the issues related to the club cricket in Bombay. Gandhi replied that sporting public of Bombay to revise their sporting code and to erase from its communal matches. He remarked “I can understand matches between colleges and institutions but I have never understand the reasons for having Hindu, Parsi, Muslim and other communal elevens¹⁹.”

In 1941 a citizen’s Anti-Quadrangular committee was formed in Bombay which urged the public to boycott the cricket. Through he 1940’s the quadrangular tournament had to contend with opposition from nationalist politicians intellectuals and businessmen from powerful patrons and from the press but the tournament

continued upto 1946.

By the study of cricket in its colonial and historical context in India shows that colonial Indian cricket field was both a theatre of imperial power and Indian Resistance. Native rulers and religious

community used cricket as a channel to connect with their colonial masters. The British men thought in a different way that cricket can be used as a tool for smooth administration dissemination of English culture in India.

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18. *Ibid.*, p. 177.

A SIMPLE STAINING TECHNIQUE FOR LOCALIZATION AND DETECTION OF HEAVY METALS IN PLANTS

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ABSTRACT

Chromolaena odorata propagules were treated with various heavy metal salt solutions like FeCl_3 , HgCl_2 , $\text{K}_2\text{Cr}_2\text{O}_7$ and NiCl_2 at concentrations which imparted 50% growth retardation. Stem sections of the control as well as treated plants upon staining with Toluidine Blue O (TBO) developed distinct colourations different from one another. It is inferred that specific heavy metal can impart characteristic colour upon staining with TBO and therefore TBO can be used as a characteristic stain for locating some specific heavy metals accumulated in the plant tissues.

1. INTRODUCTION

Section staining is the most fascinating and inevitable part in the preparation of specimens for microscopy. Stains enhance and improve the visibility and clarity of internal structure of specimens. In addition, different stains show different affinities for histochemical localization of cell organelles and macromolecules which permit detection of cell constituents and their metabolic roles. So careful sectioning and utilization of stains can also suggest the chemical nature of the substances within the cell [6]. Toluidine blue is a blue cationic (basic) dye with molecular formula $\text{C}_{15}\text{H}_{16}\text{N}_2\text{S}\text{Cl}^+$ and molecular mass

305.84 used in histology. Frequently, basic dyes like methylene blue, Toluidine blue etc will react metachromatically with a specific tissue component and impart a colour different from that of the dye itself and it is used to differentially stain primary and secondary cell walls. Toluidine blue stains pinkish purple and blue or blue green for primary and secondary wall, respectively [4]. According to [5] TBO is used also as a chemical reagent in the histochemical localization of DNA. The present study attempts to elucidate the potential of TBO to react differentially with various tissues accumulated with metals like iron, mercury, chromium and nickel.

2. MATERIAL AND METHODS

10-12cm long *Chromolaena odorata* twigs with four pairs of unfolded leaves were collected from Calicut university campus. The cuttings were washed thoroughly with tap water followed by distilled water. Then cuttings were treated with 50 μ M solution of IBA for overnight and kept for two weeks to induce rooting. After two weeks each rooted cuttings were transferred to 120 ml half strength modified Hoagland solution [2] taken in glass bottles (8.5x 5.5cm). The containers were kept in polyhouse at 27 \pm 3 $^{\circ}$ C and RH 78 \pm 3. After five days of acclimatization, each propagule was treated with known concentration of heavy metal solution and untreated samples served as control. The concentration of the metal salt which imparted approximately 50% of growth retardation was selected as the treatment concentration. For the treatments with metals such as Fe, Hg, Cr and Ni, these elements were supplied as salts such as FeCl₃, HgCl₂, K₂Cr₂O₇ and NiCl₂ at the concentrations 700 μ M, 15 μ M, 60 μ M, 200 μ M respectively. Samples for histochemical localization were collected on 35th day after planting.

For anatomical studies, uniformly cut pieces of stem of control and treatments were collected. Very thin hand sections were made and stained with aqueous solutions of TBO, prepared by dissolving 0.1g of toluidine blue O in 100ml of 0.1M benzoate buffer, pH 4.4. After washing, sections were observed and photographed using Nikon Microscope

(Model, ECLIPSE E 400) fitted with Nikon Digital Camera and Digital image analyser.

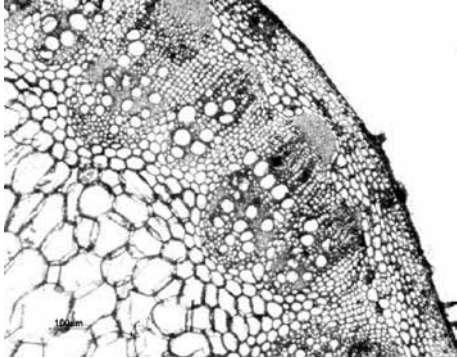
3. RESULTS AND DISCUSSION

Stained stem sections developed strikingly different colours in the control and treatments. Differences in imparting the colours by the metals may be due to the roles of metal ions in the dye binding reactions. Metals are known to act as mordants which are substances that cause certain staining reactions to take place by forming a link between the tissue and the stain thus play an important role in imparting unique colour by a particular stain [4, 1, 3].

