

Editorial

Greetings from Piusgiri! Here comes our/your SPEJAS!

Shall we present an over hatched egg. An apology at the outset often makes the audience uncomfortable and gradually tells upon their patience. But we can't help an apology as the idea of e-journal of Piusgiri is as old as a decade. Indolence coupled with inertia played a major roll in the lacuna of its inception. The dream finally blossoms, let its fragrance herald its arrival and ensure a solid readership.

As we all know, a single drop paves the way for the great ocean and the small seed encapsulates the sky-high tree. The great ocean of knowledge appears in the eyes of the child in the form of the first alphabet. Humble begins, often insignificant events, pave the way for memorable and endurable achievements.

It is a humble beginning, where St Pius goes global. To leave a legacy is one of the foremost desires of every human being. The avenues of SPEJAS provide you the cherished space to go global. Shall we hope that this blossom would have a long innings fulfilling the aspiration of its well wishers.

St Pius X is blessed by its rich locality, a fusion of pristine pure lush green meadows of Western Ghat, the hot spot of biodiversity on one side and the culturally rich heritage of Tulu Nadu on the other. Any sapling, properly nourished on fertility and conducive climate, would bloom in time. These blossoms are natural but belated, not out of season but timely. Your earnest perusal is our greatest support. All comments are welcome and they are our greatest source of inspiration.

Editorial Board.

The History of *Marāti* Naiks in Kerala: Oral Approach

Dr Fed Mathew

In a Globalized world, History and its varied notions undergo tremendous changes, either by assuming innovative nuances or by incorporating the inevitable transformations. As the written records of history has been interrogated by historiography, it tended to sideline its sanctity and veracity accorded a-priorily by the conservative pre-modern traditions. Jawahar Handoo would call the Indian history as an anachronism perpetuated and ‘controlled by palace paradigm in a land of Orality’¹. Another notable historian, E.H. Carr would criticise the undue obsession with facts and documents and calls the history as ‘fetishism’. “The nineteenth –century,” he holds, “fetishism of facts was completed and justified by a fetishism of documents”(Datta, 2002:55). Against these backgrounds, a re-reading of the history of *Marati Naiks* of Kasaragod in Kerala is attempted. Maratis, one of the tribes in Kasaragod district cherishes certain folklores in connection with their history. The oral historic possibilities are also collected and compared with the written records and thus certain conclusions are deduced as an alternate approach to monographic and linear history. The modern thinker of history Michel Foucault, through his method of archaeology underlined the over all importance of each period’s discursive forms as a manifestation of a will to power, yet in practice “he writes a history of the present by getting us to recognize that he is writing outside the familiar and traditional frameworks of historical explanation ,about former intensities of power identifiable now in different places and disciplines.” (Hamilton,1996:123). The alternate approach in this paper is another attempt to look at reality from the other side.

The paper makes a sweeping survey of oral history narrated by a few key informants, both inside and outside the clan. The dominant elements are cross examined with the available written records without falling into the omniscient narration of linear history and without privileging the logo-centric/the written word approach. The frame of references are closely related to the hypothesis that these people are descendants of *Kunbis* , one of the original tribes of Maharashtra. The sequel is that they had been camp followers of the Great *Marata* army. The conclusions are drawn, yet, the paper ends open ended as the dialectics of discourse pass on to create new text in the hearts of readers.

i. Kasragod –a short profile

Kasaragod , the northern district of Kerala, which came into existence only in May 25th of 1984 is relatively small in size with backward and boarder traits. The district has the great distinction of having seven live languages and various ethnic groups who freely interact. One of the easiest inferences from the co-existence of independent seven languages and ethnic conglomeration is that the so called land might have a history of a boundary/fringe land where no body wielded unquestionable power or hegemony for a long period. Thus the land enjoyed a pliable culture where pluralism easily thrived. As it is on the south western coast, it had served as a suitable door for a few foreigners

to come to India. Aryans /Nambodirees might have come to Kerala through this path. The older travelogues seem to be one of the reliable existing sources. The Portuguese traveler , Mr Ambrose who visited Kumbala , near Kasaragod in 1514, mentioned that the rice was exported to Male Island. Another important item of export was coir. Dr Francis Buchanan, who was the family doctor of Lord Wellesley, had visited certain parts of Kasaragod in the year 1800. One of the earliest records of the place , the travelogue of Buchanan included valuable information on political set-up of Athipramba, Kavvia, Nileshwar, Bekkal, Chandragiri, and Manjeshwar.

