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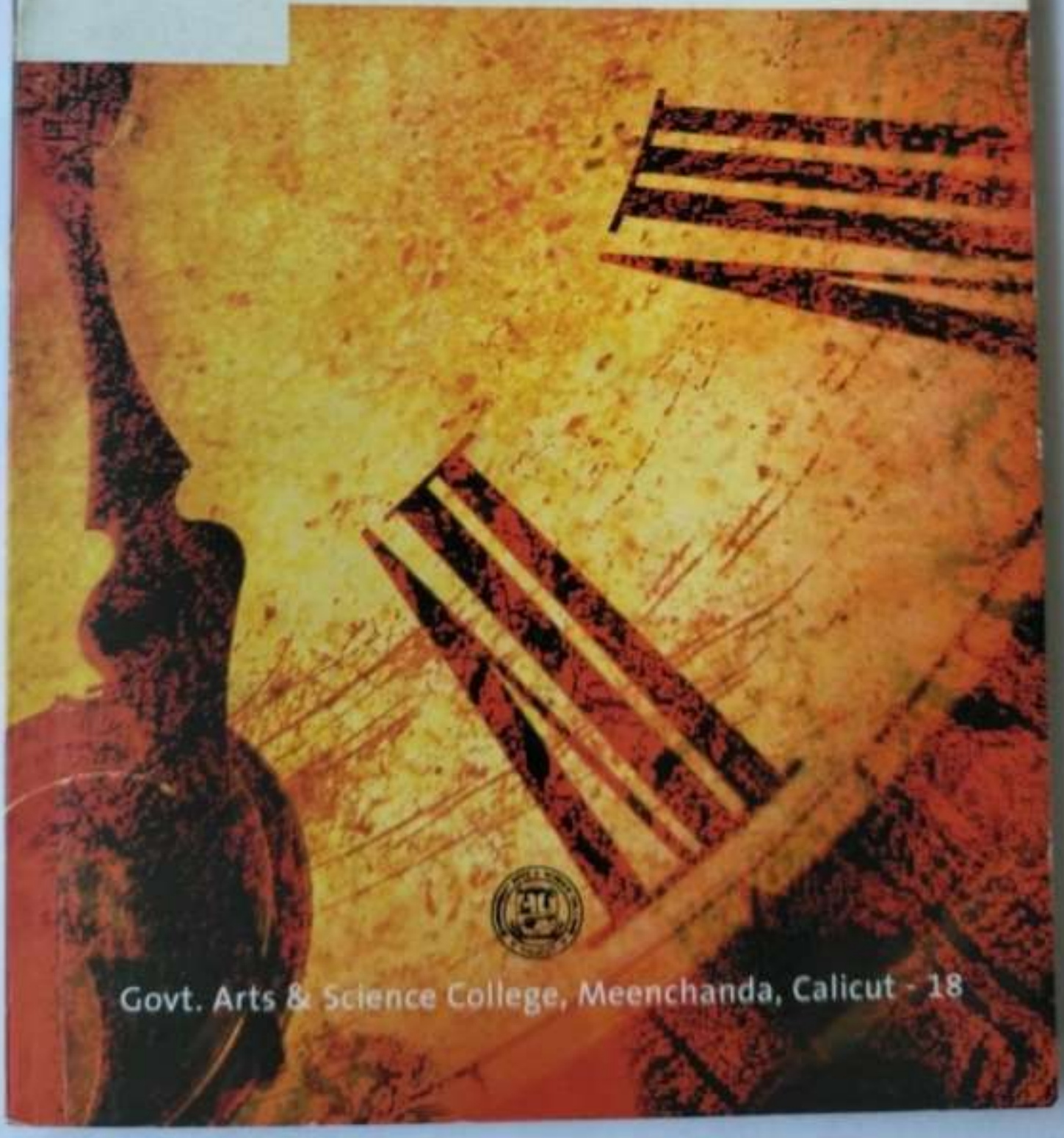

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FOREWORD

Another year of academic excellence. Another issue of Research Journal. We once again bring you our Research Journal, the 3rd issue with research articles from various disciplines by our faculty members and distinguished scholars from outside. In the beginning, when the idea of launching a Research Journal was mooted, there was an air of skepticism about its feasibility and sustainability. Now the sky is clear. Clouds have vanished. Our Research Journal and its 'academic crew' have embarked a smooth journey that cut across disciplinary boundaries. We are very happy that the academic community has responded enthusiastically to our venture and contributed highly qualified research articles to our journal. I proudly present the 3rd issue of the Research Journal before the academic community and general public. We should be very happy to receive the feedback of the readers, whether bouquets and brick backs.

U A Mohandas
Principal

Pratibha of Narayana Bhatta

Dr. J Prasad

This definition of *kavi is* very much appropriate to Narayana Bhatta of Melputtur. The term *kavi* has a wider perspective in Sanskrit literature. That is why Anandavardhana stated *kavi* as the *Prajapaty.* In the boundless world of poetry the poet is the sole creator. The whole world will revolve acceding to his taste. He says-

Being the leader of prajas, he has to look into each and every aspect of life. There should not be any barrier. Likewise a *kavi* is expected to know everything. He is a *seer* and that he should have *Arsajnana.* The term *kavi* has a peculiar connotation in Sanskrit. He sees far, high, deep and feels mysterious experiences. He must have both the qualities of *darsana* (Vision) and *varnana* (expression).He not only describes the fact but also recreates the fact in the mind of the refined appreciator. Bhattarauta states that there exist two capacities in a poet-the capacity of releasing the truth and of giving a graphic description of the realised truth.

Kavi does not see the universe as it is, but rather it seems to him to be; consequently the world reflected in his poetic image is not the ordinary world, but the world which appears to him in a novel form. That is why Mammata said:

Dr. J Prasad, Vice Chancellor, Sree Sankara Sanskrit University, Kalady

The creative activity of a good poet- is indeed an outcome of the fruition of excessive merit amassed by them in their past births an such poets will neither be eager in borrowing ideas invented by others nor will they find any need of taking great effort over their work. The Goddess Saraswaty herself will present them with the ideas that they are after. Anandavardhana has paid a poetic tribute to the creative genius of great poets.

He points out that even trite subjects in poetry will put on a new freshness, if they get into touch with sentiment just as the trees appear quite new with the advent of the spring. Novelty is the greatest secret of beauty. That is why the great poet Magha commented.

According to Bhattatauta, goddess of speech has two ways - *'Sastram* (Science) and *Kavikarma* (poetry). The former is born *of prajna* (higher intelligence) and the latter is *pratibha* (imagination).

He says:

Narayanabhatta is very much familiar with both the ways. *Pratibha* or poetic genius which is termed in Sanskrit poetics is a significant term and essential trait of a poet. Basically it is his experiencing transforming and creative faculty. Even though it primarily suggests the faculty for creating images in a pervasive sense, it covers the entire range of creative psyche in the poet.

According to Ullur S. Parameswara Iyer, he belongs to a select group of three great men who stood out as stalwarts. They arc the great philosophers Sankaracharya, Vilvamangalam Swamiyar and Melputtur Narayanabhatta. Melputtur has written several works on diverse subjects. Ullur has classified his works into six categories whereas Vatakkumkur Raja Raja Varma Raja classified into four categories. All most all the works of Narayanabhatta are important. Among them devotional work *Narayaniya*, Scientific work *prakriyasarvasva*, mimamsa work *Manameyodaya*, verbal work *Dhatukavya* are very much important. He has written a

large number of *champu kavyas* generally known as *prabandhas*. It is to be noted that most of the *prabandhas* prevalent in Kerala dealing with the stories of Ramayana and Mahabharata are written by him. It is in these *prabandhas* that Narayanabhatta's poetic excellence reaches its pinnacle.

He is a specialist in the art of epitomisation. Vatakkamkur has summed up his noble qualities such as attention in ethical values, predominance in Bhakti, abundance in vocabulary, freshness of ideas, dexterity in the use of jokes, propriety in using incites, figures of speech as well as sentiments, ability in conversation, proficiency in praising as well is in condemnation, exhibition of central principles of worldly affairs, particular bias in the verse of double entendre, loudness in the coining of grammatically significant words, capable ol representing novel ideas and ability in description.

Narayanabhatta is an advocate ol *Bhaktimarga*. No other poet in Kerala, has such a spontaneity, abruptness and comprehensiveness in the artistic creation as Narityanabhatta. His style is marvelous and most beautiful. He is not afraid of some scholars who do not agree with his views. He says.

He comments that we are not able to notice our own mistakes. It is for others to point them out. He prays-

Narayanabhatta is proficient in the art of elaborating and summarizing the ideas in a lucid style according to the circumstances. For example the entire theme of Bhagavatgita is summarised in a single stanza by him as follows.

The *Dhatukavya* is composed in the course of three days.

The *svahasudhakara campu* dealing with the love story of Moon and Svaha. (Wife of Agni) was written in a short term. In the concluding verse of the work, he says:

He composed several *Muktakas* instantaneously. They are sufficient enough to remind us of his extra ordinary skill in versification. See one of his famous *Muktakas*.

The works of Narayanabhatta occupy an exalted position in the literary world by enthralling the *sahrdayas* surpassing time and space. Throughout his lifetime he enriched the field by his literary activities and devotion to God. The goddess of knowledge blessed him with scholarship and literary excellence. Owing to his scholarship, he got the patronage of all most all the rulers of the time. He himself says that King Devanarayana of Ambalapuzha who was a distinguished scholar, felt the defects in old grammatical works and there for requested N3rayanabhatta to compose a new and original grammatical work known *Prakriyasarvasva*. In the first meeting itself Narayanabhatta revealed his genius. The king was not sure about his capacity, *to read correctly* which means *kuttivayikkuka* in Malayalam, which may also mean *read adding up new matter*. In the course of reading the portion of the fight between Bhima and Duryodhana he read a passage as follows.

which means 'Duryodhana: army frightened by the club of Bhimasena approached Karna (King *Karna* or the *ear)* like the hair on the head of a bald man.' The learned king inquired the genuineness of the verse. He remarked that he had added the verse for ensuring his knowledge *kuttivayikkuka*. For showing the greatness of his scholarship. Narayanabhatta abruptly composed a verse praying for the king's long life.

Here *Tarksyaketuh* without consonants is *a-a-e-uh*; which when combined becomes *ayuh. It* was with *prakriyasarvasva* that the fame of Narayanahhatta as a great scholar travelled out of Kerala.

Narayanahhatta has written several works on diverse subjects literary as well as scientific. *Prakriyasarvasva* is one of the prominent and famous works in *Sabdasastra*. It is more original in approach and broader in outlook. That he had deep knowledge and perspective on phonetics is evidenced by the books referred to in his treatise and the hermeneutic method he had adopted in it. He had no reluctance in rejecting the findings of any grammarian.

however great was his reputation. At the same time he recognises the theories of the grammarians of the previous generations.

His scholarship in *Sabdasastra* is extraordinary. Certain concepts and usages which could be handled only by a grammarian, are replete in his book. The principles of Panini and his directives on their use are harmoniously inducted in his lyrics. His scholarship in grammar and the skill in *vakrokti* be seen in his lyrics. Any theory however deep and strict they may be, could be handled in simple style without losing it's spirit.

Nanyanabhatta's masterpiece *Narayaniyam* is considered as the best devotional lyrics by virtue of its prominence and popularity. The contents of *Mahabhagavatam* are excellently retold in its condensed form without losing its elegance and poetic charm. It is exquisite by its content and form. It is an artistic creation of par excellence and a song of aesthetic experience which has a divine splendour. The melody of the meters, the lucid exposition of sublime philosophical ideas and above all the fervour of intense and sincere faith and devotion pervading throughout, make the poem one of the best *stotrakavyas in* Sanskrit literature. Narayanabhatta's style in the art of summarising long complex passages is praiseworthy. The glory of the Lord Guruvayurappa and his divine grace have been beautifully expressed in the first two verses of *Narayaniyam* Here the poet enjoys the very divine experience of having the Lord closer to him. The poet's heart is filled with devotion and it bursts out and overflows.

As far as the composition is concerned, the poet has proved his genius, deep scholarship, emotive fervour and dedication through the depiction of the story and invocations. *Narayaniyam* is a clear evidence for the *satvik* qualities and creative eminence of the poet. As a *Kavya, it* is very rich by the poetic embellishments. A lot of verses can be noted to prove the poetic brilliance and literary art. Whenever the poet gets an opportunity, he utilises it to make the situation ornamented with poetic grace.

Melputtur's imaginative power carries away our mind to a world of sweet aspiration and enchanting love. At the level of imagination, sentiments, human relationship and at the level of ardent devotion Narayanabhatta's poetic touches are excellent and refreshing.

Unlike other poets, Narayanabhatta reveals his parentage and other personal details in his work.

The sanskritisation of his parentage itself shows his versatile genius. During his early years, he exhibited his all-round skill in various topics. He was an authority of all the fourteen faculties viz, Six *Vedangas*, four *vedas*, *Mimamsa*, *Nyayasastra*, *Puranas* and *Dharmasastras*. He was trained in different subjects by different Gurus including his own father Matrdatta. The great poet Vasudeva praises Matrdatta and his son Narayanabhatta in his book *Bhramarasandesa* in the following manner. The hero of the *Sandesakavya* asks the *Bhramara* to go to the fragrant and beautiful sandal grove, enriched by the presence of Ganapaty, highly reverberated by the teachings of the disciples of Matrdatta and where goddess Sarasvaty enjoys and praises the poetic excellence of Narayanabhatta is exquisite. The scholarship of Matrdatta and the poetic excellence of Narayanabhatta arc appreciated here by the poet. Though the tradition speaks of *atimanusha* Achyutapisaroti as the only teacher of Narayanabhatta, he recalls in *Prakriyasarvasvam* a host of teachers under whom he studied. He learned *mimamsa* from his father, the entire Vedic literature from Madhavacharya, *Tarkasastra* from Damodara and *Vyakarana* from Achyutapisaroti.

He reveals his vast and varied range of study, his versatility of genius and his deep erudition.

It is true that Narayanabhatta had an attack of Rheumatism. He went to Guruvayur temple and worshipped the deity, the devotional epic *Narayaniya* was composed. Somehow he was cured of his Rheumatism, and naturally this was attributed to

divine grace. *Narayanabhatta* and *Guruvayurappa* became very famous throughout the land as a result of this miraculous cure. The glory and greatness of the Lord are beyond words. Even the Vedas are not able to describe it. Narayaniyam conveys the message of divinity, transmits the beauty of the ultimate truth, every word of the poem uplifts the mind of the devotee. The usages like *Dvedha Narayaniyam, Ayurdrogyasaukhyam* indicate the magic expressions of the poet. His keen sense of observation, capacity for realistic description, easy and elegant style, powers of excellent characterisation, deep-rooted knowledge of Sanskrit grammar, awareness of sports and games, ability to use figures of speech both of sound and sense, scholarship in diverse subjects, above all creative and appreciative aspects of Narayanabhatta make him one of the greatest scholar poets that Kerala has ever produced. The all-round excellence of his poetical composition are summarised in his own words in *Astami campu* as follows:

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The Effect of Ag_2O on the Solid Electrolyte System CdI_2–Ag_2O–V_2O_5 –B_2O_3

K P Padmasree, D K Kanchan

Abstract

Super ion conducting quaternary system $20CdI_2$–80 [xAg_2O –y ($0.7V_2O_5$–$0.3B_2O_3$)] has been prepared by melt quenching technique, keeping the dopant amount constant and changed the x/y ratio, to observe the influence of glass modifier (Ag_2O) on the conduction phenomena. These electrolytes have been characterized by X-ray diffraction, DSC, transport number measurements etc. The frequency dependence of conductivity is found to obey Jonscher's Universal law and the dc conductivity obtained is non-linear with the x/y ratio. The maximum conductivity of 5.2597×10^{-4} S/cm is obtained for x/y ratio, 1.75 at room temperature and the conduction phenomena is discussed on the basis of diffusion path model.

Keywords: Silver ion conduction, conductivity, glass, electrolyte, impedance

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1. Introduction

Super ion conducting materials have been widely studied during the last few decades due to the technological advantages associated with them like long shelf life, extreme miniaturization and a wide temperature range of operation [1-5]. An enhancement in electrical conductivity of several orders of magnitude is found by dissolving glass modifying oxides, M_2Y (M=Ag, Cu, Li, Na, and Y= O, Se, S) and dopants MX (X= I, Cl, Br, F^-) to the vitreous oxide materials like B_2O_3, V_2O_5, MoO_3 etc. These glasses are called fast ion conducting or super ion conducting solid electrolytes, since they exhibit high ionic conductivity and can be used in many electrochemical applications. The three essential criteria for fast ionic transport are a high degree of disorder in the mobile ion sub lattice, a high concentration of weakly bonded mobile ions and a suitable structure for the macroscopic motion of the ions with low activation energy [6]. Many earlier works [6,7] have demonstrated the superiority of the quaternary systems having mixed formers over the ternary super ionic glass. Large number of AgI doped systems have been studied in the past and recently some studies has been reported on the silver oxysalt system with a different dopant salt [8-10] for having a low cost system with ionic conductivity comparable to that of AgI doped system. In our earlier studies on the system $xCdI_2$–(100–x) [$2Ag_2O$-($0.7V_2O_5$–$0.3B_2O_3$)], by varying the dopant salt from 5 to 30 mole%, the conductivity is found to increase with the dopant addition and a maximum is obtained for the composition with 30 mole% CdI_2 doped system [11]. In the present study, we have chosen the solid electrolyte system, $20CdI_2$–80 [xAg_2O–y ($0.7V_2O_5$–$0.3B_2O_3$)], in order to know how the properties vary by

changing the modifier to former ratio by keeping the amount of dopant constant. Here the amount of dopant salt is kept constant as 20 mole% and the modifier (x) to former (y) ratio is varied from $1 \leq x/y \leq 3$ in steps of 0.25. The present investigation reports the structural and transport studies of the quaternary solid electrolyte system, emphasizing the influence of variation in the glass modifier to former ratio, keeping the concentration of dopant salt (CdI_2) constant.

2. Experimental Procedure

Preparation and Characterization

Electrolyte system $20CdI_2$–$80\ [xAg_2O$–$y\ (0.7V_2O_5$–$0.3B_2O_3)]$ for different x/y values have been prepared by the melt quenching technique. Analar grade starting chemicals CdI_2, Ag_2O, V_2O_5, H_3BO_3 were weighed according to their molecular weight percentages and mixed thoroughly. The mixture was heated in the temperature range 800K–1000K and the melt was stirred frequently to ensure homogeneous mixing of constituent components. The homogeneous melt was poured into liquid nitrogen to form the glass. Glassy nature of the samples was confirmed from the *XRD* and *DSC* measurements. *X*-ray diffraction measurements have been carried out on powdered samples at room temperature using Rigaku miniflex *X*-ray diffractometer employing a monochromatic Cuk_α radiation of wavelength λ=1.5418A°, between 0–90° at a rate of 2°/ minute. For thermal analysis Differential Scanning Calorimetric technique was employed. *DSC* analysis was performed on all the samples of the above system over the temperature range 303–473K using a Modulated *DSC* 2910 model Differential Scanning Calorimeter (TA Instrument) at a heating rate of 10°/ minute with alumina as the reference material. The densities of the glass samples were determined at room temperature using the Archimedes method with xylene as the displacement liquid.

Ionic transport number measurements

The ionic transport number of the samples was measured by the Wagner's polarization method. The solid samples were made in the form of a pellet containing silver and graphite electrodes on either side. The pellet is placed between two silver plates and a constant dc potential of 50 mV was applied across the sample, keeping the silver electrode at the negative potential. The current was measured as a function of time for ~$7h$, using a Keithley Electrometer Model 614 till the current became constant indicating the fully depleted condition of the blocking electrode. In order to know the silver ion transport number in present system, emf technique was employed. For that a galvanic cell was constructed with a configuration (–)Ag powder + electrolyte / electrolyte / I_2+C+ electrolyte (+), with the mixture of silver and electrolyte in the ratio of 2:1 which acted as the anode and the mixture of I_2, C and electrolyte as the cathode. The electrolyte is added to both anode and cathode to reduce the contact resistance. The cell was made in the form of pellet by pressing the cell components at a palletizing pressure of 5000 kg /cm^2. The silver ionic transport number was estimated from the measured values of open circuit voltage at room temperature. The open circuit voltage of the cell was measured using Keithley Electrometer Model 614.

Conductivity measurements

The *ac* conductivity measurements were carried out from room temperature to below glass transition temperature using complex impedance method. The samples of the appropriate shapes were cut and sandwiched between two silver electrodes of the configuration Ag/electrolyte/Ag. The complex impedance measurements were carried out using Alpha Dielectric Analyzer in the frequency range 100Hz–10MHz. The bulk resistance of the sample was obtained from the complex impedance analysis and hence their conductivity values were calculated.

