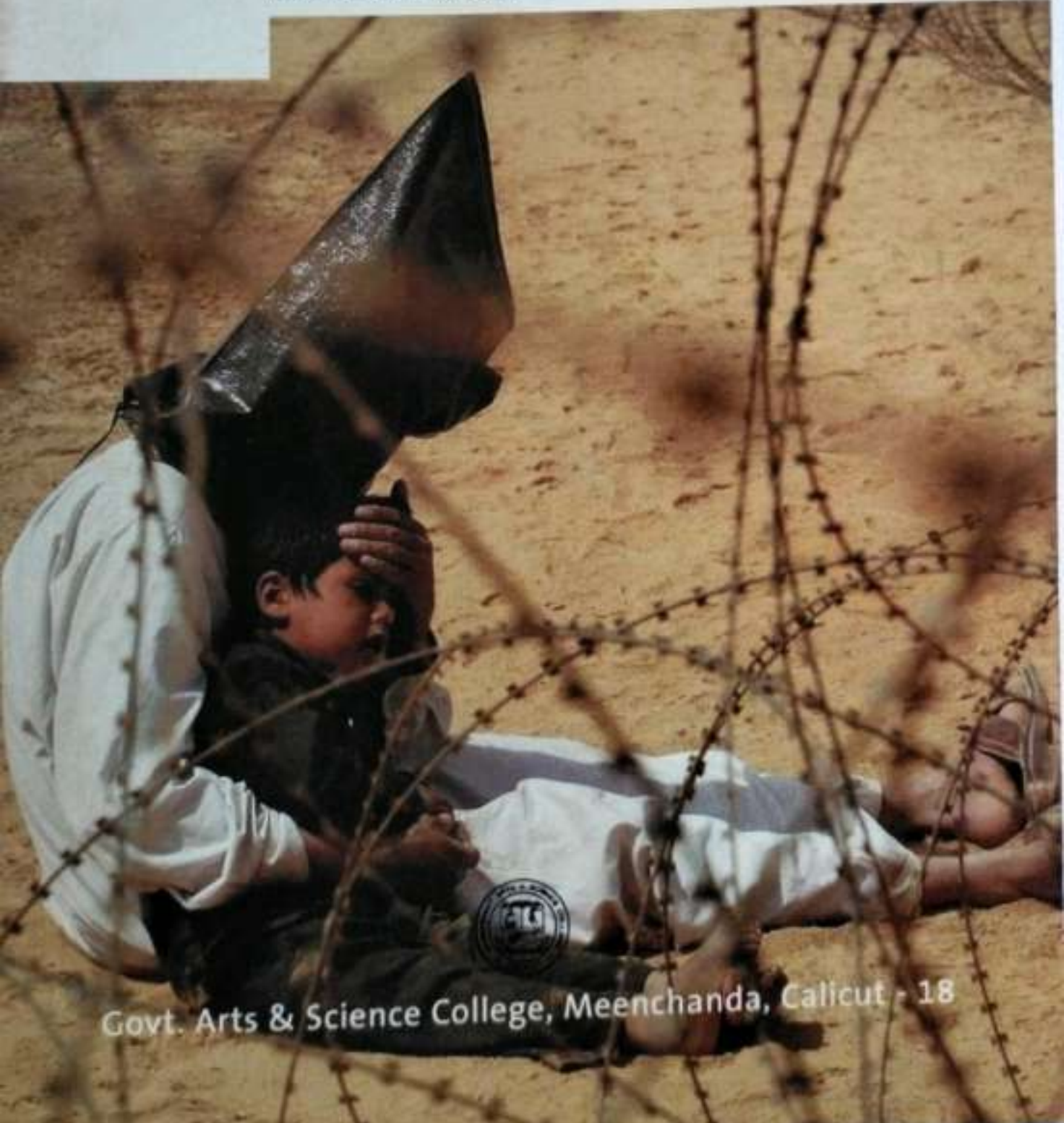


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Revolt of 1857: Historiographic Trends

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The 1857 revolt is one of the most momentous events in the history of modern India. The revolt shattered the 'snug feeling of liberal fulfillment, that all was well in India under the British'. It ended British rule for months in certain parts of India. So it remains the most written about event in modern Indian history. Like all such events, 1857 has also generated its own controversies. Writings about 1857 revolved around the three 'Cs': Causes, Course and Character. There is near unanimity only with regard to the course of the events, not about the causes and character.

Controversy started from the year the revolt began, as opinions of the contemporary observers diverged. In the British parliament, Lord Palmerstone viewed it as a divine chastisement for the British failure to fulfil the sacred mission of spreading Christianity among Indians. Minister Verum Smith regarded it as a small affair, confined to the Bengal army. But Disraeli demurred. Rejecting the issue of greased cartridges as the cause of the rebellion, he wondered whether it was not a national revolt, a 'great and formidable rebellion.'

Official writings about 1857 revolt set the trend for imperialist historiography. Sir John Kaye in his magnum opus, *History of the Sepoy Wars in India*,¹ stated that hurt religious sentiments, violation of caste rules and the greased cartridges led to the 'mutiny'. Writings by J.B.Norton² and T. Rice Holmes³ were broadly in agreement with Kaye. To them rebels were like school boys who create problems when the teacher is not around. The breadth and extent of popular participation and "the unrest among soldiers even before the introduction of the greased cartridges all go against such views. Reminiscences by foreigners and contemporary British narratives attest to the revolt being something more than a mere sepoy mutiny.

Imperialist historiography also postulated the great conspiracy theory. Writers found evidence of conspiracy and premeditation in the passing of chapattis and the spreading of rumour. Maj. Gen. Hearsay⁴, Alfred Lyall⁵ and James Outram wrote about Muslim conspiracy.⁶

The Muslim Conspiracy Theory did not get wide approval. Even the pro-British Sir Syed Ahmed Khan did not consider the revolt as premeditated.

S.N.Sen, commissioned by the Government of India to write a definitive history of 1857, rejected the theory of proper preparation and conspiracy.⁷

The nationalist interpretation was provided by V.D. Savarkar who regarded the uprising as an Indian War of Independence⁸. Savarkar rejected the annexation of Awadh and the introduction of greased cartridges as causative factors. They were at best 'accidental causes'. Drawing inspiration from the American revolution and the liberation and unification of Italy, Savarkar wrote that the 1857 revolt was based on political principles. These principles were Swadharma and Swaraj. According to Savarkar, the revolt had

two phases, destructive and creative. The destructive phase was marked by attempts to overthrow the British rule, while the constructive phase was characterized by attempts to form an alternative government.⁹

Jawaharlal Nehru and Asok Mehta wrote about the revolt of 1857 while they were in jail. While Nehru had no doubt about the 'wide spread anti-foreign sentiment'¹⁰, expressed in the revolt, Mehta was convinced about its national character.¹¹

In a different vein C.A. Bayly regards the revolt of 1857 as a set of patriotic revolts. He calls them 'patriotic' in the limited sense of restoration of Indo-Mughal patrias within the broader constellation of Mughal legitimacy.¹²

'National it was certainly not' was the conclusion of R.C. Mazumdar.¹³ But he conceded that what began as a sepoy mutiny ended in certain areas in an outbreak of civil population. Stating that the revolt of 1857 was not the result of a conspiracy, he 'debunked' four leaders of the revolt as they were alienated from the British for private reasons.

Some historians have taken the middle path like Thomas R. Metcalf who concluded that the revolt was something more than a sepoy mutiny but something less than a national revolt¹⁴.

Karl Marx was a contemporary observer of the revolt of 1857. He placed the events in perspective noting that the general disaffection exhibited against British supremacy on the part of great Asiatic nations was intimately connected with the Persian and Chinese wars. He also compared the revolt of 1857 to the French Revolution on the basis of the peasant support for these uprisings. This was due to the oppressive taxation which impoverished the peasantry.¹⁵

Leftist writers did not subject the revolt of 1857 to rigorous analysis in the 1920's or 30's. They generally emphasized the disjuncture brought about by British imperialism. M.N.Roy

saw the uprising as a struggle between a worn out feudal system and the newly introduced commercial capitalism that sought to achieve political supremacy over the former.¹⁶

The centenary of the revolt in 1957 inspired many to write on the revolt. Talmiz Khaldun (pseudonym, Satinder Singh) observed that the revolt was caused not by a revolutionary technical change in the means of production but by the dislocation of the old social order without the birth of a new one. The revolt was developed into a peasant war against indigenous landlordism and foreign imperialism' but 'the betrayal of the propertied classes contributed to its failure.'¹⁷ This was contested by P.C. Joshi, whose edited work has been described as the 'first attempt of Marxist historians to focus on the diversities and the specificities' of the revolt of 1857¹⁸ Joshi pointed out that most of the leaders came from feudal classes and they had their own grievances.¹⁹

S.B. Chaudhuri saw the revolt of 1857 as the first combined attempt of many classes of people to challenge a foreign power. What was important was the transformation of the mutiny into a civil rebellion. The peasants combined with the soldiers and the rebels overcame divisions based on caste and religion because the land revenue system had brought about many changes in social relationships. Public sale of land, uprooted peasantry and destroyed gentry. The British courts offered protection to the most oppressive money lender. So the peasants were hostile to the British for protecting the money lender. The fear of losing religion, concluded Chaudhuri, was not so provocative as the fear of losing traditional rights.²⁰

Eric Stokes wrote about the return of the peasant to Modern Indian History. At first he regarded the revolt of 1857 as a traditional resistance movement and used caste as constituting

basic units of analysis. Later he began to regard multicaste peasant groups as constituting the basic units of organization during 1857. However Stokes did not regard peasants as a homogenous group without any differentiation. He developed the concept of relative deprivation. The preconceived notions of British observers, notes Stokes, were proved wrong: Gujars being poor quality cultivators had a greater tendency to revolt, according to British observers, but did not and Jats, being long settled cultivators, it was thought, would not rebel but did! Stokes concluded that 'the revolt was essentially the revolt of a peasant army breaking loose from its foreign master.'²¹

Regional studies brought out variations and also questioned some of the general conclusions. Rudranshu Mukerjee in his study of the revolt in Awadh²² questioned Eric Stokes' conclusion that the peasants merely followed their lords. He notes that even among taluqdars there was no uniformity in their approach to the revolt with some remaining loyal, some actively participating and some taking an opportunistic stand. Peasants revolted in areas where taluqdars remained loyal. The peasantry did not remain in a subordinate position to the soldiers, who were, to use a cliché, peasants in uniform. In many cases, notes Mukherjee, 'their influence could be decisive'. In Awadh, concludes Mukherjee, 'the opposition to the British in 1857 was truly universal, a people's resistance'.

Tapti Roy, in her study of the revolt in Bundelkhand, state that the peasants were not confined to their localities and tried to spread the revolt. They targeted visible forms of British power. They also moved against auction purchasers and money lenders.²⁴

Attempts to go beyond archival and official sources led scholars to move along paths hitherto untrodden and to raise questions hitherto unasked. The involvement of the marginal

communities is one such. Rani Lakshmy Bai had a dalit servant called Jhalkaribai and Udadevi, a Pasi woman, was a close associate of Beegum Hazrat Mahal.

Cheros, Bhogta-Kharwar and Birjia tribes in Palaman district and the Hotribe in Singhbhum district in Chotanagpur actively participated in the disturbances of 1857. L.N. Rana provides a detailed account of these.²⁵ However, the violence and plundering spree of the insurgents alienated the civil population and many villagers actively helped the British authorities in capturing fleeing mutineers. After the suppression of the revolt the British authorities abolished Zamindari police and permitted the free use of forest produce and firewood for tribals. But the struggle for land 'continued for four decades after the rebellion'²⁶.

The Ho rebellion has been depicted as an instance of subaltern autonomy by Gautam Bhadra.²⁷ But Sanjukta Das Gupta opines that the specific historical situation that prevailed in Singhbhum had to be taken into account²⁸. Contrary to colonial historiography, the ties that bound the Hos and the raja of Singhbhum had not dissipated. The participation of the Hos, notes Sanjukta, 'changed the nature of the rebellion'. But they were not a homogeneous community and many remained loyal to the British. The rebellion occurred because of the disruptions created by British intrusion and so in a sense, it was the outcome of agrarian discontent prevailing in Singhbhum.²⁹

Shashank Sinha subjects many assumptions to critical reevaluation. To cite one: attacks on churches, missions and missionaries acquire new meaning when we note that German missionaries had taken up grievances of the Kol peasants and had instigated them to resist feudal exactions.³⁰ Sinha 'revises' Bhadra's assertions about Kol rebellion. One is about the use of collective violence used by the rebel leaders to enforce co-operation; the other is about the importance of

the propaganda machinery of the king of Porahat. The British also made efforts to win over the Kols. Those who had been incorporated in the colonial administrative set up remained loyal to the British. Sinha also highlights an indirect form of resistance which was witch hunting. Belief in witchcraft was 'intense and widespread' among the Kols and British efforts to stop the practice were not appreciated. During the revolt administrative regulations were systematically violated and witch hunting was 'a conscious contour of resistance'.³¹

K.S. Singh notes that the participation of the tribals in the revolt of 1857 was the culmination of almost sixty years of their resistance to colonial rule³². In 1857 indebted and impoverished small tribal jagirdars wanted to free themselves from the British rule that had ruined them. Though peasants and tribals joined hands, the tribals had internal enemies, in the form of money lenders, traders and intruders who were protected by the British and with whom they had to settle scores. Singh concludes that the tribal protests were diverse and included plunder, strategic alliances and confrontations with the British.³³

P.C. Joshi had made use of folk songs in his study of 1857. K. Rajayyan has tapped ballads and oral tradition in his study of the anti British uprisings in last decade of the 18th and first decade of the 19th centuries in many parts of South India.³⁴ Badri Narayan through extensive field work has come out with fascinating details of dalit perception of 1857, popular memory and alternative views of the revolt. Such attempts are required to make historiography, in the words of Sabyasachi Bhattacharya, "more self-reflexive than it usually is".³⁵

There are small shrines and memorial stones in U.P. and Bihar built in memory of dalit heroes and heroines of the revolt of 1857. Badri Narayan asks the important question: Why have the dalits whose role in the revolt of 1857 is not

even acknowledged in academic history giving god like status to their rebel heroes?

Dalit narratives pull down upper caste heroes from the pedestal on which they have been put by academic historians. To give one example: In a dalit narrative Rani Lakshmy Bai rebelled only because of the instigation by her dalit servant.³⁶

People's consciousness is not inert and passive but alive and vibrant because it assimilates cultural and historical memories. Historical accuracy of these is not to be tested here. What is important is how a historical memory is created and internalized. These and other rituals connected with 1857 constitute weapons of the weak; an everyday form of resistance through which 'dalits acquire power in the ongoing social struggle'.³⁷

There is also a gender aspect to the problem. In contrast to the portrayal of women as docile wives, self sacrificing mothers and the dutiful sisters, dalit heroines are projected as 'viranganas' for dalit women empowerment. They also form part of the strategies of contemporary political discourses and mobilization of dalits and bahujan people.

The national, regional, local and social, economic, cultural and political factors were so complex and variegated in the revolt of 1857 that a mono-causal explanation is not possible. There is thus the need to make regional studies and uncover the different layers of the social hierarchy involved in the revolt to bring out all the complexities of this great uprising.

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Geographical Palestine and Cultural Divisions: A Historical Outlook

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In a general geographical sense, Palestine has always been regarded as the South-West extremity of Syria – the land mass that stretches from Dan in the North, at the foot of the Anti-Lebanon Mountain range to below Beersheba in the South and from the Mediterranean sea in the West to the Taurus mountains, the river Euphrates, the desert fringes of Transjordan and the wilderness of Sinai in the East. 'Palestine' is a relatively recent geographical term. It is derived from Philistines, the Aegean people who made their appearance on the Southern Coastal part of the Levant, some three thousand years ago.

The Levant, the land at the eastern end of the Mediterranean which is divided into Lebanon, Syria, Palestine and Jordan, constitute one geographical area, bounded on the West by the Mediterranean and on the East by the Syrian Desert. It measures some 5 hundred miles from North to South but only about eighty miles from West to East. Since the appearance of Philistines on the Levantine Coast, the name 'Palestine', has been used continuously to denote the landmass by Hebrews, Greeks, Romans, Arabs,

Turks and the British mandatory government. But each gave different geographical delimitations to 'Palestine'. The area called Palestine by Biblical scholars more or less coincides with the territory controlled by kingdom of Israel (Northern Kingdom) and kingdom of Judah (Southern Kingdom) around 860 B.C. Its boundaries extended westward from the base of the Golan Heights in present-day Syria to the Mediterranean sea; then southward to Gaza; where the coast bends west to tip of the Gulf of Aqaba; then north to beyond the eastern edge of the Dead sea; and finally, northwest, to touch Lake Tiberias at the foot of the Golan.¹

The Land area of Palestine is divided into sharply marked strips running from North to South. The deep broad Jordan valley cuts Palestine into two from North to South. Its southern end is marked by the Wadi-el-Arish, which the Bible called 'River of Egypt', and the Jebel-et-Tubeiq, in Southern Jordan. The northern end of Gulf of Aquba and the north most point of Hejaz also marks the southern limits of Palestine. The river Yarmuk, a tributary of river Jordan, marks the northern limit of Palestine. It once divided the Biblical provinces of Golan and Gilead and marks today the border between Syria and Jordan. The eastern border is the great Arabian Desert and the natural limit is marked by a range of mountains, Anti-Lebanon, Jaulan, Gilead, Moab and Edom, according to the Biblical names.

These mountain ranges present steep slopes and cliffs to the west and fall gradually to the east into the high plateau of the Syrian Desert. The northern end of Jordan valley and the Southern slopes of Mount Hermon are other clear landmarks that denote the boundary of Palestine. To the West, transition from the hills and mountains of Galilee sloping southwards to the high plateau of Lebanon sloping northwards marks another portion of the natural boundary of Palestine. This area is about 45,000 square miles roughly the size of Ireland.²

The Palestine is divided into 8 natural geographical units.³ First there is a coastal plain along the Mediterranean, about ten miles wide and divided in half approximately at Joppa, near modern Tel Aviv. The northern half is the Plain of Sharon extended to Carmel range near modern Haifa. The southern half is the Philistine plain or Philistia. The plain Acco lies north of Sharon between Carmel Mountain and Acco. The plain of Phoenicia lay along the coast, separated from Acco and the rest of western Palestine by Mountain ranges.

The second geographical unit, the Shefelah, lies to the east of and parallel to Philistia, is separated by longitudinal valleys from the central Hill country and forms the transition to it. The Hill country starts from southern Syria in the form of hills and mountains and extends down to the extreme south. The third unit is the northern Hill country or Galilee which is usually sub-divided into upper and lower Galilee. The Jezreel or Esdraelon (or simply 'the valley') is the fourth unit, which cuts right across Galilee. It provides tracts for traders and invaders to reach Transjordan. The fifth unit is Central Palestine which is divided into Samaria in the north and Judah in the South. The rest of the Western Palestine is the vast semi-arid area in the south, the Negev, which forms the Sixth division.

The seventh part of Palestine is a geologically marvelous 'rift valley', the corollary of the long range of hills and mountains which forms the hill country. The rift valley separates the territory west of the Jordan from Transjordan. This rift begins in Syria, separates and forms Mount Lebanon and Mount Anti-Lebanon (Biblical Hermon), and continues south in the form of the Jordan valley, the Orontes, the Beqaa and the Wadi-Araba to the Gulf of Aquabah and the Red Sea. The Jordan River flows through this valley forms Lake Huleh and the Sea of Galilee

(Chinnereth) and finally falls into the Dead Sea (or Salt Sea). At the Dead Sea, the 'rift' is about 1,275 feet below the sea level, which is the lowest depression in the world.⁴

Finally the Jordanian Plateau, which forms the eastern most division of Palestine. This geographical unit is divided up by four rivers into five main parts. The Yarmuk River flowing into the river Jordan separates Bushan and Gilead. The river Jabbok or Wadi Zerqa emptying into river Jordan separates Gilead and Ammon. The Arnon Wadi Mojib provides a natural barrier between Ammon and Moab. The boundary between these two countries varied during Biblical times but usually lying north of the Arnon. Finally, the Wadi Hesa or the Zered runs to the Southern end of Dead Sea separates Moab from Edom. Only during the rainy season these Wadies became real streams. Otherwise they were mostly dry riverbeds.

These eight geographical units combined together and form four regions running north to south. On the West lies the coastal plain, next and parallel to it is the central mountain region. East of these mountains lies the 'rift valley' and the eastern most region is the 'Jordanian Plateau'.

The cultural divisions of Palestine have been greatly influenced by the topographical divisions. Each region has developed its own distinctive culture with specific characteristic. Among the four topographical regions, the coastal plain has been better exposed to the outer world because of its harbours and proximity to the international highway of sea-borne trade. The coastal plain was frequently subjected to foreign invasions and influences. Trade was the main economic activity of the coastal land. The culture of the coastal people was largely influenced by the ancient Mediterranean cultures. Development in the early Bronze Age was mainly confined to the coastal plain, the fertile Jezreel valley and the Negev, where the Egyptians had established trade depots.

The Central mountain region had only secondary importance in the history of Palestine. The main occupation of the people was cattle breeding. Trade activities are limited here because the tough mountain tracts posed a challenge to easy transport and communication.

The Jordan valley, a peculiar geographical region, appears to have highly favoured the development of early cultures. Being surrounded by high mountains, the Jordan valley is isolated from the rest of the country, forming a thin unit about sixty miles long, with many independent cultural characteristics. Its northern and central parts are fertile and well watered suited very much for agriculture. Natural resources are abundant in the southern part, which include salt, copper, bitumen, sulphur etc. Moreover the Jordan River is navigable in most parts and thus provides easy transport and communication throughout the valley.

The Jordanian Plateau is a peripheral region. Hunting and herding has been the major occupation of the people. Cultivable land, water resources and other natural resources are scanty in this region.

Palestine today is comprised of three geo-cultural areas based on ecological condition. First, the Negev region, which covers the peninsula of Sinai, most of Arabia and the Syrian Desert. Nomadic life is the prevailing pattern of life in this area. The nomadic and semi-nomadic pastoral 'Bedouins' and the Oasis dwellers are the inhabitants who rely mainly on stock raising and the date palms.

The western part of the Jordanian Plateau, the Jordan valley, western Jordan and large parts of northern Israel together with Lebanon and Syria, form the second cultural area.⁵ The Arab-speaking agricultural population of this area is based on a social structure of 'extended families.'⁶

The third cultural area is highly industrialized Israel which is more an extension of the West. The majority Jewish population of this area is concentrated in urban centres and their social organization is similar to that of American towns. The agrarian population of this area is living in collective or half-collective settlements. This cultural area is formed recently as a result of organized migration of Jews from different parts of the world under the auspices of world Zionist organizations.

The country has two ecological and cultural sub divisions also—the northern Palestine and south-eastern Palestine. These divisions are formed due to cultural separation. The northern Palestine is connected directly to the cultural centre of the North and the south-eastern Palestine is linked to the arid and semi-arid zones of the inner Near East, hence the cultural difference. The main ecological and cultural divisions and sub-divisions persisted throughout history.

The present political boundaries are not natural borders of Palestine. The geographical and cultural area of Palestine is the land between the peninsula of Sinai to the south and the mountains of Lebanon to the North, the Mediterranean Sea to the west and the great Arabian Desert to the East.⁷

It was only after the First World War that Palestine acquired definite political boundaries for the first time in its history.⁸ Until then the name denoted different geographical, historical or administrative meanings at different times. Palestine included a land area of about 26,320 sq. kilometres⁹ within her post-1922 boundaries. In addition to this land mass contained 704 sq. kilometres¹⁰ of inland water including Lake Huleh, Tiberias and half the Dead Sea. This land area has been bounded by the Mediterranean on the west, the old frontier between Egypt and Ottoman Empire (which ran from Rafah on the Mediterranean to the Gulf of Aquaba on the Red Sea) on the south-west; the

Ladder of Tyre (Ras-al-Naqura), the lower slopes of Mount Hermon and the upper stretches of the Jordan at Banias (Dan) on the North; and Lakes Huleh, Tiberius, the Jordan River and half the Dead sea on the East. These boundaries for Palestine were established after continuous negotiations for more than 7 years (1916-1923) between Britain, France, the World Zionist organization and the Arab leaders.

Today new political boundaries have spread over Palestine. At present the Palestine is a region with new political boundaries which include two major countries – Israel and Jordan – and demilitarized zones, patches of no man's land, West Bank, Gaza Strip and Sinai Peninsula.

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The Theme of Alienation with Special Reference to Black Women Writers

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The term alienation has manifold implications. For about a century (C. 1840 to C.1940) it was a legal term denoting the transfer of ownership or title of a piece of property as well as the psychiatric concept denoting a quality of mental derangement or insanity. The upheaval of society following the Second World War brought in its wake evident disorientations in the Western World. As a result, a set of new and different meanings began to appear. According to the Fontana Dictionary of Modern Thought "Alienation" denotes: "[A] sense of estrangement from society, a feeling of powerlessness to effect social change and of the depersonalization of the individual in a large and bureaucratic society. To Mary Rodnar it is "The idea that something a tie or bond connecting man to himself, to others, to the community to the technologies and social institutions he has created is lost, missing or severed..." (Rodnar Mary 164). This sense of alienation leads to a sense of powerlessness meaninglessness, namelessness, isolation and

self estrangement. The existentialist philosophers have given great importance to alienation. Down the ages there might have been some difference in definition but this aspect of human existence has been an area of study for many psychologists and a source of inspiration for many artists and writers. Irrespective of the time and place the individual happens to be, the trauma of alienation does not change. The penal code and criminologists agree that "Solitary imprisonment" is more traumatic than Capital Punishment. Man is basically a social being and the removal from his fellow beings may bring about physiological and psychological transformations.

The observation of the existential philosopher F.H. Heinemann is interesting. Heinemann observes: "Alienation is a fact. There exists a feeling of estrangement in modern man which has considerably increased during the last hundred years. It is connected with certain changes in human society, with the agglomeration of millions of people in great cities, cut off from nature with the Industrial revolution and with the collectivizing (F.H. Heinemann 9). The common thread that runs through all these definitions is the belief that a proceeding unity and harmony has given way to disunity and disharmony. It can be surmised that alienation refers objectively to dissociation, rupture or break between human beings and their objects and familiar surroundings.

In societies torn by stifles, nihilism, doubt and despair, its members were alienated from the age old bonds and at times were even set against themselves. Once alienated from their World the universe appeared as holding forth no consolation or meaning to an existence which was solitary, poor nasty, brutish and short. In his work "The Myth of Sisyphus" Albert Camus says: "A World that can be explained even with bad reasons is a familiar World. But, on the other hand

in a Universe suddenly divested of illusions and lights, man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of a promised land. This divorce between man and his life, the actor and his setting, is properly the feeling of absurdity" (Camus, Albert 13).

Karl Marx's question in *The Communist Manifesto* also points to this special condition of human existence. Marx doubts: "Does it require deep intuition to comprehend that man's ideas, views and conceptions, in a word man's consciousness, changes with every change in the conditions of his material existence, in his social relations and in his social life?" (Karl Marx).

The agony of alienation can be traced back to the primeval parents who were driven out of the Garden of Eden. Thrown into a Universe with a feeling of guilt and shame, they were resigned to their self-incurred fate. Adam and Eve had an agonizing existence in spite of being in each others' company. This shows the extend of turmoil created on human psyche on being removed from familiar circumstances. Death fear also, is in a way related to the fear of leaving the familiar circumstances and the morbid fear of the unknown. Alienation to a certain extend is death. Society is a miniature World in which individuals find consolation and reassurance. Modern science has proved that the environment not only meets our material needs, but also provides recreation and spiritual and creative inspiration. Our interplay with the natural environment is of great importance in the way we express ourselves through folklore, art, religion and customs. Human cultures evolve within specific environments. Just as evolution is a biological adaptation to the environments, culture is a social and behavioural adaptation. Each culture

has its own perceptions, beliefs and value systems derived from its natural surroundings, which in turn govern its interaction with the environment. These are usually sound in the context of that environment. Plants and animals do not survive when they are transferred to unsuitable environments. In the case of the higher beings like man the impact is psychosomatic which is so deeply ingrained that the effects of such alienations are transferred to the succeeding generations.

The case of Afro-Americans is unique as they are experiencing alienation in a most agonizing form as they have to live a "double existence" with an acquired American self and an inborn black self. The peculiar institution of slavery that flourished from the seventeenth century brought thousands of African Negroes to the cotton and other plantations of America. This slave traffic while enriching the coffers of many of the Southern planters left the Negroes in disillusionment. If the black man was oppressed for his racial and physical peculiarities, the black women's flight was more excruciating. They had to go through the harrowing experiences of racist and sexist persecution with little support and great aversion from their men (black men).

