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Editor

P J Vincent



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DEDICATION

We dedicate this volume to
Professor M Abdurahiman
with deepest emotions and
thanks for his guidance,
love and care as the Principal,
Government Arts &
Science College, Calicut

EDITORIAL

The production of knowledge is a multi-faceted process involving mastery learning, perfection, reasoning, theorising and communication. Proper understanding of the various aspects of the subject matter is needed to produce new knowledge and apply it in a specific field. The product of the intellectual investigation of scholars must be disseminated to the society for human advancement. We hope this issue will serve the purpose of passing the knowledge generated through research to the academic community and general public.

In this volume, thirteen articles belonging to various faculties are included. Two special articles written by T C Narendran and T P Sasikumar are the highlight of this volume.

March 2008

– P J Vincent

TAXONOMY AND ITS RELEVANCE

T C Narendran

Taxonomy is the science of classifying organisms. At no time there has been a greater need for taxonomists than now when the crisis facing biodiversity is escalating. Decision 11/8 of the second meeting of the Conference of Parties to the Convention on Biological Diversity (CBD) identified the lack of sufficient taxonomists as a significant impediment for implementing the decisions of the convention at national as well as international levels.. Over the past half a billion years the world lost perhaps one species per million species each year including everything from mammals to plants and today the annual rate of extinction is estimated to be 1000 to 10000 times faster (Wilson,2003). This is really a matter of grave concern for all those who think that our biodiversity is precious and should be protected. It is also known now that centinelan extinctions take place on many regions of the world today and not merely a thing of the past which happened in that cloud forest of the Western Ecuador in 1978-1980. Besides we are quite ignorant of the real magnitude of the world's biodiversity. The audit of biodiversity today is far short of a reality. Though opinions on the biodiversity of the world differ from 5-100 million(Wilson,2003) species, a 'best guess' or mid way on the road, places it at 14 million living species today (Cherian,2004). Among these fewer than 2 million species of organisms are scientifically identified and named. At the current pace of taxonomic research, it may

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require 5000 taxonomists to complete merely the taxonomic listing of 5 million species in 25-30 years if one taxonomist can deal with 1000 species.

Our efforts to conserve our biodiversity will be much more easier if we know the basic units that are species and their relationships. Taxonomy provides discovery and identification of these basic units and their relationships (Narendran, 2006,2008).

Taxonomy is the basis for all meaningful studies on biodiversity, pest management, medicine, bioprospecting, fisheries, quarantine, defense etc. Before initiating any kind of studies, it is absolutely essential to know the correct name of the organism on which the studies are initiated. This is important because the correct scientific name of the organism is a functional label, using which various pieces of information concerning that organism, including all the past work done on it, can be retrieved and stored ensuring ease of reference and stored ensuring easy reference (Narendran 2000). Taxonomy plays an important role in pest management programmes. When natural enemies are being sought or transferred from one region to another in biological control projects, the correct identification of both the pest and the natural enemy species is of great importance (Narendran2003). History and experience have already shown that absence of taxonomic expertise have resulted in the failure of several pest management programmes resulting in tremendous loss of agricultural products as well as huge amount of money. There are several instances in the history of pest management to show that failures resulted because taxonomists were not consulted in the identification of the pest or its natural enemies before starting the pest management programmes especially biological control programmes against insect pests. Without the help of taxonomists biological control workers may commit several mistakes (Schauff & LaSalle, 1998; Narendran 2001,2003,2006). They may inadvertently import a species of natural enemy that may be already present in the country of introduction. They may spend several days studying the biology of a species that may have already been done under an unpublished or published synonym of the species. The biological control workers may spend a lot of money and effort in shipping, curation, breeding etc of wrong species of natural enemies such as hyperparasites or natural enemies that do not attack target host species etc. Preservation of taxonomic collections has very great importance since they may prove to be of immense value in biological control projects.

Quarantine agencies often seek help of taxonomists to determine whether an imported plant or animal is harmful or not and based on the advice of taxonomists, prevent the entry of harmful organisms. In these days of germ warfare, it is necessary to seek help of taxonomists for the identification of organisms introduced to a country by enemies. Besides these, taxonomist's help can be made use of in many other fields such as medicine, fisheries, academic studies and many other useful fields. In spite of all these important aspects, taxonomy is still not adequately developed in the underdeveloped and developing countries like India. Taxonomy involves hard field oriented work. It needs careful observation, analytical mind and a little above average of intelligence to analyse and in weighting of a taxon to determine it at species or infraspecific level. In some cases several days or even months may be necessary to arrive at a proper conclusion in determining the identity of a taxon. In several other instances wide ranging discussions and consultations with experts working on the group or related fields are necessary for taking a decision in the identification process. Yet there are many workers of other fields of specialization who consider taxonomy is an out dated subject and not worthy of doing. These critics have myopic vision that has lost sight of the whole wonderful world of unexplored fauna and flora which await discovery by taxonomists. In order to understand taxonomy it is absolutely essential to have an impartial non-biased mind with a curiosity to find the undiscovered fauna and flora and with strong will to undertake hard work. It is ironic to note that often the very same people who criticize taxonomy approaches taxonomists for prompt and urgent identification of the specimens they want to work with.

There are various subdivisions in Taxonomy and among these the most commonly used one is the Classical Taxonomy which is the conventional taxonomy based mainly on external morphology which is often supported and supplemented by ethological and ecological data. Some taxonomists base their classification on greater number of characters from many sets of data in order to produce an entirely phenetic classification and this is known as Numerical Taxonomy. It is based on phenetic similarities and maximum number of characters (morphological, behavioral, karyological, etc) and each character is given equal weight. Molecular taxonomy is relatively a recent research branch of taxonomy, invaded often by prejudiced workers of molecular biology. It includes DNA barcoding, analyses of isosymes, molecular cytogenetics and a number of other related techniques. Recently many biologists

have turned their interests to DNA bar-coding technique for taxonomic identification. DNA bar coding is a taxonomic method which uses a short genetic marker in the mitochondrial DNA (mtDNA) of an organism so as to identify that organism as belonging to a particular species. Though molecular taxonomy has its usefulness, it has several demerits too. For identifying two unknown organisms, species or subspecies it would be difficult to use this method. The main problem is the distribution of variability within and between species. Long periods of independence allow variability within groups pose a serious stumbling block in molecular taxonomy (Narendran, 2006). DNA bar coding does not provide reliable information above species level. It is also now known that recently diverged species might not be distinguishable on the basis of DNA bar coding (CO1 sequences). One of the main differences between molecular taxonomy and classical taxonomy is that the former uses a technique such as DNA bar coding which is nothing but an over simplification of the science of taxonomy. Classical taxonomy on the other hand has a holistic approach, treating each organism as a whole and it is not described in vacuum but in comparison with other organisms, objects and substances (Grimaldi and Engel, 2007). A living organism expresses its identity in the way it organizes its various parts and how it relates to the environment. In molecular technique (DNA bar coding) an organism is nothing but a DNA sequence. In order to understand a living organism, it is absolutely essential to have a holistic approach establishing a relationship with it and such relationships are possible only by looking or sensing an organism as a whole and not by bar codes (Katz,2005). This is not to state that molecular taxonomy is not useful and classical taxonomy is better. Genomic bar coding is definitely useful as a supplementary tool to classical taxonomy (especially in differentiating sibling species) and not to replace it completely. The problem, as Grimaldi and Engel (2007) point out is that high tech descriptions (such as molecular taxonomy) are seen by some as more scientific and this view is not acceptable to many scientists who believe that all branches of science is important especially when classical taxonomy is still making startling discoveries (for instance discovery of a new insect order recently viz. Matophasmatoidea) even now. As Ogura(1964) pointed out classical taxonomy will continue to reign supreme many more years to come.

The article 7(a) of the convention of of Biological Diversity states that the countries which signed the biodiversity document, have to undertake an inventory of biological diversity in order to provide fur-

damental information on the distribution and abundance of biodiversity. Such data are necessary for the long-term sustainable management, use and conservation of biodiverse area. The fourth meeting on CBD held at Darwin (Australia) in 1998 stated that the various countries which participated in the meeting, affirmed the existence of a taxonomic impediment for the proper management and conservation of world's biodiversity. Removal of these impediments is very essential not only for discovering and understanding the world's biodiversity but also for global efforts to conserve our biodiversity. The main impediments include shortage of man power in taxonomic work, lack of adequate funding for taxonomic research, lack of training in taxonomy from higher secondary school level, lack of library facilities for taxonomic studies and lack of adequate taxonomic centers not only for identification but also for giving adequate training in taxonomy besides many other impediments. There are many requirements for removing these taxonomic impediments and some of the major ones are: 1) Taxonomy (all aspects from Classical to molecular) should be included as a compulsory subject in the curriculum and syllabi from higher secondary school level to postgraduate levels.; 2) enough funds should be given to taxonomists or to non-governmental and governmental organizations and institutes for meeting the cost of publishing papers and monographs in taxonomy. ;3) creating enough employment opportunities for taxonomists etc are some of the major requirements to be met with by the respective countries which signed the biodiversity document. It is high time we set our priorities straight for the development of all aspects of taxonomy without being prejudiced or biased to any any aspect of taxonomy. More and more students should take up taxonomy as their carrier. "Taxonomy... is no less attractive, challengingly difficult, satisfying and productive than most sophisticated, spectacularly dramatic biological experiments currently in fashion- here is an unknown and a new world, literally at our door step, for discovery, exploration and conquest " (Mani, 1989).

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PERSONALIZED ADAPTIVE LEARNING

T P Sasikumar

Abstract

Developing Multimedia E-Learning course material tends to be a complex, highly-expensive and time-consuming task. The content so generated is not generic in nature for the same reason the E-Learning is not very popular as desired. The background of the learner and the learning styles are to be understood by the system for its wider acceptance. The varied course content, a learner and administering model are the typical problems to be addressed in a personalized adaptive eLearning system integration. This paper discusses the issues of extending adaptivity across not only content (based on prior knowledge, goals, learning styles, connectivity etc.) but also across adaptive pedagogic approaches, communication tools and flexibility required for effective, deeper learning.

1. Traditional Instruction

In a traditional instruction setting, the only active learner is the instructor. The students are passive consumers of the content. In this unfortunately common classroom approach, the instructor presents a large chunk of content for students to digest. The students memorize the material and regurgitate it for a test and then move on to additional material, whether they are ready or not.

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2. Percentage of Teaching to Learning

Rating of a general concept that is known to the teacher is around 60 percentage. The best communicator in a normal class delivery can transfer only around 60 percentage of the concept that he has. Around 75 percentage of this can be understood by the student. Thus the student receives only around 25 percentage of the concept from the teacher. This is statistically verified with plenty of survey at various educational levels. The traditional Indian saying on education also says the same with the additional information as 25 percentage he has to gain by himself and 25 percentage by discussion and the rest through his life experience.

*ahaaryath padamadathe padam sishya swamedhaya
padam sa bhrahma charibhya padam kala kramenacha*

3. Multi-Path for Learning - Plate Meal to Buffet

Each teacher and student has their own teaching and learning styles. They are step by step format under apprentice to descriptive, inductive, deductive, and most creative learning format in the way of discovery.

In the traditional teaching the teacher feeds the students like the plate meal serving. The students have no option to select according to the taste. Thus the most effective teaching also will not lead to most effective learning. The learner will find it not acceptable and hence scores less marks in the test. The learning is not complete neither because of the learners' nor teachers' problem, but just because the teaching style is not acceptable to the learner.

Assume that the learner have a choice to select the teacher of his choice in the style he likes, the students will have cent percent learning possibility. The traditional teaching styles cannot have this choice. But the buffet style of teaching is possible today on the web. The web based tuition across the globe is using this. The student selects their teachers of their choice. For learning a single concept on the net the student may be approaching multiple teachers in the net tuition programmes.

4. Digital Advantage: Teacher-Centered to Student-Centered

The digital aided teaching enhances the possibility of teaching aids. The class room can be made more effective with the animation, video, sound and such recorded / developed information. Thus the blended teaching is possible in the classroom.

5. Dynamic Website Generation

Dynamic website generation started in 1993 with simple Common Gateway Interface (CGI) programs that could dynamically generate HTML code. In 1995 the Personal Home Page (PHP) scripting language emerged, which was easier to write than CGI programs. Microsoft followed suit in 1996 with its Active Server Pages (ASP) technology. This release was considered a break-through in dynamic website generation, because ASP could be implemented by using relatively easy to learn scripting languages (Visual Basic Script or JavaScript) on the most common operating system: Windows. Lastly, in 1999 during the JavaOne conference, Sun Microsystems presented their version of dynamic content generation tools: Servlets and JavaServer Pages (JSP). JSP is based on the Java programming language; hence it inherited all its merits: object-orientation, scalability and platform-independence. More details can be seen in [1] – [6].

6. Adaptive Learning

Adaptive Learning is a leading edge development in e-Learning. The emergence of a new generation of adaptive e-Learning systems permits a tailoring of content to the specific needs and capabilities of the learner. These next generation adaptive e-Learning solutions will increasingly deliver much more than pre-packaged learning content; the learner will receive a learning experience customariesed specifically just for him or her. [7] – [8].

The Adaptive systems that are in offing are with support of multiple paths for the learners. The system will intelligently analyze the test results and the choices of answers opted by the learner to understand the students style. The models will learn the style of the learner from the wrong answers. Thus analysis of the wrong answer is more important than the right answers. The system will direct the student to the content available in the appropriate learning style to continue in the learning either the same concept or the next level.

7. Personalized Learning

The learner controls the class and not the teacher in the digital learning. He can stop, pause, replay, fastforward the class. The learner can learn at 'bhrahma muhurtham' or at late night. The duration and mood can be determined by the learner. An independent, dynamic, personalized, flexible learning process.

Based on the requirement the learner takes multiple exams to improve the scores. The success of the learner is on the time scale and not on the percentage of learning or mistakes. The learner is expected to learn complete or to his maximum capability with sufficient time.

Personalized learning provides memorable events; it is more likely that these events will come to mind as learners are challenged to perform on the job. Unlike tell-and-test learning, builds a cognitive network of understanding.

8. Evaluation

The content developers are having lot of scope in generating the concept lessons in varied styles. The pre-test must be designed to know the knowledge of the learner to understand from which lesson he must start his learning. The post test determines where he could take up the next lesson. The evaluation is based on number of tests taken by the learner at his choice of time and when the learner gets the credit to a level to attain a certificate the institution will provide. The Virtual University will be in place in near future on net.

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SIGNIFICANCE OF IDIOMS IN HINDI

Shamli M M

The word *Muhavara*, Hindi for idiom, means, in Arabic a dialogue or conversation, which is not quiet significant. *Idioma* in Greek, means 'peculiar phraseology' from 'idios' (peculiar to oneself). It denotes expressions that are characteristic of a particular language, whereby it is distinguished from another language or family of languages. As in the Webster's New World Dictionary, it denotes (i) the language or dialect of a people, region, class etc., and (ii) the usual way in which the words of a particular language are joined together to express thought.

Idioms are the life and spirit of popular literature as produced by Premchand, Hariaudh, Guleri or Kaushik. At present, the use of idioms in Hindi, in literary and urban language is far less. In poetry its use is less due to its artificiality and profoundness. It could also be noted that the use of idioms in scientific, technical, classical, philosophic and scholarly language is near to nil due to the same of the above reasons. Hindi's too much leaning towards Sanskrit is keeping it away from the contact of dialects. Though this has given Hindi depth, richness and elasticity and has enriched with a variety of style, but has certainly deprived it of its unsophisticated simplicity, vividness, vigour and universal appeal. Like Sanskrit which had become a *devabhasha*, Hindi, literally is losing its character as *janabhasha*. Whereas, English has found for itself a better way of compromise between colloquialism and classicism. Thereby, idiomatic expressions abound in the daily

speech, as well as in the elaborate, serious and polished compositions in English. After all, idioms have a charm of their own. They are little sparks of life and energy in our speech. They are popular and national and made of durable and home spun material. It can be said with certainty of some typical idioms, that they could only be expressions of thought or feeling of one particular Nation. Some idioms may be translations or adaptations but all of them come from the people and are accepted by them. They make a direct appeal to the sense, and they exhort. They are the sign of the youthful vigor and versatility of a language. It is the idiomatic part of Hindi which, of course, is semantically most amusing and enlightening.

Idioms are used to denote the general structure of a language vis-à-vis its grammar and syntax, whereby it is distinguished from another language or family of languages. This gives it a special character of its own.

For example: In Hindi, '*aisa jan pata hai*', but in English, 'it appears'.

In Hindi, *Mujhe malum hai* (literary meaning 'to me it is known'), but in English, 'I know'.

Idioms also denote those combination of words and phrases which have a metaphorical, marginal or suggestive, rather than literal or prosaic meaning. They do have some connection with their original literal sense, but they are now understood mainly in their secondary meaning.

Example: *gale bandhna*, to thrust, does not imply that something is literally tied to the neck of a person.

Ankh khulna, to realize, does not imply that 'eyes have opened'.

Hence, it is important to note the difference between these two significations of 'idiom'. In one case, there is peculiarity of structure and use, the meaning being understood practically literally. These expressions are the usages – *rojmarra*.

In the other case, there is peculiarity of use as well as meaning – these are the idioms – *muhavara*.

Caution is warranted against the confusion of idiom with usage. Thus *idhar ka udhar hona* – 'to go from this side' to that, *ijjat karna* – 'to respect', etc., which have no peculiarity of sense are *rojmarras* rather than *muhavarras*. They do have a literal meaning for the speakers. Whereas, the words composing a *muhavarra* do not separately imply that meaning.

For example: *mithi churi* – 'sweet knife', actually means 'a cheat'.

Some idioms are universal and are easily translatable, as, *ag par tel dalna* – 'to pour oil on fire', 'to add to excitement'.

Khun ka pyasa – blood thirsty, ready to take life.

Some do not give clear explanations. A large majority of the idioms in Hindi are such that it is difficult to translate them literally. Example: *Sir khana* – lit. to eat head, but actually means to make noise, to tease. *hava lagna* – lit. to have air, - to be affected.

A large number of idioms are simply elliptical expressions. They suggest what is unexpressed. As they imply an extra meaning, their idiomatic nature is unquestionable. All metaphors are elliptical.