3. Results and Discussion

The amorphous state of the prepared samples was confirmed using the x-ray diffraction. Fig.1 shows the x-ray diffractogram of the electrolyte system $20CdI_2$–80 $[xAg_2O$–$y(0.7V_2O_5$–$0.3B_2O_3)$ with x/y=1.5, 1.75 and 2. The x-ray spectrum shows the featureless pattern suggesting their highly disordered nature for all the glasses except for the sample with x/y=1, which is found to be polycrystalline. In order to show that all these compositions were indeed glasses, they were analyzed by *DSC* technique. An endothermic peak corresponding to the glass transition temperature (T_g) has been obtained for all the samples of the series with x/y>1. No T_g in the *DSC* spectrum for x/y=1, confirmed the x-ray diffraction analysis, which is found to be with polycrystalline traces. The glass transition temperature observed for the present series are given in Table 1.

Density of a glass is explained in terms of masses and sizes of the various structural groups present in the glass. Accordingly, density is related to how tightly the ions and ionic groups are packed together in the sub-structure. Molar volume, ion concentration and interionic spacing have been calculated by knowing the density and chemical compositions of the glass samples. Table 1 shows the density, molar volume, concentration of Ag^+ and I^- ions, *Ag–Ag* and *Ag–I* spacing obtained for this series. With the increase in the modifier to former ratio density of the pellet increases and molar volume remains constant. The Ag^+ ion concentration is found to increase with the increase in the modifier to former ratio. The *Ag–Ag* spacing is observed to decrease with the x/y ratio while the *Ag–I* spacing is found to decrease up to x/y ratio 1.75 and then increases up to 2.25 and then after decreases. The variation in this *Ag–I* spacing is in accordance with the change in conductivity.

Transport number

The ionic transport number has been evaluated from both Wagner's polarization method as well as emf method. Fig.2 shows the current versus time plot obtained from the Wagner's polarization method for the system with x/y=1.5. The ionic transport number (t_{ion}) and electronic transport number (t_e) of the samples are determined by using the relation,

$$t_{ion} = I_{ion} / I_T, t_e = I_e / I_T \quad (1)$$

where I_{ion} is the current due to the mobile ions I_e is the electron current and I_T is the total current due to all the mobile species, i.e., ions and electrons.

$$I_T = I_{ion} + I_e \quad (2)$$

The initial total current I_T, which is nearly 1.33×10^{-5}A decreases with time due to the depletion of the ionic species in the electrolyte and becomes constant in the fully depleted situation. At this stage the residual current is the only electronic current I_e, which is nearly 4.2×10^{-7}A after 22.3 hours. The current due to the mobile ion is given by

$$I_{ion} = I_T - I_e \quad (3)$$

Therefore, the ionic transport number,

$$t_{ion} = 1 - I_e / I_T \quad (4)$$

The ionic transport number and electronic transport number calculated for the sample with x/y ratio 1.5 are 0.96842 and 0.03157 respectively. This clearly indicates that the electronic contribution to the conduction process in the present glasses is negligible in comparison with the ionic contribution.

The contribution of silver ions in the present system is evaluated by the emf method. The open circuit voltages obtained from the galvanic cells constructed with a configuration (–) Ag powder + electrolyte / electrolyte / I_2 + C + electrolyte (+), are found

to be comparable to the thermodynamic values of the Ag/I_2 couple, i.e., 0.687V. Accordingly, the evaluated silver ion transport numbers for all the samples are around unity and are shown in table 2. Thus, it is evident that silver ion would be the majority charge carriers in the CdI_2 doped silver oxysallt system. The high value of silver ion transport number obtained in these samples even if it is doped with CdI_2, may be due to the exchange reaction between Cd^{2+} ions and the Ag_2O– V_2O_5–B_2O_3 glass matrix, in accordance with the Pearson's theory of hard and soft acid and bases (*HSAB*). There seems to be an exchange reaction taking place in the glassy matrix as per the following equation

$$Cd^{2+}[I]+2Ag^{+}[O]=2Ag^{+}[I]+Cd^{2+}[O] \qquad (4)$$

where the subscript [*I*] indicates the iodine environment and [*O*] indicates the oxygen environment. According to *HSAB* theory, a hard acid would prefer to bind a hard base and a soft acid to a soft base [12]. Since CdI_2 is an intermediate acid, the soft acid Ag^+ and soft base I^- prefer to form *AgI* clusters in agreement with the above principle. It is quite probable that during the melting process Ag_2O may decompose initially into metallic silver and oxygen. Metallic silver released from Ag_2O could possibly be involved in the exchange reaction with CdI_2 thus forming *AgI*. Similar ion exchange has been reported by others [8–10, 13].

Electrical Conductivity

Fig.3 shows the complex impedance plot for $20CdI_2$–$80[xAg_2O$–$y(0.7V_2O_5$–$0.3B_2O_3)]$ electrolyte system with x/y=1.25 at room temperature. Such shapes are typical of super ionic solids exhibiting lattice disorder. The bulk resistance of each electrolyte has been found out from the low frequency intercept on the real axis. The bulk resistance of the electrolyte is found to be decreasing with increase in temperature. Earlier study shows that the conductivity increases linearly with increasing amount of added

CdI_2 [11]. Here in the present study, the mole% of CdI_2 has been fixed at 20 and the glass modifier to glass former ratio is changed as $1 \leq x/y \leq 3$. The ionic conductivity of CdI_2 doped silver vanadoborate glasses obtained as a function of modifier to former (x/y) ratio are shown in Fig.4. With increasing content of glass modifier, Ag_2O, the ionic conductivity increases and attains a maximum value, 5.2597×10^{-4} S/cm for x/y ratio 1.75 at room temperature and decreases continuously up to $x/y=2.25$ and thereafter increases from x/y ratio 2.25 to 3. The non-linear nature shown by the conductivity versus x/y ratio plot gives the idea that the glass modifier Ag_2O content affects the ionic conductivity and for the x/y ratio 1.75 and 3, the ionic conductivity shows a maximum. The obtained non linear behavior gives the evidence of the existence of inhomogeneous ionic clusters due to the structural effects produced from different x/y ratios [14]. The existence of two maxima in conductivity has been reported by others for oxide glasses [15–18] and also for sulphide glasses [19].

The maxima in the conductivity can be explained as follows. The conductivity is given by $\sigma = ne\mu$, where n is the charge carrier concentration, e is the charge of mobile ion and μ is the mobility. We have stated earlier that the silver ions are the mobile species in all these glasses. Moreover, here the amount of dopant is fixed and Ag_2O content is increasing. The addition of the metal oxide Ag_2O to the glass formers involves incorporation of oxygen into the macro molecular chains of VO_4, VO_5, BO_3 and BO_4 formed by the network formers V_2O_5 and B_2O_3, there by introducing ionic bond in the glass system. As the modifier to former content increases, a larger number of oxygen bridges are broken. The increasing non-bridging oxygen in the system decrease the length of the macromolecular chains. So the increasing addition of modifier breaks the bond and facilitates easy migration of the conducting ions. After a particular value of x/y, the conductivity decreases due to the increased randomness in the glassy matrix, because

of the existence of random structure in glass is evident from the non-linear behavior of conductivity with respect to x/y [17].

In the present system, the AgI clusters are formed due to the exchange reaction between CdI_2 and Ag_2O [11]. So the charge carriers may increase with Ag_2O content and up to a certain amount of Ag_2O making the x/y ratio as 1.75, the highest conductivity is obtained. As the amount of CdI_2 remains constant in the system, with the further increase of Ag_2O, the conductivity decreases continuously up to 2.25. During this region with the increase in the modifier, Ag_2O, the charge carrier concentration decreases in the glass structure, but beyond x/y ratio 2.25 the glass structure is such that it creates open channels for the mobile ions to migrate [20] and consequently, this causes an enhancement in ionic mobility and in turn conductivity. The electrical conductivity of the glasses measured at room temperature (303K) for different x/y ratios is given in table 2. Fig.5 shows the variation of electrical conductivity of these electrolytes versus inverse of temperature for $1 \leq x/y \leq 3$. The temperature variation of conductivity is found to be Arrhenius in nature. The activation energy for ion migration which has been calculated from the slope of the plots which varies between 0.4 to 0.28 and the minimum value is obtained for the best conducting system.

Fig.6 shows the $log\sigma$ versus $log\, f$ plot for x/y ratio 1.25 at different temperatures. The conductivity plot shows with the increase in temperature the conductivity of the system increases. The conductivity dispersion may be explained by the power law exponent

$$\sigma_{(\omega)} = \sigma_0 + A\omega^n \qquad (4)$$

where $\sigma_{(\omega)}$ is conductivity at a particular frequency, σ_0 is the dc conductivity of the sample, A and n are weakly temperature dependent parameters and n is the power law exponent and varies from zero to one ($0<n<1$). According to Jonscher, a non-zero n in the dispersive region of conductivity is due to the energy stored in

the short range collective motion of ions. This power law of ac behavior is observed in a wide range of systems, Jonscher called it Universal behavior, since eqn. 5 is accepted universally for finding the sample conductivity, hopping rate, frequency dependence of conductivity etc. The conductivity plot the frequency independent plateau region at low frequencies and a dispersive region at higher frequencies which is predominant at low temperatures and with increase of temperature the dispersive region shifts to higher frequencies. In most cases, finally the dispersive region almost disappears at higher temperatures, since the jump frequency of the charge carriers increases with temperature.

The spectroscopic studies of silver based super ionic conducting glasses agree with the conclusion that the insertion of metallic oxide (Ag_2O) as modifier disrupts the glassy network leading to differing structural arrangements of the glass chain [20]. This change results in the formation of non-bridging oxygen, *O–Ag* partial covalent bonding and *AgI*. The Ag^+ ions bonded to the non-bridging oxygen have less freedom to move and are expected to be less mobile compared to the Ag^+ ions in the AgI cluster formed. The observed results are also qualitatively discussed using the diffusion path model [21]. The different anion potentials are formed by the interaction of the mobile cation Ag^+, with anions I^- and O^-. The potential of I^- ions are shallow while those of O^- ions are deep. The Ag^+ ions in the shallow iodide potential are more mobile than Ag^+ ion in the deep oxide potentials. The carrier concentration depends on the number of Ag^+ ions located in the iodide potential. The *AgI* clusters formed in this series with Ag_2O addition increase to certain extent, since the amount of CdI_2 is constant in the present system. The increase in the *AgI* content increases the number of Ag^+ ions hence increases the period of shallow potentials. When these shallow potentials are connected for a long period they form a favorable path for ion transport known as diffusion path with minimum activation energy [22].

4. Conclusion

The present study shows that it is possible to obtain high silver ion conduction in Ag_2O–V_2O_5–B_2O_3 system even if it is doped with CdI_2. The solid electrolyte systems were prepared by changing the glass modifier to former ratio and characterized by *XRD*, *DSC* etc. The silver ion conduction in the present system has been found out from the ionic transport number measurements and emf technique. Electrical conductivity studies show double maxima with the variation of modifier to former ratio gives the idea about the effect of Ag_2O in the solid electrolyte structure. The maximum conductivity of 5.2597×10^{-4} S/ cm is obtained for the glass composition with modifier to former ratio 1.75. Frequency dependent conductivity shows that the present system obeys Jonscher's Universal response and the high frequency dispersion is attributed to many body interactions between the conducting species. The high silver ion conductivity observed due to the formation of AgI which has been explained on the basis of *HSAB* principle and conduction mechanism on the basis of diffusion path model.

Table: 1

Composition of the glasses studied according to the *x/y* ratio, glass transition temperature T_g, density, molar volume, Ag^+, I^- ion concentration, *Ag–Ag* and *Ag–I* spacing for the system $20CdI_2$-$80[xAg_2O$-$y(0.7V_2O_5$-$0.3B_2O_3)]$

x/y ratio	Conductivity σ_{RT} ($Ohm^{-1}cm^{-1}$)	Activation energy (E_a) eV	Silver ion transport number t_{Ag^+}
1.00	1.5717×10^{-6}	0.404	0.946
1.25	1.1352×10^{-5}	0.363	0.963
1.50	4.0855×10^{-4}	0.298	0.967
1.75	5.2597×10^{-4}	0.288	0.988
2.00	1.9000×10^{-4}	0.351	0.976
2.25			
2.50			
2.75			
3.00			

Composit
ratio, room
E_a, silver ion
for the syste

x/y ratio	Gl tran tem Tg
1.00	
1.25	33
1.50	35
1.75	35
2.00	35
2.25	35
2.50	3
2.75	3
3.00	3

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2.25	1.6621×10^{-5}	0.363	0.975
2.50	1.3851×10^{-4}	0.332	0.978
2.75	2.4171×10^{-4}	0.313	0.975
3.00	2.9670×10^{-4}	0.308	0.982

Table 2

Composition of the glasses studied according to the x/y ratio, room temperature conductivity σ_{RT}, activation energy E_a, silver ion transport number t_{Ag+} obtained from emf method for the system $20CdI_2$–$80[xAg_2O$–$y(0.7V_2O_5$–$0.3B_2O_3)]$.

x/y ratio	Glass transition temperature Tg (K)	Density ñ (gm/cc)	Molar Volume ×1021 mole	Ion concentration (mole/cm³)		Ag-Ag Spacing ×10-8 cm	Ag-I Spacing ×10-8 cm
				Ag+ ×10-2	I- ×10-3		
1.00	-	5.571	5.792	1.92	9.61	4.419	5.568
1.25	336.91	5.629	5.777	2.13	9.59	4.268	5.574
1.50	353.60	5.686	5.778	2.30	9.58	4.162	5.573
1.75	354.03	5.704	5.798	2.45	9.62	4.076	5.566
2.00	352.53	5.712	5.755	2.53	9.49	4.022	5.593
2.25	357.17	5.733	5.706	2.62	9.47	4.031	5.596
2.50	355.63	5.804	5.747	2.73	9.54	3.985	5.582
2.75	354.75	5.881	5.799	2.83	9.62	3.923	5.566
3.00	350.63	5.933	5.830	2.90	9.67	3.852	5.556

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Intentionality and Resistance: A Varied Reading of Foucault's Theory of Power

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Over the course of critical discussions on power, an extremely pessimistic interpretation of Foucault's work has become increasingly common. Power is taken as repression; agency a myth; subjectification as enslavement; resistance to power is seen as futile; and freedom impossible. The current paper is an understanding of Foucault's concepts of power and modern subjectivity, and possibilities of resistance in a rather different mode. I needed to go in detail with literature *on* Foucault in that, the second writing on Foucault has indeed shaped up itself as a considerable branch of inquiry. I have attempted here to show why that interpretation is far from definitive. In my opinion supported by and partly derived from the discussions we had in the course on critical theory, the prevalent interpretation rests on a highly selective reading of Foucault's texts. It also, and more importantly, extinguishes everything that is most useful in Foucault.

In the scholarship on Foucault, reductionisms are commonplace. Some common equations (between Knowledge and Power, for instance) at times, lead the inquiry astray very easily, even as we begin it. In fact, simplistic logics are less than effective in

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explaining Foucault's ever-in-flex 'definitions' and glosses. The ubiquitous common concepts issuing out of the second literature on Foucault exclude most of his more important nodes of exploration: his analysis of the contingency of domination; his dedication to the proliferation of human freedom; his insistence on the productivity of power; his hatred of repression, homogenization, and limitation in every form. These formulations are rather easy to sketch out as well. Foucault's inquiry into the various historical edifices to show how power was perpetrated in the societal system lead later researchers easily reduce the structure as one network where subjects are receivers or bearers of power and not executers of it. It seemed like power permeated in the society without any tangible point whereon one could stop and study it, let alone theorize. Because of this, a subject cannot aspire to oppose power, as it were. Now, the second derivation could be deemed as nothing less than a deterministic view about power-relations, and thus branding the Foucauldian paradigm as a very bleak one: because all power-relations involve domination there cannot be a liberated power-equation.

Let us consider this hegemonic interpretation of Foucault's concepts of power once again, just to see where exactly this kind of a surety and reductionism on concepts drip in. The decentered construction of subjectivity in Foucault does not prohibit him from positing the creation of both hegemonic and counter-hegemonic subject- positions. Subjection and subjectification are treated as relatable concepts n Foucault. The concept of freedom and resistance to subjectification shall be discussed thereon.

The puzzling aphorism "power relations are both intentional and non-subjective" has been dwelt upon by many an interpreter in the past. Those attempts have, however, been misleadingly one-sided, focused only on the ways in which power-relations are, for Foucault, non-subjective; Foucault's insistence on the intentionality of power-relations has simply dropped out of sight.

Consider, for example, Gary Wickham's comment on the strategies subjects "use" to transform power relations:

> Foucault argues that strategies do not have subjects, being formed instead around subject-less objectives. So the direct subjects of power are not individuals- individuals can only be said to be "implicated" in power. (154-55)

Wickham's comment is echoed by Barry Smart, who asserts that,"[a]lthough power is described [by Foucault] as having an objective or aim, it is not the product of intentionality on the part of a subject" (90) Simon During, however, is the most explicit of all; in his view, power, for Foucault, simply "cannot be analyzed in terms of conscious intentions" (132).

The question raised by such comments is this: if subjects do not consciously or intentionally exercise power, who or what does? Who or what gives coherence to the history that unfolds "behind the backs of men." To borrow Marx's phrase - history in which subjects are merely "implicated"? Anthony Giddens's answer - implicit in Wickham, Smart, and During - is that, for Foucault, *power itself* is *the real subject of history*:

> [For Foucault] the transmutation of power emanates from the dark and mysterious backdrop of "history without a subject." ...Foucault's genealogical method, in my opinion, continues the confusion... between history without a transcendental subject and history without knowledgeable human subjects... 'Punishment', 'discipline', and especially 'power' itself are characteristically treated by him as though they were indeed the real agents of history. (Giddens, 1982, 222)

This interpretation of Foucault's concept of power, however, does not withstand analysis. Foucault does not say that power-relations are nonsubjectively intentional, nor does he indicate that the intentionality of power-relations is in any way illusory, epiphenomenal, or secondary to their non-subjectivity - "power

relations are *both* intentional and non-subjective." Indeed, the rarely-quoted sentences immediately following that notorious statement explicitly affirm the intentionality of power:

> If in fact [power relations] are intelligible, this is not because they are the effect of another instance that "explains" them, but because they are imbued, through and through, with calculation: there is no power that is exercised without a series of aims or objectives. (HS, 94-95)

It is difficult to see how this statement can be interpreted to defend the idea that Foucault views power (written as "Power" by Giddens and others) as the constitutive subject of history, particularly in light of his insistence, in "The Question of Power," that "if mine were an ontological conception of power, there would be on the one side, Power with a capital P, a kind of lunar occurrence, extra-terrestrial," and that he believes "an analysis of this kind to be completely false [because] there is no Power, but power relationships" (QP, 187). Individuals are, for Foucault, both the *subjects* and the *objects* of power - as he says, individuals "are always in the position of simultaneously undergoing and exercising...power. They are not only its inert or consenting target; they are always also the elements of its articulation" (TL, 98).

It is also difficult to dismiss Foucault's insistence on the intentionality of power when we consider the genealogies of disciplinary society and bio-power that we find in *Discipline and Punish* and *The History of Sexuality*: both genealogies emphasize how transformations in social institutions are usually intentionally produced by individuals and groups in response to consciously recognized, if only imperfectly understood, economic and political needs. Typical in this regard is the following passage from *Discipline and Punish*, in which Foucault argues that the "political anatomy" underlying disciplinary society must be seen not as a monolithic whole, but as the articulation of innumerable localized, intentionally-produced processes:

> The 'invention' of this new political anatomy must not be seen as a sudden discovery. It is rather a multiplicity of often minor processes, of different origin and scattered location, which overlap, repeat, or imitate one another, support one another, distinguish themselves from one another according to their domain of application, converge and gradually produce the blueprint of a general method .... On almost every occasion [however] they were adopted in response to particular needs. (DP, 138)

Foucault provides numerous examples of these 'particular needs'. To begin with, there is his account of how capitalists created a 'new regime of surveillance' - based in large part on the hierarchical policing of labor and the increased use of clocks for temporal supervision – over the course of the 18th century, in response to their realization that "as the machinery of production became larger and more complex, as the number of workers and the division of labor increased, supervision became ever more necessary and more difficult" (DP, 174). The creation of this new regime, Foucault insists, was not an anonymous, unintentional process; on the contrary, "employers saw that it was indissociable from the system of factory production, private property, and profit", and responded accordingly (DP, 174-75).

Second, similar needs made it imperative in the 18th century for police and legal officials to develop more effective means of control over the populations they governed. For those officials, the problem was one of adjusting the repressive apparatuses of the State to deal with a transformation of criminality away from crime involving persons (a 'criminality of blood') toward crime involving property (a 'criminality of fraud'). That transformation was not only intolerable to commercial interests - "the way in which wealth tended to be invested, on a much larger scale than ever before, in commodities and machines presupposed a systematic, armed intolerance of illegality" (DP, 85) - it was also incompatible

with the spectacle of the scaffold upon which the *Ancient Regime* judicial system was founded. A "new economy of the power to punish" was, therefore, intentionally created: an economy in which the power to punish was "neither too concentrated at certain points, nor too divided between opposing authorities," and was "distributed in homogeneous circuits capable of operating everywhere, in a continuous way, down to the finest grain of the social body" (DP, 80). Laws became stricter; the police apparatus grew both in size and strength; there was a consistent attempt, through the mass publication of broadsheets, to ideologically separate criminals from the rest of the working class (of which criminals were nearly always a part). As a result, the danger crime posed to the 18th century's nascent capitalist mode of production, though never completely eliminated, was significantly reduced.