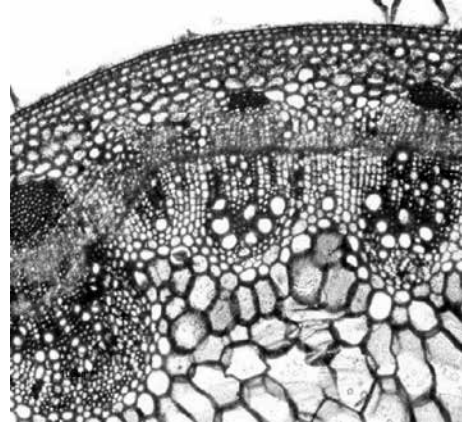
Chromolaena odorata (L) is characterized by very high accumulation potential towards heavy metals like mercury [7]. The accumulated heavy metals result in the formation of localized stained masses inside the cells and also along the cell walls. In addition to the localized masses, cell wall thickening and resultant dense staining along the cell walls also is an important observation in the treatment compared to the control. Lignification of cell wall is a characteristic of plant tissues due to the toxicity of heavy metals. Toluidine blue is known as a very good stain for lignin component of plant cell walls [6].

In *C.odorata* the differential staining of the cell walls due to accumulation of heavy metals also could be due to the extraordinary lignification of cell walls and the resultant staining in cell wall.

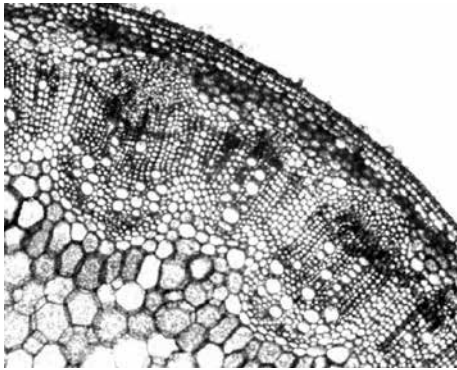
Fe accumulated stem



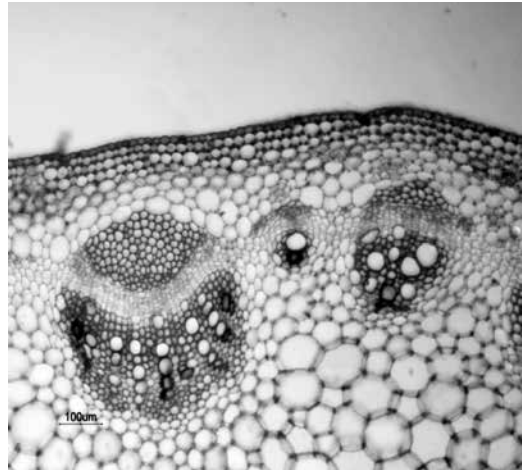
Ni accumulated stem



Cr accumulated stem



Control stem



Hg accumulated stem

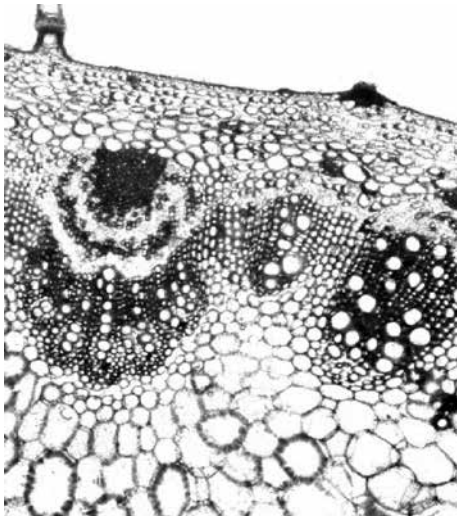


Figure 1: Transverse sections of *Chromolaena odorata* stem treated with various metal salt solutions exhibiting different colours when stained with Toluidine blue

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"EXPLORING A NO WOMAN'S LAND: A STUDY OF MANJULA PADMANABHAN'S 'ESCAPE'

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Novel as a genre has a great deal to do with the history of India as a nation. Indian English fiction is a concoction of fiction and the history of Indian days under colonial period and the post colonial era of identity crisis, hybridity and rootlessness. Indian English fiction has shown a steady, qualitative progress over the last two decades owing to the contributions of some remarkable works of fiction from writers like Salman Rushdie, Vikram Seth, Arundathi Roy etc. Manjula Padmanabhan's novel *Escape* (2008) has been selected for this study where the researcher ventures to make a gendered reading of the text. Manjula Padmanabhan is a cartoonist, playwright and novelist born in Delhi. Some of her major works are *Double Talk*, *Hot Death*, *Cold Soup*, *This is Suki!*, *Kleptomania* and *Getting There*. Her plays include *Harvest* and *Hidden Fires*. *Escape* is her debut novel for adults written in the form of a science fiction. The merit of *Escape* lies in the fact that it is a science fiction depicting a future vision, yet a true representation of an imaginary

society which is anti- women, patriarchal and phallocentric.

Ours is a land where people worship the concept of Ardha Nareeshwara and believe in the Power of Shakthi and Shiva as one, single entity. Hindu mythology has a number of goddesses who are epitomes of power, wealth, knowledge and destruction. But India as a patriarchal nation has always seen the oppression of women and the girl child both in family and the public sphere. Even in this era of great technical advancement and scientific progress, gender based violence, oppression and killing of women continues to occur on an everyday basis. Though the manner of oppression changes depending upon the nation, culture, race, caste, religion etc the basic nature of subordination and exploitation women's physical and mental space is more or less the same.