Muhavaras could be seen conceived from the use of human body as reference. The names of the parts of our body representing the action for which they are capable, contribute to the framing of idioms.

añkh ñiche hona, ie, the lowering of the eye, to feel a sense of shame, *añkh na uthañā*, not to raise the eye, to feel ashamed, Here, the eyes are considered to be the seat of personal shame and respect. It is an instrument of attention, in *muhavaras* like *ankh chukna*, and *ankh band rakhna*. As in *ankh dikhana* eye is the outlet of anger. It attracts, as in *ankhon mein mohini hona*, *ankh milana* etc. *Ankh kholna*, to impart knowledge, *ankhon ka parda hatana*, to find insight etc., are some *muhavaras* related to eye.

The heart, *dil*, is the organ of feeling, the seat of love, affection, joy hatred, sorrow, courage, secret and infact, all life, as in: *dil dhukhana*, to hurt feelings, *dil lagana*, to be attached to, to fall in love, *dil todna*, to disappoint, *dilse*, whole heartedly etc. In the *muhavaras* like, *nak unchi hona*, *nak katna* the nose stands for respect, whereas, in *nak par gussa rahna*, *nak chadana*, etc. nose is used to express hatred or disapproval.

The whole life of our common folk, their experiences in the house, in the field, in the market, and in their concrete interpretations of their ideas, are reflected in the *Muhavaras* of Hindi. They are the memorials of their rustic, simple and unsophisticated life. The simple dress of our village folk, represent various ideas. *Choli daman ka sath*, close relationship as that of the jacket and scarf. *Pagdi sambhalna*, to revive honour. *jute khana* to be beaten. etc. are some examples.

The simple diet of the rural folk consisting of *roti*, *dal*, *namak* etc. have inspired a number of idioms. *roz roti*, daily meal. *Roti kamana*, to earn your livelihood. *Namak mirch lagana*, to mix salt and pepper,

meaning to exaggerate. *Chatni karna*, to make sauce, meaning to crush, etc. are some of these *muhavarras*.

The village folk's professions have contributed to many idioms like *khet kamana*, to earn at the field, meaning to till. *kolhu ka bail*, the bull on the oil-press, meaning a drudge. Valour and pursuits in the battle field have always contributed to a number of idioms like, *hallo bolna*, to shout a raid, to attack. *Gola ugalna*, to turn out shells, to throw bombs. *Talvaron ki chaunh men*, in the shade of swords, in the battle field, etc.

The close communion between man and animal life relate to the occurrence of many idioms signifying the habits of domestic animals and birds. They have been analogically applied to men for special effects. Eg: *dum daba kar bhagna*, to run with the tail pressed in, to run away beaten. *dum hilana*, to move the tail, to flatter.

Nature in the form of rain, clouds, rivers, sea, dew and the stars and planets occur in the *muhavarras*. Eg: *baras padna*, to rain, to weep, to shower abuses. *sat samundar par*, across the seven seas, very distant. *pap ki nav*, the boat of sin, sinful life. Also the habits, customs and superstitions of a folk tribute to numerous *muhavaras*. Eg: *lal pila hona* (to be red and pale), to be angry. *Agar magar hona* (to say if and but), to argue.

These type of idiomatic usages is one of the elements which had made a strange agreement between Hindi and Persian. Persian, which is a sweet and flowery language, being the language of the court, of the state and the society for a number of centuries, was naturally adopted by the cultured and educated classes. The influence of Persian on Hindi idioms is such, that quite a number of Hindi idioms contain Persian words, which it is now difficult to replace. Eg: *dil*, *dimag*, *paiya*, *rag*, *zaban*, *avaz*, *zakhm*, *izzat*, *nishan*, *hal*, *khayal*, *admi* etc.

Even though, Sanskrit, being rich in terms of expression peculiar in use and meaning to itself, Hindi parallels are not many. Sanskrit expressions seem to be direct, plain and unequivocal. Whereas, the similarity in the phraseology, literal signification and metaphorical sense of Persian and Hindi idioms is strikingly remarkable. Persian idioms adopted in Hindi have been naturalized and assimilated. The idioms of phrasal type were already common in Hindi and thereby the additions of agreeable nature from Persian were most welcome.

A number of idioms are connected with the description of History,

Myth and Tradition. History is represented in the following: *nadar-shahi* (lit. rule of Nadirshah), tyranny. *Ravan ki sena* (lit. Ravana's army), black people. *Karnadan* (lit. charity of Karna), liberal, selfless charity.

Mythological beliefs are depicted in: *Narad bhraman*, homelessness. Narada, a semi god, wanders about from one region to another and never stays at one place.

Some person, endowed with imagination, puts a thought into fanciful or apt words. He does not do it purposely, but probably feels compelled to utter certain words instinctively. If the utterance is capable of application to events and situations other than the one which originally evoked it, then its chance of preservation become much greater.

The journey through the idiomatic part of the Hindi language, certainly mirrors our Nation's history and character. They transcribe the influence of Sanskrit and Persian languages in our Nation's culture. They are the expressions of thought or feeling of our people.

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1. Bholanth Tiwari, *Hindi Muhavara Kos.*
2. Dharendra Varma, *Hindi Bhasha ka Ithihas.*
3. Dinkar Sharma. B.S, *Hindi Muhavara Kosh.*
4. Hardev Bahri, *Hindi Semantics.*
5. Kamata prasad Guru, *Hindi Vyakarna.*
6. Ram Chandra Varma, *Achhi Hindi.*
7. Smith. L.P, *English Idioms (Oxford).*

PROPAGATION OF NATIONALISM THE PLAYS OF KELU NAIR

J Ambika Devi

Vidwan P. Kelu Nair was a great nationalist who used the medium of drama to propagate nationalist ideals. He championed temperance, advocated the use of Khaddar cloth, condemned caste distinctions and called for a united stand against the British. Many of his plays were lost and only four is full text could be published. As he died young, 78 years ago, the younger generation does not know much about him or his plays. This is a brief introductory essay.

1. Pakkanar Charitam

Pakkanar Charitam has seven scenes. Pakkanar, according to legends, was the son of sage Vararuchi in a Dalit woman. In the prologue two individuals discuss the caste system. One of them makes it clear that caste discussions were not the basis of one's ability or merit and that the system was the creation of man. He also addresses the audience requesting them not to go madly after money and to marry on the basis of true love.

The play has seven scenes. In the first scene Pakkanar tells his Dalit wife that it is better to limit one's wants and lead a frugal life. Money is a 'killer'. In the second scene we see Pakkanar trying to sell the baskets he had woven. He meets two orthodox Brahmins who were going to Varanasi. They scold Pakkanar for not paying the customary obeisance. Pakkanar then tells them that there was no need to go Varanasi

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as all waters beings gods creations are the same. When ridiculed by the Brahmins he drops his stove in a nearby stream. He tells the Brahmins that they would get the same stove in the Ganges. The next scenes are a set in a jungle. Pakkanar cuts down bamboos. From inside a bamboo stem gold coins pour out. Pakkanar runs away shouting 'killer'. Two passers by thought that he had seen a tiger and advancing cautiously sees the hoard of gold coins. They then decide to wait night to take the treasure to the town. One of them goes to the market to buy rice and provisions and not wanting to share the treasure also buys poison, which he later mixes with sugar. When he returns he killed by the other who then dies after consuming the poisoned sugar.

In another scene a young lady called Parukutty is depicted as a falling in love with an accountant employed by her uncle. The accountant, intelligent and educated, is not a rich man. A Brahman brings a proposal for her from a wealthy princess. But riches mean nothing to her. She tells her mother that she values the character of a man more than his material possessions.

Scene Seven is set in a cremation ground. A young man's body is brought by two people. The Parukutty runs in and faints over the body of her lover. The people, eager to finish their job and go, try to separate them. The Pakkanar enters and disregarding the shouts of the people to keep his distance and not pollute them proceeds to touch the body. He then asks the body to get up. Slowly life returns to the young man. Pakkanar awakens Parukutty also. Then the two Brahmans come running and fall at Pakkanar's feet, begging forgiveness. They tell Pakkanar that they found the stick Pakknar had thrown to the village stream in the Ganga. Pakknar then requests the uncle of Parukutty who had come there to conduct the marriage of his niece to her lover and he does.

The drama ends with Pakkanar lamming the Bharata Vakys thus:
Caste disabilities and untouchability
Should disappear from this world.
Rulers should provide a just rule
And administer justice.
And knowledge and education
Should spread.

2. Kabir Das Charitam

Kabir Das Charitam is a political drama. It has several songs, set in Hindustani and Karnatic ragas, extolling the virtues of abstinence,

religious amity and swadeshi enterprise. The drama has twelve scenes in which actors appear as Kabir Das, his wife and son, Sreerama, a business man and his friend and a group of Sanyasins. The drama begins with prologue in which two individuals tell the audience that kabir Das Charitam is going to be staged.

Kabir is described as a Muslim by birth, a Chaliya (traditional weaving caste) by profession and a Hindu by the observance of rituals. The prologue ends with the two singing.

Remember Indians, salute the motherland
Can we forget any day?
The mother who has breast-fed us?
Renounce the pride of caste,
Recite the song of unity,
Wear pure Khadi. To change this pitiable
Condition, to end famine, this only way
Any my friends, we have none other.

The first scene is set in Kabir's hut and the drama ends in the same place. Kabir Das as a poor weaver. Kamal is his son and Beebi, his devoted wife. Kabir weaves a dhoti everyday and sells it. Though poor, he is eager to welcome guests to his house and provide them good food. Ratnakar is a lecherous businessman. One day he sees Beebi washing clothes near the Ganges. He tries to woo her by offering money through his friend, Kakodran. But Beebi, a devotee of Sree Rama, is not enamoured by Ratnakar's wealth. One day Kabir Das returns home unable to sell the coarse dhoti he had woven. Sree Rama appears as a Brahman before him and takes half of the dhoti as a gift (dhanam) and blesses Kabir.

Ratnakar and Kakodaran, angered by Beebi's refusal to submit to them, resorts to treachery. They sent forged letters to several Sanyasins inviting them to Kabir's house. Finding no way to provide hospitality to the Sanyasins, Kabir and Kamal stole rice from a shop. But Kamal's head got stuck while trying to escape. He entreats his father to cut off his head. But Kabir runs off. Sree Rama then appears as Kabir, cuts off Kamal's head and gives it Beebi. She throws it into the Ganges. Kabir then tells the group of Sanyasins including Sree Rama (incognito) what had happened. Sree Rama tells Kabir that if the head is brought everything could be set right. On his advice Beebi offers prayers to Ganga Devi and retrieves Kamal's head. Sree Rama and the Sanyasins then joined the head of Kamal with his body and brings him back to life.

To provide feast to the Sanyasins Kabir pawns his wife to Ratnakar. This was done with the permission of Beebi and Kamal. But whenever Ratnakar tried to molest Beebi he was infested with demons. Realising the greatness of Kabir, he falls at his feet and begs forgiveness. The drama ends with Ratnakar becoming a disciple of Kabir. The epilogue is a call to end caste oppression and untouchability, to promote education and to uphold truth and justice.

3. Paduka Pattabhishekam

Paduka Pattabhishekam has twelve scenes. In this drama also there is a prologue which ends with the introducers singing "Remember Indians, salute the Motherland" In the first scene Dasaratha tells Sree Rama that he would like to relinquish his rule and put Sree Rama on the throne. In the second scene Manthara asks Kaikeyi to demand the boon from Dasaratha that Sree Rama be exiled to the forest for fourteen years and that her son Bharata be made the ruler. A distressed Dasaratha is forced to accede to Kaikeyi's demands. Seetha and Lakshman decide to accompany Sree Rama and these incidents from the third and fourth chapter respectively. Sree Rama, Lakshmana and Seetha take leave of Dasaratha. They visit Valmiki in his hermitage. Back in Ayodhya Bharatan comes to the palace and is distressed to learn about his father's demise. But he is very upset to know the reason for Sree Rama's absence and angrily shouts at Kaikeyi. Then saint Vasishth appears in the palace and tells Bharatan to make arrangements for the cremation ceremony. After this Bharatan and satrugnan visit Sree Rama in ashramam and implores him to give Sree Rama his paduk (footwear) and to return to Ayodhya after the expiry of the fourteen years period. In the last scene the foot wear are placed on the throne and Bharatan vows to rule in a just way on Sree Rama's behalf.

4. Lanka Dahanam

Lanka Dahanam has fourteen scenes. The drama is in a devotional mode. It begins with Sree Rama getting angry with the Vanaras for not being concerned about the plight of Seetha in Sreelanka. Lakshman goes to Kishkinda and tell the Vanaras about Sree Rama's anger. Then Sugreeva goes to Rishyamooka Mountain and tells Sree Rama that the whole vanara army is ready for battle. Jambavan extols Hanuman to go to Sreelanka and see Seetha. Hanuman jumps over the sea and vis-

iting Seetha hands over the Mudranguleeyakam (the ring) of Sree Rama to her. Seetha then gives Choodamani (diamond) to Hanuman. Before returning to the hermitage Hanuman accosts Indrajeeth. He binds Hanuman by using the Brahmastra and takes him to the court of Ravana. Hanuman tells Ravana that imminent death at the hands of Sree Rama awaits him. In anger, Ravana orders that Hanuman's tail be covered with cloth soaked in oil and set on fire. Hanuman tells Sree Rama about Seetha and hands over the Choodamani. Sree Rama then orders that preparations for the invasions of Sreelanka be begun.

Unlike Kulu Nair other dramas, Lanka Dahanam do not contain open and direct calls for the upholding of Gandhian ideals.

A BIOCHEMICAL INVESTIGATION

WITH SPECIAL REFERENCE TO OMEGA - 3 FATTY ACID CONTENT
IN FIVE COMMONLY CONSUMED FISHES IN CALICUT

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Abstract

This paper is based on a project undertaken by a team of 7 students of Govt. Arts and Science College, Calicut under the supervision and guidance of the first named author. The study was an investigation into the systematics of the common fishes available in Calicut, the fish consumption habits of the people and a study of the fatty acid profile of five commonly consumed fishes. The fishes collected from the local markets were identified and five of the most common fishes were analysed for their fatty acid profile. A random survey from about 100 people was conducted by handing out survey forms, containing questions relating to their eating habits and incidence of heart disease and tooth decay which led to interesting conclusions. Fatty acid profile of the fishes was arrived at using Gas Liquid Chromatography analysis for which help and expert guidance was provided by scientists at the Indian Institute of Spices Research, Calicut.

Introduction

India has an extensive coast-line of 7512 kms. and an exclusive economic zone of 2.02 million sq. kms. Though it occupies 20.8% of the

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world ocean, it yields only about 8.2% of the global fish catch with a potential yield of 14.2×10^6 tonnes per year. Fisheries as an industry is an important component of our economy. Fishes are a major export commodity of the country. The importance of fish as food has been recognized by man from time immemorial. The flesh of fish is rich in protein and minerals like Calcium, Phosphorous and Iron. Fish liver oil is rich in Vitamin A and also contains small quantities of Vitamin D, C and E. Even though the advantage of consuming fish has been recognized, the food habits of modern man highlights the intake of large quantities of fat rich diets which includes consumption of meat etc. People who stick to fat rich diets are more prone to heart disease. There is a general feeling among the local people, that eating fish increases the fat intake of our body and that this is not good from the health point of view. The highly commendable investigations performed by fishery scientists, have proved otherwise and attribute plenty of food value to fish flesh. According to them there are good fats and bad fats. The best fats are those that contain the essential fatty acids. Essential fatty acids are polyunsaturated and grouped into 2 families, the Omega-6 EFAs and the Omega -3 EFAs. Seemingly minor differences in their molecular structure make the two EFA families different. While the metabolic products of Omega - 6 acids promote inflammation, blood clotting and tumour growth, the Omega - 3s act in an entirely opposite manner. Although we need both Omega - 3s and Omega - 6s, an excess of Omega - 6 can have bad consequences. Many scientists believe that a major reason for the high incidence of heart disease, hypertension, diabetes, obesity, premature aging and some forms of cancer is the imbalance between our intake of Omega-6 and Omega -3 fatty acids. Fishes are a rich source of Omega - 3 fatty acids.

AIM

The aim of the study was to conduct a survey of available fishes, at important fish markets in Calicut city, so as to find out the most commonly available fishes. A survey was conducted to find out the most commonly consumed and preferred fishes and after selecting five of the most commonly consumed fishes, a biochemical investigation was performed on the flesh of these fishes, to determine the fatty acid profile, especially Omega - 3 fatty acid abundance in the flesh. Though 14 different species of fishes belonging to different genera were collected, identified and described, as a result of our project work, only descrip-

tions of the five fishes used for estimation of the fatty acid profile are given in this paper.

Materials and Methods

Two locations were selected for specimen collection, the Meenchantha fish market, situated near our college and the Idiyankara fish market, also in the city premises. The fish catch was mainly from Puthiyappa, Beypore, Kasargod, Payyoli, Elathur and other coastal areas. Two or three specimens of each type of fish, were collected on four or five occasions and preserved in 5% formalin after having taken the photographs. They were then identified using standard books on identification of fishes (Francis Day 1978, Talwar and Kacker 1974, Fisher & Bianci 1984, Mary Chandy 1997.). Among the fishes, five were chosen for the investigation of the fatty acid profile, based on criteria like preference by the people, availability and affordability. The investigation of the fatty acid profile was done with the help of scientists at the Indian Institute of Spices Research, Calicut, using the Gas Liquid Chromatography method.

In order to evaluate the fish eating habits of the people, the incidence of heart disease, tooth decay etc. and also the fishery trend in the above markets, a random survey was conducted by the students from among 100 people and the market authorities respectively using survey forms. The method followed for processing of sample material and the GLC analysis is described below:

Processing of Sample Material

100 gms of fish flesh, removed of all skin and bone was weighed out in a balance and oven dried at 700 C for 15 hrs. The dried sample was finely powdered using mortar and pestle, packed and labelled as I (Rastrelliger), II (Cynoglossus), III (Nemipterus), IV (Cybium), V (Sardinella). The powdered samples were then handed over to the Institute of Spices Research for Gas Liquid Chromatography Analysis.

The Gas Liquid Chromatography Analysis

For Gas Liquid Chromatography, volatile form of the compound under investigation should be introduced. So the flesh of the fish was used to extract the fish oil. The first requirement of the experiment is to extract the fish oil. The Gas Liquid Chromatography Analyzer was used to estimate the fatty acid content in fish oils, especially the percentage of Omega -3s.

The testing equipment (GLC) consists of 2 main parts:

1. A column into which the samples under scrutiny is injected.
2. Flame ionisation detector (FID): This part is used to inject the oxygen, which is needed for the burning of the samples. Normally in GLC, hydrogen and air (oxygen) are provided within the FID.