It is almost accepted that Kasaragod was a part of ancient Tulunadu kingdom in which there were sixty four Tuluva and Malayalam villages. The old Vijayanagar empire seemed to have extended up to Chiravathoor/ Valapattanam ; another version is that these places were under the rule of Kolathiry , the Kerala king who had fought bravely with Vijayanagar. The mythological characters behind *Theyyam* , the folklore of the place, had their origin from this background and an essential part of the ritual is the significant role of Kerala *Theeyan*. Nileshwar seems to be one of the key places of Kolathiry dynasty. As Vijayanagar got declined in the 16th century, the power was gradually transferred to the hands of Ikkeri Naiks of Keladi Dynaty. Both Hyder Ali and his worthy successor Tippu had their share of invasions and developments over these areas. As the British rule became a reality, the place was under Bombay presidency and subsequently under Madras presidency.

ii .Oral History /Traditional History /Pro-history

The term *Marāti* has long been a source of confusion as Thurston quotes H. A. Stewart's *South Canara Manuel*: "*Marathi*, as a caste name, is somewhat open to confusion, and it is probable that many people of various castes, who speak *Marathi*, are shown as being of that caste. The true *Marathi* caste is said to have come from *Goa*, and that place is the head-quarters."(1909:14). *Marāti* today denotes a group of sects , who might have come over to Kerala from Maharashtra and Goa, with Marathi as mother tongue, like *Kārād Brāhmins*, *Kumeri Marātis*, *Kadukonkanni*, *Samakaras* (cobblers), and so on. Although *Marāti* is an umbrella term, we use *Marāti* here with the particular meaning of *Kumeri Marātis/Marati Naiks*, a tribe in Kasaragod district of Kerala. As the community under study is 'a non-literate community', their history may have to be traced by over taking the western notions that 'primitive ', 'non-literate ' people cannot have history. It goes without saying that the western scholars had coupled their pet ideas of 'Chronology' with Writing and finally that of History as birds of same feathers which might flock together.

As the community does lack writing, an alternate approach may be more helpful. Bernard S. Cohn, the reputed anthropologist recommended 'Proctological History' or 'history from below'. He holds, "The historians who study from the bottom up have demonstrated the possibility of a more complex and rounded history"(Datta, 2002:35). Both Oral Tradition and Oral History are given due recognition as the valid means to recapture the past of these subaltern people. Oral history is defined by Lummis as "essentially an account of first hand historical experience, recalled retrospectively and

communicated to an interviewer for historical purposes'(Datta, 2002:65). Birendranath Datta, who vehemently argued for the re-emergence of oral history, in his book *Folklore and Historiography*, couldn't help mentioning the underlined irony as, "Ironically, modern oral history started in 1948 at Columbia university with historian, Allan Nevins who recorded "significant" Americans."(Ibid.).

Our alternate approach includes the oral traditions collected from a wide range of resource persons both from the community and outside; each one represents either a special section of the community under consideration or a relevant facet of the whole gamut of social milieu. Sri.Appanna Naik, one of the key informants is a farmer and an esteemed poojari/priest of poojas like *Goondul* at Badiadukka. Sri. Lakshman Naik, another knowledgeable resource person is a teacher by profession and discharges the duties of a headman at Adoor. Dr. Sunder Naik (I.F.S.), is the Registrar of Mangalore University and obtained his Doctoral degree on sociological aspects of *Marāti* community. Dr. Radha Krishna Bellur, Lecturer in Kannada, Govt college Kasaragod extensively researched over the advent of *Karad* Brahmins and authored a book in Kannada. Dr Venkitesh, Professor in Kuppam University of Folkloristics & Tribal Studies-A.P. is an international folklorist who had conducted research in the migration routes of Kudubis, one of the sub-groups of *Marāti* community. Prof. Chapady is an honourable scholar and Sri.C. Raghavan is a historian and noted journalist.