In 2005, the *International Herald Tribune* reported that 50 million women were missing from India's population. This brings to us the severity of female homicide in India. Female foetal abortion,

female infanticide, honour killing, rape and subsequent death, dowry deaths or suicides, maternal mortality and mortality of girls under the age of five are some major reasons for the marginal decrease in the number of women folk in our country.¹As a nation where misogyny is operating so powerfully, the objectification of women has deep running cultural and historical roots. It is in this context that Manjula Padmanabhan's *Escape* needs to be scrutinized. Depicting a future world, the novel presents before its readers a land that is barren, unproductive and devoid of women.

Escape is a novel set in an unnamed place in future. The place is ruled and controlled by a group of innumerable clones called as Generals. These generals are cyborgs with "many bodies and one self" (*Escape*, 92). This regime is synonymous of a civilisational self-destruct and is removed from the record of the civilized world. All the menial jobs are performed by sub-human beings termed as "drones" who are the slaves of humans. In this strange place where women have been completely exterminated by the ruling generals, one girl is secretly brought up in the underground basement of an estate. Meiji the sixteen year old girl was taken care of by her three uncles who protect her from the Generals. Meiji, the only surviving woman

in the land, is given hormone suppressants to retard her growth so as to conceal her real identity. The novel progresses along with Meiji's escape from the No Woman's land to the real world. It also probes into the dilemma of a young girl who is unaware of her biological body and her existence as a female. Novel is Meiji's search of her real self and her confrontations with the trauma of being the owner of the female gender. This paper is an attempt to probe into certain burning issues in the contemporary society like :

1. Difference between the biological gender and the socially constructed gender
2. Role of society in the construction of gender roles
3. Female body as a boon or bane
4. Identity and Existence of women in a male dominant world
5. Need for sexuality education

Anke Ehrhardt and John Money, the famous sexologists propagated the idea that gender and sex are two separate categories. According to them, sex refers to physical attributes and is determined anatomically and physiologically and gender refers to the psychological transformation of the self as male or female, expressing a given gender identity.² According to Joan Rollins, "Female sexuality emerges slowly and can reach full expression only when intimate

1 Banerji Rita. "Female Genocide in India and the 50 Million Campaign" *Intersections: Gender and Sexuality in Asia and the Pacific* Issue 22: October 2009.

2 Anne Fausto-Sterling, *Sexing The Body: Gender Politics and The Construction of Sexuality*. New York: Basic Books(2003): 3

interaction is guided by symmetrical interpersonal relations” (*Women’s Minds Women’s Bodies: The psychology of Women in a Biosocial Context*). Meiji who had never seen another woman in her life was unaware of her biological identity. At a point, Meiji was made to wear a prosthetic device, a penis to hide her womanhood. She is trained by her uncle Middle to urinate with this Pee-pee thing, as she is asked to call it. This prosthetic penis itself is the symbol of patriarchal invasion and subordination of the female body. Though she knew that her body was different from that of her uncles, Meiji was denied any information on her sexual identity and her body which is made stagnant by the action of hormones. Her mind kept brewing with the bewilderment over the unanswered question as to “What is going to happen to my body” (103). Meiji’s journey from the estate to the boundless world outside is also a journey of physical growth from a girl to a woman and a psychological journey from ignorant innocent childhood to a terrible, grave passivity of maturity.

Angela King in her article *Prisoner of Gender: Foucault and the Disciplining of the Female Body* states that “Woman’s crime of being other- of embodying all that man fear and despises yet desires- find fitting ‘punishment’ in clothing that draws erotic attention to the body by simultaneously constraining and correcting it”. Here in the case of the generals and his clones, it

is this fear of the other, the strength of women and their reproductive capacity that might overpower their existence as the possessors and dictators of their terrain that forced them in to killing women. . One of the characters in the novel recollects the memory of a vagina as a great scarlet gorge, ringed with writhing black serpents, as a terrifying and fearsome organ. The general refers to women as vermin tribe and feels that the soul purpose of them is to reproduce. He proclaims in an interview:

“Females are driven by biological imperatives that lead them to compete for breeding rights. Where as collectives breed cooperatively. In order to control breeding technology and to establish the collective ethic, we had to eliminate females” (271).

This underlines the patriarchal and colonial attitude of these cyborg generals. Sylvia Walby in “*Theorising Patriarchy*” defines patriarchy as “a system of social structures and practices in which men dominate, oppress and exploit women”. In the novel patriarchy has gone to the extent of beheading every single woman, putting an end to natural reproduction and motherhood.

Dealing with the term cyborgs, it is a shot form for *cybernetic organism*, a hybrid of body and technology. Rosemarie Buikema and Iris van der Tuin in *Doing Gender in Media, Art and Culture* (2007) observes that the cyborg is a figuration containing

both promises and threats with respect to the future of our bodies and our sense of self. It symbolizes the destructive as well as the reproductive powers of modern science. The cyborg vision has led to a radical redefinition of bodies, identities and the scientific discourse of biology in general. Feminists have highly opposed such changes and the concept of the cyborg represents a gamut of possibilities in academic feminist writing. The biological explanations for the social position of women have been rejected by the feminists right from the beginning. They see the scientific authority as a powerful weapon for consolidating social norms rather than the ostentatious biological facts. They advanced the notion of gender as a social construction in order to counter the blatant biological determinism that held sway.³

Youngest, the third uncle who accompanies Meiji on the journey is found struggling to place himself somewhere between her Protector and her Admirer/Lover. The naked body of Meiji disturbs, fascinates and arouses desire in him simultaneously. But he too couldn't escape being a patriarchal figure when he makes the girl obey his commands like a puppet, without introducing her to her own self and body. When he kills a pregnant animal and its two foetuses, Manjula Padmanabhan is unfolding the terrible truth of female

foetal abortions and female killing in India. References to things like chai, Paratha, Brinjal etc help us to imagine the location to be India or a neighbouring country.