The Black women were doubly victimized as the exploitation by the white society was reinforced by the indignity of the black men. As "rememories" passed down the generation of Black Americans the Black Feminist or "Womanist" literature is wrought with agony, violence, fear, pain and frustration. Even the Reformists refused to consider the Black women at par in politics or scholarly pursuits. They were looked upon mostly as commodities and rarely as "Aunt Jemimas" or "Old Nannies" by the whites. To the black men they were only receptacles of their pent up fury. When they were humiliated and assaulted by their white masters the black

women had to play the role of a buffer to their men's flayed ego and also receive the onslaughts of these wounded egoists.

In spite of the scholarly neglect the black women writers have put in a lot for the uplift and emancipation of the black women. It was a march against odds too hazardous to be overcome. The amount of courage they had to muster and the obstacles they had to encounter in the process of surging to recognition can be seen in their works. They (black women) are giving voice to their suffering and suffocation and as they were smothered for ages these revelations are at times pungent with remorse and regret.

A sojourn of the works of the black women writers is interesting yet painful. Meera Manvi comments that a survey of the works of the black women writers shows: "a loss of faith in the black men and the awakening of a consciousness geared towards the creation of a female net work" (Manvi, Meera 42). Though there were some anonymous and unassuming women writers among the blacks who preferred to stay behind the veil Fancis E.W. Harper's *Iola Leroy or Shadows Uplifted* is historically important as the first novel published by a black woman. It exposes the futility of attempting to transform the American society until white supremacy is understood and attacked by the whites. Nella Larsen, another noted black writer portrayed in her work *Quick Sand*, the horrors of racial and gender discrimination the black women had to encounter in the white male dominated American Society. Zora Neale Hurston made the black women's voices irresistible to the World. She lashed out at the American capitalism and revealed how a black woman can escape deprivation and isolation through her magnum opus, *Their Eyes Were Watching God*. Another black woman writer Ann Petry in her work entitled *The Street* exposed the plight of

the jobless, poverty stricken, black women who succumb to sexual exploitation. Paule Marshall with her work *Brown Girl, Brown Stones* gave a new dimension to the black women's literary World. Marshall's work is unique as she depicts her heroine alienated from, her native value system by her excessive longing for the refinement and white standards of beauty. The remarkable aspect of this work is that it shows the effect of the 'damaged self which leads to their torment, confusion and isolation. Marshall's heroine Selina realizes that the attempt to change the present will not succeed without a search for roots. The black women's works, which started as dribs and drabs became an avalanche within a few years. This tremendous increase in their contribution shows the amount of suppressed emotions and unvoiced feelings that were waiting for an outlet. By the post sixties black women's literature was on a par with any other branch of literature. Alice Walker a luminary among modern black writers, through her works reminds the black woman of her inheritance and the importance of "gathering up the historical and psychological threads of the life my ancestors lived.." (K.H 27). Other black women writers Toni Cade Bambara, Gayle Jones, Gloria Naylor, Jamaica Kincaid, Terry McMillan are equally evocative in their advocacy of black women's thoughts and words.

The Nobel Prize assumed pertinence when it was conferred to Toni Morrison. She as Trudier Harris comments. "(I) s a phenomenon in the classic sense of a once-in-a life time rarity, the literary equivalent of Paul Roberson, Michael Jordon, Wayne Getzly, Chris Evert or Martina Navratilova (Trudier Harris 9). This obeisance paid to Toni Morrison is a recognition to the African American Literary Cannon which was neglected as an offshoot of the "Upstart literature". It is also

an acknowledgement of the tremendous power of the human will that survived in the dark recesses of the "davery-ridden" White American society, where existence was prodigious.

From the ex-slave Sojourner Truth to the twenty first century post-modern writers, Black feminist writers are reminding the World of the shameless brutality imposed on the American Blacks. The black women writers cannot has surpassed to a considerable extend, the impact of other women writers. In brevity and pungency the black women's works are similar to what Gray has said "thoughts that breathe and words that burn".

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The Theatre of History

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Aeneas is the human actor in history

- Richard Waswo

Though history has been a source material for creative literature from ancient times, plays dealing with historical subjects remained an ill-defined and amorphous form for quite a long time (Barton, 70). Aristotle in his *Poetics* discusses the use of history by dramatic poets, both comic and tragic making a distinction between poetry and history (Poetics, 16-17). In the *Apology for Poetry* Sir Phillip Sidney quotes from the *Poetics* to show that poetry combines the particular of the historian with the Universal moral principles of the Philosopher to produce "excellent images of the virtues and the vices (151-52). Neither Aristotle, nor Sidney, however, recognizes the existence of history play as a genre in its own right. Aeschylus' *The Persians* is the earliest surviving Greek drama on a theme from contemporary history (Podlecki, 4). The earliest example of the Roman history play *Octavia* is believed to be composed by some unknown author (Beare, 1).

The root of English history play can be traced as far back to the miracles and morality plays of the medieval period which treat of Christian history. Thus the medieval Cycles have been shown to be a complex and sophisticated imitation of *historia sacra*, drawing shape and significance of history, exemplifying God's dynamic plan for human salvation. But their vision of history insists the conceiving of history *sub specie aeternitatis*. Their plays demand to be understood not as isolated incidents but as significant episodes in the total progress of salvation history (Kastan 4-5, 42).

Drawing from the medieval miracles, and moralities, the Chronicle plays which are based on the accounts of English history in the sixteen-century Chronicles are the next important development. Thomas Legge's *Richardus Tertius Tragedia*, a Latin play performed in 1579, enjoys the distinction of being the earliest recorded drama of actual English history (Ruoff 68). Historical interest of playwrights is very much evident in the Elizabethan literature. A number of characters derived from history can be shown to have represented the Renaissance qualities like the spirit of adventure. Works of Marlowe and Shakespeare bear ample testimony to this. Shakespeare is the crowing example for adopting history as a potential source for a major quantum of his literary output. Marlow's *The Troublesome Reign and Lamentable Death of Edward the Second* (1593-94) is the first complete English historical play of the stricter type. Shakespeare is said to have followed it in *Richard II*. *Edward II* stands by itself among his plays and is singled as Marlowe's best dramatic effort, the first successful attempt at the interpretation of history on the English stage (Sampson). Marlowe's *Edward II*, "the reluctant, pangs of abdicating royalty", as Charles Lamb (Lamb 15) described it, is his one full study of Kingship, (Wilson 67)

though there is no attempt at theorizing by the author (Leech 79). Brecht's interest in Marlowe's play in the modern period speaks for its seminal nature (Bentley 140).

Serious considerations of the history play as a genre begin with the critical estimations of Shakespeare's histories. Coleridge is one of the earliest to attempt at a definition of historical drama. He defines it as an expression of patriotism. Lily B. Campbell rejects this definition as inadequate in that it does not consider plays dealing with the Wars of the Roses. Prof. Schelling recognizes the history play as a form of historical literature. Prof. Tucker Brook finding it difficult to define the history play chooses to classify them, the most important group being "drama of patriotic fervour". Campbell rules out this on the ground that most of the histories of Shakespeare are not about the admirable rulers of England and their time but rather about those rulers who had "sowed the wind and reaped the whirlwind". He subscribes to E.M.C. Tillyard's view that Shakespeare's histories dramatize the providentialism of Tudor historiography embodied in the "Tudor myth". In his view a "history play must be regarded as a literary medium for history (Campbell, 6-17, 60-61).

Irving Ribner describes Shakespeare's histories as a new genre. Robert Ornstein, John Wilders, Derek Traversy and A.L. French are opposed to the didactic view of Shakespeare's histories. Ornstein holds that the key concept for the understanding of Shakespeare's views of history is that of a fallen humanity which struggles without supernatural guidance. John Wilders considers Shakespeare as "the artist as historian" who almost single handedly devised the form, distinguished from tragedy by an additional concern to portray the continuing life of a nation (Smidt 11-15). According to Peter Saccio, Shakespeare's histories can be looked at from

three perspectives – modern, Tudor, and Shakespearean. They translated “the times” into persons and passions to hold the sage (Saccio 14). Harry Levin points out that Shakespeare adopts a diachronic attitude towards history (Levin 35). Ronad Berman finds the historical and political interest of the period itself at the backdrop of Shakespeare’s histories (Berman 2-4). George Sampson asserts that Shakespeare’s genius finds a fuller field of expatiation in the histories (Sampson 218-19). these definitions variously imply that historical truth and its contemporary relevance form the central aspect of history plays.

In rejecting Prof. Tucker Brook’s definition. Campbell makes a point. Generally the central figures of history plays are persons who had caused convulsions in history, who had either victimized others or been victims. In other words, they were problem figures. Our knowledge of history also informs that what makes the twists, turns and bends in the course of history are the “strange” figures involved in it, persons who are an admixture of good and evil or righteous persons who came into confrontation with the unrighteous. They could be shown to have played crucial roles in significant junctures of history. Because of this, their life and activities have had profound impact not only on the contemporary life but on the life of subsequent generations also. This point holds good in the case of the plays chosen for analysis in the present study also, namely, Brecht’s *The Life of Galileo*, Osborne’s *Luther* and Bolt’s *A Man for All Seasons*.

Unlike the other forms of drama, the English history play can claim only far less long and continuous a tradition. The English history play met with an eclipse with the death of queen Elizabeth, perhaps due to a consequential difficulty to mythologize the English monarchy. However a number of history plays had been written during the last decade of

the sixteenth-century by anonymous authors (Barton 69-71, 76), the nineteenth-century British theatre watched Byron's dramatization of history, with an overt political emphasis. Byron claimed that "the moment I could read, my ground passion was history" (Ruddick 68-87) as did Shaw later, that he knew history "intuitively" (Bentley 109-10). His theatre marked a breakaway from the contemporary theatre and strangely exhibited what was later recognized as a Brechtian strain, the technique of alienation (Barton 141-2, 160). Byron's historical tragedies include *Werner*, *Marino Faliero*, *Manfred*, *The Two Foscari* and *Sardanapalus*.

In the twentieth century George Bernard Shaw is the most influential figure in the genre of history plays. The modern approach to historical drama can be seen to start with him. He is seminal in the field with his emphasis on historical truth, discursive rational elements, anti-heroic tone and diction, an overtly modern perspective and the consciousness of different possible views of an event (Harben 22). Brecht had great admiration for Shaw: "At any rate his [Shaw's] faith in mankind's infinite capacity for improvement plays an overriding part in his works" (Willett 10). According to Shaw, historical truth can be presented by arranging the facts of history in a "thinkable, intelligible, interesting form" (Waintranb, 288). Since Shaw, historical drama has taken on the distinctive feature of registering the past overtly in terms of contemporary concerns and conditions. Shaw's major history plays are *The Man of Destiny* (1897), *Caesar and Cleopatra* (1898), *Saint Joan* (1923) and *In Good King Charles' Golden Days* (1939).

After Shaw, Brecht is perhaps the most influential history playwright in the modern period. The antiheroic Shaw must have influenced the protagonists of *Galileo* and *Mother Courage*. As Claude Hill observes, *Galileo* is a complex three

dimensional character in line with historical truth. Brecht saw certain similarities between the seventeenth and the twentieth centuries. Galileo's modern relevance lies in that he represents the dangerous alienation of evermore complex science from ordinary man. Brecht saw in Galileo a historical precedent for successfully spreading the truth despite secret police and Gestapo. It is a politically antifascist (i.e., anti capitalistic) ploy in historical disguise (Hill 101).

Eliot is another important playwright to deal with the historical subject. In *Murder in the Cathedral*, unlike Shaw and Brecht, Eliot's concept of history is especially religious – the Christian concept. History is the process of divine disclosure and the task of the playwright is to interpret the whole human drama on earth in terms of the historicity of Christianity (Harben 114).

In the 1930s, three history plays had been written by popular playwrights – Reginald Barkley's *The Lady with a Lamp*, Clifford Bax's *The Rose without a thorn* and Cordon Daviot's *Richard of Bordeaux*. They demonstrate the meeting and crossing of two traditions – the Romantic and the Shavian in the treatment of history, lacking however, that power and penetration which is the hall mark of the best dramatic writing (63).

The playwrights who came into prominence in the 1960s chiefly, John Osborne, Robert Bolt and Edward Bond, have shown great interest in historical subjects. Osborne's play *A Subject of Scandal and Concern* (1960) is based on the life of George Holyoake, who in 1842 was the last person in England to be imprisoned for blasphemy. In *Luther* (1961), he treats the historical subject for its religious interest, rather than as a costume drama. Robert Bolt's history plays include *A Man for All Seasons* (1961) on the life of Sir Thomas More, *Vivat! Vivat! Regina* (1970) on the conflict between Elizabeth I and Mary,

Queen of Scots, *State of Revolution* (1977) on the role of Lenin in Russian revolution, and two screen plays for *Lawrence of Arabia* (1962) and *Lady Caroline Lamb* (1972) Edward Bond recognised the need for replacing the bourgeois theatre with a "theatre of history" related to politics and history, in the line of Brecht's Epic theatre. His play, *Early Morning* (1969) a startling treatment of history explodes the notion of Victoria as a model monarch. *Bingo* (1973) presents Shakespeare's strained relationship with his wife and daughter. *The Fool* (1975) dramatizes the radical overturning of England's rural world by an emerging commercial and industrial culture.

The attitudinal approach to history varies from Shakespeare to writers of the present. The particular period with its political, social and religious ideas, the theatrical conventions and the personal convictions of the writer have gone much into the transforming of history into literary work. Thus Shaw made a radical departure from the nineteenth century tradition of elaborate spectacle, romantic intrigue and flamboyant histrionics and replaced it by an overt modern perspective. The creative writer is not for seeing history as history proper, as facts recorded in documents. History often undergoes a sea-change in their hands. They are more concerned with the implications of historical particularities and are very often bent upon defining history in a new vein with a fusion of contemporary ideas, as for instance in Shaw's *Saint Joan* or Brechet's *Galileo*. As Macaulay states,

History has it foreground and background, and it is principally in the management of its perspective that one artist differs from another. Some events must be represented on a large scale, others diminished; the great majority will be lost in the dimness of the horizon; and a general idea of their joint effects will be given by a few slight touches (Macaulay 77).

This inevitable transformation of history in literature is more or less, in line with certain historical tendencies. The historian's discipline is

Provided respectively by the notion of a classic, the notion of a discipline and the notion that versions of the past are an aspect of the ideology and self image of the society in which they are produced (Burrow 16).

As Knox C. Hill says, in presenting his version of the past the professional historian engages himself in an intellectual construction; to "remind" men of something in the past they have forgotten because it bears some contemporary relevance (Hill 10-11). Similarly certain vital experience of the present would stimulate the dramatist's knowledge of something equally important in the past. However, this does not compel historian to bequeath his mantle to the history playwright. For, the dramatist is in no way bound to the demands of historiography. Conversely, his is an imaginative reduction of history wherein he is at full liberties to adapt and invent. He is not for scanning the vista but for viewing history in a spectrum. This accounts for the colourfulness of the horizon of the dramatist. The historian's horizon replaces the riot of colours by cold hard facts. The dramatist catches an event or personality stabilised in space and time and creates a world of his own around it. The historian is both prisoner and master of the past itself with no liberties to concoct or fabricate anything around it with the touches of his imagination.

The imponderable pipe dreams and 'ifs' of history may well exercise the imagination but are unprofitable for the historian (Mc Gurk 103). The history playwrights especially the modern ones, are ever alive to this point. As Raymond Williams observes, the turn to historical themes in the twentieth century seemed to offer the most practical way forward and a strong

form, in part because of the external interest of its historical material. The playwright of historical subject assumes a distinct concern, "the centre of the play is quite different; its primary interest is in a definition of meaning, belonging more to the present than to the past, which the action is quite consciously used to act out (Williams 35-36).

The twentieth century shows much radicalism in the dramatization of history. The "ideology and self-image of the society" which informed modern historiography began to make its inroads in the conception of history plays. Men of history "who had sowed the wind and reaped the whirl wind", the kind of heroes according to Campbell, in much of Shakespeare's histories, occupied the centre of modern history plays, as paradigms for the analysis of the problems of our own age. Theatre stalwarts like Shaw and Brecht are the key figures responsible for this tremendous change. Their work thus imparted new dimensions to history plays. By relating the implications of the past with the present realities, they brought about a synthesis of the dynamism of history with that of literature. After them, John Osborne, Robert Bolt and Edward Bond, distinguished themselves in dramatising history and their venture amounted to defining a "theatre of history".

The school of cultural criticism which came into being since the establishment of Cultural Studies as a discipline in British Universities in the 1960s viewed history as "culturally" active. The cultural approach thus recognised a vital connection between literary phenomena and social processes. In the context of such a politically conscious criticism, the historical determinations which flow into the text were also considered important. Consequently the point which is discursively mobilised in changing relations of ideological class struggle is not a question of what texts mean but of

what they might be *made to mean* politically (Bennet, 229). As Stuart Hall argues the text itself is not the place where "effects" are located: texts achieve effects only through the decoded meanings that are taken from them and only in the context of the ways in which those meanings are invested in social practices (Hall, 128-30). As Walter Benjamin puts quite sagaciously: "The past carries with it a temporal index by which it is referred to redemption. There is a secret agreement between past generations and the present one" (Spargo, 118).

In his ground-breaking study on drama, namely *Drama from Ibsen to Brecht* ((1968) [1971]) Raymond Williams has developed the concept "structure of feeling" as denoting practical experience which provides him with a means of examining history not just as product but as *process*. He analyses literary development in relation to patterns of *social change* where rigid determination is replaced by interrelationship. Williams's concept appears to be closer to C. Wright Mill's notion of "the sociological imagination, for in both there is an attempt to conceptualise the interrelation between areas of individual and general experience, private and public processes, and social structures and historical formations. As Williams puts it structure of feeling is "a form and a meaning, a feeling and a rhythm - in the work of art, the play as a whole" (18). And further, for a comprehensive understanding of the drama it is necessary to see the relationship between "convention" and "structure of feeling". Changes of experience or feeling arising from social crisis, technological development, new patterns of experience, and so on lead to the establishment of new conventions and alterations in accepted standards. Already in *Culture and Society* ([1956] 1961) Williams has repeated his earlier claim made in *Preface to Film* (1954) that "changes in convention occur when there are radical changes in the

general structure of feeling" (156). Thus what is being defined is more than techniques, but a practical way of describing changes in experience (i.e., culture) – the responses and their communication, and the "subjects" and the "forms" – which make the drama important as a history (Williams, 1971, 20). Thus, the interface between history drama and culture could be explained in terms of the connection between 'convention' and 'structure of feeling'.

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Attitude of Science Teachers Towards in Service Course

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'A teacher can never truly teach unless he himself is learning. A lamp can never light another lamp unless it continues to burn its own flame.'

These are the famous words of the well known poet Rabindranath Tagore. Various are the definitions and duties assigned to a teacher. There can never be a single aim or duty for a real teacher. His duty is, no doubt, manifold as teaching is a very complex and dynamic activity.. It is a social phenomenon, a moral enterprise and a perfect blending of the means- referenced instructional model. In this era of knowledge explosion there has been a major paradigm shift in the instructional methods to suit the demands of the 21st century. Quality education is the need of the hour.

And if we want to have quality education we must have quality teachers. For this, a teacher has to keep in touch with the new trends, principles and theories that seem to emerge every day. Knowledge is never static. It is a dynamic entity changing its form every second. Thus to improve the quality of a teacher, continuous learning is indispensable. He has

to update himself with regard to his teaching, strategies, approaches, and evaluation techniques. It was for this purpose that in-service education became essential.

According to M B Buch, 'In-service Education is a program of activities aiming at the continuing growth of teachers and educational personnel in-service. It may be regarded as the sponsoring and pursuing of activities which will bring new insight, growth, understanding and co-operative practices to the members of the teaching profession. It serves to enhance and strengthen his professional knowledge, interest and skill.

In Kerala, there are three Colleges of Teacher Education and one Institute of Advanced Studies. The primary aim of these institutions is to provide both pre-service and in-service education. For the past few years in Kerala this has been limited to pre-service education alone. Recently, in-service training was given to HS and HSS teachers through the three CTE's and IASE. The move was widely accepted and whole heartedly welcomed by the participant's community. This study is an attempt to find out the attitude of the teaching community towards in-service training.

Objectives

The following were the objectives framed for the study.

- To study the significance of difference in the attitude of Science teachers (male and female) towards in-service training.
- To study the significance of difference in the attitude of Science teachers having teaching experience below ten years and above ten years towards in-service training.
- To study the significance of difference in the attitude of Science teachers belonging to urban and rural areas schools towards in-service training.

Hypothesis

- The main hypothesis framed for the studies were the following.
- There is no significant difference in the attitude of Science teachers (male and female) towards in-service training.
- There is no significant difference in the attitude of Science teachers having teaching experience below ten years and above ten years towards in-service training.
- There is no significant difference in the attitude of Science teachers belonging to urban and rural areas schools towards in-service training.

Methodology

The investigator personally visited the schools and sought the permission from the heads of institutions to collect the data. The teachers were personally contacted and were briefed regarding the nature and purpose of the data collection. Survey method was adopted giving due representation to sex, locale and management. Responses from 214 teachers were thus obtained out of which 200 were selected.. Questions with positive options were given three points, those with neutral two points and negative options were given one point. Mean and Standard Deviations were calculated and t ratios were computed. Since a comparative study alone was intended it was decided to conduct t-test alone.

Analysis and Interpretations

In order to find out the significance of difference of the attitude of male and female teachers towards In-service training, 200 teachers (100 males and 100 females) were selected for

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In Kerala, there are three Colleges of Teacher Education and one Institute of Advanced Studies. The primary aim of these institutions is to provide both pre-service and in-service education. For the past few years in Kerala this has been limited to pre-service education alone. Recently, in-service training was given to HS and HSS teachers through the three CTE's and IASE. The move was widely accepted and whole heartedly welcomed by the participant's community. This study is an attempt to find out the attitude of the teaching community towards in-service training.

Objectives

The following were the objectives framed for the study.

- To study the significance of difference in the attitude of Science teachers (male and female) towards in-service training.
- To study the significance of difference in the attitude of Science teachers having teaching experience below ten years and above ten years towards in-service training.
- To study the significance of difference in the attitude of Science teachers belonging to urban and rural areas schools towards in-service training.

Hypothesis

- The main hypothesis framed for the studies were the following.
- There is no significant difference in the attitude of Science teachers (male and female) towards in-service training.
- There is no significant difference in the attitude of Science teachers having teaching experience below ten years and above ten years towards in-service training.
- There is no significant difference in the attitude of Science teachers belonging to urban and rural areas schools towards in-service training.

Methodology

The investigator personally visited the schools and sought the permission from the heads of institutions to collect the data. The teachers were personally contacted and were briefed regarding the nature and purpose of the data collection. Survey method was adopted giving due representation to sex, locale and management. Responses from 214 teachers were thus obtained out of which 200 were selected.. Questions with positive options were given three points, those with neutral two points and negative options were given one point. Mean and Standard Deviations were calculated and t ratios were computed. Since a comparative study alone was intended it was decided to conduct t-test alone.

Analysis and Interpretations

In order to find out the significance of difference of the attitude of male and female teachers towards In-service training, 200 teachers (100 males and 100 females) were selected for

the study. The means scores and Standard deviations were calculated for each group.

Table I

No.	Group	N	Mean	SD	t-ratio	Level of significance
1	Males	100	53.2	1.9	2.54	S
2	Females	100	52.6	1.46		

It can be observed from the table that the calculated value of t ratio is less than the tabled value at 0.01 level. This shows that there is no significant difference between the attitude of male and female science teachers towards in service training which implies that the null hypothesis can be accepted.

The significance of difference in attitude of teachers having teaching experience below ten years and those having above ten years was calculated.

Table II

No.	Teaching Experience	N	Mean	SD	t- ratio	Level of significance
1	Above ten years	60	52.9	1.62	1.5	S
2	Below ten years	140	52.6	1.82		

The calculated value of t is less than the tabled value. The findings reveal that there is no significant difference in the attitude of teachers having teaching experience below ten years and those above ten years towards in-service training. The null hypothesis can thus be accepted.

To study the significance of difference in attitude of rural and urban teachers towards in service training the Mean, Standard Deviations were calculated. t- ratios were found out.

Table III

No.	GROUP	N	Mean	SD	t- ratio	Level of significance
1	Teachers from urban Schools	100	51.5	1.82	10.8	N S
2	Teachers from rural schools.	100	54.2	1.6		

T value is found to be greater than the tabled value which shows that the null hypothesis can be rejected. Teachers from rural schools may not be getting enough exposure to newly emerging trends in Science. Lack of interest, time and knowledge of utilizing the internet may be the reason why teachers from rural areas have shown greater interest towards in-service course.

Conclusions

The main conclusions of the study were the following.

There is no significant difference in the attitude of

- Male and female teachers towards in service training
- Teachers having less than ten years and more than ten years towards in service training

However it was found that there was a significant difference in the attitude of teachers from rural and urban areas towards in-service training.

Implications of the Study

The above findings clearly indicate that in-service training programs are widely accepted and appreciated by teachers irrespective of sex and teaching experience. Such in-service

courses help teachers to identify their hard spots and to solve them by pooling the resources and wisdom available through such programs. It enables them to get acquainted with the modern techniques and innovations in the field of education and increase their professional efficiency. Hence regular in-service courses should invariably form part of CTE's and IASE's. It brings new insight, growth, understanding and co-operative practices to the teaching community which cannot be fully realized through formal training in an institution. Some of the hurdles involved in imparting in-service education are financial problems, administrative problems, inappropriate curriculum and course, lack of follow-up programs, lack of interest and motivation and inadequate evaluative techniques. However with a positive attitude towards in-service training and a co-operative atmosphere nothing is impossible.

The investigator had an opportunity to conduct in-service course in Physical science for ten days for the secondary teachers of Kozhikode and Wynad districts. Twenty participants turned up for the course. The number of participants would have definitely increased if the course had not been conducted towards the fag end of the academic year. The feed back obtained from all the participants showed that they were fully satisfied with the course. All of them agreed that it served to bring about a qualitative improvement, broaden their mental outlook and increase their interest towards the profession.

Conclusion

In-service and pre-service training programs should go side by side in CTE's and IASE's. There are many models of in-service education for teachers like summer camps Evening courses, Corresponding courses, Seminars and Symposiums.

Perhaps the best way of imparting in-service training is through training courses of short duration; say ten days preferably in the beginning of the academic year. Incentives should be given to teachers who attend the program. Inappropriate facilities, incompetent resource persons, lack of funds, organizational and administrative problems should not stand as a barrier to such programs. Follow-up programs should be made to identify the strengths and weaknesses of the program. Only then can the teaching community be like a lamp that Rabindranath Tagore dreamt of.

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Social Reform in Kerala: The Role of the SIS/DMRT

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Kerala society generally and Malabar society in particular was the target of bitter attack by personalities like Swami Vivekananda and Mahatma Gandhi, on account of rigid caste practices. Swami Vivekananda called Kerala a "a mad house" and as a "paradise of fools where every one was happy in his ignorance, in his superstition and his age long social bondage."¹ Mahatma Gandhi was also utterly critical of Kerala society and described Malabar as "the blackest spot in the untouchability map of India, worst forms of these practices are to be found in Malabar."² In spite of the pioneering work of a host of socio-religious³ reformers like Sree Narayana Guru, Subhananda Gurudeva, Vagbhatananda, Swami Agamananda, Swami Brahmananda Sivayogi, Swami Anandathirtha, Vaikunda Swami, Ayyankali, Sahodaran Ayyappan and organisations like Aryasamaj, Brahmosamaj, Ramakrishna Mission, Christian Missionaries and Theosophical Society, Malabar continued to be vitiated by casteism and related customs and practices.

The Servants of India Society (SIS) founded by Gopalakrishnan Gokhale (in 1905) had undertaken a variety of tasks⁴ including social reform in Kerala especially in the Malabar region in the wake of the Rebellion of 1921. Their work, however, has not been adequately recognized by the historians on modern Kerala. The aim of this paper is to present an overview of the social reform activities of the SIS in Kerala.

The SIS come to Kerala in order to undertake relief activities for the victims of the Malabar Rebellion. The SIS delegation was led by G.K. Devdhar,⁵ a prominent member of the society. They worked as a constituent in the Malabar Central Relief Committee (MCRC) and did commendable relief work. In 1924 the MCRC was disbanded and a trust, namely, The Devadhar Malabar Reconstruction Trust (DMRT) was established in honor of G.K. Devadhar's great services to the cause of Malabar. Ever since, for about four decades, the DMRT became the forum for the different activities of the SIS in Malabar, namely, distress relief, rural reconstruction, educational activities, and social reform.