1. Appanna Naik (address: Badiadukka ,Kasargod Dt-)

History: He believes that they have come from Goa or from the Rathna Giri forest. But the reason of their departure from their native land is not very clear. He began his version of history from 1887 in Madras Presidency. They had been engaged in shifting cultivation. They had close contact with Tulu speaking people and some of them opted that language.

He traces history back to 1650 A.D. It was after the defeat of Shivaji from the hand of Aurangaseb. Maratis had been camp followers in the past. When Shivaji lost power they moved to further south. They came to Goa where they met Karad Brahmins. Some how they came to Kundapuram, the reason for their arrival at Kundapuram is not clear. They believe that some sort of religious persecution was about to come either from Muslims or Christians, after the defeat of Shivaji to whom they even cherish blind loyalty. They requested for asylum and it was granted. *Karad* Brahmins settled in permanent houses whereas Kumari Maratis had gone for shifting cultivation, from place to place. In course of time *Kumeri Maratis* became labourers of *Karad Brahmins*. The accepted wage in the olden days was one Ser of corn/rice. (one ser means 1½ k.g.) They consumed liquor so profusely that half of their wages went for it. In 1935 some of the Maratis got land: they were also given the position of Scheduled Tribe.

Kumari Maratis had often suffered from terrible diseases like Small Pox or Cholera and very many died of them. They went to *Karad* Brahmin for protection in 1947, subsequently they were reduced into the position of labour colony. Some of them (only boys) had gone to school in 1935. Those who completed the fourth standard were given

petty jobs or the post of an assistant . As part of the settlement scheme in 1964 some of them availed the provision and acquired three acres of land .

2. Sri. Lakshman Naik Address: Adoor P.O.

It was after the third (1761) Panipet battle , when Peshwas were thoroughly defeated , the *Kumeri* Maratis ran to forest . They were terribly afraid , and highly upset . They could not come out of the forest . They called upon the *Devi* and began to take oath; “We will offer you an animal of two legs”. Still the fear was not over come . So the number of legs went up to four but to no avail . Another one offered six ; a third one went up to eight . Still courage evaded them . Finally they promised *Devi* that they would offer her an animal of ten legs .The lost courage some how returned . As they regained it they came out of the forest .

As they want to keep the promise , they began to search of the forest for an animal of ten legs. They caught a number of them, but none had ten legs. As the search went on , one became very thirsty . When he reached the stream, he found a crab under the rock . He counted its legs, it had ten legs. Then onwards crab became an essential item of all their offerings.

3. Kattur Narayan- Panathoor, Kasaragod Dt

He is one of the patrons of the famous temple in Manjadukkam, near Panathoor. He holds the view that the Maratis came from Maharashtra . One of the Tulu kingdoms like Mayilpaddy had requested for ten *Cherries* of soldiers to protect his kingdom. One *Cherry* means 60 soldiers. Thus six hundred soldiers came to this part and later settled here. They had come here with their families. These families are today known as *Maratis*.

4. Dr. Sunder Naik (I.F.S.), Registrar of Mangalore University. Karnataka

He holds that they had come through Bijapur –Sirsi- Shimoga- Districts to Dakshina Kannada. There are visible differences between the Maratis of Uduppi and those of Dakshina Kannada. The Uduppi people are more sanskritized and began to follow caste Hinduism where as the Dakshina Kannada and that of Kerala retain their earlier customs and rituals without much of a change.