In a place where women and any reference to them are banned for about twenty years, the remaining humans find sexual gratification through homosexuality. These middle aged men have seen women in their earlier years and sense something different in Meiji, in her disguised appearance as a boy too. There are three instances in the novel where Meiji is subjected to the male gaze. Male gaze is a term introduced by the famous feminist film theorist Laura Mulvey in her essay 'Visual Pleasure and Narrative Cinema'. In the novel, male gaze can be seen as an assertion of the unequal power relationship of the two sexes which led to the extermination of women from the land. The wind seeker who joined Meiji and her Uncle in between their expedition had recognized her as a female from her delicate appearance and the aroma of her body. The wind seeker is seen sniffing Meiji's toe and enjoying the smell as if it was a fragrant flower. Here we come across a man who was longing for female company and it is his voyeuristic desire for the sexual counterpart's body that pulls him towards Meiji. But this desire is later found hazardous when the Dronery owner attempts to sexually abuse Meiji. Her body is pinched, probed, squeezed and seized by the man. The muscle relaxants had made the girl inert, unable to resist the

3 Buikema, Rosemarie and Iris Van Der Tuin eds. *Doing Gender in Media, Art and Culture*. New York: Routledge, 2007.

abuse. Only death could stop the Dronery owner from the irresistible desire created by the vision of a female body. Manjula Padmanabhan brings our attention towards the heard and unheard stories of sexual abuse and rape of girl child in India and elsewhere.

It is through such dreadful encounters with the outside world and people that Meiji builds up hatred towards her own being: a woman, a monster. The conflict between the inherent and the assumed identity bemuses her. A pornographic magazine given to her by one of the drones further increases her bewilderment. As she reaches puberty, she is not terrified by her blood-bathed prosthetic penis and accepts it as yet another shameful event in her journey towards womanhood. Her attempts to disentangle the mysteries of her body make her an inert, stoic and passive being. Manjula Padmanabhan also addresses the need for sexuality education in India in the novel. A National Study on "Youth in India in 2006-2007" conducted by the Population Council found that only 15% of young people in our country have access to sexuality education. 28% of Indian women will have become mother by the age of eighteen. Among the HIV infected patients, 50% of all new infections take place amongst young people between 15-24 years of age. It is the lack of awareness of one's own body and sexuality that often misleads the young population.

To every event in the dystopian world of the generals, we can find a contemporary parallel situation. Though there is no caste or religion operating in this country, we can see the politics of hierarchy operating within their society. The drones who are deaf and mute are sub human slaves who toil for the people and the generals. The mention of an uprising of the drones hints to a revolution reminding us of the Colonial rule and the consequent post colonialism. The Waste, a radio active zone is a premonition of a future India where nothing but e-waste and nuclear waste would be found. The extermination of women and the barrenness of the land show a metaphoric link between nature and women.

Meiji's long journey to 'safety' brings to light the horror of a future world without women. On another level, Meiji's escape can also be viewed as a movement towards a fiercer world where there is women everywhere, and their exploitation everywhere, every day. She's shifting from a secluded life with her uncles in a no-woman zone to an open world, where there are myriads of rules and laws to safeguard women and women's rights, often proved inadequate and ineffective in an all powerful male dominant world. Manjula Padmanabhan's *Escape* belongs to that category of fiction which addresses issues of gender, woman, her body and its behavior, its exploitation in a family and social setting.

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ITEM ANALYSIS OF LIFE SKILLS ASSESSMENT TEST UNDER IRT FRAMEWORK

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ABSTRACT

Assessment is a vital component in any kind of educational training programme. Life skills education also demands good measurement tools for various reasons. Construction and standardisation of test tools for measuring life skills components is an integral part of life skills education.

A range of assessment tools are available for measuring knowledge, attitudes, skills and behaviour formation in relation to life skills. But most of these tools are constructed under conventional classical test theory methods. Though the conceptual foundation, assumption, and extensions of basic premises of classical test theory helps to develop psychometrically sound scales, it has many limitations. One of the limitations is the item analysis techniques within the classical test theory approach is generally crude in nature. It does not assume any parent population assumption, and no efficiency type measures are used to develop test tools.

Item Response Theory (IRT) models, on the other hand, provides probabilistic approach to overcome some of the limitations of classical methods. IRT is a statistical technique involving models expressing the probability of a particular response to a scale item as a function of the ability of the subject. There is sufficient number of studies which shows that IRT methods are better than classical in many ways.

This paper explains the procedure adopted for construction and standardisation of a life skills assessment test under Item Response Theory framework. The item analysis was carried out using a two-parameter logistic model.

1. INTRODUCTION

All types of training programmes use measurement tools in some form or other. Needless to say, measurement and assessment are very important for the effective conduct of any kind of educational training programme. Life skills education also demands good measurement tools for various reasons and naturally construction and standardisation of test tools for measuring life skills components is an integral part of life skills education process.

