

The Self-Help Discourse and the Question of Subjectivity An Analysis of the Narrative of Selfhood in Popular Self-Help Writing

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Key words: Self-Help Culture, Contemporary Life Styles, The Market and Literary Production, Constitution of Self and Other

“It's nearly impossible to live in the world and escape self-help”

-Jessica Lamb Shapiro

Self-help writing and the diverse discourses associated with it have engendered and nurtured a self-help culture that has become a decisive force in the social and cultural life of contemporary societies. Despite being kept apart from the canons of high literary merit or philosophical depth, these discourses are an undeniable and non-negotiable presence globally. Their wide reception and popularity among the general public are results of many conflicting social tensions that are peculiar to the time. Self-help cultures are not only products of social, political, cultural and economic environments but also pivotal agencies of meaning production in the contemporary scenario. Diligent observation would reveal that the discourses, narratives and worldviews that came along with various self-help traditions have been so intricately integrated into the social and cultural life of societies that they have a subtle, often invisible, yet significant agency in almost every realm of human life. Self-help has literally become modern man's life philosophy.

The form and content of self-help writing have kept on changing with time and so have the various self-help discourses. The philosophical influences on these texts and practices range from Biblical ideas to Buddhism, Darwin, to Freud, Vedas to Marx, from romanticism to existentialism and so on. The causes of such worldview shifts can be traced to diverse notions like the flux in the socio-cultural environment and in the present context, many specific reasons like post-colonialism, globalisation, capitalism, economic crises, the mass media culture and the internet. The interventions and modes of operation of self-help have also undergone drastic changes, making self-help a highly dynamic rather than static entity. Though many texts and discourses from the past can be appropriated to fit into the self-help genre

well, the self-help boom of the twentieth and twenty first centuries is associated with an apparently distinguishable discourse that encompasses a body of self-help writing, related practices and ways of life, mostly centred in the United States of America and gaining strength in various parts of the world.

Historically, the post-war disillusionment, diminishing religious faith and values, the spiritual vacuum created by these, the capitalist turn, Industrialization, globalization and the emergence of human psychology as a significant branch of knowledge could be shown to be the prime reasons that have culminated in the self-help boom of the twentieth and twenty first centuries, especially in contexts like that of America. Thus the self-help discourse could be explained to be one among the results of modern man's quest for grand narratives of life.

There are distinct ways in which the literature of self-help narrates the idea of selfhood. The idea of the self-made man, the notion of self-improvement, finding purposes in life, finding one's true calling, looking at things positively etc. are ideas that manifest on a quotidian level and draw heavily from the self-help discourse. The central concern of the proposed paper would be to problematize the notions of selfhood, otherness and community as observed in the highly influential self-help culture.

There have been many theoretical perspectives from which subjectivity has been thought about and it is hard to say whether one approach is better than the other. Even the contrast between the terms identity and subjectivity arises from their respective assumptions of stability and flux. In this paper, selfhood is used as an everyday term that may more or less incline towards the characteristics of both identity and subjectivity. The point where most contemporary theories have reached a consensus while discussing subjectivity is that there is no fixed or original subjectivity. Almost all contemporary theories agree on the constructed nature of subjectivity; subjectivity as a product of things exterior to it. The notion of essentialist subjectivity gets challenged with the advent of such poststructuralist theories. Post-structuralist perspective challenged all binary oppositions and thus assumptions of a pre- existent subjectivity. As Chris Weedon observes:

Identities may be socially, culturally and institutionally assigned, as in the case, for instance, of gender or citizenship, where state institutions, civil society and social and cultural practices produce the discourses within which gendered subjectivity and citizens are constituted. (6)

But despite being a comparatively recent cultural phenomenon, the notions of subjectivity or selfhood adhered to by the self-help discourse are rather traditional. One can observe the adherence to conceptions like the cogito and the transcendentalist notions of oneness with the universe appearing as modes of selfhood in the self-help discourse. Self-help writing itself is a vast genre and could be classified to categories according to the way they function. There are success oriented writings that cater to the materialist aspirations of the times. Making money, finding better positions on the power ladder etc. are the central concerns of these texts. These texts mostly assign central agency to the individual and rhetorically affirm the responsibility of one's circumstances to oneself. That is, if one's lived experience is not meeting one's expectations; the individual is responsible for that rather than the environment or fellow beings. So, each individual through either mental change or through ingenious action, has to strive for betterment. Robin Sharma, a popular contemporary self-help author makes this position explicit in his writings:

If you want to improve your life and live with all that you deserve, you must run your own race. It doesn't matter what other people say about you. What is important is what you say to yourself, being comfortable in your own skin. Be true to you. That's a key source of happiness.

— Robin S. Sharma, *Daily Inspiration from The Monk Who Sold His Ferrari*

Most popular Self-help book, *The Secret* by Rhonda Byrne, also has discussed similar ideas.

You are the masterpiece of your own life.
You are the Michelangelo of your own life.
The David you are sculpturing is you
(Dr. Joe Vitale)

— Rhonda Byrne, *The Secret*

Individualism can thus be a notable trait that the self-help narratives of selfhood hold onto.

Another notable idea, a change of mind set and through that a change of lived

experiences, is a central idea promoted by these texts. A quote by Dale Carnegie, who is considered one of the most significant figures in the self-help arena, exemplifies this point: “Happiness doesn’t depend on any external conditions; it is governed by our mental attitude.” A large share of self-help writing appropriates this “mind over matter” outlook into its content. Here are some more instances: “You become what you think about most... But you also attract what you think about most” (John Assaraf, *The Secret*). The world renowned author Paulo Coelho has also made such affirmations: “It’s the possibility of having a dream come true that makes life interesting” (Paulo Coelho, *The Alchemist*).

Another prominent category of self-help claims to have grown beyond materiality and propounds a deeper, spiritual outlook towards the notion of the self. While some of these texts employ oriental philosophies like Buddhism to support their principles, some others have worked out certain principles or beliefs to draw from. These kind of texts vouch for a universal self, of which there are no distinctions of self and other. For instance, *The Secret* by Rhonda Byrne is considered one among the most significant personal improvement books, which actually revolves around one concept, the law of attraction. It associates selfhood with a sense of universal connection and reciprocity. The vibes the individual sends towards the universe are reciprocated by the universe according to this theory or the “secret”: “The truth is that the universe has been answering you all of your life, but you cannot receive the answers unless you are awake” (Rhonda Byrne, *The Secret*). A similar idea can be seen in the novel *The Alchemist* by Paulo Coelho which is also often categorized under the genre of self-help. But *Alchemist* gives the universe more agency than the subject; “And, when you want something, the entire universe conspires in helping you to achieve it” (Paulo Coelho, *The Alchemist*).

One can see that these categories of self-help itself are quite overlapping, despite the claims for their spiritual nature; texts do discuss human desires itself and adhere to the ideas of material development. Sandra K Dolby, in her research on self-help writing, attempted to delineate a popular formula that the self-help discourses employ, which seems to be a valid observation. According to her, the motivational discourse revolves around the ideas of “lack” and “lack liquidated”:

First, a suggestion that something is wrong with us, with the culture that

guides or programs us, or with our information about the world (lack); and a suggestion of what might be done to correct this problem (lack liquidated).

(Dolby)

The same formula is repeatedly exhausted by the inspirational books. The suggestion is that mental or habitual change and hard work could result in betterment, if improvement isn't taking place; the individual is not employing the right methodology or isn't trying hard enough. Thus assigning the individual the responsibility of one's own life is the perpetually observed motivational mantra.

Louis Althusser's idea of interpellation explains how subjects are interpellated by social institutions; reductively explained as how certain social structures define the understanding of selfhood for people. Similarly, one cannot deny the cultural agency of the self-help discourse in narrating the experience of selfhood for a large share of the general public. The way an individual places oneself in the network of relationships, the individual's sense of what/who s/he is etc. rely on many of these motivational narratives. And these constructions of selfhood as seen in these writings have also been deeply influenced by other socio-cultural tensions. While the world was facing the disillusionment of the world wars, economic recession and decay of value systems, self-help introduced a positively enduring narrative of the self, and while the West, or the globalised world demanded an escape from its crude materiality, self-help came up with a more spiritually and less materialistically oriented version of the self. A critically problematizable, dynamic give and take is on-going between the society and self-help, self-help and the constitution of selfhood.

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Kerala Floods and Marginalities

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In the month of August 2018, the state of Kerala saw one of the most devastating floods the country has ever seen. All the fourteen districts in the state were under red alert. Out of the fifty four dams in the state, thirty five dams were opened. According to the reports of the government of Kerala, about 1/6th of the total population was directly affected by the floods and related incidents. With Kerala receiving 256% more rains than its usual annual rainfall, 483 people were reported dead and 14 missing. The government released reports saying that the state had a loss of 5000crores due to the floods. While the rescue operations were continued successfully, the political blame game did not abate. At a time when the whole state became vulnerable there arises a need to look at the marginalized during this state of vulnerability.

Rapid urbanization, and highly lopsided distribution of resources have left the marginalized communities of the state to continue to endure social exclusion, says B R P Bhasker, social activist. The increasing control over land and resources, denial of basic human rights to the marginalized, and the violence against women in both public and private spheres continue in Kerala making the tribal communities, the migrant labourers and the women of the state the most marginalized. These groups have been relegated in to powerless positions by the society. Such a relegation to the borders of the society and the resulting invisibility emerge due to a hegemonic perception that certain individuals and groups are inferior to their gender, religion, class, caste, culture, behaviour and many other things. Movements like the feminist movement, the Marxist movement and others arose as a result of the continuous positioning in the peripheries of the society, after having been denied all their rights. The Enlightenment Humanism and Marxism were the beginning of the inclusion movements. With the post colonial and post modern turn which asserted the differences, things took a different path. The politics of marginalization is itself a construction of a sense of order and priority based on the ideology of the dominant order. The tribal community in the state is still one among the most illiterate groups in the state. They have their own unique culture and civilization. Development, in the terms of the society today, has not yet been a part of the tribal lives of Kerala.

At the same time, the rise in the number of migrant labourers in the state is the result of a ‘development aggression’ which took over the state. Women in Kerala, in spite, of the high literacy rates that the state claims to have, are still overpowered by their male counterparts and is yet considered as only the ‘second sex.’ This paper looks at these marginalized communities in Kerala in the light of the recent Kerala floods and the different phases of social inequality which persisted even when the state was at an impasse with focus on the women, tribal community, and the migrant labourers.

Marginality relates itself to colonial and post-colonial discourse. Theorists like Bill Ashcroft believe that the making of a margin is in itself calling for the endorsement of a structure. A binary between the centre and the margin is created naturally there. In case of the state of Kerala, patriarchy and caste system works hand in hand thereby involuntarily creating a structure imposing itself in the centre and pushing the others towards the margins. Often, the lack of political agency is seen as one of the major factors of the making of marginality. Even though several attempts were made to deconstruct the binary structures of the centre and the margins, the condition still remains the same. The marginalized are still the marginalized in the country. In spite of the claims of increasing literacy rates and social and economic conditions, the centre still holds all the power. The marginalized are often devoid of a voice of their own. They are silenced using the age old demonic practice of caste divisions and untouchability. Marginalization has turned to become a defining feature of the Kerala society. Universal, yet unknown, women and tribal communities have been facing centuries of oppression. In a very highly religious community like Kerala, these differences and inequalities are concreted by the beliefs of different communities. Even though the condition of women has witnessed changes in the recent past, the tribal community still remains the same over the decades under different governments. The denial of their civil and political rights, social repression, exclusion and economic inequalities are the defining conditions for most of the tribal communities in and around the state. Successive governments were only playing party to the perpetuation of injustice towards the tribals. These communities have been facing years of continuous exploitation from the hands of those in power. The Muthanga struggle was a summation of the frustration of the community over the failure of the several governments in the state to restore the adivasi land. A turning point in the tribal mobilisation in the history of Kerala, the state used the police force to repress the agitators leading to the loss of lives and other considerable destruction. The migrant labourers who

are turning into the state in large numbers are the latest victims of the oppression. They are forced to dwell in very unhygienic conditions and are looked down upon. A state which was once the voice of the working class, very conveniently forgets their rights and employs them for the cheap labour they offer. A fixation with the white collar jobs and the prospect of getting work done at very cheap costs has resulted in almost every work in the construction and several other sectors being taken over by the migrant labourers from the states of Orissa, West Bengal, and other eastern states of the country. They are forced to work under harsh weather and are forced to live in grim conditions. They are denied of all their rights and are treated worse than animals and are often labelled criminals. As long as there is a tendency from the part of the state and the people to treat them as criminals, there will be no step made into their safer rehabilitation and work conditions. There has been no change or merely any change in the attitude towards the migrant labourers in the state. Women in the state have been facing years long oppression. Religion only plays party to the inequality meted out towards the women. Education has made changes, but the same time not to an extent that a woman can live on her own or walk safe in the streets after dusk. Women are only seen as properties of the men or the family who does not have any kind of right or say on her body.

The concept of vulnerability is the key to understanding the causes of a disaster and mitigating its impacts. During the time of a disaster, the nature of vulnerability is changing and intensifying, while their ability to cope has become diminished. A result of the power relations that are operative in every society, inequalities function largely, thereby making some people more prone to disasters than the others. Social processes generate unequal exposure to these situations. In order to learn the nature of a disaster, it becomes critical to learn about the ways in which human relations place people at risk in relation to each other. Vulnerability is infact a much more precise and accurate way to measure the exposure to risk from disasters and more accurate a concept than poverty to understand the impact and the process of underdevelopment. In every society, certain segments of the population are situated in more insecure conditions than others due to the historical consequences of political, economic and/or social processes. Vulnerability at the same time is not a property of certain social groups or individuals. It is embedded in complex social relations and processes. Vulnerable populations are those that are at risk as a result of the marginality that they have been facing all their lives, and not simply because they are exposed to a hazard. This marginality in turn makes their life a 'permanent emergency'. Marginality and vulnerability are the

two sides of a coin. Marginality in itself to an extent can include vulnerability. While marginality is determined by a set of variables such as class, gender, age, ethnicity and disability that effects people's entitlement and empowerment, or their command over the basic necessities of life and rights, vulnerability, is fundamentally a political ecological concept.

Considered the most vulnerable, women had a major role to play during the Kerala floods. Ever since the beginning of the floods, there were different groups of people claiming that the floods were a result of the several misdeeds of the people, including eating beef and women entering the Sabarimala temple. The Sabarimala temple had banned the entry of women of a particular age group for several years. The Supreme Court had recently heard a case on the women's entry in to the temple. Several Hindu outfits had protesting against the entry of women in to the temple. These groups had been vigorously fighting against taking away of the partial exclusion that the Hindu women were facing in the name of their religious beliefs. Kerala floods, said a few social media users, were the result of angering Lord Ayyappa with the debate on the entry of women into the temple. Sexism, bigotry, and utter disregard for humanity revealed one of its most vicious faces during the Kerala floods. This only took a step forward when an RBI board member took to his personal twitter handle to tweet that it was Lord Ayyapa's anger caused by ignorant women that led to the Kerala floods. Among the numerous social media posts spreading hate messages there were ones that even asked people to not support Kerala.

Relief camps were set up all around the state at the time of the floods. Sexism turned a new face in these camps. When a number of girls from Sree Ayyappa Women's College were trapped inside their women's hostel for days without food and basic necessities, shouting and pleading for rescue, their neighbours were hesitant to provide them of any help and was at the same time denying any kind of offers for rescue operations saying the girls were safe in the terrace of the hostel. Later when the women were shifted to a relief camp which was only ten feet away and set up at their own college, they had to face a lot of torture even there. A group of women from the relief camps attacked them, throwing chairs at them, thrashing them and tearing their clothes. A few men at the camp even made lewd comments at the girls at that time of crisis. The harassment reached a point where the girls had to make suicide threats to get rescued from the place. Talking about the incident to the news reporters, the girls say that they could not figure out the reason for the

new hate. They presumed that it was because they were a group of all women who came from across the state. The Kerala Women's commission has taken up this case.

The Kerala floods witnessed one of the most effective and efficient civil administration taking control of the situation. The IAS officers of the state were the most critical part of the rescue operations around the state. They were seen working with the rescue operations, lifting sacks of rice for the relief camps, and toiling at the camps. The district collectors of the flood hit districts were applauded for their quick thinking and for their taking control of the several panicky situations. Dr. Vasuki IAS, and TV Anupama IAS, the district collectors of Thiruvananthapuram and Thrissur respectively, were hailed by the media and the social media for their intelligent steps taken. Like many other officers, they went beyond their call of duty and played vital roles in collecting relief materials, channeling supplies to the needy and directing the volunteers and the survivors during the floods. The many bold measures they took were hailed by the people all over the country. Social media flooded with posts praising and hailing these officers for their work. The sexism and the innate patriarchal mentality of the society revealed itself when a social media post was made praising the two women officers for their work and at the same time the need to call them 'men without any gender biases'. The post was shared by thousands within seconds of being posted on Face book. Even though there was an outrage in the social media against this, the post was only an evidence of the simply ignorant society of Kerala which believed that deeds of valour could only be done by men. The post clearly spoke about how even today being a male is considered a privilege. Being called a man, for them, is an accolade. These women were called 'men' because they had come out of the norms set by the society for women, where women are neither capable of taking right decisions nor actualising them. A simple performance of their duty with intelligence and no fear had compelled the society to call them 'men'. The distressing face of stereotyping of what men and women should do exposes the innate misogyny of the Kerala society.

Among the heroic stories of self less community service are those of the Kudumbashree women, who have perhaps not got the attention they deserve. There is a need to give them recognition, not just to accord these women relief helpers with appreciation but also to understand how an enormous, potent, and well planned intervention could be made by women across the state through their

own initiatives. Kudumbashree women which consisted women from working class, lower middle class and middle class families, Muslim and Dalit women, were functioning across the state during the floods and even after the floods. The women of Kudumbashree self mobilized across the state to do relief work, collecting, packing and distributing relief, materials, cleaning up public spaces and private homes, counseling the affected families and putting them in touch with the concerned authorities. The Kudumbashree State Mission estimates that around 11,300 public places were cleaned up, including hospitals, panchayat offices, schools and anganawadi centres and over two lakh houses. Kudumbashree offered counseling and information assistance to around 40,000 families and about 38,000 of their members opened up their homes for the relief camps. They also donated a huge amount of Rs 7 crore to the Chief Minister's Flood Relief Fund, which equals the donations made by tech giants like Google and Apple. While the Kerala fishermen were in the forefront to save the marooned lives of the people from the flood hit areas, Kudumbashree women were busy restoring the normal lives in the regions scarred by disaster. They have also joined with the Nava Kerala Lottery of the state government in an initiative to sell lottery tickets across the state to raise funds to rebuild the state. The Kudumbashree stands an epitome of how initiatives by women can engender transformation in the society.

Like Kudumbashree, many other nongovernmental organizations came to be part of the relief work during the Kerala floods. 'Do For Others', an initiative by a Kochi based business woman Bindu Sathyajith, had over 300 people working on the field during the floods and several others from across different parts of the globe providing technical support. DFO which started as an all women's team set up seventy two bio toilets in seventy two hours in Kuttanad as one of its remarkable efforts. They managed to get support from corporates to various villages that were devastated by the floods. The DFO team joined together to make relief kits and made drop locations in and around the country to help those in need. The Kerala Police's All Women Battalion was also ready to serve both on the disaster fronts and the relief camps. Four groups of thirty five commandos each were deployed under the command of R Nishanthini IPS to help women in disaster locations and relief camps. With a majority of them professionally trained for commando operations as well, the all women battalion was active in the flood affected districts of the state.

Social media too had a large part to play in the flood hit state. Having played

a pivotal role in the rescue operations, social media users lend their support to the people hit by the floods by helping them locating and sharing information. In the mean while, many other social media users took to social media to write about women who stood up for their rights. Kerala has been witnessing an alarming scenario where women are being attacked for their social and political stands on various issues. Social media has turned out to become one of the main platforms for abusing women. In spite of their huge participation in the flood relief activities, the personal social media pages of prominent women were flooded with hate messages from the people questioning their participation in the flood relief activities. Posts came up questioning the role of women played in the relief work with misogynist comments ridiculing women for the fight for their rights inspite of their high vulnerability in such situations.

From the pregnant woman who gave birth immediately after the rescue operations were made to the middle-aged woman who danced along with the children at the relief camp, from the IAS officers who handled the crisis so well, to the woman who fought the venomous snake to keep her family safe, women only proved themselves during the Kerala floods. They fought all the patriarchy, misogyny and the sexism with their deeds. Women even after years of marginalization, did to an extent break away the centre and the binary created along with it.