“There are references for their migration in about 14th century to Udupi, Dakshina Kannada, Kasaragodu and Kodagu. They came in groups and reclaimed the forest land and started Kumri cultivation. They got patronage of *Palegars* (local chiefs) and also worked in the lands of local rich farmers. However, they could not establish relationships with those who migrated and settled in Kumta, Sirsi, Yallapura, Anakola and Siddapura taluks of Uttara Kannada district. However, they are not recognized as scheduled tribes as the Maratis are recognized as S T .s in Dakshina Kannada district. The Maratis in Uttara Kannada speak Kannada and known as Kumri Maraths though they believe that their ancestors were in the army of Shivaji. Presently they live by agriculture and carpentry

along with their tribal occupation of basket weaving and folk medicine. (Kamath, Suryanath 1985:248)”(Naik,2007:10).

There is an important controversy regarding the origin of Kunabis as belonging to Maharashtra or to Goa (ibid). Varhata region is where the Marati appeared for the first time. The term Varhata appears to be the Sanskritic origin of the term Marati (Mallepuram 1999:32). There is no controversy over the argument that Varhata was the original place of Marati dialect. According to Shamba Joshi, Maravas and Hattis were herdsmen in Kannada region. Marahatti > Marati > Marathi is the line of the change in the usage. Presently the Marati term refers to a particular community and the dialect used by that community (Naik,2007:12).

5. Dr.Radha Krishna Bellur , Lecturer in Kannada, Govt college Kasaragod.

His major argument is that every family of *Karad* Brahmins has a few colonies of *Kumari Maratis* as agricultural labourers. It seems that the old Vijanagar Kingdom extended from the northern part of Andhra Pradesh to that of the northern part of Kerala ,namely up to the present Cheruvathur in Kasaragod District .It may be the reason why very many languages are quite lively in this part of Kerala . In Kasaragod District itself one can find as many as seven live languages ,Sri. Radhakrishna Bellur traces them to the co-existence of many rulers and at times at different intervals.

He would like to trace a number of Marathi speaking people like *Karad* Brahmins ,*Kottekar* -both Mallava and Rama Shetriya -,*Kumeri Maratis* ,and *Samakaras*, back to a common culture and to the same native land. It can be safely concluded that there is some sort of a relationship does exist among these people that they might have come from the same place or they belonged to the same kingdom. The *Karad* Brahmins extend ritual services to these people as their official priests.

He also traces the origin of *Karad* Brahmins back to 10th century A.D. under the rule of one Shilahar Dynasty of Maharashtra. Their Goddess was *Mahamai-Mahalakshmi* of *Karad*. They also revered other gods like Bhairav, Garuda, Halikeshwara, Narasimha, Markandhya and so on and had eight places of worship known as Ashta Thirtha. In the writings of Hui Sang, Kollapur is mentioned as one of the important towns of south India. It is called Shilahar the Dhakshina Kassi. Another idea is that the exodus of *Karad* Brahmins did not take place at a single stroke. Different groups came to the southern parts at different intervals. The difference is visible in language also; the purity of the original language serves as the tool to distinguish them. As Ratnagiri seems to be the original home of these people, and Kasaragod was also included as part of the same kingdom Vijayanagar. So people moved rather freely in the same country. These people use three dialects of Marathi and it seems that they crossed the boundary and came to Kerala around 16,18, and 19 centuries. Chithpavans is a group of them with Parasuram as the god and they do not have a goddess. Their language known as Chitpavany which is closely related to Marathi. Another group of similar nature is called Rajapuri , a group eligible for Schedule tribe privilege.