A range of assessment tools are available for measuring knowledge, attitudes, skills and behaviour formation in relation to life skills. One example is Ansell-Casey Life Skills Assessment (ACLSA), which is a free-on-line tool. It provides an indication of skill level and readiness for living on one's own. ACLSA is designed to use in conjunction with goal setting, action planning, instruction, learning, and application. It was developed to be developmentally appropriate, culturally sensitive, gender appropriate, useful for setting case goals, and appropriate for younger adults (Kimberly et al., 2002).

Many other life skills inventories are available in literature; but most of them are constructed under conventional classical test theory methods. Though the conceptual foundation, assumption, and extensions of basic premises of classical test theory helps for the development of psychometrically sound scales, it has many limitations (see Hambleton and Jones, 1993; Crocker and Algina, 1986). One of the limitations is that item analysis techniques within the classical test theory approach are generally crude in nature. It does not assume any parent population assumption, and no efficiency type measures are used to develop test tools.

On the other hand, Item Response Theory (IRT) is an area of test theory which provides probabilistic approach to overcome some of the limitations of classical methods. IRT is a statistical technique involving models expressing the probability of a particular response to a scale item as a function of the ability, more precisely trait, of the subject. IRT methods seek to model the way in which latent psychological constructs manifest themselves in terms of observable item responses; this information is useful when developing and evaluating tests, as well as when estimating examinees' scores on the latent characteristics in question. IRT models are widely used in the preparation and standardisation of test items. For more basic discussion on IRT see Baker (2001).

This paper aims at development and standardisation of a life skills assessment test under IRT framework. A life skills inventory consisting 87 items was prepared for item analysis from three life skills domains viz. thinking skill, communication skill, and coping with stress. In the test tool, 24 items were from the domain thinking skills, 32 were from communication skills and 31 were from coping with stress domain. The test tool was

administered on a sample of 324 undergraduate college students. Both classical and IRT analysis were carried out to select powerful items. It is found that IRT analysis provides more reliable test tool than classical one.

2. CLASSICAL APPROACH IN ITEM ANALYSIS

Different facets of test development are involved in the process of test construction. One must go through a series of steps in order to create a test that suits best for assessing the trait to be measured. These steps include test conceptualization, test construction, test try-out, analysis and revision. All these come under the process of item analysis. French (2001) considers item analysis as a statistical procedure to analyse test items that combines methods used to evaluate the important characteristics of test items. Within the item analysis all the possible test items are subjected to a stringent series of evaluation procedures, individually and within the context of the whole test.

In Classical Test Theory (CTT) framework, using the sample, some indices like item difficulty, item discrimination are calculated for each item. The quality of item will be decided on the basis of these values.

The item difficulty index is the proportion of number of examinees who get an item correct to total number of examinees (Anastasi and Urbina, 2004). It means item difficulty is a measure of the proportion of examinees that answered the item correctly. The item difficulty index, symbolized as for an item i , can be computed simply by dividing the number of test takers who answered the item correctly by the total number of students who answered the item.

Usually an item with difficulty index nearer to 0.5 is treated as a good item, as 0.5 is the value for item difficulty where 50% of subjects responded correctly. But there is no strict rule in deciding the admissible variation from 0.5. Kaplan and Saccuzzo (2001) states that, for most tests, items in the difficulty range of 0.30 to 0.70 tend to maximize information about the difference among individuals. Chung (1985) states that a good item usually has a difficulty that lies between 40% and 70%. All these are only some thumb rules.

Item discrimination, refers to the degree to which an item differentiates correctly among test takers in the behaviour that the test is designed to measure (Anastasi and Urbina, 2004). It is an index that measures how well an item is able to distinguish between examinees who are knowledgeable and those who are not, or between masters and non-masters. Cohen and Swerdlik (2005) define it as a statistic designed to indicate how adequately a test item separates or discriminates between high and low scorers.

There are many indices to determine the property of item discrimination. Some of these

assume normal distribution of the underlying trait. Despite of different procedures, most of the item discrimination indices provide closely similar results (Anastasi and Urbina, 2004). A common practice in computing item discrimination is to compare the proportion of cases that pass an item in contrasting criterion groups. This method compares people who have done very well with those who have done very poorly on a test (Kaplan and Saccuzzo, 2001). Another way to find the discrimination index of items is to find the point bi-serial correlation between performance on the item and performance on the total test (Crocker and Algina, 1986). This statistic looks at the relationship between examinees performance on the given item and the examinees score on the overall test. For an item that is highly discriminating, in general the examinees who responded to the item correctly also did well on the test, while in general the examinees who responded to the item incorrectly also tended to do poorly on the overall test.

Item discrimination indices must always be interpreted in the context of the type of test, which is being analyzed. Items with low discrimination indices are often ambiguously worded and should be examined. Items with negative indices should be examined to determine why a negative value was obtained. Tests with high internal consistency consist of items with mostly positive relationships with total test score. Values of D_i may range from -1 to $+1$. For discrimination indices Crocker and Algina (1986) prescribe a guideline as follows: (i). If $D_i \geq 0.40$, the item is functioning quite satisfactorily. (ii) If $0.30 \leq D_i \leq 0.39$, little or no revision is required. (iii). If $0.20 \leq D_i \leq 0.29$, the item is marginal and needs revision. (iv) If $D_i \leq 0.19$, the item should be eliminated or completely revised. Chung (1985) states that a good item usually will have a discriminating index higher than 0.40.