The SIS/DMRT activities were spearheaded by able men like R. Suryanarayana Rao and V.R. Nayanar, and Mrs. Nayanar.⁶ They were committed to the lofty ideals of the SIS as volunteers in the true sense. But unlike other such organizations the SIS was inspired by a sense of public spirit and served the people in times of extreme distress irrespective of caste and creed considerations. As a result of its secular perspective, the SIS could command wider acceptance among the people. And no contemporary organization was able to do such an enormous amount of work in a condition which turned inhospitable due to fear, hatred and distrust in the years following the rebellion. For theirs was not an endeavor guided by religious doctrines but one informed and inspired

by liberal egalitarian principles. It was inclined more towards social and political consciousness than towards sectarianism and religiosity. Therefore it was to be perceived as motivated by a conflict between the old and the new values.⁷ The idea of reform here impinges on notions of equality and social justice, as envisaged by Gandhi in his concept of Sarvodaya.⁸

In Malabar, "the land of inequities"⁹ that it was, any work which was in the character of social service had also to tackle problems arising out of social complexities. This was precisely the work done by the DMRT in the nature of social reform in Kerala, especially in Malabar. Even a religious reformer like Swami Agamananda believed that social service, spread of education, eradication of caste, agricultural reform all had to be integrated to social reform.¹⁰ Sree Narayana Guru's campaign against caste and caste related social practices were extremely formidable. He made such emphatic exhortations as "one caste, one religion and one God for man" and "It is sure that both the Brahmin and the Pariah are born of the same human stock and so what distinction is there between human beings?"¹¹ The teachings of the Guru had powerful impact in almost all parts of Kerala. But the caste rigidity of Malabar was so innocuous as to admit of any amendments or improvements in its age old orthodoxy.

The practice of untouchability was recognised as a social evil by the leaders of the nationalist movement. Mahatma Gandhi himself described it as "a crime against God and man". The Indian Social Conference which came into being in 1887 at the initiative of M.G. Ranade wanted to reform the society from within, and they did not want to break with the past completely. The aim of the conference was to reinterpret the *sastras* in the light of reason and humanity. The members of the conference had implicit faith in the redeeming force

of education, whether for raising the status of women or for improving the condition of the depressed classes. For taking such a position they had to face threats of excommunication from their castes and fight it out.¹²

The Congress conference held at Ernamkulam in 1922 resolved to adopt eradication of pollution and untouchability as an important programme of the Congress. The Untouchability Eradication Conference met at Belgaum in 1925 strongly protested against the practice of pollution, and demanded measures like setting up of colonies, religious reform and interdining.¹³ The All India Women's Conference was convened in 1926 and women started agitation for their rights. The Indian National Congress at its 1931 session adopted the Fundamental Rights and Duties resolution which incorporated provisions recognising the status, rights and privileges of women and Harijans. Gandhiji's special concern for the depressed classes led to the formation of the Harijan Sevak Sangh in 1934.¹⁴

The pressures of the above developments at the national and regional level had their bearing in the DMRT programmes for social upliftment of the Dalits in Kerala. Kelappan started an Adidrauida school and a Harijan Colony for the education and rehabilitation of the depressed classes. Kelappan, a Nair by birth was the president of the Kerala Branch of the Harijan Sevak Sangh and was also associated with the DMRT work. In his speech at the inaugural function of the school, Kelappan said that it was very necessary to develop a sense of equality among men. Lack of such a sense would lead to the nation's degeneration. He refuted the belief that the lower castes pollute the high castes. If on pollution by a pulaya one should bathe, then how often their creator God would have to bathe, he quipped.¹⁵ On a similar occasion C.F. Andrews said that the so called depressed class was the

human incarnation of God himself. Therefore they should not be treated with contempt, to do so was like denying God.¹⁶

During this period, a wave of social reform was bellowing throughout India. Slogans like "equal rights for all" were being raised in meetings and conferences. Learned men began to address their communities and tried to create a sense of awareness about the ills and handicaps from which its members suffered. A very significant development was the great interest shown in the matter of the rights and privileges of women as members of society. The exploitation of women within the social system as well as in places of work were condemned. Sri. Paranj Pye, President of the Liberal Federation at Lucknow pointed at that women were the most exploited class in every country: "woman was exploited in the home, in the factory and in their social systems.... There was no greater crime than the crime of enforced motherhood".¹⁷ At the 36th Indian National Social Conference held at Belgaum Sir C. Sankaran Nair declared, "The Social Reform Movement is concerned with the condition of women, the caste question, and the conditions of depressed classes".¹⁸ In Kerala V.R. Nayanar very strongly voiced similar concerns in his speeches and writings and made the cause of women as an item in the agenda of the DMRT.

Even after the historic success of Vaikom Satyagraha which achieved for the untouchables freedom of access of public roads, the practice of pollution continued to be vigorous in Malabar. For a change for the better both society and government had to be prepared to make amendments in their attitude. For the total eradication of pollution and untouchability, stronger struggles had to be undertaken and that eventually turned out to be in the form of Temple Entry Satyagraha.¹⁹ During his Malabar tour Swami Sradhananada

strongly protested against the practice of pollution and untouchability in Malabar. He said that a people who oppressed one third of them on grounds of pollution had no right to demand "Swarajya".²⁰ A speech given by C.F. Andrews at Poona on the evil practices of Indian society had many points related to the Malabar life.²¹

A series of night schools were opened by DMRT throughout Malabar to impart information on social problems, the need to change them and on the healthy practices to be followed for well being.²² It was felt necessary to recognise and protect the self respect of the depressed communities kept out from the main stream of the society. Without any revivalist interest, men like Kelappan sought to reform Hindu religion by striving for the cause of the depressed classes.²³ But to work for their cause was extremely difficult owing to stiff opposition from the *Savarnas* and the *Thiyya* community. A Nair like Kelappan working for the Harijans was a provocation to the Thiyyas, who claimed themselves to be *abrahmanas*. They used to insult and attack Harijan children while they were on their way to the Pavor school. In great fury they complained, "Kammanmar do not observe pollution now; at least we can't do without it".²⁴ In Kalliasseri both Thiyyas and Nairs tried to prevent the Harijans from attending school. Therefore Kelappan had to make an emphatic statement that his was a religion which took all communities equally into its fold.²⁵

The role of Kelappan in the social reform of Malabar was quite unique. As a staunch follower of Mahatma Gandhi (he was called Kerala Gandhi) he was the president of Kerala Harijan Sevak Sangh. As with all constructive programmes he supported and associated himself with SIS/DMRT work.

An important centre of social reform activities was the DMRT Higher Elementary School at Tanur. The teachers

of the school were known as DMRT workers. Within the school as well as outside they worked against pollution and untouchability. The impact of the school in social reform can be gauged from the progress it made in three years. Established in 1926, with 12 students and one teacher, in its third year it had 93 students 4 classes and 5 teachers.²⁶ The DMRT workers conducted magic lantern demonstrations against social evils, in almost all schools. Apart from this, art forms like 'Harikatha' and drama were staged to spread the message of social reform. These were performed during night in which both the aged and children attended.²⁷ Along with the children of the school Nayanar also took part in these performances. These programmes were great inspiration to the *avarnas* while the *savarnas* were provoked as well as informed by them. *Bhajans* were also used to create an awareness among the people of the need for change. Songs ridiculing caste practices often invited provocations. Once near Gopalapuram a land owner was infuriated by such a *bhajan*. However, according to the declared policy of the DMRT, Nayanar was not prepared for an open confrontation and he stopped the programme.²⁸

In the campaign against pollution and untouchability the SIS and Harijan Sevak Sangh worked together. Nayanar was also the president of Malabar Branch of Harijan Sevak Sangh. The story of Pakkanar, a yogi born among the untouchables was repeatedly presented in meetings and at the venue of Satyagrahas. The *bhakti* and great wisdom of Pakkanar was infact an antidote to the pride and superstitions of the self conceited caste Hindus.²⁹ In Perinthalmanna and Nilambur schools named after Pakkanar were established with a view to bring about the upliftment of the depressed classes. In Perinthalmanna the schools started in 1923 ceased functioning after two years for want of resources. Later under

the labour department Govt. Pakkanar Labour school was started in 1927. The school was intended to cater to the reform of depressed classes.³⁰ The DMRT schemes were adopted in these schools. Library and Bhajans were also started. Civics was taught as an important subject. The study of civics in those days were based on the book *Pauradharmam* written jointly by V.R. Nayanar and P. Kuttikrishna Menon.

The Pavor Adidravida school and Harijan Colony both founded by Kelappan together formed an important centre for social reform in Malabar. These were later entrusted to the DMRT in 1926. As Kelappan had to embark upon individual Sathyagraha he could not meet the financial difficulties involved in running the centre. He had also to extend his Harijan work to other places. The school and the Harijan colony were begun as part of social reform.³¹ There were twelve houses in the colony. Initially only 8 houses were occupied by the Harijans. More families had to be rehabilitated in the remaining houses.³² Children of the colony were studying in the Gokhale School. They were given good education and vocational training, and good manners and habits were inculcated in them.

Kelappan and Nayanar used to visit the school and the families in the colony. They inquired about the improvements that occurred in their life and suggested modifications.³³ Harijans who received education from the Gopalapuram school reached good positions in life. Almost all of them got employment in various government departments. One of the students of the school, was Vella Eecharan who became a Congress leader and later Minister of Kerala. When interviewed, elder persons of the colony talked about the services of Kelappan and V.R. Nayanar in glowing terms. They acknowledged that the colony had in fact transformed their lives, from wretched condition to one of prosperity.³⁴

The colony was visited by the Minister of Madras State, Muthuranga Muthaliyar, SIS workers like Suryanarayana Rao, A.V. Thakkar Bappa, the Labour Commissioner Gray and SIS Vice President H.N. Kunzru.³⁵ The visit of these dignitaries had great impact on the local people. Thiyyas and savarnas who were opposed to the colony began to turn sober. Some of them even began to show interest in the affairs of the colony.³⁶ The colony had a hostel for the students of the Gopalapuram school. C.H. Kunhappa served as the Warden of the hostel, Head Master of the school and Superintendent of the colony, for a few months.³⁷ Though it was difficult to perform all these responsibilities at once, he took it as an opportunity to serve the depressed classes. Some local caste Hindus used to prevent the Harijan boys who passed by their houses on their way to the school. Sometimes the Warden had to accompany them as protector, and to admonish the caste Hindus. When the students went to receive school mails, they were not allowed to approach the post office. Suryanarayana Rao took it up with the government and the post office was then transferred to a nearby location.³⁸

In the beginning Kelappan had picked children from Harijan *huts* locally known as *chala*. Since they had no sense of hygiene Kelappan had to bathe them and initiated them into learning. Later students from distant places like Thalasseri, Feroke, Ottappalam and Malappuram came to Gopalapuram. They belonged to polluted castes like *Pariah* and *Kanakka*. Some of them had artistic talents and they staged dramas on the anniversary of the school. People were surprised to see their performance. Kelappan and Nayanar who encouraged them in their artistic inclination, asked the people whether there is any point in considering these talented children as polluted.³⁹

Usually Harijans were not allowed to learn in the schools where *savarna* children studied. So the government had

established separate schools for them known as *pancham* schools. But Gopalapuram presented a new model in education. Equipped with efficient teachers, good building and new instruments it was the best school in the area. So, many *savarna* children also joined the school. The only condition enjoined upon them was that they should refrain from the practice of pollution. With this distinct emphasis the school served as a catalyst in social reform in that part of the country.

Nayanar wanted to bring Harijans into the mainstream of public life. With this in view, he changed the traditional names of Harijan children such as Palan, Chakki, Mundan to Gopalan, Sukumari and Mukundan. This was to enhance their sense of self respect in comparison with the children of other communities.⁴¹ Similar reforms had also been made, in other communities like the *Thiyyas*.

The DMRT took special interest in spreading the message of Mahatma Gandhi on the eradication of untouchability. The *Mathrubhumi* daily published a statement by Mahatma Gandhi on behalf of SIS. Gandhiji exhorted that eradication of pollution had to be made a part of daily practice. He emphasised the need to recognise the position of Harijans at par with others in the public sphere. Allowing them access to public places and institutions was a pre-condition to recognising their social, religious, economic and political identity. He also appealed to open night schools and normal schools for the Harijans and to provide them medical aid.⁴²

In 1932 Devadhar visited Malabar when he came to Guruvayoor in connection with Temple Entry Satyagraha. He was accompanied by V.R. Nayanar and two volunteers of Seva Sadan, Poona. He was to have discussions with the Zamorin Raja at Kottakkal on the question of temple entry. Gandhiji instructed Devadhar to make a referendum on the subject, as

he was well informed of the conditions of Malabar. The Raja, who was the patron of the temple did not agree with the idea of allowing temple entry to Harijans. He also said that the Harijans did not demand temple entry and alleged that the agitations were all the creation of certain political parties. But Devadhar suggested that it was the duty of leaders and learned men to consider Harijans on an equal footing with others.⁴³

The visit of Kasturba Gandhi was another important event. She visited a Nayadi colony at Kunnamkulam where she was accorded a warm welcome at the initiative of the YMCA. She was greatly aggrieved by the plight of the Nayadis who live on the outskirts of the town. She condemned the negative attitude of the conservative caste Hindus and said that their mind was cloudy with ignorance.⁴⁴

In Malabar several awareness programmes like Harijan day celebrations and visits to Harijan houses were organized, by the DMRT. These programmes were organized with great enthusiasm at Pakkanarpuram and Gopalapuram. Public meetings were held in which the need for social reform was emphasized.⁴⁵ As a result of these campaigns, a great interest in social reform was generated and people's participation in the Harijan activities gradually increased. At Gopalapuram regular bhajans were organized and more and more Harijan women and children began to attend them. Women began to come out wearing rouka and blouse. The participation of some important citizens of the place in the bhajans added to the conviction of the Harijans. Gradually more *savarna* students also joined the Gokhale School.⁴⁶

The anniversaries of DMRT schools and Gokhale Day celebrations were also occasions to spread the message of social reform. Speaking on the occasion of the Gokhale Day celebration at Calicut V.S. Srinivasa Sastri explained that the

political vision of Gokhale was to create a strong and unified Indian nation. He admitted of no communal thoughts or communal constituencies other than what the proportion of population allowed. Gokhale stood for Hindu-Muslim unity and always argued for a democratic approach to problems.⁴⁷ V.R. Nayanar pointed out that in Malabar both the oppressed and the oppressor suffered from a psychic problem. The oppressor should realize their self-respect and should determine that they would not submit to others' dictates. They were thus able to realize their right to life as human being in the society. He said that both the wealthy and the high caste should sympathies with this growing awareness and help them come up in life.⁴⁸ Addressing the Cochin Cooperative Congress G.K. Devadhar also spoke about the need of social reform. He said that next to religion, cooperative movement was the only organization based on brotherhood among people.⁴⁹

To bring about any kind of reform the society had to be free from casteist tangles. With this in view, the DMRT workers arranged interdining sessions frequently and on all special occasions like the anniversary of schools, or the visit of dignitaries. Suryanarayanan Rao and V.R. Nayanar were very particular in organizing such programmes. These were done to inculcate a sense of oneness among communities not only with a view to sort out local tensions but also with larger nationalistic outlook as preached by both Gokhale and Gandhi.⁵⁰

The DMRT paid special attention to the elevation of depressed communities like the Nayadis. They form the lowest and the most wretched caste among the Hindus, and are found in the talukes of South Malabar and in Cochin territory.⁵¹ The utter contempt with which they were treated is indicated by the Malayalam word *Nayadipad*, that is, a distance of 72 feet at which they must stand away from the high caste men. During

his Harijan tour when Gandhiji visited Malabar in January 1934, he was shocked to see the plight of the Nayadis; he said that 'the scene will keep hunting me throughout my tour in Malabar.'⁵² The Nayadis were a beggarly people, not merely untouchables but unseeables.⁵³ The DMRT was perhaps the only service organization which took up the task of improving the Nayadi community. As the true disciples of Gokhale and of Mahatma Gandhi, DMRT workers like T.P.R. Nambissan and Karthat Balachandran were devoted in letter and spirit to the cause of the Harijans and Nayadis. Karthat was whole heartedly engaged in the service of the Harijans and Nayadis of Ernad and Ponani talukes.⁵⁴

Along with these programmes, the DMRT had initiated a series of campaigns with a view to eradicate evil social practices. The illiterate villages were caught up in superstitions like faith in spirits and ghosts, black magic, and animal sacrifices in temples.⁵⁵ These were challenged and proved unreasonable by the DMRT workers. Prohibition was another important cause undertaken by the DMRT workers. They actively took part in picketing liquor shops; and though magic lantern demonstrations consistently campaigned for prohibition⁵⁶

The DMRT gave utmost importance to fostering the spirit of communal harmony in Malabar. The very operations of the SIS and the DMRT were occasioned by the Malabar Rebellion which was one of the most unfortunate episodes in the history of India and of Kerala in particular from the point of view of communal amity. It was therefore quite in the fitness of things that both the SIS and the DMRT strove immensely to establish mutual trust and co-operation between the Hindus and Muslims, between whom, prior to the arrival of the British, there was not much of antagonism. The DMRT was very keen to join hands with Muslim community in its

various programmes. T. Assankutty a DMRT worker who passed away recently was brimful of the work of V.R. Nayanar in supporting the helpless Muslims after the rebellion as well as during flood and epidemics.⁵⁷ He got men like the Thangal of Kondotty and the many important citizens of Muslim community involved in the DMRT work of relief, education, rural reconstruction and social reform. They frequently arranged prayer sessions in which the sacred texts of all religions were read and their basic principles of benevolence and charity explained.⁵⁸ Thus by forging communal harmony the DMRT was providing a healing touch to the public consciousness which was injured by the rebellion.

It was an important perception of the SIS that the condition of Indian women had to be improved. The Indian women constitute the most marginalised and unfortunate section of society. Their enfeeblement was tantamount to the weakening of the whole society. Therefore, education of women and recognition of their dignity and status in society were essential to any programme of social reform.⁵⁹ In Malabar, during the relief work after the rebellion, the DMRT gave utmost priority in the case of women and children in its relief camps and rehabilitation centres,⁶⁰ irrespective of caste and creed. The need for the improvement of the condition of women was emphasized by V.R. Nayanar in one of his articles. As he pointed out, unhealthy practices like child marriage, early widowhood and consequent infant mortality and casualty of mothers made the life of Indian women all the more miserable. Added to this was their illiteracy and socio-economic backwardness.⁶¹ Indian women were the most illiterate in the world. Until the women were liberated from the enveloping darkness, there could be no real prosperity in India. He, therefore, called upon

social reformers to undertake programmes for the education of women as an immediate task.⁶²

It was quite curious to observe that Malabar remained rather insulated from the general tempo of the major reform movements in Kerala. Sreenarayana Guru and Ayyankali movements did not make deeper impact in Malabar Society. This fact was realized first by the SIS and later by the DMRT in the days following the Malabar rebellion. Therefore they had to undertake an extraordinary task of mending a society which was corrupt socially, culturally and economically. The worst form of inequities were found in Malabar society and it was an extremely difficult work which they had to perform in bringing about improvements. They worked at grass root level and the result of course was tremendous as evident from the social, educational institutions and the healthy practices like communal harmony and social cohesion which they could institutionalize in Malabar society. Though for historical reasons the SIS work was confined largely to the Malabar area, they had done some considerable work among the tribals in Cochin and Travancore area also.

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4. For details see Jyothirmani Vatakkayil "The Activities of the Servants of India Society in Kerala: A Study of the DMRT Movement", Unpublished Ph.D. Thesis, 2006, University of Calicut.

The Unsplintered Specimens

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Abstract: This piece of writing entwines the long expanse between the women of primordial era and modern women. A woman has forever been in the clutches of a strapping hand which diminishes her power for her self achievement. Even then there were many exemplary role models before our eyes who could unfetter themselves from the grapple of a planet run by men with their unsurpassing courage. The Greek Princess Antigone and Giovanna, the Duchess of Malfi are some of the true examples who can entice us towards the optimism they had in bringing out their efforts into reality. These women could really lure us to a world which could remain by itself without the supremacy of another being.

Like a gash that always leaves behind a scar, from the perspective of a social set up, a woman is time and again considered as a weaker sex or a second sex. To quote from Simon De Beauvoir "she is a womb, an ovary; she is a female - this word is sufficient to define her. In the mouth of a man the epithet female has the sound of an insult, yet he is not ashamed of his animal nature; on the contrary, he is proud if someone says of him: 'He is a male!' Hence, it isn't quite

effortless for a woman to champion her views and thoughts in an androcentric society. For a woman it is a long row to hoe as she is often trampled upon by patriarchal supremacy.

From time immemorial a woman has constantly been depicted as a scrounger of man. But indeed the radical change that we acknowledge in our present scenario is an indispensable upshoot of the recent Feminist theories and movements. Though we argue the presence of a patriarchal set up today, it is our real lack of knowledge to note down that this set up is as old as mankind itself. "All oppression creates a state of war" (The Second Sex Chapter 4). Thus, to trace back to times gone by we must acquaint ourselves with the authority of men over women. Men have presumed to create a feminine domain - the kingdom of life, of immanence - only in order to lock up women therein. (The Second Sex Part III) This warfare for a woman's emancipation and individualism has started budding centuries before. Many writers and poets have made their footprints about the struggles which many women have endured in the bygone days. A woman is victimized at every stride in her life whether it is her parental home, office or husband's home irrespective of the culture in which she is born and brought up. Evelyn Cunningham's maxim holds right that "Women are the only oppressed group in our society that lives in intimate association with their oppressor". Even the very elementary ideas like marriage and love too seeks at stifling the powers of a woman. "No one is more arrogant towards women, more aggressive or scornful, than the man who is anxious about his virility" (The Second Sex Intr.)

The situation is not poles apart when we scrutinize our ancient Indian society. It is alleged that Indian women had the benefit of immense freedom during the primeval age. But to analyze this account in the right stance is to

comprehend that women never protested against the anguish and torment that they underwent during this era. To cite from "Stridharmapadhhathi" of Trayambakayajvan "*mukhyo dharmah smrti Shu vihito bharttr shushrushanam hi*" - an expression which implies that the most important duty of a woman is to be in the service of one's husband. To be in the service of another individual is to be cramped by an inescapable relationship. Valerius Maximus, the Latin writer in his "Memorable Deeds and Sayings" asserts that "the highest virtue a woman can possess is loyalty to her husband". He pays tribute to the man who slays his wife for adultery and showers a lady with eulogies when she forgives her husband's infidelity. Through this turn of phrase we can vividly comprehend the immeasurable distance between the two sexes, i.e. what is it to be a man and what it is to be a woman.

Further more traditions like Sati, Juahar and Devadasi too dispersed the tranquility of a woman's existence. Sati was a redundant system in which the wife was immolated in her husband's funeral pyre. But in many cases it was reported that it was a duty-bound practice and consequently an act of compulsion. Even after the Sati Abolition Act passed in 1829 during the British rule, Roop Kanwar, an 18 year old girl was forced to immolation in Rajasthan in 1987. The episode generated a chorus of disapproval in millions of people from corner to corner.

Juahar is yet another practice which refers to the deliberate immolation of the wives and children of defeated soldiers. Even then, the elder sons escaped the dreadful destiny as they were away from home being the bread winners of the family and once again the victims were women. Many family units got brushed up with this practice and further many families got disintegrated. Nonetheless another practice that stood

alive in India was the Devadasi system in which a woman is married to a deity or a temple. Thus the lady had to linger in the temple and in due course she got exploited by countless men. This is how we correlate a Devadasi in current terms as a whore. Even the Purdah system which has religious connotation these days was used by all women during this period irrespective of the community to which they belonged to. The main aim of purdah was to thwart a woman's interactions with others by which her free will is again truncated. The quandary of a woman is illustrated in the most touching manner by Rabindranath Tagore

"O Lord Why have you not given woman
the right to conquer her destiny?

Why does she have to wait head bowed, By the roadside,
Waiting with tired patience,

Hoping for a miracle in the morrow."

The haunting examples of many a lady in this era gives light to the inevitability of economic independence. Economic independence was absolutely alien for a woman of this epoch and their one and only foundation for survival was the dependence they had on men folk. It is at this crossroad where we have to be aware of the significance of Virginia Woolf's essay "A Room of One's own" in which she advocates the necessity of economic independence for a woman.

The Indian saga accounts to be a sibling for the Greek society while examining the social network of Greece during the former days. We can unmistakably identify the continuation of the same patrilineal milieu in vogue in ancient Greece. Women were not given any recognition and were well thought-out only as a mere inorganic stuff. The celebration of 'gamos' indicates the ritualistic ceremony of the transferring of a daughter from the hands of a father to the husband. The

festivity strikes parallels with the catchphrase in "Laws of Manu" which decrees a woman equivalent to a property which is at first transferred from father to husband and finally from husband to son. "In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent" (Manu IV. 148).

This Grecian celebration nevertheless highlights the status of a woman identified barely in the realms of a non-entity. Almost immediately after her marriage a Grecian woman turns out to be a possession or a property of her husband. She no longer possessed any right over her belongings. Moreover she was recognized as a part of her husband's family only after her first childbirth. Besides, the husband had the right to kill the new-borns if they belonged to the "wrong sex". She spent her entire life span serving her husband and in raising her children. In Politics, Aristotle reveals that "the courage of a man is shown in commanding, of a woman in obeying." Thus her identity was no more than a docile slave. "Neither by sale nor by repudiation is a wife released from her husband". (Manu IX. 46) Even the most glorious epic of India sprayed with accolades narrates the tale of Draupati who was put at stake by the Panchapandavas to regain their kingdom where she was treated merely as a chattel. We find that a woman is forever alienated from all walks of life. "No sacrifice, no vow, no fast must be performed by women, apart from their husbands. If a wife obeys her husband, she will for that reason alone be exalted in heaven." (Manu V. 155)

"In the relation of master to slave the master does not make a point of the need that he has for the other; he has in his grasp the power of satisfying this need through his own action; whereas the slave, in his dependent condition, his hope and fear, is quite conscious of the need he has for his master." (The

Second Sex Pg 1). The only two occasions in which a Greek woman could involve herself were marriage and interment. The double standards in which one sex remains the master and the other a subservient slave, marks the launch of a struggle by women against a male-centered world. Contrary to the above held idea, the Greek writer Simonides has pointed out that woman is the consumer of men, their sex, their strength, their food, and their wealth, and the instigator of all evils in the world; yet **without her**, society cannot continue.

Yet again it is this indispensable role of a woman in society which brings out the true mettle in her. The true valor springs out with utmost effect once when it is suppressed by the male oriented orb. A solitary spirit that we can come across in ancient Greek mythology is Antigone, the daughter of King Oedipus and Queen Jocasta of Thebes. It was her unflinching bravery which formed a core theme for Sophocles to rework this mythological tale. To begin with, she is depicted as an ordinary princess but with remarkable audacity and fortitude. Affianced to her Uncle Creon's son Haemon, she upholds a jubilant temperament during the initial phase of her life. But her cheerful disposition acquires an unusual twirl in her life when she confronts a ghastly situation.

Antigone has at all times stood up for the real grit of a woman who can accomplish her determination. Defying the order of her uncle Creon, the then King of Thebes, she buries her brother Polynices. Both her brothers Eteocles and Polynices die at each other's hands during their battle for the kingdom of Thebes. Creon decrees a refined burial for Eteocles where as Polynices, who was considered to be a traitor was not entitled for a decent burial. Thus Creon had declared that anyone who makes an attempt to flout his order shall get a punishment not less than death.

To start on with the personality of Antigone, we have to judge her on the basis of the social order which synchronized her. Women were not accredited to be a full-blown personage where her caliber was always branded less significant than that of a male. Even the doom of her mother, Jocasta was decided by the male figure Creon, (Jocasta's brother) who declares the reward of a throne and his sister's hand for the one who is capable to cast off the sphinx from Thebes. Eventually Jocasta marries Oedipus, her own son unwittingly thus inviting her tragic fate. Here as well we must admit the role administered by Creon who becomes instrumental in spawning the appalling destiny of his sister. But Antigone exhibits an unusual gallantry distinguishing herself from the other female characters like Jocasta, her mother and Ismene, her sister. Her integrity too would have been flattened by the same patriarchal forces had she surrendered to the notions of such an authority.

Nevertheless her constitution as an individual is a bond which ultimately seals the power of a lady in a planet where gender roles are specified. She goes unswervingly in fulfilling her responsibility as a sister to bury her brother. Though she does this behind closed doors at first, she builds up courage to proclaim it candidly later. She believed it her duty to provide a formal interment for her dead brother Polynices paying no heed to the orders of the King. Being her natural guardian Creon could have averted the order but astoundingly he clings on to his responsibility as the King of Thebes rather than being the uncle of Antigone. His role as a King is undeniably commendable even though he tries to attenuate the real strength of his niece through his judgment. But surprisingly, unlike her contemporaries she explicates her strong will with her sturdy determination. She goes one step ahead of a tracked female sphere which she is forbidden to cross. She

completes her deed of burial quite fruitfully despite making herself the target of Creon. Accordingly, the opinion of the universal dramatist "Frailty thy name is woman", is in fact a contrast to the guts suggested here through the character of Antigone since she never possessed the above said "infirmity". Therefore we can never equate her intransigence with the vacillation or procrastination of Hamlet, nor with the ambition of Macbeth nor with the suspicion of Othello through which their misfortune hits the roof.