Under high pressure, the samples were injected into the column as their volatile compounds, thus causing their oxidation. Based on the retention time, ie, the time for which the fatty acid remained in the column, each fatty acid oxidation is noted by the computerised system. The retention time for each fatty acid varies because it depends on the molecular weight and boiling point of the fatty acids.

About 500 mgms of sample is taken. Added 5 ml of 3 N NaOH - Methanol mixture for 2 hours at 700 C. This mixture is then extracted with 15 ml of hexane, to remove free sterols in the mixture. The aqueous phase is then acidified with 3 ml of 6 N HCl and is extracted with 15 ml of hexane in order to recover the free fatty acids. The Hexane fraction is concentrated by keeping the tubes at 700 C for approximately 14 hours. A mixture of methane and hydrochloric acid in the ratio 5:1 was added and the mixture was incubated for 5 hours. This fatty acid methyl ester complex was extracted with 15 ml of hexane. It was concentrated and injected into the fatty acid column for further processing. This mixture is a highly volatile complex.

5 ml of the sample is injected into the fatty acid column. The mobile phase is N₂ gas and the stationary phase is Polysiloxane, in liquid form, which acts as the absorbent medium. The compound is burned under high pressure conditions. The column oven was programmed at 110 - 1900 C. The flame ionization detector is set at a temperature of 3000 C. The fatty acids are burned and their retention time, area percentage etc, are noted by the computerised system. (See Tables: 1 to 5) Thus the different fatty acids present in fish flesh and the percentage content of Omega - 3 fatty acids, in 5 commonly consumed fishes were determined. (See Table: 6)

OBSERVATIONS

The five most commonly consumed fishes were found to be :

1. *Cynoglossus Quinquelineatus*: (See Fig: 1 No. 1) Class - Osteichthyes, Subclass - Actinoptergii, Order - Perciformes, Family - Cyanoglossidae, Local Name - Mantha.

Length of the head $5\frac{1}{3}$, height of the body 4 in total length the

diameter of the eye $9\frac{1}{2}$ in the length of the head, about 4 from the end of the snout and 1 apart. The maxilla reaches to rather, behind the hind edge of the lower orbit and is situated nearer to the gill opening than to the end of the snout. Two nostrils present, one between the orbits and one in front of lower eye. A single ventral adherent to the anal fins. Ctenoid and cycloid scales present. It has got a brownish colour. It is found along Madras and Malabar coasts.

2. *Rastrelliger Kanagurta*: (See Fig: 1 No: 2) Class - Osteichthyes, Subclass - Actinopterygii, Order - Perciformes, Family - Scombridae, Local Name - Ayila.

Body fusiform, its depth about 5 times in standard length. Teeth in a single series, minute and pointed in both the jaws, absent on vomer and palatines. Two dorsal fins widely separated, first dorsal fin with 8 to 10 weak spines, second dorsal fin with one spine and 11 soft rays. Dorsal and anal fins are each followed by 5 finlets. Scales small, ctenoid. Black or bluish, belly yellowish silvery, 2 rows of black spots on back, below dorsal fin base from origin of first dorsal fin to caudal peduncle, two large spots at the base of first dorsal fin, visible from above a black blotch behind pectoral fin base, outer margins of dorsal and pectoral fins dark. Found along the South East coast of India, Malaysia, Indonesia and the Philippines.

3. *Sardinella Fimbriata*: (See Fig:1 No:3) Class - Osteichthyes, Subclass - Actinopterygii, Order - Clupeiformes, Family - Clupeidae, Local Name - Mathi.

Body fusiform and compressed. Belly sharp with keeled scales, pre-pelvic 17 or 18, post pelvic 12 to 14. Dorsal fin with 14 to 16 branched rays. Its origin slightly before midpoint of the body. Anal fin with 16 to 19 branched rays, lying far behind the dorsal fin. Pelvic fin with 8 rays, its origin below anterior part of dorsal fin. Scales cycloid, thin deciduous, anterior scales perforated and fimbriated at the posterior margin, the back of the fish has a blue green colour, the flanks silvery. It enjoys distribution in India, Indo Malayan Archipelago, Philippines and New Guinea.

4. *Nemipterus Japonicus*: (See Fig: 1 No. 4) Class - Osteichthyes, Subclass - Actinopterygii, Order - Perciformes, Family - Nemipteridae, Local Name - Chembelli.

Length of the head $\frac{1}{4}$, of caudal $\frac{2}{9}$, height of the body $\frac{1}{4}$ of the total length excluding the filamentous prolongation of the upper lobe. Diameter of the eyes about $3\frac{1}{4}$ the length of the head. Teeth are arranged in villiform bands in both jaws. Dorsal spines are rather weak

with the spinous membrane notched. The height of the dorsal increases to the last, which equals the length of the post orbital portion of the head. The last ray equals half the length of the head. Pectoral reaches to above the anal spines. Ventrals have its first ray prolonged, reaches as far as anal fin, the third anal spine is slightly weaker than the second, but is longer, equals $3\frac{1}{3}$ rd the length of the head. Caudals are deeply forked having a filamentous prolongation. The fish is yellowish red, having longitudinal reddish lines along each row of scales. Dorsal and anal fins are with a yellow streak along their centres having a grey base and pinkish edge. They are found along the Red Sea, East Coast of Africa & Seas of India.

5. *Cybium commersoni*: (See Fig: 1 No: 5) Class-Osteichthyes, Subclass - Actinopterygii, Order - Perciformes, Family - Scombridae, Local Name - Ayikurah.

Body elongate, rather strongly compressed. Jaw teeth strong and compressed, serrated along their edges, fine teeth on vomer and palatines. Two dorsal fins, the first dorsal fin with 14-17 spines and second dorsal fin with 14-19 soft rays, followed by 8 to 10 finlets. The back of the body is iridescent blue grey, sides below lateral line silvery with bluish reflections, with large black blotches in juveniles. It is wide spread, throughout the Indo-West Pacific and Mediterranean.

Fig. 1 Photographs of the five commonly consumed fishes.



1. Cynoglossus



2. Rastrelliger



3. Sardinella



4. Nemipterus

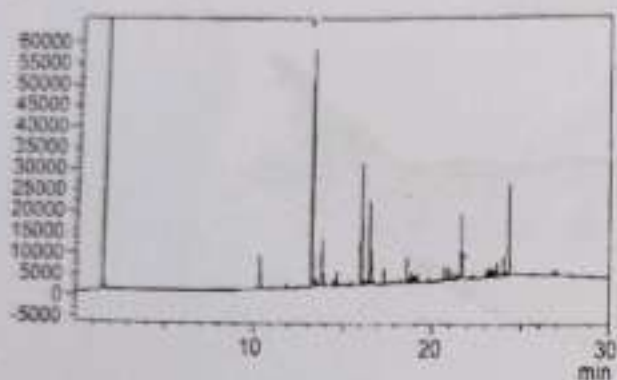


5. Cybium

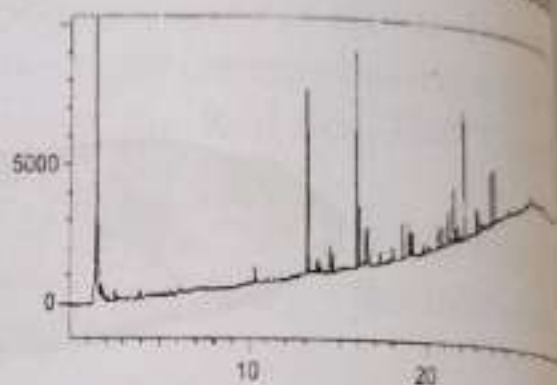
The results of the survey conducted showed that most of the fish were brought from Kasargod, Payyoli, Elathur and Puthiyappa. Of a sample of 100 fish eating people, 52% took fish food once a day and among them 3% had tooth decay. Of the 35% taking fish food, twice a day, tooth decay went down to 2% and of the 13% taking fish food thrice a day, tooth decay was only 1% (See Fig. 3). Among the fish consuming people, 2% reported heart disease, 14% high blood pressure, 10% high cholesterol and 74% no diseases at all. (See Fig. 4) The Omega - 3 fatty acid content (Linolenic acid) was found to be highest in Cynoglossus (3.4%), followed by Rastrelliger (3.2%), Sardinella (1.6%), Nemipterus (1.1%), Cybium (.91%) (See Table. 6). The order of preference for fishes was Sardinella, Rastrelliger, Cynoglossus, Cybium and Pomfret. The fatty acids found in the fishes were Myristic acid (C14), Palmitic acid (C16), Palmitolic acid (C16:1), Stearic acid (C18), Oleic acid (C18:1), Linoleic acid (C18:2), Linolenic acid (C18:3),

Arachidonic acid (C20), Behenic acid (C22:0), Erucic acid (C22:1), Brassic acid (C22:2) and Lignoceric acid (C24). The fatty acid profiles of the 5 samples of fishes obtained as a computer result and print out are shown in Fig. 2. The fatty acid concentration levels, retention times and area percentage are shown in Tables 1 to 5.

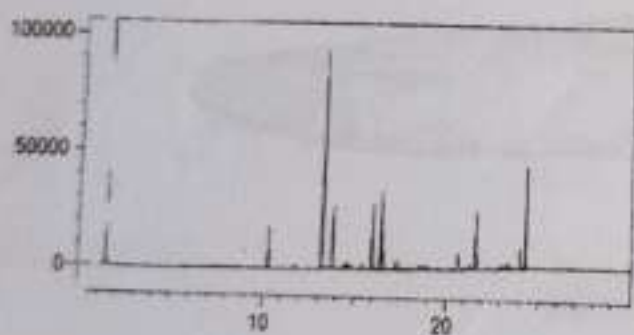
Fig. 2: Fatty acid profiles of the five commonly consumed fishes



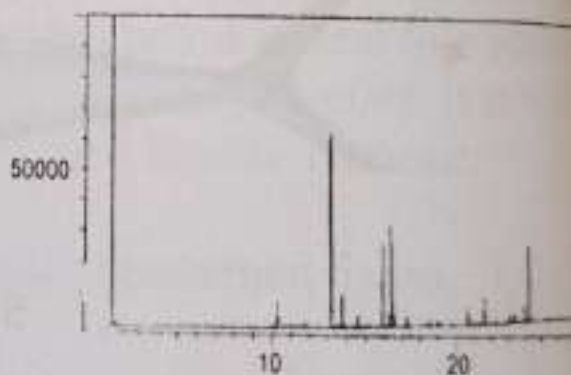
Sample 1 - Rastrelliger



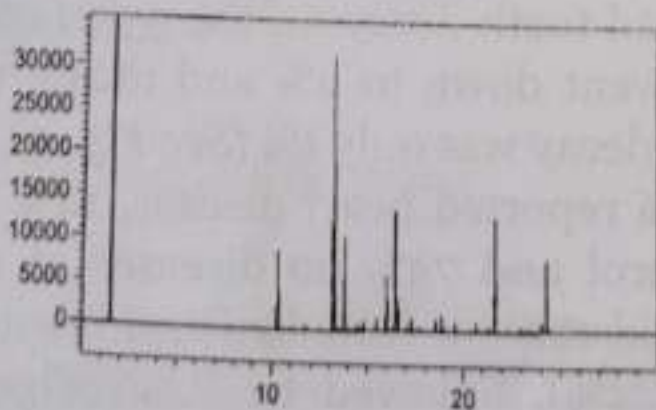
Sample 2 - Cynoglossus



Sample 3 - Nemipterus



Sample 2 - Cybium



Sample 5 - Sardinella

Fig. 3: Rate of tooth decay among fish consuming people

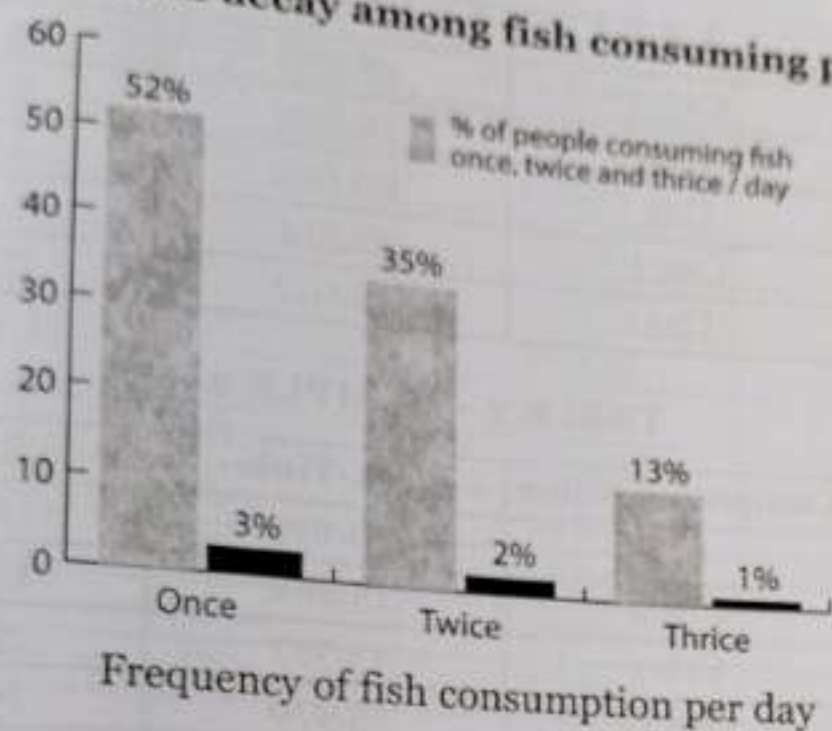
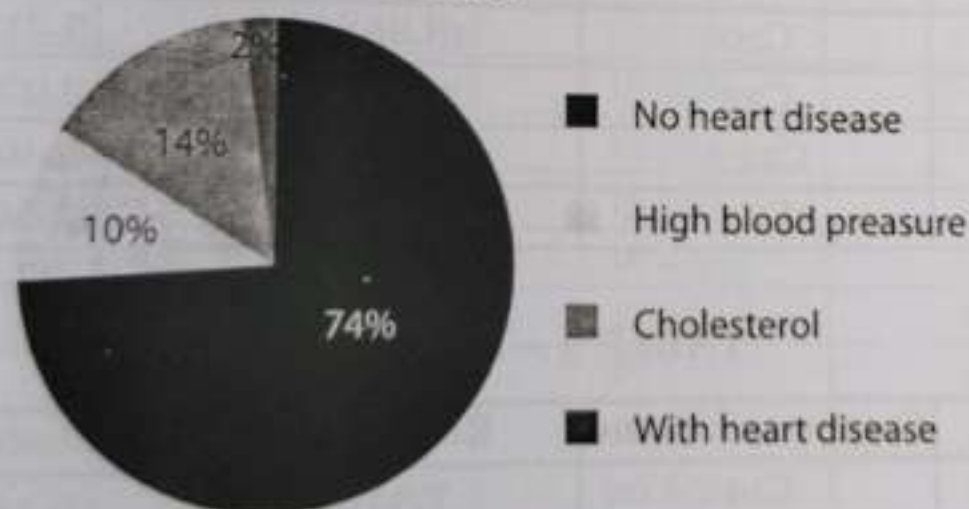


Fig. 4: Pie diagram depicting percentage of people with cardiac heart disease, high blood pressure, cholesterol and people free from cardiac heart disease



Percentage content of different fatty acids

TABLE 1 – SAMPLE 1

Peak #	Compound Name	Ret. Time	Area %
1	C14	10.276	4.0192
2	C16:0	13.214	25.0212
3	C16:1	13.784	7.7989
4	C18:0	15.991	13.6519
5	C18:1	16.437	12.6116

6	C18:2	17.289	1.85
7	C18:3	18.001	3.1951
8	C20	18.835	3.2108
9	C22	20.663	4.1073
10	C22:1	21.514	7.1089
11	C24	24.012	17.4251

TABLE 2 – SAMPLE 2

Peak #	Compound Name	Ret. Time	Area %
1	C14	10.277	1.302
2	C16:0	13.202	15.9438
3	C16:1	13.777	5.4457
4	C18:0	15.978	19.1913
5	C18:1	16.428	6.2909
6	C18:2	17.291	2.3269
7	C18:3	18.559	3.3703
8	C20	18.888	5.2139
9	C22	21.262	9.0215
10	C22:1	22.296	23.9287
11	C24	24.001	13.6947

TABLE 3 – SAMPLE 3

Peak #	Compound Name	Ret. Time	Area %
1	C14	7.347	0.1489
2	C16:0	10.27	4.6869
3	C16:1	13.207	28.2024
4	C18:0	15.981	12.6678
5	C18:1	16.431	17.5178
6	C18:2	17.279	1.6719
7	C18:3	18.561	1.0864
8	C20	18.89	2.5994
9	C22	20.786	3.8567
10	C22:1	21.627	3.9935
11	C24	4.004	15.7398

TABLE 4 - SAMPLE 4

Peak #	Compound Name	Ret. Time	Area %
1	C14	10.27	5.8594
2	C16:0	13.213	27.3528
3	C16:1	13.781	10.3616
4	C18:0	15.985	9.385
5	C18:1	16.433	14.5772
6	C18:2	17.277	1.9445
7	C18:3	18.562	0.9057
8	C20	18.827	1.9263
9	C22	20.655	3.0851
10	C22:1	21.627	7.4048
11	C24	24.005	17.1977

TABLE 5 - SAMPLE 5

Peak #	Compound Name	Ret. Time	Area %
1	C12	7.35	0.0784
2	C14	10.273	7.9783
3	C16:0	13.248	28.8992
4	C16:1	13.793	11.3556
5	C18:0	15.997	6.998
6	C18:1	16.452	15.9362
7	C18:2	17.278	2.0252
8	C18:3	18.567	1.6399
9	C20	18.83	3.2828
10	C22	20.658	1.9659
11	C22:1	21.638	10.6634
12	C24	24.007	9.177

Table 6 Showing Omega - 3 fatty acid content of 5 fishes

Sl No.	Name of Fish	% Content of Omega - 3 fatty acid
1	<i>Cynoglossus quinquelineatus</i>	3.4
2	<i>Rastrelliger kanagurta</i>	3.2
3	<i>Sardinella fimbriata</i>	1.6
4	<i>Nemipterus japonicus</i>	1.1
5	<i>Cybium commersoni</i>	.91

Discussion

This study was undertaken in order to substantiate, the statements read in recent biological reports that, fish food is indeed a requisite for good health, especially of the heart. Researchers started to focus on Omega - 3 fatty acids in the early eighties, when studies found that Eskimos had a lower rate of heart disease, despite consuming a higher fat diet, rich in fish. These reports simply stimulated our imagination and prodded us onto this investigation of the fatty acid profiles of some common fishes. These reports stress the importance of Omega - 3 fatty acids in keeping heart diseases at bay. This investigation was thus carried out, with a view to determining the Omega - 3 fatty acid content of some common fishes consumed by Calicut folk. The misconception that fish flesh contains plenty of undesirable fatty acids, and that it is harmful to health, has to be removed and fish food has to be made a regular component of the total food intake of every person. Our finding is that of the 5 fishes studied, *Cynoglossus* had the highest content of Omega - 3 fatty acid followed by *Rastrelliger*, *Sardinella*, *Nemipterus* and *Cybbium*. It is not absent in any of the fishes studied.