The tribals of the state were the first to be hit by the heavy rains. The Wayanad district of Kerala was among the first to report heavy incessant rains in the year's monsoons. The flash floods began swallowing the houses of the tribal settlements in the villages of Wayanad all of a sudden. The tribals could do nothing but cry for help. On the first day of the rains itself, almost 766 people were evacuated from their homes which had turned into heaps of mud to the relief camps. Atleast 2000 tribals were rendered homeless during the floods that hit the entire state. The main reason for the flash floods in the area was that the KSEB had opened almost all the shutters of the 40 year old Banasura Sagar dam without any prior warning to the people living downstream. The adivasi population which is close to 15% of the entire population lived in their 'urus' which is isolated and difficult to access making rescue operations all the more difficult. The frequent landslides and the difficulty to connect with the people in these areas escalated the intensity of the disaster. The residents of the area say that the destruction could have been minimized if they had been informed about the opening of the dams on time. The Adivasi lives were put to question when the authorities made such a rash move and

opened the shutters of the dams. The KSEB claims that they had sent the authorities information regarding the opening of the shutters on time. But somehow, the people living in the adivasi 'urus' did not receive any information regarding the same. The tribal land of Attappady remained cut off from the mainland for days after landslide hit the highways in the district of Palakkad. The first in the firing line of the floods that hit the state, the tribals are still facing a grim reality post the floods. Forest officials are forbidding relief workers and media from entering the adivasi colonies. The hills of Wayanad, Idukki and Thrissur where the adivasi community of the state were concentrated were the first to be hit by the floods. Both relief and media attention took long to reach these adivasi 'urus' on time. The district authorities were dismissive about the fact that the tribals in the area were largely affected. The restrictions on entering the colonies made the situation only worse. Cattle, one of the main sources of their livelihood have been destroyed in large numbers throwing open to them a future of dismay and confusion. Contrary to the data that the district authorities gave out, the data given out from the local police stations showed that the adivasis in the areas were highly affected in large numbers during the floods. The forest officials have made it a difficult task to enter the forest area even to provide them with the relief work. Relief volunteers were barred from entering the forest areas and asked to drop off their relief materials at the check posts saying that the authorities would distribute it later. This made it difficult to ensure that these materials reached the right hands in time of need. A community which is solely dependent upon the agriculture and the livestock has lost all their land to the floods. Their land is no more cultivatable and a large share of their livestock was killed during the floods. Speaking to Outlook, Adivasis said that they were not receiving any kind of relief materials in their colonies while the forest officials denied this fact. Trespassing was the only way to get the Adivasis any kind of help from the relief workers. The authorities simply denied the entry in these areas saying they needed written permission to let even authorised relief groups to enter the forest areas. The authorities were claimed to be denying entry illegally even to relief workers to continue using those areas as their fiefdom. Development had already cost the tribals their homes. Already displaced from their homes, they had begun losing jobs due to the mechanization in the agricultural sector. Destruction of the agricultural lands due to the disaster has left them jobless. It is reported that there is high probability that the tribal areas hit by the floods will see starvation in the coming days. The authorities are still blind to the fact that tribal lives matter. They are being exploited and used for the economic gain of the authorities even in

the days of a disaster. The tribal colonies which already face connectivity issues are only further isolated by the floods and its aftermath. While attributing the extent of damage and numerous casualties in the calamity to the wanton misuse of natural resources, the fact that the tribal community who live closest to the nature are the first to face a lion share of the damage of these calamities is an ironic fact. The reluctance to implement the recommendations of the Madhav Gadgil led panel on the Western Ghats is indicative of the stance. The Adivasi Gothra Mahasabha, an organization of the tribal community, appealed to the government to constitute a panel which was more inclusive to be deployed for a fact-finding mission in the affected areas. They also spoke about the inability of the adivasi students to participate in the admission process of the state universities owing to the floods. In the aftermath of the flood, the need of the hour is a more socially inclusive, eco-friendly development policy. The earlier developmental policies of all the governments sidelined the dalits, tribes, the coastal and the farming communities putting their lives to stake.

In the past few years, Kerala has been experiencing a large influx of migrant labourers from different parts of India. Large employment opportunities, shortage of local labourers and higher wages have made Kerala a lucrative job market for labourers from outside the state. In spite of the wages they receive, these labourers are often forced to reside in the work sites or rented houses with other migrants. Hygienic sanitation and safe drinking water are a huge concern for these people. Often ignored in all kinds of welfare schemes, these labourers even under very poor living conditions are seen outnumbering the local population in a few places. While the floods hit the state in the month of August, lakhs of migrant labourers were in the state. While large numbers of migrant labourers left the state, the others were shifted to the relief camps. The main reason of their departure is the lack of a prospect for any kind of work in the near future. At the same time, many of them had to leave the state because of the harsh treatment of the employers and discrimination in the relief camps. The local community refused to share relief camps with them and therefore the authorities had to open up camps exclusively for the migrant labourers. Perumbavoor, known as the migrant hub of Kerala, has over two lakh migrant labourers residing in the place alone. The migrant labourers were shifted in to the camps only later than the others in almost all the flood hit areas. Malayalam, being the language in which almost all the messages were communicated during the floods, the state officials failed in effectively communicating to the migrants

staying in low lying areas the need to move to the relief camps. There was a need to employ officials who knew at least one north Indian language to effectively communicate in the areas where the migrants resided in huge numbers. The migrants were given the least priority even in the relief camps. They were asked to use the extra spaces such as the verandahs to sleep. In Perumbavoor the officials had to set up separate camps for the locals and the migrants because the local residents of the place refused to share the camps with the migrants. After having lost all kinds of documents and their savings in the floods, there was a mad rush to catch the trains that left the state during the floods. The migrant labourers had to face a lot of discrimination even there. After having starved for days during the floods, the migrants were harassed by the railway officials and were even asked to leave the trains en route. With no official documents which recorded the details of the number of labourers who moved from different states to Kerala, the efforts they made to get back home were even more treacherous. The blue collar work force in the state which is now mostly made of migrant labourers, were the last priority for the locals during the relief and rescue operations in the camps. The language barrier being an added impediment for them during the floods, they were discriminated against in case of both food and supplies in the relief camps. Their dwelling places inundated and unemployment and poverty staring at their face, the out flux of the workforce is snowballing in to an economic crisis in their families with the drying up of income sources. Though the migrants had always played a huge role in the construction and even in the reconstruction the state, they will in future face hazardous working conditions. The footloose labourers, those who live in the margins unattached to industries, paying for their food and accommodation are the ones that are worst affected.

This marginalization of the migrants was a part of the hegemonic perception that they as a group are inferior to the construct of culture and practices of the Kerala society. The monolithic culture of modernism in the state and the country has created several hierarchies in the society and thereby pushed certain sections of the society to the peripheries as their cultural practices were interpreted as inferior.

While the authorities denied any kind of discrimination, the dalit community alleged that a members of the Christian community in several camps had refused to share space with and eat the food made by the Dalits and therefore moved to different camps. The Dalits were showered with casteist remarks, manhandled,

and the girls of the community were misbehaved with. There were even requests made to the authorities to run parallel camps in the same school by the uppercaste people residing there. The Dalits in these camps had to face ‘apartheid’ from the fellow residents of the camps. Fishermen who voluntarily came forward to help with the rescue operations during the floods also had to face a situation which was no different. In a few cases that were reported, they were asked to not touch their bodies by the uppercaste people during the time of rescue operations.

Kerala, a state which claims to have the highest literacy rate in the country, with a history of matrilineal inheritance, ranking first in the human developmental index, and relatively less sectarianism than the other states in the country, did not move away from its notion of a dominant order and the construction of a sense of superiority even at the time when the state witnessed the worst natural disaster in a century. Social exclusion of individuals, communities and social groups existed very conspicuously in the state during the time of the floods, making the marginalized only more vulnerable to the disaster around them.

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Indian Super League : Not So Super : An Examination of Neo Colonial Attitudes in India's Football Scenario

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The history that the beautiful game, Football has in India can be traced to as back as the Battle of Plassey and the colonial days. The development of Brits in India from a trading power to political power was so quick. It was so quick that the natives who watched in bewilderment when the sahibs played managed to own their own football clubs in no time. In Calcutta, one of the street is called Vannisrat to commemorate Robert Vannisrat who scored a brace in one of the important matches where Etionians played The Rest.

Football tournaments in Calcutta which was exclusively conducted for military personnels, ICS officers etc were accompanied by local clubs like Aryans, National and Kamartuli. This widened to accommodate educational institutions like Presidency College, Bishop's College, La Martiniere College, St Xavier's College, Medical College and Shibpur Engineering College. The first evidences of rivalry in football were reported between Calcutta Football Club(C.F.C) owned by sahibs and Dalhousie club of Jutewalas. But in the later years Mohenbagan emerged as a worthy opponent. Though Mohenbagan was one of the few Indian owned football clubs, its main aim was to create a platform for the Indians to mingle freely with the British. The winning of IFA shield by Bagan by defeating East Yorks, a British club was heralded by Indian nationalists as the 'rediscovery of the nation'. When the oppression from the Westerners increased to a point that they had to split Bengal, football and Bagan helped in reclaiming their identity. Every match between Bagan and CFC became one of intense rivalry and a matter of prestige for Indians. Even elbowing and pushing down sahibs under the guise of tackles were considered to be an act of courage.

The communal forces in Indian football crept in with the inception of Mohammaden Sporting Club. It was successful in its early days, with the huge Muslim support, foreign funding and extensive scouting network in West Asia. But the partition and lack of scouting new players and withdrawal of patronage left the club astray. When India regained its Independence, even the Anglo Indians moved

to Europe in large bands, this affected the Anglo Indian clubs like Dalhousie, Rangers, Police and Customs. The Indian football scene was since dominated by two clubs: Mohanbagan and East Bengal.

The history of the sport has deep relations with historical changes, the most obvious being colonialism, nationalism, decolonization, internal postcolonial conflicts, and now global capitalism. BoriaMajumdar and KausikBandyopadhyay offer a detailed study of various moments in the history of the sport in the context of such wider thematic paradigm.

Football in India was at its infancy till the inception of National Football League in 1996 in an effort to induce professionalism to the budding Indian football. In 2007-08 the rebranding of NFL took place and i-League was born. It was foreigner friendly and market friendly, telecasted by Zee sports. The original setup had 10 clubs and had a club representing Kerala, Viva Kerala. But with the lack of funds and sponsorship is still threatening this local league.

Then came the franchise based local league, Hero Indian Super League sponsored by IMG- Reliance in 2013 and partnered in telecast by Star. It was launched to increase the local participation and rejuvenate the local interest in the sport. The first season was an eight team, two month event in 2014. The first three seasons, the league operated without the approval of Asian Football Confederation. It worked in a format resembling the Indian Premier League, with the league campaign lasting for only two to three months and matches being held every day. However, before the 2017–18 season, the league earned recognition from the AFC, expanded to ten teams, and extended its schedule to five months, with matches played mainly on weekends. Unlike most football leagues around the world, it does not use the promotion, relegation mechanism, they are trying to expand the league like the MLS.

Even though, football has existed in various forms in India, starting from the Durand, Coochbehar cups to National Football League, none of them were as popular as the ISL. Thanks to the multi foreign brand endorsements, foreign players, money involved and the governing body's favourable stance. True, it was instrumental in creating and finding good local players including Sandesh Jhingan, Rahanesh T. P, J. Lalruatara and such but the neo colonial and adverse globalisation factors should also be addressed.

ISL started its bid for franchises in 2013. There was already high interest

from big corporations, Indian Premier League teams, Bollywood stars, and other consortiums. It was also revealed around this time that not only would bidders need to provide the financial support to the team, but also it should provide enough support to the development of football in grassroots level. The selected cities/state were announced in 2014 it were: Bangalore, Delhi, Goa, Guwahati, Kochi, Kolkata, Mumbai, and Pune. Former Indian national cricket player Sachin Tendulkar, along with PVP Ventures, won the bid for the Kochi franchise. Another former Indian cricket player, Sourav Ganguly, along with a group of Indian businessmen and La Liga side Atlético Madrid, won the bid for the Kolkata franchise. Meanwhile, Bollywood stars John Abraham won the bid for Guwahati, Ranbir Kapoor for Mumbai and Salman Khan won the bid Pune franchise. Bangalore franchise was owned by JSW group along with the Sun Network and Delhi was won by GMS shipping while Goa was won by a partnership between Videocon, Dattaraj Salgaocar, and Dempo.

The first team to be launched officially was the Kolkata franchise as Atlético de Kolkata on 7 May 2014. Antonio López Habas was announced as the first head coach in the history of ISL. Later, Kolkata also announced the first official marquee signing in the Indian Super League, UEFA Champions League winner Luis García.

By June, all the eight teams were revealed as Atlético de Kolkata, Bangalore Titans, Delhi Dynamos, Goa, Kerala Blasters, Mumbai City, NorthEast United and Pune City. However, on 21 August 2014, it was announced that due to Bangalore's owners dropping out, Chennai was given the franchise instead. The new team was named Chennaiyin FC. The original marquee players of the first season were Luis García (Spain), Elano (Italian / Brasil), Alessandro Del Piero (Italy), Robert Pirès (French), David James (England), Fredrik Ljungberg (Sweden), Joan Capdevila (Spain), and David Trezeguet (France).

The selection of the marquee players can be viewed as a marker for the existing colonial impressions in the minds of the colonised. A view that the White, Europeans (who are retired and old) can be better than the young African or Indian players, the marquee player signings and the disparities between the wages of Indian and foreign players signals the same. Not only the marquee players, but also the coaches were of European origin. Whereas the Indian Captain was signed for Rupees 1.5 Crore, Miku, a retired Valencia striker earns 3.17 Crore (2018). Since it

was the inaugural season and that the management needs to sway the sponsorship and viewership, the chase behind big names is almost justifiable. But even the second season followed same pattern It has marquee players from Portugal, France, Brazil, Spain and Romania.(HelderPostiga, Elano, Roberto Carlos, Lúcio, Carlos Marchena, Nicolas Anelka, SimãoSabrosa, Adrian Mutu). Even the coaches were from England, France, Ireland and Venezuela(Peter Taylor, David Platt, Trevor Morgan, Terry Phelan, Nicolas Anelka). And even the new system of Hero of the Match came in which is an adaptation of man of the match setup that used to happen in Cricket. Funnily enough out of 61 encounters 52 times the heroes of the matches were White, Europeans.

In ISL 2016, the trend of selecting head coaches remained the same. But there was a change in marquee player selection. It was the only time a player from Mali played in ISL Mohamed Sissoko, who was paid the same money as Spanish player Pitu. A month before, on 11 May 2017, the ISL organizers started to accept bids for 2–3 new franchises for the 2017–18 season. The bids were for ten cities Ahmedabad, Bangalore, Cuttack, Durgapur, Hyderabad, Jamshedpur, Kolkata, Ranchi, Siliguri and Thiruvananthapuram. A month later, on 12 June, it was announced that I-League side, Bengaluru, and Tata Steel (for Jamshedpur) had won the bidding for the new teams.

On 22 September 2017, the league announced officially that it would be expanding its season by two months, thus making the league last for five months instead of three. The league would also go from having matches played daily to being played between Wednesday and Sunday. The league expanded to ten teams and now would have over 4 months duration. Only the format of the league changed, the coaches were still white Europeans and the marquee players were still white foreigners. It is interesting to note that Sunil Chethri, the Indian captain, second highest scorer of International goals among active players (higher than Messi) is still only paid 1.5 Crores and retired European footballers including Robbie Keane and DimitarBerbatov were paid 2.5 and 2.2 Crores respectively.

It is to be noted that there was never an Indian marquee player or an Indian coach in a league that proclaims its aim as ‘Development of football in ground levels’. It has never been anything more than glamour and glitz of the franchise owners and their eye on profit. As Steve Coppel, former KBFC coach commented ‘the management has no focus on developing the football infrastructure or the

team standard...They are fooling the fans'. Interestingly, Coppel who led the team to the runners up position from the 8th position in 2015 was replaced by Rene Mulensteen. In 2017, the winners of the ISL were promised a spot in AFC Cup by All India Football Federation, thereby making it an official competition of International validity. The original Indian league, i-League is slowly losing its prominence. I League which started in 1996 is being dragged down because of the lack of market value and loss of sponsorship. It should be noted that i League matches are played at 14.00 hours whereas ISL matches gets the prime time. It is always held at 20.00IST and slots, thus making it a prime time event. There is a huge disparity in the prize money too. The winners of IPL, India's Premier League T20 gets 20 Crore, ISL champions get 8 Crores and i League champions get 1 Crore. The local i League which has a great potential in finding young talent is being overlooked by the Indian Football Federation. Rather they are going with the globalized, marketable version of the sport.

All these trends in present scenario of sports can be traced to globalisation where everything is means to achieve more profit or capital. This expansion of capital was also the sole reason of colonisation. Lenin terms Imperialism to be moribund capitalism. As KhwameNkrumah says "In place of colonialism, as the main instrument of imperialism, we have today neo-colonialism . . . [which] like colonialism, is an attempt to export the social conflicts of the capitalist countries. . . .".

The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world. Investment, under neo-colonialism, increases, rather than decreases, the gap between the rich and the poor countries of the world. The struggle against neo-colonialism is not aimed at excluding the capital of the developed world from operating in less developed countries. It is aimed at preventing the financial power of the developed countries being used in such a way as to impoverish the less developed". This economic dependency, also called Dependency theory can be extrapolated such that globalisation is another phase of colonisation. The dominance of a country over another even though not through direct political force but through other means like capitalism, economic dependence, cultural imperialism etc. can be regarded as neocolonialism. This neocolonialism is even chewing of off global sports which everyone considers as a stage where class, caste, colour or country does not matter and only performance does. These attitude by the dominant west countries comes

out in the form of Racism, Islamophobia and Xenophobia. Football world was never free from any of those. Even the global sports were never free of those. The Nazi Olympics, Woods scandal, An appeal for all white basketball league etc are recent phenomenon. Football field could have been a place where true equality could be practised, but the dominance that some countries exercise over the other impedes this kind of growth. It is worse in other parts of the world compared to that of ISL. Seria A, the premier league of Italy have seen forfeited matches because players were not able to play due to racist chants from the fans(Kevin Constant, Didier Zokora, J P Boeteng, Mario Ballotelli-why always me!) Even in PL racist chants from rival clubs and throwing water bottles at African players is still happening. The recent being Evra vs. Suarez incident, they didn't even shake hands. In recently concluded FIFA World Cup, players like Romelu Lukaku (he revealed the racism he faced both on and off the field), Victor Moses, Mesut Ozil, (Xherdan Shaqiri, Granit Xhaka used sports as a medium of political resistance) Karim Benzema, Adil Rami part of French who were dropped without giving any explanation. Benzema was playing in top form and later came out against the FFF and coach Didier Deschamps accusing him of Islamophobia, Deschamps responded saying that he was dropped because of the sex tape blackmail scandal. Compared to those leagues and International teams, the Indian team and leagues hold an edge. But even then, preferring European coaches and European marquee players is restricting the growth of football in India. The money making leagues like ISL is a blemish to the long tradition that India has in football. This game was seen as a tool for resisting Imperial forces is now inviting global capital is creating a kind of division amongst players.

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A Lie in the Making

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The existence of truth has been a recurring question from the time immemorial. Men are in hasty trail of truth in physical, psychological and spiritual realms. Neither Bacon's empiricism nor Einstein's scientific temper could unknot the convolutions. Greater souls had always been after the ultimate truth and the lower ones followed them. Yet, like the Northern Star it kept them moving towards those multitudes of rays of hope.

Why did truth move away from them like a hoaxing mirage even after the pursuit of a lifetime? The closer they moved towards it, the farther it appeared. The dynamicity of truth permits the multiple dimensions at which men approach it. In other words, the truth appears different as the perspectives vary. It keeps on moving infinitely through its coordinates of space and time. It does not end for it does not originate; it solely exists. The presence of space and time around it makes truth dynamic and it is unable to seize the complete truth from any point in space or time. The objective truth may be perceived as it is plotted within the limits of space and time. But any subjective and broader approach towards truth will leave us lost in the bottomless pits of insight. It is the prime reason of conflict between the Theory of Coherence and the Theory of Correspondence. Tarskian interpretations of truth attempt a scientific advent of truth, but it is unable to satisfy the wider perspectives.

The ambiguous nature of truth has been reiterated in literature from time to time. "In a Grove"(Yabu no Naka), a short story by the Japanese writer Ryunosuke Akutagawa, prospects the multiple dimensions of truth. It was conceived and adapted by several filmmakers including Kurosawa. The ambiguities of truth are produced by its dynamicity. A truth alters itself similar to a multi-dimensional image that is being looked at from different angles; dissimilar, yet balanced. Does the Sun appear the same every time and at every place? Indeed, it is away from our perceptions half of the day. Every concept of undoing the truth is, therefore, abortive and every pursuit of truth is endless, nevertheless meaningful.

When the validity of a truth is under threat, the existence of an untruth is

not a matter of contention. It is accepted that the binary pair of truth and untruth oppose each other, however, they share several homogeneous attributes. An untruth, similar to a truth, appears different from varied points in space and time for it cannot exist without the presence of truth. Wilde's construction of untruth in "The Importance of Being Earnest" is noteworthy for the truth is rarely pure and never simple, according to the play. This statement questions the purity and originality of truth. However, truth cannot be construed unlike an untruth. It has to be born by its own. On the other hand, an untruth is construed and appears in the combination with truth. The process of deception needs a fair amount of truth to hold the bonds of untruth strong.