Third, the need to 'provide a hold' over the 'whole mobile, swarming mass' of men that passed through military and naval hospitals in the 18th century led to the intentional transformation of those institutions. In such institutions,

> the rule of functional sites... gradually... code[d] a space that architecture generally left at the disposal of several different uses. Particular places were defined to correspond not only to the need to supervise, to break dangerous communications, but also to create a useful space. (DP, 143-44).

Fourth, and finally, the 18th century's "political, economic, and technological incitement to talk about sex - so brilliantly analyzed by Foucault in *The History of Sexuality* - led to the intentional transformation of pedagogical institutions. Although Foucault recognizes that "one can have the impression that sex was hardly spoken of at all in [pedagogical] institutions," in fact, he argues the opposite was true:

> one only has to glance over the architectural layout, the rules of discipline, and their whole internal organization

> the question of sex was a constant preoccupation. The builders considered it explicitly. The organizers took it permanently into account. All who held a measure of authority were placed in a state of perpetual alert. The space for classes, the shape of the tables, the planning of the recreation lessons, the distribution of the dormitories (with or without partitions, with or without curtains), the rules for monitoring bedtime and sleep periods - all this referred, in the most prolix manner, to the sexuality of children. (HS, 27-28)

None of these 18th century transformations - in factories and workshops, in the legal and police apparatuses, in military and naval hospitals, in educational institutions - can be understood without taking seriously the idea that power-relations change, for Foucault, as a result of the intentional exercise of power by specific, historically-situated individuals and groups. Those transformations did not take place behind the backs of the capitalists, magistrates, police officers, architects, and educators whose interests they promoted; those individuals were the *subjects* of those transformations, not their passive *objects*. Intentionality is not, for Foucault, simply an anachronistic humanist illusion.

But the discussion of these details would not amount to answer the crucial question, as to: what is power? Foucault's most succinct answer to this question is the following: power is *transformative capacity*, the ability of an individual to influence and modify the actions of other individuals in order to realize certain tactical goals. As he says,

> the exercise of power... is a way in which certain actions modify others... a total structure of actions brought to bear on possible actions. The exercise of power consists in guiding the possibility of conduct and putting in order the possible outcome. (SP, 788-89)

It is in the following sense, then, to quote Foucault's notorious

phrase, that 'power is everywhere' (HS, 93): because power [illegible] nothing other than a certain modification ... of a series of clash[es] which constitute the social body" (QP, 188). Power is, for Foucault, *coterminous* with social change. The ability of individuals to create change, even not very significant, is power. This is an important point, because most Foucault scholars have been unable to free themselves from the conceptual paradigms of conventional social theory (mainstream or Marxist), which has always equated power with "repression" and has thus always viewed the exercise of power as inherently repressive. No idea is more foreign to Foucault's thought; for him, power is not a particular *form* or *type* of change, it is the *medium* of change. Power is what makes change possible, whether that change limits human freedom or promotes it. Power can indeed be used, in Foucault's opinion, for purposes of repression (torture is, after all, a power relation), and often is, but power is not repression itself.

> Power traverses and produces things, it induces pleasure, forms knowledge, produces discourse. It needs to be considered as a productive network which runs through the whole social body, much more than as a negative instance whose function is repression. (TP, 119)

Power, in essence, is more of a facility than a *thing*.

This framing of a concept of power, is still incomplete, because it does not explain where power comes from or how power is exercised. What is the source of an individual's ability to modify the actions of other individuals? And what does it mean for an individual to "exercise" power?

The latter question is particularly important, because Foucault's choice of the word "exercise" is not arbitrary. On the contrary, Foucault chooses to speak of power as "exercised" in order to distance himself from Marxist, pluralist, and functionalist theories of power, all of which, for him, inevitably reify power and obfuscate how essentially contingent and nonsubjective the exercise of power

actually is. Thus Foucault writes that power "is not an institution, and not a structure; neither is it a certain strength we are endowed with" (HS, 93-94), and elsewhere, that power

> [...] is never localized here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organization. (TL, 98)

This final sentence provides us with an initial answer to the question of where power comes from: it comes from 'a net-like organization'. But a net-like organization of what? In the essay 'The Subject and Power', Foucault tells us that the net-like organization that makes possible the exercise of power consists of

> the system of differentiations which permits one to act upon the actions of others: differentiations determined by the law or by traditions of status and privilege; economic differences in the appropriation of riches and goods; shifts in the process of production; linguistic or cultural differences; differences in know-how and competence; and so forth. (SP, 792)

Similarly, in "The Question of Power," having said (as quoted earlier) that "power is nothing other than a certain modification... of a series of clashes that constitute the social body," Foucault concludes that power, then, is something like the stratification, the institutionalization, the definition of tactics, of implements, and arms which are useful in all these clashes. (QP, 188)

Foucault's term for the totality of these structurally-determined differentiations - what he normally calls the "mechanisms" of power (DP, 28; SP, 786) is the "diagram" (DP, 28). As Deleuze explains, the diagram is, for Foucault,

> the non-unifying immanent cause that is coextensive with the whole social field... the cause of the concrete assemblages that execute its relations.... What do we mean here by immanent cause? ...the immanent cause is

> realized, integrated, and distinguished by its effect. In this way there is a correlation or mutual presupposition between cause and effect, between abstract machine and concrete assemblages (it is for the latter that Foucault most often reserves the term "mechanisms"). (34)

Deleuze's use of the expression "mutual presupposition" is particularly important here, because it illuminates the dialectical relationship that exists, for Foucault, between the mechanisms of power and the exercise of power: *the exercise of* power continually transforms a diagram's mechanisms of power, yet is only possible through the utilization of those same pre-existing mechanisms. On the one hand, the exercise of power continually transforms the power-diagram that is "coextensive with the whole social field." On the other hand, it is only insofar as that power-diagram pre-exists a particular exercise of power that such transformation is possible, because the mechanisms of power involved in that transformation depend upon the power-diagram for their existence. Hence, as Foucault says, "every relationship of power puts in operation [mechanisms of power] which are at the same time its conditions and its results" (SP, 792)

Once we recognize that the exercise of power always depends upon the existence of a pre-existing power-diagram, we have identified the fundamental way in which, for Foucault, "power relations are both intentional and non-subjective": while the decision to exercise power is always intentional, the mechanisms of power that individuals use to exercise power are inherently non-subjective because they do not depend on the existence of those individuals for their own existence. Power-mechanisms, because they are structured and reproduced by a multiplicity of power-relations that are not reducible to the individuals who exercise them, are necessarily incapable of being controlled by any particular individual:

> one doesn't have here a power which is wholly in the hands of one person who can exercise it alone and total-

ly over the others. [The power-diagram] is a machine in which everyone is caught. (EP, 156)

Indeed, the power-relations that sustain the mechanisms of power are so complex that one cannot even attribute "subjective" power to particular institutions or groups: "neither the caste which governs, nor the groups which control the state apparatus, nor those who make the most important economic decisions direct the entire network of power that functions in a society (and makes it function)". (HS, 95)

The fact that all individuals are equally trapped within a system of power-relations that is beyond their complete control does not mean, however, as Nancy Hartsock has argued, that, for Foucault, "power must not be seen as a single individual dominating others or as one group or class dominating others" (169); nor does it mean that "systematically unequal relations of power ultimately vanish from Foucault's account of power" (165). Although no individual or group has the power to control a social formation's entire power-diagram certain structural positions within that diagram enable certain individuals and groups to control *more* of a diagram's mechanisms of power than others. Foucault is quite explicit on this point; as he says in the same paragraph from which the penultimate quote was taken, "certainly, everyone doesn't occupy the same position. Certain positions preponderate and permit an effect of supremacy to be produced" (EP, 156) - as, for example, in the situation of the "dominant class," whose dominance is not a "privilege, acquired or preserved... but the overall effect of its strategic positions" (DP, 26). Indeed, we have already seen a number of instances in which the "dominant class" was able to use its resources to further its political and economic domination: its development of surveillance in the factory, its transformation of the police and legal apparatuses, its regulation of pedagogy, and so on. Similar examples occur throughout Foucault's work.

Foucault's theory of power cannot, therefore, be considered - as a number of scholars have argued - a variant of the pluralist theory of power espoused by Robert Dahl and others. Power may indeed be everywhere, but that does not mean power is equally distributed - it means only that absolute power (economic, political, cultural, etc.) is a structural and thus practical impossibility. Nor, however, can Foucault's theory be considered a version of Parsonian functionalism, as Fred Dallmayr, Anthony Giddens and the team of Arthur Kroker and David Cook (238) have argued. Power, for Foucault, is the value-neutral medium of social change, not, as for Parsons, the "generalized facility or resource in [a] society" that provides "the capacity to mobilize the resources of the society for the attainment of goals for which a general 'public' commitment has been made, or may be made" (221). Power can, in Foucault's theory, be used to promote collectivity and social integration; as his work from *Discipline and Punish* through *The History of Sexuality* makes exquisitely clear, though, power can just as easily be used for the fragmentation of collectivity and for factional repression. To reiterate the point once more, power is, for Foucault, neither inherently positive nor inherently negative - power is simply the ability to create social change.

In evaluating Foucault's conception of power, as it has evolved, it is also important to note that he take into due consideration how an individual's use of power can be non-subjective: namely through the inevitable disjunction between an action's intention and its actual effect. In Foucault's own terms, "people know what they do; they frequently know why they do and what they do; but what they don't *know* is what they do does."(12) The exercise of power is always potentially non-subjective, in other words because of the unintended consequences of action.

This form of non-subjective power becomes particularly important in Foucault's theory of institutions, a theory that was only partially explored in the earlier discussion of 'intentionality'

I have argued that a number of important transformations in 18th century institutions were, in Foucault's opinion, intentionally produced by individuals and groups in response to certain consciously-recognized economic and political needs. That claim must now be qualified: not all institutional transformations are intentionally produced; some transformations are unintentionally (non-consciously) produced - those resulting from the unintended consequences of action. This is the real difference between the often-invoked but rarely-understood concepts of "tactics" and "strategies" (HS, 99-100): "tactics" are the intentional actions carried out in determinate political contexts by individuals and groups; "strategies" are the unintentional - but institutionally and socially regularized effects produced by the non-subjective articulation of different individual and group tactics. Both tactics and strategies involve power, because both create social change; only strategies, however, involve non-subjective power.

Differentiating tactics and strategies enables Foucault to create not only a taxonomy of power, but a taxonomy of institutions as well. In particular, that distinction allows him to differentiate between 1) institutions that function primarily through tactics, in which the real social function of the institution is consciously recognized by those involved in its operation, and 2) institutions that function primarily through strategies, in which the real social function of the institution is only dimly perceived, if at all, by the individuals involved in its operation. We have already examined the first category: pedagogical institutions, legal and police apparatuses, hospitals, and factories. More interesting, however, is what Foucault says about the second category, strategically-functioning institutions. In such institutions, he writes,

> the rationality of power is characterized by tactics that are often quite explicit at the restricted level where they are inscribed (the local cynicism of power), tactics which, becoming connected to one another, attracting

and propagating one another, but finding their base of support and their condition elsewhere, end by forming comprehensive systems: the logic is perfectly clear, the aims decipherable, and yet it is often the case that no one is there to have invented them, and few who can be said to have formulated them. (HS,99-100)

Foucault's most explicit example of the strategically-functioning institution is, of course, the modern prison. On its face, Foucault points out, the modern prison presents a paradox of intentionality: although the *rationality* of the modern prison - understood as "the program of the institution such as it has been defined" (WCP, 283-85) - has been, since its origin in the 18th century, "rehabilitating the individual," the modern prison's real social function, its *effect*, has always been the opposite: to be one of "the best means, one of the most efficient and most rational, to punish infractions in a society" (WCP, 280). The modern prison, in other words, is characterized by a fundamental disjunction between the tactics of its creators and workers (themselves, of course, not necessarily the same) and the strategy that it effectuates as an institution - the latter operates against and continually frustrates the former.

The question Foucault's conception of the modern prison raises then, is clear: how does this 'disjunction' survive? Why does the prison's real social strategy continue to exist despite the fact that it is at odds with the tactics of those who operate the prison?

Foucault's answer is: once we acknowledge the importance of the unintended consequences of intentional action, that question simply disappears: as long as prison workers (wardens, administrators, guards, etc.) accept the "first program" of the prison, they do not have to recognize the ultimate strategy effectuated by their actions for that strategy to exercise power. That ultimate strategy is

> simply not formulated, in contrast to the program. The institution's first program, its initial finality, is on the

contrary displayed and used as justification, while the strategic configurations are not often clear in the very eyes of those who occupy a place and play a role there. (WCP, 284)

In other words, despite the fact that prison workers do not recognize the actual strategic function of the modern prison, as long as their acceptance of its tactical goal of rehabilitation motivates them to show up to work every day, the unintended consequences of their actions - regularized and stabilized within the prison by virtue of their very invisibility - will continue to ensure that the prison carries out its strategic function of punishing instead of rehabilitating.

This explanation, however, is only half of the story, because it remains on a level internal to the prison. When we consider the role of the modern prison within its larger social context, a different question arises: how can a social institution survive that operates according to a strategy that its creators never intended and, presumably, runs counter to a social formation's political goals? Why haven't other powerful social groups reformed the prison to restore the efficacy of its 'first program', rehabilitation?

Foucault's answer is this: the moden prison survives because other social groups - capitalists, state officials, the police etc. - benefit from the disjunction between the prison's strategy and its workers' and creators' tactics, groups that have the power to ensure that the prison continues to function as an institution of punishment instead of rehabilitation. Consider the following passages, from 'What Calls for Punishment' and *Discipline and Punish*, respectively:

> Obviously the effects [of the prison] rarely coincide with the ends; thus the objective of the corrective prison, of the means of rehabilitating the individual, has not been attained....But when the effect does not coin-

> cide with the end... beginning from these [new] usages... but in spite of everything intentional to a certain point, one can construct new rational behaviors, different from the initial program but which thus respond to their objective, and in which play between different groups can take place. ...This play can perfectly solidify an institution, and the prison has been solidified, despite all the criticisms that have been made, because several strategies of different groups have come to intersect at this particular place. (WCP, 283-85)
>
> Is not the supposed failure [of the prison] part of the functioning of the prison? ...If the prison-institution has survived for so long, with such immobility, if the principle of penal detention has never seriously been questioned, it is no doubt because this carceral system was deeply rooted and carried out certain very precise functions. (DP, 271)

The most important non-subjective function of the prison was, of course, the production of delinquency. No one "intended" delinquency to be the result of 18th century prison reform; nevertheless, delinquency proved to be an integral part of the State and capitalist class's concerted effort to channel the energies of the popular classes into "socially productive" uses. As Foucault points out, delinquency "constitutes a means of perpetual surveillance of the population: an apparatus that makes it possible to supervise, through the delinquents themselves, the whole social field. Delinquency functions as a political observatory" (DP, 281). It should come as little surprise, therefore, that "after a century and a half of 'failures,' the prison still exists, producing the same results, and [that] there is the greatest reluctance to dispense with it" (DP, 277).

The process whereby the tactics of specific social groups combine to ensure the institutional reproduction of the prison's strat-

egy of punishment (as with all strategies) should not, however, be seen as an intentional process. Capitalists and state officials do not have to consciously recognize that the prison-system is punishing instead of rehabilitating; they need only recognize that their own needs are more easily met with a delinquency- producing prison-system in operation than without one. As long as that is the case, capitalists and state officials will see no need to interfere with the operations of the prison-system-and will thus automatically enjoy the economic and political benefits it unintentionally provides. And, of course, the prison-system is itself strengthened in the process: the identification of interests between the prison-system, the capitalist class, and the State ensures that any attempt to reform the former will be opposed 'intentionally' by the latter.

We have seen two instances of qualification for Foucault's insistence upon the intentionality of power is: first, the fact that the intentional exercise of power through power-mechanisms presupposes the prior existence of a non-subjective diagram of power, and, second, the unintended consequences of actions. A third qualification remain to be examined: the 'decentered' construction of subjectivity. Traces of the self-founding Cartesian ego are nowhere to be found in Foucault's texts; like mechanisms of power, individual subjects are, for Foucault, always produced by a pre-existing system of power-relations-the power-diagram-that makes their existence possible. As Foucault writes in *The Order of Things*:

> It is always against the background of the already begun that man is able to reflect on what may serve for him as an origin... Origin, for man, is much more the way in which man in general, any man, articulates himself on the already-begun of labor, life, and language; it must be sought for in that fold where man in all simplicity applies his labor to a world that has been worked for

> thousands of years, [in which he] lives in the freshness of his unique, recent, and precarious existence a life that has its roots in the first organic formation, and composes into sentences which have never before been spoken (even though generation after generation has repeated them) words that are older than all memory. (OT, 330)

Foucault's insistence that a subject's ability to speak is ontologically bounded by the discourses through which his or her subjectivity is constructed- a process that is always determined by the subject's location within the specific institutional topography of a particular social formation- is particularly relevant to the question of intentionality: if subjectivity is essentially discursive, then subjects can only choose tactics they are able to formulate discursively. Subjects do necessarily differ in the kinds of tactics they choose - different discourses enable, perhaps even imply, the formulation of different kinds of tactics - nevertheless, no subject's choice of tactics is ever the unconditioned product of a self standing outside of history and language. Indeed, all subjects are equally unfree insofar as their choice of tactics is inevitably mediated by an institutionally determined linguistic tradition over which they have little, if any, control. Their intentionality, therefore, is never completely their own.

Despite Foucault's insistence on the decentered construction of subjectivity, we must still resist an all-too-common interpretation of his work: namely, that when he proclaims "'we should try to grasp subjection in its material instance as the constitution of subjects," what he is actually arguing is that we must reject the possibility of "liberated subjectivity itself, however defined, because any such concept of liberation necessarily depends upon the Cartesian illusion of subjectivity existing outside the process(es) of subjectification. This interpretation, almost never seriously questioned, assumes two different yet equally flawed forms in Foucault scholarship. There is an idea that, for Foucault,

the decentered self is, simply by virtue of its decentering, inherently incompatible with individual autonomy. In this category we find E.P. Thompson, who argues that, for Foucault, "history [is] a subject-less structure ... in which men and women are obliterated by ideologies" (51). And, secondly there is an interpretation of Foucault, defended most vociferously by Jurgen Habermas, Isaac Balbus, and J.G. Merquior. The second interpretation, based on the idea that Foucault's concept of power is essentially functionalist, does not argue that the decentered self is, for Foucault, *inherently* antithetical to individual autonomy, but it does argue that, in practice, every social formation discursively constructs only those subject-positions that are compatible with its conditions of reproduction, thereby eliminating the possibility of autonomous, counter-hegemonic subject-positions. Consider the following passages:

> From [Foucault's] perspective, socialized individuals can only be perceived as exemplars, as standardized products, of some discourse formation—as individual copies that are mechanically punched out. (Habermas, 293)
>
> [For Foucault], subversive subjectivity cannot be explained within the framework of a discourse for which subjectivity and subjugation are correlative terms. (Balbus, 152)
>
> [For Foucault], power/knowledge... means (i) confining political analysis to the identifying of means of subjection and (ii) excluding the possibility of forms of individuality or positions which are not the exclusive 'property' of the dominant ensemble of power relations. (Merquior, 118)

E.P.Thompson's interpretation, of course, is simply incorrect, because it implies that Foucault envisions the possibility of subjects constructed outside of ideology - which he quite clearly does not. As we shall see, Foucault opposes repressive subject-positions

to liberated subject positions After all, it is precisely Althusser's idea that subjects are always-already 'interpellated' through ideology that subtends Foucault's own work on the construction of subjectivity. For Foucault, subjects simply are their ideologies.

The second interpretation, though more sophisticated, is no less flawed. First of all, it is imprecise: in Foucault's terms, the fact that subjects are "constituted by power" means only that subjectivity is decentered - it says nothing about how subjectivity is decentered, or about what kinds of decentered subject-positions can coexist within a particular social formation. Consider, for example, the coexistence within the capitalist social formation of industrialists and workers: the fact that both subject-positions are the products of pre-existing power-relations does not prevent their interests and local tactics from being structurally opposed. What differs between the two positions is not the ontological status of their construction, but the historical contingencies their construction involves: both are socially constructed, but not by the same discourses. Different discourses construct different subject-positions.

The real question, then, is not whether subjects are constructed by power-relations, but whether, for Foucault, counter-hegemonic subject-positions - and thus counter-hegemonic subject-constructing discourses - ever exist within a social formation. As indicated by Merquior's claim that, for Foucault, the process of subjectification excludes "the possibility of forms of individuality or positions which are not the exclusive 'property' of the dominant ensemble of power relations," it is precisely this possibility that the second interpretation rejects.