Although no single food alone can make a person healthy, eating more fish is one way that most of us can help improve our health. An ideal diet is one that is low in saturated fat and cholesterol and moderate in total fat. Sources of unsaturated fats are primarily vegetable oils. Diets higher in monounsaturated and polyunsaturated fats lower 'bad' cholesterol levels, while saturated fats increase 'bad' cholesterol levels. Within the polyunsaturated fat category, these are two important subclasses of fatty acids, Omega - 3s and Omega - 6s. Vegetable oils are rich in Omega 6 fatty acids. Omega - 3 fatty acids are found in fish, shell fish, almonds, walnuts, as well as in some vegetable oils such as linseed, nuts and canola. They have a positive effect on cardio-vascular health, prevent muscular degeneration, depressive disorders and clotting of blood. They have a positive influence on rheumatoid arthritis, asthma, kidney disease and cancer. There is good cholesterol and bad cholesterol. The bad cholesterol causes vasoconstriction. Omega - 3 fatty acids convert bad cholesterol to good cholesterol, and thus reduces the risk of cardiac arrest. They act as structural membrane lipids and are precursors to eicosanoids - highly reactive substances such as prostaglandins and leucotrienes that act locally to influence a wide range of functions in cells and tissues.

Sea food is generally lower in fat and calories than beef, poultry or pork and contain about the same, or slightly less cholesterol. The fat in fish is mainly unsaturated. Sea food is also loaded with minerals such as iron, zinc and calcium. We all need fat, because fat helps nutrient-absorption, nerve transmission and maintaining cell membrane integrity. However excess fat causes weight gain, heart disease and cancer. As per

the random survey conducted, with regard to 100 sample individuals, tooth decay has also been found to be less in people consuming fish. Fish oils can be considered as the heart's best friend, keeping its pace even, and driving away all types of other diseases.

Conclusion

Five species of fishes were chosen for estimation of the fatty acid profile in fish flesh, the fishes being, *Cynoglossus*, *Rastrelliger*, *Sardinella*, *Nemipterus* and *Cybium*. The processed and oven dried fish flesh was finely powdered and each sample of fish powder was used for Omega - 3 fatty acid estimation using Gas Liquid Chromatography analysis. Fatty Acid content was found to be highest in *Cynoglossus*, closely followed by *Rastrelliger* and then *Sardinella*, *Nemipterus* and *Cybium*. None of the fatty acid identified was Linolenic acid.

The results of the survey of a sample population of 100 fish consumers showed that frequency of fish consumption and tooth decay had a negative correlation, tooth decay being negligible in fish consumers. The incidence of heart disease was reported only in 2% of the sample studied, 14% reported high blood pressure, 10% high cholesterol and 74% did not report any disease.

Hence the logical conclusion is that fish food takes care of the consumers health, it keeps away heart diseases, nervous diseases, cancers etc. The GLC Analysis and detection of Omega - 3 fatty acid has lent credibility to the statement of scientists that Omega - 3 fatty acids are the heart's best friends. The study has shown that *Cynoglossus*, has considerable Omega - 3 fatty acid content and can be depended upon for providing nutritional value.

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PHYSICAL EDUCATION IS AN ESSENTIAL ELEMENT OF LIFE-LONG EDUCATION

Aji P L

Patterns of modern living have channeled the average modern man into an increasingly sedentary existence. Man, however, was designed and built for movement, and it appears that, physiologically, he has not adapted well to this reduced level of activity. Regular exercise is necessary to develop and maintain an optimal level of good health, performance and appearance. It can increase one's physical working capacity by increasing muscle strength and endurance, enhancing the function of lungs, heart and blood vessels, increasing the flexibility of joints, and improving the efficiency or skill of movement. For many adults with sedentary occupations, physical activity provides an outlet for job-related tensions or mental fatigue. It also aids in weight control or reduction, improves posture, contributes to youthful appearance, and increases general vitality. Active individuals appear to have fewer heart attacks than their less-active counterparts. Furthermore, if an active individual does suffer an attack, it probably will be less severe and his or her chances of survival are greater. Additionally, more than 50 percent of lower back pain or discomfort is due to poor muscle tone and flexibility of the lower back to inadequate abdominal muscle tone. In many instances, this disability could be prevented or corrected by proper exercise. And finally, much of the degeneration of bodily functions and structure associated with premature aging seems to be reduced by frequent participation in programs of proper exercise.

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"Education is the drawing out of best in the child and man - body, mind and spirit". - Gandhiji

"Education develops in the body and in the soul of the pupil, all the beauty and all the perfection which he is capable of." - Plato

"Education is " Creation of sound mind in a sound body. - Aristotle

All these universally accepted definitions of education give first and prime most importance to the body. So it is needless to say that the education should begin with educating the body.

"Physical Education is education and is based on a common core of learning experience planned on a sequential arrangement appropriate to the individual's stages of social, emotional, intellectual and psychomotor development". It aims at the all round development of an individual. It helps in developing strength enough to do normal life tasks without undue strain, assists in developing endurance sufficient to meet the stress of life and promote normal growth and development. It helps in the attainment of sportsmanship, leadership, positive active qualities, positive mental qualities, self control, social co operation and qualities of efficiency and sociability (essential components of personality).

The foundation of productive life is based on the development of movement literacy. It includes the learning of basic movement skills and is the only aspect which closely tied to the age of the individual. This foundation experience should be provided in the primary school. The acquisition of basic skills needed even for a person who starts physical activities at his later age.

Human body is basically a machine, which by definition means that it is ' a device for doing work'. Like other machines human body must also be maintained, they must be cared for, and they must be serviced. It could be carried out only through a systematic process of body education.

Regular physical activities and exercises may change your whole outlook on life. You learn to relax, develop a better self-image, and tolerate the stress of daily living. You will sleep better and get more work done with less fatigue. It slows down your ageing process and physical deterioration as it restores your zest for life and youthful activity. Physical activity does not mean the same thing to all people; nor does its experience mean the same thing even for the same person at different stages of life.

The emphasis by society on achieving and maintaining optimal health and well-being throughout one's lifespan and on disease pre-

vention and health promotion is served as the impetus for the expansion of physical education. Systematically planned physical activity is an important factor in the attainment of optimal health for people of all ages. Such an education will eliminate and diminish worry and stress through developing appropriate interests and habits of engaging in exercise and other physical activities. It develops psychomotor skills in proper co-ordination of special senses with body movements, skills related to neutral, racial activities, general body control and skills common to one's own locality. It helps in establishing the schedule of daily activities that fits one's own being, spending the leisure time in meaningful way by engaging in enjoyable physical activities and inculcation of healthy habits.

Physical education as an essential dimension of education and culture, must develop the activities, will-power and self discipline of every human being as a fully integrated member of society. The continuity of physical activities and the practice of sports must be ensured throughout life by means of a global life long and democratized education.

At the individual level physical education contribute to the maintenance and improvement of health, provide a wholesome leisure -time occupation and enable man to overcome the drawbacks of modern living. At the community level they enrich social relations and develop fair play which is essential not only to sport but also life in society.

Every overall education system must assign the requisite place and importance to physical education in order to establish a balance and strengthen link between physical activities and other components of education.

Physical education programmes must be designed to suit the requirement and personal characteristics of those practicing them as well as the institutional, cultural, socio economic and climatic conditions of each country. They must give priority to the requirements of disadvantage groups in society. In the process of education in general, physical education programmes must, by virtue of both their content and time table, help to create habits and behaviour patterns conducive to full development of human.

Every human being has a fundamental right of access to physical education which are essential for the full development of his personality. The freedom to develop Physical, intellectual and moral powers through physical education must be granted both with the educational system and other aspects of social life. Every one must have full opportunities, in accordance with his national tradition of sports, for

practicing physical education and sports developing physical fitness and attaining a level of achievement in sports which corresponds to his gifts. Social opportunities must be made available for young people including children of pre-school age, for the age and for the handicapped to develop their personality to the full through physical education programme suited to their requirements.

Education is a life long and a never ending process. It begins in the cradle and ends in the grave. Since one cannot stay without body in this physical world, education to the body should be a systematic, regular and never ending process till the death of an individual.

We make many decisions every day. Some of these are simple decisions for the present and others are more difficult which affect our future. You may have to choose between an activity you enjoy. The activities you enjoy most are your interest. The skills that come easily to you are your aptitudes. Interests and aptitudes are the key words in one's life and it decide our future. Have interest and aptitudes towards Physical Education to acquire a healthy and meaningful life.

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MARXIST LITERARY CRITICISM AND THE PLACE OF CHRISTOPHER CAUDWELL

M Jothiraj

Christopher Caudwell was a British social activist and a Marxist thinker who was killed during the Spanish Civil War in 1937. Though he died very young at the age of twenty nine, he left as a prolific writer equally well-versed in matters relating to literature and science. His major works are *Illusion and Reality*, *Studies in a Dying Culture* (1938), *Further Studies in a Dying Culture* (1949), *The Crisis in Physics* (1939) and the author of a number of poems. Among these works *Illusion and Reality* is considered to be his master piece. This essay proposes to make a brief survey of Marxist literary criticism and the place of Christopher Caudwell in it.

Marxist literary criticism is based on the philosophical findings and the socio-political views of Karl Marx and Frederic Engels. Their philosophical view is known as dialectical materialism which holds that matter is primary and the realm of ideas is only secondary. Though we cannot change the laws of matter, we can make use of them and make favourable conditions under which certain laws do not operate, by gaining knowledge of the same. 'The thing- in- itself' is knowable though at every stage certain things are unknown. But nothing, according to Marxism, is unknowable. Marxism is not only an economic theory, as some bourgeois thinkers would like to take it, but a comprehensive theory which encompasses a vast domain of human activities like science, politics, literature, history, sociology etc. and tries to

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formulate the most general laws in sciences. In this sense it is the science of all sciences.

According to Marxism, history is the history of class struggles. With the advancement in the field of production, history passes from a lower to the higher stages of development when the class in power is overthrown by another class. Thus primitive communism paved way for slavery which passed on to feudalism and capitalism. But capitalism will be overthrown by the working class which will abolish all classes and the exploitation of human beings by one another. After Karl Marx his theories were further developed by his disciples Lenin, Stalin, Mao-se-Tung and various other revolutionaries like Antonio Gramsci. Marxism identifies two important factors in any society namely the economic base and the superstructure. The nature of the economic base is determined by the ownership of the means of production and the production relation. The superstructure includes all institutions, ideas, belief systems, educational system etc. that are built upon the economic base. Though the economic base determines the superstructure, sometimes the changes in superstructure will have their sway on the economic base. The Russian revolution in 1917, the Chinese Revolution in 1949 etc. are examples. To quote Engels "Political, juridical, philosophical, religious, literary, artistic etc. development is based on economic development. But all these react upon one another and also upon the economic and also upon the economic basis" (694). Literature of a country is part of the superstructure.

Marx and Engels were voracious readers of classics and were often fond of quoting from them. They never thought it proper formulating hard and fast rules neither for the writing nor for the enjoyment of literature. Engels was for realism in novels. In his letter to Margaret Harkness he says realism, besides truth of detail, is the truthful reproduction of typical characters under typical circumstances and he was in favour of making the opinion of the author remaining hidden. The more hidden it is, the better the work of art (pp 39-40). This shows the maturity in vision of Engels in even such an early age. Though they gave the seminal ideas which lie scattered in their works, Marxist literary criticism developed in the twentieth century. Marxist literary criticism is not a homogenous school, but there are various schools inside with some basic threads uniting them. Though the socialist political systems based on Marxism has setbacks on the global level, the philosophy still thrives as a powerful tool in the hands of many and continues to throw light on many events in the era of globalisation.

The Five Major Schools of Marxist Literary Criticism

David Forgacs in his essay "Marxist Literary Theories" identifies five schools in it. He calls the first school "The Reflection Model". This school takes literature as something that reflects the reality outside it that is the material world is reflected in the mind of individuals and then takes definite forms of thought. One example of such evaluation is V. I. Lenin's articles on Tolstoy. Though Lenin was not a literary critic himself, the articles are a fine example of Marxist literary criticism. In his article 'L. N. Tolstoy' he says that Tolstoy in his work depicted the pre-revolutionary Russia and class contradictions within it. Again he says, "Tolstoy's works express the strength and the weakness, the might and the limitations, precisely of the present mass movement. His heated, passionate, and often ruthlessly sharp protest against the state and the official church that was in alliance with the police conveys the sentiments of the primitive peasant democratic masses ... (p.69) In another essay 'Leo Tolstoy and his Epoch' Lenin says that "The epoch to which Leo Tolstoy belongs and which is reflected in such bold relief both in his brilliant literary works and his teachings began after 1861 and lasted until 1905" (p. 80). Georg Lukacs, a famous Hungarian critic, is one of the major exponents of this theory. To be reflected in literature, reality has to pass through the creative, form-giving work of the writer. A form for Lukacs is one which reflects reality in the most objective way (Forgacs).

In the 'Production Model' belong the French Marxists Pierrey Macherey and Etienne Balibar. They link ideology, one of the important categories in Marxism, with literature. Macherey views literature as like productive labour, where raw materials are worked into an end product. The author is not a creator but someone who works pre-existing literary genres, conventions, language and ideology into end-products (Forgacs, Marxist). But to see literature as ideologically determined is not to reduce it to moral ideologies or to political, religious, even aesthetic ideologies which are definable outside literature (Macherey and Balibar, p.282)

The third is the 'Genetic Model' of which the Rumanian-born Lucien Goldmann is the best representative. For Goldmann literary works arise out of social consciousness and behaviour, and it was the way they are linked to society (Forgacs). According to Goldmann some social groups possess a superior form of ideology or 'world view'. But

the social groups may be either "revolutionary" or "reactionary". A world view expresses itself as a mental structure and this "structure" is given "coherence" by the work of great writers and philosophers who represent the social group. The literary work is thus a product of a social community. This is an example of genetic structuralism and has similarities with Raymond Williams's "structures of feeling". In his work *Towards a Sociology of the Novel* he states,

"The social character of the work resides above all in the fact that an individual can never establish by himself a coherent mental structure corresponding to what is called a 'worldview'. Such a structure can be elaborated only by a group, the individual being capable only of carrying it to a very high degree of coherence and transposing it on the level of imaginary creation, conceptual thought, etc." (p.212)

Thus the author's "collective consciousness" is neither a primary reality, nor an autonomous reality; it is elaborated implicitly in the overall behaviour of individuals participating in the economic, social, political life etc. (ibid). This is an attempt to fuse the ideas of structuralism and Marxism.

'The Frankfurt School' spearheaded by Theodor Adorno rejects that art is a reflection of objective reality. They put forward an entirely different formula in which art is the negative knowledge of the actual world. Negative knowledge means knowledge which can undermine and negate false or reified condition. They applaud modernist literature because its techniques offer us this knowledge. Naturally Adorno was against the "committed" literature of Jean Paul Sartre and Bertold Brecht. In his essay "Commitment" he says,

"When a work is merely itself and no other thing ... it becomes bad art - literally pre artistic. The moment of true volition, however, is mediated through nothing other than the form of the work it self, whose crystallization becomes an analogy of that other condition which should be." (202)

'The Language-centred Model' holds that ideology is made of language in the form of linguistic signs. This view treats literature as a social practice rather than a form of knowledge. This is in reality Marxism in the light of post-Sassurian era. This movement was quite strong in the former Soviet Union of which Mikhail Bakhtin and V. N. Voloshinov were famous. In his book *Marxism and the Philosophy of Language* Voloshinov says that ideology may not be divorced from the

material reality of sign and the sign may not be divorced from the concrete forms of social intercourse. According to Voloshinov sign becomes an arena of class struggle and maintains its vitality and dynamism and the capacity for further development (pp. 21-23)

The Place of Christopher Caudwell

The views of Christopher Caudwell on art and literature are mainly discussed in *Illusion and Reality*. Caudwell is fully convinced of the philosophical veracity of Marxism. In consistent with the views of Marxism he says that art is a product of society, as the pearl is the product of oyster (p. xiv). In this sense art is quite concrete and constitutes something valuable in the society. But as society develops, art also develops there by making clear the implicit qualities of man, society and culture which made this development possible (p.4). The book, as the title indicates, is a study of the sources of poetry. The birth of early poetry is in the collective life of the clan and is born in the group festival. But modern poetry is capitalist poetry (p 48). Bourgeois poetry reflects, in all its variety and complexity, the instinctive adaptations of men to each other and Nature necessary in those social relations which will produce freedom... (p.64). Bourgeois poetry is always an expression of the individualistic aspiration and is quite opposite to the collective life of clan societies. But quite paradoxically bourgeois poetry is individualistic because it expresses the collective emotion of its era (p. 66). But this collective emotion is a defence mechanism to protect itself. These gleanings show that Caudwell views art in general and poetry in particular to be a product of the interaction between consciousness of the individual and the social surroundings. Caudwell not only observes a correspondence between the context of poetry and the socio-economic development, but he equates each and every formal development with the socio-economic development outside. Chapter IV 'The English Poets' in *Illusion and Reality* is a clear evidence of this. For example he says that during the eighteenth century, bourgeois poetry expresses the spirit of manufacture, of the petty manufacturing bourgeoisie, beneath the wings of the big land owning capitalists giving birth to individual capitalism (p. 81). Examples like these are ample proof to show that Caudwell not only upheld the reflection theory but took them quite mechanically. Chapter ten of the book discusses poetry's dream work. Caudwell here explains that it is correct to

have materialistic approach to art, to look in the art-works of any age for a reflection of the social realities of that age (p. 212). Social relations are determined by the class relations that exist in the society and hence in a class society art is always class art.