History of Karad Brahmins: The word Karad had its origin as 'Karhatta' in 10th century A.D. The king of that time was Challukiyā Vijayaditya, the king of Vijayanagar empire. The only available relic is a copper writing –*Tamrapatram*- of 8th century A.D., in which the word appears as “*Karaha veneergatha, Bhadhaga Agnivesha Nama*”. Another reference is found in the writing of a Jain poet of 12th century A.D. He makes the observation that, “*kharahattadhoe bhandoiee ,kkukeriyuadel sath chandramathiyam*” ,with the meaning that Mrs. Chandramathy got birth as a hound at Kharahat. It is believed that Vijayanagar empire extended from Kharahatt to Cheruvathur i.e. from the river Kavery to the river Godavery –this is another mention of the boundary. The term Karahatta has undergone tremendous changes in the succeeding years. Karahatta later became Karhatta and now it is Karad.

As Kasaragod was one of the boundaries of the kingdom , it seems that very many “people of periphery “ are found in this place .There are a few edicts found as remnants of the glorious past. One is found in Talankara . It seems that the longest dynasty of Vijayanagar was Ekeri ; they exerted clear influence over this place. If one traces back the history of the place almost 400 years back , one might find the arrival of the *Maratis*, especially that of the Karad Brahmins . Dr. Radhakrishna holds in his book, written in Kannada , that they have come from Karad to Dharward ,Poona ,Bhuhalli –Huballi, and finally to Kerala. As it was the boundary of the Vijayanagar kingdom they did not move further off. As it was a movement on the land , it can be closely associated with invasion ;another point he emphasises is that even today a portion of these people are found in these earlier places of settlement.

Another point he would like to emphasise is that they are found in the present set -up in the company of Karad Brahmins . Where ever we find them they are almost found invariably in the neighbourhood of Brahmins. But one of the senior members of the *Marati* community told me that they had difference of opinion, as far as this observation is concerned.

He also shared one of his beliefs that these Marati Naiks might have Aryan origin as they are generally fair skinned and their chief deity is Goddess and that is also Durga who is believed to belong to the tribal pantheon. As far as the language is concerned the Karad Brahmins are influenced by Sanskrit while Naiks are influenced by Tulu the local language.

A major trait of Naiks as a group is their marriage which takes place only in inter clans, never permits an intra marriage in any clans themselves. This may be one of the key points to prove these Naiks as an original tribe.

6. Pro :Chappady, (Rtd.) Professor- representative of similar sects. Kasaragod.

His observations are based on a Kannada book named ‘*Kelady Nripa Vijaya*’ narrating the success story of a dynasty called Kelady- a group of Lingayath kings (worshippers of Siva). After the great fall of Vijayanagar Empire in 1565 at the battle of Thalikota, the long history of Vijayanagar comes to an end. Its beginning is from 1336 and the golden period was from 1509 to 1529. It seems that the whole of south India might have been under their regime.

In 1567 Sadasiva Nayak, the commander in general of Vijayanagar regained power and established Kelady dynasty. The fort of Kasargod had been built in this period. He had been followed by Vengappu Nayak who was followed by Shivappu Nayak, a powerful king. He renovated 18 forts in between Thalappady and Nileshtar. As there was strong caste rivalry in the northern side of the kingdom, he encouraged the migration of seven castes to the southern side of the kingdom i.e. to South Kanara and to Kasaragod. As the high castes moved they had taken the tribes to move with them as camp followers or mere coolies.

There was enough and more struggle between the Konkani business men and Portuguese, which might have been one of the reasons for their attempts to convert these people. The persecution also promotes these people\castes to seek a new pasture; in the case of Konkani, the king of Cochin had entered into a treaty to continue their business.

7. Dr Venkitesh, Professor- Kuppam University- Folkloristics & Tribal Studies-A.P.

Kudibes & Maratis:

He would like to call them *Marati* Naiks because they really belong to this category. The confusion regarding their original name may have to be studied a bit deeply. One of the starting points is the case of Kudubis who share a lot with these people both in culture and language. *Marati* Naiks consider Kudubis as inferior to them. They would say, "Kudubis are lower to us". Besides this, *Maratis* had been interested in caste sections and would like to be considered superior to Kudubis.