Merquior's claim, however, is contradicted by Foucault's theoretical discussions of subjectification, and by the numerous examples of counter-hegemonic discourses and subject-positions that he provides in his genealogical writings. Turning first to theory, consider the following passage from *The Order of Things*, in which

Foucault points out that the supra-individual discourses involved in subjectification are inevitably multiple and contradictory:

> The original in man is that which articulates him from the very outset as something other than himself; it is that which introduces into his experience contents and forms older than him, which he cannot master; it is that which, by binding him to multiple, intersecting, often mutually irreducible chronologies, scatters him through time and pinions him at the center of the duration of things. (OT, 331)

Foucault's insistence that subjectification is a heterogeneous process emerges even more clearly in the following passage from his 'Two Lectures', in which he argues that any attempt to condense a social formation's multiple subject-positions into a 'single will' is antithetical to his understanding of subjectification:

> we should try to discover how it is that subjects are gradually, progressively, really, and materially constituted through a multiplicity of organisms, forces, energies, materials, desires, thoughts, etc. ...This would be the exact opposite of Hobbes's project in Leviathan, and of that, I believe, of all jurists for whom the problem is the distillation of a single will... from the particular wills of a multiplicity of individuals... Well, rather than worry about the problem of the central spirit, I believe that we must attempt to study the myriad of bodies which are constituted as peripheral subjects as a result of the effects of power. (Two Lectures, 97-98)

Both of these passages illustrate Foucault's belief that one cannot speak of 'discourse' in general, but only of historically-specific *discourses* – discourses that produce both hegemonic and counter-hegemonic subject positions. Discourse is not, for Foucault, a monolithic, anthropomorphized Subject that bludgeons its way through history leaving only hegemonic subjects in

its wake; nor is Foucauldian subjects merely "standardized products, of some discourse formation... individual copies that are mechanically punched out." On the contrary: although all subject-positions are 'subjected' to discourses that temporally and ontologically precede them, the inevitable multiplicity of those discourses ensures that subjectification invariably produces structurally incompatible (i.e., hegemonic and counter-hegemonic) subject-positions.

Because Foucault scholars have failed to understand Foucault's concepts of power and subjectification or were reductivising the texts, there is also a certain ambivalence in the understanding of Foucault's concept of resistance as well. Two basic interpretations of resistance are particularly common: each is discussed in the rest of the paper.

The first interpretation of Foucault's concept of resistance is based on the idea, discussed above, that the process of subjectification excludes, for Foucault, "the possibility of forms of individuality or positions which are not the exclusive 'property' of the dominant ensemble of power relations." If this is true then resistance to power is indeed impossible. In such a situation, there is not only the inability to resist power, there *is* no one to do the resisting – in which case, power, to quote Peter Dews, "having nothing determinate to which it could be opposed, loses all explanatory content and becomes a ubiquitous, metaphysical principle" (91). Effective resistance has as its condition of possibility the coexistence of hegemonic and counter-hegemonic subject-positions within a social formation.

The second interpretation of resistance is based on the assertion that even if hegemonic and counter-hegemonic subject-positions can coexist, for Foucault, within a social formation, the hegemonic positions are nevertheless always able to eliminate effective counter-hegemonic resistance. This interpretation takes many forms, but the bottom line is always the same: it is futile to

resist power. The following passages from Nicos Poulantzas and Frank Lentricchia are representative:

> Power and resistance appear in Foucault's writings as two strictly equivalent poles of a relation; resistances have no basis. It is in this way that the "power" pole ends us as the primary one .... Power is in the end essentialized and absolutized. (Poulantzas, 150)
>
> Because he leaves no shaded zone, no free space for alternatives to take form, Foucault's vision of power, despite its provisions for reversals of direction, courts a monolithic determinism. (Lentricchia, 70)

The first interpretation is the easiest to critique: as we have already seen, Foucault does not believe that the process of subjectification only produces subject-positions that are the "property of the dominant ensemble of power-relations." All social formations produce, in Foucault's opinion, structurally incompatible subject-positions. It is, therefore, *not* the case, as Dews maintains, that power, "having nothing determinate to which it could be opposed, loses all explanatory content and becomes a ubiquitous, metaphysical principle." Power does indeed have a determinate opposite: *other forms of power*. Because subjectification necessarily produces subject-positions with irreconcilable material and symbolic interests, the power exercised by subject-position X will always be opposed by the power exercised by subject-position Y (Y1,Y2 ... Yn,). Hence there can never be a social formation in which only "power" is present.

At the heart of Dews's interpretation is the unjustified assumption that power is, for Foucault, ontologically different from resistance. This is not the case: as discussed earlier, power and resistance are no more than two different names Foucault gives to the same capacity - the capacity to create social change. Consider a power-relation between X and Y: X uses the power at his or her disposal to modify the actions of Y; Y uses the power at his or her

disposal to modify the actions of X. In this situation, *either* X's or Y's exercise of power can be designated as "resistance," depending upon the perspective from which the power-relation is judged: X can be seen as resisting Y, or Y can be seen as resisting X. Power and resistance are, for Foucault, ontologically correlative terms.

Foucault recognizes, of course, that the legitimacy of his classification of forms of "resistance" and "counter-hegemonic" subject-positions can always be contested; he knows that his own classifications are no more "objective" than any other. He insists, however, that although we can avoid any *particular* classification of forms of power and categories of subjectivity, we *cannot avoid the act of classification itself.* This is why Foucault insists on the correlativity of power and resistance: he wants to foreground the fact that no use of power is ever inherently either 'power' (understood in the traditional sense, as 'repression') or 'resistance,' just as no subject-position is ever inherently either 'hegemonic' or 'counterhegemonic.' Such distinctions emerge, for Foucault, only within a system of classification that is itself necessarily partisan and contestable.

Scholars are of course free to appropriate and interpret. And there shall be no definitive interpretation for any text as it were. What we should not miss any how is the fact that when a corpus of literature offers much to go by, at least the interpretations shall not contradict the ways of its meaning.

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The Emergence of Cultural Studies

Dr. Balakrishnan Kalamullathil

A series of important developments that occurred in world history from the 1930s on had far reaching consequences in the field of art and letters as well as criticism. The Thirties were generally identified as a period of "extreme change and struggle and storm" throughout the world both politically and economically which culminated in the outbreak of the World War II (Klugman 13-14). Following the giant slump of 1929, British economy suffered a great blow, and the country was reduced to one of great poverty, malnutrition and unemployment. Consequently life seemed to demonstrate the bankruptcy of the capitalist system and there was the clamour for some sort of quick and rational alternative. A very strong feeling of doom was reflected in the culture and literature of the period. And for many people the demand for an alternative was embodied in Socialism as it developed in the USSR. A widespread struggle against war, which developed throughout the decade, was certainly one of the main roads to Socialism and to Marxism, and both working-class people and intellectuals were aligned to the cause (14, 15, 17, 20).

The main agenda of the cultural practice of the period was to

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bring art and letters into the stream of revolutionary struggle. Radical groups like Left Cultural Discussion had their journal *Left Review* devoted to this purpose. The threat to letters posed by Fascism and the crisis in capitalism was inspirations to their ventures. As a result there was a spate of Marxist writing in English, both theoretical and imaginative in the 1930s. A political orientation to criticism was the need of the hour, for there was no tradition of such a criticism to fall back upon. However as Margolies points out the theory of literature which they developed on their own had three basic tenets: that all art is class art; that social value is the proper criterion of art, and that art was active (that it *does* something) (68-69). Similarly there was the work of the Left Book Club (between 1936-48), which, attempted to spread "all such knowledge and all such ideas as may safeguard peace, combat fascism and bring nearer the establishment of real socialism" (Reid 194).

The late thirties saw an extra ordinary outpouring of Marxist writing[2] including works on literary theory. The year 1937, for instance, saw the publication of Ralph Fox's *The Novel and the People*, Alick West's *Crisis and Criticism* and Christopher Caudwell's *Illusion and Reality*. These works responded to the crisis in their own way as it was reflected in literature – in the dislocation of literary values, the lack of direction of the novel or the poetry, and the abdication of criticism. In the beliefs and attitudes of these writers we find pronounced a Marxist orientation. Ralph Fox, for instance, believed that men make their own history, and that the novel as a genre was the realisation of this. Alick West found the source of all cultural values in labour and production. Caudwell forged from diverse fields – Marxism, Science, Philosophy, Politics, Sociology, Anthropology, Psychology and Aesthetics – a single theory that covered all cultural production (Margolies 78; Caudwell XIV).

An interspersing of poetry and politics was a remarkable feature of the thirties. Poets of this period, also known as the Auden generation were involved in Left politics and the anti fascist movement, especially in the wake of the Spanish Civil War (Heinemann 107). The poetry of the period was political as emerging from the environment punctuated by Cold War and its brain washing, and it helped define the power struggle of the time (Kettle 83, 94, 100). The fiction, in contrast, developed in rather reactionary directions. In spite of Ralph Fox's revolutionary idea of the novel, the major novelists – Virginia Woolf, Aldous Huxley, Edward Upward, Rex Warner, George Orwell, Graham Greene and Christopher Isherwood – were products of high bourgeois culture. The novel, in their hands, was becoming the text of bourgeois humanist (individualist) ideology. The dominant fictional mode, realism, with its material referentiality was to mature into Modernism (Widdowson 133-35, 161). Parallel to this there was a remarkable rise in the field of working class literature. Writers like Walter Greenwood, Walter Briesby and Lewis Jones chose as their subject matter working class communities faced with uncertainty and irresolution consequent on mass unemployment and deprivation. Though the existing framework of literary criticism, which was defined by the canon of 'good art' failed to recognise this body of writing, the texts challenged common sense notions of culture and creativity, without at the same time being subversive or progressive (Snee 165-167).

The major programme of the Left movement, however was their campaign against fascism as well as other burning problems of the day. Left Theatre Movement (1934-39) and Workers Film Societies and related associations were active in these programmes (Clark 215, 220-221, Hogenkamp 256, 268). Their programmes were generally anti-aesthetic in nature. Naturally, in this situation of crisis, there were debates in England about culture and civilization but they did not crystallize out until the

post-War years. The major texts concerned with these debates were the anthropological works of Malinovsky, Clive Bell's *Civilization: An Essay* (1928), F.R. Leavis's, *Mass Civilization and Minority Culture* (1930) and T.S. Eliot's *Notes Towards the Definition of Culture* (1948). Both Malinovsky and Eliot maintained that culture is the pattern of a society as a whole. But Eliot's argument that religion and culture were a whole way of life came as a critique of the alternative notions of culture held by Bloomsbury, Leavis and the Fabian Socialists (O'Connor 57-58). These works were generally concerned with the social inequality and their arguments operated on the word 'natural'.

Perhaps the most influential literary and cultural emblem of the thirties was the *Scrutiny*. It was partly an aftermath of Leavis and his friends' disillusionment with the tenets of Eliot which was reflected in the decline of *Criterion*. More than a literary critical movement the *Scrutiny* was a national campaign for cultural renewal (Wright 38). Q.D. Leavis's *Fiction and the Reading Public* (1932) and Denys Thompson and F.R. Leavis's *Culture and Environment* (1933) provided the theoretical basis of *Scrutiny*. These works celebrated an irretrievably lost 'Golden Age', of an 'organic community' which was displaced by industrial capitalism, for which literary education (criticism) was seen as a substitute. By taking the tools of literary criticism to non-literary fields, the *Scrutiny* was forging a sociological approach to literature, though its conception of society and culture was largely elitist and apolitical. Mathew Arnold's *Culture and Anarchy* (1869) was recognized as one of the sacred texts of *Scrutiny*. Its notion of culture as a substitute for religion derived directly from Arnold (Wright 52-56). In general, the dismal scenario of English life, which was one of cultural disintegration, mechanical organisation and constant, rapid change, appalled the contributors to *Scrutiny*. As Ian Wright evaluates the situation,

> Bewildered by the aftermath of the war and by the Depression, out of touch with the industrial centres and with practical politics, saddled with their over simplified diagram of English history and their nostalgic dream of a lost golden age, the Scrutineers were incapable of taking an objective overview of their new situation (53-54).

The position tends to slide into either a strong anti-Marxist stance or a reactionary Cambridge legacy as a substitute for radical politics.

The 'Cambridge English' in the twenties and thirties meant a literary study on the paradigm 'life and thought'. The practical criticism initiated by Richards was essentially synchronic in its methods: 'clear reading and clear writing' were for him absolute supra-historical values. Leavis conceived literature to be the 'storehouse of values' and believed that close reading and analysis of literature was the discovery and animation of the most central human values. From that position, in contrast to Richards, he developed not an 'intricately wrought composure', but a drastic discrimination and a militant assault in the whole field of culture and society. But as Williams points out 'the full evident life and thought of the period after the Industrial Revolution was in a different dimension, and it was here that the crisis of the formulation began' (*Writing* 182, 185, 186, 187). That is to say, that the 'life and thought' paradigm was quite incompatible in a world of the open struggle of classes and of the fierce priorities of industrial capitalism, which had its own conception of education.

The selective use of English as a language and literature was of great importance in mediating power relations between classes and other groups in British society right from the days of the Newbolt Report (1921), which prescribed English literature as a discipline in higher education with the status of an autonomous domain (Doyle 27, 28). But the entrenched practice in Cambridge

was a disciplinary separation between language and literature. As a result, the underlying problems and conditions of such a cultural formulation was either suppressed or fossilized. On the other hand, the radical literary, critical practices initiated from the 1930s and continued upto the 1950s brought forth the idea that many other kinds of knowledge and analysis had to be drawn if the work was to be properly done. Even when close reading remained valid, the new convergence between disciplines was to be recognised for a greater objectivity in critical procedure. Various forms of thinking and analyses like formalism, structuralism, sociology, linguistics, psycho-analysis and Marxism which merge with modernism as a cultural formation was at once a response to the underlying and decisive unevenness of literacy and of learning of a class society. To understand this signification, Williams proposes a new disciplinary approach: "the whole text was to be read without date and author". Williams proposes this as a way to move beyond and overcome the decay of Cambridge English. For, in writing, as in theory, there was a paradoxical distance from the general life, which he perceives as an intense crisis of culture and society. Such a procedure could establish connection with a world of practice, choice and struggle (*Writing* 221, 223, 225-26).

The Copernican influence of F.R. Leavis in reshaping the character of 'English studies' (Baldick 27) continued to dominate the entire field of literary criticism right upto the early 1960s as characterized by the high tide of New Criticism as evident from the large demand for the back numbers of *Scrutiny* volumes (and the Cambridge University reprinted the entire set of twenty volumes in 1962). Again it was a period of entrenched Leavisism, for the Leavisites were wielding profound influence through a seven-volume work of literary history, viz., *The Pelican Guide to English Literature* (ed. Boris Ford 1954-61), which was for twenty years a source of reference for students and teachers in Britain (137) and elsewhere. (Of course, there is in the last volume an essay by

Williams on modern drama and another one by Hoggart on communications). It was in such a condition of New Critical and Leavisite theoretical hegemony that Williams was cutting inroads through his groundbreaking works beginning with *Culture and Society* (1961). By its polemical title the book was providing a fresh and radical critical paradigm.

In response to the sclerotic dogmatism of *Scrutiny*, the Oxford scholar F.W. Bateson launched the journal *Essays in Criticism* in 1951. In his 1953 editorial essay "The Function of Criticism at the Present Time", Bateson made a case for the reconciliation of the best tradition of scholarship and criticism, and of contextual and textual studies. This involved a rejection of the modernist pioneers in the name of a new sense of responsibility; Williams was one of the early contributors to the journal, along with Donald Davie, Graham Hough and Frank Kermode (136).

With the advent in the 1960s, of Post-structuralism through the works of Althusser, Macherey, Derrida, Foucault and Lacan, English literary study in British universities experienced a crisis in reading practices. As Peter Brooker argues, this crisis has two aspects – the first lies in the mixed implications for English of the intrinsic concepts and procedures which have emerged from within 'discourse theory', which have a strategic, oppositional effect upon the critical and pedagogic routines of English teaching (62). The second concerns the relation of post-structuralism to developments within Marxism, which necessitated a cultural history that would chart the contours of British intellectual-political culture (63).

The crisis, as Williams notes in his 1981 lecture, continued even in the 1970s, between Marxism and Structuralism and impinged directly on the dominant paradigm of literary studies as a perceived field of knowledge (*WS* 192, 196). Williams's works, especially with *The Long Revolution* (1961) was rejecting the dominant paradigm, by undertaking an analysis of culture,

taking such aspects as communication, technology and society into consideration (209-10). The theoretical position was eventually described in *Marxism and Literature* as 'cultural materialism'. As he defines it "Cultural materialism is the analysis of all forms of signification, including quite centrally writing, within the actual means and conditions of their production" (210). This view of literature and culture, according to him, assumes the stature of 'historical semiotics', as distinct from some of the narrower structuralist displacements of history (210).

A theoretical orientation in the above lines accounts for the versatility and ambition of contemporary Marxist literary criticism. The work of Raymond Williams, as it comes within institutioned literary studies, marks a crucial point of development of a Marxist criticism. Such forums as Literature and History, Red Letters and Radical Philosophy and intellectual movements like History Workshop and Literature Teaching Politics instanced the project. Francis Mulhern defines this development as "An enlarged domain, new objects, revised norms, and framing these new terms of identity". Thus emerged a theoretically 'materialist' formation of literary studies, whose ethos was 'political' and its commitment polarized against bourgeois culture and so anti-humanist (Mulhern 13-14).

Radical developments within English proper took a new turn in the 1960s with the work of Raymond Williams and Terry Eagleton. As it emerged, radicalism had to confront, the pervasive influence within the Anglo-American academy of the dominant tradition (Residual belles-lettrism, conformist Anglo-American New Criticism, non-conformist Leavisism). And since the 1960's radical theory has oscillated uncertainty between a critical structuralism often in confusing association with an objectivist form of Marxism (compare Althusser and the Post-Althusserians) and a libertarian form of Marxism (compare E.P. Thompson and John Fekete) (Hoyles 44).

As Terry Eagleton argues, modern criticism was born of a struggle against the absolutist state. Criticism was only ever significant when it engaged with a more than literary issue and when the literary was suddenly foregrounded as the medium of vital concerns deeply rooted in the general intellectual, cultural and political life of an epoch (*Function* 107). In the 1930's *Srutiny's* only rival in the form of an alternative body of criticism – fragmentary, uneven and materialist – was Christopher Caudwell who lacked a tradition of Marxist criticism to fall back on. When Williams began his writing career in the early 1950s, the ethos of thirties' criticism was the only thing available to him – a compound of vulgar Marxism, bourgeois empiricism, and Romantic idealism. The English Marxism available to him was almost an intellectual irrelevance. However, Marxism and *Scrutiny* provided the formative influence on Williams, both of which he rejected eventually, only to clear away his own path of literary, cultural analysis. He did this almost single handedly, working from his personal resources, without significant collaboration or institutional support. Then, he was to formulate a socialist criticism for which no English comparison is relevant but which must be compared to the aesthetic production of a Lukacs, Benjamin or Goldmann (Eagleton, *Criticism and Ideology* 21-24).

Williams's sequence of interventions can be described as blazing a trail from the cul-de-sac of Left-Leavisism to the high road of continental Marxism, a path considered "too personal and arduous to be easily followed" (Widdowson, *Re-Reading* 48). The remarkable aspect of Williams's project is a concern with the inseparability of the linguistic and the social in the structure of discourse. He defined the practice of discourse in writing, recognising it in social terms as 'Communication' (*Marxism* 28). Anglo-American New Criticism and contemporary Structuralist criticism were taken to task for abstracting the substance of communication to such a degree that it deals only in isolated works,

for treating the practice of writing as an object and readers as consumers of objects; and for ignoring questions of the relations between writers and readers and of the relations between writers' social experiences and other social experiences (29-30). The Bakhtin school's challenge of Russian formalism by emphasizing the social and historical production of signifying systems was on similar grounds. Williams's insistence on the term "structure of feeling" was seen to correspond to the Bakhtin school's emphasis on the way ideology was *generated* (as diachronic process) rather than *given* (as synchronic monolith) (Hoyles 49).

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Sir C Sankaran Nair and the Liberalist Phase of Indian Politics

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A complaint very often made by historians quite strangely recoils on themselves especially when it pertains to the very basic onus of their own profession. Accordingly it was pointed out that there was a strange amnesia in our country regarding important events and personalities connected with the national movement.[1] Sir. C. Sankaran Nair is a glaring case in point, for this neglect on the part of historians. He was infact the apostle of a band of nationalists who were often pejoratively described as liberalists, constitutionalists or moderates. Besides Sankaran Nair, these includes men like Dadabai Naoroji, Gopal Krishna Gokhale, Surendranath Banerjee, Motilal Nehru, C.R. Das, M.R. Jayakar and V.S. Srinivasa Sastri who were generally opposed to agitational politics.