The latter half of the decade is witnessing the fountainhead of a new form of truth, the post-truth. The term is deceptive in itself as it is no way akin to truth and it is fabricating a truth. The subjectivity of truth is made use of in the contrive. The manipulation of objective facts and realities in order to create an untruth through emotional seasoning has been the new Mark Antony's voice. Much the same persuasions have taken place at several occasions in the history. Truth has been manipulated in many ways to meet the demands. Even the most tolerant religious texts are maneuvered by the fundamentalists. "In this way we confirm again the truth of the common saying: whoever thinks badly, also speaks or writes badly; that exact logical analysis is fundamental to expressing oneself well. This truth is actually an tautology: to reason well is to express oneself well since expression is the intuitive grasp of one's own logical thought" (Benedetto 50). Post-truth constructs have become inevitable to political agenda. Every major political event is preceded and succeeded by the emotional appeal created by wielding facts. The Presidential Election in the United States of America was widely criticized for creating emotional backdrops through post-truth constructions. As media has emerged as the deciding factor, their verdicts are affiliated to political parties and related ideologies. The upcoming Lok Sabha Election in India too will not be saved from the same.

The emergence of new media as the strongest form of technology has set a large platform of objective knowledge. The wisdom of an individual is questioned when a truth is constructed and is well-accepted. The subjectivity of truth keeps the ball rolling. Greater souls are born in the pursuit of greater truths. Simone de Beauvoir says, "Representation of the world, like the world itself, is the work of men; they describe it from their own point of view, which they confuse with the

absolute truth” (de Beauvoir 196).

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Cinder Smearred on the Innocent: a Study of Chinese Cinderella

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Roger Luckhurst in his famous work “Mixing memory and desire: psychoanalysis, psychology Trauma Theory”, describes trauma as “something that enters the psyche that is so unprecedented or overwhelming that it cannot be processed or assimilated by usual mental processes. We have, as it were nowhere to put it, and so it falls out of our conscious memory, yet is still present in our mind like an intruder or a ghost.” (499). Since the 19th century trauma has been an active member among our society. Familiar to us through the linguistic signs like “traumatisation” and “PTSD” the concept has grown as a part and parcel of our life. Trauma theory has always been about the mental stability and mental situation of an individual. Trauma is characterised by ‘psychological excess’ which either represses the memory of the event or superimposes it over the individual’s present situation. The psychological trauma is all about the repeated haunting of a memory or a chain of memories that seems to unsettle the individual.

Deeply repressed in the sorrows of personal crisis, Trauma is the central axis on which the lives have been revolving. The societies around the world have been converting themselves into egoistic and self centred cubicle minds. And stuck in this cubicle of one’s own he/she seems to forget the basic principles of life- love. When the entire universe seemed to be lacking this basic principle of love, out comes the most complicated and heart whelming literary pieces. These lack of humanitarian emotions have been put into the minds of every individual right from their childhood through the children’s novels and poems and short stories , be it be Cinderella or The Snow White.

Adeline Yen Mah, the Chinese author has recreated an entirely new version of Cinderella. Based on her personal life she has made a continuous effort of portraying the life of a small girl, in fact it is not just any young girl but Yen Mah herself. Chinese Cinderella is her autobiography written for children and has sold over one million copies. Bound within the walls of the family a little girl is seen to be all lost in the waves of domestic currents and egos. The pressure of family on a small

girl who has no one to love and respect her frames the whole new girl the author has turned herself to be. The article revolves around the “Neurobiological features of trauma that refuse representation and cause dissociation which were significant to arguments that sought to emphasize the extent of profound suffering from an external source, whether that source is an individual perpetrator or collective social practice”(Baldev,1)This autobiographical work can be seen as a bildungsroman. The novel is a revolution through the life of a girl who has everything in the world yet is out of reach of anything available.

The very novel has a very heart drenching sub title which seems to reflect the dominant mood of the novel - the true story of an unwanted daughter. Daughters are valued treasures in the present world. “It’s such a funny thing when you see your daughter transitioning from a baby, your little girl, to suddenly being a young woman.....” says the world renowned actor Johnny Depp. But life has been different for Adeline Yen Mah. Through this novel she hopes to “intrigue” the audience “with the plight of a little girl growing up in China.”(Chinese Cinderella,14).

Born as the fifth child of Mr Yen, generally addressed as ‘Father’ in the novel, Adeline has lost her mother at birth, and thus begins the unfortunate tale of this young girl. With a stepmother who never really cares for her nor any of the children other than those born out of her own womb she seems to representing the cruel stepmother of the Cinderella of Grimm’s tales. Though written at the age of fifty the author found it “difficult and painful” (15) to write this particular tale but however she felt compelled to do so. She mourns that “inside I am still the same little five year old yearning for the love of my parents.”(18) She continues to speak “my family considered me bad luck because my mother died giving birth to me. They discriminated against me and made me feel unwanted all my life.”(15) This “unspeakable void” is what every human beings seems to be fighting throughout their lives. Yet one can see that she has always stayed to be a woman of bold spirit. She never gave up on her own life and continue to motivate those who were scarred by similar wounds of the past and childhood. “For those who were neglected and unloved as children, I have a particular message. In spite of what your abusers would have had you believe, please be convicted that each of you has within you something unique . Chinese Cinderella is dedicated to you with a fervent wish that you will persist in trying to do your best in the face of hopelessness; to have faith in the end of your spirit will prevail; to transcend your abuse and transform it into

a source of courage, creativity and compassion.”(17,18)

The story begins in the Autumn of 1941, where Adeline is back home from school very proud of having gained a silver medal for her academic performances just after a week at kindergarten. . . . which is noticed by her aunt Baba who seems to be one of the very few who loves this little girl. Yet again she seems to be lacking any kind of care or appreciation from her loved ones, something that a young girl deserves very much. Even her own sibling does not care or respect her. The author continues to say that “At the time of my birth, big sister was six and a half years old. My three brothers were five, four and three. They blamed me for causing Mama’s death and never forgave me.”(33)

Yet still the pain that Adeline has to go through was not in the very least simple, for even at the jovial mood of a family dinner all that her brother can think about is to harm her, he hurts her physically by smacking her head and twisting her hands to when she complains, no one takes even any notice.

Later the setting of the story moves from Tianjin to the south of Shanghai. Here begin the traumatic life of the young Adeline which she and her siblings could never forget, the shift of places seems to create a shift of attitude for the characters. The trauma felt by people seems to be having an arrayed structure here. The very structuring of the house was such that each floor had a rank. . . . A rank which showcased the hierarchy of the house. . . . while Niang(step-mother) and her small family stayed on the second floor in their own rooms, the now step-sibling was now given the third floor with shabby rooms which they shared. But here again though they were enrolled into a “very expensive private school”(91) there was no one to look after them after that point, not a single soul bothered about how they went to school or how they came back home in this totally new place, the little girl is left all alone in the busy streets of Shanghai all on her own for a whole evening. She gets constantly drenched in rain and snow. But still somehow she seems to love to escape the place that had always terrorised her into the world which ha always loved her- her school.

The children were not given money for their personal use and were denied any money for travel that they had to walk in and out of school which was miles away. They were not permitted of grow hair and own too many multiple dresses, all they owned was a single pair that was totally out of their fashion. Adeline was even denied of friends that though respected by her friends she did not have the

privilege of enjoying their company. She was not even allowed with the privilege of keeping a small dog as her pet. She was always an easy prey to all, and so were her pets.....sacrificed for the sake of nothing.

The horror of disobedience starts when she seems to have a friend of her own. She was deliberately plucked away from Shanghai and sent back to Tianjin from where all of them had been eloping due to the political war where “the Communists were already in control of Manchuria and were advancing rapidly southwards Beijing and Tianjin”(355). Along with her own father who does not remember his own daughters name and date of birth, she flies to Tianjin. There she is left in the care of Mother Marie and Mother Natalie. Left all alone among many sisters she constantly waited for her aunt Baba’s letters, but there was nothing that gave her hope, other than books. And then momentarily she is lucky enough to meet her family and her grandfather who had forever loved her, but then again pops up a new boarding school where she was a top student but was constantly bullied and traumatised for having no good dress and no visitors.

Sent to the world to fend for herself, this is the story of a very powerful woman who in spite of her traumatised childhood, found a good end for her own life, as a woman who found the answers for her questions. She defined that the only way one can put a soul out of the trauma is by educating oneself and being self motivated. The author based her traumatic “unwantedness” to be the guiding pillar of her life and made herself the source of energy for those who are in need of motivation in this present world.

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Skeptical Dimensions: A Study of Employment of Realism in Emily Bronte's Wuthering Heights

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Abstract : *Art is a special way of reflecting reality, not to be confused with reality itself. Realism is said to represent life as it really is. The objectivity of realism, according to Lukacs, is not a dispassionate non- involvement but a commitment to a particular reading of human society, 'the partisanship of objectivity.' The nineteenth century realist novel is a model of literary form, because it achieves the adequate reflection of human society, as is required by socialist realism. This paper attempts to reread many of the conventions used in defying and analyzing the realist fiction of Emily Bronte, Wuthering Heights. The characters in the novel structure the individual fantasies, dreams and desires in a manner that highlights the fantasmatic nature of Victorian realism itself. Truth can be stranger than literary realism. It is a post- structuralist truism to say that realism can only gesture toward the real. The realist effects are the result of conventions and such structures carry with them a host of ideological imperatives. Skepticism about the possibility of fictional realism is not an empirical doctrine but rather a metaphysical doctrine that denies the existence of any objective reality that is independent of altering human conventions and cultural formations. Wuthering Heights shares the doubleness with the real itself.*

Key Words: Realism, Skepticism, Truth, Conventions, Nineteenth Century Novel.

Realism has been the subject of critical scrutiny and in both its manifestations, as praxis and as a theory, has been subject to criticism. As Stephen Van Evera writes, realism is a paradigm, and not a theory. It is a collection of assumptions. These assumptions “suggest the main determinants of international conditions, and suggest a research agenda for further inquiry about it. Thus realism provides guidance for where the truth can be found, but not the truth itself” (Frankel 13). According to Robert Gilpin, “realism... is essentially a philosophical position; it is not a scientific theory that is subject to the test of falsifiability and, therefore, cannot be proved or disproved.” A key element in realism is the assumption that

there are significant things out there which exist independently of our thoughts and experience. Everyday idioms capture this central element of the realistic attitude. The fundamental idea of realism is Aristotle's observation that man is a political animal. The term 'realism' can be broken into 'real' and 'ism' and is comparable to the French word *realism*. Realism was an artistic movement that began in France after the 1848 Revolution. Realists proposed to depict real and typical contemporary people and situations, while not avoiding unpleasant aspects of life. In Russia, the Wanderers of Itinerants Association promoted those principles by the 1870s. The term "realism" refers to a wide variety of designs and practices. The notion of 'realism' questions the definition of the real, subsequently, the relationship that the artist, the image, and the viewer must maintain with the so called real.

A novel is described as "realistic" when in it the developments occur in a fashion which does not rely on improbable events or unbelievable coincidences, that is, the characters do not go back in time, except in a dream. In a realistic novel "events develop out of each other, characters respond to circumstances... there is a conception of how things work in our lives, what leads to what, what sorts of things do in actual fact determine how events proceed" (Frankel 15). The work of realist art tends to depict the lives of the average, the commonplace, the middle classes and their daily struggles with the mean verities of everyday existence. The attempt to render life as it is, to use language as a kind of distorting mirror or perfectly transparent window to the real is encountered with contradictions of all sorts. The realist novel emerged in the nineteenth century and is associated with the work of writers such as Austen, Balzac, George Eliot and Tolstoy. According to Barthes, the narrative or plot of a realist novel is structured around an opening enigma which throws the conventional cultural and signifying practices into disarray. Catherine Belsey notes that the classic realism is "still the dominant popular mode in literature, film and television drama." It has been denounced as the crudest form of the 'readerly' text, and its conventions are subverted and parodied by the modern novel, the new novel and the postmodern novel. Critics tried to redefine the realist discourse as a repetition of contemporary discourses on what society thought to be real and as the production of a realistic effect. Rather than a historical step towards scientific objectivity, the realist novel seems to constitute a falling away from an eighteenth- century awareness into a nineteenth- century blindness to discourse's forgetting and deceit. The realist novelists were not so blind to the forgetfulness and deceptiveness of their words. A subtle meditation on realist discourse takes a

s its object on not the narrators, but the characters' use of words. This meditation crystallizes around the realist characters' struggle with and against the power of words to lie or forget.

English writers of realistic and naturalistic novels attempted to understand the numerous aspects of individuals as well as individuals' relationships to society. They attempted to present their understanding in fictional form. According to Ioan Williams, "novelists of this period believed that their aim was to be achieved by understanding and representing the proportions and relations of different aspects of individual and social experience, and the material conditions of life" (Applegate 10). According to George J. Becker, the English realistic and naturalistic writers "succeeded in showing current social experience of the middle class in terms recognizable authentic as to detail without arousing discomfort about the total meaning of direction of that experience" (Applegate 10). Emily Bronte (1818-1848) was one of the English realistic and naturalistic writers. According to David Daiches, "the novel in the nineteenth century rapidly became the maid-of-all-work of literature, and the most popular way of presenting an extended argument on social, political, or even religious questions was to cast it into novel form" (Applegate 11).

Female writers had more reason than their male counterparts for acknowledging the power of the real, but partly because of the limitations of their lot, and partly because of their access to alternative traditions, they also had more reason to keep open the door 'to the transforming energies of romance, with its "subterfuge" promise that life might be shaped to the heart's desire'. By taking the diabolic characters, doppelgangers, spirits, and extreme passions of the tales of horror, and transposing them to the vividly released setting of the domestic life of the inhabitants of the Yorkshire moors in the recent past, Emily Bronte simultaneously explores the relationship between the real and the 'beautiful... subterfuge of... desire', and domesticates Gothic in a manner which accommodates romance to the emerging domestic realism of the Victorian novel (Pykett 33).

The only novel of Bronte, *Wuthering Heights*' domestication of Gothic takes it in the direction of an emerging Victorian domestic realism. *Wuthering Heights* marks itself off from the tradition of Victorian fiction, and indeed from a central tradition of female writing. The novel rejects the religious didacticism which is particularly associated with novels by women. The novel adopts unconventional

positions toward religion and also looks forward to D. H. Lawrence's religion of the blood. *Wuthering Heights* is considered to be an old fashioned novel which was fifty years ahead of its time in its radical indeterminacy. Bronte wanders between the past and present, Romantic and Victorian, realism and romance. She tries to steer a path between the dominant male tradition and the marginalized female tradition.

The story of the novel is located in a far more complex world. If one of the narrators, Nelly appeals to the superstition, then she also appeals to the rational moralizing discourse of an emerging bourgeois individualism. The imagery employed by Bronte of the growth, fruition, destruction and renewal, and of the cycle of the seasons of birth, death and heredity, draws on the languages of both Romantic poetry and of the pre- Darwinian science that Bronte seems to have known. Bronte offers a sardonic view of the fashionable fascination in the harshness of 'uncivilized manners' evinced in Lockwood's choice of a country retreat, his curiosity of his uncouth landlord and his eager listening to Nelly's tale and in the Romantic attraction toward them displayed in Isabella's disastrous passion for Heathcliff and Lockwood's fantasies about the younger Catherine. The novel plotted in a span of three generations is quite different and realistic as compared to the singular life trajectory in *The Professor* and *Agnes Grey*. Passions and consequences work through the history of two families, *Wuthering Heights* and *Thrush cross Grange*. Birth and death follow hard upon one another in the novel. Catherine's transition from child to wife and Heathcliff's from ploughboy to gentleman, are scarily portrayed. Isabella's twelve years of marriage are depicted by a break between chapters. Catherine, in her delirium, dreams that she is a child again: "the whole last seven years of my life grew a blank!" Nelly says "a gush of child's sensations flowed into my heart," describing where she played with Hindley 'twenty years before.' These revelations register the shock of collision between subjective and linear time.

Wuthering Heights ends not in closure, but in ambiguity. There is a an intricate time- scheme, pointing backwards as well as forwards, and an inter-generational plot, in which the central characters die and are born. The main narrator is a nurse. The novel's evocation of the ballad mindset is evident in its whole way of presenting and conceiving its world. Action is unfolded without sentiment or moralizing. Contrasts appear with the vividness of the ordinary- Isabella's slatternly

ways and burnt porridge; Nelly's pleasure in a tidy house. The past is not left behind in the novel as in the ballads. The narrative tempo is strikingly reminiscent. There are abrupt transitions with little in the way of connecting narrative. Such scenes accrue resonances beyond their immediate narrative moment, inter-animating one another to tantalizing effect. There are repetitions with differences such as Heathcliff's degradation and Hareton's brutalizing, the first Catherine captured at Thrush cross Grange and the second at Wuthering Heights. Powerful passions seek to deny the facts of time and change, the limits of the body and human separateness. Bronte engages with the world of early nineteenth-century England in a wholly unconventional way. She implied to question the ideology of progress from a powerfully realized awareness of the meanings of human creaturehood. She questions that focus on self-making and self-fulfillment that was central to her culture's self-image and being given powerful imaginative expression by her sister novelists.

The novel's fusion of genres brings Gothic writing with a romance based plot, as can be seen with the character Heathcliff; at one level he is a realistic character and at the other he can be superhumanly evil and a devoted, but destructively passionate lover. "In an age in which the realist novel seems both to come out of and to return to the ordinary life external to it, *Wuthering Heights* on the contrary represents something separate in itself, with its own geography, biology, and virtually untranslatable mythology" (Poole 180), according to Philip Davis. The novel stands alone as a monument of intensity and owes nothing to the tradition and neither to the achievement of earlier writers. Fate plays an important role in the novel in determining the story of two individuals' love for each other, doomed to end in tragedy because of circumstances beyond their control. Bronte attempted to create a world that seemed real through the fictional world. The structure of the novel is complex, unsettling and constantly shifting. Bronte's departure from the linear development demonstrates an original approach that defies the conventions of storytelling and aptly represents her subversive characters. The usage of language in the novel, represents a commitment to the realistic portrayal of characters' accents and emotional states. Pam Morris identifies *Wuthering Heights* as "the novel that most radically draws upon romanticism, popular culture and multiple perspectives to undercut any epistemological certainty" (Moore 9). Morris suggests that Bronte has created a world that seems simultaneously real, yet not real.

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South Asia in the Context of Climate Change Issue

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Abstract : Climate change is very critical issue because it affects the entire world, though its degree of impact may be varying from region to region and country to country. Where the impact of climate change differs, there is a global consensus to address this issue with deep attention and coordination, and international community is trying to mitigate the impact through adopting certain parameters in emission and control of human activities which lead to global warming. When we look at the issue, there is deep impact on South Asian because of the regions vulnerability in many ways like, poverty, under development, lack of resources and depletion of environment; and poor capability to meet these challenge unlike other western nations etc. Once we go into the issue in a holistic manner, there is a gender dimension which less debated or may be marginalized in the context of this region. This region has most half of the poor people of the world and their ability to accesses resources will be badly affected due to the climate change. Among major issues which threatens the life are; availability of food, water, and fuel etc. All these are directly linked with women who bear the significant burden of a family in this regard. Other major issues in context are, energy, especially clean energy, and problem related health, environmental degradation and protection of biodiversity etc. In all these spheres, South Asian region is very important and the region's women have to play a crucial role to address the global challenge.. This paper is an attempt look into the issue in this context of climate change, South Asia and women.

Introduction

Climate change has emerged as one of the most pertinent issues in international relations of the contemporary world. Because of the regions geographical interconnectedness and high levels of poverty and population density, South Asia is very much vulnerable to the threat posed by global climate change and these factors constitute the major reasons of such vulnerability. Climate change can make deep impact on survival of humankind and this issue has initiated intense debates and deliberations at different levels, both domestically and externally in

South Asia. This region with a total of above 160 Crore population, is home to half of the world's poor and this fact is an alarming sign for the entire people and governments of this region as well. However, the most adverse effect of climate change would be upon women who are the primary managers of households.

Women are increasingly exposed to the risks of climate change as they are normally entrusted with the tasks of water and fuel collection. Women's less access to resources both natural and public, make them less capable to adapt to the effects of climate change. Further, they constitute the majority of the poor of the world, and of course this region is not an exception. Roughly speaking, women make up seventy percent of the poor of the world. Apart from that, all countries including in India, the gender neutral climate change adaptation policy by the state has pushed women to a more disadvantaged and vulnerable position.

Climate change which is widely perceived as a threat to the entire humankind is adversely impacting upon the availability of natural resources and thereby undermining the economic growth and development of almost all nation states especially in the South Asian Region. Its growing impact and influence on various sectors including health, economic, political and social sectors and its impact upon diverse population and nation states have become important issues of concern for policy makers and common people. Climate change related threats such as changes in rain fall pattern, crop failure, fast receding of glaciers, recurring floods and droughts, malnutrition, poverty and hunger; biodiversity, ecosystem all are having overwhelming impact upon human life. It also affects migration pattern, transportation, energy and human settlement. When we look at these problems; women are confronting multiple level adverse impact of climate change in South Asian region and it is the fundamental duty of states and civil societies to have serious debate on this issue.