Another reason, pointed by Fr. D'Souza in his book 'The Third Tribe' is that *Marati* Naiks seem to have some close affinity with Kudubis and their trade the making of Kachu, an essence produced from a special tree in the forest. Kudubis were the only experts in extracting this forest product. As it was one of the most profitable business' of the British, these people might have been deported from their original habitat for the job. But Professor Venkitesh out rightly denies this observation as *Marati* Naiks hold a higher social status than that of toddy tapers and this conjecture of Kachu trade is in no way applicable to them.

This sect of *Marati* Naiks is a tribe, lives in huts and experts in vegetable growing wherever you put them. They grow vegetables at the lowest cost with minimum manure and water. They make use of natural fertilizers. It may be one of the offshoots of their tribal quality of Kumari cultivation. He strongly asserts that dogs are part and parcel of their life. They are not used for hunting, but the presence of wild animals is warned by the faithful dogs. It is because of dogs, they still stay in the forest. The element of god Bhairava- the god of hunting along with dogs is another pointer to the conclusion that dog has an extra ordinary meaning in their life.

Another visible quality of these people is the nature of their labour. They are almost bonded labourers to certain families. Till the declaration of land reforms by Smt. Indira Gandhi in 1972, these had almost a status of bonded labourers. The high caste people appointed them for all kinds of menial jobs especially the works of the kitchen.

As their mother tongue is one of the colloquial versions of Marathi language, they received this nomenclature. There are a few differences between *Maratis*

and Kudubis. *Marati* Naiks migrated to South Canara at an early period and further moved to Shimoga side. Their earliest settlement was one of the villages in Maharashtra but as they are migrants/nomads by their nature , they do not mention the name of it but often use the term ‘Our Village’. Hariyadukka-(in Kannada)seems to be one of their early centres and further moved to western Ghats and settled there. They seem to be very proud of their village but never mention the name. Kundapuram also seems to be an early centre in South Canara.

Dr Venkitesh makes an interesting observation about the migration of the community to South Cannara. These people had been camp followers of Maratta force who had come to then Keladi / Ikkeri/ Bednoore kingdom under the reign of Channamgi in 18th century in search of protection under Rajaram, the son of Great Shivaji ,from the imperial force of Aurangazib. When they were thoroughly defeated and got scattered, *Maratis* moved to this part and were protected by the Brahmins who had very good relations with the queen. As time passed by, these people came under Brahmin patrons and the patronage influenced them in different ways even in their names and the surname. One interesting observation is that the profession of these people varied from patron to patron. In Thirthahally area they became experts in arrack nut plantation while in the southern side of Shimoga they became coffee workers . If it comes to Kasaragod , they became labourers in cashew nut plantations.

These people live in single huts and their characteristics prove that they are cowherds and not shepherds. The shepherds or ‘Gavli’ are experts in milk products but these people are slightly different. The element of Naga worship is in fact a sort of secondary influence on them. They are not Naga Worshippers but as they lived among them , they co-opted the quality. The early form of Naga worship is connected with Mother Goddess, as they lived among other people and co-opted the form of Naga worship which is one of the rituals in South Canara.

Classification

Prof Venkitesh would like to classify the people into their earlier forms like Marati Naiks, Kumary Maratis and Kudubis. It is the hypothesis upon which a close study may be done over the Naiks of Kasaragod. Each of this group has certain dominant characteristics.

Marati Naiks: They are experts in rearing vegetable gardens at the lowest cost where ever they are put up with. They usually settle down in a village. Although these people are literally very poor, they are known for cleanliness. They live in flat lands and usually linked to some Brahmin families. They never cared to acquire private holdings of lands. They are very great experts in catching crabs and crab seems to be a major component of all Poojas. They in course of time became more brahminised due to the long close association with them and in the later stage seem to avoid Kudubis as inferior to them. The element of co-option became quite common and many of the traditional elements got slightly changed and more inclined towards Brahminical notions of purity, values and customs.