It was to be borne in mind that constitutionalism was the declared political creed and methodology of the Indian National Congress until 1920. With the advent of Mahatma Gandhi in the 1920s there began militant nationalism and Congress was to officially abandon constitutionalism. However the role of the consti-

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tutionalists in shaping Indian politics remains to be a neglected aspect of our historical and political analysis. This may be because of the very paradox of the nationalist thematic. As Partha Chatterjee argues,

> 'Neither conservatives nor progressives were able to resolve the divergence between the *modern* and the *national* in any historically specific way, because the specificity of the modern and the specificity of the national remained distinct and opposed. But this was so because both conservatives and progressives were equally prisoners of the rationalism, historicism and scientism of the nationalist thematic'.[2]

Sankaran Nair was a product of the New English Education which enshrined the ideals of Mecaulay. He imbibed the liberal and utilitarian - values in life and administration. The liberalist ideology inspired the educated Indian young men to seek to bring about social reform through governmental action. They advocated patriotic pride and a concern for the welfare of the people. Men like Sankaran Nair developed a national spirit with all these features as integral elements. The present paper is an attempt to examine the role of Sankaran Nair as a liberal constitutionalist in politics and as a reformer of society.

Sankaran Nair was president of the Madras Social Reform movement, All India Social Conference, Madras (1908), and Bombay (1924). In all these positions and responsibilities he presented himself as a staunch liberal and a constitutionalist. The goal of the constitutionalists was the establishment in India of a liberalistic parliamentary state, modelled closely on the system of government prevailing in Great Britian and in the Dominions, but acceptable to Indian conditions. Such a conception of a state system was nevertheless, a remarkable aspect of the political conception of the constitutionalists. While none in the formative phase of the freedom struggle had any idea of the institutional

basis of a state, the constitutionalists' respect for law and authority distinguished themselves from the rest of the freedom fighters on just that count.

Among the early nationalists both Sankaran Nair and Gokhale shared a strong common perception that ultimately the people would realize a parliamentary state in India. Gokhale's speech at Allahabad in 1907, a decade after Sankaran Nair's Amraoti address cleared the doubts about constitutionalism. He defined constitutional agitation as agitations by methods which the Indians were "entitled to adopt to bring about the changes they desired though the action of constituted authorities".[3] There is in this the repudiation of direct mass action involving open and violent or even non violent defiance of the legally constituted government. While the revolutionary nationalists advocated overthrowing of the existing government in order to achieve independence, the constitutionalists aimed at the reform of the existing system through steady means, for, they felt that it would also produce substantially the same result, namely, freedom for India under a democratic government. According to V.S. Sreenivasa Sastri a constitutionalist is "not a man who loves the constitution, but a man who is willing to obey a constitution when one is imposed on him."[4]

Sankaran Nair was first and last a staunch liberalist and a constitutionalist. As a liberal he adhered to a set of values and approaches which belonged to the mid-Victorian frame of mind. The liberalists were inspired by the ideas of John Locke, Montesquieu, Adam Smith, Bentham, the Mills and others. In India liberal thoughts in the above lines developed through the spread of English Education during the first half of the 19th century. The liberals were wedded to a system of thought wherein ideas such as freedom of the individual, a rational and secular outlook, rule of law, social reform through legilsation were sought to be realised. The British Government, for obvious rea-

sons, had not encouraged the spread of these ideas, but as an inevitable consequence of Western system of education these ideas percolated into the educated elites.

The first generation of the English educated Indians, though very small in number, were drawn under the spell of Western liberalism and envisioned that India would gradually pass on to self-government under the aegis of British administration. As he made it out in the course of his Congress Presidential address (1897), "It is impossible to argue a man into slavery in the English language." The statement, at the same time, was an expression of his fascination for the ideology of liberalism as well as his passion for the English system. At any rate, a distinction between Western liberalism and its Indian brand has to be noticed. While the Western liberal thinkers wanted to restrict state action in all spheres with a view to free individuals, the Indian liberals under colonial subjugation and consequent economic dependence habitually sought governmental support in community life.[6] They recognized the existing government as the constituted authority in the given circumstances. Thus considering their political and economic policy the Indian liberals could be appropriately described as "constitutionalists." The constitutionalists presented the necessity and virtue of respect for law and authority and were opposed to resort to unconstitutional or extra constitutional methods for redressing grievances and realizing demands.

As political struggle in India gained momentum, there developed a schism between the constitutionalists and those who opposed them. Gandhi, however, treated the constitutionalists with great respect. He did not ridicule them nor did he denigrate the liberals. He did recognize the debt he owed to the moderate veterans and especially to Gokhale whom he considered his political Guru.[7] According to B.R. Nanda,

> They [the Moderates] had femiliarised their countrymen with the concept of Indian Nationality. They had

left in the Indian National Congress an instrument which, when refurbished became a powerful weapon in the nationalists' armory. No less serviceable was the ideal the moderates bequeathed to their successors of a humane, secular and democratic nationalism which remained the ideal of the Indian National Congress under the more vigorous and successful leadership of Gandhi and Nehru.[8]

In 1882 Sankaran Nair was appointed as member of Malabar Land Tenure Committee, pursuant to Logan's report in favour of legislation for the benefit of tenants. The committee strongly supported Logan's report but on account of the strong opposition of the then Chief Justice, Sir Charles Turner, practically nothing came of it.[9] As a witness before Lord Rippon's Educational Commission he disagreed with the Commission's view that government should withdraw from higher education and leave it to private effort aided by the government.[10] Similarly in the Madras State Council he introduced a bill to legalize the customary marriage and to provide for the succession of the wife and children to their father's property. This bill-the Marumakkathayam Bill-was however defeated by the intervention of the Brahmins. On the basis of these instances he argued that there was practical impossibility of legislations on social reforms under the British Government.[11]

In 1897 Sankaran Nair was specially chosen to preside over the Amraoti Congress. Just turned forty, he was the youngest, till then, to become the, President of the Indian National Congress and remains the only Malayali to adorn that position. This was, however, a deviation from the usual practise in the Congress where the Brahmin members evaded the company of non-Brahmins of South India in its sessions. In his Presidential address he dwelt mainly on Tilak's trial and conviction and on the government action to arrest and imprison a person without any judicial enquiry or trial.[12]

In 1901 he was appointed secretary to Lord Curzon Education Commission at Madras. Curson wanted to get rid of English Education for the massess, and in Bengal he introduced destroyed the indigenous system of education by allowing only vernacular texts. Sankaran Nair was opposed to this move. His position was characterised by an unflinching singleness of purpose and an unerring certainty of aim. As an educated liberal he was free from orthodox views. As a judge of Madras High Court one of his decisions upheld a marriage between a Christian woman and a Hindu. Though it created a great sensation, his moral courage to pass that verdict was hailed by a legal member of the Viceroys' Council.[13]

Sankara Nair had maintained a strong secularist, perspective. He had no truck with sectarianism of any kind even in the face of government support of it. He had expressed his doubts and fears about the projected pan Islamic University at Aligarh. He considered it "a very great mistake" as it would foment disloyalty in India. In the same way he had disagreed with the idea of Banares Hindu University being one on sectarian principles, but, following a discussion with Pandit Malaviya, was convinced that it had a strong modern side to it.[14] It was on the occasion of the inauguration of this university that he met Gandhi for the first time (on 6th Feb. 1918). As Educational Member of the government he had put forward a scheme of primary education for all India and was accepted by the Council.[15] It is to be noticed that the same mission was carried forward with greater vigour by Gokhale by presenting an Elementary Education Bill in the Imperial Legislative Council in 1911.[16] But the response of the government was quite callous.

Another important subject in which Sankaran Nair was interested was the Local Self Government. In 1882 it was Lord Rippon who issued his well-known resolution which contemplated that there should be a large majority of elected members on the Local

Boards and Municipal Councils. But this policy was changed by Lord Curson by bringing in official control over them. When the Calcutta Municipality Act was sent up for government's sanction, Sankarana Nair as member of the government took objection to its provisions for official control and stood for decentralization, but he was defeated by his colleagues.[17]

Sankaran Nair had a keen interest and devotion for social reform. Through his association with reform movements such as the Madras Social Reform Association, he argued for the uplift of women, abolition of caste system and elevation of low classes, all for which political progress was essential. The Morley-Minto Reforms, he found, did not comprise these questions.[18] As a progressivist he had pointed out the difference between the ideals of Western civilisation and of ancient India. He found that while the English law recognized equality of all human beings, the Hindu law stamped the members of each caste with an inviolable character of superiority or of abject degradation. Comparing the two systems, he affirmed that,

> the one law is individualistic, and based on the inviolability of contract, with the result that success attended energy and labour. The other was rooted in communistic and family bondage, and was one of status-fostered indolence and shifted all energy. The English law is one under which a race had made astonishing progress, and is suited, therefore, to the needs of a progressive community; the Hindu law and usage, on the other hand, were the project of a society either already enslaved or on the road to slavery, and were suited to a stagnant society.[19]

When from the 1920s on Indian politics was galvanized by Mahatma Gandhi, Sankaran Nair, however, turned highly critical of Gandhi's political methodology.[20] He maintained that Gandhi's saintliness could not be a guarantee of soundness of judgment in politics. His critique of Gandhi found expression in *Gandhi and*

Anarchy (1922). As a member of the early nationalists Sankaran Nair was a liberal constitutionalist in politics and a progressive reformer of society. In his role as a constitutionalist within the constitutional movement, and of a nationalist within the constitutional set up,[21] he had no doubt, contributed his share in shaping the destiny of Indian politics.

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Chandrasekhara Kambar as a Native Dramartist

Suresh Kumar

Chandrashekar Kambar is one of the prominent playwrights of Karnataka; he is also famous in the role of a poet, novelist, composer, folklorist and actor. Kambar contributed immensely to Kannada theatre by drawing upon folk themes and techniques particularly of North Karnataka. In his traditional play, he often reinterprets folk myths and in his social plays, he satirizes the corruption and other vices of contemporary society. Most of his plays are known for their musical qualities and vigorous language. The heavy dose of north – Karnataka, especially the dialect of Belgaum district, poses great challenge to the translator.

As a resistance to urban theatre, writers belonging to the Theatre of Roots, especially Kambar, has began to appreciate the folk theatre a great deal particularly, for its technique and the liberty it offers. Chandrashekar Kambar has reconstructed a tradition in which the playwright enjoys the unique privilege accorded only to the sutradhara and the clown in native plays. The folk theatre which, he had inherited had always been 'total' until the elite urban amateur theatre disrupted the traditions of both folk

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theatre as well as the professional theatre only to hoist on the stage, a realistic version of social dramas of the west.

His major poetry collections are *Takarainavaru* and *Savirada Neralu*. His major plays are *Jokumaraswamy*, *Siri Sampige*, *The Shadow of The Tiger*, *Tukra's Dream* and *Alibaba and the Fourty Theives*. He won the Kendra Sahitya Academy Award in 1991. Most of the plays of Kambar are a part of the creative effort to understand the historical process of changes. The richness and the vividness of images and metaphors, which Kambar uses to depict the world of Shivapura, may deceive us into believing that he looks back to its pre-modern, pre-colonial world in nostalgia and constructs a utopian organic society which could never have been a historical reality. In *Jokumaraswamy* the Gowda who claims his right to deflower every virgin in the village is a joke among the prostitutes for his inability to perform. It is Basanna, the counterpart of Jokumaraswamy, the phallic god, who has satisfied the women who sought him out. In fact, Kambar's sensibility is radically modern and has little to do with the worldview generally associated with folk tradition. Despite the intense lyrical texture of his writing, Kambar's sensibility is modern in its sharp ironical gaze and its grasp of the essential unbridgeable dualities of human nature. Kambar seems to have no reservation about the validity of modern perspective, he says

> "I am aware of the deep influence of modernism on many of the finest contemporary Kannada writers. In a very small part of my own writing reflects such influence. But now when I think of it from some distance, I feel that perhaps the framework of modernism were not necessary means in the process of my establishing a relationship with environment". (Kambar, 12).

This expresses Kambar's attachment in native, folk traditions as well as the modernity of his temper. A major part of Kambar's plays is written in the urban dialect of Bangalore with the charac-

ters belonging to the middle class. It is remarkable that Kambar has written very powerful plays in the mode for of the urban realistic theatre. Despite his conviction that the mythological mode is the authentic one for the Indian playwright, Kambar has proved his mastery over other mode too.

Kambar's first play *Rishya Shringa* succeeded in expressing the confusion and the loss of confidence of a generation, which had grown to maturity in the bleak post –independent era. *Jokumaraswamy* initiated a new, creative phase in Kannada theatre. *Jaisidanayaka* is a very complex play continuing Kambar's exploration into the states of existence, for which he uses the metaphors like sheep, shepherd and butcher. In the farcical play, *Tukruna Kanasu* Kambar returns to the theme of the dream of justice and a humane social order. *Harakeya kuri* is a brilliant political play by Kambar. It is an urban play written in the educated Kannada spoken in Bangalore. In style and idiom, it is vastly different from his mythopoeic plays. Kambar's intense metaphysical probing into the dualities of existence finds a near perfect dramatic expression in *Siri sampige* (1990) a play in which he employs the techniques of Yakshagana. Thus through his various dramatic technique, with the use of folk myths, ritual etc. Kambar tries to bring about the very aspect of human behavior and culture. He has a prominent place in the process of de-colonizing Indian theatre.

Drama is entirely meant for performance. The term theatre in India encompasses a wide range of performances. It's a composite art in which the written word of the playwright attains complete artistic realization. Drama is not only entertainment but it can also influence us deeply as a didactic or reactionary medium that is capable of constructing challenges to the establishment and existing social codes. Some times, it is the most powerful method of artistic representation to bring about social changes. Modern Indian drama emerged in the last decades of the nine-

Siri Sambige,at first Bhagavata started narrating the story and the sub plot of Awali and Jawali and it provides a typical folk character in narration. In Kambar's theatre, the alien is the western approach of life, which is characterized by a vision of life based on the principles of plurality, contradiction and conflict. The English education and the western ideological influence have penetrated his consciousness so deeply that he is unable to split himself and liberate one fine morning the real self from the contamination of colonization. He has to acknowledge the reality that his past is molded by tradition and the present is influenced by modernity. The heroine of the play SiriSampige who is idealized throughout the play, accepts both prince Shivanaga and the snake Kalinga with no sense of guilt.

The final image of perfection that Kambar envisions in his poetic imagination is a wishful resolution of all contradictions. When Kalinga died in the play, with his eyes open to the sky, the prince saw in them reflected image of an eagle flying in the blue sky.

The writers who belong to the Theatre of Roots make use of free language. That may be mixed, localized or slang. So naturally their plays welcome cross cultural audience. Most of the writers believed that they can offer much if they write in vernacular or in ordinary language. The benefit of writing in vernacular is that they can pick up each detail regarding their culture. In Siri Sampige the prince says

> Prince: Listen I will tell you. With this sword which you see before you and with the family god as witness, I am to be split into two, equal pieces.
>
> Mother: Siva Siva! Do not utter such inauspicious word, my son. (Kambar,338)

The way in which superstition exists among the village people is evident through the conversation between Kalinga and mother.

Kalinga: What is an eight-legged animal, mother?
Mother: It means a pregnant animal. I will sacrifice to
that our Siri Sampige will quickly give me a grandson.
In the pool of her eyes I can already see suffused and
shining the golden color of tomorrow's dream. If you
stand here like this, my evil eye may fall on my dear
daughter in-law. Close the door. (Kambar, 348)

Kambar makes use of potentialities of intertextuality by adapting myths and tales from diverse sources. *Siri Sampige* is about a man and his psychological and metaphysical problems. Kambar's play has blurred forces in depicting the present reality. Kambar goes back to the pre-colonial identity and idealizes the value of ancient – medieval India – an India of his dream. The ritualistic theatre he has chosen provides the appropriate mode of expression. Devaluing the imperialist west characterized by fragmentation and conflict, Kambar nostalgically goes on to validate a past world, and this can never provide a resistance to imperialist practice.

Folk literature prefers mobility in it and we feel the rhythm of life actualities. Kambar intends exploring the inner strength of the indigenous performing theatre, and hence makes use of folk loric intertexuality in his plays. Generation of Indian psyche has been suffering under the colonial burden of the past. Kambar's characters pretend to delve deep into the human psyche as people in bondage. Everything has been marginalized during this period of colonization of this country. Colonialism was not an identical process in different parts of the world but everywhere it locked the original inhabitants. One of the strongest resistance to imperial control in colonial societies has been the idea of 'nation' The idea of nation is based on naturalized myths of racial or cultural origin Because of the cultural shock a group of writers come forward to revive the significance of going back to the tradition. Kambar tries to achieve the cultural revivalism through his plays He shows innovative flexibility in adapting the theatrical device

of yakshagana. His plays are quite appealing especially to the ...ban elite class. This is mainly because he is a great poet like ...K.N.Panicker in Kerala and he has a good sense of folk music. ...oreover, he has a penchant for wit and comedy. He can comi-...ally transform even the customary invocation of Ganesha in the ...beginning of the play like Alibaba *and Samba Shiva.*

To achieve cultural unity Kambar employs various methods. Adaptation of myth is a device used by him. Myth is a mode of expressing reality. It embodies reality in a concrete way as the idea does in an abstract way. *Siri Sampige* is based a single folk tale narrated by A.K.Ramanujan. It is a man's tale for it begins with the birth of a Prince, ends with his death and deals with the themes of incest taboo. In Kambar's play the story infuses psycho-analytic theme of Oedipus complex and narcissism. The charac-ters are all abstract and the story remains on a mythical pedestal. The Yakshagana and Bhagavata is there to push on the plot and fill the gap between the scenes. The comic sup-plot of Awali and Jawali adds new dimension to the main plot. They emphasize the notion of the duality serving some comic relief to the audience.

Theatre of Roots movement constructs resistance politics and self- assertion of ethnic ethos. The play is suffused with the themes of modern sensibility, search for completeness and exis-tential anguish. However, the political and cultural life in a post-colonial era is so complex and internal as well as external threats of hegemony and exploitation are so insidious. And the theatrical performance failed to face the new challenges. Kambar's plays presuppose an ultimate truth characterized by plurality, fragmen-tation and conflict. Thus, Kambar gives a conceptual form of a stereotyped Indianess. Thus, Kambar's interculturalism manifests an objective face of postcolonial Indian theatre. Kambar's plays explore an unconscious assertion of his rural identity on the exhi-bition ground of the metropolis. No art can naturally grow unless it is rooted in the soil. The Indian English playwrights should first

Death as Desperation: William Golding's Rites of Passage

Wilson Rockey

Rites of Passage is a work which indicates Golding's major p occupations as a novelist. In the nineteenth century ma people died suddenly, in mysterious circumstances. *Rites* Passage is an attempt to explain something that actually ha pened. It is an artistic effort to invent circumstances in which man can die of shame" (Golding, 278). The real event is describ in Wilfrid Scawen Blunt's diaries and Elizabeth Longford's *Life Wellington*. Both these works depict the death of a parson board a ship bound for Philippines, from India.

The entire novel is in the form of a journal written by Edmon Talbot for the sake of his godfather. It is set on an ancient ship the line, an old man-of-war, during the end of the Napoleoni wars. The ship is bound for Australia where Talbot, a youn ambitious aristocrat, is to assume his post as Secretary to th Governor General.

Rites of Passage "is not a mere entertainment, it presents a bizarre human situation" (Subbarao, 112). The ordinary journey picks up momentum when it concerns the fortunes of Reverend

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Robert James Colley. The whole argument of the novel depends on his fall and lamentable death. "Rev. Colley does not fit into the pattern of the ship" (Singh, 93). He is persecuted by Captain Anderson for violating his "Standing Orders". Colley is unaware of these rules and tries to meet the Captain against the rules. The gloomy autocratic Captain dismisses him rudely and abuses him bitterly. The passengers as well as the sailors hate him. The Captain hates parsons, and the sailors are superstitious. To them "a parson in a ship is like a woman in a fishing boat-- something that would bring bad luck" (Tiger, 226).

Colley is humble and he controls his anger and bitterness by following the biblical injunction of non-resistance to evil. He is hopeful and pardons the sinners according to the instructions of his Lord. During the crossing of the equator ceremony, Colley is selected by the sailors as their victim. The officers in charge of the ceremony, Deverel and Cumbershum, capture him and drag him to the forward part of the ship. The sailors prepare for the rites by filling a tarpaulin with filthy sea water, dung and urine. Colley is plunged ceremoniously in the filthy water as a parody of mass, communion and baptism. All enjoy the scene. Colley is rescued by Lieutenant Summers who fires the blunderbuss to stop the cruel act.

Talbot is in sexual entertainment with Miss Zenobia Brocklebank and he does not know about Colley's humiliation. Colley faces the society's malice with confidence in the power of his soul. He thinks that they have done his office wrong, dishoured his cloth and thereby God. It is his duty to rebuke the offenders. He is ready to pardon them. He goes to the Captain in his ecclesiastical outfit and demands an apology. Colley finds the Captain in a penitent mood. Deverel and Combershum apologize to him. Colley forgives all and he is optimistic about future. He is not at all desperate at this moment and once again asserts his faith in God. Like the Ancient Mariner he finds the harmony of

the universe. He believes in the power of grace.

As a token of compromise, Colley is invited to the quarters of the crew. Against the advice of the officers, Colley leaves with the sailors in his clergyman's apparel. Colley returns in a drunken state. He parades himself on the deck, half-naked. He pisses against the mast and sings obscene songs. We learn later that he is guilty of homosexuality also. The parson returns to his cabin and refuses to come out. He lies in his bed, holding fast a ring bolt.