However the truth is that she had to pay a heavy price for her single-minded soul and indomitable spirit. She could bring about a sweeping change in the pre conceived perception about a woman in those days by defying the order of an entire society and thereby fulfilling her duty as a sister. We can never comprehend Antigone's battle as an encounter against Creon because Creon is the very representative of a patriarchal framework which naturally prohibits the independence of a woman. Her battle was definitely against a whole society which never nurtured the spirit of a woman. Joseph Conrad, the Polish born British Novelist was right in his axiom when he stated that "Being a woman is a terribly difficult task, since it consists principally in dealing with men." Antigone in no doubt won the battle but her triumph brought about her own debacle.

How she hangs herself within the sepulcher is yet another plume in her crown for she was reluctant to yield before Creon. The truth she believed in and the fact for which she hurled her life flabbergast millions of people around the globe even after lapse of centuries. It is this tenacity that a lady must be proud of. The strain with which she bore the heavy yoke in her life is incredible. Her life states that a woman can neither be fragile nor dishonest in her true devotion and aspiration.

But her yearning to accomplish what she desired for is like a Colossus which can never be shaken off. The chain of such powerful women is not fewer in mythology or history. "A woman is a full circle. Within her is the power to create, nurture and transform". (Diane Mariechild).

If Antigone comes into sight from mythology, The Duchess of Malfi is a part of Italian history. She was Giovanna d'Aragona, the Duchess of Amalfi. The same historical story is rewritten by the great Elizabethan dramatist John Webster entitled as "Duchess of Malfi". She got married at the age of 12 in 1490. Unfortunately her husband died young. Akin to Antigone the life of the Duchess too is a testimony for the will and valour that she could ascertain in a world run by men. Estelle R. Ramey declares that Womens' chains have been forged by men, not by anatomy.

Unlike Antigone, she was far more powerful and obdurate with her status as the Duchess of Malfi, a province in Italy. Even then she met with the same disastrous fate for challenging a male centered world. Her clandestine relationship with her steward Antonio Bologna creates a whirlwind in the mind of her two sinister brothers who are mentioned as Ferdinand and Cardinal by Webster. The two unmarried brothers had already warned the Duchess against her remarriage. Similar to the circumstance of Antigone, the Duchess too sets off firmly in defying the orders specified by her brothers. She marries Antonio and bears three children. The disgrace for the Arragon family which is an outcome of this union is something which the two brothers can never put up with. However she resists the aggression of the two brothers irrespective of the verity that she is a woman.

Later when she is imprisoned by her two brothers she remains firm in her position as the Duchess of Malfi. The

main intention of her brothers is to persecute her to the greatest. Wax figures are presented before the Duchess who believes it to be the corpses of her husband and children. A cut off hand is thrown at her to assert that it is Antonio's. To top it all, mad men are let loose around her to curb her spirit. But she goes through these ordeals without any hesitation and bears it in the most befitting manner. Even the society in which she survived calls forth the slander associated with her remarriage. Remarriage was considered as something impious during the early 15th century. Jeremy Taylor in his "Holy Living" makes it clear that a widow has to renounce all worldly pleasures. He adds "A widow must be a mourner; and she that is not, cannot so well secure the chastity of her proper state".

"At her pleasure let her (i.e. widow) enunciate her body, by living voluntarily on pure flowers, roots and fruits, but let her not when her lord is deceased, even pronounce the name of another man" says Manu. (Manu V. 157) But nowhere can we measure out an equal policy or phrase coined in association with a widower. An unequal marriage when escorted with a second marriage unsurprisingly created a holocaust in the psyche of the common people in Italy. This hullabaloo is in turn worked out in the form of the two nefarious brothers who kill Antonio and imprison the Duchess. But her steadfastness remains the same in which she bears the whole thing in a stoical manner. Even at the instant when she is about to be strangled by the malicious Bosola, she utters "I am still Duchess of Malfi" without providing a hint of weakness that we more often than not associate with a woman.

While Antigone had to leave this world for administering the burial of her brother, the Duchess is strangled for the very reason for the bond which she can never sever with Antonio. This devotion of the Duchess to Antonio proves

contrary to the lines by John Donne in his poem "Go and catch a falling star" - "No where lives a woman true and fair". It is this strength and courage which makes the Duchess an eternal character in our minds. It is very well known that the two women described above were criticized by a whole society though they used these criticisms only as "the rungs of a ladder" to climb up to accomplish the task that they have desired for. Without the support of a man, without the aid of a society they have smeared and spread the blood of their resolve to many generations ahead.

"Women are the only exploited group in history to have been idealized into powerlessness". But the two personages that we have discussed above are the forerunners of a powerful world achieved by women. There are umpteen examples of women who have remained firm in their ideals to conquer a world of their own. To analyze these two figures in limelight is to acknowledge the clout of a woman which can go beyond the lines drawn by man. Margret Thatcher too advocates the same motto when she says "if you want anything said, ask a man -if you want anything done, ask a woman". There is a strong streak of strength in every woman which is far more powerful than a masculine hub because it is she who determines the trail of a society, the track of a man. "Life on the planet is born of woman". ~ Adrienne Rich. Groucher Marx points out that 'Behind every successful man, there is a woman'. It is always a woman who allocates the real power of a man. As per Biblical account, Eve was created from a rib of Adam. "And God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which God had taken from man, made he a woman, and brought her unto the man" (Genesis Chapter II). A human rib is a bony structure which supports

the core portion of a human Skelton. To bring to mind the account briefly, a woman is the very backbone, the moral fiber of a man which enables him to clasp the entire power in this world. It is perfectly true that a woman is always a woman – a representative of the creative power in this world and her echelon can never be belittled.

The 'modern' woman accepts masculine values: she prides herself on thinking, taking action, working, creating, on the same terms as men; instead of seeking to disparage them, she declares herself their equal. (The Second Sex Chapter 4) Antigone and the Duchess of Malfi are pure strong examples for the awe-inspiring strength of mind and unflinching disposition that they have marked with their noble deeds. "One is not born a woman, but becomes one."

Thus we have to admit that the power of an individual is not determined by corporeal strength but by their mental force. Any powerful male, however powerful he may be, emerges from a woman – the creator. In Upanishads and Vedas a woman is identical to "shakti" (power) – the same power which can create or crumple the whole world. Thus as a woman, we have to truss ourselves to our objectives and aims with unrelenting fervor as Ulysses recognizes "to strive, to seek, to find and not to yield" (Ulysses 70). The very examples drawn before us from myth and reality must induce us to celebrate a world which is far more colourful than the one in which we continue to exist today. The images of these women will indisputably cast a silhouette on our dazzling days ahead. These shadows must be able to radiate more and more sketches for posterity. During a phase when the feminist theories were not in attendance and the economic independence was wholly a stranger for women, there rose these great veterans who have championed their predilection in their life. In a world where

women stay behind with crushed identities, Antigone and the Duchess were truly specimens of unsplintered personalities. "A woman knows that nothing can come to fruition without light. Let us call upon woman's voice and woman's heart to guide us in this age of planetary transformation."

It is a fact that "Gods rejoice where women are adored" (Manu Smriti III. 56). In a world deprived of the charms of a feminine susceptibility, we have to exemplify the role of a woman not by a whimsical and impulsive temperament but by featuring the sanctity of our resolve and the profundity towards our aspirations. To wrap up "Woman was taken out of man; not out of his head to top him, nor out of his feet to be trampled underfoot; but out of his side to be equal to him and near his heart to be loved"

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Self-concept and Scholastic Achievement of Prospective Teachers

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Abstract: The study was designed to find out the relation between self concept and scholastic achievement of secondary school teacher trainees. The sample of the study consists of 56 male and 209 female secondary school teacher trainees. The out come of the study reveals that there exist a relationship between self concept and scholastic achievement in prospective teachers.

Introduction

Many psychologists have attempted to explain the achievement behavior in terms of the concept which the individual develops about himself and the world around. According to Lecky's theory, perception of ones self in fact is the prime motive in all behavior. The idea was adopted by Rogers as the key stone of his system of non - directive counseling, this concept is of major importance in education, particularly in more personal aspects of motivation, attitudes, character formation and adjustment, which in the final analysis, are the foundations upon which the performance in a job ultimately rests.

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Self concept refers to a set of beliefs about one's own characteristics or attributes. Self concept plays an important role in an individual's life. Self-concept is learned. It gradually emerges in the early months of life and is shaped and reshaped through repeated perceived experiences, particularly with significant others. Self-concept development is a continuous process. Tonelson (1981) observes that in every classroom, students were subject to the influence of the teacher's personal biases. The teacher should have a healthy self concept in order to create a positive classroom learning environment to facilitate healthy emotional growth and maximum intellectual development. Bussis, Chittenden and Amarel (1977), Darling-Hammond and Hudson (1988) as well as Rosoff, Woolfolk & Hoy (1991) also proposed similar views that teachers' mental construct is a vital factor in determining their own behaviors and students' learning in the classroom.

Self concept of teachers was taken to be one of the important mental constructs related to high teacher efficacy (Handley & Thomson, 1990). Mundel-Atherstone (1981) also reported that less successful teachers were rated lower in self concept. Thus, if teachers possessed strong self concepts, they were psychologically safe and benefited their interaction with students in the classroom. Teachers' mental constructs are vital in determining their behaviors and students' learning (Rosoff et. al., 1991) and self concept of an individual is one of these constructs that greatly determines his/her behaviors (Burns, 1984). Furthermore, according to Felker (1974) this self concept also shapes an individual's attitudes towards his/her environment. Based on this, it seems logical to suggest that teachers' self concepts influence their behaviors and attitudes in the classroom when interacting with students. Thus the prospective teachers should possess strong self concept and achieve high in the B.Ed course.

Today in the B.Ed programme student's achievement is very high, even though one does not have special ability and intelligence. It is evident that there is a relationship between self concept and Achievement. Successful teachers feel more sense of personal worth and somewhat better about themselves. A teacher with feelings of in adequate might respond to students by developing rigid or authoritarian rules and regulations in the class room to protect him. In the field of teacher education, we could notice that many academically bright students' teachers perform poorly in the actual classroom situation due to various reasons. Student teachers are intrinsically motivated to strive for excellence. It is a common practice that majority of the student teachers are happy and content with a degree in teaching. Knowingly or not they are not making use of their qualities and competencies which would have helped them to achieve excel in teaching profession. In the present study, the attempt is to find the extent of relation between self concept as teacher and scholastic achievement of prospective teachers

Objectives

The following objectives were formulated for the study

1. To find out the relationship between self concept and scholastic achievement of prospective teachers.
2. To find out the difference in self concept and scholastic achievement between men and women prospective teachers.

Hypotheses

In the light of the above objective, the following hypotheses have been developed for testing

1. There will be no significant relationship between self concept and scholastic achievement of prospective teachers.
2. There will be no significant difference between men and women teachers with respect to their self concept.
3. There will be no significant difference between men and women teachers with respect to their scholastic achievement.

Methodology

Sample and sampling method

The sample of the study consists of 265 prospective teachers of which 56 male and 206 female. The sample was from the colleges of teacher education by using random sampling method.

Tools used

The tool used to measure self concept as teacher was scale of Self concept developed by Sugathakumar. The tool is a five point Likert type scale with 100 statements, 50 ideal self with corresponding 50 real self. Total marks obtained for entire B.Ed programme were collected as the scores for scholastic achievement of the prospective teachers.

Statistical techniques used

Correlation and t-test was used to test the hypotheses.

Analysis and Interpretation of Data

Data was analyzed under three sets and results were presented under as (A) Self concept and scholastic achievement and (B) Self concept and scholastic achievement with respect to Gender.

A) Self-concept and scholastic achievement

To find whether there is any relationship between self concept and scholastic achievement of prospective teachers the Pearson's coefficient of correlation 'r' is found between self concept and the scholastic achievement of student teachers.

Table: 1**Relation of self concept with scholastic achievement**

Variables	N	r-value	Level of significance
Self concept and scholastic achievement	265	0.363	Significant at .05 level

From the table 1 the 'r' value obtained is 0.363 for N= 265 which is significant at 0.05 level. This reveals that the null hypothesis (H_0) which states that 'there will be no significant relationship between self concept and scholastic achievement of prospective teachers' is rejected. There fore it suggests that there is a significant correlation between self concept and scholastic achievement of prospective teachers.

(B) Professional self concept and scholastic achievement with respect to Gender

To find whether there is any difference in self concept and scholastic achievement between men and women prospective teachers t- test was found. This is shown in the table 2.

Table 2**Difference in self concept and scholastic achievement in male and female student teachers**

Variables	Gender	N	Mean	SD	t
Self concept	Male	56	419.48	40.55	0.119
	Female	209	417.64	37.12	

scholastic achievement	Male	56	750.33	35.60	0.001
	Female	209	734.66	34.74	

Table 2 shows, for self concept, mean for male and female student teachers were 419.48 and 417.64 respectively. The t value was 0.119, which was not significant. But for the scholastic achievement, mean scores for male and female student teachers were 750.33 and 734.66 respectively. The t value .001 was not significant at .01 level of significance. Thus the null hypotheses (H0:2) "There is no significant difference between men and women teachers with respect to their self concept" and the null hypotheses (H0:3) "There is no significant difference between male and female student teachers with respect to their scholastic achievement" is accepted. This suggests that there is no difference in self concept and scholastic achievement between men and women prospective teachers even though there is difference in the mean scores of self concept and scholastic achievement.

Findings

- There is significant relation between self concept and scholastic achievement of prospective teachers.
- There is no significant difference in self concept between men and women prospective teachers.
- There is no significant difference in scholastic achievement between men and women prospective teachers

Educational implications

As there is significant relation between self concept and scholastic achievement of prospective teachers, the achievement

will be high if the student teachers have high self concept. There fore, teacher training should enhance the activities which develop the self concept as teachers through out the training period .Teacher educators must provide unconditional positive regard to the prospective teachers. Teacher education can also make sure that the trainees are involved in various programmes and activities for their self development. This will definitely help student teachers to acquire a better social status which in turn facilitates them to have a relatively higher personality. The activities in the teacher training programme and the practice teaching have to be made more interesting, effective and satisfying and should be related to the actual needs of the development of teacher trainees. Besides content-cum-methodology course may be given; more importance and more time for practicing in real teaching situations maybe given . Proper enrichment programmes should be given for development of personality of B.Ed. students.

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Social Exclusion of Farmers in the Context of Globalisation

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There are various groups, who are socially excluded. The aged, youth, children, women, Dalits, Tribal's, Farmers, fishing communities, unorganized workers. According to 2001 census report 72% of the population of our country resides in the village areas of different states. Indian economy is predominantly agricultural in character. It refers that majority of the Indians, are farmers. Even then these people are deprived of different features of the society. Mohandas Karamchand Gandhi, father of our nation viewed that the development and progress of our country should come from development of rural areas.

The concept of social exclusion was originally developed in France. 'The first use of the term social exclusion (attributed to Richar Lenoir, 1974) referred to those who were not protected by the welfare state and where considered as social misfits' (Ruhi Saith 2001; 3). 'In French Republican thought, it refers to a process of 'social disqualification' or 'social disaffiliation' leading to breakdown of relationship between society and individual '(Ajit Bhalla and Frederic Lapeyre 2009;

414-415). 'A Durkheimian emphasis on social solidarity is relevant, conceptually, across a range of situations, and social exclusion can usefully be defined as the process through which individual or groups are wholly or partially excluded from full participation in the society within which they live. '(Arjan de Haan 2007; 4).

The following, quite comprehensive, definition comes from the European Commission: Social exclusion refers to the multiple and changing factors resulting in people being excluded from the normal exchanges, practices and rights of modern society. Poverty is one of the most obvious factors, but social exclusion also refers to inadequate rights in housing, education, health and access to services. It affects individuals and groups, particularly in urban and rural areas, who are in some way subject to discrimination or segregation; and it emphasizes the weaknesses in the social infrastructure and the risk of allowing a two-tier society to become established by default. The Commission believes that a fatalistic acceptance of social exclusion must be rejected, and that all Community citizens have a right to the respect of human dignity. (Commission of the European Communities 1993: 1)

Social exclusion describes a situation where certain groups within a society are systematically disadvantaged because they are discriminated against. Such groups are often differentiated by race, ethnicity age or gender. So exclusion exist in all the society and can occur across a number of dimensions: economic, social, political and cultural. These different forms of disadvantage form a self reinforcing cycle.

Exclusion can be official or unofficial and can take place in a number of arenas, from legal, health and education system to the house hold and community. As a concept social exclusion helps us to focus on groups of people rather

than individuals, which leads us to look at for the causes and solutions. One of the strength of the concept of social exclusion is that, it focuses attention on agency who is being excluded and who is actively excluding others.

Social exclusion refers to ways in which individuals may become cut off from full involvement in the wider society. It focuses attention on a broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population. In order to live full and active life, individual must not only be able to feed, clothe and house themselves but should also have access to essential goods and services such as education, health, transportation, insurance, social security, banking and even access to the police or judiciary.

Social exclusion is not accidental but systematic - it is result of structural features of society. Social exclusion is practiced regardless of the wishes of those who are excluded. When exclusion is preventing access to something desirable, it causes strains in the social structure. Prolonged experience of discriminatory or insulting behavior often produces a reaction on the part of the excluded who then stoop trying for inclusion. For example upper caste Hindu communities have often denied entry into temples for the lower caste and specially the Dalits. After decades of such treatment the Dalits may build their own temple or convert to another religion like Buddhism, Christianity or Islam.

"Social exclusion refer to the disenfranchisement of certain people within a society. It is often connected to people's social class, educational status and living standards and how these might affect their access to various opportunities. The process of social exclusion has a far reaching effect on excluded. Farmers are not exclusion. These process have been intensified due to the influence of globalization

In recent years in particular in the context of globalisation and changing conditions, social exclusion is related to the deep economic restructuring necessitated by growing competition in the emerging global economy' (Ajit Bhalla and Frederic Lapeyre 2009; 415). In general social exclusion refers to shut out from the society; to thrust out from the society; to quit from the different matters of society. It refers to incompatible debarring from participation of social affairs.

In India exclusion involves social processes that exclude, discriminate, isolate and deprive some groups on the basis of group characteristics like caste, ethnicity etc. A number of such social groups exists constituting a significant section of the population. These include untouchables, tribal's, farmers, aged etc.

In a paper 'Social Exclusion: A Conceptual and Theoretical Framework', presented at the PACS Programme's poverty conference held in New Delhi in December 2007, Dr Prakash Louis of the Bihar Social Institute defines two types of excluded persons in the Indian context:

- Social groups
- Sectoral groups

Social groups include dalits/untouchables/lower castes, tribal's/adivasis/indigenous peoples, religious and linguistic minorities, the most backward castes, and women and children. Prominent examples of sectoral groups are agricultural labourers, marginalised farmers, child labourers, domestic workers, informal workers/unorganised sector workers, contract workers, plantation workers, fishing communities, manual scavengers, rural and forest-based communities etc.

Farmers are excluded mainly due to their low economic status. The low economic status has hindered the farmers to enjoy the benefits of all other social field. As a result of low economic

status they are unable to attain literacy and other benefits of the social network. There are several structural and social factors responsible for the suicidal acts by farmers in different parts of the country. The changed pattern of landholdings, changed cropping pattern due to shift away from light crops to cash crops, liberalisation policies which prematurely pushed Indian agriculture in to the global markets without a level playing field, heavy dependence on high-cost paid inputs, growing cost of cultivation, volatility of crop output, market vagaries, lack of remunerative prices, indebtedness, decline in public investment, break-up of joint families, individualization of agricultural operations etc. have been the structural and social factors that have been responsible for rural agrarian distress.

The impact of globalisation on rural society is one of the main reason for increasing the problems of farmers . In general farmers are unaware about the extent of spread of tentacles of globalization in their life .

Globalisation is a relatively new image the meaning of which is not yet clearly defined. However the phenomenon is enslaving the whole population rural as well as urban. The trap may be known or unknown to the people. Globalisation brought about internationalisation of economic activities especially with US and UK taking to greater interest in market coordination during 1980s. 'Globalisation can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.' (Anthony Giddens 1990). Globalisation is often described as a process which threatens the security, safety and identity. It is only to be expected that the impact of such disruption and threat exacerbates the conditions of groups that are already excluded, vulnerable and are at the margins of the society. This observation is particularly true in

Indian context (James Kurth 1999).

Globalisation which is a consequence of increased human mobility, enhanced communication, greatly increased trade and capital flows and technological developments and opened new opportunities for sustained economic growth and development of the world economy, particularly in developing countries.

Globalisation of Indian economy has affected every sector and rural sector is not an exception. Globalisation has adversely affected the Indian agricultural sector. Agriculture has been and still remains the backbone of the Indian economy. It plays a vital role not only in providing food and nutrition to the people, but also in the supply of raw material to industries and to export trade. In 1951, agriculture provided employment to 72% of the population and contributed 59% of the gross domestic product. However, by 2001 the population depending upon agriculture came to 58% whereas the share of agriculture in the GDP went down drastically to 24 per cent and further to 22% in 2006-07. This has resulted in lowering the per capita income of the farmers and increasing the rural indebtedness.

The agricultural growth of 3.2% observed from 1980 to 1997 decelerated to two per cent subsequently. The Approach to the Eleventh Five Year Plan released in December 2006 stated that the growth rate of agricultural GDP including forestry and fishing is likely to be below two per cent in the Tenth Plan period. The reasons for the deceleration of the growth of agriculture are given in the Economic Survey 2006-07: Low investment, imbalance in fertilizer use, low seeds replacement rate, a distorted incentive system and low post-harvest value addition continued to be a drag on the sectors performance. With more than half the population directly depending on this sector, low agricultural growth has serious implications for the inclusiveness of growth.

The number of rural landless families increased from 35 percentage in 1987 to 45 percentage in 1999, further to 55 percentage in 2005. The farmers are destined to die of starvation or suicide. It has become an issue for concern for the policy makers. The economic policy of the country directly or indirectly affects its agriculture and rural development.

Globalisation excluded the small scale farmers more. They cannot imagine to compete with big industries, MNC's etc. Just because of globalisation these farmers are struggling to increase the pace of their life which ultimately is a big failure. As a part of a study in rural areas of Kozhikode district in Kerala it was revealed that villagers especially farmers are running behind loans for each and every purpose. The farmers expressed that they cannot get around the influence of globalisation. The new economic policy primarily focuses on the industrial development ignoring the agriculture. Due to globalisation the Indian farmers have to compete with the farmers of developed nations.

As a result of globalisation there is an increase in economy and market capitalism, economic and market integration at a global level. The rise of Knowledge-technology revolution created a situation where countries are to be knowledge-driven and market driven. This situation has created a serious blow to our farmers whose education status is very low and who are not technically competent to commercialise their production.

One of the very basic issues of farmer in this globalised world is that, the inputs have to be brought from open market at market price but government or other carter decide the price of their produce. It enhanced the difficulty of small scale farmers. Farmer never earns his due share of profit for his produce. It is generally seen that the middle man or first buyer loots him. This ultimately leads to estrangement or alienation

of the farmers from production process. Globalisation has intensified this situation and consequently enhanced the exclusion of farmers from the mainstream society.

Prosperity of Indian agriculture mainly depend on the success or failure of monsoons . Drought and floods causes damage to Indian farmers. This leads to the uncertainty of crops from year to year both in terms of quality and quantity. This is intensified by lack of proper insurance coverage to produce and the insurance benefits if any, is not reachable to majority of farmers due to lack of proper awareness.

The traditional farming techniques of using organic fertilisers is replaced with heavy use of chemical fertilizers which not only spoil the eco system but also places the farmers under heavy debt. Long term use of chemical fertilizers will ultimately lead to decrease in the production. The spread of plastic refuses in the rural area which is intensified by globalization is creating environmental problems for the farmers. Most of them stopped the domestication of animals it led them to depend on market for milk,curd etc. The reluctance to domestication of animals was the reason behind it.It happened due to the occupational consciousness. Our contemporary society give low status for farming and domestication of animals . globalization was the main reason for their change in conventional food stuffs.

Globalisation made the land as a marketable commodity. Land in the earlier time was not seen as a commodity which can be transacted with. Instead it is seen as an abode of human kind . However the view has been changed as a consequence of globalisation. Land has been looked upon now as any other commodity. The entry of land mafia has worsened the situation. This increased the chances for loss of traditional occupation to farmers. Besides this land gets fragmented

on inheritance. It becomes uneconomical in hiring the agricultural equipments for subdivided and fragmented land.

The economic aspects of globalization is also causing all kinds of problems to farmers. Globalisation is resulting in the destruction of earning opportunities for farmers. The entry of foreign companies, the influx of cheap imports etc aids in this process. (Marilyn carr and Marthachen 2004).

Small and marginal farmers' households need credit to meet both consumption needs to maintain subsistence levels as well as for production purposes to meet the increasing costs of cultivation. They are running behind loans. The farmers finds it difficult to obtain loans from governmental sources due to the difficulty encountered in production of various documents. So they have to find other local sources for obtaining loans. This takes them to money lenders which lend money for high interest. Because of their lack of education they are misguided by middle persons and betrayed.

Increased liberalisation and globalisation have in fact lead to a shift in cropping pattern from staple crops to cash crops like oilseeds and cotton, requiring high investment in modern inputs and wage labour, and increasing credit needs but when the prices declined farmers had no means to supplement their incomes. When crops failed and or when prices went down they had no means to repay the loans, which drove them to the wall, as the saying goes. Desperate as they were and further burdened by a sense of social shame, ending one's own life might have provided an easy exit. With mounting debt burden along with the rising risks in production and price fluctuations leading to low remuneration, it is no wonder that a lot of distress is generated among the farmers.

Being a nature-based activity, cultivation is a highly risky. Further, in the liberalized scenario price risks have also

increased. Heightened dependence on market has exposed the farmers to fluctuating price regimes, more so in the areas of commercial farming. This is of particular concern for the small and marginal farmers who do not have the means to cope with such shocks, either through market support or through insurance. The entire crop of the small holders comes to the market at one time. The small cultivator, who is often heavily indebted, has poor bargaining strength to get a favourable deal from the more resourceful traders. Inadequate crop insurance cover: In case of crop failures, insurance is important. However, crop insurance has made little headway except Economic organisation of farmers, particularly the marginal and small farmers, which could have helped them overcome the size constraint, is extremely insignificant. Rising costs of cultivation, low remunerations, high risks with frequent crop failures, declining agricultural growth, and mounting debts have all led the farmer to a distress like situation.

Agriculture has become relatively unrewarding profession due to generally unfavourable price regime and low value addition causing abandoning of farming and increasing migration from rural areas (Government of India 2002). In India the agriculture has entered in the advanced stage of crisis. The most extreme manifestation of this crisis is in the suicides by farmers (GOI-2005). It means something is terribly wrong in the countryside (Swaminathan-2005). Half of the Indian farmers are indebted and much of the indebtedness was due to agricultural expenses (Suri 2006; 23 - 29)

The changed pattern of landholdings, changed cropping pattern due to shift away from light crops to cash crops, liberalization policies which prematurely pushed Indian agriculture in to the global markets without a level playing field, heavy dependence on high-cost paid inputs, growing

cost of cultivation, volatility of crop output, market vagaries, lack of remunerative prices, indebtedness, decline in public investment, break-up of joint families, individualization of agricultural operations etc. have been the structural and social factors that have been responsible for suicide of farmers (Dnyandev Talule and Onkar Rasal 2008; 2-3)

In general we can conclude that farmers are excluded mainly because of their low economic status. Illiteracy and social values also aids in this process. Globalisation has increased the pace of social exclusion..To alleviate these problems, the ministers and national leaders should give utmost care. Necessary policies should be implemented for inclusion of these groups. A grass root level programme is needed to bring all excluded categories to the mainstream society. Necessary research should be done in this field and can hope for a solution in the future centuries for these problems.

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Traditional Management vs. Traditional Knowledge (Folk) Management

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Management concepts were born in the industrial era and have continued to evolve through today's technological age. This growth requires rapid change. Many original management theories have influenced today's concepts.

Traditional management was developed during the Industrial Revolution because large businesses needed professional managers. Management concepts traditionally were built around the rules of bureaucracy, which included rules and procedures, hierarchy and a clear division of labor; scientific theories, which involved machine-worker relationships; and administration, which included the flow of information within an organization.