3. IRT APPROACH IN ITEM ANALYSIS

Inspite of its easiness and other advantages of using classical test theory method, it has many limitations (see Crocker and Algina, 1986). The nature of the classical methodology has no room for test developer to apply any kind of probabilistic model to the item responding behaviour of the examinee. As the method will not allow finding any sort of efficiency factor different statistics may give different decisions or interpretations.

Item Response Theory (IRT) models, on the other hand, provides probabilistic approach to overcome some of the limitations of classical methods. IRT is a statistical technique involving models expressing the probability of a particular response to a scale item as a function of the ability of the subject. There is sufficient number of studies which shows IRT methods are better than classical in many ways

In IRT framework the item characteristics are decided based on values taken by the

parameters of the model chosen for the item response. The parameters are estimated from the sample chosen for item analysis. Based on the values taken by the parameter for each item, the quality of the item will be decided.

4. BASICS OF IRT

IRT is a statistical theory consisting of mathematical models expressing the probability of a particular response to a scale item as a function of quantitative attribute (latent trait) of the person and of certain characteristics (parameters) of items (Lord, 1980). While classical test theory was derived from the assumption that a person's score on an assessment is merely the empirical sum of its parts, proponents of IRT believe that assessments measure an underlying trait. Using IRT, conclusions can be drawn about the nature of this underlying trait and how well the items measure this trait. In other words, each set of items is only a sample of all possible items in the universe that could be used to assess the underlying trait that the test developer seek to measure. With IRT the test developer assumes that the responses to the items on a test can be accounted for by latent traits. Indeed most applications of the theory assume that a single latent trait account for the response to items on a test (Crocker and Algina, 1986). Generally trait is a single entity or a multiple entity. But in practical situations it is considered as a single trait and is measured through a test. A latent trait refers to a statistical construct; there is no implication that it is a Psychological or Physiological entity with an independent existence. In cognitive tests, the latent trait is generally called the ability measured by the test (Anastasi and Urbina, 2004).

Let θ denote the latent trait to be measured based on a test which consists of a finite number of items. People at higher levels of θ have a higher probability of responding correctly to an item. Obviously, as θ is a latent construct, it cannot be directly observed or measured, and thus tests do not measure it in an absolute sense, like a ruler measures length. Instead, what can be determined is relative position of individual test takers on the θ continuum.

Suppose we have a test tool that consists of J items to measure the latent trait of individuals in the population. Let Y_j be the response to the j^{th} item of a randomly selected examinee, which is an observable random variable, that is supposed to be containing the information about his inherent trait Θ . If the j^{th} item has L_j possible answers, coded as $0, 1, \dots, L_{j-1}$, then the random variable take values $0, 1, \dots, L_{j-1}$. Under the assumption that the examinee gets the answer mainly due to his inherent trait, the distribution of Y_j is

$$P[Y_i = k / \Theta = \theta] = (k; \theta), \dots\dots\dots(1)$$

$$k = 0, 1, \dots, L_{j-1}, i = 1, 2, \dots, J$$

where $p_i(k; \theta) \geq 0$ and $\sum p_i(k; \theta) = 1$

In the case of dichotomous, we take $p_i(0; \theta) = p_i(\theta)$ and take $p_i(1; \theta) = q_i(\theta)$ such that $p_i(\theta) + q_i(\theta) = 1$. Since items of life skills assessment test used in this study are scored either YES or NO, we will consider dichotomous case.

Item Characteristics Curve (ICC)

In item response theory approach, for each item on test there will be a curve which characterises the nature of responding to an item, which is known as Item Characteristic Curve (ICC). It describes the probability of getting each particular item right given the ability level of each test taker. Baker (2001) treats the ICC as the basic building block of IRT; all the other constructs of the theory depend upon this curve (Baker, 2001). Croker and Algina (1986) consider ICC as the central concept of IRT.

Let θ be the latent trait and $p_i(\theta)$ be the probability that an examinee with trait θ will give a correct answer to the item i , then $p_i(\theta)$ can be plotted as a function of θ and the resulting s-shaped curve will give Item Characteristic Curve (ICC). A typical ICC is given in figure-1. Here θ is represented on X-axis and $p_i(\theta)$ is represented on Y-axis.

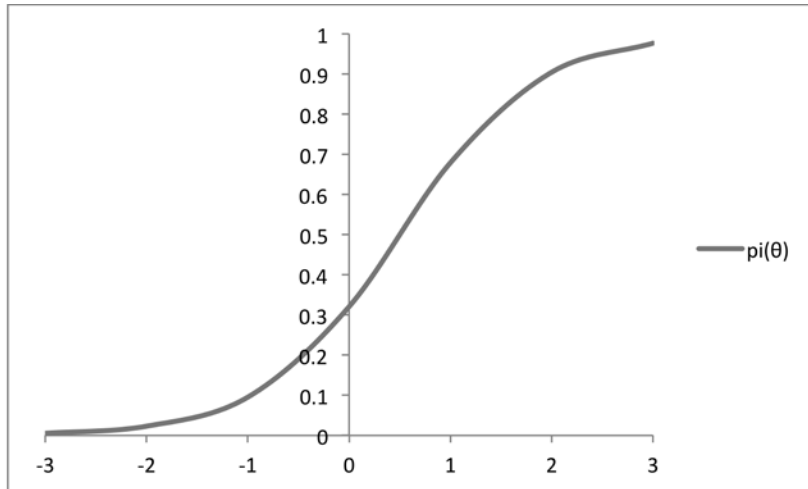


Fig. 1: Item Characteristic Curve

Since $p_i(\theta)$ increases with θ and has values ranging from 0 to 1, $p_i(\theta)$ can be assumed to have the nature of cumulative distribution function with asymptotic, in the sense that $p_i(\theta)$

never touches its lower and upper ends; i.e., no person has either no ability or complete ability to bring to bear on a given item (Henson,1999). Baker (2001) points out that the two technical properties of an ICC that are used to describe it are item difficulty and item discrimination.