South Asia and Climate Change

South Asia includes India, Pakistan, Afghanistan, Nepal, Bhutan, Bangladesh, Sri Lanka and Maldives which has been operating as regional bloc named SAARC since 1985. Initially there was little or lesser concern about the issue of climate as far as these countries are concerned. But the changing global debates and negotiating-both at governmental level and global civil societies level- on subjects like environmental degrading, impact of green house gasses emission and subsequent global warming got special attention from policy makers and civil society groups

in this region. This led to rethink about the region's endemic issues like poverty, malnourishment, natural disasters, droughts, landslides and melting of Himalayan glaciers etc. within the framework of climate change mitigation and adaption and address the same in a coordinated way. The SAARC countries started to address these issues officially very late by putting emphasis that "countries of south Asia are also vulnerable to climate change issues"(Sharma 2008).But they failed to go into the impact of the issue in deeper and holistic manner by way of including special attention to the vulnerability and multiple impact of climate change on the women folk of South Asia who can an also play a significant role in mitigating the impact of this global phenomenon. Women constitutes above eighty crore of the total population of this region who face continuous threat from natural climate change. Because, they are the significant producers and providers of foods to the society;

Climate change is an issue which does not confine the conventional notion like, nation, state, gender, class, ethnicity or geographical territory etc. while talking its impact and causes to the humankind. Nevertheless to say, this anthropogenic phenomenon can be, should be controlled by human intervention by rationale use coupled with equitable distribution of natural resources and technology. Otherwise it would threaten the existence of mankind and others on earth. Till the 1980s, the issue of climate change was less discussed but growing concern from public with increasing scientific evidence of human interference had generated global support vis-à-vis political initiatives to address the problem. This happened in the middle of 1980s and subsequent years were witnessed by intergovernmental initiatives to address the issue. Intergovernmental Climate Change Panel (IPCC) was a forward step in this direction in 1988(Climate Change Secretariat, 2002).

The global climate change-it is largely addressed - though it has been viewed from different ankle on the basis of cause and effects; and role of developing and developed countries in the wider framework of the issue. But there is a consensus rather than difference that the most vulnerable sections of the society due to this problem is women because they are more dependent for their livelihood on natural resources that are threatened by climate change (UN Women Watch: 1....). The Commission on Status of Women has rightly pointed out that "Gender impacts of climate change" needed to be given greater attention as their vulnerability is structurally different from men (World Health Organization, 2005). South Asia became a potential region to have adverse impact of climate change because of this areas dense population poverty, and other social vulnerability.

Women, Climate Change and Issues.

Most critical issue regarding women in South Asia and climate change is food, availability of fuel and disasters. Their life circles, mostly revolves around this areas to manage their life and households. Climate change may alter the quality and distribution of natural resources and adversely affects the quality of life in India (Government of India National Action Plan on Climate Change) and the same is also true with all other South Asian countries. If this is the larger context of the issue, the women faces double burden of the problem. In a study conducted in 2000 found that “women in South Asia displayed enormous strength and capacity throughout the entire disaster cycle: preparing for hazards, managing after a disaster and rebuilding damaged livelihoods”. Activities included ensuring food and water for the family, securing seed and other productive material and taking care of the sick and elderly.

The Human Development Report (1993) has argued for a climate security framework and demanded a special place since it is interlinked to other forms of security such as water security, food security and energy security. While the mainstream security theorists views climate change as a national security issue due to its potential to disrupt political, economic and social stability of countries’, the new security approach based on the notion of human security focuses on how climate change affects different sections differently in diverse socio-political contexts. Human Security Approach encourage us to study and ask different questions related to climate security; for example the questions related to equity, justice, vulnerability and finally the ultimate question of whose security is being affected.

Climate Change and Security Risks

Climate change is a threat multiplier. It will affect the collection and distribution of natural resources threatening the livelihood of millions of poor and marginalized sections who are actually dependent upon natural resource base for their day-to-day existence. In the context of India, a recent study conducted by the Central Research Institute for Dry land Agriculture (CRIDA) at Hyderabad has revealed that around 27 percent of the country’s geographical area has been directly impacted by the effects of climate change (CRIDA, 2011). Following are some of the major risks face at present due to the increased global temperature and climatic changes.

Food Security: Sustaining rapid economic growth and combating climate change have gained priority among the issue areas in Indian policy framework. Among these, the failure of domestic as well as international community to combat climate change effectively has pushed us further to the discussions on food security, water security and energy security. Extreme weather patterns like droughts, hurricanes and heavy rains causing due to global warming have almost resulted in increasing crop failure and declining food production in India. In a context in which 58% of India's rural population is still dependent on agricultural sector for their livelihood, any climate induced extreme weather situation will negatively affect the agricultural production and thereby the lives of millions in the country. Crop failure coupled with shortage in food supply will naturally lead to hike in food prices, affecting the purchasing power of millions. Cohen (2008) points out that it is high time to understand that climate change will have a significant impact on food security and malnutrition as changes in patterns of extreme weather events will affect the stability of and indeed access to food supplies.

Water Security: One of the worst effects of climate change would be its impact upon the availability of fresh water. In India North Eastern states are already reeling under water scarcity. Western Ghats, one of the major sources of fresh water systems are already in decline. Himalayan Glaciers, another source of fresh water, are receding fast due to the rise in global temperature and thereby making water itself a scarce commodity. Fast melting of glaciers can also result in rise in sea level subsequently leading to floods in the coastal areas. In such a context, the possibility for intrusion of saline water into the fresh water systems would be high and this can even affect the quality level of water. Intergovernmental Panel on Climate Change (IPCC 2007) states that fresh water availability in India is expected to decrease from 1,820 m³ per capita to 1,000 m³ by 2025 as a result of the combined effects of population growth and climate change.

Health Problem: climate change together with resultant changes in food and water supplies can cause a number of health related risks such as malnutrition, diarrhea and the spread of infectious diseases. Disadvantaged and vulnerable groups in developing countries are the worst hit population due to climate change. Direct impacts of climate change on food production and water availability are not only pausing risks to human health but also to the socio- economic and political stability of countries. Changing weather patterns, frequent heat waves, contaminated water all raise concerns for health security in India. For example the summer of 2010 was

the hottest summer recorded in India with temperature approaching 50°C which had devastating effects on different sectors.

Displacement, Migration and Violent Conflicts: The widespread effects of climate change on agriculture and rural livelihood will result in large scale migration from rural areas to urban, and thereby making cities overcrowded and straining the availability of resources. As well as, in the coastal areas which are already suffering from the effects of climate change, a slight rise in sea level may force large scale rural population to migrate to cities making them ‘environmental refugees’. This sort of displacement and migration resulting from climate change has the potential even to stir violent conflicts and destabilize the socio-political equilibrium of the country. In India, people who are living in Indus and Brahmaputra basins are already threatened by sea level rise and submergence of coastal areas. Apart from that, cities like Mumbai, Chennai, and Kolkata would also be seriously affected by sea level rise and related risks.

Energy security: Koffi Annan emphasized at the Climate Change Conference in Nairobi in November 2006 that climate change is not just an environmental problem, but also a health problem, a security problem and an economic problem for all nations (Annan, 2006). For the economic security of any country, energy security is the key. Climate change and subsequent water scarcity is hindering the smooth functioning of energy industry in the country. Nuclear reactors and fossil fuel plants all use water for different purposes like cooling, steam generation and waste disposal. Scarcity of water due to climate change, would jeopardize the energy industry and thereby the economic security of the country itself.

An evaluation study conducted by Sujatha Byravan and Chella Rajan based on the above mentioned eight national missions however point out that these missions remain as eight different blocks without showing any integrated target goal (Byravan and Rajan 2013). Apart from that one important lacuna that has been identified with this mission is that it lacks clear-cut emission reduction targets in a stipulated timeframe. The mission plan lacks a time period to achieve its specified goals and objectives. If this NAPCC initiative by India is only a half hearted move in place to escape from the international pressure mounting on it to take binding emission reduction action, it may need to pay its price as developing countries are the worst hit countries due to climate change than the developed countries. What India needs to undertake here is that a top to bottom (from international level to

domestic level) approach and a bottom to top (from domestic level to international level) approach.

So far, India had kept itself aloof from some of the important international negotiation meetings which demanded India to take up binding emission reduction targets. India refused to take up binding emission reduction targets based on the following grounds-1) its strong belief that developed countries and not developing countries are primarily responsible for climate change 2) India's material constraints and development aspirations 3) unresolved disputes with developed countries on what constitute 'fair' equitable burden sharing. 4) India's strong sense of national sovereignty.

What we need today is to rethink our strategies and techniques for combating climate change. One way to initiate full scale domestic action is setting up clear targets and objectives and the other way is to take up some binding emission reduction commitments based on an international treaty which upholds the principles of justice, fairness and equity among nations. Nevertheless both these actions must be keeping in view the very human security approach. At present most of the domestic and international initiatives to combat the climate change problem are exploring policy options only to find out how the problem can be fixed technically. Differently from this, human security approach demands that social distribution of the effects of climate change, uneven capacity of the individuals and communities to respond to the effects of climate change must be studied at various levels. Failing to assess the capability of different social groups to adapt to the effects of climate change and variations within the social group itself based on caste and gender also require special attention under human security approach. As Adger and Kelly (1999) argued " in the context of climate change human security is attained when individuals and communities have the capacity to manage stresses to their needs, rights and values and therein minimize the vulnerability to adverse climate change effects while simultaneously expanding their capabilities to improve welfare."

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IoT Based Teaching And Technical Management In A Smart Campus

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Abstract: : Internet of things, distributed computing, cloud computing and networking are gaining much popularity and relevance now a days. Practical implementations of IoT are getting popular day by day. In such a scenario, management of smart campus based on Internet of Things is the focus of this research paper.

Keywords

IOT, IR, LDR, sensors, TCP/IP, broker agents, node MCU

Introduction

The Internet of Things (IoT) is the network of physical devices, vehicles, home appliances, and other items embedded with electronics, software, sensors, actuators, and connectivity which enable these devices to connect and exchange data[1]. It integrates devices physical world into computer-based systems with improved efficiency, and reduced human exertions. IoT helps to connect devices, such as desktops, laptops, smart phones and tablets, to wide range of non-internet-enabled physical devices.

In this article a study on designing a smart campus based on IOT technology is proposed. A design for a smart campus is proposed here which enables to connect devices such as IP surveillance cameras, wireless door locks, intelligent light and fan, intelligent parking, interactive whiteboards and even smart attendance monitoring devices. This paper also proposes activities that need to be handled by each TCP/IP layer, since today's IOT based networking devices is mainly based on TCP/IP protocol. Issues that can be raised on implementation of a smart campus are also discussed.

Literature review

Ammar Khaleel & Salman Yussof had proposed a study to investigate the application of using Internet of Things (IoT) approach to monitor student attendance and their presence in the school compound in real time in order to ensure their safety [1].

Chandra Sukanya Nandyal et al. proposed architecture for IoT based u-healthcare monitoring with the motivation and advantages of Cloud to Fog(C2F) computing which interacts more by serving closer to the edge at smart Homes and Hospitals[2]. T.

Indeevar Reddy et al. proposed a design using IR and LDR sensor for automation of lights and fans using Arduino with Internet of Things for smart homes[3]

Jaehak Byun IoT based service models which are helpful to academic and industrial world to understand IoT business[4].

Charles A et al. discussed the design and implementation of the IoT based system for management of the water distribution system in a large area. The monitoring of water tank is implemented with nodeMCU and Ultrasonic sensor. [5]

Xiao Nie introduced the application of the internet of things and the cloud computing in education. He discussed the current status of smart campus and indicate the difference between digital campus and smart campus. By the means of raising the model and application framework of smart campus base on the cloud computing and the internet of things, he analysed how its function apply.[6]

Abhirup Khanna et al. their paper, presents an IoT based cloud integrated smart parking system. The proposed Smart Parking system consists of an on-site deployment of an IoT module that is used to monitor and signalize the state of availability of each single parking space. A mobile application is also provided that allows an end user to check the availability of parking space and book a parking slot accordingly. The paper also describes a high-level view of the system architecture. [7]

Proposal for a smart campus

In this paper, a design is proposed using IR and LDR sensor for automation of lights and fans using Arduino and functionality for each layer in TCP/IP for a smart campus. Most of the campuses now are not automated. Internet of Things helps in connecting any device with an on and off switch to the internet or using a smart application. IOT concept can be expanded to implement a smart campus, smart home, smart city etc. IR sensors are used to automatically turn on and off lights according to the intensity of light. Temperature sensors can be used to detect the room temperature and turn on and off fans.

A sensor it detects or senses the changes in the ambient conditions or it can also sense the state of ano

ther device. So, maybe one sensor can check, can sense how and what is the state of another device. So, this is what is done with the help of sensing. So, some physical property of the ambient conditions of the environment in which the sensor is in or of another machine or a system a separate one, these can be sensed with the help of sensors.

The main components that can be automated in a campus are wireless doors, fans, lights, AC's, automated motors.

Table 1: Components and sensors for the proposed system

Automatic door	Sensors used Biometric input based / barcode scanner input/ password driven to sense inputs and an automated dc motor to open and close the door.	If a matching is found (pass- word matches or biometric matches/ barcode matches) a controller recognizes the match and starts relay and dc motor that automatically opens the door.
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<p>Switch on /off lights & fans</p>	<p>LDR, IR , PIR, thermocouple and termistor</p>	<p>Lights can be on/off by the reading of LDR (light dependent resistor) photo-diodes act as sensors for measurement of light for sensing of light.</p> <p>Sensors gets active when intensity of light increases or decreases.</p> <p>Server checks the IP address of corresponding device and sends necessary commands to controller to switch on/off lights.</p> <p>PIR (Passive Infrared Sensors) sensors can be used for detecting if there is any obstacle. PIR sensors can be used to detect the presence of a human inside the rooms. If PIR senses a human presence it can send command to a controller to turn on / off lights and fans. Here also server checks IP address of the device before sending commands.</p> <p>Even temperature sensors like thermocouple and termistor can be used to measure room temperature and based on sensed values node MCU can send commands to switch on fans or AC's.</p>
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Switch on motor for water tank	Ultrasonic sensor	Water level in the tank is measured by using an ultrasonic sensor. Depending on the sensor reading controller sends commands to switch on motor or off it
Open or close gates	Biometric input based / barcode scanner input/ password driven to sense inputs and an automated dc motor to open and close the door.	If a matching is found (password matches or biometric matches/ barcode matches) a controller recognizes the match and starts relay and dc motor that automatically opens the door.

For automating a campus sensors mentioned in Table1 is required, an Arduino Uno or Arduino mega microcontroller board, a private cloud for the institution to store its databases. The front-end for the proposed system can be an html page or mobile application which includes switch controller for fan and light.

The Arduino board can be connected to a server via ethernet cable to provide connectivity to the server to transmit the data on to the internet. Data obtained can then be monitored arbitrarily using mobile device.

Raspberry pi board can be used instead of Arduino, since it is more powerful in terms of the computation or processing power. Additionally it has better memory capacity and also it can integrate different types of sensors and actuators. This is more attractive for sensors which require more processing for example, imaging sensors multimedia different types of multimedia sensors which require more processing you know this sort of device becomes more useful. So, in the same way as we can have an Arduino based IOT node here, we can have a Raspberry pi enabled IOT node and this IOT node would be more powerful compared to the Arduino based node. Although it has better capabilities, but it comes at more cost the cost of purchasing Raspberry pi is more than the cost of Arduino.

Data flow in the proposed system

In the proposed system sensor will acquire the data from the surroundings. The temperature sensor will constantly monitor the temperature of the college room and LDR(Light Dependent Resistor) will monitor the illumination of a light on it in terms of resistance value. Data acquired by all of the sensors will be transmitted by serial bus to the Arduino controller board. This data is then transmitted to the server via Ethernet cable.

TCP/IP layers

Table 2 describes various TCP/IP layers used for the proposed system. Networking protocols like XMPP protocol, MQTT protocol, CoAP protocol or AMQP protocol can be used. IEEE 802.15.4 standard that is scalable to hundreds of devices. So this standard can be used for the proposed system.

Table 2 : TCP/IP layers for proposed system

TCP/IP layers	Functionalities
Application Layer	IOT applications, mobile applications, web pages.
Transport layer	Transport layer protocols like UDP, TCP
Internet layer	Mobile network connectivity like wifi, Bluetooth etc
Wireless protocols:	Bluetooth Smart or ZigBee or Thread
LAN connectivity	
Network access layer	Data transfer via Ethernet cable, Bluetooth.
Communication by sensing devices	

Conclusion

In this paper a proposal to implement a smart campus has been proposed. It proposes sample model plotting sensors that can be used in a smart campus and functionalities of various layers of TCP/IP. The paper is just a proposal. The actual working needs to be implemented and checked. The security issues related to implementations of smart campus needs to be studied.

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Perceived Stress and Illness Cognition among Aids and Diabetic Patients

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Abstract : Quality of life of individuals with chronic illness is substantially low compared to their normal counterparts. Across various terminal-chronic illnesses, there are variations with respect to quality of life, impact of stressors and coping mechanisms of patients (Cantisano, Rimé, & Muñoz-Sastre, 2012). This is because of the major causal factors for the differences are psycho- psychological than the differential symptoms and distress of illness (Awasthi & Mishra, 2010). The present study examines the Perceived Stress among AIDS patients, Diabetic patients and Normal Individuals; and compares the illness cognition among AIDS and Diabetic patients. The sample of the study consisted of 60 AIDS patients, 60 Diabetic patients and 60 Normal Individuals. The Illness Cognition Questionnaire (Evers et al., 1998) for assessing the three sub-dimensions of Illness Cognition and the Perceived Stress Scale (Cohan, Kamarck. & Mermel, 1983) for assessing the Perceived Stress were used to measure the variables under investigation. ANOVA test, Tukey test, Mann Whitney U Test and Spearman's Rank Correlation were used for testing Null Hypotheses. The analysis shows that AIDS patients and Diabetic patients have higher levels of stress when compared with that of Normal Individuals. The findings also suggest a significant difference between AIDS and Diabetic patients on the Perceived Benefits dimension of Illness Cognition and no significant difference was found on the Helplessness and Acceptance dimensions of Illness Cognition. Among AIDS patients, Perceived Stress shows significant negative correlation with the Acceptance and Perceived Benefits sub-dimensions of Illness Cognition; and

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among Diabetic patients, there is highly significant positive correlation between the Helplessness dimension of Illness Cognition with Perceived Stress and significant negative correlation between the Acceptance dimensions of Illness Cognition with Perceived Stress. The results of the study can be used in the future to conduct more studies on this topic and to develop strategies that can help people living with terminal illnesses to cope with their diseased conditions. The study also extends into the understanding of the physical and psychological well-being of these individuals and the possible ways to improve their quality of life.

Key words: AIDS and Diabetic patients, Perceived Stress and Illness Cognition.

Quality of life of individuals with chronic illness is substantially low compared to their normal counterparts (Bener, Saleh, Al-Hamaq, & Dafeeah, 2011; Kaneez, 2016; Khan & Ahmad, 2015; Postolica, Iorga, Petrariu, & Azoicai, 2017)). The primary reason is chronic stress they undergo (Ramkisson, Pillay, & Sartorius, 2016). Being diagnosed with a long-term illness condition can be frightening and disorienting all. Adding to the distress caused by illness, the additions are financial burden, worry of family members, social and occupational restrictions stigma and stereotypes attached to illnesses. Even, due to hospitalization, patients have to move their life setting from the familiar to unfamiliar environment, losing their privacy, and sense of security and individuality. The strangeness of the hospital environment can act as a potential source of stress. There are studies reporting that the life-span of patients is reducing drastically due to the chronic stressors (Singh, Kumar, Mukhopadhyay, & Singh, 2014; Tirumalesh & Chandraiah, 2017).

Across various terminal-chronic illnesses, there are variations with respect to quality of life, impact of stressors and coping mechanisms of patients (Cantisano, et al., 2012). This is because of the major causal factors for the differences are psycho-psychological than the differential symptoms and distress of illness (Awasthi & Mishra, 2010). Because the social stigma and stereotypes; illness perception and coping mechanisms are different among AIDS Patients and Diabetes patients. It is also expected to have higher levels of Perceived Stress in AIDS patients than in Diabetes patients since the former is a non-curable and infectious disease and latter is of not much severity and can be managed with proper diet controls. Lack of social support, low income, social isolation, unemployment, fear of dying etc. can produce stress in AIDS patients than Diabetes Patients. The other psychological

issues are fear of dying or sense of not getting recovered. And it is essential to know the unique experiences of patients with their illness. Information of such kind will help caretakers and counselors to adopt suitable management approach.