Weber considered the rules of bureaucracy the most logical structure for large organizations because bureaucracies are based on Rational authority includes the law, procedures and rules that organizations must follow. Positional authority recognizes the superior vs subordinate relationship, and charismatic authority focuses on the personal qualities of

an individual. Weber noted that efficiency stemmed from clearly defined and specialized functions, legal authority, hierarchical form, written rules and procedures, technically trained bureaucrats, technical expertise, competency-based promotion and clearly defined careerpaths.

The scientific concept focuses on machine-worker relationships to improve the efficiency of production, thereby increasing productivity. By creating jobs that focused on economizing time, human energy and other resources, job design could concentrate on employees' tasks and specific procedures that employees performed. Although Taylor proposed methods designed to increase productivity, Frank and Lillian Gilbreth's time and motion studies furthered the design of work methods so that managers could streamline organization processes by dividing a job into different components. Gantt added dimension to scientific management with the development of the Gantt Chart, a tool used for scheduling overlapping tasks. Gantt also developed pay incentives for good work, in contrast to penalties for poor work, and recognized that strong leadership and management skills led to effective industrial organizations.

The administrative management, emphasized the manager and the functions of management. This structure was championed by Fayol and Follett's theories. For example, Fayol identified 5 functions of management: planning, organizing, commanding, coordinating and controlling. He also defined 14 key principles of management. Follett's managerial concepts, however, were based on the idea that the universal goal of an organization is to achieve an integration of multiple individual efforts into a synergetic whole. Follett's theories also included the universal principle, which is a circular or reciprocal response such as feedback and 2-way communications, and the Law

of Situation, which does not emphasize one "best way" to do anything, but instead emphasizes adaptability to the situation.

Traditional management was not without shortcomings, particularly in the area of human relations. The Hawthorne Studies began to shift focus away from classical management strategy to a style that acknowledged the importance of human relations. Specifically, these studies identified a bias that occurs when people know they are being studied. Known as the Hawthorne Effect, these studies demonstrated that working conditions had no cause-and-effect relationship with productivity and that worker attitude was important. The study, concluded after 21 000 employee interviews, found that employees' complaints were symptomatic of an underlying problem on the job, at home or in the person's past.

Barnard's Acceptance Theory of Authority also delved into the human relations aspect of management. His theory suggested that managers only have as much authority as employees allow them to have. This indicates that authority flows downward, requires acceptance by the subordinate and requires the following conditions to be met:

- Employees must understand what the manager wants them to do.
- Employees must be able to comply with the directive.
- Employees must think the directive is aligned with organizational directives.
- Employees must think the directive is not contrary to their personal goals. (4)

Barnard also developed the idea of strategic planning as the executive's foundation for establishing and maintaining an effective communications system, hiring and retaining effective personnel and motivating employees. The human relations school of thought began to progress beyond the

behavioral approach, which often did not increase productivity to an approach that emphasized motivation and leadership techniques. These early behavioral theories were simplistic; they focused on the idea that when managers make employees happy, they create harder-working employees.

Contemporary behavioral science is more complex because it acknowledges the causes and consequences of human behavior. Maslow,) for example, described how the fulfillment of specific human needs is a motivating factor and is required for human growth. The design of Maslow's Hierarchy of Needs is based on a pyramid, with some needs placed higher up in the pyramid than others. The basic concept of this pyramid is that the higher needs in the pyramid only come into focus once all the lower needs are satisfied.

McGregor defined opinions of managerial thinking as being either pessimistic (Theory X) or optimistic (Theory Y). Theory X assumes that people do not like work and try to avoid it, thus managers have to control and coerce employees. Theory Y assumes that people do not naturally dislike work and it is a natural part of their lives; thus, people are internally motivated to reach work objectives.

The evolution of human relation management theories also included the understanding that an employee's creativity and competency were largely untapped by employers--employees want meaningful work, want to be productive and also want to contribute to the decision-making and leadership functions of their organizations.

The systems theory characterizes an organization as multiple units that operate as 1 system, based on interdependencies and interrelationships. Organizations have inputs and outputs, interact with their environment as they provide goods and services, and experience reaction in the form of feedback. For

example, finance, human resources and other departments all attempt to accomplish an organizational goal by working toward synergy, which is the interaction of 2 or more agents or forces so that the combined effect is greater than the sum of their individual efforts.

Management is the art and science of getting pre-determined objects and goals through and by others, that is through correct and proper planning, organizing, staffing, directing (which includes supervision, leadership, communication and motivation) and controlling of activities. It requires the co-ordination of men and resources at the right time, places and in the right direction. Compared to the last century, 2001 onwards in India, managers are looking into a new phase in the management, a holistic approach. In the globalization scenario, each country catches firmly its own strength- whatever they have. For example, Japanese started to Japanese all their concepts and ideas. Indians are very intelligent compared to many other global population. Still up to last century we did not try to develop our own management principles, and practiced the western theories. Among them the most famous are Theory X and Y, motivation and personality theories, different patterns, integrating the individual and an organization, Management Grid, management by Results etc. Now our managers feel that these theories are not at all suitable or acceptable to our society and culture. The contributions from our Puranas, epics including Bhagavad Geetha, Vedas, and Upanishads are providing all the principles and approaches to the management. In these background, a new research area is developing viz, Folk (TRADITIONAL KNOWLEDGE) MANAGEMENT.

Folklore is the knowledge practiced by common men. Folklorists can preserve the cultural identity and heritage of a

...through systematic studies, preservation, practice and
propagation of folklore. Folk data includes various theories,
principles, ideas, methods, styles, forms and performances
of various folk groups of communities and also the lore
behind it. A sincere folklorist has to collect and preserve all
folk and folklore data. He has to analyze the problems of the
performers and to find out suitable solutions. He has to think
about the applied and applicable folklore. Folklore itself has
its own strengths, weaknesses, opportunities and threats. A
folklorist has to identify, recognize and increase the strengths
and resist expecting threats and also to suggest remedies for
the weaknesses. Folklore may be agricultural lore, urban lore,
children's lore, fake lore, tribal lore, sea lore, applied folklore
etc. Some of the famous folklore theories are Evolution
theory, Oral-formulaic theory, performance theory, Psycho-
analytical theory, myth-ritual theory etc.

Folk Management is a new research area having potential
and scope both in Management studies and folklore studies
especially in this era of globalization. Cultural globalization is a
new channel of hope for the suppressed masses. N.R, Subbaram,
consultant on Intellectual property rights and former controller
of patents wrote..." India should enact a sui generic law to
protect its traditional knowledge and fight western piracy of the
knowledge." The Tourism department can play a pivotal role
in conserving and preserving the cultural heritage of India by
generating the resources required for such efforts. The biggest
challenge to Indians today is a crisis of identity. Blessings are
not valued until they are gone. We had a glorious past and
inherited a rich legacy of learning and achievement in arts,
science, mathematics, medicine, agriculture etc. The need of
the hour is to create more awareness about such achievements
to the new young generation. The developed countries

started to concentrate more upon these aspects whether it be agriculture or medicine. According to Dr. K.K.N Kurup, former vice-chancellor of the University of Calicut and also an international historian & folklorist, "folklore supports eco-friendly life system and incorporates the cultural identity of weaker and depressed social groups". Distortion of folklore items and materials are always practiced for commercialization by national and international agencies by ignoring the wisdom of such communities behind it.

Folk management is a promising research area. It means the entire responsibility of the present generation of a nation to handover its tradition, culture and heritage to the coming generation and make enable them to take the goodness from it, trying maximum to reduce and remove the weak aspects if any, under social and government initiative and to maintain and increase its strengths and opportunities keeping in mind all the possible challenges and threats which may be coming from inside and outside the nation. Folk Management may be defined as "the timely collection, preservation, proper usage according to the current social needs and environment and also the systematic and continuous feedback of folk data---the theories, principles, ideas, methods, styles, forms and performances at low cost so as to assure that there is no value, ethics, items and material distortion and degradation in culture, heritage and tradition of a nation."

- The main functions of folk management are-
- Timely collection of folk data.
 - Timely preservation of folk data.
 - Proper usage of folk data to the current social needs and environment.
 - Systematic and continuing feedback of the results, and
 - Proper funding for the above.

Folk Management has two aspects – Folkloric aspect and Management aspect. Both studies have many theories and practices and /or performances. The questions which may be raised in the Folk Management research are may be-

- How folklore theories and principles can be connected with modern management theories and principles? And vice-versa.
- How folklore theories can be created with management practices?
- How folk performances can be preserved by using management theories?
- How folk performances can be connected with management practices?
- How new management theories can be developed from folk performances?
- How new management practices can be developed from folk theories? And
- How new management practices can be developed from folk practices or performances?

(The last three may be from management's view point.)

Looking the Natives: Reading a Colonial Missionary Diary

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“People see what they want to see in native cultures. They can see vicious barbarism and pagan idolatry, or they can see wise understanding, noble savages living in harmony with animals and plants as other humans” (Weatherford 1994)¹

European colonial expansion all over the world was the leading discourse of the modern world history. This European colonial engagement was not only in the realm of land colonization but its expansions were manifested in other fields including spirituality, religion, science, morality, culture and what not. The European administrators, missionaries and other travelers have left extensive narratives on their engagements with the native people. This includes personal diaries, memoirs, autobiographic narratives, chronicles, letters, travelogues, manuals etc. This paper titled *Looking the Natives: Reading a Colonial Missionary Diary* is an attempt to look into a diary written by Fr. Jefferino a missionary belonged to French Missionary Society during the early decades of the

20th century in colonial Malabar². He worked as a missionary among the natives of Wayanad in colonial Malabar. Through this paper an attempt is also made to unravel the social situation of the native people as reflected in his diary.

The missionary activities of Fr. Jeffrino were concentrated among the indigenous people of Wayanad. Wayanad district is one of the new districts of Kerala state. It came into being on 1st November 1980 with the unification of South Wayanad Taluk from Kozhikode district and North Wayanad Taluk from Kannur district. During the colonial period Wayanad with an area of 821 square kilometers formed a taluk of Malabar district in the erstwhile Madras presidency and its population according to the census of 1901 was 75,149³. People who belonged to different communities were the inhabitants of the region. They include *Chettis*, *Nairs*, *Muslims*, and hill tribes including *Kurichiyans*, *Mullakurumber*, and predial slaves like *Adiyans*, *Paniyars*, *Pulayans* etc. and forest dwellers.⁴ Fr. Jeffrino of French Missionary Society came to India in 1905 as a missionary priest and from Bangalore he reached in Wayanad in 1909. He has started writing his daily diary and experiences on 15-10-1908 onwards. The diary later published by the name 'My Kurichiyas' gives a detailed account of his missionary activities in Wayanad. His engagements were mainly among the native people especially that of people belonged to *Kurichiya* tribe. A number of people of this community were converted to Christianity. He was able to establish a Christian community of *Kurichyas* popularly known as *pathirikurichiyas* at Pallikunnu in Wayanad⁵. In his diary, along with his references about his missionary activities and conversion the diary also throws light on the social life of the people of that area. It includes details of the life of the aboriginals especially their caste

practices, agriculture, marriage, morality, livelihood practices, their spirituality, religious beliefs and practices etc. He also reflects on his engagements with other natives including that of Nairs, Muslims and Chetties. He referred Muslims as *Muhammadans*. Throughout his narratives one can find the colonial attitude of superiority and contempt for many native practices. Through his diary he tried to establish the internal conflicts and barbarous life of the indigenous people which desperately needed a divine intervention.

The major thrust of his diary is about his activities of his conversion among the *Kurichiya* tribe.⁶ His diary as well as the Baptisms Register of Pallikunnu church clearly throws light on his missionary activities and conversions. He unravels the fact that many of these people were converted to Christianity not because of their belief in Jesus Christ, but the then prevailing social situation compelled them to embrace the religion. *Kurichiyas* were attracted to Christianity because of the prevalence of extreme poverty, the existence of fight and conflict among themselves, the fear of satanic attacks and the exploitative nature of landlordism⁷. His writing on July 1, 1911 looks in detail about the deplorable conditions of the tribal people. He points out that their poverty is mainly due to their spending nature and he critically reflects that these indigenous people do not keep anything for tomorrow or for their future and hence they were blatantly exploited by moneylenders especially that of Muslims. He perceived most of the Muslims as moneylenders and exploiters. Animosity and fight among themselves prompted many of them to convert to Christianity. He considered them as very immature people who fight among themselves like small children. Fr. Jeffrino believes that though animosity is an evil that was blessing for him because many a number

of *Kurichiyas* were converted to Christianity because of their hostility among themselves⁸. The rigorous caste and community norms followed by the traditional *Kurichiyas* in certain extent resulted in their conversion. The *Kurichiyans* ruthlessly outcaste their women and children for the slightest violation of social rules. Several little children in the Christian institutions are those who were thrown out of their homes for an act of pollution. These outcastes were harbored by layman and missionaries who find them useful.

Fr. Jeffrino has narrated many actual situations of conversion. For example in a place named Chirakkara he met a woman with her five children who was willing to be converted to Christianity. After two days her husband also joined her. In another incident, one day on his way to Chirakkara he met a man who belonged to *Kurumba* tribe who wanted to be part of Christian community. As a token he handed over some wax to Fr. Jeffrino and he gave back some rice and he became a Christian. Another occasion he narrated was the demand from a sick *Kurichiya* man to get baptized⁹. Though he was baptized by Fr. Jeffrino, he died after a couple of days. In most of his narrations on conversions of the indigenous people he tried to ascertain that these conversions were not forceful but the circumstances including the social situations of the time impelled them to embrace Christianity.

It is interesting to extract certain reflections of the lives of the natives from his diary. In many parts of his diary he looks into the marital relations among the natives especially *Kurichiyas*. He commends that connubial loyalty until the death of husband and wife was not a major concern of the people over here.¹⁰ He narrates some references about the prevalence of extramarital relationship among the natives. The diary also throws light on the religious practices of the

natives. He inscribes that the places around their worshipping centre is dedicated to the goddess of forest and they treated the surrounding as sacred. Their chief deity was *Malankary*. A stone is consecrated in their worshipping centre as the representative of god.¹¹ They firmly believed in *Satan* and other evil spirits. On the basis of the commands of the *Satan* they worshipped consecrated stones under big trees. The offerings to the *Satan* included juice of sugarcane, fruits, coconuts etc. the mode of worshipping was very simple. A person among themselves became a conjurer who was invoked by *Satan*, he transforms himself into the *Satan* and when people enquired questions like where to worship, whether they would be cured from diseases etc., the man turned *Satan* would be giving answers as well as directions. They even collect consent from him before their hunting expeditions. Fr. Jeffrino wrote that their *Satan* was furious with the converted Christians. He pointed out that the people who have embraced Christianity were saved by Jesus Christ from the clutches of the *Satan*. His engagements and confrontations with *Satan* have also been described by him. Whenever there was a chance for the invoking of a *Satan* he depended on his rosary for protection. Hence a number of references and incidents about the religious practices of the natives are evident in his diary. Most of his narratives about the religious and caste life of the natives are corroborated by the studies of Anthropologists and Sociologists¹². However the imperial gaze is evident throughout his narratives.

Fr. Jeffrino's diary also provides interesting information about his engagements with other local people including *Nairs*, *Chetties*, and *Muslims* etc. ¹³Once he had an opportunity to have lunch from a *Nair* family. He was narrating how difficult it was for him to eat the food served

by the family on a plantain leaf, and sitting on the floor. He commended that the smell of the different curries served was worse than the fowls odor of his dirty stockings. The *payasam* (the sweet) was also served in the leaf which he found really difficult to drink; he observes that the situation was like that of a crane invited by a fox for dinner. In a place named Tharuvana the villagers especially the Muslims were very enthusiastic to see the missionaries. He commends that they looked at the missionaries as if they were watching animals in the zoo. He noted that the Muslims even collected money for drinking water. He mentions in his diary that when the converted *kurichiya* people cleared the forest for cultivation Muslims in the nearby places were agitated. Muslims were never be willing to give any land, whereas people belonged to other communities were very happy with the missionaries presence. However he was narrating some instances of the uncompromising attitude of Nairs.¹⁴ He observed that they do not know to be virtuous to their fellow beings.

One can trace beautiful portraits of the landscape of Wayanad from the diary of Fr. Jeffrino. The region is filled with small and big mountains covered with thick forest. The regions laying between the mountains were fertile paddy fields. The peaks filled with greenery seemed to be like a fortress. He agreed that he was really fascinated by the natural beauty of Wayanad. Fr. Jeffrino has elaborated in his diary about the agricultural practices of the people. Because of the abundance of rain the soil is very fertile. People cultivate paddy and *muthari* (a cereal). They clear the forest and burn the trees there itself and the constituted a good manure.¹⁵ After the first rain they sow the seeds. Every year they found new places for cultivation.¹⁶ His narration on the wilderness of the nature is corroborated by the writings of C Gopalan Nair (1911) who wrote the book in the

same period. Fr. Jeffrino also provides insightful information about the ownership of land, nature of land transactions, money lending, the plight of the agricultural labours etc.

The colonial attitude of the Europeans is very clearly evident in his autobiographical narratives. Throughout his writings it is vivid that his mission was to salvage the uncivilized masses. Civilizing the barbarous people was his duty. Like most of the Europeans he also considered the natives as inferior. One can cite many examples for the same from his diary. He once observed that it was very hard to teach religious matters to the natives especially the indigenous people because they are people with less intelligence or even stupid. For example if he taught them for an hour about the crucifixion of Jesus and suppose he asked them after some time about the death of Jesus they would say Jesus died because of Malaria. He specifically wrote that the aim of the establishment of missionary schools was to 'improve' their moral and intellectual qualities and capacities. During one incident he was even comparing with the smell of the native food with that of the odor of his dirty stocking. The native beliefs and practices were viewed as superstitions and black magic. Many a number of times he tried to compare the behavior of the natives with that of Europeans and he concluded that the natives are behaving like this because they are neither brought up nor trained in Europe¹⁷.

Like that of the most colonial writings on the natives, Fr. Jeffrino also looked at the natives with his perception and discernment. He had vividly portrayed the different aspects of the lives of the people in his autobiographical narrative. Because of his tireless efforts, a number of indigenous people were converted to Christianity. The confrontations with the foreign and native cultures are clearly evident in the diary.

Fr. Jefferino's reflections on his engagements with the natives are wonderful example on the perceptions of the colonizer. The colonial attitude of superiority and the predisposition to look down the native cultures and practices are explicitly evident in his diary. The unfamiliar and unknown practices, beliefs or rituals of the natives were treated as superstitions, black magic, immorality, or sin by the Europeans. Considering the local faiths, practices, morality etc. as superstitious there was a deliberate attempt to annihilate the native cultures and hence paving the way for the hegemonies overruling of the 'superior' foreign over the 'inferior' native. The ideological assumptions and constructions by the colonizers on the natives form the central theme of the autobiographic narrations of this missionary diary.

Notes and References

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- 2 Fr. Jefferino was a French missionary who worked among the indigenous people of Wayanad in colonial Malabar. He has a written a diary which provides lots of information about his activities in Wayanad. Originally the diary was written in French. It was translated to English by Fr. Antony Machchado and Fr. Lefre. The same was translated to Malayalam by Mary Zakaria in 1976. The present study is on the basis of the Malayalam translation
- 3 C. Gopalan Nair, *Malabar Series Wayanad: Its People and Traditions*, Higginbotham & co, Madras, 1911, pp.6-7.
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Decipherment of Indus Script

DISCOVERY OF INDUS BRAMI ALPHABETS AND READING OF
INDUS SEAL TEXT (BURJA PATRA) A NEW APPROACH

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*A*ncient India had a long history of unchanging tradition of Art of Writing in Brami Script - both Hand writing and Seal writing - from Indus Age to Mauryan Age. (3600 BCE to 250 BCE). The tradition of Harappan Hand writing (BCE 3600-250 BCE) and seal writing or seal making tradition (2600 BCE to 2000 BCE) existed side by side during the entire Indus Age.

After the decline of urbanism, the seal making tradition ceased to exist but the hand writing in Burja patra continued without any change up to the Mauryan Age. The changes in the style of Brami writing happened during the post Mauryan period that led to the emergence of different regional variety of Brami Scripts. The hand writing tradition in Burjapatra continued in India up to the 19th century AD. The evidence of earliest writing in Burjapatra has been found in Sringaverapura with a carbon - 14 dating, 1100 B.C. It is the earliest evidence of writing from Gangetic region.¹

According to Gregory L. Possehl Harappan culture witnessed the unchanging tradition of seal making with a unique form of writing between 2600 BCE to 2000 BCE². This unchanging character continued in the art of writing from Indus seal text to Asokan Edicts.

Ancient India had two inscriptions - Indus Seal text and Asokan Edict. One is unknown and other is known. On the basis of the unchanging tradition of Brami writing I have adopted a new bilingual approach to Indus seal cum Asokan Edict as a single document - one Script, two languages.

Indus Seal text and Asokan Edict are the strong pillars of the collapsed bridge of an old script. I have built an Alphabetic bridge that link between Indus Seal Text and Asokan Edict. I have discovered the root sign and Twelve basic signs. By dividing the root sign I have made five vowels. The consonants are made out of dividing the basic signs. The root sign is hidden behind all basic signs in Indus Art of writing. This root sign is the symbol of Cosmological Philosophy behind the language in Indus Valley. According to the Jainist tradition, the Ancient Brami had 46 radical signs³. I have discovered this 46 radical signs of Indus Brami Script. This make up alphabetic signs are the same Brami alphabets written in Asokan Edicts especially Delhi-Topra, Kalsi, Kanchira and Pathiyara Inscriptions. These are the earliest Edicts that had preserved the classical form of Indus Brami alphabets. The work of Ramsharma 'the Development of Brami in Central Asia and North Western India (Two Volumes) clearly depicts the earliest form of Brami Alphabets in Asokan Edicts . The comparison between the make up alphabets of Indus Brami with Brami signs in Asokan Edicts prove one and the same. So I have assigned the phonetic value from Brami of Asokan Edicts to Indus Brami alphabets. This

correct phonetic value link, the Indus Seal Text and Asokan Edict that both inscriptions were written in one script called Indus Brami or Ibrami. Thus I have discovered the origin of Brami Script in Indus Valley on the basis of the root sign with a cosmological philosophy behind it. I have given the phonetic value to 12 basic signs on the basis of Acrophonic principles⁽¹⁾ or Sabhasa Akshara Mushtika (Mudra), the Jainist principle discovered by the Harappan Scholars to create alphabets for the first time in the history of mankind.

I have fully depended upon Eastern or Indian Methodology to discover the Indus Brami alphabets, basic signs and root sign. The reading of Indus seal text is not a sudden step from the discovery of Indus Brami alphabets. More than three years took to discover the key sign to decode the mixed sign. The discovery of the key sign - Rishi Sign - is the effect of negative and positive forces in my life. Above all it is the intuition or insight that opened my inner eyes into the World of Harappan Scholars and writers. Decoding the Rishi Sign reveals the Harappan Secret method of making mixed sign or composite sign or logo sign. This key sign opens all doors of Indus script and Harappan Art of Writing.

I had done my independent research in Indus script since 1992 to 2005 AD. I deciphered the script on 11.12.2005 and now read more than 500 seal texts. The main seal texts (Burjapatra) are the Rishabha Seal (Pasupati) Mahayogi Seal text, Dholavira writing, Dwaraka writing, Unicorn Seal and Bull Seal etc.

My decipherment of Indus Brami Script and linguistic reading of Indus Seal text are not like the 'Indian way of Reading', earlier done by S.R. Rao and Natwar Jha / Rajaram. I didnot adopt a linguistic approach to the Indus Script for decipherment. I have adopted a New Approach - Inscriptional Approach - and method to Indus Seal and Asokan Edict. This

approach to Indus Seal cum Asokan Edict (a bilingual text - one Script, two languages) led me to discover the origin of Brami Script in Indian Valley. I have discovered the Root Sign, Basic Signs (12), Alphabets and different ornamental form of alphabets that are scattered in the post Mauryan regional scripts.

Indus Art of writing in Seal text is a kind of mixed writing with picture signs, logo signs, composite signs and pure alphabets. It is a syllabic cum alphabetic writing. Picture signs are restructured on the basic Principles of alphabetic writing. Mixed sign or composite sign is the combination four or five alphabets. Harappan seal writers adopt complexity in making mixed sign because of the characteristics of the sealwriting. Space in the seal is very limited So space determines the nature of Harappan writing.

The Scholars misunderstood or partially understood the direction of writing in Indus Seal text. Disorder of signs and letters are the hall mark of Indus Art of Seal writing. Harappan writers record signs and letters in four directions : left to right, right to left, top to bottom and bottom to top. The unique form of alphabet and Basic sign did not reveal the direction of writing. A writer can write the sign either from left to right or from right to left. The general nature of the full text goes from right to left with disorder of alphabets and disorder of words. This disorder is governed by the astronomical principle of the movement of time and space in the universe. This right to left and left to right way of writing is called Sasarpari or snake like.

Indus Valley had developed two traditions of writing in Brami - Hand writing and seal cutting tradition. The art of Hand writing in Burjapatra is the first and the oldest tradition of writing that started in the villages in Mehrgarh and Indus valley. The Art of Hand Writing continued side by side with Seal Making tradition.

I have discovered two evidences of Hand writing - Bet Dwaraka writing and a writing on Pottery. These two documents are written with Harappan classical Brami alphabets. The Bet Dwaraka writing on a sacrificial Jar (Votive Jar) was written by a Sacrificial priest known as Brahmana.

The Art of seal making or seal writing was a new development in Brami during the urban period. So the seal text is also called Burjapatra. Harappan writers used a sharp tool for making seal text with motif and letters on hard surfaces. The reference of writing on hard surfaces is found in Atharva Veda. "Ibra' or 'Bra' is the root word of both Ibrami or (Brami) and Ibraman or Braman with the meaning making or scratching letters or signs. So the Braman, the head of Saptharshi Kula Society - is the creator of the script. This is the tradition, later adopted by Gangetic culture in the Puranas that speaks Brahma as the creator of scripts and all elements of universe. Gangetic culture is the revival of the lost Harappan culture in a new form and a new language. Early Gangetic Culture is the revival of late phase of Harappan culture and later Gangetic culture including second urbanization and Sramana tradition is the revival of Harappan great tradition in the mature phase with absence of certain unique features. The term 'Bra' or 'Vra' with the same phonetic value in the sense of making, or scratching sign has been preserved in the Dravidian language of Telugu(Vra) and Kannada⁵.

Indus Brami writing is characterised with its picture sign, composite sign and simple pure alphabets. But Asokan Brami consists of Indus Brami alphabets only with a slight modification. In 250 B.C Edict writers had omitted picture signs and composite signs and used the alphabets of Indus Brami only. They had adopted the same Harappan method of making composite sign in a simple way. They also used the

same diacritical marks for vowels and maintained the left to right way of direction. The historical truth about the Edict writers is that they were belonging to the same clan or guild of Indus Bрами seal makers. They were the custodians of Indus Bрами alphabets in Ancient Bharat Varsha. Edakkal Cave in North Wynad in Kerala contains the Rock Cut Inscriptions in Indus Bрами alphabets. This shows the diffusion of Harappan Seal makers clan into the South India from Eastern Gangetic region. I have read four inscriptions in Edakkal Cave that had been copied by Faucet. Two inscriptions related to Kharavela, the king of Kalinga and other two contains the content of the decedents of King Sagara and forefathers of Bagiratha. The last two are the oldest and the former two are the latest.

All Indian and foreign scholars followed the linguistic approach to Indus Script on the context of the theory of Indo-European family of language and theory of Dravidian Family of languages. All Indus Script Scholars are known as either Pro-Aryan or Pro-Dravidian on the basis of their linguistic approach. I have totally rejected this colonial discourse in Indology.

I am a Pro-Indian Scholar and have critically analysed the achievements and failure of all scholars who engaged in the Decipherment game. I have fully known that the Western research methodology based upon Analytical logic is not suitable to decipher Indus Script, because of the status of Indus Script as a lost script and lost language. To discover the lost knowledge in the remote past, Harappan Rishis and Munis developed a highest science of epistamology known as Yogasastra. This is not the yoga advocated by Patanjali. Patanjali and Vatsyana divided the Yogasastra into two separate Branch of knowledge as Yoga Sutra and Kama Sutra. Gautama separated Samkhya from Yoga and developed an

independent branch of Knowledge. Sri. Buddha changed the Samkhya of Gautama as a sublime philosophy for his Dharma.

Patanjali, Vatsyayana Gautama, Sri Buddha all these teachers of Gangetic age did not understand the Yogasastra of Ancient Rishis and Munis. The word 'Tapas' is an ancient word for Research. 'Yajna' is the service without any reward. The word yoga is the combination of two letters, 'yo' in yoni and 'gam' in Lingam. Thus the Yoga means the union of Yoni and Linga. This is the philosophy of yogasastra in Human level. In the highest level of Cosmos the Philosophy of Samkhya is the union of cosmic female and male forces. The union of lowest and highest level - Yoga and Samkhya constitute Yogasastra - The Yoga or Kama Yoga is the science of Rishis and Samkhya or Jhana Yoga is the philosophy of Munis. This yogasastra is the science of cosmos known as Brama Vidya in Indus valley or Bharatha Varsha.