It becomes clear that his guilt and shame make Colley to prefer death. Captain Anderson sends Lieutenant Summers to Talbot. They think Talbot can persuade the parson to stop his penance. Talbot visits Colley's cabin and urges him to return to the normal life of the ship: "Uncontrolled drunkenness and its consequences is an experience every man ought to have at least once in his life, or how is he to understand the experience of others" (Golding, 152). But Colley is stubborn. Nothing can avert his mind from this state of self-imposed punishment. His guilt weighs him down. He awakens at times in physical anguish, but he "lay like that in deepening pain, deepening consciousness, widening memory, his whole being turning more and more from the world till he could desire nothing but death" (Golding 156). Talbot finds a letter in Colley's cabin and he takes it to his cabin.

No tears are shed at that parson's funeral. No one except Talbot is eager to know about the tragic circumstances of his death. A court of enquiry is set up to examine the case and to identify responsibility. Colley's intemperence, indifference of the officers, indecent assault, sexual disgust-- all these are projected as the causes for his death. Talbot, who is in charge of the inquest, gets various glimpses into Colley's tragedy. It becomes clear that Colley took rum in a mood of reconciliation. He drinks too much and it leads him astray. He commits *fellatio* with Billy Rogers. When Billy Rogers threatens to reveal the names of officers involved in similar crimes, Captain Anderson stops the investiga-

tion and concludes that the parson died of a "low fever" (178-179). Wheeler, the servant who knows everything, is removed mysteriously from the vessel. (In Golding's later novel, Close Quarters, he will appear again from another ship "Alcyone". In Golding's last novel, *Fire Down Below*, he commits suicide). Life continues as usual on the ship.

Talbot now transcribes to his journal Colley's letter to his sister. Colley's letter makes us see the incidents in the story in a new perspective. He emerges as a man of deep sensitivity in contrast to Talbot's personality. Colley's letter depicts innocent life and behaviour, though sentimental. He lacks worldly cunning and is unable to face the destructive powers of darkness represented by Captain Anderson. He does not understand why he is hated by the Captain. He likes to present himself as the man of God. He is burning with religious passion. He is unaware of the snobberies of the ship's society. He is at a loss to find his place in a stratified society. It is his ignorance, the ship's vulgar society and evil hidden in his own heart that cause his death.

"What a man does, defiles him, not what is done by others", Colley writes (Golding, 235). He expresses his loneliness and is really frightened by the cruel activities. Talbot realises that his friendship would have changed the course of events. Colley's letter is incomplete; it does not tell anything about his final degradation. The novel ends with Talbot's determination to write a letter to Colley's sister, and it will be full of lies, from the beginning to the end.

Colley's death poses serious questions. We are led to think of the state of modern man. It shows that man is vulnerable. What we call civilization is only a thin veneer and man easily disintegrates when confronted with forces of chaos and disorder.

Colley's encounter with the sailors is an encounter with his own self. "The crossing of the white line into the great unknown part of the ship is symbolic of the plunge into the vortex of the

dark, into the hidden recesses of the dark" (Subbarao, 115). He is in fact driven to search the dark recesses of his own soul. His clergyman's apparel may stand for his prideful will. "His taking rum signifies his alliance with evil" (115). As a result he surrenders to the dark forces of his psyche.

Colley is guilty of acting from *hubris*. He claims to be the responsible man of God. He tells the Captain, "I defend my Master's Honour as you would defend the king's" (Golding, 243). His tragedy shows the split in his thought and action. Colley falls due to this dichotomy. He cannot harmoniously unite the antagonistic elements of the sensual and the spiritual.

Colley himself is responsible for his tragedy. He cannot cope with his superiors in the social strata. He does not act with authority and fails to gain the respect of his impressive fellow passengers. Only hints are given about Colley's death. It shows the inconclusiveness of life. "Life is a formless business. Literature is much amiss in forcing a form on it" (265).

If the parson is an unwanted person, it means the practices of the Church are out of tune with the problems of modern man. Many of the religious beliefs like Original Sin and redemption "make religion very narrow" (Singh, 96). The idea of Original sin mystifies the source of evil. Established religion does not try to put an end to social discriminations.

Golding does not leave his characters in a state of nothingness. He shows them the way to grace and redemption. It is not clear whether Colley dies as a repentant sinner or as a frustrated sinner. Since we do not know the last moments of Colley, it is difficult to solve this problem. Golding's novels often end in an ambiguous manner. The same is true in the case of *Rites of Passage*. It hints that Colley might have been granted release from self-degradation. Colley has with him a volume of Baxter's *Saints' Everlasting Rest*. It contains devotional meditations on sudden death. Colley believes in the mercy of God. He knows that the

power of grace is infinite. He often uses in his letter the expression "Our Redeemer" (Golding, 247).

"The novel depicts at a more significant level the tragic fate of innocence and goodness entrapped in a social structure that has a cynical contempt for spiritual needs and moral values" (Singh, 94). Captain Anderson is the king of the floating society with "prerogatives of justice and mercy. But there was no hope of any mercy to a parson under his anti-church regime" (95). Hence the fate of Colley to end in humiliation and death.

Colley is confident of facing the dark and converting it, like Conrad's Kurtz. Colley thinks of civilizing the unruly mob of the ship. But, like Kurtz, he is in turn captured by the primitive forces and he degenerates into a state of barbarism. "Colley's dying of shame is a rite from another culture" (Subbarao,118). In many religions, death is a passage to a new mode of being.

Rites of Passage is a black comedy that happens on board a ship. It shows the spiritual and religious crises of our own day; it illustrates the viciousness and weakness of human beings. The ship is a floating theatre. It does not tell an ordinary sentimental story; instead it deals with a microcosm of ludicrous, arrogant, deranged and lecherous modern world. The ship is a metaphor for the universe, we are the sailors, the actors on it. We can assume that "the name of the ship is Britannia" (Gregor and Weekes, 271).

The ship is mythological and unnameable like the Ark of Noah. Rev. Colley is a fallen messenger of grace. Deverel and Cumbershum stand for the Fates. The voyage is a trial for Colley and Talbot. Colley fails in the ordeal; his *rite de passage* leads him to express his unbridled desires. Captain Anderson shows the fallen state of man. The journey symbolizes "men's voyages through the living seas of their existence" (Sinclair, 179).

The sea is a dominant symbol in this voyage of discovery. It stands for time, the hardships man has to encounter in his voyage through this world. Golding implies an irony in "Sea/see dichoto-

...(179). Golding always studies the behaviour of man separat-
...from the main land.
Colley's death is parallel to the ritual murders in *Lord of the*
...s, *The Inheritors* and *The Spire*. Lieutenant Summers fires the
blunderbuss to avoid a spiritual murder. Sacrifices were held to
please the fertility Gods. It is another Bacchanalian orgy: "This
persecution of a scapegoat amounts to a magico-religious ritual
to exorcise fears about the sea-worthiness of the becalmed ship"
(Tiger, 227).

"*Rites of Passage* emphasizes that man today is imprisoned within out-dated stereotypes about himself and his society" (Chakoo, 144). The novel is very much contemporary. Don Crompton thinks it to be more contemporary than *Darkness Visible* and *The Paper Men*. "It is", he says, "more concerned than the other two with everyday life, the ordinary universe in which most people live most of the time" (as in Dickson, 117).

The novel questions the Christian notion of celebacy. "Regulations which enjoin celebacy and taboo sex lead to an unnatural suppression of normal human urges, often resulting in self-abuse and in the case of Colley the unconscious act of *fellatio* in a state of total inebriation" (Singh, 98). If it was in the case of a normal person, nobody would have noted it. But a parson's lapse was exaggerated as a grave crime. The novel pleads for a re-assessment of religious values. Religions should be re-moulded so as to accommodate physical and aesthetic urges of human beings.

Colley's death raises the fundamental question of the fate of modern man. He cannot successfully resist the temptation of evil. Religion and fellow human beings cannot help him to overcome his dilemmas. As a result, he easily becomes a victim to the workings of the dark powers within him. "Golding has taken upon himself the formidable task of arousing the religious impulses and resorting to this recalcitrant time the spiritual dimension which is the stuff of vital religious mythopoeia" (Tiger, 217).

Item Response Models for Psychological and Educational Assessment

Z A Ahamad Ashraf

Abstract

Item Response models are used to quantify the probability of correct response as a function of unobserved examinee ability and other parameters like item difficulty and item discrimination power. In many ways item analysis of tests are better in Item Response Theory framework than classical methodology. Item Response methods are more reliable and accurate. This paper aims at providing basic concepts on Item Response Models and its applications in psychological and educational assessment.

1. Introduction

There are many situations where one has to undergo through some psychological or educational tests. Teachers, employers, medical practitioners, and others in evaluative positions use a variety of test tools to support them in their evaluations. A psychological or educational test tool is a set of items designed to measure characteristics of human beings that pertain to behavior.

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According to Kaplan and Saccuzzo (2001) a test is a measurement device or technique used to quantify behaviour or aid in the understanding and prediction of behaviour. Anastasi and Urbina (2004) define Psychological test as an objective and standardized measure of a sample of behaviour. Naturally these Psychological characteristics will be unobservable but can assume that these characteristics exist and vary from individual to individual. The quantification can be done only by observing a related behavior on properly designed and administered test. For example, one cannot directly observe the intelligence or aptitude of a student but we believe it exists. These constructs will be then measured by observing some manifestation of behaviour assumed to be observed as influence of the construct.

But as the construct is unobservable, making fair and scientific evaluation is always a challenging one. The test tool should be a standardised instrument designed to measure objectively one or more aspects of a trait by means of samples of verbal or non-verbal responses or by means of other behaviour. The term objectivity indicates how much the test is free from personal judgments regarding the trait to be measured.

There are mainly two frameworks in tests construction and interpretation-classical test theory(CTT) and item response theory (IRT). The CTT model is simple; the observed scores are treated as the sum of true score and error. i.e. $T = X + E$, where T is the true score of a particular person X is the total test score and E represents the persons error on the testing occasion. The item analysis process in CTT framework is a crude one. It does not count the probabilistic nature of responding to an item by a subject. On other hand, IRT is the area of test theory which provides probabilistic approach to overcome some of the limitations of classical methods. IRT is a statistical technique involving models expressing the probability of a particular response to a scale item as a function of the ability (more precisely *trait*) of the subject

IRT models are widely used in the preparation and standardisation of test items. In IRT the term trait means the characteristic of the subject to be measured, which is latent or unobservable. This variable is often something intuitively understood like intelligence. When one says somebody is highly intelligent or is very poor in intelligence the listener has some idea as to what the speaker is conveying. Although this type of variables are easily understood and one can list its characteristics, they cannot be measured directly as one can measure height or weight. Guilford(1982) defines trait as any distinguishable, relatively enduring way in which one individual varies from another.

Although IRT methods have been in existence for over three decades, only recently have they begun to achieve widespread popularity in Psychological assessment. One reason for this belated popularity is the fact that IRT techniques tend to be far more computationally demanding than methods of test construction and scoring that are based on classical test theory.

In the fields of Education and Psychology, now IRT methods are increasingly being applied to personality, attitude, aptitude and similar inventories containing items that are scored in a dichotomous fashion, such as checklists and inventory-type items. Recently, increased attention has also been devoted to IRT models that are capable of analyzing items that are rated using either ordered-category scales such as Likerttype or unordered, nominal scales. Nowadays in Medical research also IRT technique is widely used (see Hays et al., 2000; Chang and Reev, 2005; Mungas and Reed, 2000 etc).

IRT method has many advantages over CTT based methods of test development and scoring. Consistent with its origins in tests of educational achievement and aptitude, IRT methods are already well known among educational researchers. Item response theories have gained popularity due to their promise to provide greater precision and control in measurement involving

both achievement and attitude instruments (Henson, 1999). IRT has also achieved wide use among industrial and organisational Psychologists, in part due to its ability to quantify the degree to which tests exhibit consistent bias with respect to race, sex, age, or other demographic factors.

2. Basics of Item Response Theory

While classical test theory was derived from the assumption that a persons score on an assessment is merely the empirical sum of its parts, proponents of IRT believe that assessments measure an underlying trait. Using IRT, conclusions can be drawn about the nature of this underlying trait and how well the items measure this trait. In other words, each set of items is only a sample of all possible items in the universe that could be used to assess the underlying trait that Psychologists seek to measure.

With item response theory the test developer assumes that the responses to the items on a test can be accounted for by latent traits. Indeed most applications of the theory assume that a single latent trait account for the response to items on a test (Crocker and Algina, 1986). Generally trait is a single entity or a multiple entity. But in practical situations it is considered as a single trait and is measured through a test.

A latent trait refers to a statistical construct; there is no implication that it is a Psychological or Physiological entity with an independent existence. In cognitive tests, the latent trait is generally called the ability measured by the test (Anastasi and Urbina, 2004).

Let Θ be the latent trait of a randomly selected examinee from the population. Note that Θ is a random variable, but not directly observable. Suppose we have a test tool consists of J items to measure the latent trait of individuals in the population. Let Y_j be the response to the j^{th} item of a randomly selected examinee, which is an observable random variable, that supposed to be contains information about his inherent trait θ. If the j^{th} item has L_j possi-

ble answers, coded as 0, 1, ..., L_{j-1}, then the random variable take values 0, 1, ..., L_{j-1}. Under the assumption that the examinee gets the answer mainly due to his inherent trait, the distribution Y_i is

$$P[Y_i = k \mid \Theta = \theta] = p_i(k; \theta), k = 0, 1, \ldots L_{j-1}, i = 1, 2, \ldots, J$$

$$\text{where } pi(k;\theta) \geq 0 \text{ and } \sum_{k=0}^{L_{j-1}} pi(k;\theta) = 1 \quad (1)$$

If $L_j = 2$, the item is called dichotomous item, otherwise they are called polytomous items.

In the case of dichotomous, we take $p_i(1; \theta) = p_i(\theta)$ and $p_i(0; \theta) = q_i(\theta)$.

i.e.,

$$P[Y_i = 1 \mid \Theta = \theta] = p_i(\theta), \quad (2)$$

$$P[Y_i = 0 \mid \Theta = \theta] = q_i(\theta), \quad (3)$$

$$p_i(\theta) + q_i(\theta) = 1, i = 1, 2, \ldots J$$

This paper focuses only on dichotomous items and hence the above notation are used in entire discussion

2.1 Item Characteristics Curve (ICC)

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

Let θ be the latent trait and $pi(\theta)$ be the probability that an examinee with trait θ will give a correct answer to the items i, then $pi(\theta)$ can be plotted as a function of θ and the resulting s-shaped curve will give Item Characteristic Curve. i. e. the ICC of i^{th} item is the graph of $pi(\theta)$ versus θ. A typical ICC is given in

figure 1. Here θ is represented on X-axis and $pi(\theta)$ is represented on Y-axis.

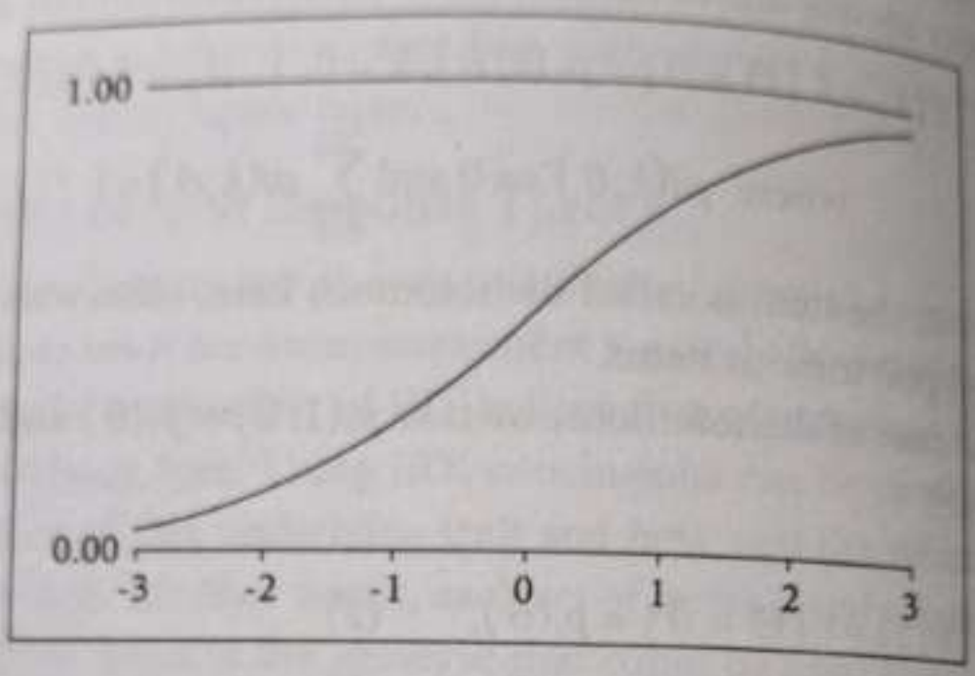

Figure 1: Item Characteristic Curve

Since $pi(\theta)$ increases with θ and has values range from 0 to 1, $pi(\theta)$ can be assumed to have the nature of cumulative distribution function (cdf) with asymptotic, in the sense that $pi(\theta)$ never touches its lower and upper ends; i.e., no person has either no ability or complete ability to bring to bear on a given item (Henson, 1999). Baker(2001) point out the two technical properties of an ICC that are used to describe it as item difficulty and item discrimination.

2.2 Item difficulty parameter

In all IRT models it involves certain number of parameters. These parameters has its own physical importance for making decision on items. In IRT the difficulty of an item describes where the item functions along the ability scale. For example an easy item functions among the low ability examinees and a hard item functions among the high ability examinees. This means

that difficulty can be considered as a location index. It analogous with the item difficulty index defined in classical approach, that indicates the proportion of numbers of examinees who get an item correct to the total number of examinees. Usually the item difficulty parameter is denoted as *bj* for j^{th} item.

In an ICC, parameter bj defines the location of the curve's infection point along the x-axis. If a two parameter logistic model is considered for $pi(\theta)$ as in equation

$$p_{ij}(\theta) = P[Y_{ij} = 1 \mid \Theta = \theta] = \left[\frac{1}{1+e^{-aj(\theta - b_j)}}\right]$$

the parameter *bj* stands for item difficulty index of an item *j*. The figure 2 gives ICC of a 2PL model for different values of *bj*. Lower the value of *bj* will shifts the curve left and higher the value of *bj* will shifts the curve right. The *bj* does not effect the shape of the curve.

When $bj = 0$, the probability of correct response to an item is 0.5 for those individual have their trait as 0. If *bj* is greater than zero it indicates that the item is more easy and if *bj* is less than zero it indicates the item is more harder. One has to choose items with a desirable level of item difficulty. The graph shows that items with difficulty index near to 0 will give more information on latent trait.

2.3 Item discrimination parameter

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

In the case of two parameter logistic model is considered for $pi(\theta)$ as in equation

$$p_{ij}(\theta) = P[Y_{ij} = 1 | \Theta = \theta] = \left[\frac{1}{1 + e^{-a_j(\theta - b_j)}}\right]$$

the parameter *aj* stands for item discrimination index for an item *j*. The figure 3 gives ICC of a 2PL model for different values of aj.

From the curve it can be seen that the change in the values of *aj* changes the shape of the item response function and does not change its location. Also it is noted that higher values of *aj* will give more information on item *j* that item.

Normally the value of *aj* will be positive. If *aj* is negative it results in a monotonically decreasing item response function (Rudner, 1998). It means that people having higher θ will have lower probability of correctly responding to item and people having lower θ will have higher probability to answer the item correctly.