The illness cognition among AIDS patients and Diabetes patients is also expected to be different. Illness cognitions refer to the people's self-awareness about their illness or diseased conditions. It is normally expected that the AIDS patients would score higher in the Helplessness dimension since their condition is worst compared to Diabetes patients and score lower in the Acceptance and Perceived Benefits dimensions since this illness is considered unacceptable by the society when compared to the Diabetes patients (Kaneez, 2016). Internalized stigma in AIDS patients may have particularly strong associations with affective and behavioral indicators of health and well-being. It encompasses feelings of being "less than" others, dirty or unclean, and/or deserving of negative outcomes due to having HIV. AIDS patients who feel shameful about their condition may struggle to develop or maintain positive cognitions about it and they may feel greater helplessness regarding, lower acceptance of and perceive fewer benefits of living with AIDS (Hand, Phillips & Dudgeon, 2006). They feel that they do not deserve care and may expect poor healthcare, social rejection, job loss, physical violence and other forms of poor or unfair treatment (Srivastava & Wani, 2015). It is expected that the Diabetic patients have better cognitions about their illness conditions. They are expected to have comparatively lower helplessness regarding, better acceptance of and perceive comparatively more benefits out of living with Diabetes (Cantisano et al., 2012).

In this context, the present study examines the difference between AIDS Patients and Diabetes patients in their level of Perceived stress and illness cognition. Only a comparative study between AIDS and Diabetes can help us to understand the severity of AIDS as a terminal illness and the difficulties an AIDS patient face compared to patients of other diseases like Diabetes (Chelli, Padhy & Lalnunthuangi, 2017; Hand, Phillips & Dudgeon, 2006). There are also other comparative studies between AIDS and other diseases, but no clear conclusion is obtained from these studies regarding their quality of life or mental state (Cantisano et al., 2012).. So more studies are required for deeper investigation of cause of stress and levels of illness cognition among AIDS patients compared with the diabetic patients. The results of the study may help us to understand the problems faced by people with terminal illnesses, especially AIDS and Diabetes, and to help them

overcome their difficulties to a larger extent (Pandey & Shukla, 2014). The study can also help create awareness among these people about the various treatments available, educate them to practice safe and better health behaviors and promote them to enhance their good health habits and thereby increase their quality of life (Singh et al., 2014).

Method

The objectives and methodological considerations of the present investigation are mention below.

Objectives

The objectives of the present study are the following.

- 1) To find out difference on perceived stress among AIDS patients, Diabetic patients and Normal Individuals.
- 2) To find out difference on illness cognition among AIDS patients and Diabetic patients.
- 3) To find out the relationship between Perceived Stress and Illness Cognition among AIDS and Diabetic patients.

Hypotheses

In order to meet the objectives of the study the following objectives were framed.

H0.1: There is no significant difference between AIDS Patients, Diabetic Patients and Normal Individuals on their levels of Perceived Stress.

H0.2: There is no significant difference between AIDS patients and Diabetic patients on their Illness Cognition.

H0.3: There is no significant correlation between Perceived Stress and Illness Cognition among AIDS patients and Diabetic patients.

Sample and Sampling

The population used for the study includes three groups – AIDS patients, Diabetic patients and Normal Individuals. A sample of 60 AIDS patients (30 males and 30 females) was selected from 150 patients who gathered for a meeting conducted by a religious community in Thrissur. A sample of 60 normal (non-

AIDS) people and 60 diabetic patients were also selected from and around Kerala. Participants for the study were selected using convenient sampling method.

Inclusion criteria

1. Individuals between 18 to 80 yrs of age are included.

Exclusion criteria

1. Physically handicapped and mentally challenged individuals.
2. Those who are with alcohol induced psychosis.

Tools

The tools used for data collection are given below:

1) Personal data sheet.

Personal data sheet was used to obtain information about the patient related to participants' age, sex, education, employment, socio economic status, marital status, etc.

2) Illness Cognition Questionnaire (ICQ; Evers et al., 1998)

Illness Cognition Questionnaire was developed to measure three generic illness cognitions that reflect different ways of reevaluating the inherently aversive character of a chronic condition: 'helplessness' as a way of emphasizing the aversive meaning of the disease, 'acceptance' as a way to diminish the aversive meaning, and 'perceived benefits' as a way of adding a positive meaning to the disease. There are a total of 18 items among which six items belonging to each sub dimensions of the Illness Cognition; namely Helplessness, Acceptance and Perceived Benefits. The ICQ showed a strong internal, reliability and good construct and predictive validity. Cronbach alpha demonstrated consistency adequate internal consistencies for all scales, ranging from 0.84 to 0.91. In addition Pearson's product-moment correlation coefficients indicated high test-retest reliability for all scales. The validity analysis show that factor loadings for all items of Illness Cognition Questionnaire ranged from 0.77 to 0.93.

3) Perceived Stress Scale (PSS; Cohen et al., 1983)

Perceived Stress Scale is a 10 item scale used to measure the perception of

stress. It is a measure of the degree to which situations in one's life are appraised as stressful. Moreover, the questions are of a general nature and hence are relatively free of content specific to any subpopulation group. The questions in the PSS ask about feelings and thoughts during the last month. In each case, respondents are asked how often they felt a certain way. Cohen et al (1983) reported Cronbach's alpha between 0.84-0.86 for the PSS. Test-retest reliability for the PSS was 0.85. Correlation of the PSS to other measures of similar symptoms ranges between 0.52-0.76. Correlates in a predicted way with other measure of stress (Job Responsibilities Scale, life events scales). The total score is calculated by finding the sum of 10 items, reverse coding questions 4, 5, 7 & 8. The PSS has a range of scores between 0 and 40. A high score indicates more stress.

Statistical Analysis

Statistical methods such as the ANOVA test, Tukey Test (post hoc), Mann Whitney U Test and the Spearman's Rank Correlation were used for the study. The tests were selected based the assumptions of parametric tests.

ANOVA test was used to find out whether there is any significant difference between the three groups on the levels of perceived stress. The Tukey Test or the post hoc test was used to compare the inter-group differences and to find which group is significantly different among the three groups on the levels of perceived stress.

Mann Whitney U Test compares the AIDS patients and Diabetic patients on their levels of Illness Cognition. The test also compares the difference in the three subscales of Illness Cognition between the two groups. Finally, the Spearman's Rank Correlation is used to find out the relationship between the two variables of the study- Perceived Stress and Illness Cognition in the two groups.

Result

The objectives of the study is to compare the levels of perceived stress and illness cognition between AIDS and Diabetic patients and to find out the relationship between perceived stress and illness cognition between AIDS and Diabetic patients. The results of statistical analysis are the following.

Table 1:

Result of ANOVA Comparing AIDS Patients, Diabetes Patients and Normal Individual in their level of Perceived stress.

	N	Mean	SD	F	p
Aids patients	60	18.05	5.950	8.055	.000
Diabetic patients	60	17.55	4.098		
Normal Individuals	60	14.62	4.968		

Since $F = 8.055$, $p < 0.01$, there is a significant difference among AIDS patients (Mean = 18.05, & SD=5.950), Diabetic patients: (Mean=17.55 & SD=4.098), and Normal Individuals (Mean=14.62 & SD=4.968). So the hypothesis ($H_0.1$) is rejected. Results of Post-hoc test are given below.

Table 2:

Result of Tukey test (Post Hoc) comparing inter group differences among AIDS Patients, Diabetes Patients and Normal Individuals in their level of Perceived stress.

I) Group	(J) Group	MD (I-J)	SE	p
Aids Patients	Diabetes Patients	.500	.924	.851
	Normal Individuals	3.433*	.924	.001
Diabetes Patients	Normal Individuals	2.933*	.924	.005

MD= Mean Difference, SE = Standard Error

Since $MD = 0.5$, $SE = 0.94$, $p > 0.05$, there is no significant difference between AIDS Patients ($M=18.05$, $SD=5.950$) and Diabetes Patients ($M=17.55$, $SD=4.098$) on their levels of Perceived Stress. Since $MD = 3.43$, $SE = 0.94$, $p < 0.05$, there is a significant difference between AIDS Patients ($M=18.05$, $SD=5.950$) and Normal Individuals ($M=14.62$, $SD=4.968$) on their levels of Perceived Stress. Since $MD = 2.93$, $SE = 0.94$, $p < 0.05$, there is a significant difference between Diabetes Patients ($M=17.55$, $SD=4.098$) and Normal Individuals ($M=14.62$, $SD=4.968$) on their levels of Perceived Stress.

Table 3:

Result of Mann Whitney U test comparing AIDS and Diabetes patients on illness cognition.

	Group	N	Mean Rank	U	Z	p
Helplessness (IC)	AIDS Patients	60	63.17	1640.000	-.843	.399
	Diabetes Patients	60	57.83			
Acceptance (IC)	AIDS Patients	60	66.47	1442.000	-1.890	.059
	Diabetes Patients	60	54.53			
Perceived Benefits (IC)	AIDS Patients	60	70.24	1215.500	-3.079	.002
	Diabetes Patients	60	50.76			

Benefits (IC)

Since $U = 1215.50$, $p < 0.05$, there is a significant difference between AIDS Patients and Diabetes Patients on the Perceived Benefits dimension of Illness Cognition. AIDS Patients have high score than Diabetes Patients on Perceived Benefit dimension of Illness Cognition. On dimensions Helplessness ($U = 1640.00$) and Acceptance ($U = 1442.00$), the significant difference were not found since, $p > 0.05$. The Hypothesis 'There is no significant difference between AIDS and Diabetes patients on Illness Cognition' is partially rejected.

Table 4:

Result of Spearman Rank Correlation between Illness Cognition (IC) and Perceived stress among AIDS Patients and Diabetes Patients.

Groups	Variables	Perceived Stress
AIDS Patients	Helplessness (IC)	.223NS
	Acceptance (IC)	-.479**
	Perceived Benefits (IC)	-.452**
Diabetes Patients	Helplessness (IC)	.443**
	Acceptance (IC)	-.304*
	Perceived Benefits (IC)	.205 NS

NS= Not Significant, *= $p < 0.05$, **= $p < 0.01$

Among AIDS Patients Perceived stress negatively related to Acceptance ($r = -0.48$) and Perceived Benefits ($r = -0.45$) since the $p < 0.01$; but not significantly related to Helplessness ($r = 0.22$, $p > 0.05$). Among Diabetes Patients Perceived stress is positively related to Helplessness ($r = 0.443$, $p > 0.01$); negatively related to Acceptance ($r = -0.304$, $p > 0.01$) but not significantly related to Perceived Benefits ($r = 0.202$, $p > 0.05$). So the hypothesis (H0:3) is partially rejected.

Discussion

The study compared perceived stress among AIDS patients, Diabetic patients and normal individuals and found that the level of stress faced by AIDS patients, Diabetic patients are significantly higher than their normal counterparts. This might be due to the fact that individuals dealing with and undergoing terminal illness are experiencing high level of stress due to the physical and psychological distress and socio-economic setbacks. The finding is supported by the earlier findings that stress is greater among people living with terminal illnesses when compared to healthy normal individuals (Chouhan & Shalini, 2006).

The stress faced by AIDS patients and Diabetic patients are not significantly different. This result may be due to the cumulative impact of different stressors on both AIDS and Diabetic patients' Stress score. For example stigma and social

isolation faced by AIDS may be higher than Diabetic patients and dread of physical symptoms and economic cost of treatment and hospitalization for Diabetic patients may be high than AIDS Patients. This shows that though the stressors are different, the quality of life of individuals will be same. But differential impact of stressors on quality of life of Diabetic patients and AIDS Patients has to be estimated in the future researches.

Illness cognitions are defined as a patient's own implicit beliefs and evaluation about their illness (Leventhal, 1997). Illness cognition indicates how patients are coping with their illness, understanding their illness, and what to look out for if they are becoming ill. In comparing scores of Illness Cognition between AIDS patients and Diabetic patients, it was found that there is significant difference only on Perceived Benefit dimension of Illness Cognition; but not on Helplessness and Acceptance dimensions. In comparing the groups what nullifies the differences (Helplessness and Acceptance dimensions) will be the long term nature of AIDS condition and Diabetic condition and the distressful consequences. The underneath of any amount of external support and adaptation to the situation, the long term nature of both AIDS and Diabetic condition is highly detrimental and powerfully negative.

In the case of Perceived benefits, AIDS patients' score are significantly higher than Diabetic patients. This may be due to the variety materials needs addressed by civic public and welfare measures by charitable organizations and government schemes of the AIDS Patients. The material needs Diabetic patients are less compared to AIDS Patients. Most of them live in self-sufficient families. But the AIDS patients are deprived of physical, psychological and social resources due to isolation by family and large social context (Kushwaha & Kumkar, 2011).

While checking the correlation between Stress and Illness Cognition, it was found that Among AIDS patients, perceived stress has a significant negative correlation with acceptance and perceived benefits dimensions of illness cognition; but significant correlation with helplessness dimension. This indicates that when the AIDS patients experience less stress they are ready to appropriately accept their illness condition and positively/gratefully appreciate the positive dimension of illness such as increased social support, altruistic behavior others etc. The insignificant correlation between stress and helplessness indicate that they have already got adjusted to living with the disease and may have developed courage

to face the difficulties that they no more perceive their condition to be stressful or helpless.

In Diabetic patients, there is a significant positive correlation between the Helplessness dimension of Illness Cognition and Perceived Stress and significant negative correlation with acceptance. This result is normally expected. The physical challenges of this disease may often place the patients in a helpless situation and this can lead to higher stress in them. Since diabetes a not a life threatening disease (if one can manage it well), and at the same time the condition is chronic; adaptation with illness will be very slow or nil. Diabetic patients cannot accept and realistically evaluate and accept their present health ailments. The finding 'Insignificant relationship of stress with perceived benefits' may go along with the previous result which indicate that the amount of benefits received is significantly less in the case of diabetic patients. So naturally there will be an insignificant correlation between Perceived Stress and Perceived Benefit dimension of illness cognition.

Conclusion

The present study mainly examined the differences in the levels of Perceived Stress and Illness Cognition among AIDS and Diabetic patients and the relationship between these two variables in both illness condition. The study found that compared to normal counterparts both AIDS and Diabetic patients experience significantly higher level of stress. When compared illness cognition, it was found that there is no difference between AIDS patients and Diabetic patients on the Helplessness and Acceptance dimensions of Illness Cognition. But AIDS patients reports to have significantly more positive benefits Diabetic patients. The study also found that suggests that among AIDS patients, perceived stress is negatively related to Acceptance and Perceived Benefits sub-dimensions and among diabetic patients stress is positively related to helplessness and negatively related to acceptance.

Limitations of the study:

There are certain factors that negatively affect the external and internal validity of the findings of the present study. They are

1. The study is limited to people belonging to Kerala. So the findings could not generalize to AIDS and Diabetes patients outside Kerala.
2. The sample size of the study is relatively low and convenient sampling

method was used. This may question the generalizability of the findings within Kerala Context.

3. The comparable position well-being of Diabetes with AIDS is debatable due to significant difference in the level of severity, distress, and consequences of illnesses.
4. The study could not examine the specific role of different stressors on illness cognition. For example the impact of stressors such as stigma and stereotype, family-social support and economic burden will differ according to the nature of illness.
5. The finding would have been more relevant, if variables such as Health Locus of Control and Coping strategies were considered.

Implications of the study:

The present study can make the following implications based on the methodological considerations, limitations and findings.

1. In designing future studies, limitations of the study must be considered. That will make the research finding more valid.
2. The study emphasizes the importance of analyzing the stressors of terminal illness groups differently in order to estimate their impact and tackle them effectively.
3. Mental health care professionals and family members have to promptly attend the mental health and adjustment issues of patients with chronic illness even though they are not life threatening.

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Chaos in Dynamical System: A Study of Butterfly Effect

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Abstract: The field of topological dynamics has been an emerging area of research for the past few years. Throughout the recent years much development and interest has gone in to concepts such as the newly rising chaos theory. Edward Lorenz is one of the earliest and most influential pioneers of chaos theory. He devised one of the hallmarks of chaos namely sensitive dependence on initial conditions or the butterfly effect. The science of chaos cuts across traditional scientific disciplines, trying together unrelated kinds of wilderness and irregularity, from the turbulence of weather to the complicated rhythms of the human hearts from the design of snowflakes to the whorls of windswept desert sands. The paper covers concepts of topological dynamics, chaos and butterfly effect.

Key words: Periodic points, chaos, chaotic map, Butterfly effect

Introduction

Topological dynamics is the study of the asymptotic behavior of the orbits of continuous self – maps of topological spaces. Dynamical systems are part of our life. Several approaches and conditions are taken forward to the construction of definition of chaos. Robert L Devaney has one of the most accepted definitions of chaos in which such systems must exhibit sensitive dependence to initial conditions, topological transitivity, and dense periodic orbits. Later, it was proven that if a system is transitive with dense periodic orbits then obviously sensitivity dependence to initial condition is guaranteed. The purpose of this article is to analyze the fundamentals of topological dynamics and some other different aspects of chaos.

A Topological dynamical system is a pair (X, f) , where X is a topological space and $f: X \rightarrow X$ is a continuous self-map. If $f_1(x)$ and $f_2(x)$ represents self-maps with once and twice. Then the n th term of this self-map is $f_n(x)$.

An orbit of a point x in X is the set $Of(x) = \{x, f(x), f_2(x), f_3(x), \dots, f_n(x), \dots\}$

1. If x is a point, $f(x) = x$ is a fixed point

2. If $fn(x) = x$, n is the least positive number then x is a periodic point of period n .

3. If x is a point, at some point the function comes back to at some point between x and $fn(x)$ then $fn(x) = fm(x)$ then x is called eventually periodic.

4. If x is a point, the functions are goes like $f1(x), f2(x) \dots$ then the sequence of $fn(x)$ converges to y .

5. If x is a point, the sequence $fn(x)$ is divergent.

6. Other than these five we get a $f(x), f1(x), \dots$ is the chaotic nature.

Example: $f(x) = x^2$

Periodic 1 points = $0, 1$

$\text{Pern}(f) = \{x \in X : fn(x) = x\}$

$\text{Per1}(f) = \{0, 1\}$, $\text{pern}(f) = \dots, n \dots$

Suppose f has a periodic point of period n then it will have a periodic point of period kn where $k \in \mathbb{N}$.

Let (X, f) be a dynamical system, where X is Hausdorff space. Then the following hold:

1. $\{x \in X : fn(x) = x\}$ is a closed subset of X for all $n \in \mathbb{N}$. In particular, the set of all fixed points is a closed subset of X .

2. In any trajectory, either all terms are distinct, or only finitely many terms are distinct.

3. Orbits of any two periodic points are either identical or disjoint.

4. If a trajectory converges, it converges to a fixed point.

5. An element is eventually periodic if and only if it has a finite orbit.

6. Every orbit is an invariant set; the orbit of a periodic point is an invariant set, and it has no non-empty proper invariant subset

7. A subset of X is invariant if and only if it is a union of orbits.

8. The closure of an invariant set is also invariant.

9. The set of all periodic points is an invariant set.
10. For each subset A of X , the set is the smallest invariant set containing A .

Density of the Set of Periodic Points

The main essential part of defining chaos is the profusion of periodic points. Mathematically it can be expressed as the presence of a dense set of periodic points.

Let I be an interval in \mathbb{R} . Then a set A is said to be Dense in I if for any $\epsilon \in I$ any open interval containing ϵ must intersect A . In other words, for each $\epsilon > 0$, the open interval $J(\epsilon)$ contains a point $n \in A$.

- The Set of rational numbers Q is dense in \mathbb{R}
- A point $b \in (0, 1)$ is eventually periodic under T if and only if it is rational.
- The set of periodic points of the tent map T is dense in the closed interval $[0, 1]$.

Transitivity

Transitivity is required in to definitions of chaos as one of several ingredients.

Let f be a map on an interval I (or \mathbb{R}). Then $f|_I$ is said to be topologically transitive if for any pair of nonempty open intervals J_1 and J_2 in I there exists a positive integer k such that $f^k(J_1) \supset J_2$.

Equivalently, one may replace the interval J_1 and J_2 be open subsets U_1 and U_2 of I . Note that an open set is just the union of open intervals.

- If the map $f:I \rightarrow I$ on the interval I has a dense orbit, then it is topologically transitive. The converse is true if I is a closed interval.
- Let $D:[0, 1] \rightarrow [0, 1]$ be doubling map. Then $\text{per}D$ is dense in $[0, 1]$ and the map D is topologically transitive.

Sensitive Dependence

One of the main characteristics of a chaotic system is its sensitive dependence

on initial conditions or metaphorically speaking the butterfly effect.

A map of an interval I is said to possess Sensitive dependence on initial conditions if there exists $\epsilon > 0$ such that for any $x_0 \in I$ and $\delta > 0$, there exists $t \in (0, \delta)$ and a positive integer k such that

$$|f^k(x_0 + \epsilon) - f^k(x_0)| > \epsilon$$

The number ϵ will be called the sensitivity constant of f .

• Consider the doubling map $D: [0,1] \rightarrow [0,1]$. We will show that D has sensitive dependence on initial conditions. Let $I_1 = [0, 1/2)$ and $I_2 = [1/2, 1]$. Then for any two points $x, y \in I$, either $x, y \in I_1$ or $x, y \in I_2$.