The art of writing began in Indus valley in the year 3615 BCE on the basis of the Astronomical calculation in Harappan Star Calendar. (Rohini Calendar). The Star Goddess Rohini was the only Goddess of speech and writing in the entire Bharat Varsha. She was known as Ela Devi (Dramila) Bharati (Barati) and Saraswati (Surabharati or Deva Vani) in one of the mantras in Rgvedic hymn (2.3.8). The heliacal rising of Rohini as the first star Goddess of the Rohini Calendar at the point of Vernal Equinox with sun happened in 3615 BCE (March 21st according to the present calendar) She was also venerated as Vanadurga or Durga, the War Goddess due to the replacement of Makiram in the Orion (Mahisham) from the status of first Goddess. So the beginning of the Art of writing is closely linked with Rohini, the Star Goddess in Harappan Culture..

The Star Goddess Rohini was the Goddess of Speech and Writing among three major linguistic groups is Indus

Valley and the Vedic language of the valley of Saraswati. The term 'Saraswati' was the name given by Vedic Rishis to Star Goddess Rohini during the Saraswati phase after Saraswatan, a 12 year boy who revived the forgotten Vedic hymns in the Trayi Tradition Rgveda presented three names of Rohini in three languages as Ela Devi-Bharati and Saraswati. In Kerala M.O.C. Namboothiripad interpreted this mantra as the names of three Goddess of speech without knowing the astronomical context of star Goddess in Rgveda and Indus seal text. The three names of Goddess of speech are the direct evidence to prove the historical evolution of Harappan common written language known as Barati-a mixed language of Dramila - Prakritam- Samskritam. Rgvedic Language (Devavani) stood at the tail end of this linguistic evolution.

My 'decipherment game' ended with the double victory that the discovery of Indus Brami alphabets and Decipherment of Indus Script. The reading of Indus seal text that called by Harappan scholars as Burjapatra reveals that Indus Brami is the oldest script in India and Eurasia. The question of the origin of Brahmi in Asokan Edict is settled with the discovery of Indus Brami alphabets. So the discovery of the origin of Brami in Indus Valley rejected so many 19th and 20th century theories on the problem of the origin of Asokan Brami. The term Asokan Brami is replaced with the term 'Indus Brami' or Ibrami (Dramila). The term 'Ibrami' is in Dramila and 'Brami' is in Prakritam and Brahmi in Samskritam. Deva Brahmanas waited for centuries for the birth of a child of Brahmi - Deva Nagari.

The reading and discovery of words in Indus seal text led to the discovery of Harappan mixed language known as Barati. Barati was the common language in Eurasia in which the words of many Eurasian languages are closely linked together. Each language in Indus Valley had separate Identity

in the inseparable common written and spoken language of Indus People. Atharva Veda says that Indus valley is the land of many speeches and many Dharmas. This truth is revealed in the reading of Indus seal text. By discovering the language and script I have discovered the lost world of Harappan Sramana Rishis, Munis and Devarshis and Jina Dharma founded by Rishabhanatha. So I have conquered the Everest of Indian Archaeology like the conquest of Greek Archaeology by Michael Ventris who deciphered the linear B Script.

The decipherment of linear B by Michael Ventris revolutionize the Greek Archaeology and Mediterranean history⁶. Thus my decipherment and reading will revolutionize the Indian Archaeology and the history of Eurasian World.

The name of the Lipi is recorded in Indus seal text as Ibrami or Brami. The so called 'Indus Seal' (Colonial term) is named as Burjapatra or Patra. Personal document is called Jataka Patra. The common mixed written language in Indus seal text is called Barati-a mixed language of Dramila-Prakritam-Sanskritam, the mother of West Asian and Mediterranean Indian and European languages. Barati is the oldest known common language in the vast region from Caspian sea in the north to the Indian Ocean World in the south and from Aegean Islands (Crete) in the west to the world of China in the East.

The time has now come to reject the theory of Indo-European family of languages introduced by William Jones on the basis of Vedic and Iranian languages of 1500 B.C. This theory did not mention the five thousand years of linguistic evolution in Indus Valley that culminated in the rise of Bharati - (Sanskritam) and the emergence of a common written language in Indus seal text known as Barati, the language of Barata Varsha.

A new theory of Eurasian Common Language is being sprang up on the basis of the common Indus language by mixing of many words in the languages of Eurasia. The Bhoomi Sukta of Atharva Veda speaks about the land that bears the people of many languages and Dharmas. It is Indus Valley, the centre of Puranic Bharata Varsha as well as the Harappan culture of the Archaeologists of the 20th and 21st century.

My decipherment fulfilled all conditions of the decipherment of Archaic scripts.

1. Find the Phonetic value from a known inscription (Asokan Edict) having genetic link with Indus Bрами text (Burjapatra)
2. Identify the correct alphabets and basic signs and variety of Alphabets in Indus Seal Texts.
3. Reading of words and text based upon the Rebus Principle, Acrophonic Principle and established rules of Grammar.
4. Reading is meaningful on the context of the relation between motif and content of writing.
5. Each seal had its own secret codes and clues to identify the alphabets in mixed sign and rearrange the order of letters and order of words.
6. The Phonotic value of the letters and signs is same in all writings.
7. Know the writing method and directions of the Indus Bрами in seal text and the underlying language behind it.
8. The language of the Indus Seal Text is a Eurasian common language known as Barati. The linguistic geography of this language was from Caspian sea to Indian Ocean World and Aegean Islands to the world of China.
9. The reading of one seal text is supported with the reading of another seal text. (The same content is written in a different way)

10. The reading of the content is supported with the reference from Vedic Samhitas, Upanishad, Amarakosa etc.

11. Rishi Sign is the Key Sign in decoding the mixed sign.

The General nature of the text goes from right to left with disorder of alphabets and disorder of words. This disorders is an order known as Sasapasri or Snake-like. Reading of Seal text (Burjapatra) is a 'Tapas'

The reading of Harappan seals required five traditional fields of Indian knowledge - Ancient Indian Cosmology, Philosophy, Mythology, Astrology and Philology. The knowledge in Eurasian Pre-History and Bronze age civilizations are also needed in understanding the general background of Indology. Every scholar who deals with Indus Script should be free from all bias and notions out of the colonial discourse in Indology.

Endnotes

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Unpredictability of the Trajectory of Long Range Alpha Particle

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Abstract: The factors influencing the trajectory of long range alpha particle in the cold ternary fission of ^{252}Cf are discussed. The trajectory of alpha particle is calculated using coulomb and proximity potential and is found to have sensitive dependence to the position and energy of the alpha particle. The sensitivity to initial condition signifies the presence of deterministic Chaos which is characterized by Lyapunov exponent(LE). The LE is calculated using Wolf's algorithm and found positive which implies that the actual scission configuration can be determined unambiguously by trajectory calculations to a limit provided by the time scale reflected by the LE.

Introduction

Determination of Scission point Configuration (SPC) is very important to understand the dynamics of fission theory. The configuration of the fission nucleus at scission is a controversial problem in the theory of fission dynamics¹. The

formation and liberation of alpha particle in ternary fission is closely connected with the dynamics from saddle to scission. One of the methods to understand the configuration and the dynamics of the fissioning nucleus at scission is to make a link between the initial coordinate and momenta at scission with the fragments at infinity by trajectory calculation. The SPC is characterized by the relative separation between them, shapes, energies of fragments, their excited state and the number of neutrons emitted. In cold ternary fission the following plus factors makes computation less difficult. (1) All the fragments are in the ground or at low excited state and the number of neutrons emitted are nearly zero. (2) Fragments are of compact shapes hence moves with maximum kinetic energy. (3) The deformation of the fragment is that of the ground state deformation and the tip distance between the fragments is much less. Therefore for the study of SPC is more facilitated by cold fission than hot fission. Therefore trajectory calculation of long range alpha particle emitted in cold ternary fission is expected to give more details of scission configuration. Here we are determining the factor that sensitively affects the trajectory of alpha particle in the cold ternary fission of ^{252}Cf in to $^{156}\text{Nd} + ^{92}\text{Kr} + ^4\text{He}$ and trying to show that the system exhibits deterministic chaos.

Misicu et al² suggested a method for computing initial energy and the location of light charged particles (LCP's) and inter-fragment distance for cold ternary fission. Since the tip distance calculated is much lower in cold fission than in hot ternary fission, the contribution of nuclear force is also included along with Coulomb force. We have also included nuclear friction which depends on the relative velocity of fragments and considered finite size of fragments, since the same will affect the effective distance.

The nuclear force here we used is that of the proximity potential proposed by J. Blocki et al.^{3,4} The Proximity potential V_p is given by the expression

$$V_p(z) = 4\gamma b [C_1 C_2 / (C_1 + C_2)] \varphi(z/b) \quad (1)$$

with nuclear surface tension coefficient given by Lysekil mass formula $\gamma = 0.9517[1 - 1.7826((N-Z))^2/A^2] \text{ MeVfm}^2$.

Here N, Z, A refers to neutron, proton and mass numbers respectively of the parent. $\varphi(z/b)$ the universal proximity potential is given as

$$\Phi(z/b) = -4.41e^{-\epsilon/0.7176} \text{ for } \epsilon \geq 1.9475$$

$\varphi(z/b) = -1.7817 + 0.9270 \epsilon + 0.1696 \epsilon^2 - 0.05148 \epsilon^3$ for $0 \leq \epsilon \leq 1.9475$; $\epsilon = z/b$, z being the tip distance and b the width of the diffuseness of nuclear surface.

Frictional force which is proportional to the relative velocity is also expected to affect the trajectory and final energy of LCP. For the frictional force the formalism described in [5] according to which the nuclear frictional force

$$F_r = K_r(r) v; \text{ and } F_\varphi = K_\varphi(r) r \dot{\varphi} \quad (2)$$

With $k_r(r) = C_r g(r)$ and $K_\varphi(r) = C_\varphi g(r)$ where the form factor $g(r) = [\text{grad } V_N(r)]^2$. The values of $C_r = 4 \times 10^{-23} \text{ secsMeV}$ and $C_\varphi = 0.01 \times 10^{-23} \text{ secsMeV}$ respectively.

Trajectory Calculation

To get the trajectory of the alpha particle, Newton's equations of motion for the alpha particle are solved. The total force acting on the alpha will be

$$F_{\alpha j} = F_{\text{coul.}} + F_{\text{nucl.}} + F_{\text{fri}} \quad (3)$$

$F_{\text{coul.}}, F_{\text{nucl.}}, F_{\text{fri}}$ represents the coulomb, nuclear and frictional force respectively

$$\text{With } F_{\text{coul.}} = \sum_{j=H,L} \frac{eZ_\alpha Z_j}{r_{\alpha j}^2} \quad (4)$$

$$\text{Where } r_{\alpha j} = \sqrt{(X_\alpha - X_j)^2 + (Y_\alpha - Y_j)^2} \quad (5)$$

Here $j=H, L$ for heavy and light fragments respectively. The nuclear force F_{nucl} is taken as negative gradient of the proximity potential and frictional force given by the equation (2) above. The position and velocity of the alpha particle are calculated using the following equations.

$$V_{x\alpha}(t) = V_{x\alpha}(t_0) + a_{x\alpha}(t')dt \quad (6)$$

$$V_{y\alpha}(t) = V_{y\alpha}(t_0) + a_{y\alpha}(t')dt \quad (7)$$

$$X_\alpha(t) = X_\alpha(t_0) + V_{x\alpha}(t')dt + \frac{1}{2}a_{x\alpha}(t')dt^2 \quad (8)$$

$$Y_\alpha(t) = Y_\alpha(t_0) + V_{y\alpha}(t')dt + \frac{1}{2}a_{y\alpha}(t')dt^2 \quad (9)$$

$$\text{with } a_{x\alpha} = \sum_j \frac{F_{\alpha j}}{m} \left(\frac{X_j - X_\alpha}{r_{\alpha j}} \right) \quad (10)$$

$$\text{and } a_{y\alpha} = \sum_j \frac{F_{\alpha j}}{m} \left(\frac{Y_j - Y_\alpha}{r_{\alpha j}} \right) \quad (11)$$

The trajectory of the alpha particle for a tip distance of 7 fm and for an initial velocity 1.72 MeV in the presence and absence of nuclear force is shown in fig.1. It can be seen that the presence of proximity force markedly modifies the nature of the barriers and hence the change in trajectory.

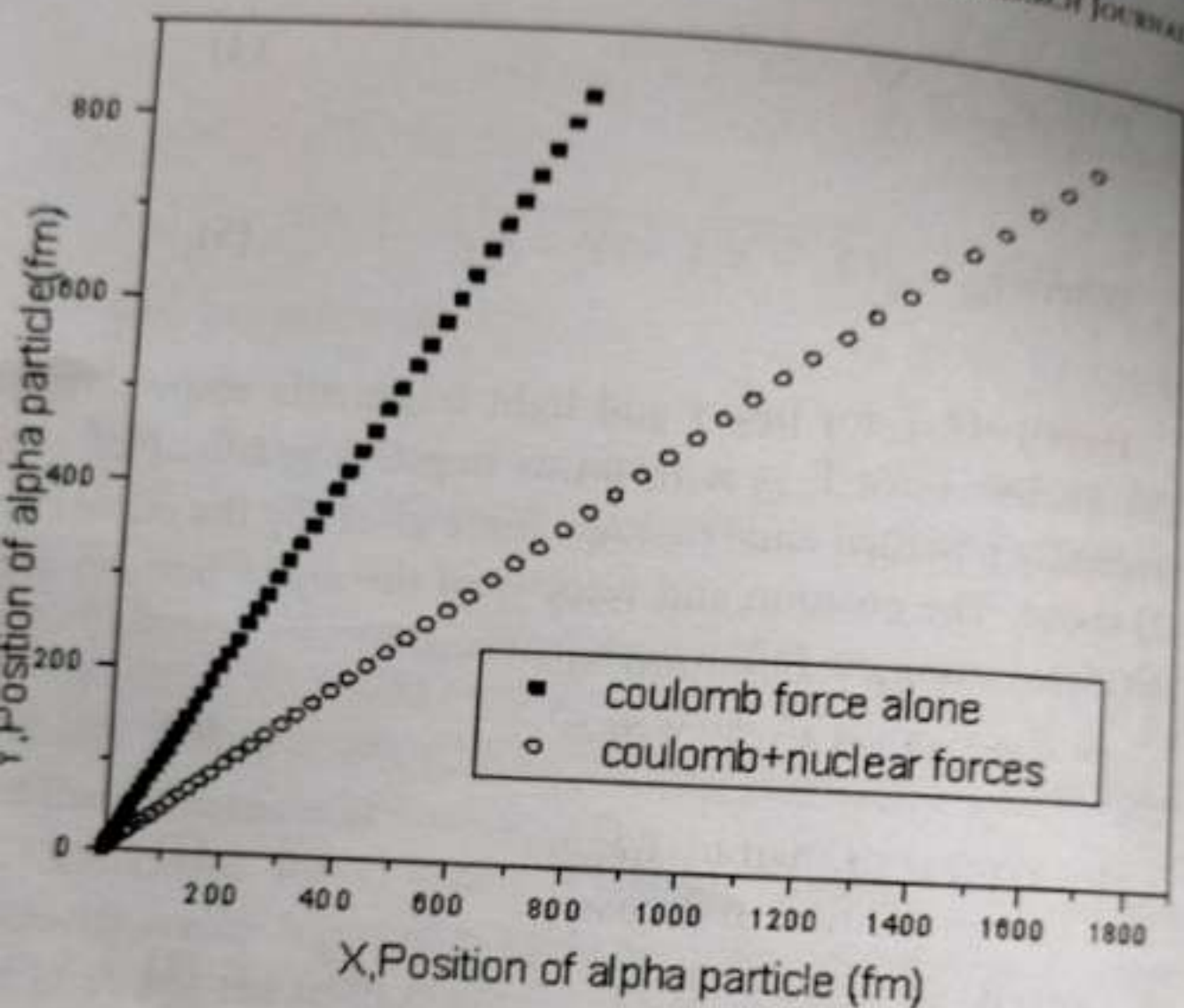


Fig 1. Plot of alpha particle trajectory

The trajectories with slightly different initial position of alpha particle are found not to follow the same trajectory, implying that the alpha trajectory shows sensitivity to initial position of alpha particle. A plot of the trajectory for different initial positions x and $x+0.01$ fm are plotted in fig 2. This sensitivity is due to the fact that the alpha position appears as an inverse function of position in the Coulomb force and as a constant and powers in the expression of the proximity force.

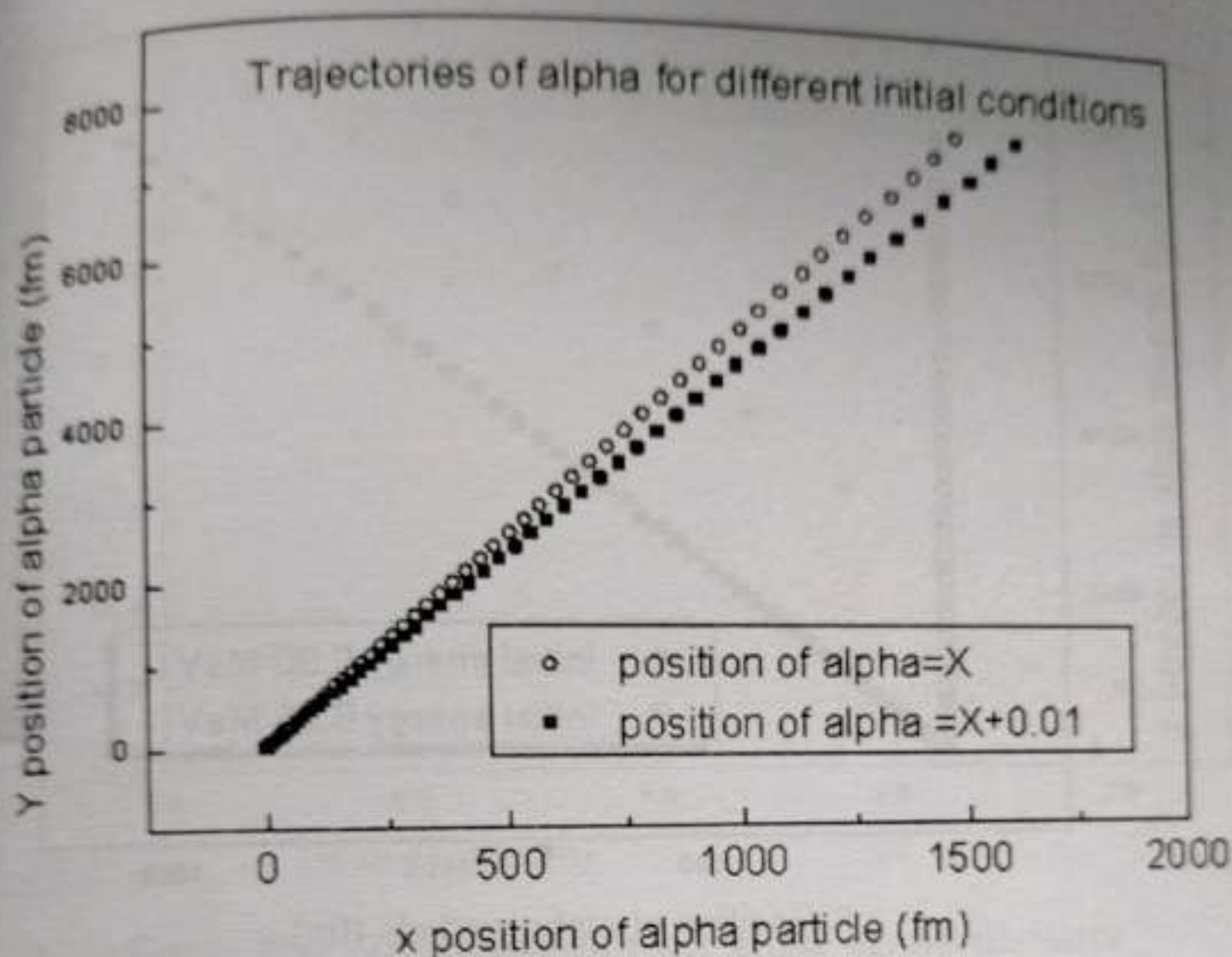


Fig 2. Deviations in alpha trajectory for slight change in initial Position of alpha particle.

The sensitivity to the initial energy of the alpha particle is another feature observed. A plot of the two different trajectories for nearly identical value of initial energies is shown in fig 3. The motion of the two heavy fragments is responsible for this strong dependence of the final particle energy on its initial values. Due to the motion of this heavy fragments, the force acting on the alpha particle depend on its position. Therefore at any position, as the initial velocity changes the alpha particle's acceleration also changes.

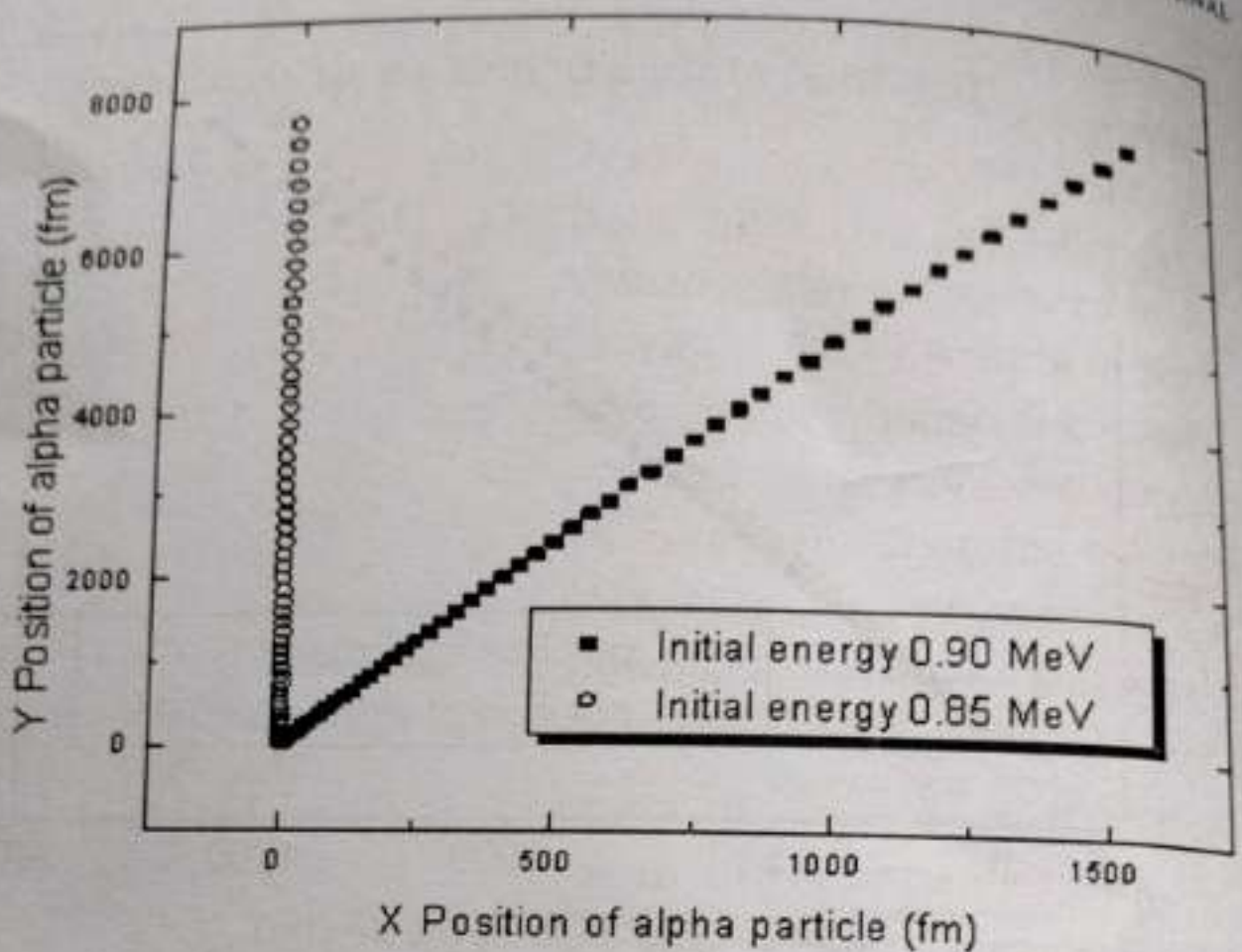


Fig 3. Change in alpha trajectory for slight change in initial Energy of the alpha particle

In the estimation of initial alpha particle energy a zero point energy approximation of the harmonic oscillator has been made². Hence there is unpredictability follows from this uncertainty of initial energy. The motion of the alpha particle is influenced by the state of scission and the alpha energy is considerably affected by the position of alpha particle. Another uncertainty follows due to the location of the alpha particle along the y-axis and is estimated uncertainty is nearly 3 fm^6 which follows from the uncertainty principle. This uncertainty changes the final energy by 0.8 MeV but the asymptotic angle remain nearly unchanged.

A plot of asymptotic angle vs. tip distance is shown in fig.4. It follows nearly a linear behavior and no sensitivity at all to tip distance.

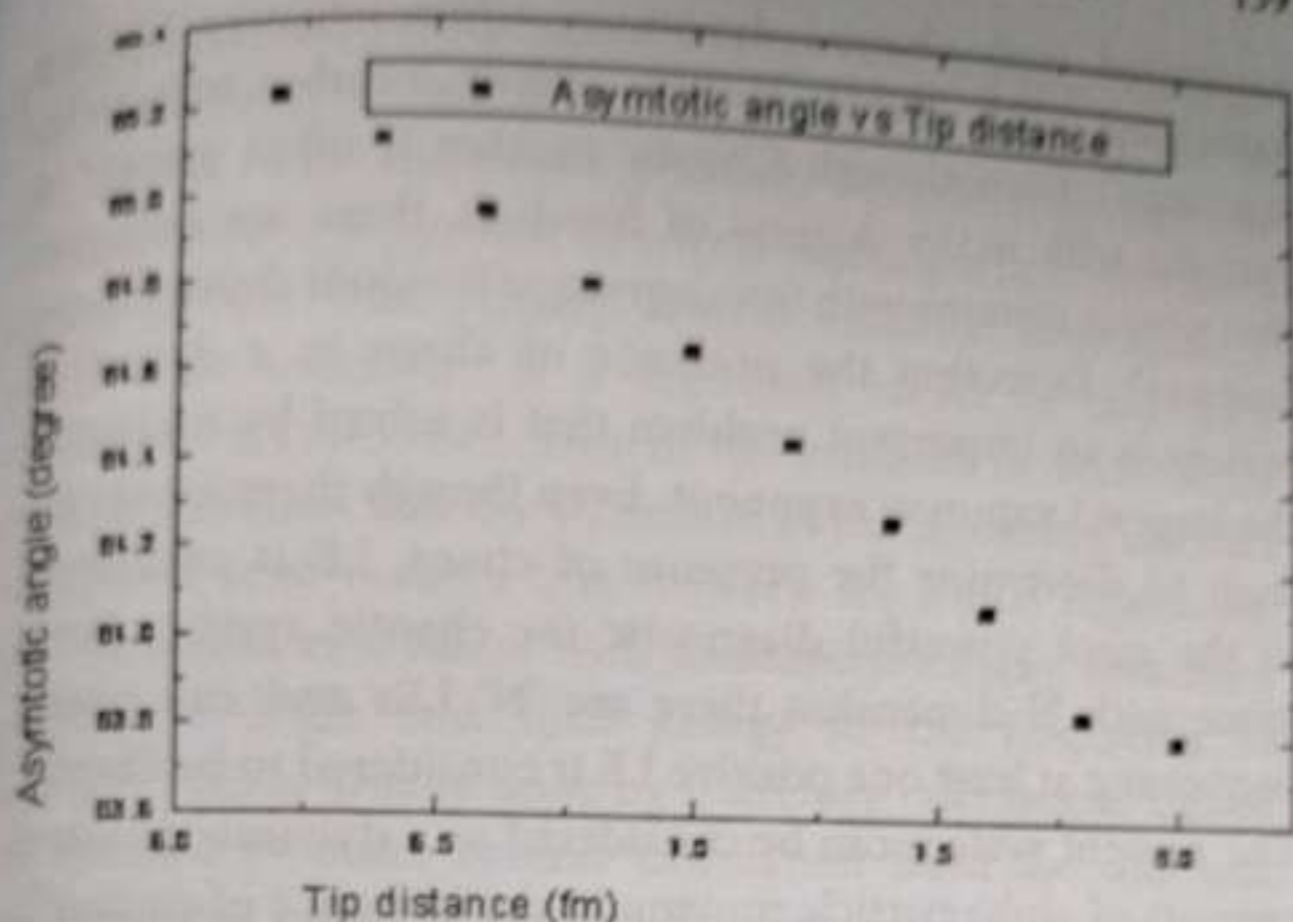


Fig.4: The plot of asymptotic angle vs. tip distance

The motion of alpha particle in the presence of two heavy fragments can be considered as a three body problem and the equation that represents its motion is a nonlinear differential equation. These two factors namely, the sensitivity to the initial condition and the nonlinearity can be considered as two signatures of deterministic chaos. The term Deterministic chaos implies the unpredictability of the trajectory when the initial conditions of a deterministic system are slightly changed. For a dynamical system, sensitivity to initial conditions is quantified by the term "Lyapunov exponents" which is formally defined as

$$\lambda = \frac{\text{Limit}_{t \rightarrow \infty} (\delta x(t))}{(\delta x(t_0))}$$

A positive Lyapunov exponent (LE) signifies exponential divergence of trajectories in the given direction, and is

associated with chaotic dynamics, while negative LEs are associated with stable motion, when nearby trajectories converge⁷. Even though Chaotic motion is often present in systems with many degrees of freedom, there are evidences that simple systems with few degrees of freedom shows chaotic features⁸. Detecting the presence of chaos in a dynamical system is an important problem that is solved by measuring the largest Lyapunov exponent. Even though there are several tools to determine the presence of chaos, LE is considered as the most powerful diagnostic for chaotic system. For a space with N dimension there are 'N' LEs and any system containing at least one positive LE is considered to be chaotic. The present system can be considered as a dynamical system consists of alpha particle moving in the presence of coulomb, and nuclear field with friction, hence can be considered as a dissipative system. There are different methods to compute Lyapunov exponent mentioned in literature^{9, 10}. Here we use the algorithm proposed by Wolf et al¹¹, which determines LEs from a time series. The computation yields the Lyapunov characteristic exponents $\lambda=0.9$ and $\lambda=-0.8$ confirming that the system exhibits deterministic chaos. In any well-behaved dissipative dynamical system, one of the LEs must be strictly negative¹². Since the second LEs positive, the system can be considered as a dissipative dynamic system exhibiting deterministic chaos. The magnitude of the LE reflects the time scale on which the system dynamics become unpredictable¹³.