Kumary Maratis: They usually live in the river side but far away from the village. They make independent huts on the river side. They encroached over the forest

lands and begin their typical type of Kumary cultivation. It is known as shifting cultivation. They encroach over a forest land on the mountain side and select almost 1/4th of the land for cultivation. They might continue the cultivation in the same spot for a year more. They shift the spot of the cultivation and select the next 1/4th of the available land in the third year. This group seems to be less Brahminized as their contact with them is comparatively negligible.

Kudubis: They retain more of the tribal elements. They usually live in mountains. Almost half of the hill will be covered by them. They lead a life more dependent on the forest. One of the items they usually collect from the forest is honey. Most of the time, they may not get sufficient to eke out a life by forest goods and they would go for estate labour. They are today identified as estate labourers. The different dance forms are retained by them. The old music and musical instruments are used by them.

Professor Venkitesh also holds the opinion that the tribe Malekudias, too, share the major traits of *Maratis* and they had deviated from the original strand at an earlier stage.

8.C. Raghavan – historian , journalist & social worker-Kasaragod.

Although we call them *Maratis* , all of them do not speak Marathi. Some of them speak Tulu as their mother tongue. As all people with the surname Bhat do not belong to Karad sect , the surname Naik and Nayak are also different. He is of opinion that they can have close affinity with Kudubis. It seems that these people came along with Konkani/Karad Brahmins.

It is a fact that from 1510 onwards , Tulunadu was a constant target of incessant attacks and invasions. The present Kasaragod with its original name as Kanjirode, had been a popular harbour; very many invasions might have taken place to conquer it. Mailpaddy had been one of the powerful Tulu principalities, with Adoor as its principal temple and Kasaragod as its harbour. These people might have come here as labours of high caste Hindus. Yet, some other possibilities are also there; as refugees, or bounded labourers or the most probable one is as camp followers in battles and did not return after the battle. They settled here in the hilly regions.

The minor Tulu kingdoms like Chirakala, Uppala, and Kumbala were also prosperous and might have attracted Marata plundering and these people might have accompanied them as camp followers and subsequently settled here.

iii. The inter-relation between Marati Naiks and Kunbis

One of the possible answers to the dominant question of identity of these people is that they are Marati Kunbis migrated at different intervals to the southern regions of India due to, different reasons. The interrelation between these two people is almost acknowledged by Scholars like L.K. Anantha Krishna Iyer who classifies them as “Are Kunbis, Mahratta Kunbis and Kunbis.”. He further clarifies his stand as “The common

belief in Maharashtra regarding the origin of the Mahrattas is that there is little or no difference so far caste is concerned between Mahrattas and Kunbis.”(Iyer,1981:172). Another one as “Hence it would appear that Kunbis and Mahrattas are differentiated rather by wealth and social status than by any hard and fast distinction .”(Ibid).

As far as their nomenclature is concerned, umpteen confusion has taken place. Lawrence D’Souza calls them Kudubis which is almost near to their original name Kunbis- a tribe of agricultural labourers –one of the three dominant groups of Marati forces. To substantiate this argument a few quotes might help. “The mahrattas are the people of Maharashtra,” holds L.K.A. Iyer, in *Mysore Tribes* “(the great kingdom),which once extended through out the Bombay Presidency, and the kingdoms of Holkar , Scindhya and of Bhonsle. The Mahratta chiefs rose up on the decline of the Mughuls. Their chieftains recruited armies of cavalry and infantry mainly from three different tribes , namely Kunbis (farmers), Dhangars (shepherds), and Goalas (cow-herds).The three tribes have a common language, and embraced the common cause of protecting the Brahmins and cows from the attacks of the Mohammedans....When after the Mahratta wars they were dispersed , they settled down mostly as cultivators , while a small number entered services as peons and policemen in several administrative centres.”(Iyer,1981:170). It clearly clarifies the origin of Maratis and throws much light on the confusion of the nomenclature. The confusion of D’Souza in calling them Kudubis on the basis of too many similarities with another similar tribe of south Canara, can be solved by tracing them a bit more back to their origin as Kunbis. The term Kunbis might have evolved into Kudubis in some parts of Southern Kannada. Y.R. Rao’s opinion might prove it, “Kudubis are called Kudumbis by non-Kudubis in Mangalore, Karkala and Bantwal regions. In these areas, the Tulu speaking people address them as Kudumbilu, meaning Kudubis. When two Kudubis converse with each other in their mother tongue, they refer to each other as Kudmbi. Many Konkani writers, viz., Olivinho J.F.Gopmes (1987), Jerome A. Saldhana(1930),I.Rebello, S.S.Prabhu, Lucio Rodrigues(1965), used the terms Kunbi, Cunbi and Kudumbi to refer to these people.”(Rao,2003:34).