Chaos

The presence or lack of chaotic behavior is one of the most prominent traits of a dynamical system. The expression Chaos became popular through the paper of Li and Yorke “period three implies chaos”. This Notion is commonly known as Li-Yorke chaos, for interval maps. This notion can be extended to any metric space with small modification. Later, Devaney introduced his notion of chaos is known as Devaney chaos. Li-Yorke chaos is the weakest notion of chaos. Chaotic system shares the property of having a high degree of sensitivity to initial conditions. In other words, a very small change in initial values will multiply in such a way that the new computed system bears no resemblance to the one predicted.

Types of Chaos

- Devaney’s definition of Chaos

Let (X, d) is said to be chaotic if

1. (X, d) is transitive.
2. (X, d) has a dense set of period points
3. (X, d) is sensitive to the initial conditions.

- Li Yorke Chaos

Let $x, y \in X$. The pair $(x, y) \in (X, X)$ is a Li Yorke scrambled pair if A map is Li Yorke chaotic if it has uncountable scrambled set in X .

- Wiggins chaos

Let f be continuous map and X a metric space. The map is considered to be chaotic if

1. f is topologically transitive
2. f has sensitivity dependence on initial conditions.
- Lyapunov definition of chaos

Let $f: X \rightarrow X$ be a continuous differentiable map. The map f is said to be chaotic if

1. f is topological transitive
2. f has positive Lyapunov exponent
- Knudsen chaotic system

Let $F: X \rightarrow X$ be a continuous map on the metric space (X, d) then the dynamical system $\langle X, F \rangle$ is chaotic according to Knudsen's definition iff

1. F has dense orbits
2. F is sensitive to IC
- Positive Expansive Chaotic system

Let $F: X \rightarrow X$ be a continuous map on a perfect metric space (X, d) . The dynamical system is positively expansive chaotic iff

1. F is topologically transitive
2. F has dense periodic orbits
3. F is positively expansive

Characteristics of chaos

- Never repeats
- Depends sensitively on initial conditions (Butterfly effect)
- Allows short – term prediction but not long term prediction
- Comes and goes with small change in some control knob
- Usually produces a fractal pattern

EXAMPLE:

$$T(X) =$$

Defined on $[0, 1]$

This function to be known as Tent function. Fixed points are $Per_1(T) = \{0, 2/3\}$

$$Per_2(T) = \{ 2/5, 4/5 \}$$

$$Per_3(T) = \{ 2/7, 4/7, 6/7, 2/9, 4/9, 8/9 \}$$

The tent function has a period 3 cycles.

For D a subset of \mathbb{R}^n and $f: D \rightarrow D$ a continuous function, the iterates $f, f^2, f^3, \dots, f^k, \dots$ form a dynamical system on D where $f^k =$ composition of f with itself k times. We use the word map to refer to a continuous function and use the symbol h to represent homeomorphism. A closed subset A of D is an attractor for this system if $f(A) = A$ and if for each point $p \in D$, the distance between the iterates $f^k(p)$ and A converges to 0. The orbit of a point p is the set consisting of the iterates $f^k(p)$. The point p is a periodic point if $f^k(p) = p$ for some k .

Chaotic map on circle

Let S^1 be the unit circle centered at the origin in the plane. Viewing points in S^1 as complex numbers, let $f: S^1 \rightarrow S^1$ be the map $f(z) = z^2$. If the point $p \in S^1$ has rectangular coordinates $(\cos(\theta), \sin(\theta))$, then $f(p)$ had rectangular coordinates $(\cos(2\theta), \sin(2\theta))$. The map f is chaotic on S^1 . Arcs on the circle are stretched to twice their size under f . This can be used to show the topological transitivity of f and the sensitivity to initial conditions. To see that periodic points are dense, note that the points $(\cos(\frac{2\pi}{n}), \sin(\frac{2\pi}{n}))$ are periodic of order n .

The Dyadic solenoid and inverse limits

A more complicated example related to the previous one is that of the dyadic solenoid. More descriptions that are detailed are available in both Falconer and Devaney. The inverse limit connection described below is explained in Schori. Let T be a solid torus in \mathbb{R}^3 and let f be a homeomorphism from \mathbb{R}^3 to itself that takes T to a solid torus $f(T)$ in the interior of T that wraps around T in the longitudinal direction twice. If T is parameterized by a pair of angles (θ, ϕ) , we may also require that f takes the meridional disc at an angle θ into the meridional disc at angle 2θ all angles measured mod 2π . Pictured below are T and $f(T)$.

Since f is a homeomorphism, the pair $(T, f(T))$ is homeomorphic to the pair $(f(T), f^2(T))$ and thus $f^2(T)$ is interior to $f(T)$ and wraps twice around $f(T)$. Let $T_n = f^n(T)$. We have a sequence of tori T_1, T_2, \dots with T_n in the interior of T_{n-1} and wrapping twice around T_{n-1} in the longitudinal direction.

The dyadic solenoid S is defined to be $\varprojlim_i S_i$. S is an attractor for f restricted to T . So $f(S) = S$. It is also true that f is chaotic on S . Complete details are in Falconer and Devaney. To exhibit periodic points, we give an alternate description of S as a topological inverse limit. Let a system of spaces A_1, A_2, A_3, \dots and maps $f_i: A_{i+1} \rightarrow A_i$ be given. The inverse limit of this system, denoted $\varprojlim_i A_i$, is the subset of the topological product spaces $\prod_i A_i$ consisting of points (a_1, a_2, a_3, \dots) with $f_i(a_{i+1}) = a_i$ for all i .

We describe two particular inverse systems each with inverse limit the dyadic solenoid. For the first, each A_i is S^1 and the map $f_i: S^1 \rightarrow S^1$ is the squaring map of the previous section. For the second, each A_i is T^2 and the map $g_i: T^2 \rightarrow T^2$ is inclusion. Standard topological techniques show that $\varprojlim_i A_i \cong S$.

Consider the following diagram:

The space Y is the inverse limit of the top row, and consists of points (a_0, a_1, a_2, \dots) with each $a_i \in S^1$ and with $f_i(a_i) = a_{i+1} = a_i^2$. The maps $h_i: T^2 \rightarrow S^1$ are projection on to the longitudinal coordinate. The description of the T^2 shows that diagram commutes, i.e. $f_i \circ h_i = h_{i+1} \circ g_i$ for each i . The maps h_i then induce a map from the inverse limit S to inverse limit Y . One then checks that the map h is one to one and onto, so that h is a homeomorphism.

The map f on S described earlier can thus be represented by a map S on Y that makes (a_0, a_1, a_2, \dots) to $(a_0^2, a_0, a_1, a_2, \dots)$. The dynamics of f can be investigated by examining the dynamics of this equivalent map s defined on Y . The exhibit periodic points of the map S on Y , take sequences of the form $(a_n, a_n, a_n, \dots, a_n, a_n, a_n, \dots)$ where the first $n + 1$ coordinates are repeated and where a_n had order n as periodic map of the squaring map on the circle.

Results

I. It is rather easy to construct plenty of global attractors by using continuous maps $f: I \rightarrow I$, where I is the unit interval $[0, 1]$. Using such interval mappings,

Barge and Martin proved that every inverse limit space of an interval mapping can be realized as a global attractor for a homeomorphism of the plane \mathbb{R}^2 .

II. It is well known that the Dyadic solenoid is an attractor of a homeomorphism of a three dimensional manifold. On the other hand, G nther showed that the generalized solenoid, obtained from a sequence of pair wise relatively prime integers, cannot be an attractor of any self – map of a topological manifold.

Butterfly effect

Edward Lorenz, the father of chaos theory he came up with the scientific concept that small effects lead to big changes. He suggested that the flap of a butterfly's wings might ultimately cause a tornado .In chaos theory the butterfly effect is the sensitive dependence on initial conditions in which a small change in one state of a deterministic nonlinear system can result in large differences in a later state. The butterfly effect the idea that an event as small as the flap butterfly's wings can changethe course of history.

Edward Lorenz in 1963 presented a hypothesis to the New York Academy of Science. His theory simply stated that;

A Butterfly could flap its wings and set molecules of air in motion, which would move other molecules of air I turn moving more molecules of air eventually capable of starting a hurricane on the other side of the planet.

This magical image, resembling an owl's mask or butterfly's wings, became an emblem for the early explorers of chaos. It revealed the fine structure hidden within a disorderly stream of data. Traditionally, the changing values of any one variable could be displayed in a so-called time series. To show the changing relationships among three variables required a different technique. At any instant in time, the three variables fix the location of a point in three-dimensional space; as the system changes, the motion of the point represents the continuously changing variables.

Because the system never exactly repeats itself, the trajectory never intersects itself. Instead it loops around forever .Motion on the attractor is abstract, but it conveys the flavor of the motion of the real system. For example, the crossover from one wing of the attractor to the other corresponds to a reversal in the direction of spin of the waterwheel or connecting fluid. A physicist's intuition about such a

simple mechanical system his pre chaos intuition tells him that over the long term, if the stream of water never varied, a steady state would evolve. Either the wheel would rotate steadily or it would oscillate steadily back and forth, turning first in one direction and then the other at constant intervals. Lorenz found otherwise. Three equations, with three variables, completely described the motion of this system. Lorenz's computer printed out the changing values of the three variables 0-10-0; 4-12-0; 9-20-0; 16-36-2; 30-66-7; 54-115-24; 93-192-74. The three numbers rose and then fell as imaginary time intervals ticked by, five time steps, a hundred time steps, a thousand.

To make a picture from the data, Lorenz used each set of three numbers as coordinates to specify the location of a point in three-dimensional space. Thus the sequence of numbers produced a sequence of points tracing a continuous path, a record of the system's behavior. Such a path might lead to one place and stop, meaning that the system had settled down to steady state, where the variables for speed and temperature were no longer changing. Alternatively, the path might form a loop, going around and around, meaning that the system had settled into a pattern of behavior that would repeat itself periodically.

Lorenz's system did neither. Instead, the map displayed a kind of infinite complexity. It always stayed within certain bounds, never running off the page but never repeating itself, either. It traced a strange, distinctive shape, a kind of double spiral in three dimensions, like a butterfly with its two wings. The shape signaled pure disorder, since no point or pattern of points ever recurred. Yet it also signaled a new kind of order.

Conclusion

Chaos and nonlinear science has become part of our daily life. Devaney chaos implies Wiggins chaos and Knudsen chaos, and Lyapunov chaos. After exploring the principles of chaos theory through an understanding of the butterfly effect and calculator of chaos. The butterfly effect can be seen in more areas than in weather. it can be related to our lives. An introduction of topological dynamics, various types of chaos and butterfly effect is described in this paper.

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നഗരജീവിതം അഷ്ടമൂർത്തിയുടെ കഥകളിൽ

ഷിന്റാ ജി. നല്ലായി
അസിസ്റ്റന്റ് പ്രൊഫസർ, പ്രചോതി നികേതൻ കോളേജ്, പുതുക്കാട്
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മലയാള ചെറുകഥ അവസ്ഥാന്തരങ്ങൾ കടന്ന് ഇന്ന് ഉത്തരാധുനികതയിൽ നിന്നും പരിണമിച്ചുകൊണ്ടിരിക്കുന്നു. വാസനാ വികൃതിയിൽ നിന്നും ആരംഭിച്ച് ഇന്ന് സാമൂഹിക മാധ്യമങ്ങളിൽ പ്രത്യക്ഷപ്പെടുന്ന കഥകളിലേക്കുള്ള അതിന്റെ പരിണാമം ഘട്ടം ഘട്ടമായി വേർതിരിക്കാവുന്നതാണ്. റിയലിസ്റ്റിക് കഥകളും കാല്പനിക കഥകളും നവീന കഥകളും ആധുനിക ഉത്തരാധുനിക കഥകളും ചെറുകഥാ സാഹിത്യത്തിലെ ഘട്ടവിഭജന പ്രവണതകളാണ്. അറുപതുകളിൽ കഥാസാഹിത്യത്തിൽ വന്നു ചേർന്ന സമൂലമായ മാറ്റം ഏറെ ചർച്ച ചെയ്യപ്പെട്ടിട്ടുള്ളതാണ്. കഥകളിൽ ആധുനികതയുടെ വിത്തുകൾ നിറച്ച എം. മുകുന്ദനും, സക്കറിയ, പുനത്തിൽ കടത്തബ്ദുള്ള എൻ. എസ്. മാധവൻ തുടങ്ങി ഇങ്ങോട്ടുള്ള എഴുത്തുകാരുടെ സൃഷ്ടികൾ പരിശോധിച്ചാൽ അവയിൽ ആധുനികതയുടെ നൂതന പ്രവണതകൾ ദർശിക്കാം. ഇവരിൽ നിന്നും വ്യത്യസ്തമായി ആധുനികതയുടെ പ്രവണതകൾ ഏറെ സ്പർശിക്കാതെ എഴുതി തുടങ്ങിയ സാഹിത്യകാരനാണ് എം. അഷ്ടമൂർത്തി. അദ്ദേഹത്തിന്റെ കഥകളെ ഏതെങ്കിലും ഒരു പ്രസ്ഥാനത്തിന്റെയോ പ്രവണതയുടേയോ പിൻബലമില്ലാതെ വിശകലനം ചെയ്യേണ്ടതാണ്. ആധുനികതയുടെ കാലത്ത് എഴുതി തുടങ്ങിയെങ്കിലും ആ പ്രവണതകളെ ബോധപൂർവ്വം അതിൽ നിന്നും ചെറുത്തു നിന്നുകൊണ്ടാണ് അഷ്ടമൂർത്തിയുടെ കൃതികൾ എഴുതപ്പെട്ടത്.

നിണ്ടവർഷങ്ങൾ ബോംബെ നഗരത്തിൽ കഴിഞ്ഞ ഇദ്ദേഹത്തിന്റെ കൃതികളിൽ നഗര ജീവിതവും ഗൃഹാതുരമായ ഗ്രാമീണ ജീവിതവും നിറയുന്നു. അഷ്ടമൂർത്തിയുടെ കഥകളിലെ നഗര ജീവിതത്തെക്കുറിച്ചുള്ള പഠനമാണ് ഇവിടെ ലക്ഷ്യമിടുന്നത്. നഗരവും നാഗരിക സംസ്കാരവും ഇദ്ദേഹത്തിന്റെ കഥകളിൽ മുഖ്യസ്ഥാനം വഹിക്കുന്നു. അറകൾ, ലാപത്ത തുടങ്ങി നിരവധി കഥകളിൽ നിറയുന്ന നഗര സംസ്കാരത്തെ വിശകലനം ചെയ്യുകയാണിവിടെ. ധാർമിക സദാചാരമൂല്യം കാത്തു സൂക്ഷിക്കുന്ന കഥാപാത്രങ്ങൾ അഷ്ടമൂർത്തിയുടെ കൃതികളിൽ കാണാം.

നഗര ജീവിതത്തിന്റെ തിരക്കുകൾക്കിടയിലും സ്വന്തം അച്ഛന്റേയും മകന്റേയും കാര്യങ്ങളിൽ വ്യാപൃതനാണ് ജയരാജൻ. അറകൾ എന്ന കഥയിലെ മുഖ്യ കഥാപാത്രം. ഓഫീസിൽ നിന്നും വരുന്ന ജയരാജൻ അച്ഛൻ ഓർമ്മിപ്പിക്കാതെ തന്നെ അച്ഛനുള്ള മരുന്നുകൾ വാങ്ങുന്നു. മകൻ ആവശ്യപ്പെടുന്നതോ കളിപ്പാട്ടങ്ങളോ മറ്റൊന്നുമല്ല കളിത്തോക്ക് ആണ്. വീടിനു പുറത്ത് നഗരത്തിൽ പോലീസും പട്ടാളവും തമ്മിൽ യുദ്ധമാണ്. ട്രക്ക് നിറഞ്ഞ് പട്ടാളക്കാർ. ശമ്പളവർദ്ധനവിനുവേണ്ടി സമരത്തിൽ ഏർപ്പെടുന്ന പോലീസുകാർ .കടകൾ കൊള്ളയടിക്കുന്ന ഭീകരമായ നഗരകാഴ്ച. ഇടയ്ക്ക് ഫോണിൽ വിളിക്കുന്ന സ്ത്രീയുടെ ശബ്ദം. കളിസ്ഥലത്തുനിന്നും ഭയന്ന്

വീട്ടിലെത്തിയ മകൻ കിട്ടിയ കളിത്തോക്കുമായി മുത്തച്ഛനെ നേരെ നീങ്ങുന്നു. മുത്തച്ഛനാണവന്റെ ശത്രു എന്ന് പ്രഖ്യാപിച്ചുകൊണ്ട് തോക്ക് ചൂണ്ടുന്നു. കളിക്കിടയിൽ ഓടി തളർന്നമുത്തച്ഛൻഅവനെതള്ളിമാറ്റുന്നു.തുടർന്ന്അച്ഛന്റെകൂടെഉറങ്ങുന്നമകൻസ്വപ്നത്തിലുണർന്ന് ചോദിക്കുന്നത് എനിക്കു ദാഹിക്കുന്നു അല്ലാ എന്നാണ്. മുത്തച്ഛന്റെകൂടെ കിടക്കണം. മുത്തച്ഛൻ വെള്ളത്തിൽ ഒഴുകിപ്പോകുന്നതു കണ്ടു.. അയിനുള്ള ജയരാജിന്റെ മറുപടി. 'വെള്ളം ചീത്തയാണ്. നാളെ നല്ല വെള്ളം വരും. അപ്പോൾ നമുക്ക് കുടിക്കാം' എന്നാണ്. ടി.വി. യിൽ അൽപ്പം മുമ്പ് കണ്ട അറിയിപ്പാണ്. 'നഗരത്തിലെ പൈപ്പുകളിൽ സാമൂഹ്യ വിരുദ്ധ ശക്തികൾ വിഷം കലർത്തിയിട്ടുണ്ടെന്ന് ഇപ്പോൾ അറിവു കിട്ടിയിരിക്കുന്നു. വിദഗ്ദർ അത് പരിശോധിച്ചുകൊണ്ടിരിക്കുകയാണ്. വിവരം അധികം വൈകാതെ അറിയിക്കുകയാണ്. ഇനി ഒരറിയിപ്പുണ്ടാകുന്നതുവരെ ആരും ടാപ്പിലെ വെള്ളം ഉപയോഗിച്ച് പോകരുത്.' (അറകൾ)

നഗരജീവിതത്തിന്റെ വിവിധ മാനങ്ങൾ വെളിവാക്കുന്ന ഒരു കഥയാണ് ഇത്. ലക്ഷക്കണക്കിനാളുകൾ അവരുടെ തൊഴിൽ മേഖലകളുമായി ബന്ധപ്പെട്ട് ജീവിതം പടുത്തുയർത്തുന്ന അധിവാസ കേന്ദ്രങ്ങളാണ് നഗരങ്ങൾ. പൊതുവെ ഗ്രാമമേഖലയിൽ നിന്ന് ജനങ്ങളെ അവിടേക്ക് ആകർഷിക്കുന്നത് തൊഴിൽ സാഹചര്യങ്ങളും ജീവിത സൗകര്യവും തന്നെയാണ്. ഒരുപക്ഷേ ജയരാജും ഗ്രാമത്തിൽ നിന്നും നഗരത്തിലേക്ക് കുടിയേറി പാർത്തതിനു കാരണം തൊഴിൽ സാഹചര്യങ്ങളായിരിക്കാം. നഗരജീവിതത്തിന്റെ അസ്വസ്ഥജനകമായ അന്തരീക്ഷങ്ങൾ ഈ കഥയിലുടനീളം ദർശിക്കാം. ആധുനിക ജീവിതം കൂടുതൽ പരിഭ്രാന്തിയിലേക്കും അസ്വാസ്ഥ്യത്തിലേക്കും നീങ്ങിക്കൊണ്ടിരിക്കുന്നു. ആഗോളവൽക്കരണവും തുടർന്നുണ്ടായ ചലനങ്ങളും ജീവിതത്തെ വല്ലാത്തൊരവസ്ഥയിൽ എത്തിച്ചിരിക്കുന്നു. കുട്ടികളുടെ നേരം പോക്കുകളിൽ പോലും മനുഷ്യത്വത്തിനെതിരായി പ്രവർത്തിക്കുന്നു. നിരന്തരങ്ങളിൽ ചീറിപ്പാഞ്ഞു പോകുന്ന ഭ്രമകൾ മാനവികതയുടെ പ്രതിബിംബങ്ങളായി കഥയിൽ കടന്നു വരുന്നു. വേതന വർദ്ധനവ് ആവശ്യപ്പെട്ടുകൊണ്ട് നടത്തുന്ന സമരകോലാഹലങ്ങൾ, കൊള്ളയടിക്കപ്പെട്ടതുകൊണ്ട് സന്ധ്യയ്ക്കു മുൻപേ അടയ്ക്കുന്നു കടകൾ എല്ലാം പ്രതീകവൽക്കരിക്കുന്ന കലുഷിതമായ നഗരഅന്തരീക്ഷം തന്നെയാണ്.