Conclusion

The trajectory of alpha particle moves in the presence of Coulomb, Nuclear and Frictional force shows sensitivity to several parameters namely, X and Y position of alpha

particle and also to the initial energy of the alpha particle. The sensitivity to initial condition (SIC) tempted us to calculate the LEs and found positive. Therefore we have to conclude that the system in which alpha particle emission occurs in the cold ternary fission exhibits deterministic chaos. This sensitivity is a drawback as far as trajectory calculation is concerned. One of the methods to understand the configuration and the dynamics of the fissioning nucleus at scission is to make a link between the initial coordinate and momenta at scission with the experimentally measured asymptotic angle and final energy of the fragments at infinity. This is usually done by trajectory calculation. Hence an attempt to make reverse calculation from the different experimental values of asymptotic angle and final energy will not lead to the identical scission configuration to an extent determined by the magnitude of LE. Thus the actual scission configuration cannot be determined unambiguously by trajectory calculations to certain extent decided by the LE.

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സ്ത്രീകളും പാരിസ്ഥിതിക സ്ത്രീവാദവും

ഡോ. സജിത കിഴിനിപ്പുറത്ത്

മലയാളം വിഭാഗം, ഗവ. ആർട്സ് & സയൻസ് കോളേജ് കോഴിക്കോട്

പരിസ്ഥിതിചിന്തയിലെ ഏറ്റവും പുതിയ പഠനമേഖലയാണ് പാരിസ്ഥിതികസ്ത്രീവാദദർശനം (Ecofeminism). പരിസ്ഥിതിദർശനത്തെയും സ്ത്രീവാദദർശനത്തെയും ബന്ധിപ്പിക്കുന്ന ഒരു സ്വാതന്ത്ര്യമേഖലയാണിത്. 1980കളിലാണ് ഈ ചിന്താ-പ്രവർത്തനപദ്ധതി വികസനം പ്രാപിച്ചത്. പുരുഷമേധാവിത്തപരമായ അടിമത്തത്തിൽ പ്രകൃതിയിലും സ്ത്രീയിലും ഒരേ തരത്തിലാണെന്ന കണ്ടെത്തലാണ് പാരിസ്ഥിതികസ്ത്രീവാദത്തിന്റെ ഉത്ഭവത്തിന് ഇടയാക്കിയത് (Chris J Cuomo 1998) പരിസ്ഥിതി പ്രസ്ഥാനത്തിലെ പുരുഷമേധാവിത്തപരമായ സമീപനത്തെ എതിർക്കുന്നതോടൊപ്പം ശരീരമാണ് സ്ത്രീയുടെ ഏറ്റവും വലിയ അശക്തി എന്ന സ്ത്രീവാദചിന്തയെയും പാരിസ്ഥിതികസ്ത്രീവാദം എതിർക്കുന്നു. സ്വാതന്ത്ര്യത്തെ പ്രകൃതിയിൽ നിന്നുള്ള സ്വാതന്ത്ര്യം എന്ന നിലയിലല്ല പാരിസ്ഥിതിക സ്ത്രീവാദം കാണുന്നത്. സ്ത്രീവാദത്തിന്റെ വളർച്ചയിലുണ്ടായ വിവിധ പ്രസ്ഥാനങ്ങളുടെ നല്ല അംശങ്ങളെ സ്വീകരിച്ചുകൊണ്ടും സ്ത്രീയെയും പ്രകൃതിയെയും കേന്ദ്രസ്ഥാനത്ത് നിർത്തിക്കൊണ്ടും ഉള്ള ഒരു ആഗോള കാഴ്ചപ്പാടാണ് പാരിസ്ഥിതിക സ്ത്രീവാദം മുന്നോട്ടു വെക്കുന്നത്. പാരിസ്ഥിതിക പ്രശ്നങ്ങൾക്കൊപ്പം സ്ത്രീപ്രശ്നങ്ങളും പരിഗണിക്കേണ്ടതാണെന്നും ഇത്തരമൊരവബോധം പാരിസ്ഥിതികചിന്തയിൽ അനിവാര്യമാണെന്നും പാരിസ്ഥിതികസ്ത്രീവാദം വ്യക്തമാക്കുന്നു. പ്രകൃതിയുടെ മേലുള്ള മനുഷ്യന്റെ ആധിപത്യം സ്ത്രീയുടെ നേരെയുള്ള ആധിപത്യം

ത്തിന്റെ മറ്റൊരു മുഖമായി അത് വിലയിരുത്തുന്നു.

പാരിസ്ഥിതിക സ്ത്രീവാദം എന്ന സങ്കല്പം മുന്നോട്ടുവെക്കുകയും അതിന് ആദ്യമായൊരു ദാർശനിക വ്യാഖ്യാനം നൽകുകയും ചെയ്തത് ഫ്രാൻസാദയുബോൺ ആണ്. 1972-ൽ ഇക്കോളജി ഫെമിനിസം സെന്റർ സ്ഥാപിച്ച് അവർ പ്രവർത്തനം ആരംഭിച്ചു. 1974-ൽ ഫ്രഞ്ചുഭാഷയിൽ പ്രസിദ്ധീകൃതമായ 'Feminism or Death' എന്ന കൃതിയിലെ 'പാരിസ്ഥിതിക സ്ത്രീവാദത്തിന്റെ കാലം' (The Time for Ecofeminism)' എന്ന അദ്ധ്യായത്തിലാണ് പാരിസ്ഥിതിക സ്ത്രീവാദദർശത്തിന് തുടക്കമിട്ടത്. ഭൂമിയുടെ നാശത്തിന് ഉത്തരവാദികൾ പുരുഷന്മാരാണെന്ന് ഫ്രാൻസാ സിദ്ധാന്തിച്ചു. പാരിസ്ഥിതിക സ്ത്രീവാദത്തെ ഒരു പുതിയ മാനവികതാവാദമായാണ് അവർ കണ്ടത്. പുരുഷാധിപത്യത്തിനു പകരം സ്ത്രീയുടെ ആധിപത്യവും അധികാരവും സ്ഥാപിക്കലല്ല പാരിസ്ഥിതിക സ്ത്രീവാദത്തിന്റെ ലക്ഷ്യമെന്നും അധികാരത്തെയും അതിന്റെ ഘടനകളെയും ശിഥിലമാക്കുകയാണ് ഉദ്ദേശമെന്നും അവർ സിദ്ധാന്തിച്ചു. മനുഷ്യരെ സ്ത്രീ, പുരുഷൻ എന്ന ലിംഗപദവിയുടെ വിവേചനമില്ലാതെ മനുഷ്യരായി മാത്രം കാണുന്ന ഒരു ലോകം സൃഷ്ടിക്കുക. വിവേചനരഹിതമായ അത്തരമൊരു സമൂഹത്തിൽ ഭൂമിയുടെ സംരക്ഷണം പരിഷ്കരണത്തിന്റേയോ മെച്ചപ്പെടുത്തലിന്റേയോ പ്രശ്നമല്ലെന്നും അവർ വ്യക്തമാക്കി (Francois D.Eaubonne 1990).

വിവിധതരത്തിലുള്ള ചിന്താപദ്ധതികൾ ഉൾക്കൊള്ളുന്നതാണ് പാരിസ്ഥിതിക സ്ത്രീവാദം. ഇതിനെ പാരിസ്ഥിതിക സ്ത്രീവാദങ്ങൾ (Ecofeminisms) എന്നാണ് വിവക്ഷിക്കേണ്ടത്. സൂസൻഗ്രിഫിൻ, നെസ്ത്രാകിംഗ്, മേരിഡാലി കരോളിൻ മർച്ചന്റ്, വന്ദനാശിവമരിയമേയ്സ്, ഏരിയൻ സാലേ കാരൻ ജെ.വാറൻ, ഡോണഹരവേ തുടങ്ങിയവരാണ് പ്രധാനപ്പെട്ട പാരിസ്ഥിതിക സ്ത്രീവാദചിന്തകർ. വൈവിധ്യപൂർണ്ണമായ സൈദ്ധാന്തിക അടിത്തറയാണ് പാരിസ്ഥിതിക സ്ത്രീവാദത്തിന് ഇവർ നൽകുന്നത്.

സ്ത്രീവാദ സിദ്ധാന്തങ്ങളുടെയും പരിസ്ഥിതിദർശനത്തിന്റേയും ചുവടുപിടിച്ച് പാരിസ്ഥിതിക സ്ത്രീവാദം വിവിധ ദാർശനികധാരകളിലൂടെയാണ് വളരുന്നത്. ആത്മീയപാരിസ്ഥിതിക സ്ത്രീവാദം (Spriritual Ecofeminism), സാംസ്കാരികപാരിസ്ഥിതികസ്ത്രീവാദം (Cultural Ecofeminism), സാമൂഹ്യപാരിസ്ഥിതിക സ്ത്രീവാദം (Social Ecofeminism), സോഷിലിസ്റ്റ് പാരിസ്ഥിതികസ്ത്രീവാദം

(Socialist Ecofeminism), നവീകരണപാരിസ്ഥിതികസ്ത്രീവാദം (Transformation Ecofeminism) എന്നിവയാണ് അതിൽ പ്രധാനപ്പെട്ടവ. ആത്മീയപാരിസ്ഥിതിക സ്ത്രീവാദികൾ പ്രകൃതിയുടെ രക്ഷയ്ക്ക് സമുർത്തമായ ആത്മീയതയിലേക്ക് നീങ്ങണമെന്ന് ആഹ്വാനം ചെയ്യുന്നു. മാതൃദൈവാരാധനയെ വളരെ പ്രാധാന്യത്തോടെയാണ് വീക്ഷിക്കുന്നത്. സാംസ്കാരിക പാരിസ്ഥിതികസ്ത്രീവാദികൾ സ്ത്രീയും പ്രകൃതിയും തമ്മിലുള്ള ബന്ധത്തെ പാശ്ചാത്യസാംസ്കാരം അവമൂല്യനം ചെയ്യുന്നതിനോട് ശക്തമായി പ്രതികരിക്കുന്നുണ്ട്. രാഷ്ട്രീയ മുന്നേറ്റങ്ങളിലൂടെ സ്ത്രീകളുടെയും പ്രകൃതിയുടെയും വിമോചനം സാധ്യമാകും എന്ന് ഇവർ കരുതുന്നു. അതോടൊപ്പം പരിസ്ഥിതിപ്രശ്നങ്ങളെ പുരുഷാധിപത്യവ്യവസ്ഥയുമായി തട്ടിച്ച് വിശകലനം ചെയ്യുകയും സ്ത്രീയുടെയും പ്രകൃതിയുടെയും വിമോചനത്തിന്റെ അനിവാര്യത പ്രഖ്യാപിക്കുകയും ചെയ്യുന്നു. മുതലാളിത്ത പുരുഷാധിപത്യത്തെയാണ് സാമൂഹിക പാരിസ്ഥിതിക സ്ത്രീവാദികൾ ഉന്നം വെക്കുന്നത്. പുരുഷാധിപത്യ വ്യവസ്ഥിതിയിലെ പുനരുത്പാദന പ്രക്രിയയിൽ (reproduction) സ്ത്രീയുടെ മേൽ പുരുഷൻ ആധിപത്യം പുലർത്തുന്നതുപോലെതന്നെ മുതലാളിത്ത വ്യവസ്ഥിതിയിലെ ഉല്പാദനപ്രക്രിയയിൽ (production) പ്രകൃതിയുടെമേലും പുരുഷൻ ആധിപത്യം സ്ഥാപിക്കുന്നുണ്ട്. സാമൂഹിക വ്യവസ്ഥിതിയുടെ പുനർനിർമ്മിതിക്കു വേണ്ടിയാണ് ഇവർ വാദിക്കുന്നത്. സോഷ്യാലിസ്റ്റ് പാരിസ്ഥിതികസ്ത്രീവാദികൾ പ്രകൃതിയിൽ ജീവൻ നിലനിർത്തുകയും നീതിപൂർണ്ണമായ ഒരു സാമൂഹിക വ്യവസ്ഥ രൂപപ്പെടുത്തുകയും ചെയ്യേണ്ടതിനാണ് ഊന്നൽ നൽകുന്നത്. മാർക്സിസ്റ്റ് സിദ്ധാന്തങ്ങളെ ഇവർ പാരിസ്ഥിതികമായി പരിപോഷിപ്പിക്കുന്നുണ്ട്. നവീകരണ പാരിസ്ഥിതിക സ്ത്രീവാദികൾ പരിസ്ഥിതിപരിഷ്കരണ പ്രവർത്തനങ്ങളിലൂടെ മനുഷ്യനും പ്രകൃതിയും തമ്മിലുള്ള ബന്ധങ്ങളുടെ മൂല്യവർധന ലക്ഷ്യമിടുന്നു. പരിസ്ഥിതി പ്രശ്നങ്ങളുടെ പ്രധാന കാരണം പ്രകൃതിവിഭവങ്ങളുടെ അവിഭവകമായ ചൂഷണവും കീടനാശിനിപോലുള്ള പരിസ്ഥിതി മലിനീകരണ മാർഗങ്ങളെ നിയന്ത്രണ വിധേയമാക്കുന്നതിലുള്ള പരാജയവുമാണെന്ന് ഇവർ കണ്ടെത്തുന്നു. പാരിസ്ഥിതികസ്ത്രീവാദം ഭൂമിയെ രക്ഷിക്കാനുള്ള സ്ത്രീപ്രയത്നങ്ങളുടെ വ്യത്യസ്തതയെയും സ്ത്രീയെയും പ്രകൃതിയെയും പുതിയ രീതിയിൽ നോക്കിക്കാണുന്നതിന്റെ അനന്തരഫലമായി

സൃഷ്ടിക്കപ്പെട്ട സ്ത്രീവാദത്തിന്റെ പുതിയ പരിണാമത്തെയും ഒരു പോലെ സൂചിപ്പിക്കുന്നുണ്ട് (Irne Diamond 1990: IX) പാരിസ്ഥിതിക വാദങ്ങളെ വിവിധ ആശയപദ്ധതികളാണ് നയിക്കുന്നതെങ്കിലും സ്ത്രീക്കും പ്രകൃതിക്കും മേലുള്ള പുരുഷമേധാവിത്തത്തെ മാറ്റേണ്ടതുണ്ട് എന്ന കാര്യത്തിൽ ഇവരെല്ലാം യോജിക്കുന്നുണ്ട്. പാരിസ്ഥിതികസ്ത്രീവാദം പുതിയൊരു ജ്ഞാനശാസ്ത്രപദ്ധതി (Epistemology) മുന്നോട്ടുവെക്കുന്നുണ്ട്. അതിന്റെ വിവിധ വശങ്ങൾ ഏറെ പ്രധാന്യമർഹിക്കുന്നു.

ഉല്പാദനത്തിന്റെയും വളർച്ചയുടെയും ഏറ്റവും പ്രമുഖമായ പങ്കാളികൾ എന്ന നിലയിലും ഏറ്റവുമധികം മലിനീകരിക്കപ്പെടുന്നവരും ചൂഷണം ചെയ്യപ്പെടുന്നവരും അതോടൊപ്പം ഉപരിപ്പവമായി വാഴ്ത്തപ്പെടുന്നവരും എന്നീ നിലകളിൽ സ്ത്രീക്കും പ്രകൃതിക്കും ഒട്ടേറെ സമാനതകളുണ്ട് എന്ന് പാരിസ്ഥിതിക സ്ത്രീവാദം കരുതുന്നു. സ്ത്രീയുടെ ഗർഭപാത്രത്തെയാണ് ആദ്യത്തെ ഭൂമിയായി കണക്കാക്കുന്നത്. പ്രകൃതിയെക്കുറിച്ച് സ്ത്രീക്കുള്ള സഹജജ്ഞാനം അവരെ പ്രകൃതിയോട് അടുപ്പിക്കുന്നു. ഭൂമിയിലെ ജീവന്റെ ചരിത്രപരവും സാംസാകാരികവും ശാരീരികവുമായ നിലനിൽപ്പിന്റെ ഏറ്റവും പ്രധാന സംരക്ഷകർ സ്ത്രീകളാണ്. ജൈവസംരക്ഷണത്തിനായുള്ള സ്ത്രീയുടെ ശ്രമങ്ങളെ ജീവന്റെ ഉൽപ്പാദനം എന്ന നിലയിലാണ് പാരിസ്ഥിതിക സ്ത്രീവാദികൾ കാണുന്നത്. പച്ചമരുന്നുകളുടെ ആരോഗ്യ സംരക്ഷണശേഷിയും, രോഗശമനശക്തിയും കൂടുതൽ അറിയാവുന്നത് സ്ത്രീകൾക്കാണ്. പുരുഷമേധാവിത്വം അവരിലെ ഈ സിദ്ധി ക്ഷയിക്കുവാൻ കാരണമായി. ജീവിതം നിലനിർത്താൻ വേണ്ടിയുള്ള അവരിലെ പ്രവർത്തനങ്ങൾ-ദൃശ്യവും അദൃശ്യവുമായ പ്രവർത്തനങ്ങൾ - പ്രകൃതിയുമായുള്ള ഇഴുകിച്ചേരലിന്റെ ദൃഷ്ടാന്തമാണ്. സ്ത്രീത്വത്തിന്റെ മരണം പ്രകൃതിയുടെ മരണമാണെന്ന് കരോളിൻ മർച്ചന്റ് ചൂണ്ടിക്കാണിക്കുന്നത് ഈ പാശ്ചാത്യതലത്തിലാണ് (Merchant 1980).

പ്രകൃതി ഒരു സ്ത്രൈണസത്ത(femininity)യാണെന്ന് പാരിസ്ഥിതിക സ്ത്രീവാദികൾ കരുതുന്നു. എല്ലാ പാരിസ്ഥിതിക പ്രശ്നങ്ങൾക്കും പരിഹാരമായി സ്ത്രൈണതയിന്മേൽ ഉറപ്പിക്കപ്പെട്ട ഒരു ഗ്രഹത്തെ ഫ്രാൻസാ ദയുമ്പോൺ വിഭാവന ചെയ്യുന്നുണ്ട്. അവർ എഴുതുന്നു, 'നാളെ മാനവരാശിക്കുവേണ്ടി ഭൂമിയെ വീണ്ടെടുക്കുവാനായി നാം ഇന്ന് അതിനെ പുരുഷന്റെ കൈകളിൽ നിന്ന് പഠിച്ചു

ജാണും. അതാണ് ഒരേയൊരു മാർഗം. പുരുഷനിയന്ത്രണ സമൂഹം നിലനിന്നാൽ മാനവരാശി തന്നെ നാളെ ഇല്ലാതാകും' (D Eubonne 1990: 193).

ജീവശാസ്ത്രപരമായി സ്ത്രീ പുരുഷനിൽനിന്ന് വ്യത്യസ്തയാണ് എന്ന അവബോധം പാരിസ്ഥിതിക സ്ത്രീവാദത്തിൽ ശക്തമായ ഒരു സാധ്യതയായി നിലനിൽക്കുന്നുണ്ട്. ജീവശാസ്ത്രപരമായ ഈ വ്യത്യസ്തത അധമബോധത്തോടെയല്ല അഭിമാനത്തോടെ വീക്ഷിക്കുകയും സ്ത്രീയായിതന്നെ നിന്നുകൊണ്ട് സ്വന്തം സ്വത്വവും സാമ്രന്ത്യവും ആവിഷ്കരിക്കുകയാണ് വേണ്ടത്. പുരുഷനോടല്ല പുരുഷാധിപത്യ വ്യവസ്ഥിതിയോടാണ് സ്ത്രീക്ക് പൊരുതേണ്ടത്. ലിംഗവിവേചനം ഒരു സാമൂഹ്യ ദുരാചാരമാണ്. സ്വന്തം ശരീരത്തിൽമേലും സ്വന്തം ജീവിതത്തിലും സ്വയം തീരുമാനമെടുക്കാനുള്ള സ്വാതന്ത്ര്യത്തിലാണ് (Self determination) പാരിസ്ഥിതികസ്ത്രീവാദം ഈ നൂറ്റാണ്ടിൽ ഉണ്ടായത്. ഈ സ്വാതന്ത്ര്യത്തിന്മേലുള്ള പുരുഷാധികാരത്തെ അവർ ചോദ്യം ചെയ്യുന്നു. സ്ത്രീക്കു പ്രകൃതിക്കും മേൽ അധികാരം സ്ഥാപിക്കാൻ പുരുഷന് അധികാരമില്ല എന്ന് അവർ സ്ഥാപിക്കുന്നു.

പാരിസ്ഥിതികനാശം സ്ത്രീകളെയാണ് കൂടുതൽ ഗുരുതരമായി ബാധിക്കുന്നത്. പ്രകൃതിയുമായി എപ്പോഴും ഇടപഴകി പ്രവർത്തിക്കുന്നത് സ്ത്രീകളാണ്. കുഞ്ഞുങ്ങളെ പ്രസവിച്ചു പോറ്റുക മാത്രമല്ല, ജീവൻ നിലനിർത്താനുള്ള അടിസ്ഥാന ആവശ്യങ്ങളായ വെള്ളം, വിറക്, ഭക്ഷണം എന്നിവ ശേഖരിക്കുന്നതിന് വേണ്ടിയും പരിശ്രമിക്കുന്നതിൽ ഭൂരിഭാഗവും സ്ത്രീകളാണ്. അമിതമായ വനനശീകരണം ഈ അടിസ്ഥാന ആവശ്യങ്ങളുടെ അലഭ്യതയ്ക്ക് ഇടയാക്കി. ചെർണോബിൽ ദുരന്തത്തിനുശേഷം അതിനെക്കുറിച്ച് പുരുഷന്മാർ ഒരിക്കലും ജീവിതത്തെക്കുറിച്ച് ചിന്തിക്കുന്നില്ല. പ്രകൃതിയെയും എതിരാളികളെയും ആക്രമിച്ചു കീഴടക്കുന്നതിലാണ് അവരുടെ ശ്രദ്ധ എന്ന് ഒരു റഷ്യൻ സ്ത്രീ നടത്തിയ പ്രസ്താവന പാരിസ്ഥിതിക ദുരന്തങ്ങളുടെ ഫലം സ്ത്രീകളെ എങ്ങനെ ബാധിക്കുന്നു എന്നതിന് ദൃഷ്ടാന്തമായി ചൂണ്ടിക്കാണിക്കപ്പെടുന്നു (Vandana Shiva 1993: 15).

യുദ്ധവിരുദ്ധമനോഭാവം പാരിസ്ഥിതികസ്ത്രീവാദചിന്തയിൽ വളരെ പ്രധാനമാണ്. യുദ്ധങ്ങൾ പരിസ്ഥിതിക്ക് സാരമായ നാശം വരുത്തുന്നതോടൊപ്പം തന്നെ സ്ത്രീകൾക്കുമേലും അക്രമം നടത്തുന്നു. സ്ത്രീകൾ വ്യാപകമായി ബലാത്സംഗം ചെയ്യപ്പെടുന്നതായി യുദ്ധങ്ങളുടെ ചരിത്രം വ്യക്തമാക്കുന്നുണ്ട്. യുദ്ധങ്ങളിൽ പ്രയോഗി

കപ്പെടുമ്പോൾ ആണവായുധങ്ങളുടെ ഏറ്റവും വലിയ ഇരയും സ്ത്രീകളാണ്. വികലാംഗരായ ശിശുക്കളെ ഗർഭത്തിൽ ചുമക്കുകയും പോറ്റിവളർത്തുകയും ചെയ്യേണ്ടിവരുന്ന അവർ അതിന്റെ ദുരവ്യാപകമായ ദുരന്തങ്ങൾ ഏറ്റുവാങ്ങാൻ നിർബന്ധിതരാകുന്നു. ആണവായുധ പരീക്ഷണങ്ങളുടെ ഫലമായി കാൻസർ ബാധിച്ച് (ഏതൊരു സ്തനാർബുദം) തന്റെയും മറ്റനേകം കുടുംബാംഗങ്ങളുടെയും അംഗവിച്ഛേദനവും മരണങ്ങളും നടന്നതിനെക്കുറിച്ച് 'അഭയസ്ഥാനം' (Refuge) എന്ന ഗ്രന്ഥത്തിൽ ടെറിടെപസ്റ്റ് വിലുംസ് വിവരിക്കുന്നുണ്ട്. സ്ത്രീയെ പരിസ്ഥിതി മലിനീകരണത്തിന്റെ മുഖ്യ ഇരയായി കണ്ടുകൊണ്ടുള്ള പ്രവർത്തനത്തിന് പാരിസ്ഥിതിക സ്ത്രീവാദത്തിൽ വളരെയധികം പ്രാധാന്യമുണ്ട്.

പരിസ്ഥിതിയുടെ മുറിവുണക്കാനും പരിചരിക്കാനും പരിപാലിക്കാനും മറ്റാരെക്കാളും മറ്റൊന്നിനേക്കാളും സ്ത്രീക്കാണ് സാധിക്കുക എന്ന ധാരണ പാരിസ്ഥിതിക സ്ത്രീവാദത്തിന്റെ ശക്തമായൊരു അന്തർധാരയാണ്. പരിസ്ഥിതി പരിപാലനത്തിലും സംരക്ഷണത്തിലും സ്ത്രീക്കുള്ള പങ്ക് നിർണ്ണായകമാണെന്ന അവബോധം പാരിസ്ഥിതിക സ്ത്രീവാദത്തിന്റെ ജീവനുള്ള ദർശനമാണ്. പാരിസ്ഥിതിക വിപത്തിനെതിരെ ലോകത്തുടനീളം ഉയർന്നുവരുന്ന സമരങ്ങളുടെ ചരിത്രം പരിശോധിച്ചാൽ അതിൽ സ്ത്രീകളുടെ അനിഷേധ്യമായ പങ്ക് വ്യക്തമാകും. പല പാരിസ്ഥിതികപ്രസ്ഥാനങ്ങളും നയിക്കുന്ന തൂതന്നെ സ്ത്രീകളാണ്. ഇന്ത്യയിലെ ചിപ്കോ, നർമദ സമരം എന്നിവ ഉദാഹരണം. രാജ്യങ്ങളുടെയും മതങ്ങളുടെയും വംശങ്ങളുടെയും അതിർവരമ്പുകൾ ലംഘിച്ചുകൊണ്ടുള്ള പ്രവർത്തനം സ്ത്രീകളുടെ ഇടയിൽ ഉണ്ടാകുന്നുണ്ട്.