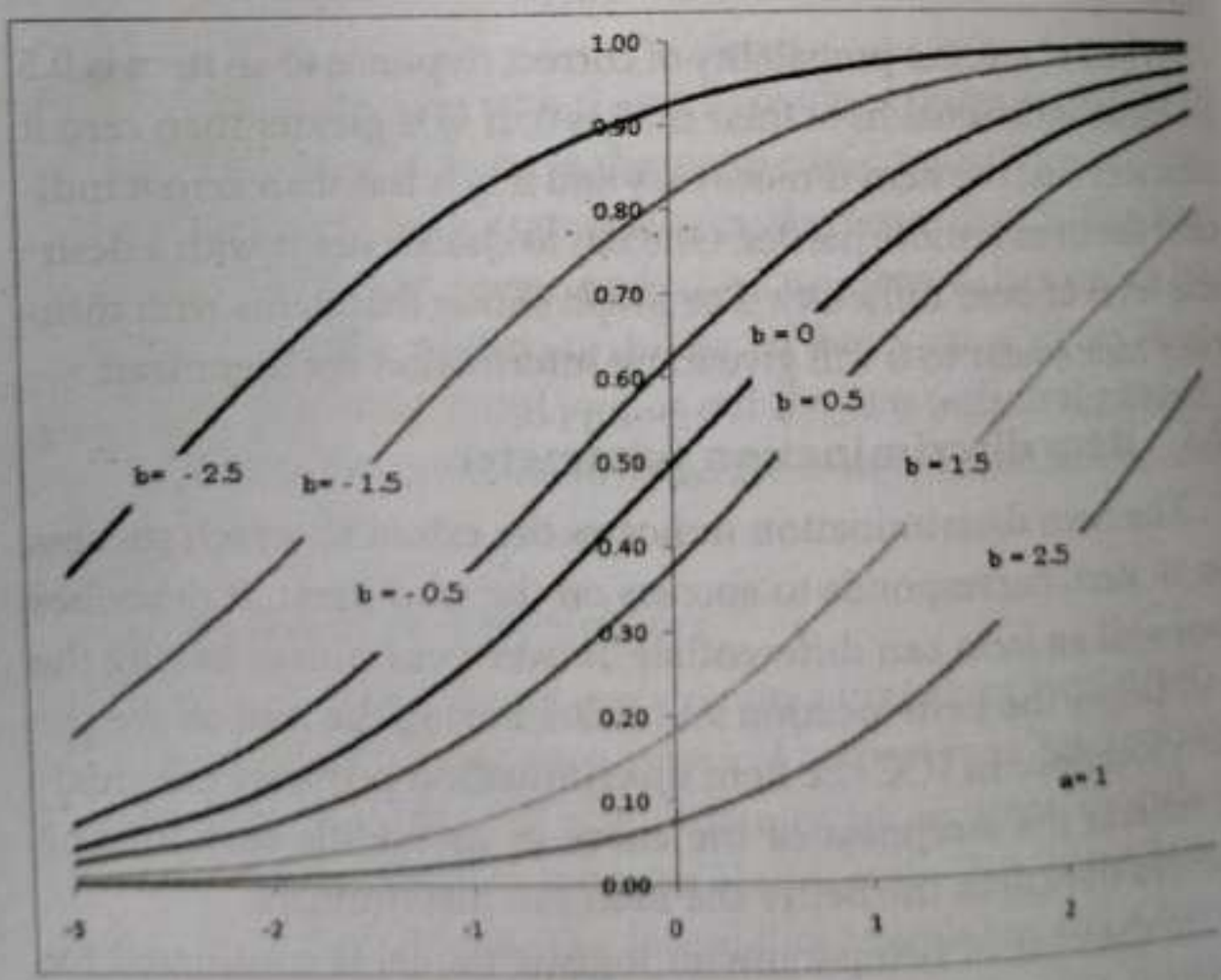

Figure 2: ICC for different b-values

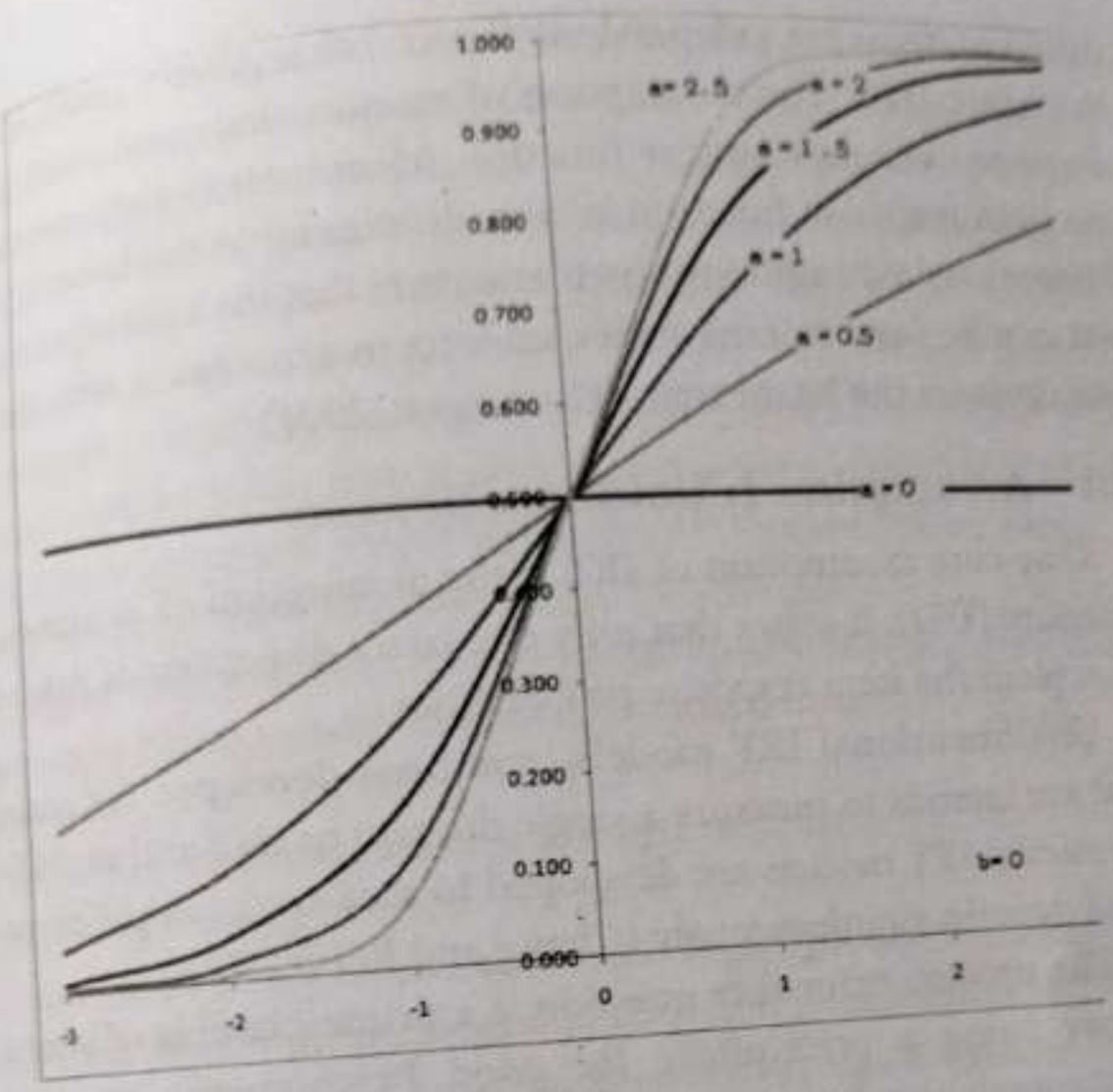

Figure 3: ICC for different a-values

Theoretically items with higher values of a is thought to be better items. But if the value of very high as Masters (1988) pointed out, it can be a symptom of a special kind of measurement disturbance introduced by that item that gives persons of high ability a special advantage over and above their higher abilities.

3 Assumptions of IRT

Like all probabilistic models, item response theory models are also based on some basic assumptions. The fundamental assumptions in IRT are (i) unidimensionality (ii) local independence and (iii) monotonicity. The assumption of unidimensionality says that only one single latent trait influences the response probabilities. Local independence means that the response probabilities of

different items are independent of each other given a position on the latent trait. The assumption of monotonicity deals with the shape of the item response function. Monotonicity supposes that the item response function is non-decreasing in the latent trait. These three assumptions together ensure that the total score on a test can be used to rank order subjects in accordance with their positions on the latent trait. (Groningen, 2004).

3.1 Assumption 1: Unidimensionality

One core assumption of IRT is the assumption of unidimensionality (UD). It states that only one latent dimension is needed to explain the item response probabilities.

Unidimensional IRT models have been developed for scales that are intends to measure a single domain or trait and multidimensional IRT models are developed to measure multiple correlated domain simultaneously (Chang and Reeve, 2005).

The unidimensionality question is a prime example of sound theory being a prerequisite for good Psychometric practice. Conceptualizing latent unidimensionality, as must be done, requires one to step back and ask the foundational question of how best to define latent unidimensionality (Stout, 2002).

A more general mathematical definition for unidimensionality is given by Stout (2002) as follows:

Definition: A test $U'=(U_1, U_2, U_3 \ldots\ldots U_n)$ with specified manifest distribution $P(U = u)$ is said to be unidimensional if there exists a unidimensional random variable Θ with density denoted by $f(\theta)$ such that for all possible response patterns u

$$P[U = u] = \int_{-\infty}^{+\infty} P[U = u \mid \Theta = \theta] f(\theta)\, d\theta$$

This indicates that for a given $\Theta = \theta$, distribution of U is completely known. In other words all the items measure the same construct θ.

3.2 Assumption 2: Local Independence

The second assumption of IRT is local independence. Assumption Local Independence requires that responses to several items are independent given the position of the subject on the latent trait. If items are to have statistics that are attributable to the item across samples, then each of the items must be answered independently from the other items (Hambleton and Swaminathan, 1985).This means that one item must not contain information that can contribute to the response of other items.

Stout(2002) defines locally independence as:

Definition: A test U is said to be locally independent with respect to latent variable Θ if for all u and θ

$$P[U = u \mid \Theta = \theta] = \prod_{i=1}^{n} P[U_i = u_i \mid \Theta = \theta]$$

It indicates that the only relationship among the items is explained by the conditional relationship with the latent variable θ. In other words local independence means that if the trait level is held constant, there should be no association among the item responses.

3.3 Assumption 3: Monotonicity

Assumption Monotonicity states that the item response probabilities are non-decreasing in the latent trait. Trivially the concept of monotonicity is logical in the sense that higher the value of θ higher the chances of endorsing correctly. By this assumption one can model $p(\theta)$ using a distribution function. The characteristics of the distributions will reflect on the characteristics of item response. For example, if F is a known standard distribution function, then a suitable two parameter model is $F(\alpha(\theta - b))$, which is well known location-scale family. In most of the cases a is the discriminating parameter and b is the difficulty index

By this assumption one can model the item response using a

known distribution function of θ. The characteristics of the distributions will reflect on the characteristics of item responses.

4 Parametric Item Response Models

IRT models difer in the functional form of the item characteristic curves to handle different item response forms. A suitable function can be chosen from known distribution functions as

$$p_i(\theta) = G[\theta; \Delta]$$

where G is a distribution function with known form in θ with asymptotes at 0 and 1. i.e the distribution function G is a completely known for known values of Δ and Δ is called item parametric vector. The characteristics of G is fully described by the nature of Δ.

For example if we denote Φ as the distribution function of a standard normal variate, then pi(θ) can be model as

$$p_i(\theta) = \Phi\left(\frac{\theta - b}{a}\right)$$

where *b* and a are considered to as item parameters; *b* is the item difficulty and a is the item discrimination. In general if we model with a location-scale family distribution function, the parameters can be interpreted like this. The following are some of the commonly used IRT models.

4.1 The One-Parameter Logistic (1PL) Model

The one-parameter logistic model was the first one in these types of models. It is used when the responses are dichotomous in its nature. It is also referred to as the simple logistic model. As its name indicates, it presumes that only a single item parameter is necessary to represent the item response. The parameter involved here is termed as item difficulty and is denoted by *bj* for j^{th} item. The model assumes that the items are all equal in discrimination and that guessing factor does not influence the

response. The mathematical form of the model is

$$p_i(\theta) = P\left[Y_{ij} = 1 \mid \Theta = \theta\right] = \left[\frac{1}{1+e^{-(\theta - b_i)}}\right]$$

where θ is the latent variable and bj is the parameter, known as item difficulty. The one-parameter Rasch model estimates the item difficulty parameter. The item difficulty parameter is the point on θ where 50 % of probability of answering the item correctly.

4.2 The Two Parameter Logistic (2PL) Model

The two-parameter logistic model (2PL) is also used in the situations where item responses are dichotomous. It allows the slope or discrimination parameter a to vary across items instead of being constrained to be equal as in the one-parameter logistic or Rasch model. The relative importance of the difference between a persons trait level and item threshold is determined by the magnitude of the discriminating power of the item (Embretson & Reise, 2000). The two-parameter logistic model trace line for the probability of a positive response to item j for a person with latent trait level θ is:

$$p_i(\theta) = P\left[Y_{ij} = 1 \mid \Theta = \theta\right] = \left[\frac{1}{1+e^{-a_i(\theta - b_i)}}\right]$$

The two-parameter Rasch model consists two parameters viz. the item difficulty parameter b_j and item discrimination parameter a_j.

4.3 The Three Parameter Logistic (3PL) Model

The three-parameter logistic model (3PL) was developed in Educational testing to extend the application of item response theory to multiple-choice items that may elicit guessing. It is also used when responses are dichotomous. For item i, the three-parameter logistic trace line is:

$$P_{ij}(\theta) = P[Y_{ij} = 1 | \Theta = \theta] = c_j + \left[\frac{1 - c_j}{1 + e^{-a_j(\theta - b_j)}}\right]$$

The guessing parameter c_j is the probability of a positive response to item j even if the person does not know the answer. When $c_j = 0$, the three-parameter model is equivalent to the 2-PL model.

4.4 The Graded Model

There are many situations where instead of two responses as right or wrong, responses are graded on a range of scores. For example, just like in Likert type scales, the response to a question like what you think about the statement 'Indians work hard when they are placed in abroad' may be 'I agree to the statement', 'I am neutral to this statement' or 'I disagree with the statement'. Here one can grade the responses with values 0, 1, 2 or −1, 0, 1. In some other situations we may have to give grades from poor (=0) to excellent (=5).

For these types of graded or ordered response items Samejima (1969) proposed a model which is based on the logistic function giving the probability that an item response will be observed in category k or higher. For ordered responses $u = k$, $k = 1, 2, 3, \ldots, m$, where response m reflects the highest θ value, the graded model ICC is

$$P_i(\theta) = P[Y_i = k | \Theta = \theta] = \left[\frac{1}{1 + e^{-a_i(\theta - b_{ik})}}\right] - \left[\frac{1}{1 + e^{-a_i(\theta - b_{ik+1})}}\right]$$

4.5 The Partial Credit Model

For items with two or more ordered responses, Masters (1982) created the partial credit model within the Rasch model framework. The partial credit model contains two sets of location parameters, one for persons and one for items, on an underlying

unidimensional construct. The partial credit model is a simple adaptation of Rasch's model for dichotomies. The model follows that from the intended order $0 \leq = 1 \leq = 2 \leq = \ldots . \leq = m$ of a set of categories, the conditional probability of scoring x rather than $x \leq -1$ on an item should increase monotonically throughout the latent variable range. For the partial credit model, the expectation for person j scoring in category x over $4 \leq -1$ for item i is modeled:

$$p_i(\theta) = P[Y_i = 1 | \Theta = \theta] = \left[\frac{e^{\theta_j - \delta_{jx}}}{1 + e^{\theta_j - \delta_{jx}}} \right]$$

Thus, the probability of a respondent j endorsing category x for item i is a function of the difference between their level on the underlying trait and the step difficulty. The Generalized Partial Credit Model is a generalization of the Partial Credit Model that allows the discrimination parameter to vary among the items.

5 Comparing IRT with CTT

Even though popularity of IRT increased during last two-three decades, Classical Test Theory is the widely used method among most of the researchers. The major reason for this is the easiness of applying classical test theory methods in developing test tools compared to item response approach.

Classical test theory methods have relatively weak theoretical assumptions, which make it easy to apply in many testing situations (Hambleton & Jones, 1993). Hence it is very easy to compute major focus of CTT analysis item statistics viz. item difficulty and item discrimination and reliability. CTT does not invoke a complex theoretical model to relate an examinees ability to success on a particular item. It is fair to say that, to a great extent, although there are some issues that may not have been addressed theoretically within the CTT framework, many have been addressed through ad hoc empirical procedures. IRT, on the other hand, is more theory grounded and models the probabilis-

tic distribution of examinees success at the item level. Classical test theory and item response theory are widely perceived as representing two very different measurement frameworks. However, few studies have empirically examined the similarities and differences in the parameters estimated using the two frameworks. (Eg. Bechger et. al, 2003; Cantrell, 1997; Verstralen et al., 2001 etc.) All studies emphasise that IRT approach is better than CTT.

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Constructing A Knowledge of the Past: Nationalism, Colonialism and Historical Writings on Modern Kerala

Dr. K Gopalankutty

The political subjugation of India by the British was followed by efforts to create a strong, unitary state. This meant the creation of certain 'superstructures' which aided and abetted such a process. This ideological superstructure, unlike the 'steel frame', was not 'visible' and could not be easily discerned. The construction of colonial knowledge was an important aspect of this creation. 'It became an important tool in retaining the British in their position of strength. History formed an important branch of this knowledge. The colonial concern with the past was not born out of curiosity. It was an effort in constructing the past anew. It was also a means of legitimization. The past served to justify the present. The British did not rely on just brute force to enforce their ideas on judicial, revenue and administrative matters. That this was a process in which often intense negotiations and dialogues tool place is seldom recognized. Contestations need-not be directed against a particular school of thought or an individual historian's account.

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The political subjugation of India by the British was followed by efforts to create a strong, unitary state. This meant the creation of certain 'superstructures' which aided and abetted such a process. This ideological superstructure, unlike the 'steel frame', was not 'visible' and could not be easily discerned. The construction of colonial knowledge was an important aspect of this creation. 'It became an important tool in retaining the British in their position of strength. History formed an important branch of this knowledge. The colonial concern with the past was not born out of curiosity. It was an effort in constructing the past anew. It was also a means of legitimization. The past served to justify the present. The British did not rely on just brute force to enforce their ideas on judicial, revenue and administrative matters. That this was a process in which often intense negotiations and dialogues tool place is seldom recognized. Contestations need-not be directed against a particular school of thought or an individual historian's account.

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The constructions of history, as a branch of colonial knowledge, also required the debasing and discarding of all indigenous efforts at the construction of the past. It was reported that "the Malayalees, like the Hindus generally are totally devoid of the historical spirit[1]. It was easy to dismiss them as 'myths and legends' without any basis of 'scientific truth'[2]. Gradually the 'native subjects' internalised these views. Thus Bundela Ramaswami Naidu note in 1820 that "it is true that we Indians do not possess any recorded histories of our ancient civilisation and political matters"[3]. Compared to the coloniser who had post Enlightenment historiography in his show case, the colonised had only a farrago of legendary nonsense[4] to show. It is only in recent times that such views have been contested.

Another assumption with regard to historical writing and the writing of prose in modern Kerala is that these began with the advent of the Europeans and as a result of missionary activities[5]. The paucity of sources do inhibit us from contesting this but it is reasonable to doubt the veracity of such assumptions. Two recently found source materials help us in locating efforts to engage the past. The first one, known as 'Vella's History', relates to the accounts given by a Nambudhiri Brahman of Vella Mana (ancestral house) relating to the period of 1755 and 1780. Why was such an account written? The author makes no mention of his intentions. Nor is there any idea of his audience. More importantly he doesn't make any value judgments. There are also no attempts to manufacture, history, so prevalent in the *Prasastis* found in South Indian inscriptions.

Vella Nambudhiri wrote these accounts when he was 70 years of age. Most of the events that have been recorded took place when he was 50. The effort was thus to record the post events which had only happened some years back. The narrative could be divided into three: The first part refers to the conflict between Panniyur and Sukapuram Villages[6]. Being a native of Panniyur,

Vella's accounts are favourable to Panniyur. The second part gives details of the Zamorins who ruled from 1705 onwards. There are also references to the rulers of Nileswaram and Venad. The third part describes the attack of Haider Ali. The author writes about the efforts of the Zamorin to buy off Haider, his failure to raise enough money and Haider's resolve to extract money from Malabar. Though he wrote about the destruction of temples by Haider Ali's soldiers, he was not contemptuous of Haider. He also had given pen portraits of Haider and the interpreter[7].

The second manuscript relates to the autobiographical writings of another Nambudhiri, called Appathadiri. Typically accounts of temples, prayers and rituals occupy most of the space, but it also contains reference to historical incidents and details of social and cultural conditions in mid 18th, century South Malabar[8].

The authenticity of these works has been questioned as the original cadjan leaf manuscript has not been found yet and accounts are based on a copy of the original. Dr. N.M. Nambudhiri, who has published these accounts with detailed foot notes and references, asserts that the authenticity of the document need not be questioned as Vella makes no claim to any lineages of material wealth and also because there is no evident purpose in fabricating and forging a document. Secondly, Dr. Nambudhiri who has studied and published Zamorin's records[9] point to certain synchronism. Some of the incidents which are mentioned in the Zamorin's records are also mentioned by Vella and he had no possibility of knowing about these incidents if he had not been an eye witness to them[10]. Moreover, some events recorded by Vella get attested by numerous other sources. The practice of copying from the original documents existed in Kerala.

Medieval travelers had written about the practice of the Zamorin in keeping een conversations with visitors in the form of cadjan leaf records. Herman Gundert, the German missionary (1814-'93), got a cadjan leaf manuscript of the 'Keralolpathi' (lit-

ılly the origin of Kerala) from the record room of the morin[11]. A note on dynastic history has been obtained from the morin's record room[12]. The Rajah of Kollengode, similarly, had pt a record house and the records included one on the dynastic story of the royal house[13] All these point to the importance the alayalees attached to the past; the past had to be recorded and eserved. In other words, they had a sense of history.

olonial Accounts

One of the characteristic features of colonial historiography as ethnocentrism. Many European writers attempted to make a assification of races on the basis of the size and shape of skulls, ose and the colour of the skin. Edgar Thurston's multivolume ork on castes and tribes is one such[14]. Thurston undertook a etailed field work to collect 'specimens' and to note the physio-gical differences which were regarded as the biological signi-iers of different 'categories' of tribes. It was not an easy job and Thurston writes in detail about the difficulties he faced in taking measurements of the skull, nose etc. of the 'natives' as they were all 'superstitious' and also because of rumours. For example, Paniyan women of Wynad believed that Thurston "was going to have the-finest species stuffed for Madras museum"[15] and refused to cooperate with Thurston's data collection.