The Achievement of Christopher Caudwell

Caudwell was born at a time when science and technology had been making great leaps forward. Literature also needed to keep itself abreast of the time and therefore it was necessary to apply the principles drawn from science to throw light on the problems relating to art and science. The achievement of Caudwell lies in making use of the knowledge he could gather by reading the theoretical works of Marx, Lenin, Freud etc, but the much more valuable is the knowledge he could amass as a political activist. He could apply them for the study of literary and artistic problems and could succeed in it to a great extent. To quote Helena Sheehan,

"To appreciate Caudwell's full stature as a Marxist thinker, he should not be seen simply as a source for random insights, but as a philosopher who made an original and highly integrated contribution to the development of Marxist philosophy that has yet to be grasped and assimilated by other Marxists. This is not to deny his faults. He was sometimes in too much of a rush and settled for neat antitheses that were a bit off the mark, but these were not such as to distort his overall argument ordered around his most basic underlying themes. Most of the problems emerging from Caudwell's work have to do with the fact that there has been much water under the bridge since then."

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FITNESS FOR LIFE

Ajai Kumar G I, S S Hasrani

Today's mass participation in jogging and distance running is a strong indicator that people generally value good health and work hard to keep their bodies in 'good working order'. On the other hand, modern-day living, with its sedentary lifestyles and increased leisure time, has brought modern-day illnesses such as obesity, heart disease and cancer.

Obesity is a severe overweight condition of the body, defined as accumulation of body fat that is more than 20% above the norm for the person's height and build. It is a serious form of malnutrition of the body (mal, of course, meaning bad).

Obesity and Disease

Obesity has been strongly associated with a number of modern-day Cardiovascular diseases, such as atherosclerosis, hypertension and coronary and cerebral thrombosis.

An obese person has an increased risk of suffering from mature diabetes, hernia, gall bladder diseases, cirrhosis of the liver and mechanical injuries to the body, such as backache and damage to joint structures (leading to joint pain and arthritis). In addition, an obese person would be more at risk during surgery and an obese woman would be more likely to experience complications during pregnancy.

Causes of Obesity

Positive Energy Balance

Carbohydrates and fats are the fuels needed for energy production. The major cause of obesity is that energy intake (eating carbohydrate and fat) is far greater than energy output. In other words, there is a lack of energy expenditure, so the obese person will continue to gain weight. This concept is known as positive energy balance and can be expressed as:

$$\text{ENERGY INPUT} > \text{ENERGY OUTPUT}$$

Excess carbohydrate is stored as glycogen. When all the glycogen stores are filled, carbohydrate (together with the excess fat content in the diet) is converted to fatty acids and glycerol. Excess fatty acids and glycerol are stored as triglycerides (fat) in adipose tissue around major organs such as the heart and stomach, underneath the skin and in skeletal muscle.

How to Lose Weight

The only method of controlling obesity is to shift the energy relationship so that energy output exceeds energy intake. This concept is known as a negative energy balance and can be expressed as.

$$\text{ENERGY OUTPUT} > \text{ENERGY INPUT}$$

The result is that the body will mobilize the potential energy reserves stored in the fat deposits.

A combination of balanced diet and regular aerobic exercise is known to be the most effective means of weight control.

A Balanced Diet

Whilst dieting may be one effective way of losing weight, drastic dieting often leads to lethargy and illness as energy level drops and resistance to infection decreases, as a result of vitamin and mineral deficiencies. The key to dieting is that a diet must be well balanced, i.e. containing all the nutrients for good health. Weight reduction will be achieved only when the normal proportions of fats, carbohydrates and proteins are maintained but amounts are reduced.

Regular Aerobic Exercise

The long-term effects of aerobic exercise in alleviating obesity are well established. Long-term systematic exercise increases energy output, as fat mobilization takes place in the liver. Exercise causes lipids (fat-like molecules, insoluble in water, which form large part of fat cells) to decrease and metabolic rate to increase. For example, an increase of energy output of approximately 5000 Kilo Calorie per day through exercise will burn off 1 kg of body fat in 1 week. The result of such an excess of energy output through exercise, against input is a steady progressive long-term weight loss.

As weight decreases, physiological functioning and physical fitness improve and so the obese person is able to increase the intensity, duration and frequency of exercise. In addition, there is a small reduction in the risk of heart disease.

Energy Balance

When energy input is equal to energy output a neutral energy balance is achieved, as a result of which a person's weight remains constant. This concept can be expressed as:

$$\text{ENERGY INPUT} = \text{ENERGY OUTPUT}$$

Preparing a Weight Control Programme

The principles of preparing a weight control programme involve a knowledge of the relationship between:

- the quantities and types of nutrients required by the individual for perfect health.
- Energy expenditure needed for basal and total metabolic rates.
- The concept of energy balance and body weight.

Protection Against Coronary Heart Disease

The advice usually given is to watch your weight, do not smoke, do not drink too much alcohol, reduce your salt intake and relax, but take regular exercise. This is because, although some individuals who smoke, eat too much and drink too much live to old age without heart trouble, a higher proportion contract heart disease than the average for the population as a whole. There is therefore a higher statistical risk of heart disease among people who drink, smoke, eat too much and take excess salt in their food.

Exercise and Coronary Heart Disease

There is good evidence that regular exercise can have a protective effect on the heart. Stamina building activities such as jogging, cycling and swimming will improve the efficiency of cardiac tissue and circulation within the heart muscle.

Regular exercise reduces resting heart rate and increases stroke volume because of a stronger, more efficient heart. Resting blood pressure is lowered and the balance of cholesterol (a constituent of animal fat in the diet) and triglycerides (fat) is improved. Amounts of cholesterol and triglycerides that reach the fuel transport system of the body are statistically associated with a high incidence of atherosclerosis and therefore there is an increased probability of heart disease and coronary thrombosis. Diets should therefore include less animal fat (saturated fats) to reduce this risk.

In addition to the positive physiological effects of exercise on the body, a person will feel and look better.

The type of exercise undertaken to protect your body from coronary heart disease will depend on your present physical condition. The major questions to be asked in devising an exercise programme are: how often (frequency); how much (intensity); and how long (duration).

- 1. Frequency:** at least two to three times a week.
- 2. Intensity:** hard enough to make you breathless. This should mean that your heart rate should be at least 60% of your maximal heart rate and increase in proportion to your maximal heart rate as your fitness improves.
- 3. Duration:** the length of each session will depend on the intensity of the exercise but should last between 20 and 60 minutes for it to be beneficial to the body.
- 4. Finally, what activity?** Something that you enjoy doing! It is important that the selected mode of exercise is aerobic and uses large muscle groups so that stamina is improved.

MANAGEMENT PRACTICES FROM FOLK PRACTICES

PRACTICABILITY OF DEVELOPING FOLK GAMES
INTO MANAGEMENT GAMES IN HUMAN RESOURCE
DEVELOPMENT AND TRAINING PROGRAMMES

P C Rethi Thampatty

According to Maslow's need hierarchy theory, an individual requires from food to esteem for his growth. If food is essential for his biological growth, social recognition is essential for his mental development. In psychological terms an individual makes strikes, analogues, transactions and programs for social contact. Programs require some manners, regulations and unspoken rules. If rules are violated, there will be a 'Foul'. If the moves are having certain patterns & sequence circumscribed by unspoken rules and regulations and are based on individual than on social programming, it may be called Games. According to psychologists, a Game is "an ongoing series of complementary ulterior transactions progressing to a well-defined, predictable outcome."

Pastimes and games are substitutes for real living of real intimacy. Plays are not only for fun but also for maintenance of health, emotional regulations and avoiding boredom. By social contact, one can achieve the relief of tension, avoidance of solitary situations, procurement of stroking and maintenance of mental equilibrium. The most gratifying forms of social contact are games and intimacy. Today prolonged intimacy is very rare. The unconscious games played by inno-

cent people are the innocent forms of social life all over the world because of their dynamic qualities. It does not imply fun or enjoyment only. The essential feature of a game is its culmination or pay-off or maximum permissible satisfaction at each step.

Games are integral dynamic components of the unconscious life plan or script of each individual. They are constructive or destructive depending on the players' personality. In games analysis colloquialisms are of decisive importance.

Human behaviour may be

- Internally programmed
 - Viz- Dreams
 - Fantasies
 - Fugues
 - Delusional behaviour and
 - In voluntary actions
 - Tics
 - Mannerisms etc.
- Probability programmed
 - Activities (Professions & Hobbies)
 - Procedures
 - Data processing
 - Techniques.
- Socially programmed
 - Rituals & Ceremonies
 - Pastimes
 - Operations
 - Games and
 - Intimacy

Games are Socially Programmed Behaviour of an Individual

Human behaviour may be internally programmed (dreams, fantasies, fugues, delusional behaviour and in voluntary actions-mannerisms etc), probability programmed (activities- professions-hobbies, procedures- data processing, techniques) , and socially programmed (rituals and ceremonies, pastimes , operations , games intimacy)

Games are classified differently.

Based on stages,

Based on quantitative variables,

Based on number of players,

Based on currency used,
Clinical types,
Zonal types,
Psycho-dynamic, and
Instinctual.

Based on stages, games are classified into first degree, second degree and third degree games. First degree games are socially acceptable. Second degree games are games from which no permanent irreparable damage arises and players would rather conceal from the public. Third degree games end in surgery or in court.

Based on quantitative variables, games may be based on flexibility, tenacity or intensity. Based on flexibility games can be played with one kind of currency only. Based on tenacity, people give up their games easily. Based on intensity, games may be in relaxed or aggressive way.

Based on number of players, games may be two, three or many handed.

Based on currency used, games may be by words, money or parts of the body.

Clinical type games may be hysterical, obsessive, compulsive, paranoid or depressive.

Zonal type games may be oral, anal or phallic.

Psycho-dynamic games may be counter phobic, projective or inter objective. Instinctual games may be masochistic, sadistic or fetishistic.

Game and Game Theory

The term 'game' represents a conflict between two parties. John von Neumann and Morgenstern have developed more precision in games analysis. A competitive situation is called a game if it has conflicts of interests, strategies & outcome, simulations, courses of action, rational, intelligent and well informed players and also an outcome which may be a gain, a loss or a draw.

Game theory is basically a science of conflict. Game theory is helpful in making decisions under competitive situations. Game theory is not concerned with finding a winning strategy for a particular conflict situation but it provides general rules concerning the logic that underlies strategic behaviour in competitive situation.

Features of a game

- There is a **conflict of interests** between two or more opponents usually referred to as players. Because of conflict of inter-

est, the interest of one player will be served at the cost of the other.

- The **strategies** adopted by each player affect the respective **outcome** of the game.
- Each player chooses his **course of action**. The choices are supposed to be made **simultaneously** so that no player knows his opponent's choice until he has decided his own course of action.
- All **players act rationally, intelligently** and are well **informed** about the decision situation except the opponent's actions in a particular period.
- For each player, **the outcome may represent a gain, a loss, or a draw**. Each outcome of the game may be represented by a single pay-off number such as gain or loss in rupees.

The basic objective of all games is to provide a basis for making decisions in the light of actions taken by the competitors.

Folk Games

Folk games are games played by folk mainly by children by themselves in village or rural areas, in its original form with their own rules and regulations. Children up to what age? Originality to what extent? These are all critical. Philippe Aries in his famous book 'Centuries of childhood', published in 1963, it is stated that the concept of childhood did not exist at all in the medieval in Europe. It was seen only 18th century in both upper and lower classes. People below 7 years were not treated as children. There were no toys. The first Toys manufacturing was started by wallis & family of London during 19th century. USA started commercial production of Toys in 20th century. In the 21st century, climate has changed from folk games of children to computer or video games and with electronic toys. Technology is advancing. Today children have no time to play with short attention spans. In this background, it is very important to see how many traditional folk games are existing or relevant today?

Play has always been an essential aspect of growing up. It develops the basic skills, inter-personal and competitive skills. India, with its rich cultural heritage, has a treasury of games that have been played from the earlier times. Playing uses all senses. Play time is cognitive learning exercise where the player is not only taking in information and organizing it to solve problems and understand his environment but also developing social skills and emotional intelligence, formulat-

... values, shaping attitudes and an approach to life enhancing self-
... concern, creativity and learns to develop empathy.

Play is a continuous interaction process and process of interpreting
... experiences. Almost every community and region has its own folk
... games based on the availability of materials and the style of life. By
... naturally. Most of them are played using easily available materials.

The folk games were played by all the ages both indoor & outdoor
... which promoted inter action between generations of the family who
... lived together in joint families. In fact, many of the games developed
... by foreigners and are now popular in west were originally from India
... eg. snakes and ladders which is just a variation of ' Moksha patam ' or
... Parama patam '. ' Pachis' (the Hindi word for 25) is a game having
... the history of 4th century. ' Chaturanga', the processor of chess was
... played and developed by Indian in the 7th century which creates ana-
... lytical thinking and concentration. Carrom, a variation of billiards and
... snooker requires mental ability, deft fingers and quick reflexes. 'Kho-
... Kho' and 'Kabadi' are old games which gained popularity during 1857
... for which physical stamina or body development is important. The
... skills of crouching, running short sprints and quick changes in direc-
... tion are the advantages of Kabadi. Wrestling is more equal to Kabadi.

Natural instinct of attack and defence, good physique, keen intelli-
... gence etc arises from it. These games spread from India to French
... Army, Navy & Police. There are small games developing sensory skills,
... counting skills etc. - eg. Five stones, Pandi etc. ' Musical chair' states
... that only strongest and fastest persons can survive.

Generally folk games can be classified based on strategy, chance
... and skills. (Brian Sutton Smith). Childhood is precious but children's
... games are highly expensive today. So it is highly essential to safeguard
... our traditional games in any form. Parents should give opportunity to
... their children to play freely. Children are banned to play outside the
... home in cities. Abroad people are looking for traditional games to
... develop. In schools, they introduced traditional play grounds and play
... hours to develop ancient games such as hop-scotch, skipping, hide and
... seek etc. Indians are not doing much in this regard

Business and Management Games

The ability of an executive is judged by the quality of his decisions.
... Sound judgement is most important compared to communication
... skills, determination, perseverance, risk taking, foresight, initiative,

leadership etc. In Management Science Human Resource Management is an important branch. In order to develop human resources, still very old techniques are used. Training departments are using and experimenting different methods and techniques. Management Gaming is one of the techniques.

Management Games are close representations of real life situations. These are simulations in which teams of individuals compete against one another or against an environment in order to achieve a given objective. Management Games usually consists of several teams, two to six members which represent competing companies. Teams take decisions i.e., the individual learns by analyzing problems by using some institution and by making trial and error type of decisions. The error of an unsound decision could be disastrous in a real business situation. But in a game, an executive learns from his mistakes and has a chance to recoup his losses without harmful consequences. In some games players can get time to do something, all over again if their first decision is wrong. The game continues for six to twelve periods. At the end, final results are swayed out by each team and compared with those of others. The immediate feedback helps to know the relative performance of each team.

Management games are classified as General, Specific, Functional etc. It is a combination of Role play & case study method. It may be interacting or non-interacting. The components of a business game are Internal aspects, Environment factors, Controllable features and Possible outcomes.

Regarding the history of Management Games, clearly they have roots in War Games which were devised to develop the strategy of warfare and to train officers in such strategy by simulation of military situations. The War Game was developed in Germany. Then it was grown in England as the Tactical exercise without troops. Afterwards USA practiced.

One of the American Management Association members witnessed a war game in USA and realized its implication for management training. Thus it was in the late 1950s the American Management Association developed a Management Game as first in the name 'Top Management decision simulation'. Afterwards G. R. Andlinger of Harvard Business School published his article on Business Games. So Business Games have a very short history and all over the world Management people are trying for development and expansion. In India, Mumbai University has developed the first Management Game in 1960.

There are many Management Games which used for Management Training. Eg.

- Ice-breakers.
- Leadership games.
- Skill games.
- Communication games.
- Strategic planners.
- Team building games.
- Functional games etc.

Unfortunately in Indians are using only developed by abroad people. eg.

- International Operations simulation
- The Sumerian game
- Monopologs
- IBM Manpower decision model
- The Lumberyard game etc.

Even though Indians are very intelligent and skilled, in this area, Indians are just following foreigners. Today leading Business schools of USA are experimenting with Business Games. There, the business people with the help of universities are developing many new models. In this background, folk management is a new horizon to develop new business models. Why can't our rich heritage of folk games be developed into management Games for Human Resources Management?

Practicability of Developing Folk Games as Management Games

Today, in the period of competition, all our rich culture, heritage and methods are taken away from us by abroad and they develop many a things from them. Here, agriculturists are getting suicide due to heavy loss in their agriculture, industries are either locked or in loss, common people are taken as a burden the treatment of diseases, even our water resources are getting lost. All our public health, distribution and education systems have been destroyed. We are practicing the western style of food, culture, behaviour and habits. Even service sectors like transportation, insurance, education and also trade are getting monopolized. WTO and ADB are making various agreements. Indians are still not able to attain the higher standard of living (may be due to increasing population, laziness, or over spirituality?). In these back grounds, at least we should be able to maintain and keep our tra-

ditional knowledge, whatever may be. If we are sitting free others may steal and will take patents for them. It is a great hope for us that at least some non-profit seeking organisations like Folklore fellows of Malabar(Trust), Folklore society of South Indian Languages (FOS-SILS) are coming voluntarily and dedicatedly towards this. Indians are not thinking yet to make use of our traditional knowledge . In the case of Folk Games , if these are included in the training programmes ,it will be a great turning point in Human Resources Management.

To conclude, convertibility of Folk Games into Business and Management Games will help-

- a manager who was not grown up by playing folk games will get a chance to experience.
- to conduct training programs with minimum expenses and since all these are of interacting type , human relations will be developed which ultimately leads to productivity.
- to convert folk games as a new research area in folklore combining Management studies.
- to get new jobs as trainers for folklorists.
- to promote tourism by conducting various folk games tournaments for tourists.
- To preserve traditional games as such and to find out new research areas.

How the Convertibility is Possible?

Business people may not be co-operative .They won't be able to give up their life styles. Their ego and superiority complex may be problems. So there should be motivation from management institutions and associations to trainers and to top management hierarchy Indian Institute of Management can take the initiative in consultation with Indian Institute of Folklore. They can introduce new research methodologies, can start new projects, traditional gaming tournaments with the help of local clubs, local masters may be generated. With the help of government, at least in schools folk game period and folklore clubs can be started, local folk game festivals can be conducted, seminars and awareness classes can be conducted in which folklorists, managers, trainers, management associations, chamber of commerce, university researchers and local clubs etc. by sitting together, through discussions, can find out new methodologies for converting at least some of the strategy based folk games from different parts of the country for training purposes. In national seminars, new thrust

area viz, FOLK MANAGEMENT may be allotted and views, opinions and suggestions particularly the scope, need ,practical difficulties, requirements, methodologies for maintaining our traditional knowledge and its SWOT analysis can be made for a new turn.