കളിസ്ഥലത്ത് നിന്നും പേടിച്ച് അരണ്ട കുട്ടി വീട്ടിലെത്തി. അച്ഛനോട് ആവശ്യപ്പെടുന്നു കളിത്തോക്ക് ആണ്. ആ തോക്ക് കിട്ടുന്നതോടെ മുത്തച്ഛനും അച്ഛനും അവന്റെ ശത്രുക്കൾ ആകുന്നു. അവരെ അടിയറവു പറയിപ്പിക്കേണ്ടത് കുട്ടിയുടെ ആവശ്യമാണ്. കുട്ടിയുടെ ജയിക്കാനുള്ള ത്വരയിൽ പരിക്ഷിണനാകുന്നു മുത്തച്ഛൻ. അവസാനം തള്ളിമാറ്റുന്നു. അതോടെ അവന്റെ ചിരി കരച്ചിലായി മാറുന്നു. മുത്തച്ഛന്റെകൂടെ ഭക്ഷണം കഴിക്കാതെ ഉറങ്ങുന്ന കുട്ടി സ്വപ്നത്തിൽ മുത്തച്ഛനെ വിളിച്ചു കരയുന്നു. വെള്ളം ആവശ്യപ്പെടുന്നു. കഥാകൃത്ത് നിഗീരണം ചെയ്തിരിക്കുന്ന നഗരാവസ്ഥയുടെ ദീകരത വെളിവാക്കുന്ന സന്ദർഭമാണ് കഥാന്ത്യം. സാമൂഹ്യവിരുദ്ധർ വെള്ളത്തിൽ വിഷം കലർത്തിയിരിക്കുന്ന നഗര ജീവിതത്തിന്റെ മനുഷ്യത്വമില്ലായ്മയെ കഥാകൃത്ത് എത്ര

സമർത്ഥമായാണ് പ്രതിപാദിച്ചിരിക്കുന്നത്.

'ലാപാത്ത' എന്ന കഥയും നമുക്ക് മുൻപിൽ തുറന്നു വയ്ക്കുന്നത് നഗര ജീവിതത്തിന്റെ മറ്റൊരു മുഖമാണ്. ടി.വി.യിൽ മിന്നിമറയുന്ന കാൺമാനിലു മുഖങ്ങൾ. ആ പരസ്യത്തിലൂടെ ഉപാധ്യായ ഓർത്തെടുക്കുന്ന തന്റെ നഷ്ടപ്പെട്ടുപോയ മകന്റെ ഓർമകൾ. ഉപാധ്യയുടെ കഥകേൾക്കുമ്പോൾ തങ്ങളുടെ മകനെക്കുറിച്ച് വിനോദിനും രേഖയ്ക്കും ഉണ്ടാകുന്ന ആകുലത ഇതാണ് കഥയുടെ പ്രമേയം.

ഗ്രാമത്തിന്റെ വിശുദ്ധിയിൽ കുടുംബത്തിന്റെ കെട്ടുറപ്പിൽ വളർന്നു വരുന്ന ബന്ധങ്ങൾക്ക് ദൃഢമായ കുടുംബം അസ്വാഭാവികതയോടെയുള്ള ഒരു വാക്ക് പോലും കേട്ടു നിൽക്കാൻ താല്പര്യമില്ലാത്ത നഗര സന്തതികൾ വീട് വിട്ട് കുടുംബം തേടി അലയുന്നു. എന്തുറപ്പിൻമേലാണ് നമ്മളിവനെ സ്കൂളിൽ പറഞ്ഞയയ്ക്കുക എന്നുള്ള രേഖയുടെ കരളിലോടെ കഥ അവസാനിക്കുമ്പോൾ നഗരജീവിതത്തിന്റെ മറ്റൊരു ഭീകര മുഖം കൂടി കഥാകൃത്ത് വെളിവാക്കുന്നു. ദുരിതമയമായ വർത്തമാനകാല പരിതസ്ഥിതി കളിലേയ്ക്കുള്ള ഗ്രാമജീവിതത്തിന്റെ അവരോപണം തീക്ഷണമായി ഇക്കഥയിൽ പ്രത്യക്ഷപ്പെടുന്നു.

ആധുനിക ജീവിതത്തിന്റെ വിചിത്രതയായ പല അനുഭവങ്ങളും സംഭവങ്ങളും ആഖ്യാനത്തിൽ മിതത്വം പുലർത്തികൊണ്ടുള്ള സംവേദനരീതി അഷ്ടമൂർത്തിയുടെ കഥകൾക്ക് ഭദ്രത നൽകുന്നു. നാട്ടിൻപുറ നർമ്മയുടെ സമൃദ്ധിയിൽ നിന്നും നഗരത്തിലേയ്ക്കുള്ള പ്രയാണം വ്യക്തി ജീവിതത്തിലുണ്ടാകുന്ന വിള്ളലുകളും പോറലുകളും എത്രയോ അഗാധമാണെന്ന് അഷ്ടമൂർത്തിയുടെ നഗരകഥകൾ വ്യക്തമാക്കുന്നു. നഗരത്തിലെ ഭീതിത അന്തരീക്ഷവും അരക്ഷിതാവസ്ഥയും ഇക്കഥകളിൽ കന്ധം പോലെ ഉറിയൊലിക്കുന്നു.

കേരളത്തിന്റെ രൂപി സംസ്കാരം

അശ്വതി എം.എസ്.

സാഹിത്യപഠനം

തുഞ്ചത്തെഴുത്തച്ഛൻ മലയാള സർവകലാശാല
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ആഹാരം, വസ്ത്രം, പാർപ്പിടം, മനുഷ്യന്റെ പ്രാഥമിക ആവശ്യങ്ങളിൽ തീർത്തും ഒഴിച്ചുകൂടാനാകാത്ത ഒന്നാണ് ഭക്ഷണം. മനുഷ്യനെ സംബന്ധിച്ചിടത്തോളം ഭക്ഷണം അവന്റെ സംസ്കാരവുമായി ഏറെ ബന്ധപ്പെട്ടിരിയ്ക്കുന്നു.

'താളും തകരേം മുമ്മാസം

ചക്കേം മാങ്ങേം മുമ്മാസം

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പിന്നങ്ങനേം ഇങ്ങനേം മുമ്മാസം'

മനുഷ്യൻ പ്രകൃതിയുമായി എത്രമാത്രം ബന്ധപ്പെട്ടു കഴിഞ്ഞിരിക്കുന്നു എന്നതിന്റെ സൂചനയാണ് മുകളിലെ പഴമൊഴി. മലയാളിയുടെ ഭക്ഷണ പാരമ്പര്യത്തിന് അവൻ ജീവിക്കുന്ന ഭൂപ്രകൃതി, വിഭവങ്ങളുടെ ലഭ്യത, സാമൂഹ്യഘടന, സംസ്കാരം, തൊഴിൽ, ചരിത്രം, പാരമ്പര്യം തുടങ്ങിയവയുമായി ശക്തമായ ബന്ധമുണ്ട്. ഇന്ത്യയുടെ മറ്റു ഭാഗങ്ങളിൽ നിന്നും തികച്ചും വ്യത്യസ്തമായ ഒരു ഭൂമിശാസ്ത്രവും കാലാവസ്ഥാഗതിയുമാണ് കേരളത്തിനുള്ളത്. 38,863 ഗാ2ൽ വ്യാപിച്ചുകിടക്കുന്ന കിഴക്ക് സഹ്യനാലും പടിഞ്ഞാറ് അറബിക്കടലിനാലും അതിർത്തി പങ്കിട്ടുകൊണ്ടാണ് ഇന്ത്യൻ ഉപഭൂഖണ്ഡത്തിന്റെ പശ്ചിമതീരത്തായി കേരളം സ്ഥിതി ചെയ്യുന്നത്. കേരളത്തിന്റെ ഭൂപ്രകൃതിയെ പൊതുവിൽ മലനാട്, ഇടനാട്, തീരപ്രദേശം എന്നിങ്ങനെ കിഴക്കുനിന്നു പടിഞ്ഞാട്ടേയ്ക്ക് വ്യാപിക്കുന്ന മൂന്ന് മേഖലകളായി തരംതിരിച്ചിരിക്കുന്നു. കിഴക്ക് മലനാട്ടിൽ പർവ്വതങ്ങളും നിബിഡവനങ്ങളും കാണപ്പെടുമ്പോൾ ഇടനാട്ടിൽ ചെറുകുന്നുകളും അവയ്ക്കിടയിലെ

അടിവാരങ്ങളും നെല്ല്, തെങ്ങ്, റബ്ബർ, കാപ്പി, തേയില തുടങ്ങിയ കൃഷികളാൽ സമൃദ്ധമായിരിക്കുന്നു. പടിഞ്ഞാറ് തീരപ്രദേശത്ത് കായലുകളും കൈത്തോടുകളും സമുദ്രസാഹിത്യവും അവയ്ക്കിടയിൽ തെങ്ങും നെൽവയലുകളും തുലാവർഷവും കാലവർഷവും കടുത്ത വേനലും മഞ്ഞുവീഴ്ചയും മാറിമാറി വരുന്ന കാലാവസ്ഥ വ്യതിയാനങ്ങളും എല്ലാം വ്യത്യസ്തങ്ങളായ വിളകൾക്കും കൃഷി രീതികൾക്കും ഭക്ഷണ സമ്പ്രദായങ്ങൾക്കുമെല്ലാം നമുക്കിടയിൽ രൂപം നൽകി.

കാലാവസ്ഥ വ്യതിയാനത്തിന് അനുസരിച്ച് നമ്മുടെയെല്ലാം പാടത്തും പറമ്പിലും വയലിലും ഉണ്ടാകുന്ന ഭക്ഷണപദാർത്ഥങ്ങൾ പലപ്പോഴും പ്രത്യേക പരിചരണം ഒന്നും ലഭിക്കുന്നില്ല എങ്കിൽ കൂടിയും നാം പോലും അറിയാതെ നമ്മുടെ വിശപ്പുമാറ്റിയിരുന്നു. ഒരു കറിക്കുള്ള പച്ചക്കറി അത് കായയോ, കാച്ചിലോ, ചേനയോ ചേമ്പോ എന്തുമാകട്ടെ പ്രത്യേക മുതൽ മുടക്കില്ലാതെ നമുക്ക് ലഭ്യമായിരുന്നു. കടുത്ത അറുതികളിലും വറുതികളിലും കപ്പ പുഴുങ്ങിയതും കാച്ചിലും ഉണക്കമുളളൻ ചുട്ടതും കള്ളും എങ്ങനെ വിശപ്പിനു തടയിടു എന്നതിന് മലയാള സാഹിത്യത്തിൽ രണ്ടിടങ്ങളി പോലുള്ള നോവലുകൾ ഉദാഹരണങ്ങളാണ്.

ഓരോ കൃതിയും വിചിത്രവും നവീനവുമായിരിക്കുന്നതുപോലെ ഒരേ കൃതി തന്നെ ഓരോരുത്തർക്കും വിചിത്രവും നവീനവുമായി തോന്നാം. (ഡോ. ഭരതൻ കെ.എം, 2015,33) ഇത് കൃതിയ്ക്ക് മാത്രമല്ല ഭക്ഷണത്തിനും ബാധകമാണ്. ഒരു വസ്തുവിന് പ്രത്യേകമായ സ്വാദ് അനുഭവപ്പെടുന്നത് അത് ഏത് സന്ദർഭത്തിൽ നമുക്ക് ലഭിച്ചു എന്നതിനെ കേന്ദ്രീകരിച്ചുകൊണ്ടാണ്. പിറന്നാൾ ദിവസം കാമുകി കേക്ക് മുറിച്ചുനൽകുമ്പോൾ കിട്ടുന്ന സന്തോഷമല്ല സാധാരണ കേക്ക് പങ്കിടുമ്പോൾ കിട്ടുന്നത് എന്നും കല്യാണ സദ്യയ്ക്ക് പായസം കുടിയ്ക്കുന്നതുപോലെയല്ല അടിയന്തര സദ്യയ്ക്ക് എന്നതും ശ്രദ്ധിക്കുക. ഇതിനർത്ഥം രുചി ആത്മനിഷ്ഠമായിരിക്കുമ്പോൾ തന്നെ അതിനെ നിർണയിക്കുന്ന മറ്റു പല ഘടകങ്ങളുമുണ്ടെന്നതാണ്. ഭക്ഷണം മാത്രമല്ല അത് വിളമ്പുന്ന സാഹചര്യം, വിളമ്പുന്ന വ്യക്തി, സ്ഥലം, മണം, കഴിയ്ക്കാൻ ഇരിക്കുന്നവർ, കഴിയ്ക്കുന്ന പാത്രം, ഭക്ഷണത്തിന്റെ നിറം, ആകൃതി തുടങ്ങിയവയെല്ലാം രുചിയെ സ്വാധീനിക്കുന്നുണ്ട്. രുചിയും രുചിബോധവും പ്രതിപ്രവർത്തിച്ചാണ് ഒരു ഭക്ഷ്യവസ്തുവിന്റെ രുചിയനുഭവം ഉണ്ടാകുന്നത്. രുചിബോധം ഒരു നിർമ്മിതിയാണ്. അത് സ്വയം ഭക്ഷണത്തിൽ അടങ്ങിയിട്ടുള്ള ഒരു ഗുണമല്ല (ഡോ. ഭരതൻ.കെ.എം, 2015, 34).

വേട്ടയാടിയും കായ്കനികൾ പറിച്ചെടുത്ത് ഭക്ഷിയ്ക്കുകയും ചെയ്തിരുന്ന മനുഷ്യർക്കിടയിൽ തീയുടെ കണ്ടുപിടുത്തം കൊണ്ടുവന്ന മാറ്റം ചെറുതല്ല.

ആഹാര പദാർത്ഥങ്ങൾ ചുട്ടെടുക്കാനും പൊരിക്കാനും പുഴുങ്ങാനുമെല്ലാം അവർ പഠിച്ചു. തീയുടെ കണ്ടുപിടുത്തം ആധുനിക പരിഷ്കൃത മനുഷ്യന് രൂപം നൽകിയതോടെ ഒരു വിഭാഗം ആളുകൾ അന്യവൽക്കരിയ്ക്കപ്പെടുകയും പച്ചയ്ക്കും വേവിയ്ക്കാതെയും തിരുന്നവർ മോശക്കാരനായി മാറ്റപ്പെടുകയും ചെയ്തു. അങ്ങനെ പഴയ പല രുചികളും അവർക്ക് മുന്നിൽ അരുചികളായി മാറ്റപ്പെട്ടു.

പ്രകൃതി പ്രതിഭാസങ്ങൾക്കു പുറമെ വംശം, ജാതി, മതം, പ്രദേശം, സാമൂഹ്യാവസ്ഥ തുടങ്ങിയവയ്ക്കനുസരിച്ചും ഓരോ പ്രദേശത്തിന്റേയും രുചിബോധങ്ങൾ രൂപപ്പെടുന്നത് കാണാം. തീരദേശ മേഖലയിൽ കഴിയുന്നവരെ സംബന്ധിച്ച് മീൻ അവരുടെ ജീവിതത്തിന്റേ ഭാഗമാണെങ്കിൽ കൂടിയും മീനിൽ അധികമായി അവർ മറ്റു ഭക്ഷ്യവസ്തുക്കളിൽ താല്പര്യം പ്രകടിപ്പിയ്ക്കുന്നതായും മലപ്രദേശത്തെ കപ്പയും കിഴങ്ങും മറ്റും ഭക്ഷിയ്ക്കുന്നവർ അവയേക്കാൾ അധികം മത്സ്യമാംസാദികൾക്ക് പ്രാധാന്യം നൽകുന്നതായും കാണാം. പുതുരുചികൾക്ക് എന്നും സ്വീകാര്യത നൽകുന്നതിന്റേ ഭാഗമാണ് ഈ അന്വേഷിച്ചു പോക്ക്.

മനുഷ്യന്റേ രുചിബോധത്തിൽ ഒഴിച്ചുനിർത്താനാവാത്ത ഒന്നാണ് അവന്റേ ജാതിയും, മതവിശ്വാസങ്ങളും ആചാരാനുഷ്ഠാനങ്ങളും. കലശത്തിന്റേ ഭാഗമായി വെയ്ക്കുന്ന കോഴിക്കറിയ്ക്കും പുട്ടിനും, അമ്പലപറമ്പിൽ ചുട്ടെടുക്കുന്ന തെണ്ടിനും പൊക്കാല നിവേദ്യത്തിനും ഗണപതിഹോമപ്രസാദത്തിനും അമ്പലപ്പുഴ പാൽപ്പായസത്തിനുമെല്ലാമുള്ള വിശേഷരുചി വിശ്വാസത്തിന്റേ രുചി കൂടിയാണ്. സ്ഥിരം കഴിയ്ക്കുന്ന ഭക്ഷണത്തിനപ്പുറത്തേയ്ക്ക് വിശ്വാസം കൂടി അവ ഊട്ടിയുറപ്പിയ്ക്കുന്നു എന്ന് മാത്രം. പിടിയും കോഴിയും, താറാവ് മപ്പാസ്, ബീഫ് ഉലർത്തിയത്, കിണ്ണത്തപ്പം തുടങ്ങിയവ ക്രിസ്ത്യൻ ആഘോഷങ്ങളുമായി ബന്ധപ്പെട്ട രുചികൾ ആണെങ്കിൽ മുട്ടമാല, കോഴി അട, പണിയാരം, ബിരിയാണി, നെയ്ച്ചോറ്, പത്തിരി, കലത്തപ്പം, പഴംനിറച്ചത് തുടങ്ങിയവ മുസ്ലിം വിശ്വാസങ്ങളുടെയും ആചാരങ്ങളുടെയും രുചിബോധങ്ങളാണ്.

പാചകരീതികളിൽ വരുന്ന ചെറിയ പൊടിക്കൈകൾ പോലും ഭീകരമായ രുചിഭേദങ്ങൾക്കാണ് വഴിവെയ്ക്കുന്നത്. കേരളത്തിൽ അങ്ങോളം ഇങ്ങോളമുള്ള അവിധൽ തന്നെ എടുക്കാം. സാമാന്യമായി അവിധൽ ഒരിഞ്ചുനീളത്തിൽ പച്ചക്കറികൾ അറിഞ്ഞ് വേവിച്ച് അതിലേക്ക് തേങ്ങയും പച്ചമുളകും ആവശ്യത്തിന് ഉപ്പും ചേർത്ത് വേവിയ്ക്കുന്നതാണ്. ഇതിൽ തന്നെ ദേശഭേദങ്ങൾക്ക് അനുസരിച്ച് പുളിയുടെ ആവശ്യത്തിലേയ്ക്കായി തൈര്, മാങ്ങ, വാളൻപുളി പിഴിഞ്ഞ് ഒഴിച്ചത് തുടങ്ങി ചെറിയുള്ള ചേർത്തത്/അല്ലാത്തത്, പച്ച

വെളിച്ചെണ്ണ ഒഴിച്ചത്, കടുക് പൊട്ടിച്ചത്, ഇഞ്ചി അരച്ചത് തുടങ്ങി എത്ര എത്ര രുചി ഭേദങ്ങളാണ് ഒരേ അവിധൽ സൃഷ്ടിച്ചെടുക്കുന്നത്. രുചിക്കൂട്ടിലുള്ള ഈ വൈവിധ്യം തന്നെ കഴിയ്ക്കുന്ന സന്ദർഭത്തിനും സാഹചര്യത്തിനും വിളമ്പുന്ന വ്യക്തിയ്ക്കും അനുസരിച്ച് പിന്നേയും മാറുന്നു. ഉദാ: അമ്മ വിളമ്പുന്ന സ്വാദായിരിയ്ക്കില്ല തന്നിയെ ഭക്ഷണം കഴിയ്ക്കുമ്പോൾ ഉണ്ടാകുന്നത് എന്ന് ഓർക്കുക.

ഭക്ഷണത്തിലെ സവർണ്ണ-അവർണ്ണ പാരമ്പര്യമാണ് എടുത്തു പറയേണ്ട മറ്റൊരു സംഗതി. സസ്യാഹാരങ്ങളെല്ലാം സവർണ്ണ പാരമ്പര്യമായി പുകഴ്ത്തപ്പെടുമ്പോൾ, സദ്യയ്ക്കും മറ്റും വളരെ ജനപ്രിയത കൈവരുമ്പോൾ മത്സ്യ-മാംസാദികളും കഞ്ഞിയും കപ്പയുമെല്ലാം അവർണ്ണ ഭക്ഷണങ്ങളായി തരം താഴ്ത്തപ്പെടുകയാണ് ചെയ്യുന്നത്. ബ്രാഹ്മണ സംസ്കാരത്തിന്റെ ഭാഗമായി സദ്യയും നെയ്യിലും എണ്ണയിലും പാകം ചെയ്ത വിഭവങ്ങളും പായസങ്ങളും കൂട്ടുകറികളും ഒഴിച്ചുകറികളും ഉപ്പിലിട്ടതുമെല്ലാം പുകഴ്ത്തപ്പെടുമ്പോൾ അവർണ്ണന്റെ ഭക്ഷണമായ കഞ്ഞിയും കപ്പയും പൂഴുക്കുകളും ചമ്മന്തിയും ഉണക്കമീൻ വറുത്തതും കഞ്ഞിവെള്ളവും കളളും അരുചികളായി മാറ്റപ്പെടുന്നു.