Two- parameter Logistic (2PL) Model:

The two-parameter logistic model (2PL) is used in situations where item responses are dichotomous. It involves the item difficulty parameter as well as slope or discrimination parameter. The two-parameter logistic model trace line for the probability of a positive response to item j for a person with latent trait level θ is:

$$P_{i,j}(\theta) = P(Y_{ij} = 1 / \Theta = \theta) = \frac{1}{1 + e^{-a_j(\theta - b_j)}} \square$$

In the present study as the responses are dichotomous, i.e., yes or no type, we used 2PL model for the investigation of item properties.

In all IRT models it involves certain number of parameters. These parameters have its own physical importance for making decision on items. In IRT the difficulty of an item describes where the item functions along the ability scale. For example an easy item functions among the low ability examinees and a hard item functions among the high ability examinees. This means that difficulty can be considered as a location index. It analogous with the item difficulty index defined in classical approach, that indicates the proportion of number of examinees who get an item correct to the total number of examinees. Usually the item difficulty parameter is denoted as b_j for j^{th} item. In an ICC, parameter b_j defines the location of the curve's inflection point along the x-axis. If a 2PL model is considered as in equation (2) the parameter b_j stands for item difficulty index of an item j . Lower value of b_j will shift the curve left and higher value of b_j will shift the curve right. The b_j does not affect the shape of the curve. When $b_j = 0$, the probability of correct response to an item is 0.5 for those individuals having their trait as 0. If b_j is greater than zero it indicates that the item is more easy and if b_j is less than zero it indicates that the item is more hard. One has to choose items with a desirable level of item difficulty. Generally one can choose an item with difficulty index lying between -0.5 and 0.5 .

The item discrimination indicates the extent to which success on an item corresponds to success on the whole test. It describes how well an item can differentiate between examinees having the trait below the item location and those having the trait above the item location. In ICC the item discrimination property essentially reflects the steepness of the curve in its middle section. The steeper the curve the better the item can discriminate. In the case

of two parameter logistic model as considered in equation (2) the parameter a_j stands for item discrimination index for an item j . From ICC one can see that the change in the values of a_j changes the shape of the item response function and does not change its location. Also it is noted that higher values of a_j will give more information on item j . Normally the value of a_j will be positive. If a_j is negative it results in a monotonically decreasing item response function (Rudner, 1998). Theoretically item with higher values of a_j is thought to be better item. But very high value of a_j , as Masters (1988) pointed out, can be a symptom of a special kind of measurement disturbance introduced by that item. Generally an item with the value of $a_j \geq 0.60$ can be accepted.

5. ITEM ANALYSIS OF LIFE SKILLS ASSESSMENT TEST

In the present study, an inventory consisting 87 items was prepared from three life skills domains viz. thinking skill, communication skill, and coping with stress. The tool consists 24 items from thinking skills, 32 from communication skills and 31 from coping with stress.

The test tool was administered among a group of 324 college students. Item difficulty and item discrimination indices were computed using both classical and IRT principles. Under classical procedure, items with difficulty level between 0.3 and 0.7 and discrimination index greater than 0.30 are selected to final test tool

Under IRT procedure, item parameters b_j and a_j are calculated using a two-parameter logistic model and items with $-0.5 \leq b_j \leq 0.5$ and $a_j \geq 0.6$ are selected to final test tool.

Table 1 gives the item difficulty indices and item discrimination indices of thinking skill domain of life skills assessment test, when the analysis was carried out under classical framework as well as IRT framework.

Table 1: Item Difficulty and Item Discrimination of Thinking Skill domain of Life Skills Assessment Test

Item	Classical Analysis		IRT Analysis		Item	Classical Analysis		IRT Analysis	
	Item Difficulty	Item Discrimination	Item Difficulty	Item Discrimination		Item Difficulty	Item Discrimination	Item Difficulty	Item Discrimination
1@	0.70	0.17	-0.36	1.87	13	0.77	0.03	1.87	2.00
2	0.92	-0.33	5.00	0.00	14*	0.62	0.56	0.00	2.00
3*@	0.69	0.32	0.24	1.34	15*	0.62	0.31	1.34	0.04
4	0.85	-0.23	5.00	0.00	16*	0.46	0.43	0.00	2.00
5*@	0.54	0.37	0.48	2.00	17	0.79	0.55	2.00	2.00
6	0.92	0.48	-2.20	2.00	18*@	0.54	0.37	2.00	2.00
7*@	0.70	0.70	-0.45	1.36	19	0.92	0.48	1.36	2.00
8*	0.31	0.33	1.69	2.00	20	0.54	-0.07	2.00	0.00
9	0.85	0.28	0.57	2.00	21@	0.87	0.46	2.00	2.00
10	0.77	-0.04	5.00	0.00	22*@	0.54	0.37	0.00	1.75
11*@	0.69	0.65	-0.39	0.66	23*@	0.46	0.44	0.66	0.75
12	0.46	-0.18	5.00	0.01	24	0.46	-0.31	0.01	0.00

* : items selected through Classical Analysis

@ : items selected through IRT Analysis

Table 2 gives the item difficulty indices and item discrimination indices of coping with stress domain of life skills assessment test under classical framework as well as IRT framework.