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POLITICO-CULTURAL ASPECTS OF MAMANKAM - A HISTORICAL REVIEW

Sreelatha K

Calicut under the Zamorin's reached its zenith of glory and cultural excellence in the medieval period. They had played an important role in the political, social, economic and cultural history of Kerala. The important festivals which were patronized by the Zamorin's were mamankam, pattathanam, puram, onam athachamayam, ariyituvazcha etc. To the Zamorin's the mamankam was not only a religious festival but also an occasion for the display of all their pomp and power as the emperors of Kerala.

The word *mamankam* or *mamakam* is derived from magha magha or the festival celebrated on the asterism magha in the month of magha¹ the festival celebrated through out the month of magha ending on the asterism magha came to be called the *mamakam* or *mamankam*. *Mamankam* was a great festival of Malabar held on the banks of Bharathapuzha at Tirunavayi once in twelve years and lasted for 28 days. People believed that the holy waters of Ganga were present in this river at that particular time. In course of time the appearance of the chaver fighting their way to death became and central attraction of this festival inspite of all its colorful processions, pomp and pageantry.

When cheraman perumal divided his kingdom says the keralolpat-
ti, he gave Tirunavayi sand bank and country and the privilege of con-
ducting the mamankam festival with 10,000 Nayars to vallu-

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vakkonathiri². He also assigned to him the Tirumanankunnath Bhagavati as his guardian diety. After this valluvanad chief became independent with the privilege of celebrating the *mamankam*.

(1) K.V. Krishna Ayyer - *The Kerala Mamankam* Kerala Society papers (Govt of kerala, TVM 1997) p-325

(2) K.V. Krishna ayyer- *The Zamorin of Calicut* (p-91)

The person who was chosen as the *Rakshapurusha* took a bath in the holy river of Nila under the auspicious presence of Alvancherry tamprakal and kalppakancherry Tamprakal with an oath 'to protect the Brahmins, cows and reign'. After that a sword was handed over to him either by the two. The ruler on his part agreed to perform his duty well and with this the function came to an end. As the result of a successful war with the Valluvanad Raja sometimes before the arrival of the Portuguese in A.D 1498 the Zamorin's make himself master of Tirunavay and with it the Rakashapurusha (protector) of the *mamankam* festival. In his venture the zamorin was assisted by the Calicut koya, and after the victory he was given the title of Shah Bantarkoya, chief officer in charge of the port of Kozhikode.³ To the zamorin the *mamankam* was not a mere festival but was an occasion to exhibit his political power and economic prosperity.

K P Kesavamenon in his article about *mamankam* in the Mathrubhumi annual special issue published in 1938 gives a detail account about the *mamankam* of 858 ME(1683 AD). He has expressed the soul purpose of the chavers participating in the *mamankam* in these two lines.

*"Nerittu vetti marichathengil
Vitteykku nallaoru manam thane"*⁴

Logan accepting the explanation of Hamilton and Sir James Fazer remarks:

Those also acknowledged the Zamorin's suzerainty seat flags in token of fealty, and the place where these flags used to be hoisted at festival time is still pointed out. The valluvanad raja that is still represented in the management of the Tirunavay temple by one out of the four Brahman karulars. Instead of sending flag used to send men called 'chaver' whose office was to endeavor to cut their way through the zamorins guards to his throne in a manner to be presently described.

(3) Dr. M G S Narayanan - *Calicut The City of Truth Revisited* (2000), p.155

- (4) K P Keshava menon - Mathrubhumi Annual special issue (1938)
Mamankam Sambhavabhahulamaya Kerala Charithangal,
p.103

If they had succeeded in killing him as on the occasion cited by Hamilton whose statement except as to the date, is more over corroborated by tradition, it is uncertain what would have happened. But probably if a capable raja had been ruling valluvanad at such a time, popular opinion would have endowed him with the suzerainty.⁵

The festival begins on pooyam asterism in the month of magha and continued for the next 28 days. As soon as the rains subsided in August September preparations were began for the coming festival. Special officers were appointed for the festival, the most important of whom was Parapalli Nayakan who was responsible for the construction of sheds, houses and palaces to house the vast multitudes that assembled there. At an auspicious, movement fixed by the 'Alurkanikal', the state astrologer, decorated pillar was planted at Vakayur and the construction of the manittara or the dais on which the Zamorin had to appear on certain days of the festival was begun. After worshipping Ganapati the lord of obstacles and Bhagavati, the guardian deity of his house, the Zamorin proceeded in state to the 'manittara'.

The twentieth day of the festival is very important on which the elephant was decorated using gold ornaments and the Zamorin was attended by the Akampathjanam for the next 7 days. There will be grand procession for 24 days. The last four days had some special functions in which no procession will be there but mock fights were organized between boats and ships arranged by the Sahabantra Koya on pooyam and ayilyam the Kuriyal was decorated and the function will end on makam asterism.

The Raja of Valluvanad on the other hand sent the chavers to Tirunavayi to kill the Zamorin and die in the attempt for the glory of their nadu and chief.

The festival developed in to a great industrial fair and meeting place of cultural importance

- (5) William Logan- Malabar manual (translated by T.V. Krishnan)
p.171 (2004)

Calicut Grandhavaris contains elaborate account about the year and month in which the preparations for *mamankam* had to be started. It shows that there was a strong astronomical and mathematical tradition in the country. More over the special rights granted to the Muslims who were in charge of mock fights in the river and the

'Katinas' or fire works were also noticeable. This friendly relationship between the zamorin and subjects irrespective of caste and religion enabled him to maintain his power and administration at the lower level.

The last *mamankam* took place in the year 1755. By 1766 Haider Ali attacked the zamorin's territory and besieged his palace and instead of surrendering to Haider Ali the then zamorin set fire to the explosives stocked in the palace and killed himself. With this the curtain fell on the *mamankam* festival.

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PLANT BASED DRUGS: SCOPES AND CHALLENGES

A V Raghu

Introduction

Plants have been utilized as medicines for thousands of years. These medicines initially took the form of crude drugs such as tinctures, teas, poultices, powders, and other herbal formulations.^{1,2} The specific plants to be used and the methods of application for particular ailments were passed down through oral history. Eventually information regarding medicinal plants was recorded in herbals. In more recent history, the use of plants as medicines has involved the isolation of active compounds, beginning with the isolation of morphine from opium in the early 19th century.^{2,3} Drug discovery from medicinal plants led to the isolation of early drugs such as cocaine, codeine, digi-toxin, and quinine, in addition to morphine, of which some are still in use.^{2,4,5} Isolation and characterization of pharmacologically active compounds from medicinal plants continue today. More recently, drug discovery techniques have been applied to the standardization of herbal medicines, to elucidate analytical marker compounds. The following provides a brief review of the importance of medicinal plants in drug discovery including noteworthy compounds isolated from this source, our research involving anticancer and cancer chemopreventive drug discovery using medicinal plants, and finally current challenges

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in regard to medicinal plant drug discovery.

Drug discovery from medicinal plants has evolved to include numerous fields of inquiry and various methods of analysis. The process typically begins with a botanist, ethnobotanist, ethnopharmacologist, or plant ecologist who collects and identifies the plant(s) of interest. Collection may involve species with known biological activity for which active compound(s) have not been isolated (e.g., traditionally used herbal remedies) or may involve taxa collected randomly for a large screening program. It is necessary to respect the intellectual property rights of a given country where plant(s) of interest are collected.⁶ Phytochemists (natural product chemists) prepare extracts from the plant materials, subject these extracts to biological screening in pharmacologically relevant assays, and commence the process of isolation and characterization of the active compound(s) through bioassay-guided fractionation. Molecular biology has become essential to medicinal plant drug discovery through the determination and implementation of appropriate screening assays directed towards physiologically relevant molecular targets. Pharmacognosy encapsulates all of these fields into a distinct interdisciplinary science. The definition and practice of pharmacognosy have been evolving since the term was first introduced about 200 years ago,^{2,3} as drug use from medicinal plants has progressed from the formulation of crude drugs to the isolation of active compounds in drug discovery. The American Society of Pharmacognosy refers to pharmacognosy as "the study of the physical, chemical, biochemical and biological properties of drugs, drug substances, or potential drugs or drug substances of natural origin as well as the search for new drugs from natural sources". As practiced today, pharmacognosy involves the broad study of natural products from various sources including plants, bacteria, fungi, and marine organisms. Pharmacognosy includes both the study of botanical dietary supplements, including herbal remedies,^{7,8} as well as the search for single compound drug leads that may proceed through further development into Food and Drug Administration (FDA)-approved medicines. Drug discovery from medicinal plants is most frequently associated with the second of these two endeavors. Colleagues in Sweden have suggested a revised definition for pharmacognosy for these types of activities, namely as "a molecular science that explores naturally occurring structure-activity relationships with a drug potential".⁹

Importance of Medicinal Plants in Drug Discovery

Numerous methods have been utilized to acquire compounds for drug discovery including isolation from plants and other natural sources, synthetic chemistry, combinatorial chemistry, and molecular modeling.^{10,11} Despite the recent interest in molecular modeling, combinatorial chemistry, and other synthetic chemistry techniques by pharmaceutical companies and funding organizations, natural products, and particularly medicinal plants, remain an important source of new drugs, new drug leads, and new chemical entities (NCEs). In both 2001 and 2002, approximately one quarter of the bestselling drugs worldwide were natural products or derived from natural products.¹²

Natural products have played an important role as new chemical entities (NCEs)—approximately 28% of NCEs between 1981 and 2002 were natural products or natural product-derived¹³. Another 20% of NCEs during this time period were considered natural product mimics, meaning that the synthetic compound was derived from the study of natural products.¹³ Combining these categories, research on natural products accounts for approximately 48% of the NCEs reported from 1981–2002. Natural products provide a starting point for new synthetic compounds, with diverse structures and often with multiple stereocenters that can be challenging synthetically.^{14,15,16} Many structural features common to natural products (e.g., chiral centers, aromatic rings, complex ring systems, degree of molecule saturation, and number and ratio of heteroatoms) have been shown to be highly relevant to drug discovery efforts.^{14-17,18} Furthermore, since the escalation of interest in combinatorial chemistry and the subsequent realization that these compound libraries may not always be very diverse, many synthetic and medicinal chemists are exploring the creation of natural product and natural-product like libraries that combine the structural features of natural products with the compound-generating potential of combinatorial chemistry. Drugs derived from medicinal plants can serve not only as new drugs themselves but also as drug leads suitable for optimization by medicinal and synthetic chemists.¹⁹

Even when new chemical structures are not found during drug discovery from medicinal plants, known compounds with new biological activity can provide important drug leads. Since the sequencing of the human genome, thousands of new molecular targets have been identified as important in various diseases.²⁰ With the advent of high throughput screening assays directed towards these targets, known

compounds from medicinal plants may show promising and possibly selective activity. Several known compounds isolated from traditionally used medicinal plants have already been shown to act on newly validated molecular targets.

Challenges in Drug Discovery from Medicinal Plants

Despite the evident successes of drug discovery from medicinal plants, future endeavors face many challenges. Pharmacognosists, phytochemists, and other natural product scientists will need to continuously improve the quality and quantity of compounds that enter the drug development phase to keep pace with other drug discovery efforts.¹² The process of drug discovery has been estimated to take an average of 10 years upwards and cost more than 800 million dollars.²⁰ Much of this time and money is spent on the numerous leads that are discarded during the drug discovery process. In fact, it has been estimated that only one in 5000 lead compounds will successfully advance through clinical trials and be approved for use. Lead identification is the first step in a lengthy drug development process. Lead optimization (involving medicinal and combinatorial chemistry), lead development (including pharmacology, toxicology, pharmacokinetics, ADME [absorption, distribution, metabolism, and excretion], and drug delivery), and clinical trials all take a considerable length of time.

Drug discovery from medicinal plants has traditionally been lengthier and more complicated than other drug discovery methods. As such, many pharmaceutical companies have eliminated or scaled down their natural product research.^{12,21} In addition, as academic pharmacy departments redirect their focus towards the production of clinical and community pharmacists, the emphasis on pharmaceutical research and development related to medicinal plant and natural product drug discovery in academic pharmacy departments is declining. Although the trend towards a loss of teaching and research positions in pharmacognosy has been in evidence at institutions of pharmacy education, pharmacognosists and natural product scientists can also look for suitable employment in other academic departments such as biology, chemistry, ecology, and nutrition to continue research investigations on medicinal plants.

Because drug discovery from medicinal plants has traditionally been so time-consuming, faster and better methodologies for plant collection, bioassay screening, compound isolation, and compound development must be employed.^{21,22} Innovative strategies to improve

the process of plant collection are needed, especially with the legal and political issues surrounding benefit-sharing agreements. The design, determination, and implementation of appropriate, clinically relevant, high-throughput bioassays are a difficult process for all drug discovery programs.²³ Although the design of high-throughput screening assays can be challenging, after a screening assay is in place, compound and extract libraries can be tested for biological activity. Screening of extract libraries can be problematic, but new techniques, including prefractionation of extracts, can alleviate some of these issues.²² Challenges in bioassay screening remain an important issue in the future of drug discovery from medicinal plants. Improving the speed of active compound isolation will necessitate the incorporation of new technologies. Although nuclear magnetic resonance (NMR) and mass spectrometry (MS) are currently in wide use for compound identification, new methods of using NMR and MS could be applied to medicinal plant drug discovery to facilitate compound isolation.²⁴ Also, the use of high-throughput X-ray crystallography could be applied to medicinal plant lead discovery.²⁵ Compound development of drugs discovered from medicinal plants also faces unique challenges. Natural products are typically isolated in small quantities that are insufficient for lead optimization, lead development, and clinical trials. Collaborating with synthetic and medicinal chemists is necessary to determine if synthesis or semi-synthesis might be possible.¹¹ Another technique to improve natural product compound development may involve the creation of natural product and natural-product-like libraries that combine the features of natural products with combinatorial chemistry.^{17,22,24}

In conclusion, natural products discovered from medicinal plants (and derivatives thereof) have provided numerous clinically used medicines. Even with all the challenges facing drug discovery from medicinal plants, natural products isolated from medicinal plants can be predicted to remain an essential component in the search for new medicines.

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THEORIES OF NATIONALISM

P J Vincent

Nationalism is one of the most powerful forces in the modern world. As an ideology and movement, nationalism exerted strong influence in the formation of modern political system. The concept of nationalism, its origins, contents, developments and role in modern history have been discussed extensively during last half century. To begin with, the field of nationalist phenomena, which includes the growth of nations and national state, as well as ethnic identity and community, is vast and ramified. It spills over into any number of cognate subjects: race and racism, fascism, language, development, political religion, communalism, ethnic conflict, international law, minorities, gender, immigration and so on. The forms that nationalism takes have been Kaleidoscopic such as religious, conservative, liberal, fascist, communist, cultural, political, protectionist, integrationist, separatist irrendentist, diaspora and pan. The fluidity and variety of national sentiments, national aspirations, national cultural values and many differences in national identities create many problems to systematic research into the nature of nationalism.

The study of nations and nationalism cannot be confined to a single disciplinary perspective. Historians long dominated the field, but latterly they have been joined by anthropologists, political scientists, sociologists, social psychologists and students of linguistics, international relations scholars, geographers, philosophers, regional economists, international lawyers and many others. The sheer variety of

components of national identities have made it impossible for many scholars of any one discipline to study more than a few aspects and examples of the subject.

Nationalism is a European invention. It is a new way in which men came to understand politics and this new view of things was a powerful weapon of political change. It could be explained easily to unsophisticated people and it did become a vision to which many dedicated their lives. Nationalism is a river fed by many converging streams.¹ Most of the streams are to be found in American and French revolutions.

The question of definition have be-devilled our field of study, and there is no agreement among scholars about 'subjective and objective' factors in the definition of nations or about the relationship of nations and nationalism to ethnicity on the one hand and statehood on the other.

As Anthony D. Smith put it 'a single red line traverses the history of the modern world from the fall of the Bastille to the fall of the Berlin wall. The name of the red line is nationalism and its story is the central thread binding and dividing the peoples of the modern world.'² All societies, advanced or backward, rich or poor, educated or uneducated, have come under the influence of nationalism and conditioned by it. Yet nationalism has been an enigma of modern times. Racial hatred, national aggression, internecine warfare, and political subversion, have sought sanctuary behind its respectability, causing despicable loss of human life. Rabindranath Tagore spoke of it as the most powerful anesthetic that man has invented. Under the influence of its fumes the whole people can carry out its systematic programme of the most virulent self seeking without being in the least aware of its moral perversion infact feeling damagerous by resentful if it is pointed out.³

Three classic statements on nationalism are those of Renan, Stalin and Weber. They cover a wide spectrum. Ernest Renan rejects the statist concept of the nation in order to identify the nation as a form of morality. For him nationalism is a solidarity sustained by a distinctive historical consciousness', and 'nation is a soul, a spiritual principle'. Two things constitute this soul or spiritual principle, one lies in the past, the other in the present. One is the possession in common of a rich legacy of memories; the other is the present day consent, the desire to live together, the will to perpetuate the value of the heritage.⁴

Renan opines that it is not race, religion, language state, civilization or economic interests that make the nation but common experi-

ences, especially a heroic past, great leaders and true glory, lead to the formation of a community of will. Common grief, even more than triumphs, binds a people together. According to Renan 'A nation is solidarity, created by the sentiment of the sacrifices which have been made and of those which one is disposed to make in future. It presupposes a past, but it resumes itself in the present day by a tangible fact: the consent, the clearly expressed desire to continue life in common. The existence of a nation is a plebiscite of every day as the existence of the individual is a perpetual affirmation of life.'⁵

A nation is primarily a community, a definite community of people. This community is not racial or tribal. For example the modern Italian nation was formed from Romans, Teutons, Etruscans, Greeks and Arabs and so on. The same must be said of the British, the Germans and others, who were formed into nations from people of diverse races and tribes.

Marxists identified particular nationalist movements in strategic terms, judging their 'progressive' or 'regressive' character in relation to a given revolutionary situation. It was from this perspective that Marx and Engels passed favourable judgments on Polish and Irish nationalism, as they were likely to weaken Tsarist Feudal absolutism and British Capitalism respectively.⁶

According to Joseph Stalin, a nation is a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture.⁷ Stalinist concept of nationalism contains a mix of subjective and objective elements. Differentiating nations from races and tribes on the one hand and imperial state on the other, he argues that a nation comes into existence only when several elements especially, territory, culture and mental make-up of the people have come together.