പരിസ്ഥിതിസംരക്ഷണത്തിനുവേണ്ടിയുള്ള സ്ത്രീകളുടെ രാഷ്ട്രീയ പ്രവർത്തനത്തെ ഗൗരവത്തോടെയാണ് പാരിസ്ഥിതിക സ്ത്രീവാദം കാണുന്നത്. പാശ്ചാത്യസംസ്കാരത്തിന്റെ വ്യാപനത്തോടെ സ്ത്രീക്കും പ്രകൃതിക്കും വിലയിടിവ് സംഭവിച്ചിരിക്കുന്നുവെന്നും അതിൽ നിന്നുള്ള രക്ഷാമാർഗ്ഗം ശരിയായ രാഷ്ട്രീയ പ്രവർത്തനമാണ്. എന്നും കരോളിൻ മർച്ചന്റ് രേഖപ്പെടുത്തുന്നുണ്ട്. സ്ഥായിയായ സമ്പദ്വ്യവസ്ഥയും (Sustainable Economy) സ്ഥായിയായ പരിസ്ഥിതിയും (Sustainable Environment) പരസ്പരം ബന്ധപ്പെട്ടവയാണ്. സ്ഥായിയായ പരിസ്ഥിതിക്കുവേണ്ടി നിലകൊള്ളുക എന്നത് ഒരു രാഷ്ട്രീയാവോബോധമെന്ന നിലയിൽ വളരെ പ്രാധാന്യമുണ്ട്.

ത്യത്തോടെയാണ് ഇവിടെ കാണുന്നത്.

പ്രകൃതിയും സ്ത്രീകളും ജീവജാലങ്ങളും തമ്മിലുള്ള അതിർവരമ്പുകൾ മുൻവന്നേത്തേക്കൊളും അവ്യക്തവും അസ്പഷ്ടവുമായി തീർന്നു എന്ന അവബോധം പാരിസ്ഥിതികസ്ത്രീവാദത്തിൽ പ്രാധാന്യമർഹിക്കുന്നു. പ്രകൃതിക്കും സ്ത്രീക്കും ജീവജാലങ്ങൾക്കും ഒരേ ചുഷണത്തിന്റെ കഥയാണ് പറയാനുള്ളത് നാശത്തിലേക്കുള്ള ജീവജാലങ്ങളുടെ പ്രയാണത്തിന് കടിഞ്ഞാണിടാനും അവയെ പരിപാലിച്ച് വംശവർദ്ധനയ്ക്ക് സാഹചര്യമൊരുക്കാനും സ്ത്രീക്ക് സവിശേഷമായ കടമയുണ്ടെന്ന് അവർ വിശ്വസിക്കുന്നു. മനുഷ്യനെപ്പോലെ ജീവജാലങ്ങൾക്കും അവയുടേതായ അവകാശങ്ങളുണ്ടെന്നും പാരിസ്ഥിതികസ്ത്രീവാദികൾ വ്യക്തമാക്കുന്നുണ്ട്.

ആധുനിക ശാസ്ത്രത്തിന്റെ ആധിപത്യ മനോഭാവം പ്രകൃതിയെയും സ്ത്രീയെയും ഒരുപോലെ അടിമത്തത്തിലാക്കി എന്ന് പാരിസ്ഥിതികസ്ത്രീവാദം സിദ്ധാന്തിക്കുന്നു. പ്രകൃതി/സംസ്കാരം, സ്ത്രീ/പുരുഷൻ തുടങ്ങിയ ശാസ്ത്രത്തിന്റെ വിഭാഗീയ ചിന്താഗതികൾക്കെതിരെ പാരിസ്ഥിതിക സ്ത്രീവാദം നിലകൊള്ളുന്നുണ്ട്. പ്രകൃതിയും സ്ത്രീയും തമ്മിലുള്ള ആത്മീയ ബന്ധത്തെ തകർത്തുകൊണ്ടാണ്. ശാസ്ത്രം വളരുന്നത്.

മൂന്നാംലോക രാജ്യത്തെ സ്ത്രീകളെ പുതിയ പുതിയ വൈദ്യ ശാസ്ത്ര കണ്ടുപിടുത്തങ്ങൾ പരീക്ഷിക്കാനുള്ള ഉപകരണങ്ങളാക്കുന്നതിനും സ്ത്രീശരീരത്തിന്റെ സ്വാഭാവിക പ്രക്രിയയായ ഗർഭധാരണത്തെയും പ്രസവത്തെയും രോഗമായി കാണുകയും ഗർഭശസ്ത്രക്രിയകളിലൂടെ സ്ത്രീശരീരത്തെ കീറിമുറിച്ചും പെൺഭ്രൂണഹത്യകൾ നടത്തിക്കൊടുത്തും ആശുപത്രികൾ വൻ വ്യവസായസ്ഥാപനങ്ങളായി വളർന്നുവരുന്നതിനും എതിരെ പാരിസ്ഥിതികസ്ത്രീവാദം പ്രവർത്തിക്കുന്നുണ്ട്.

ആധുനിക പുർവമനഃസ്ഥിതിയിലും ലോകവീക്ഷണത്തിലും ആധുനിക ശാസ്ത്രീയ വീക്ഷണം മാറ്റം വരുത്തിയിട്ടുണ്ടെങ്കിലും പുരുഷാധികാരത്തിന്റെ പുനഃക്രമീകരണമാണ് അതിലൂടെ നടന്നിട്ടുള്ളതെന്ന് ചൂണ്ടികാണിക്കപ്പെട്ടിട്ടുണ്ട്. (Merchant 1980). സ്ത്രൈണതത്ത്വത്തെ (Feminine Principle) ആക്രമിച്ചു കീഴ്പ്പെടുത്തുക എന്ന ദൗത്യം ആധുനികശാസ്ത്രം ഏറ്റെടുത്തു. സജീവമായ സ്ത്രൈണതത്ത്വത്തോട് ബന്ധപ്പെട്ടിരിക്കുന്ന ഭൂമി സങ്കല്പം അങ്ങനെ അമർച്ച ചെയ്യപ്പെട്ടു.

‘भूख’ कहानी में आर्थिक त्रासदी

डॉ. जे. अंबिका देवी

रीडर, हिन्दी विभाग, गवर्नमेंट आर्ट्स एन्ड साइंस कॉलेज कालिकट

समकालीन हिन्दी साहित्य की सभी लेखिकाओं में चित्रा मुद्गल का एक चर्चित नाम है। वे एक प्रतिबद्ध रचनाकार हैं। समाज के प्रति अपनी प्रतिबद्धता उन्होंने अपनी रचनाओं के द्वारा दर्शाया है। महानगरीय जीवन के अन्तर्द्वन्द्वों को – आर्थिक संकट, संत्रास, यांत्रिकता, भय, असुरक्षा, अपरिचित बोध, सामाजिक नियंत्रण, व्यक्तित्वहीनता, संघर्ष, सन्देहात्मकता आदि को यथार्थ रूप से रूपायित करने में चित्राजी ने सफलता पायी है। ज़िन्दगी की परिभाषा को चरित्रों के द्वारा, अपनी रचनाओं के नाते समाज के विभिन्न स्तरों के लोगों तक पहुँचाने में उन्होंने अपना दायित्व मान लिया और अपने आप में दर्दनाक स्थितियों में जीने को मजबूर है।

समकालीन समाज की सबसे जटिल समस्या है आर्थिक संकट। यही समस्या केवल समाज में ही नहीं पूरे विश्व भर जनता को बरबादी की कगार पर ला खड़ा करती है। पूरे मानव राशि को खतरे में डाल देती है। आज भारत प्रगतिशीलता की ओर गुज़र रहा है। प्रगति का लाभ गरीबों एवं निम्नवर्गीय जनता को होना चाहिए। लेकिन समाज की व्यवस्थिति ऐसी है कि लाभ हमेशा धनी वर्गों के हाथों में बाँट दिया जाता है। समकालीन साहित्यकारों ने अपनी रचनाओं के द्वारा इस भीषण स्थिति का चित्रण किया है। कहानीकार ने अपनी कहानी ‘भूख’ में आर्थिक संकट की त्रासदी का चित्रण किया है।

संसार के सबसे बड़ा दुःख गरीबी है। हर मनुष्य की हिम्मत और कमज़ोरी के प्रतीक के रूप में ‘भूख’ आज समाज के सामने एक प्रश्न चिह्न के रूप में खड़ा है। ‘भूख’ मानव राशि का प्रतीकात्मक रूप है। ‘भूख’ नामक कहानी की आर्थिक त्रासदी को उभारनेवाली नायिका के रूप में लक्ष्मा हमारे सामने खड़ी होती है। एक नारी के परिवार की पतनोन्मुख अवस्था का कारण केवल आर्थिक असक्षमता है। भारत के

एक मेट्रोपॉलिटिन सिटी मुंबई की पृष्ठभूमि में कहानी का आरंभ होता है।

अपने पति की मृत्यु के बाद लक्ष्मा की आर्थिक स्थिति दिन-ब-दिन गिरती जा रही है। बच्चों की भूख मिटाने के लिए लक्ष्मा की हितैशी और शुभ चिंतक सावित्री के कहे अनुसार फ्लैटवालों के यहाँ काम की तलाश में निकली लक्ष्मा के मुँह पर उन्होंने दरवाज़ा दे मारा। सामाजिक विडंबना यह है कि उच्च वर्ग के लोग निम्न वर्ग के लोगों पर पैसे का रोब चढ़ाते रहते हैं। कई लोगों ने लक्ष्मा को काम पर रखने को ठेकेदार से कहा लेकिन ठेकेदार ने उसके लिए तैयार न होकर कहा कि – “इसका पेट फूला है, बैठ के मजुरी लेगी।” (भूख - पृष्ठ संख्या २३)। नारी के प्रति इतनी पीड़ा सह नहीं सकती। लक्ष्मा का सातवाँ महीना चढ़ा था। अपनी इस विवशता में भी वह काम की तलाश में भटकती फिरती है। अपने बच्चे की भूख मिटाने के लिए कितनी पीड़ा सहती है। ऐसी विवशता शायद उसे आत्महत्या करने की प्रेरणा भी देती है। कहानी में लक्ष्मा ने भी आत्महत्या के बारे में सोचा लेकिन बच्चों के मासूम चेहरे ने उसे जीने की प्रेरणा

दी। फिर लक्ष्मा एक अनाज की दूकान में काम करने को तैयार होती है। एक दिन लक्ष्मा को अनाज की दूकान से निकाल देती है कि बच्चोंवाली औरत का काम देना ब्यापार का नुकसान करना है। दूकानदार का यही वादा है कि पिछली बार दूकान में रखी हुई औरत ने अनाज की चोरी की थी। समाज का नग्न यथार्थ है कि अपने बच्चों की भूख मिटाने के लिए ही उसने अनाज की चोरी की। नारी केवल नारी मात्र नहीं है, वह माँ है, इसलिए अपने बच्चों की भूख अनुभव करती है। ऐसी भूख मिटाने के लिए नारी शायद वेश्या बन जायेगी ? इसका उत्तरदायित्व क्या समाज को है या नहीं ? अपने रोते हुए बच्चों को देखकर अपनी विवशता का प्रश्न स्वयं पूछती है – ‘कैसे जिए ? क्या करे ? कैसे उन्हें जिलाए ?

आर्थिक संकट एक स्वाभिमान नारी को कहाँ से कहाँ लेती है ? इसका सीमांत हम ‘भूख’ कहानी में देख सकते हैं। सावित्री अक्का लक्ष्मा की आर्थिक पराधीनता से पूरी तरह अवगत थी। माँ होने के नाते अपने बच्चों की भूख सह नहीं सकती, इसलिए वह मृत्यु का वरण करने को भी तैयार होती है। सावित्री अक्का के कहे अनुसार लक्ष्मा ने अपने बच्चों को किराये पर देने का निर्दय फैसला ले लिया। अपने इस फैसले की बड़ी कीमत उसे चुकानी पड़ी। अपना बेटा छोटु को मछली की तरह छटपटाते देखकर जब अस्पताल में दाखिल किया तो डाक्टर ने उससे कहा कि “बच्चे की मौत भूख के कारण हुई है।” और उसकी आँखें भूख से सूखी पड़ गयी है। आर्थिक संकट की समस्याएँ कितनी गहरी है इसका प्रत्यक्ष प्रमाण है ‘भूख’ कहानी। लक्ष्मा अपने बेटे का हत्यार स्वयं मानती है। आर्थिक पराधीनता ने बच्चे को माँ से छीन लिया। और लक्ष्मा हत्यारिन बनकर जीवन ढोने के लिए मज़बूर हो गयी।

“भारत भूख की ज्वालाओं से दहकता एक घर है। वह भूख से मर रहा है। (कहानी संवाद का तीसरा आयाम)। मातृत्व दीर्घ तपस्या है। ‘भूख’ अनादिकाल मानव का चिर सहचर है। युग बदलते-धीतते गए फिर भी मनुष्य आज भी अपनी चिरन्तन समस्याओं से जूझ रहा है। “भारत भूखों और नंगों का देश है।” ‘भूख’ कहानी में अकाल, गरीबी, वेश्या, भिखारी आदि समस्याओं के यथार्थ चित्रण को खींचकर आर्थिक दबाव के भीषण परिणाम के प्रति जनता को अवगत कराने का चित्राजी ने जो प्रयत्न किया वह अत्यधिक महत्वपूर्ण है।

संदर्भ ग्रन्थ

1. ‘भूख’ कहानी, चित्रा मृद्गल
2. समकालीन हिन्दी साहित्य
3. साठोत्तरी महिला कहानीकार
4. हिन्दी कहानी का मध्यांतर
5. समकालीन हिन्दी कहानी और समाज चेतना

الشيخ نليكوت محمد علي مسليار: محي الدراسات التاريخية

تاج الدين المناني

جامعة كيرلا، تروونتابر، كيرلا، الهند

التاريخ مرآة للأمم السابقة وتباعث واستحثاث للأمم القادمة،
فالإسلام يحث ويحرض على كتابة التاريخ ودراسته بما أن القرآن
الكريم يشجع قراءة التاريخ ببيان التواريخ العديدة بإيرادها في معظم
أنحاء القرآن. وكذلك أحاديث رسول الله صلى الله عليه وسلم تبين
أهمية التاريخ. قال الله تعالى: «سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِينَ» وقال أيضا: «قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ» وقال أيضا: «سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ»

اهتم المسلمون بعلم التاريخ لتسجيل سيرة نبيهم وغزواته
وترجع بداية معرفة المسلمين بالتاريخ بحفظهم لأنسابهم وروايات

القصص عن أيام العرب قبل الإسلام وزيادة حاجة المسلمين للتاريخ بعد الهجرة وبعد أن أصبح لهم دولة عاصمتها المدينة المنورة واتخذوا حادث الهجرة بداية لتاريخ دولة الإسلام واعتمدوا على التقويم القمري وأخذوا بالأشهر العربية.

ولكبر الأقسام مساهمات عديدة في مجال التاريخ، منها:

١. تحريض أهل الإيمان على جهاد عبدة الصلبان: ألفه الشيخ زين الدين بن علي المعبري المعروف بالمخدوم الكبير. وهو في صورة النظم. يبين فيه حوائج جهاد المسلمين ضد البرتغاليين الذين تهيأوا لهدم تجارة المسلمين في كيرالا.
٢. تحفة المجاهدين في بعض أحوال البرتغاليين: ألفه الشيخ أحمد زين الدين بن محمد الغزالي. وآثاره ليست معروفة ومشهورة في الهند فقط ولكن في البلاد الخارجية أيضا. وهذا الكتاب أيضا يبين أحوال كيرالا القديمة والمسلمين وغيرهم آنذاك.
٣. الفتح المبين: ألفه قاضي محمد بن قاضي عبد العزيز من أسرة قاضي بكاليكوت. إنه ألف نحو أربعين كتابا في مختلف الحجم. وهو الذي ألف 'محي الدين مالا' في لغة عربي مليا لم. والفتح المبين هو الشعر الذي يتضمن ٥٣٧ بيتا في بحر الرجز. ويقول فيه عن أحوال المسلمين تحت سلطنة ساموتري وسيطرة البرتغاليين والغزوات التي بينهم والمسلمين.
٤. خلاصة الأخبار في سيرة النبي المختار: مؤلفه علي بن فارض من تريشور. وهو أيضا الشعر الذي يبين تاريخ رسول الله صلى الله

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- عليه وسلم، يحتوي ١٠١٢ بيتاً، واختتم تأليفه عام ١٩٥١م/١٣٧١هـ. نشره مطبعة أمير الإسلام المشهورة بترورنغادي.
٥. رسالة السعادة الأبدية في أسماء الصحابة البدرية: ألفه أبو بكر مسليار الككدي فورامي. وله تأليف أخرى مثل هداية القوم، والصلاة على أشرف الخلق، وأقرب الطرق إلى الحق، وشرح على دلائل الخيرات. وهذا الكتاب يبين تراجم الصحابة الذين اشتركوا في غزوة بدر وفضلهم في الدين مبتدئاً بالرسول صلى الله عليه وسلم ثم الصحابة على ترتيب الحروف.
٦. رحلة الملوك: مؤلفه الشيخ عمر بن محمد الزهروردي، يكتب عن سفر شيرامان بيورومال إلى مكة المكرمة، وهكذا فيه تاريخ بعض الملوك الآخرين مثل محمد علي الذي أسس أسرة الملك أراكال في القسم الثاني والملك ساموتري في القسم الثالث.
٧. الإسلام والقضايا الإنسانية: كتبه الدكتور محي الدين الآلواي. يبحث فيه عن الإسلام والقضايا الحالية للإنسان والتبدلات التي ظهرت في الإنسان بعد مجيئ الإسلام.
٨. عدة الأمراء والحكام لإهانة الكفرة وعبدة الصليان: وهو من تأليفات فضل بن علي، نوع إلى أقسام عديدة، وفي القسم الأول يحرض المسلمين على حياة دين الإسلام ويثبت آراءه بالقرآن والحديث. وفي القسم الثاني يبين عن حاجة استطاع الرعية للرعاين وحكمه في الإسلام هكذا وهكذا.

٩. دفتر لقيّد الأعمال اليومية: وهي النقاط الدفترية للقضاة في كاليكوت. وكان مظهرها جليا ومصدرا ومعدنا جيدا لتاريخ مليار آنذاك. ولكن فقد هذا من أيدي المؤرخين.

كان الشيخ محمد علي مسليار علما من أعلام الهند الجنوبية، امتاز بعبقريته بين العلماء وفاق بتاريخه المؤرخين حتى عد من النوابغ الأفاضل في علم التاريخ وجمع الكتب الفذة من الشروح والحاشية. إنه حفيد آل مسليار المعروف^٢ الذي أهدى حياته لاستقلال الوطن- الهند. فبالرغم من أن محمد علي مسليار عاش عيشة مشقة وفقر إلا أنه قد سافر إلى كثير من الأماكن المختلفة في جنوب الهند مرارا وتكرارا بسبب عشقه للتاريخ. وإضافة إلى ذلك قد قرض الشعر كثيرا في مختلف الأحوال. لقد كان عالما كبيرا وكاتباً قديرا وأديبا ضليعا وفاق أقرانه في معرفة التاريخ. حتى أنه كان مؤهلا ليدعى بلقب «مسعودي كيرلا».

ولد الشيخ محمد علي مسليار ليلة السابع عشر من مايو ١٩٣٢م بنليكوت (Nellikuth) من منطقة مالابرم (Malapuram) بولاية كيرلا بجنوب الهند. وكان أبوه عبد الله مسليار عالما نبيلًا وأمه فاطمة كانت ذات ورع وخوف. ودراسته الابتدائية كانت من مدرسة حكومية بوضونغادي (Velluvangadi) بدأ الدراسة في سنة ١٩٣٧م. وبعد الانتهاء من الدراسة في الدرجة الثالثة التحق بكتيبة بجوار المسجد الجامعي هناك. وبعد دراسة سنتين هناك ذهب إلى مسجد أينكاد (Aynakad) تحت

رعاية أبيه عبد الله مسليار. وبعد سنوات التحق بـ 'جامعة نورية' بـ (فيضا آباد في ملابورم) وتخرج فيها سنة ١٩٦٥م بدرجة ممتاز.

التحق الشيخ مدرسا بمسجد كارتلا في البداية وبعد ذلك عمل مدرسا في المساجد المختلفة ومنها مسجد آلواي وإدتلا وويناد وترونا وغيرها من الأماكن المشهورة وغير المشهورة بولاية كيرلا وكرنادكا وتامل نادو. ولقد جمع خلال فترة تدريسه التي تقدر بحوالي ثلاثين سنة - ترجمة عن ٢٨٠٠ شخص من كبار علماء جنوب الهند، الذين أسهموا في دراسة اللغة العربية وآدابها والدراسات الإسلامية. وقد حاول إظهار محاولات العلماء والأمة المسلمة ضد المستعمر البريطاني. فقد كان يؤمن بأنه لم ينجح قوم من الأمم السابقة إلا بمعرفة تاريخ أسلافهم.

ومن مزايا الشيخ محمد علي مسليار أنه كان قادرا على أن يجمع ويكتب ويصنف باللغة العربية الفصحى. وله كتب عديدة بعضها لم يطبع حتى الآن. وكان هاديا مرشدا للطلبة التاريخ طول حياته كلها. وقد خرجت لنا العديد من الرسائل والبحوث بفضل معرفته ومعاونته. وقد كانت معظم أعماله إما بالعربية أو بعربي مليا لم^٣ (Arabi-Malayalam). وقليل منها نشر بالمليبارية. وكذلك فقد ترجم كتاب «تحفة المجاهدين» لزين الدين المخدوم الصغير المليباري إلى اللغة المليبارية.

ولقد كان ماهرا في علمي العروض والقوافي. وكذا قد كتب مرثيات حينما توفي بعض من الأدباء الكبار. وكان يتصدى

للمعارضين من غير المسلمين ممن كانوا يريدون التقليل من شأن الإسلام وعلمائه والدراسات الإسلامية. ومن أهم مؤلفاته ما يلي:

١. تحفة الأخبار في تاريخ علماء مليبار: فكما يدل اسم الكتاب فهو تحفة عظيمة تشتمل على تاريخ للعلماء والمتصوفة والكتاب والخطباء والأعلام البارزين الذين عاشوا في أرض كيرلا والذين كان يبلغ عددهم ٢٢٦٥. استعد الشيخ هذا الكتاب بمواجهته المشاكل الشديدة لأنه كان متنعتا لجمع الأخبار الصحيحة مائة بالمائة. ونجح في قصده نجاحا عظيما.
٢. تحفة الأخلاء في مختصر تاريخ الخلفاء: وهو يتكلم عن تاريخ الخلفاء المسلمين كخلفاء الدولة الأموية والعباسية والفاطمية والعثمانية. وفيه تاريخ ١٦٧ شخص بداية من الخليفة الأول الإمام أبو بكر الصديق إلى الخليفة العثماني السلطان وحيد الدين.
٣. تحفة الإخوان في بيان التفاسير والمفسرين في القرآن: يحتوي هذا الكتاب على ١٠٠٠ تفسير من التفاسير الموجودة هذه الأيام المعاصرة للقرآن. هذه التحفة كانت ثمرة لمحاولته جمع معلومات عن ١٨٠٠ تفسير للقرآن ولكنه لم يستطع أن يكمله في حياته.
٤. معجم المصنفين: ويتكلم فيه عن تاريخ المصنفين الذين صنفوا الكتب في مختلف الفنون. وفيه خلاصة «هدية العارفين» للشيخ إسماعيل باشا البغدادي المتوفى سنة ١٣٣٥هـ. ويؤرخ ل ١٥٠٠ مصنف وكتبهم القيمة. وله محاولات في

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أن يزيد أشياء ليست موجودة في أصل الكتاب.

٥. مجمع الشروح: كما يدل اسمه هذا مجمع شروح الكتاب الشهير «ألفية ابن مالك» المتداول في دروسنا لتعليم النحوي. بلغت ٥٣ شرح في كتابه.
٦. الشعر والشعراء: هذا كتاب قيم لا تحصى عجائبه وفضائله، لأن فيه تاريخ ١٥٠ شاعر من شعراء العربية في كير لا فقط. منهم من مات ومنهم من لم يمت. وكذلك أورد الشيخ ٦٠٠٠ بيتا للشعراء المشهورين فيه. وبين مسائل عربية متعلقة بالشعر والأغاني والمغنين.
٧. ضوء اللمعات في تاريخ السادات: وهذا كتاب موجز شامل لأخبار السادات وأنسابهم. وبين فيه عن الذين جاءوا إلى كير لا للدعوة إلى الإسلام والأماكن التي سكنوا فيها وأزمانهم.
٨. مجمع الحاشيات: وفيه بيان عن الحاشيات التي ألفت للكتب الشهيرة. مثل: أنه أورد بيان ٥٣ حاشية للبخاري وكذلك ٢٩ حاشية لمنهاج النووي و٢٦ حاشية لجمع الجوامع.
٩. شروح البردة: والبردة قصيدة مشهورة في العالم التي ألفها الإمام شرف الدين البوصيري لمدح خاتم الأنبياء محمد صلى الله عليه وسلم. ولها شروح كثيرة كما لها ترجمات إلى لغات عالمية عديدة. وقد جمع من الشروح للبردة ٤٨ شرحا في كتاب واحد وسماه بشروح البردة.

١٠. الشمس المضيئة في تاريخ الخلافة: وهو يبين فيه عن المعركة الخلافية التي وقعت في مليبار. ويظهر نبل هذا الكتاب مما يفهم عنه بأنه وارد من حفيد أمير وقائد تلك المعركة الخلافية. ألفه مع إظهار حزنه في تحريف تاريخ الأمة الإسلامية وحرركاتها ضد الإستعمار بأيادي المؤرخين الغربيين. بل لم يقنت من رحمة الله فيعتقد بأنه يظهر الحق ويزهق الباطل.

وله مؤلفات أخرى قيمة لا يسع المقام لذكر كلها وكذلك له مرثي وذكريات لعظماء ونبلاء في الشعر. وله أيضا أشعار مراسلية. ولم يكمل كتابة بعض مؤلفاته في حياته، ومنها «خدومي كيرلا» و«تاريخ لجنة المسلمين الهندية». وقد كان حريصا جدا على إكماله. وقد أعرب عن رغبته الشديدة في هذا الأمر لزواره في آخر أيام حياته. تظهر فائقته بمعجمه في لغة مليا لم العربية المفقود في سفره. وكان يكتب مقالات في الجرائد اليومية والمجلات الإقليمية. وساهم في إعطاء المعلومات للجنة الموسوعة الإسلامية - (Islamic Publishing House) (IPH). وكذا جاء إليه كثير من المؤرخين لمعرفة التاريخ الصحيح منه. وفي هذه الأحوال فقد كان مع فقره كريما يوفر لكل زائريه الأطعمة اللذيذة. وقد حصل الشيخ على جوائز عديدة من اللجان المختلفة. ومنها «جائزة الغزالي» من دار المعارف بكودمبزا، وتكريم جامعة كاليكوت وتكريم كلية رحمانية بكدميري و«جائزة مجلة الرسالة» و«جائزة مجلة بونكاونم». وكان في مكتبته عدة مؤلفات نادرة حصل عليها

بالوراثة عن أجداده من آل مسليار التي نجت من الحرق على يد جنود البريطان. وفي بعض كتبه علامات الخداء العسكري. توفي الشيخ في ٧ أغسطس ٢٠٠٨م. وهذا يذكرنا قولاً من أقوال العارفين «موت العالم موت العالم». نور الله مرقدته وجمعنا الله معه الجنة في دار الخلود.

الخاتمة

وفي الجملة أن كتب التاريخ في كيرالا يمكن أن نقسمها إلى أنواع عديدة، ومنها التاريخ الحقيقي، والتاريخ النبوي، وتراجم العلماء، والبيان السفري، والتاريخ السياسي الإسلامي وغيرها. ومعظم كتب هذا العالم الكبير يندرج في قسم التراجم.

التعليقات

- ١ مالا لفظ مليا لم معناه الشعر القصيدة.
- ٢ كان عالماً كبيراً خطيباً في إحدى مسجده من مساجد كيرالا ومدرساً نبيلاً و ماهراً، كان يشجع الناس للجهاد على البريطانيين فسجن وأرسل إلى سجن كومبتور وحكم عليه بالقتل شنقاً ولكن لما جاء الحارس وقت الصبح الذي عزم فيه القتل رناه متوفياً في حالة السجود. هذا ما ذكره الشيخ محمد علي مسليار في مقاله عن جده. ولكن قال البريطانيون أنهم قد أنفذوا قتله شنقاً هذا ستوجد في كتب التاريخ التي صنفها مؤرخو الغرب.
- ٣ وهو نوع الكتابة بالحروف العربية ألفاظ مليا لم كما تجد في لغة أروي (عربي تاميل)

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