Ethnography hits been described as 'inventive' rather than 'reproductive'. Here we do not intend to subject terms like race and ethnicity to a detailed analysis.[16] Our intention is only to highlight the efforts of a colonial agent engaged in the creation of colonial knowledge.

Thurston's confrontation with the results of colonial expansion brings out his dilemma as a sincere ethnographer. On the one hand he is proud of the 'civilizing mission' of the British and notes with approval of the changes manifested by outer signs. To quote him: "Tribes which only a few years ago were living in a

wild state clad in a cool and simple garb of forest leaves, buried away in the depths of the jungle and living like pigs and bears on roots, honey and other forest produce have now come under the domesticating and sometimes determining influencing of contact with Europeans with a resulting modification of their condition of life, morality and even language"[17]. On the other, he is sad that the tribes were losing their 'purity' and urges the curator of the Madras museum "to waste no time in completing the anthropological collection"[18]. Any display purporting to represent a culture or civilization through objects or 'artifacts'[19] is problematic. The cultural and ideological assumptions underlying the selection of an object as an object of display have to be analyzed. Many scholars see the museum as a visualization of power relations between the colonial masters and the colonial subjects.

If Thurston wrote in a colonial context, L.A. Krishna Iyer did so in independent India. However, he had worked as an ethnographer, in the Travancore State in the twenties and thirties of the 20th century; and the colonial influence was too strong to be erased after 1947. His book *Kerala and Her People* was published in 1961. It has chapters on the 'Dravidian' and 'Aryan' castes and their practices[20].

Surveys and Reports

Reports on the conditions of the conquered area were one of the earliest attempts at 'creating colonial knowledge. The British officials were also concerned with the juridical, administrative and revenue processes in the execution of their 'official duties'. They wanted to retain the 'hierarchical positions as rulers and were uncomfortable even in positions of temporary weakness.

The East India Company established one of its earliest factories in India at Tellichery in North Malabar[21]. The Tellichery Consultations throw much light on the commercial and other transactions between the East India Company and the Zamorin

between 1725 and 1751. After the Treaty of Sreerangapattanam in 1792 when Tipu ceded Malabar province to the East India Company, an effort was made to delineate the boundaries of principalities and make settlements, with the rulers. This resulted in the Joint Commission submitting a report[22].

One of the earliest 'descriptive surveys' of Kerala were undertaken by Benjamin Swin Ward and Peter E. Conner, officers of the Madras Infantry[23]. These surveys give details of the province, its export and import, climate, natural resources, population etc. The objective of the survey was to find better means of exploiting the land and enhance revenue. K.N. Ganesh has attempted to read the survey reports in the context of emerging power structure of British colonialism. He finds that "the information in the survey reports and tables constitute configuration different from the material provided By various *Kande'zhuttu* documents of Travancore and Cochin, available from 18 century regarding the landscape and life of the people in Keralam[24].

Francis Buchanan, under orders from Lord Wellesley, undertook a journey through Malabar in 1800-01 and gave a detailed report about the political, social cultural and economic conditions prevailing in the province[25]. The numerous treatise and correspondence relating to erstwhile rulers of Malabar were arranged and published by Logan[26].

After Malabar became a part of the Madras Presidency, the British officials were interested in maximising the revenue from the province and consequently enquiries were made into the agrarian practices, tenurial patterns and the revenue system. In 1801 an 'elaborate treatise on the several forms of conveyance and lease then in use; was prepared by Major Walker.[27] He derived his information mainly from Brahmanas and drew largely from the Sanskrit work Vyavahara Mala but Innes assures; us that "it does not diminish the value of the details he has collected[28]. Walker concluded that the landlord possessed "the entire right to the soil

and no earthly authority can with justice deprive him of it"29. The reports by Thomas warden, Collector of Malabar, 1804-1816 and H.S. Graeme, Special Commissioner in 1822, throw much light on the conditions that existed in Malabar in the first decade of the 19th century[30]. Confessing that he was guided more by legends than by facts Warden however was very clear on what should be done. The "unruly tenants" had to be disciplined and the landlords rescued from them. The courts and executive machinery had, therefore, to intervene on the side of the landlords. As T.C. Varghese has pointed out "Warden's interpretation of different tenures did not take into consideration the customary practices in vogue for centuries and was clearly faculty[31]. Warden's report, which influenced British policy, was thus based on the past, albeit in a faulty and distorted way. More than appropriation what was accomplished was the construction of tradition and by implication history, anew.

H. S. Graeme found that the assessment was 'heavy and iniquitous', but the revenue was enhanced and rigorously collected. Apart from the state appropriation of the largest share of the produce, British landed policy also resulted in the *Jenmy* (landlord) being regarded as the absolute owner of the land. *Kanom* was regarded as a terminable lease. This was inspite of the lack of evidence found by colonial history writers about the *Jenmy* enjoying such a position previously. Thus the past was 'used' to confer absolute ownership of land on the *Jenmy*. Such interpretations of proprietorship were also motivated by a need to secure a social base for colonialism. The policy did not change till the end of the century when the British authorities were forced to revise it in the light of popular resentment. By then new classes had grown into prominence, a development the colonial masters could not ignore[32].

The introduction of alien notions of land and property in Malabar and the oppressive land revenue system led to social ten-

tions which manifested themselves in rural revolts. T.L. Strange was appointed to enquire into the land relations and assessments. Strange reported that the peasants were not rack-rented and submitted that the revolts were due to 'Moplah (Muslim) fanatic-ism'[33]. The remedial measures advocated were repressive in character. William Logan, the Collector of Malabar, did not agree with the findings of Strange. Logan's report was a comprehensive one and has been considered as "the most authentic description of Malabar land relations"[34]. Of great importance was Logan's study of the historical evaluation of Malabar land tenures. He stated that the *Jenmies* were not absolute owners of land historically and advocated the granting of security tenures to the actual cultivator. What is important is that Logan 'used' the past to criticise the existing administrative and revenue policy and to advocate reform. Thus according to the changing colonial needs, the past was interpreted either in support of administrative practices or in criticism of them. However, Logan's recommendations were rejected by the British authorities[35]. Logan's greatest contribution as a historian lies with the Malabar Manual. Though an official study, Logan had in his work, tried to unearth hitherto unused data and to tap different sources, some of which had not been used until then. Zamorin's records, lithic inscriptions, accounts of foreigners, literature, folklore, oral traditions, myths and legends and traditional accounts have all been used by Logan.

The study follows a pattern: geographical description, details of religion, castes, costumes and manners and language, literary contributions, state of education and regional history. The last chapter of 'Malabar' dealt with the evolution of land tenures and the revenue system. Logan's sympathies with the actual cultivator and his opposition to the prevalent British official's attitudes and approaches are manifest in this chapter[36]. His interest in folklore and oral tradition led him to translate 'Thacholi Pattu', one of the ballads of North Malabar and two Mappila songs relating to an

outrage. These were later instrumental in turning the attention of many social scientists to oral traditions. The Gazetteer compiled by C.A. Innes is largely modeled on Logan's 'Malabar'.

Malabar Rebellion of 1921

Malabar Rebellion of 1921 was an event on which the views of colonial masters and nationalist writers clashed. The Rebellion is one of the most written about episode in modern Kerala History. Partly this could be explained in terms of the political and communal overtones the event acquired. Here a historiographic account is not intended. Instead our effort is only to unravel the differences in the perceptions of the colonial and nationalist writers on the subject.

The earliest accounts of the rebellion from the colonial point of view were published by British officials, G.R.F.Tottenham[37], who was Under Secretary to Government of Madras and R.H. Hitchcock[38], who was the District Superintendent of Police, Malabar. True to their profession, they put 'the blame' on the Congress and 'absolved' the British of all responsibilities for the uprising. Bent upon highlighting what they considered as crucial, namely the religious differences between Hindus and Muslims, they resorted to stereotypical characterisation[39], instead of rigorous analysis. Tottenham wrote that "in Mahatma's Hindu sheath of nonviolence rattled the violent sword of Islam audibly". Referring to the Khilafat volunteers using uniform Hitchcock observed that "it was pure mockery to deck the excitable Mappila in the garb of a soldier and yet tell him that he should attain His aims by spinning"[40].

Communal interpretations also were published during this time, one of the earliest being C. Gopalan Nair's accounts[41]. Being a retired Deputy Collector his loyalty to the British was understandable but his intention was to present the rebellion as one motivated by communal feelings. Paying eulogistic tributes to

Captain McEnroy, the HERO OF MALABAR (original emphasis) Nair wrote that the Captain's conspicuous gallantry saved the Ernad Hindus from the Muslims. He also devoted 21 pages in appendices to list Muslim atrocities against the Hindus[42].

K. Madhavan Nair's[43] account provided perhaps the best 'nationalist' account of the rebellion. Though motivated by a desire to 'absolve' the Congress of all 'blame' and put the entire blame of the rebellion on the British, he has however shown remarkable balance in his presentation. With a lawyer's acumen he marshaled his evidences and has presented his case well. The book has great internal consistency. His work is also noted for the elaboration of the socio-economic and cultural conditions of South Malabar at that time and also for the sensitivity lie has shown towards complex social relations. All these enable the reader to place the rebellion in its historical context. What is important is that Madhavan Nair rejected the colonial view and refused tc be overawed by the efforts of the British authorities[44]. However he too resorts at times to stereo-typical characterisation.

New analytical methods were used in the two early Marxist accounts of the rebellion, by Soumendranath Tagore[45] and E.M.S. Nambuhiripad[46]. Both authors are all praise for the 'brave peasants' who revolted against British imperialism. While Soumendranath Tagore gave a polemical and inaccurate version, E.M.S. Nambudiripad gave a 'perceptive class analysis[47], detailing the participation of different social groups in different phases of the movement. However he too failed to get over the existing interest in the 'character' of the rebellion.

The above accounts, contributed by persons who lived in the period and who had a personal experience, either direct or indirect of the rebellion, were not purely academic exercises. This is the hall mark of the nationalist account of the freedom struggle too. C. Narayana Pillai's mammoth 'Tiruvitamkur Swatantrya Samara Charitram' is an uncritical appreciation of the Congress

politics in the princely state. It in turn, 'provoked autobiographical rejoinders from a number of other Travancore political workers'[48]. There were similar accounts for Malabar and Cochin. Whatever be the intrinsic merit, from the point of view of accepted historical method, of these works, they counter colonial historiography in that they are constructed around the theme colonial rule, oppression and exploitation. In the process of writing a nationalist account, they reject colonially constructed history.

Recent attempts at providing a different type of explanation stand in contrast to these nationalist accounts. Dileep Menon[50], in trying to explain the success of the communists in Malabar rejects a class based analysis for a communitarian one. The problem is that Menon never successfully defines what constitutes a community. Nor is he successful in demonstrating that "communism represented as much a reaction against nationalism as a satisfactory conclusion of incomplete business"[51]. More disturbing is his reluctance to recognize the role played first by nationalist ideology and later by communist ideology in the mobilisation of masses. Reminding us of the early Cambridge school of historians' reluctance to do so, Menon is at his weakest analysing mass movements. Like the Cambridge school of historians, his methodology is also a very selective, kaleidoscopic one, often omitting important 'facts' which do not fit into his scheme. Thus he makes no mention of the aided primary school teacher's movement. The teacher activists; were mostly Congress or Socialist workers and were instrumental in broadening the base of the national movement by organising the workers and peasants[52].

Such works and the attitudes of eminent historians who praise the Cambridge historians sky high, serve to remind us that more than half a century after the British have left, we still have to encounter colonial hangovers and neocolonial attitudes. There is thus an urgent need to 'decolonise' historical epistemology. This should be done without offering apologies for casteist and obscu-

Mysorean's Invasions on Malabar and Its Consequences (1766-1792): A Fresh Look

Dr. G Premkumar

As we all know, the second half of the 18th century in Malabar revolves around the personality of the two influential Mysore rulers, Hyder Ali and Tipu Sultan. Continuous war amongst then the North Kerala rulers gave opportunity to Hyder Ali and his son Tipu Sultan to intervene in the Malabar politics. Needless to mention there were five important rulers of Malabar, none of them was powerful enough to restrict Hyder Ali's intervention into internal politics of Malabar. These states were: Kolathunadu (Chirakkal or Kolathri),Kottyam, Kadathanad, Calicut and Palghat[1]. Besides these, there was Ali Raja of Cannanore, the Mohammadan Prince, who saw rise of Hyder Ali's power as a great opportunity for himself[2]. The position was further complicated by the jealousies and rivalries of European settlements, such as by English, the French and the Dutch along the Malabar Coast. HyderAli and his son Tippu, who is popularly known as the Tiger of Mysore, followed an expansionist policy in every direction from their capital to Malabar/ Northern

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part of Kerala, was among the
control of Mysorean rulers. The conquest and consolidation of all
South Indian states and the elimination of British power from
there was the main aim of both, Hyder and Tippu. During 1766-
72, Hyder was able to conquer a large part of Malabar. The treaty
of Mangalore (1784) was signed by Tipu due to the death of
Hyder. Although Tipu tried to conquer the whole of Mlabar, but
due to the British intervention he could not complete the task.
He also tried to conquer Cochin and Travancore, but before he
entered the heart land of Cochin he was defeated at
Srirangapattanam in 1792[3] by British. The great significance of
the Mysorean occupation of Malabar (1766-1792) for more than
5 years lies in the fact that it marked an era of transition form
the medievalism to the modernism[4].

In Malabar Tipu Sultan introduced many administrative
reforms that made so many changes in the traditional life of
Malabar. The Mysore administration introduced for the first
time a system of land taxation based on the actual produce of
land. Tipu Sultan introduced a good revenue system in Malabar.
The Upper caste Hindus were the landowners in Malabar The
society in Malabar was composed of different castes consisting of
the Nambutiris, the Nairs, the Tiyyas and other lowest strata of
the society. The higher caste controlled the monopoly of land.
The lower caste Hindus and Muslims were prevented from
becoming the land owners of the country by the land tenure sys-
tem that uniquely prevailed in Malabar[5]. Most of the people were
directly dependent on agriculture. They suffered all sorts of
oppressions. The ownership of land was within the hands of pri-
vate Jenmis[6].Under the feudal society caste and land was interre-
lated. The Sultan directly collected the land tax from the cultiva-
tors. The Mysoreans replaced the private ownership of land by
private control. Thus the state became a powerful agent for the first
time in Malabar. The military tenures based on feudal relations

were forced to pay land tax to the government. The social hierarchy of Malabar inherited from time immemorial broke down and out of its ruins a new middle class developed in due course.

The Mysorean land revenue system was based on the payment of tribute than as a proper assessment of land. For the land revenue system he employed a vast number of village accountants. During this period the Moplah (Muslims of Malabar) were able to purchase at low cost or seize land controlled by Savarna landlords.

Another notable legacy of Mysorean rule in Malabar was the net work of roads constructed by Tipu in Malabar. Like his father he constructed a good number of roads and forts in Malabar. The outposts were constructed to a reasonable distance to facilitate communications and military march. These roads were used to the transportation of "canons" and in course of time they came to be known as the "canon roads". With the help of the roads constructed by him internal transport and trade in Malabar developed considerably. Tipu is considered to have been the great road builder in the 18th century. Reports show that no part of Malabar was left without roads. He employed thousands of labourers for the construction of this work.

The easier arrangements of communication and safest means of travel and transport were indispensable for commercial and industrial development. Tipu was the only Indian Prince who felt the significance of the industrial revolution as it effected the means of transport and communication[7]. It also helped the establishment of administrative machinery and its working with precision and speed.

Before this period in Kerala evil practices like polyandry, polygamy, untouchability and unapproachability had existed. Tipu was really shocked to see the unpleasant practices. Being a moralist it is quite natural that he could not have tolerated the uncultured habits of the people. He requested the people to

observe purity and chastity in life and to become civilized by giving up their old customs and practices. He was liberal in his way of life and habits and he wanted the people to follow him[8]. He abolished the polyandry system which prevailed among the upper caste Hindus. Another important reform of Tipu was the prohibition of intoxicants through out his kingdom. Another practice was that both men and women were half naked. He requested the people to dress themselves properly. He was ready to offer clothes to the poor if their nakedness was caused by poverty. But the people were against the intension of Tipu and therefore he had to abolish this custom by using force. The moral and social uplift of his subjects was the ideal of his kingship and through out his life he strove untiringly to attain the goal[9].

He gave financial assistance to the marriage of poor girls[10]. The people of Malabar did not come forward to imbibe the civilizing aspect of Tippu's reforms. Tippu's reforms were looked at with great suspicion by the conservative Hindus who lost their previous status in the society.

Tipu founded a new town of "Farukabad" (Feroke) on the southern bank of the Cahliyar River, 8 miles south of Calicut[11]. It was his capital in Malabar. Around the capital there arose a prosperous town with many industries and factories. It was one of the important industrial towns of Malabar set up by Tipu Sultan.

The forts built by Hider and Tipu were the focul centre of communication. The famous among them was the Palaghat fort. According to Francis Buchanan, Palaghat was one of the neatest and cleanest villages in Malabar[12]. Kallai , a place three miles south of Calicut became an important centre in the world for timber trade was the execution of Tippu. The place now known as Sultan Battery was made an important town under Tipu Sultan. Its original name was Ganapativattom.

To put an end to the European monopoly he took over the trade of pepper, sandalwood, cardamom etc. He started ware-

houses in various parts in Malabar and he collected goods from the people. He started market centers at Jeddah, Muscat etc., to encourage the trade in Malabar. A trading company was also started at Calicut for the growth of trade.

He imposed trade monopoly on essential export commodities and collected tax in kind instead of cash. Crops like Cashew, Cardamom and Cinnamon and garden produce like Plantains and Vegetables were exempted from taxation. He collected tolls on trading goods and imposed taxes on the production and trade of tobacco and pepper. These were indicators for the advancement of trade and industry. During this period the Muslims played an important role in maritime trade. Tipu introduced reforms for the development of the country and not for its destruction. Drain of wealth must have taken place in Malabar since he had to face wars frequently for which finance was an urgent need[13].

Tipu undertook a number of irrigation works for the advancement of agriculture, a number of wells were dug through out Malabar. Tipu is traditionally pictured as a religious bigot. According to Ronald, 'Tipu Sultan is probably a Mohammedan monarch, who most systematically engaged in the work of forcible conversion'[14].Tipu was not a religious bigot; he might have ordered forcible conversion of such people whom they found very rough to conciliate as a measure of punishment for continuously opposing the Mysorean authority. The Nairs were the victims of his religious persecution. According to sources several men were hanged, numerous women and children were made slaves. The Mysorean rule also administered a shock treatment to the traditional Malabar society. The pre Mysorean era the Brahmins, Kshatrias, the Nair and other so called high castes enjoyed a privileged status in Hidu society. Hider Ali and Tipu Sultan not only showed contempt for the privileges of these high castes but even took steps to deny these to them. The Nairs were

mercilessly hunted down by the force of Hyder and Tippu. The importance of the high castes got deflated in the process. The humiliation to which the members of the high castes were subjected, served infact to destroy the myth of their superiority in the social hierarchy of Malabar and led to a radical change in the attitude of the lower castes towards them. The later came to realize that the privileges enjoyed so far by the so called high castes were after all men made and not inalienable. The Mysorean rule thus sounded the death nell of the old social order and initiated an era of social change in the history of Malabar. The Mysorean rule helped the Muslims to obtain high posts in the kingdom. It shows that the Muslims of Malabar began to enjoy a better social and political status with the advent of the Mysoreans which continued up to the beginning of the British period.

The Muslim population increased considerably during this period. The number of lower caste and outcaste Hindus embraced Islam, which asserted their quality, gave them freedom from their traditional masters and provided new possibilities for economic and social improvements[15]. A large number of people belonging to lower castes embraced Islam in order to escape from the cruel inhibitions inherent in Malabar caste system and to gain advantages by siding with consequences. Their condition was very miserable in the feudal society. They not only obtained service in large numbers in the military forces, but were also employed in the administrative system[16]. Many of the places were captured by the Muslims and became the landlords. Thus a new vision of land ownership and economic hope developed in their minds which did not disappear even after the Mysoreans left Malabar. The Mysorean rule brought about great changes in the character and attitude of the Muslims towards the Hindus[17].

Tipu Sultan effected fundamental changes in every phase of social and economic life in Malabar many of the traditional customs were uprooted by him. The Mysorean rule had removed

irretrievably certain elements of the traditional social structure in Malabar[18]. The defeat of Tipu at the hands of the British in Malabar in 1790 resulted in the treaty of Srirangapattanam in 1792. The failure of Tipu in Malabar transformed the entire region into a new arena of exploitation by a foreign political authority. The British rulers built up their administrative and political system in Malabar only on the foundations laid by the Mysoreans[19]

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