According to Anthony Dismith, 'Neither Marx nor Engels, Lenin or Stalin, Luxemburg nor Kautsky, endeavoured to present a theory or model of nations and nationalism *per se*, not only these phenomena were viewed with suspicion, if not outright hostility, even by those who conceded their political significance, but because the science with which they were concerned was intimately linked to a specific world-view and political strategy that sought to reduce all phenomena, at the explanatory level at least to their economic basis, deriving cultural and political identities and movements from the class alignments thrown up a specific stage in the development of the mode of production.'

Equally important for the legacy of the early Marxist tradition has been its historical and global emphasis and its Eurocentric bias. For Marx, Engels, Lenin and their followers nation and nationalism were intrinsic to the development of the modern capitalist era.⁸

The third major influence derives from the work of Max Weber. For him nationalism is based upon sentiments of prestige, which often extend down to the petty bourgeois masses of political structures, rich in the historical attainment of power positions. The attachment to this political prestige may fuse with a specific belief in responsibility towards succeeding generations. A nation is apparently located in the field of politics. According to Weber 'a nation is a community of sentiment which would adequately manifest itself in a state of its own, hence the nation is a community which normally tends to produce a state of its own.'⁹ His writings contain a number of themes that were to become central to classical modernism and its subsequent development. These included the importance of political memories, the role of intellectuals in preserving the 'irreplaceable culture values' of a nation and the importance of nation - state in the rise of the special character of the modern west.

Hans Kohn, one of the outstanding authorities on the history of nationalism, has seen it as first and foremost a state of mind, an act of consciousness.¹⁰ Nationalities are the product of the historical development of society. They are not identical with clans, tribes, folk groups or by a common habitat. Ethnographic groups existed throughout history, yet they do not form nationalities, they are nothing but ethnographic material' out of which under certain circumstances a nationality might arise. Even if a nationality arises, it may disappear again, absorbed into a larger or new nationality. Hans Kohn argues that nationalities are products of living forces and therefore always fluctuating.

C. Shafer lists ten ideas as basic to the concept of nationalism. They are;

1. The idea of a more or less defined territory (owned or desired).
2. Common language.
3. Customs, manners and literature.
4. Some common dominant social and economic institutions.
5. A sovereign government (passionately desired if absent)
6. Belief in common history and a common ethnic origin.
7. Love for the fellow national.
8. Devotion to the nation.

9. Pride in its achievements and sorrow in its tragedies.

10. Indifference towards other groups, perceived as a threat to the nation and belief in a great future for the nation.¹¹

In one of his articles, John Plamenatz has identified two types of nationalism. In both, nationalism is primarily a cultural phenomena, although it often takes a political form. One type is Western emerged in Western Europe and the other Eastern to be found in Eastern Europe, Asia, Africa and in Latin America. Both types depend upon the acceptance of a common set of standard by which the state of development of a particular national culture is measured.¹²

Britain and France may have been the cultural economic and political pace makers and may have been envied or admired for this reason, but simultaneously with the process of their emergence as world leaders, there had emerged a comity of nations in western Europe which had already learned to thank of itself ahead of all the others. Consequently, when nationalism emerged in the other countries of the west despite the fact that it was the product of a sense of disadvantage with respect to the standard of progress set by the pace makers, there was no feeling that the nations was culturally equipped to make the effort to reach those standards.¹³

Eastern nationalism has appeared among peoples recently drawn in to a civilization hitherto alien to them. They too have measured the backwardness of their nations of the Western Europe. But what is distinctive here is that there also a fundamental awareness that those standard have come from an alien culture, and that the inherited culture of a nation did not provide the necessary adaptive leverage to enable it to reach those standards of progress. Hence the Eastern type of nationalism made an effort to re-equip the nation culturally, to transform it, imitating the alien culture. It is not so simple because the imitation will destroy its distinctive ideality. Therefore the search was for a regeneration of the national culture adapted to the requirements of progress, but retaining at the same time its distinctiveness.

The attempt is deeply contradictory it is both imitative and hostile to the models it imitates as it accept the value of standards set by the alien culture. It also involves two rejections, the rejection of the alien intruder and dominator and the ancestral ways which are seen as an obstacle to progress, and yet also cherished as marks of identity. In this context, Partha Chatterjee argued that Eastern nationalism is disturbed and ambivalent as the nationalism of Herder and Mazzini was not.¹⁴

Elie Kedourie, British scholar and journalist has examined the metaphysical foundations of nationalist ideology. Elie Kedourie opine that nationalism is an idea exclusively of European origin. He wrote nationalism is a doctrine invented in Europe at the beginning of the nineteenth century.¹⁵

Every part of the nationalist doctrine, he will argue, can be taken apart and shown to have been derived from some species of European thought. It is totally alien to the non-European world. It is neither some thing indigenous to these areas nor an irresistible tendency of the human spirit everywhere but rather an importation from Europe clearly branched with mark of its origin.¹⁶ In short, for the non-European world, nationalist thought did not constitute an autonomous discourse.

Elie Kedourie's approach to nationalism is that of a historian of ideas. Nationalism is a form of secular millenarianism that has arisen from Kantian conceptions of human being as autonomous which in turn, has led to politics replacing religion as the key to salvation when synthesized by Fichte with Herder's doctrines about the natural language differences within humanity. These ideas produced the nature of romantic doctrines of nationalism.

Kedourie regards nationalism as an extremely powerful, if destructive, force. Its appeal is explained by social break down occasioned by a collapse in the transmission of traditional values and rise of a restless, secular, educated from its proper estate.¹⁷ According to Kedourie, nationalism could be sometimes described as new tribalism. The analogy is meant to indicate that like tribe, the nation exclude and intolerant of outsiders. But such characteristics are common to all human groups and can't serve to define either tribe or nation. In the final analysis, Kedourie says, nationalism is a method of teaching the right determination of the will.¹⁸

Ernest Gellner turns Kedourie on his head. Where as Kedourie places weight on the power of ideas which act as a homogenizing force, Gellner argues that it is the need of modern societies for cultural homogeneity that create nationalism. Nationalism is thus sociologically rooted in modernity, but it itself is a relatively weak force, a product of the transition from agro-literate societies regulated by structure, to industrial societies, integrated by culture. Important components of his complex explanation include the unevenness of industrialization, the leading role of the nation, mass, public education and the discrepancy between the romantic aspiration of nationalist and the utilitarian outcome.

For Gellner, there have been three main stages in history: the pre-agrarian, the agrarian and industrial. Each of these has its own peculiar social formations. In the first the hunter-gatherer stage, there was no polity or state, hence no possibility of nation and nationalism. The second stage saw a variety of types of society most of which had states of their own. Here there is a possibility of nation and nationalism to emerge, though it is in fact never realized. It is only in the third, industrial, stage national and nationalism emerged. According to Gellner "in an age of universalized clerisy and Mamluk-dom the relation of culture and polity changes radically. A high culture pervades the whole of society, defines it, and need to be sustained by the polity. That is the secret of Nationalism."¹⁹

Work in pre-modern society was essentially manual. In modern society, it is mainly semantic. It is a society with a high degree specialized labour. The work is strictly standardized and its pre condition is a degree of literacy on the part of every member. It requires a mass education system.

The modern education system is a large complex system—a public, standardised, academy supervised and diploma conferring institution for the inculcation of the skill, techniques and values of modernity. Only a large and complex system could educate great numbers of people to be 'clerks' and only clerks can be useful citizen of a modern state. This means that mass education alone can endow its citizens with self respect that 'modern man is not loyal to a monarch or a land or faith whatever he may say, but to a culture.'²⁰

The transition from agro-literate to an industrial society is marked by the replacement of low by high cultures. Gellner defines a nation as a society with a high culture that is a specially cultivated, standardised education based, literate culture.²¹ He calls it garden cultures to distinguish them from the wild spontaneous and undirected cultures. These new pervasive high cultures are so important for the smooth running of industrial society that they must be constantly sustained and controlled by each state. The successful new culture of the state is imposed on the population of that state and uses whatever of the old wild cultures that it requires. This is the main role of nationalism. Nations have not existed from eternity nationalism only be awakened by the call of the nationalist. But cultures have always existed and nationalism uses them as raw materials. Contrary to its folk idiom and romantic self image, nationalism is essentially the general imposition of high culture on society, where previously low cultures had taken up

the lives of the majority and in some cases the totality of the population. It means the generalized diffusion of a school mediated academy supervised idiom codified for the requirements of reasonably precise bureaucratic and technological communication. It is the establishment of an anonymous, impersonal society, with mutually substitutable, atomized individuals held together above all by a shared culture of this kind... That is what really happens.²² In the place of previous complex structure of local groups sustained by folk cultures of reproduce locally and idiosyncratically by the micro-groups themselves.

In many ways the later version of Gellner's theory presents a much fuller and more elaborate picture of the causes of nationalism and its link with modernity than the earlier formulation. The earlier vision had highlighted in role of language as the medium of instruction and the cement of a modern society. In the later version, language, though still present, becomes secondary to the role of mass public education systems in the creation of citizens and in sustaining the high culture of an industrial society. Similarly, the earlier formulation had proletarian²³ In the later version had emphasized the state and its control of the mass education system. This is part of a wider move away from agents of modernism to structures of modernity.

The original core of Gellner's theory is more pronounced in the later version. Nations, argues Gellner, are functional for industrial society. They are indispensable in the modern world because industrial growth requires widespread fluidity, patterned homogeneity and individual mobility combined with cultural standardization.

Gellner's modernist theory, for all its perceptive originality, fails to account for the historical depth and spatial reach of the ties that underpin modern nations because they have no theory of ethnicity and its relationship to modern nationalism.

Tom Nairn, a marxist thinker combines Gellner's modernization perspective with that of Gramsci, to provide a materialist explanation of the dynamism of romantic nationalism, its appeal to an educated middle class and its ability to mobilise large scale inter-class support. Nationalism arises in threatened and under developed 'peripheral' societies who's intelligentsia 'invite the people into history' and then uses and modernize, their vernacular cultures. In this way they are able to mobilise the masses around the developmental goals of a local bourgeoisie. Nairn, unlike Gellner, regards the central project of nationalism as an important agent of social change. Nationalism is invariably populist, and its effect is to induct the masses into politics.²⁴

Nair draws on a number of sources for theory of uneven development and imperialism. They are derived from the Marxist theory of imperialism, Lenin's ideas of capitalist Imperialism and colonial nationalist liberation and Engels adaptation of Hegel's theory of historyless people.

Nair makes great uses of Andre Gunder Frank's dependency model and his notions of 'centre' and 'periphery' and under development. He links it with Gellner's idea of uneven 'development' but attaches the unevenness of capitalism rather than industrialism.

Nair start by placing nationalism within the context of political philosophy. He regards nationalism as the most ideal and subjective of ideological phenomena, and argues that we can only grasp the extraordinary manifestation and gyrations of this most subjective and romantic phenomena by locating it within the violent Working of modern world political economy. Nair concedes that there have been nationalities and ethnic identities before the modern period, but seeks to limit his analysis historically by focusing on the specifically modern and global phenomenon of nationalism.²⁵

The spread of nationalism can be derived from the class consequences of the uneven diffusion of capitalism. The peripheral elite possess no advantages when compare to central elite. The only resource left to peripheral elite is masses of people. But the elite may achieve development in their own way if the masses can be mobilised against colonial exploitation. 'But turn to the people' means speaking their language, taking a kindlier view of their general 'culture' and coming to terms with the enormous and still irreconcilable diversity of popular and peasant life.²⁶ The new-middle class intelligentsia of nationalism had to invite the masses into history, and the invitation card had to be written in a language they understood.²⁷ As a result nationalism is inevitably Janus-headed, facing backward and to a mythical past and forward to a future of development in freedom. It is also inevitably populist as well as romantic. The tree nerve centre of nationalism is constituted by a distinctive relationship between the intelligentsia (acting for its class) and the people.²⁸

Nair characterized nationalism as the creation of a militant inter-class community aware of its own separate destiny vis-a-vice the outside force of domination. Such a community is forged mainly by an intelligentsia appearing to, and mobilizing, the people, and it is forged in opposition to outside forces. Nationalism supplies a myth : that of the separate destiny of an inter-class community. But Nair does not

elaborate, how does this sense of separate destiny emerged.

Nairn's purpose is to furnish a political economy of nationalism. He had made a global explanation of political nationalism. But lower level theories are needed to explain the multifarious character of modern nationalism. Populist elements in nationalism were omitted by Nairn. For him its populist character is not the result of a popular movement of the people. It is a movement of the intelligensia to the people, not a movement of the people for themselves.

The Marxist historian Eric Hobsbawn, argues that the nation was one of the many conditions invented by political elites in order to legitimize their power in a century of evolutions and democratisation. He accepts the principle of the congruence of the political and national unity and the role of ethnicity, religion, language, literature and history in the making of nationalism.

He posits three criteria bases for a consciousness of nationhood. They are: (a) historic association with a corrent state or with a fairly lengthy and recent past. (b) a long established cultural elite possessing written national literary and administrative vernacular. (c) a proven capacity for conquest

He cites the role of the alliance between nationalism and religion and points out three distinct phases in the development of the nationalist idea. These were in the beginning a purely cultural, literary and folklorist movement. The national idea is then co-opted by pioneers and militants with the commencement of the movement as a political campaign and finally as a movement mobilizing mass support.²⁹

In terms of the invention of tradition, three major innovations are particularly relevant. The first was the development of secular equivalent of the church eg: Third republic in France. The second was the invention of public ceremonies eg: Republic day and independent day. The third was the mass production of public monuments.

Benedict Anderson regards modern nations as an artifact, an imagined political community. Historically the political community of nation superceded the preceding cultural systems of religious community and dynastic realm. In this process there occurred a fundamental change in the mode of apprehending the word, which more than anything else, made it possible to 'thank' the nation. It was coalition of Protestantism and print capitalism brought about this change.³⁰ What in a positive sense, made the new communities imaginable was a half-fortuitous, but explosive, interaction between a system of production and productive relations (capitalism), a technology of communications

(print) and the fatality of human linguistic diversity.³¹

Theorising national liberation, discourses has been particularly strong in African context. Frantz Fanon, Cabral and Nguigi were the main contributors to this debate.³² Fanon's position on national culture as contained in 'The wretched of the Earth' represents his most orchestrated articulation of the culture, especially literary, implications of colonialism and its antithesis – the anti-colonial struggle.

Fanon's position on national culture is predicated on his essentially materialist recognition of the exploitative economic motive of colonialism. The most enduring value of Fanon's views on cultural question is to be located in the evolutionary paradigm as well as in his emphasis on the national dimension of the anti-colonial consciousness in contrast to the racial emphasis of his contemporaries.

Briefly, Fanon's evolutionary schema advances through three distinct phases. They are:

(a) The assimilationist phase in which the native intellectual gives proof that he was assimilated the culture of the occupying power.

(b) The cultural nationalist phase, in which the native intellectual remembers his identity and kicks against attempts to assimilate him. But owing to his own cultural alienation, the native intellectual's attempts at cultural reaffirmation stop at romanticizations of bygone days corrected by philosophical traditions and aesthetic conventions borrowed from the world of the colonizer.

(c) The nationalist phase, which is also the fighting phase in which the native man of culture after having tried to lose himself in the people and with the people, will on the contrary shake the people.³³

Cultural nationalism has political significance mainly at a racial or at best a continental level, because it is predicated on a negation of racially inflicted insults and psychological injuries. Fanon wrote: The historical necessity in which the men of African culture find themselves to racialise their own claims and to speak more of African culture than national culture will tend to lead them up a blind alley.³⁴

Fanon was also one of the earliest theorist to warn of the pitfalls of national consciousness. The national bourgeoisie using nationalism for their own self interest is one of the principal dangers of nationalism.

Prof. Partha chatterjee had given a post modern explanation of nationalism. He explores the central contradiction that nationalism experienced in Africa and Asia. He opines that eventhough the Asia-African nationalism is set out to assert its freedom from European

domination, it yet remained a prisoner of European post enlightenment rationalist discourse.

Chatterjee shows how third world nationalisms in the 20th century have constricted themselves along the earlier forms of American and European nationalism. He demonstrates how this may enable post-colonial societies consciously to avoid or select amongst these forms in a more creative and effective way and to avoid native nationalist constanctions of community in favour of an awareness of the complex formation of national consciousness in modern societies.

Chatterjee severely criticises the present manifestations of nationalism. He opines that nationalism as an ideology is irrational, narrow hateful and destructive. It is not an authentic product of any of the non-European civilizations which in, each particular case, it claims as its classical heritage. It is wholly a European export to the rest of the world. It is also one of the European's most pernicious exports, for it is not a child of reason or liberty, but of their opposite; of fervent romanticism of political messianism whose inevitable consequence is the annihilation of freedom.³⁵

Most recently, nation and nationalism has become one of the most debated topic of contemporary theory. Timothy Brennan and Homi K Bhabha made fruitful attempt to retheorise nationalism. As Brennan notes 'the rising number of studies on nationalism in the past three decades reflect its lingering almost atmospheric insistence in our thinking.' We could say that the interest in nationalism and its effects throughout the world reflects the growing disillusionment in post modern Europe with nationalism and its excesses. Post colonial societies are increasingly vary therefore, of that neo-universalist internationalism which subsumes them within monocentric or Europe-dominated networks of politics and culture.

Nationalism operated as an ideology of liberation and a general force of resistance in earlier times in post colonial societies. As an ideology and movement, with hegemonic and monologic status, nation has continued to be, what Anderson describes, the most universally legitimate value in the political life of our line.