ഭാഷയുടെയും ഇതര സംസ്കാര രൂപങ്ങളുടെയും കാര്യത്തിലെന്നതുപോലെ വലുത് ചെറുതിനെയും അധികാരമുള്ളവ അധികാരമില്ലാത്തതിനെയും ആദേശം ചെയ്യുന്ന പ്രക്രിയ പൊതുരുചി ബോധത്തിന്റെ രൂപീകരണത്തിലും കാണാവുന്നതാണ്. കേരളത്തിന്റെ ഭക്ഷണമായി സവർണ്ണന്റെ സദ്യ മാറ്റപ്പെടുന്നത് അങ്ങനെയാണ്. സവർണ്ണ പലഹാരങ്ങളായ ദോശ, ഇഡ്ഡി, അട, ഓട്ടട, നെയ്യപ്പം, ഉണ്ണിയപ്പം, കൊഴുക്കട്ട തുടങ്ങിയവയ്ക്കുള്ള ജനസമ്മിതി ഇന്നും പുട്ടിനും പഴകഞ്ഞിയ്ക്കും വന്നിട്ടില്ല. നമ്പൂതിരിമാർ പുട്ടിനെ കണ്ട്യപ്പം, കുംഭംതുരി തുടങ്ങിയ പേരുകളിലാണ് വിളിച്ചിരുന്നത് എന്നോർക്കുക.

മലയാളിയുടെ പൊതുവായ രുചി ബോധത്തെ നിർണയിക്കുന്നതിൽ ഇന്ന് പ്രധാന പങ്കുവഹിയ്ക്കുന്നത് പരസ്യങ്ങളാണ്. മലയാളി എന്തു കഴിക്കണം, എങ്ങനെ, ഏതളവിൽ കഴിയ്ക്കണം എന്ന് പരസ്യങ്ങൾ നിരന്തരം നമ്മെ ഓർമ്മപ്പെടുത്തിക്കൊണ്ടിരിക്കുന്നു. അങ്ങനെ ഓട്ട്സും ഹോർലിക്സും മാഗിയുമെല്ലാം നമ്മുടെ തനതുരുചി ബോധങ്ങളെ അട്ടിമറിച്ചുകൊണ്ട് കടന്നുവരുന്നു. അങ്ങനെ തനതുരുചികളും രുചിബോധങ്ങളും വരെ നാം കുത്തക മുതലാളിത്തത്തിനും പണയപ്പെടുത്തി കഴിഞ്ഞിരിയ്ക്കുന്നു.

വിശപ്പിന് ഭക്ഷണം എന്ന രീതിയിൽ നിന്നും വിനോദത്തിന് ഭക്ഷണം എന്ന കാഴ്ചപ്പാടിലേക്കാണ് ആധുനിക മനുഷ്യന്റെ പോക്ക്. മൂന്നുനേരമോ രണ്ടു

നേരമോ ഭക്ഷണം കഴിച്ചിരുന്ന മലയാളിക്ക് ഇടനേരങ്ങളിലും സമയം പോക്കിനുമെല്ലാം കൊറിയ്ക്കാൻ പുതുരുപ്പത്തിലും ഭാവത്തിലും വിവിധ ഉത്പന്നങ്ങൾ കടന്നുവന്നു. ലെയ്സും കുറുകുറേയും ബിൻകോയുമെല്ലാം അങ്ങനെ ദൈനംദിന ഭക്ഷണത്തിന്റെ ഭാഗമായി. കേക്കും പിസയും ബർഗറുമെല്ലാം മലയാളിയുടെ നാവിൻതുമ്പിൽ പുത്തൻ രുചിബോധങ്ങളോടെ ഇരുപ്പുറപ്പിച്ചു കഴിഞ്ഞു.

രുചിയും രുചിഭേദങ്ങളും രുചി ബോധ്യങ്ങളുമെല്ലാം കാലഘട്ടത്തിനനുസരിച്ച് തിരിഞ്ഞും മറിഞ്ഞും വന്നുകൊണ്ടേ ഇരിയ്ക്കുന്നു.

ഗ്രന്ഥസൂചി:-

- 1.അച്യുതവാര്യാർ.എസ്- കേരള സംസ്കാരം, 2009, കേരള ഭാഷ ഇൻസ്റ്റിറ്റ്യൂട്ട്.
- 2.അജീത് കുമാർ.എൻ -ഭക്ഷണം, വേഷം, ആചാരാനുഷ്ഠാനങ്ങൾ, 2011, കറന്റ് ബുക്സ്.
- 3.ഗോപാലകൃഷ്ണൻ. പി.കെ-കേരളത്തിന്റെ സാംസ്കാരിക ചരിത്രം, 2013, കേരള ഭാഷാ ഇൻസ്റ്റിറ്റ്യൂട്ട്.
- 4.ഭരതൻ.കെ.എം-നാട്ടുസംസ്കൃതിയുടെ നടവഴികൾ, 2015, കേരള ഭാഷാ ഇൻസ്റ്റിറ്റ്യൂട്ട്.
5. ബാബു ശങ്കർ-ടൂറിസവും കേരളവും, 2010, നാഷണൽ ബുക്ക് സ്റ്റാൾ.

”ശിലകളെ പൂവുകളാക്കിക്കൊണ്ട് പി.രാമനിലുടെ ”

സ്വാതി കെ.പി.
ലക്ചറർ, സെന്റ് അലോഷ്യസ് കോളേജ്, എടത്യാ
aqa125@gmail.com

ഇന്നത്തെ കവിത പുതിയൊരു സാമ്പ്രദായം സൃഷ്ടിക്കുന്ന ശ്രമത്തിലാണ്. ആധുനിക വൻ പരീക്ഷണങ്ങൾ നൽകിയ പാഠങ്ങൾ ഉൾക്കൊണ്ടും പാരമ്പര്യത്തിന്റെ യാഥാർത്ഥ്യങ്ങളുടെ വിപരീത ബഹുത്വത്തെ തിരിച്ചറിഞ്ഞു മലയാളകവിത മുന്നോട്ടു നീങ്ങുന്നു. ഇന്നത്തെ ഓരോ കവികളും പുതിയ പാത വെട്ടിപ്പെടുത്തിച്ചു നീങ്ങാനുള്ള പരിശ്രമമാണ് കാണുന്നത്. പുതിയ കവികളാരും കവിതയിൽ ബോധപൂർവ്വം ഉത്തരായു നിക സൃഷ്ടിക്കുന്നില്ലെന്നാണ് ആദ്യം എടുത്തു പറയേണ്ടത്. മലയാളികളുടെ കാഴ്ചപ്പാ ടുകൾക്കനുസരിച്ച് വായിക്കേണ്ട ഒരു രീതിയാണ് അതിലുള്ളത്. പുതിയ കവികളുടെ ഭാവനയും ആഖ്യാനകലയും ഭാഷയും വളരെ സൂക്ഷ്മമാണ്. അതു വളരെ ലളിതമായ വാക്കുകൾക്കപ്പുറം അതിലടങ്ങിയിരിക്കുന്ന ഭാവങ്ങൾ വായനക്കാരിൽ ശക്തമായ സമ്മർദ്ദം ചെലുത്തുന്നവയാണ്. വായനക്കാരെ തെട്ടിടിക്കുന്ന ഭാവചിത്രങ്ങളാണ് ഇത്തരം കവിതകളിലൂടെ തെളിഞ്ഞുകാണുന്നത്. ദുഷിച്ച സമകാലീനശീലങ്ങളെ തകർത്തറിയുന്ന ഒരു ബോധോദയം തന്നെ ഇത്തരം കവിതകളിൽ ദർശിക്കാവുന്ന താണ്. മനുഷ്യ യാഥാർത്ഥ്യങ്ങളെ തിരിച്ചറിയുകയും ഇത്തരം സങ്കീർണ്ണതകളെ സ്വഭാവ ങ്ങൾക്കനുസരിച്ച് സൂക്ഷ്മമായി വിലയിരുത്തുകയും അത് സ്വന്തമായ രീതിയിൽ ആവി ഷ്കരിക്കുകയും ചെയ്യുന്നവരാണ് ഇന്നത്തെ കവികളിൽ മിക്കവരും.

പുരാവൃത്ത ഐതിഹ്യങ്ങളിലൂടെയും സാഹിത്യരാഷ്ട്രീയ സംഭാവനകളിലൂടെയും ചരിത്രവർത്തമാനകാലങ്ങളിലെ സംഭാവനകളിലൂടെയും സഞ്ചരിച്ചു സ്വീകരിക്കേണ്ടവ സ്വീകരിച്ചും ഒഴിവാക്കേണ്ടവ നിഷ്കരണം ഒഴിവാക്കിയും ഇന്നത്തെ തലമുറക്ക് ഒരു ബോധം സൃഷ്ടിക്കുമാറുള്ള ബോധവൽക്കരണമാണ് ഇന്നത്തെ കവിത എന്നുതന്നെ പ റയാം. മനുഷ്യൻ സ്വാതന്ത്ര്യമുണ്ട്, ലൈംഗികതയുണ്ട്, സ്വകാര്യതയുണ്ട്, രാഷ്ട്രീയമുണ്ട് ഇങ്ങനെ ശുദ്ധമായ സ്വതന്ത്ര ബോധത്തോടെ ലാഘവത്തോടെ കണ്ടെത്തുന്ന വർത്ത മാന കാലത്തെ സ്വാംശീകരിച്ചെഴുതപ്പെടുന്ന അപൂർവ്വതകളാണ് ഇന്നത്തെ ഒരു വിഭാഗം കവിതകളെന്നു പറയാം. അതിനൊരുദാഹരണമാണ് പി.രാമന്റെ കവിതകൾ. വായനക്കാ രനെ സാഹത്യഭാവനയുടെ മുർദ്ധന്യാവസ്ഥയിലേക്കുയർത്താൻ പി.രാമന്റെ കവിതകൾക്ക് കഴിഞ്ഞിട്ടുണ്ട്. കവിയുടെ വിശുദ്ധമായ ഭ്രാന്തിൽനിന്നും വായനക്കാരൻ തനിക്കിഷ്ടപ്പെട്ട ഒരർത്ഥത്തിന്റെ പ്രത്യാശാതലത്തിലേക്കെത്തിപ്പെടുന്നു. കൃത്യമായ അർത്ഥബോധത്തി ലേക്കുപോകുന്ന സൂചനകൾ അദ്ദേഹത്തിന്റെ കവിതകളിൽ കുറവാണ്. അതുകൊണ്ട് കവിതകൾ വായിക്കുമ്പോൾ വായനക്കാരൻ സ്വന്തമായ ഒരർത്ഥബോധത്തിലേക്ക് വീണു

പോകുന്നു. കവിതയെക്കുറിച്ചുള്ള ചില മാലിക പാഠങ്ങൾ പി.രാമൻ ആധുനികത പകർന്നുകൊടുത്തിട്ടുണ്ടാകണം. ആരെങ്കിലും ചവിട്ടിമെതിച്ച പാതകളിലൂടെ സഞ്ചരിക്കാൻ രാമൻ തീരെ താല്പര്യമില്ലാത്തതുകൊണ്ട് ഒറ്റക്കുള്ള സാഹസിക യാത്ര നടത്തുകയാണ് അദ്ദേഹം തന്റെ കവിതകളിലൂടെ.

പുതുമയേറുന്ന കവിതാശൈലി ജീവിതാനുഭവങ്ങൾക്ക് പുതിയ സാക്ഷ്യം വഹിക്കുന്ന രചനാ സമ്പ്രദായമണ് പി.രാമന്റെ 'ശിലകളെ പൂവുകളാക്കാൻ' എന്ന കവിതയിലൂടെ വീക്ഷിച്ചത് കണ്ണിരിന്റേയും ദുരിതങ്ങളുടേയും ബന്ധനത്തിൽ ജീവിതം മുന്നോട്ടു നീക്കുന്ന ഒരു കൂട്ടം സമൂഹത്തിനു നേരെയുള്ള ഒരാത്മ പ്രകാശനമായിട്ടാണ് ഈ കവിതയെ ഞാൻ കാണുന്നത്.

സംസ്കാര ബാഹ്യമായ തൃഷ്ണകളെ സംസ്കാരത്തിലേക്കും കാവ്യബാഹ്യമായ തൃഷ്ണകളെ കാവ്യത്തിലേക്കും മെരുക്കുന്നതിന്റെ വെല്ലുവിളി ഈ കവിതയുടെ സാരം ശത്തിൽ തെളിയുന്നുണ്ട്. ആഖ്യാനത്തിൽ നിന്നുടലെടുക്കുന്ന വാഗ്മയചിത്രങ്ങൾ നമ്മളിലുണ്ടാക്കുന്ന പ്രതിസന്ധി നിവാരണമായി കാണാവുന്നതാണ്. തന്റേതായ പുതിയൊരു ലോകത്തെ സൃഷ്ടിച്ചെടുക്കുകയാണ് പി.രാമൻ. ഈ കവിതയിൽ ചെയ്തിരിക്കുന്നത്. പ്രകൃതി ബിംബങ്ങളെ ഉപയോഗിച്ചുകൊണ്ട് കവിതയുടെ താളങ്ങൾ പാടുകളായി രൂപപ്പെടുത്തിയതായി കാണാം.

ശിലകളാകുന്ന പ്രതിസന്ധികളെ പൂവുകളാക്കി മറികടക്കാൻ ബുദ്ധിമുട്ടി നിൽക്കുന്ന അവസ്ഥയിൽ നിന്നാണ് കവിയുടെ തുടക്കം. ജീവിതാനുഭവങ്ങളുടെ തീക്ഷ്ണമായ തീച്ചുളകൾക്ക് നടുവിൽവെന്തുരുകി നിൽക്കുന്ന മനുഷ്യമനസ്സിനെ മുദുത്വമേകാൻ ശ്രമിക്കുന്ന കവി. അനുഭവവേദ്യമാകുന്ന ശിലകളാകുന്ന മനുഷ്യമനസ്സായിരിക്കാം കവി ഇവിടെ പൂവാക്കിത്തീർക്കാൻ ശ്രമിക്കുന്നത്. ജീവിതാനുഭവങ്ങളിലേക്കുള്ള കവിയുടെ എത്തിനോട്ടം ഏറെ എത്രത്തോളം ഉൾക്കൊണ്ടിട്ടായിരിക്കണം കവി അതിനെ പൂവാക്കി മാറ്റാൻ ശ്രമിക്കുന്നത്. കാഠിന്യമേറിയ ശിലകളെ പൂവുകളാക്കാനുള്ളതന്ത്രം കവി ഇവിടെ മെനഞ്ഞെടുക്കുകയാണ്. ആ ശില കാലങ്ങളോളം സ്ഥായിയായി നിലകൊള്ളുന്ന വൈകാരിക തലമാണ് അതിനെ പൂവുകളാക്കുന്ന നിലയിലേക്ക് സ്ഥാനവ്യതിയാനം സംഭവിക്കുകയാണ് കവിയുടെ വിജയം. കവിയുടെ വിജയം ജീവിതത്തെ സാധൂകരിക്കുന്നു.

എവിടെ നിന്നാണകവിതയുവന്നത
കിനിവിൽ നിന്നൊപ്പം മുള്ളു
വിടരുന്ന കണ്ണിന്റെ കാഴ്ചയെ ഞെരിച്ചതാ
നന്നാരികത്തൊരു മുഴ പോലെ
ഒഴുകുന്ന വരികളെ ഞെരുകിഗൃതി തട-
ഞ്ഞൊരു മാംസഖണ്ഡം കണക്കെ

എവിടെ നിന്നാണ് ആ കവിത (സൃഷ്ടി) മുളക്കുന്നതെന്നറിയില്ലെന്ന് കവി ഇവിടെ വ്യക്തമാക്കുന്നു. പ്രേരണയാൽ സംഭവിച്ചുപോകുന്ന ഒന്നല്ല കലാസൃഷ്ടി അത് തനിയെ വന്ന് ചേരുകയും പിന്നീട് ഒഴുകിപ്പോകുകയും ചെയ്യുന്നു. ആ ഒഴുക്കിന് വിഘ്നം വരുമ്പോഴാണ് അതിനെ കവി സാധൂകരിക്കാൻ ശ്രമിക്കുന്നത്. അതായത് കവിയുടെ ഉള്ളിൽനിന്നും നിർഗമിക്കുന്ന കാവ്യപ്രവാഹത്തിന് ഒരുപക്ഷേ തടസങ്ങൾ നേരിടാം. ആ തടസങ്ങളെ മറ്റൊരു അനുഭവസമ്പത്തായി സ്വരൂപീകൃതയാണിവിടെ കവി. വീടരുന്ന കണ്ണിന്റെ കാഴ്ചയെ മങ്ങലേൽപ്പിക്കാൻ ഉണ്ടാകുന്ന താത്കാലിക മുഴ (കുരു) പോലെ അത് സുഖമുള്ള നോവാക്കി ചുട്ടുപകർന്ന് നിർവീര്യമാക്കുന്നു. ആ കൂടെ ചുട്ട് മറ്റൊരു സുഖമുള്ള അനുഭവമാക്കി മാറ്റുന്നു. ഇതുപോലെ കാഴ്ച (കാവ്യം) യെ ഞ്ഞെടുക്കിയ മർത്താൻ ആ വഴിയിലൂടെ സുഖമുള്ള നോവാക്കിമാറ്റി പ്രതിവിധി തേടുകയും ചെയ്യുന്നു. ഇങ്ങനെ കലാസൃഷ്ടിയിൽ പ്രതിസന്ധികളാക്കുന്ന പ്രവാഹത്തെ അതിജീവിക്കുവാൻ ശ്രമിക്കുകയാണിവിടെ.

നിലകൊണ്ടു കല്പിച്ചു നിൽക്കുന്നതിനെത്ര-
രുളുകൾ തുണിഞ്ഞാണ് ചേർക്കും
ഇതളായിരം പിടിച്ചുകൊണ്ടിരിക്കാ-
യൊരു പൂക്കുലയായി മാറാം.

പ്രതിസന്ധികളെ തരണം ചെയ്യാൻ ഏതെല്ലാം മാർഗ്ഗങ്ങൾ സ്വീകരിക്കാം എന്നാലോചിക്കുകയാണ് കവി. ഇവിടെ ദൃഢതയേകുന്ന ആ ശിലയെ മുദ്രുത്വമേകാൻ ശ്രമിക്കുന്ന കവിക്ക് എത്ര ഇതളുകൾ തുണിച്ചേർക്കും എന്ന ആശയ കൗഴ്യത്തിലാണ്. ഇരുളുകൊണ്ട് ആ ദൃഢത മറച്ചു ഇതളുകൾ തുണിച്ചേർത്തു ലാഘവത്തും കൈവരിക്കുന്നു. മനുഷ്യസഹജമായ കാഠിന്യത്തെ കാണിച്ചുതരാൻ മടിക്കുന്ന കവി ഇരുളിനെ ആശ്രയിക്കുകയും ആ ഇരുളിന്റെ മറവിൽ ആയിരം ഇതളുകൾ തുണിച്ചേർത്ത് അതൊരു പൂങ്കാവനമാക്കി മറ്റാൻ പരിശ്രമിക്കുന്നു. തീരുമാനങ്ങളുപയോഗിച്ച് തരമായി കവി തന്റെ തടസ്സങ്ങളെ നേരിട്ട് മുന്നോട്ട് പോയിക്കൊണ്ടിരിക്കുകയാണ് ആത്മവിശ്വാസമാണ് കവിയുടെ വിജയം.

"അഥിനരികിലൂടെന്റെ കവിതയൊഴുകുന്നതിൽ
കളം കളം പിന്നെയുംകേൾക്കാം.

ഭംഗിയേറിയ മികവാർന്ന അതിജീവനത്തിലരികിലൂടെ ആസ്വാദനതലത്തിലെത്തി നിൽക്കുന്ന കവിതയാകുന്ന കളം കളം (പാട്ട്) പിന്നെയും കേൾക്കാം എന്ന് കവി പറയുന്നു. പിന്നെയും എന്നതുകൊണ്ട് ഒരു പക്ഷേ കവിയുടെ ഉദ്ദേശ്യം ജീവിതത്തിൽ മങ്ങലേൽക്കുന്ന ആവർത്തനങ്ങൾ പതിവാണ്. ആ പതിവിന് തോൽപ്പിക്കാൻ മങ്ങിയ ആവർത്തനങ്ങളെ തച്ചുടക്കാൻ ആസ്വാദനത്തിന്റെ മറ്റൊരു തലത്തിലേക്ക് വായനക്കാരനെ കൊണ്ടെത്തിക്കുകയാണ് കവി.