Table 2: Item Difficulty and Item Discrimination of Coping with Stress domain of Life Skills Assessment Test

Item	Classical Analysis		IRT Analysis		Item	Classical Analysis		IRT Analysis	
	Item Difficulty	Item Discrimination	Item Difficulty	Item Discrimination		Item Difficulty	Item Discrimination	Item difficulty	Item Discrimination
1	0.77	0.53	-0.88	2.00	17*	0.69	0.40	-0.74	1.04
2@	0.72	0.60	-0.45	2.00	18*@	0.54	0.47	-0.19	0.76
3*@	0.54	0.40	-0.16	0.64	19*	0.69	0.64	-0.67	2.00
4	0.62	0.05	-0.33	0.39	20*@	0.54	0.43	-0.18	0.72
5*@	0.46	0.32	0.50	2.00	21	0.85	0.03	-1.44	0.78
6	0.08	0.14	5.00	2.00	22*@	0.54	0.43	-0.21	1.08
7	0.92	-0.21	-1.79	0.89	23	0.46	0.28	0.16	0.65
8	0.62	0.05	-0.47	0.58	24@	0.74	0.86	-0.45	2.00
9	0.62	0.05	-0.36	0.42	25*@	0.46	0.54	0.14	0.69
10	0.69	0.09	-0.81	0.59	26@	0.46	0.28	0.14	0.69
11	0.77	0.53	-1.05	0.96	27*@	0.62	0.30	-0.49	0.68
12	0.77	0.58	-0.97	1.27	28	0.77	0.28	-1.06	0.93
13*@	0.46	0.32	0.50	2.00	29	0.92	-0.21	-1.77	0.96
14*@	0.54	0.51	-0.21	1.42	30	0.85	0.08	-1.44	0.78
15	0.69	0.05	-0.81	0.57	31	0.92	-0.21	-1.79	0.89
16	0.77	0.28	-1.00	1.12					

* : items selected through Classical Analysis

@: items selected through IRT Analysis

Table 3 gives the item difficulty indices and item discrimination indices of communication domain of life skills assessment test under classical framework as well as IRT framework.

Table 3: Item Difficulty and Item Discrimination of Communication Skills domain of Life Skills Assessment Test

Item	Classical Analysis		IRT Analysis		Item	Classical Analysis		IRT Analysis	
	Item Difficulty	Item Discrimination	Item difficulty	Item Discrimination		Item Difficulty	Item Discrimination	Item difficulty	Item Discrimination
1* @	0.69	0.55	-0.04	2.00	17@	0.77	0.27	0.05	2.00
2	1.00	0.05	0.96	2.00	18*	0.69	0.36	1.04	2.00
3*	0.54	0.44	0.85	2.00	19	0.77	0.07	-3.81	0.15
4	0.54	0.34	2.33	2.00	20*	0.69	0.47	-0.74	0.72
5	0.92	0.32	5.00	0.00	21*	0.46	0.44	0.70	0.26
6* @	0.62	0.70	-0.48	0.60	22	0.77	-0.05	1.59	2.00
7	1.00	-0.37	5.00	0.00	23	0.92	0.07	1.26	2.00
8	1.00	0.53	-2.18	2.00	24	0.69	0.21	-5.00	0.02
9*	0.77	0.40	-2.31	0.25	25*	0.54	0.40	0.00	0.22
10* @	0.62	0.41	0.48	2.00	26@	0.85	0.26	0.50	2.00
11* @	0.54	0.44	0.49	2.00	27	0.62	-0.13	5.00	0.00
12*	0.62	0.34	-0.52	0.40	28@	0.77	0.63	-0.44	2.00
13* @	0.62	0.48	0.28	2.00	29*	0.56	0.31	-2.13	0.28
14	1.00	0.53	-2.18	2.00	30	0.69	0.21	1.49	2.00
15@	0.85	0.05	0.42	2.00	31	0.85	0.35	-0.79	2.00
16* @	0.69	0.62	-0.05	2.00	32	0.85	-0.26	5.00	0.00

* : items selected through Classical Analysis

@: items selected through IRT Analysis

6. CRONBACH'S ALPHA AND RELIABILITY OF TEST TOOL

The internal consistency or reliability of the test tool was examined by computing Cronbach's alpha (see Crocker and Algina, 1986). For thinking skills domain of life skills assessment test Cronbach's alpha for items selected under classical method is obtained as 0.63 and that of items selected with IRT procedure is obtained as 0.71.

For the domain coping with stress, items selected under classical method gives Cronbach's alpha 0.62 and that of items selected in IRT procedure gives 0.72.

For the domain communication skill, classical item analysis gives Cronbach's alpha as 0.79 and that of items selected with IRT procedure is obtained as 0.83.

In all the three components of life skills assessment tests, reliability coefficient is higher for the items selected through IRT

process. This indicates that IRT item analysis results in more reliable and consistent test tool than classical method. Hence IRT item analysis procedure is advisable in test construction for the development of life skills assessment tests.

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