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आचार्य हज़ारीप्रसाद द्विवेदी जी के निबन्धों में संस्कृतिक परिप्रेक्ष्य

हेमा जी

संस्कृति का प्रश्न आज बहुत महत्वपूर्व सामाजिक राजनीतिक प्रश्न बन चुका है। इतिहास में जो कुछ लिखा गया है वह संस्कृति नहीं, बल्कि उस में जो सर्वोत्तम है वह संस्कृति है। संस्कृति मनुष्य को पशु-सुलभ धरातल से ऊपर उठाकर मानवता के सिंहासन पर दृढ़तापूर्वक बिठाती है। सर्वोत्तम चिंतन और उसका मूल रूप केवल भारत की ही विशेषता नहीं, विश्व की विशेषता है। यानि संस्कृति किसी देश विदेश या जाति-विशेष की मौलिकता नहीं है।

द्विवेदी जी संस्कृति के गतिशील पक्ष के खोजी रचनाकार हैं। उनके अनुसार हमारी संस्कृति सम्राटों या अधिपतियों की नहीं, सामान्य जन की है। वे इतिहास को समग्रता से देखते हैं। उनके लिए इतिहास एक निर्जीव दस्तावेज़ नहीं बल्कि वह जीवन्त अनुभव है जिसके पास समकालीन मनुष्य के लिए काफी कुछ है। उनके समस्त लेखन में आधुनिक प्रगतिशील मानवीय दृष्टि व्याप्त है। उनकी आधुनिकता उन लोगों से अलग है जो भारतीय संस्कृति के प्रत्येक स्रोत को पश्चिम का देन मानते हैं। ऐसे लोगों से वे पूछते हैं कि जिस तरह पश्चिम के आधुनिक चिंतकों का प्रधान प्रेरणा-स्रोत पश्चिमी मनीषी रही है, उसी प्रकार हमारी चिंता का प्रधान स्रोत भारतीय मनीषा क्यों नहीं है। पाश्चात्य प्रतिमानों का मोह एवं पराधीनता से प्राप्त हीन भाव हमें खा गया है।

द्विवेदी जी संस्कृति को व्यापक अर्थ में देखते थे। वे पुराण, उपनिषद आदि के माध्यम से संस्कृति की खोज नहीं करते। वे भारतीय सभ्यता और संस्कृति के अध्ययन का आधार केवल शास्त्र और इतिहास को ही नहीं मानते, बल्कि हमारी

सभ्यता उससे भी अधिक महत्वपूर्ण है। जो कोई भी व्यक्ति इस महान जीवन साहित्य की उपेक्षा करके केवल पाँथियों में अपने को सीमित रखता है, वह बड़ी मारी गलती करता है। इसलिए उनके साहित्य तथा संस्कृति-चिंतन में वैज्ञानिक इतिहासकारों और प्राचीन हिन्दु शास्त्र-ग्रन्थों के अतिरिक्त मिथकों, मेलों, रीति-रिवाजों, देशी भाषाओं, देशी साहित्य, लोक कथाओं, कहावतों, किंवदंतियों, भाषा, बोली, व्यवहार आदि का महत्वपूर्ण योगदान है। वे भारतीय मनुष्य के किसी भी आचरण की उपाधि नहीं करते हैं। उनका भारतीय मेल नामक निबन्ध में उन्होंने पंजाब के मेलों के सांस्कृतिक महत्व का चित्रण किया है। इस निबन्ध में वे लिखते हैं - "मुझे ऐसा लगता है कि ये मेल हमारे सांस्कृतिक इतिहास के निर्देशक ही नहीं हैं, जाति-पाति संप्रदाय-धर्म आदि से विभाजित देश की मिलन भूमि भी हैं।" मेरी जन्मभूमि निबन्ध में उन्होंने अपने गाँव ओझवालिया का परिचय दिया है। इस में उन्होंने गाँव में बसनेवाली जातियों की ब्याख्या के माध्यम से इतिहास पर प्रकाश डाला है। उनके निबन्धों में शब्द साधना के माध्यम से सांस्कृतिक यात्रा की पहचान जगह-जगह मिलती है। इस में पाँथियों का ज्ञान नहीं, लोक का सूक्ष्म निरीक्षण और उसके प्रति लगाव भी है।

भारतीय संस्कृति में भारतीय विशेषता की क्या सार्थकता है? द्विवेदी जी के अनुसार विश्व संस्कृति में भारत ने जो विशिष्ट योगदान दिया है, वही भारतीय संस्कृति है। जब वे संस्कृति के क्षेत्र में भारतीय योगदान का उल्लेख करते हैं तो उसका अर्थ व्यापक होता है। वे सांस्कृतिक योगदान को किसी मंडली, कबीले या जाति तक सीमित नहीं मानते। पता नहीं कितने जातियों ने भारतीय संस्कृति के निर्माण में योगदान दिया है। सब को अपने भीतर स्थान देना भारत की अपनी विशेषता है। कुछ लोग सांस्कृतिक विरासत की उपलब्धी के लिए कुछ जातियों तथा क्षेत्रों के ही लोगों के योगदान पर बल देते हैं। उनके अनुसार ऐसे लोग संस्कृति के नाम पर संस्कृति-विरोधी कार्य करते हैं। ऐसे लोगों की मान्यताओं का खंडन वे इस प्रकार करते हैं - हमारे सामने समाज का आज जो रूप है, वह न जाने कितने ग्रहण और त्याग का रूप है।

द्विवेदी जी किसी धर्म या जाति विशेष को नहीं मनुष्य मात्र को अपने विचारों का केन्द्र में रखते हैं और मनुष्य को, उसकी जीवच्छा को संस्कृति का मूल मानते हैं। यदि मनुष्य रहेगा तो संस्कृति रहेगी। संस्कृति को जीवन से ज्यादा महत्व देना नहीं चाहिए। वे कहते हैं कि आर्यों के आगमन के पूर्व भारत में सभ्यतर द्राविड जाति बस रही थी। आर्यों के बाद यहाँ शक, हूण, ईरानी, तुर्क आदि आए। उन्होंने भी इस देश की संस्कृति को रचा है। इस प्रकार संस्कृति कई बलवती सभ्यताओं के योग से बनी है। आर्य, द्राविड और यक्ष-नाग सभ्यता की त्रिवेणी से इस महाधार का आरंभ हुआ है।

हमारे यहाँ प्राचीन साहित्य में ऐसे अनेक जातियों का उल्लेख है जिन में से कुछ को आज घृणित माना जाता है। भारतीय संस्कृति इन सबके संयुक्त प्रयत्नों

का फल है। जिस प्रकार भारतीय संस्कृति को बनाने में अनेक जातियों ने योगदान दिया है, उसी प्रकार हिन्दु रीति-नीति के निर्माण में भी इन जातियों का महत्वपूर्ण योगदान है। द्विवेदी 'हिन्दु' शब्द का व्यापक एवं वैज्ञानिक अर्थ लेते हैं, सीमित तथा घातक नहीं। उनके अनुसार हिन्दुओं के तीसरे करोड़ देवता न जाने किन किन जातियों से लिए गए हैं। वे कहते हैं कि पुराणों और महाभारत में आर्यों, असुरों, दासों, दैत्यों, नागों आदि के अनेक विवाह-संबन्धों का उल्लेख है। इन मिश्रणों का परिणाम यह हुआ कि अनेक रीति-नीति, धर्म-विश्वास, संस्कार-विकार एक दूसरे को प्रभावित करते रहे। इन्हीं नाना जातियों के नाना आचार-विचारों, विश्वासों का सम्मिलित रूप हिन्दु संस्कृति है।

द्विवेदी जी ने अपने संस्कृति चिंतन में ऐसे लोगों को विशेष महत्व दिया जो शास्त्रानुमोदित नहीं थे, उपेक्षित थे- जिनका इतिहास एवं इतिहास में उनका योगदान गायब कर दिया गया था। इतिहास पर पर्दा डालने की परंपरा पहले आर्यों ने डाली, क्योंकि वे विजेता थे, बाद में ब्राह्मणवादियों ने इसे आगे बढ़ाया। शास्त्र की पूर्वाग्रहग्रस्त दृष्टि से सुपरिचित होने के कारण द्विवेदी जी शास्त्र से अधिक महत्व लोक को देते हैं। वे शास्त्र को लोक की कसौटी पर कसते हैं, बिना इस के वे किसी को स्वीकार नहीं करते।

सांस्कृतिक इतिहास को गौरवशाली बनाने में और उनके चिंतन में भक्ति आंदोलन का महत्वपूर्ण स्थान है। भक्ति मतवाद के रूप में संस्कृति की कुचली हुई लता को सहारा मिला। भक्ति के क्षेत्र में ब्राह्मण और चंडाल का भेद मिट जाता ही नहीं बल्कि चंडाल ब्राह्मण से श्रेष्ठ भी हो जाता है। द्विवेदी जी का प्रसिद्ध निबन्ध है 'ठाकुर जी की बटोर'। इस में उन्होंने महात्मा रामानंद और चंडाल भक्त का अद्भुत चित्र खींचा है। रामानन्द के शिष्यों ने चंडाल भक्त का अपमान किया। इस में रामानंद का भगवन उनसे रूठ जाते हैं। तब रामानंद चंडाल के पैर पकड़ लेते हैं, मनाते हैं। चंडाल में उसे नारायण स्वयं नज़र आते हैं और वे कहते हैं कि उनका शास्त्राभिमान धूल में मिल गया है। भक्तिकालीन भगवान हीन-पतितों के भगवान हैं - जाति और वर्ण से परे। द्विवेदी जी के चिंतन में भी ऐसे लोगों के प्रति कुर्रणा और सम्मान का भाव है। उनके अनुसार कोई भी सौन्दर्य, कोई भी दार्शनिक सत्य, शास्त्र या परंपरा सामान्य मनुष्य की उपेक्षा करके सार्थक नहीं हो सकता।

आचार्य हज़ारी प्रसाद द्विवेदी जी के साहित्य का एक ध्येय स्पष्ट लक्षित होता है। वह ध्येय है सांस्कृतिक अतीत के आलोक में वर्तमान का मार्गदर्शन। इस ध्येय की पूर्ती के लिए उन्होंने निबन्ध लिखे। उनके सभी विघाएँ एक दूसरे की पूरक हैं। क्योंकि उनका साहित्य-इतिहास, उनके निबन्ध, उनके उपन्यास, उनकी कविताएँ - सभी की केन्द्रीय प्रवृत्ति एक है। और वह है सांस्कृतिक अतीत के उन पक्षों का उद्घाटन, जो आज हमारे लिए रक्षणीय ही नहीं हैं, बल्कि आवश्यक भी हैं।

REMINISCENCE OF A STUDENT

Neelima Devadasan

After a long term of service, Prof. Abdurahiman retires as the Principal of Government Arts & Science College, Meenchanda, Calicut. The absence of Prof. Rahiman would be indeed a loss to the campus. The college would be missing the service of an eminent scholar and efficient teacher. However, it is heartening to know that Prof. Rahiman is not bidding goodbye from the academic and research field.

To write about a distinguished academic is a difficult task. My attempt here is to glimpse through the various aspects of Prof. Rahiman's personality and contributions. As a student, I was deeply impressed on Prof. Rahiman's academic caliber and teaching ability. As a student of Prof. Rahiman, I feel great in putting down some words that could throw some light on his momentous service.

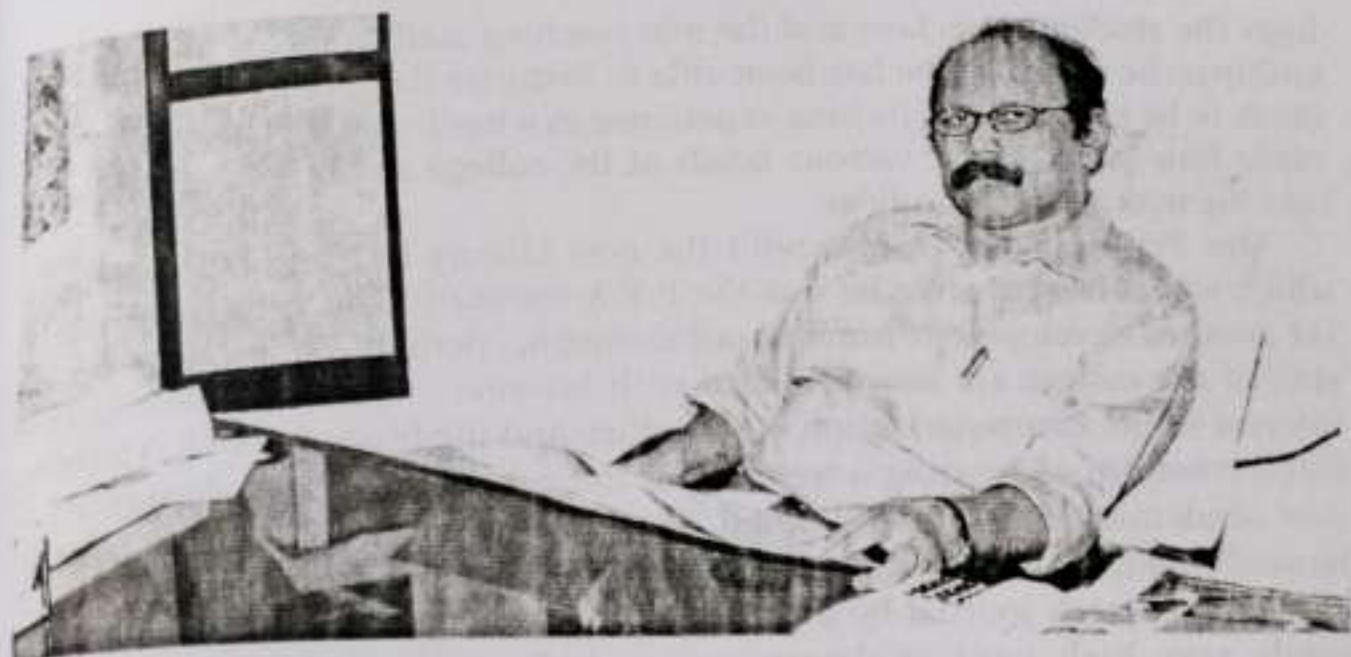
Professor Abdurahiman of the illustrious Mullaveedu family was born in 1952 at Nallalam in Kozhikode. Having completed his degree in English Language and Literature from Farook College, Calicut, he pursued his post-graduation in the same discipline from St. Joseph's college, Calicut. He did his M.Phil in 'Modern drama and Theatre', specializing in Luigi Pirandello under the guidance of Dr. R. Vishwanathan, a renowned scholar and poet, who has inspired him to the utmost. Prof. Rahiman was also lucky to be the student of Professor C.A Shepherd, that grand 'teacher-maestro in literature'.

In 1978, Prof. Rahiman began his professional career as a Junior Lecturer in Govt. Victoria College, Palghat. Later he taught in Govt. Colleges at Malappuram, Manathavady, Perinthalmanna, Perambra and finally in Govt. Arts & Science College, Calicut from 1996-2000 and from 2002-2008. He served as the Head of the Department of English at Govt. College Mananthavady, C.K.G College Perambra and Govt. Arts & Science College Calicut.

Prof. Rahiman was the programme officer of National Service Scheme at Govt. Arts, Meenchanda from 1997-2000. It was under his leadership that three houses under the scheme of 'Freedom Fifty Houses', were constructed and handed over to three downtrodden families, belonging to the village adopted by the N.S.S.

During his tenure as the Head of the Department of English in Govt. Arts & Science College, Calicut, Prof. Rahiman has much to boast of the organization.

Neelima Devadasan, Department of English, Govt. Arts & Science College, Calicut



tion of a number of activities. He has conducted a commemorative seminar on the Brechtian Aesthetics and a Drama workshop, in which the students presented 'The Life of Galileo' in Malayalam. The Translation seminar and workshop held under his guidance had brought out fourteen different translations of stories by students from various languages. The National Seminar and Exhibition on the Post Modernist Trends in Art and Literature' was truly a milestone in his career, as researchers had hardly probed into the close association between the movements in Art and Literature through the ages. The grand exhibition explaining the inseparable association of the various schools of art and literature have indeed demanded strenuous effort but was an exquisite experience for him. 'Expression' the wall magazine was another venture of his, which he himself considers as his best contribution. 'Expression' gives enough and more space to the budding talents of the blooming writers and artists among the students. It was in 2002 that Prof. Rahiman had motivated and initiated a group of students to develop such a platform to express and enhance their creative instincts. The 19 issues brought out until now, apart from encouraging students to be more creative, also provide information about innumerable authors who had made a landmark in the literary history. It was one of the most glorious moments in his life when recently he was successful in bringing out an annual journal of the Expression in print.

As a dedicated teacher, Prof. Rahiman had inspired generations of students of literature during his long period of service in the various Govt. Colleges. His approach to the students was friendly, encouraging and liberal. More than an academician he was a true friend and guide to all his students. He had intimate relations with students of all the departments in the college. It is remarkable that he had always extended a helping hand to the students in need. To sum up, he occupies a very special place in the hearts of his students.

Prof. Rahiman has many noteworthy features as a Principal. He has been successful in harmoniously integrating the three different entities of the col-

lege- the students, teachers and the non-teaching staff. With his friendly and enthusiastic approach he has been able to instigate the teachers and the students to be very active. His long experience as a teacher in this institution has made him aware of the various needs of the college and he has put his soul into the making of the college.

Our Principal has to his credit the new Library building of the college, which was initiated while he was the P.T.A secretary. The 'Internet Kiosk' is yet another development brought out during his period. All the students and staff of the college are now provided with Internet facilities. He takes active interest in the computerization of the office and the library as well. The official formalities of creating a website for the college are also underway. As a new academic venture, he initiated the publication of a bi-annual research journal titled, 'Govt. Arts & Science College Research Journal'. The starting of a purely research journal by a Govt. College is a commendable effort which needs very high level of determination and academic commitment. The Career Guidance Cell, which has been inactive for the past many years, is now revived and revitalized. At present, it is an active wing of the college. The Sports activities of the students, accelerated by his encouragement have resulted in many glorious achievements for the college. Two projects have been submitted by him to the U.G.C. one is a mega one - 'The Conservation of the Kallai River' which involves the participation of teachers of various departments of our college. The other one is to conduct a research on his pet topic 'A Voyage Through Art, Literature'

Coming to Prof. Rahiman's political leanings, inspired by communist ideals he had been a leftist activist throughout his career as a student and a teacher. He enrolled as a member of the Association of Kerala Government College Teachers (AKGCT) when he joined the service. Later he worked as the Secretary of Kozhikode and Malappuram districts and was a member of its State Committee.

Prof. Rahiman's extra curricular activities also need mention. Highly attracted to the Kerala Shashtra Sahithya Parishad (K.S.S.P), he had devoted a whole lot of his time and effort to its activities. He had been its Vice-President (Kozhikode City) for two years and also Zonal President at Malappuram for several years. Many a time he had tried to influence people with his forceful speeches on the issues 'Development and Health'. In the 'Decentralization Policy' commonly known as 'Janakiyasuthranam', undertaken by the Kerala Government, he was the Key Resource Person in Calicut for three years. Presently he is the Member of the Senate, University of Calicut and is also the Chairman of the Board of Studies of Functional English in the University of Calicut.

To conclude, Prof. Rahiman feels proud and contented in having been able to bring about numerous developments to the college. All the same, he also regrets being forced to abandon teaching because of this. After retirement he definitely has no plans of sitting idle at home. He hopes to continue teaching and contribute substantially to the world of knowledge. I wish my teacher all success in achieving his dream.