They are Kunbis/ Cunbi, one of the early tribes of Maharashtra. One more point in this connection is clearly mentioned by Steward Gordon in his history *The Marathas*: “The term Maratha has several suggested etymologies , none of which are satisfactory . They do not explain how the term arose, the dynamics of how it was used, by whom, in reference to whom. None of the suggested origins tell us why such a term would arise at a particular period or in response to a particular series of events. On the face of it, ‘Maratha’ is different from the terms ‘Bengali’ or ‘Tamil’ .Everyone of long residence in a Bengali-speaking areas and speaking Bengali is a Bengali. Similarly , there might be Tamil Brahmins Or Tamil Christians , but they would all be Tamils. Not all Marathi-speaking residents of Maharashtra are Marathas , not by any means. The case , as we shall see, is similar to Rajasthan –where all Rajasthani-speaking residents are not Rajputs....Looking backward from ample material on the eighteenth and nineteenth centuries , we know that ‘Maratha’ as a category or a caste represents the amalgamation of families from several castes- Kunbi, Lohar, Sutar, Bhandari, Thakar, and even Dhangars(shepherds)-which existed in the seventeenth century and, indeed, exist as

castes in Maharashtra today. What differentiated , for example, ‘Maratha’ from ‘Kunbi’ ? It was precisely the martial tradition , of which they were proud , and the rights they gained from military service. It was these rights which differentiated them from ordinary cultivators, ironworkers, or tailors , especially at the local level.” (Gordon,1993:14-15). Thus Gordon traces the difference of the term Maharatha and further explains it to clarify the confusion. So it seems that the conclusion that they are originally Kunbis is tenable.

iv. Final Analysis & Conclusions:

These available materials along with analyses and cross references would provide anyone with the minimum information to reach a few general conclusions :

1. There are many groups of people in Kasaragod district with *Marati* culture and Marathi language.
2. They might have come over to this side as a result of invasion; the special group under study seems to have come as camp followers or as mere agricultural labourers. They seem to comprise three slightly different sects as Marati Naiks, Kumari Maratis and Kudubis.
3. They have strong affinity with Maratas in language , culture and life cycle rituals but they retain their tribal identity.
4. It seems that they are Kunbis/ Cunbi, one of the early tribes of Maharashtra.

Notes

1. Jawahar Handoo has expressed this view in a number of speeches. A conspicuous occasion was at the national conference of FOSSILS at Kuppam AP in 2006.

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“Global Warming, Climate Change and Sustainable Development - Inadequacy of Positive Scientific Methodology And The Need for an Integrated Methodology Accepting Complementary Role of Spiritual and Ethical considerations .”

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Abstract

It is widely pointed out that economic development witnessed in various nations are carried out at the expense of environment . Now there is enough scientific evidence that rapid economic progress was a causal force for the deterioration of the ecological and material base of human existence . By focusing on the growth aspect we paid little attention to the protection of biosphere and necessity of sustainable development . Western economic science which declare it self as a positive science , find it hard to solve many issues connected with sustainable development . As a social scientist, my argument is that Value and ethical considerations are essential to ensure a sustainable and harmonious world. Solution may find in integrating positive and normative, qualitative and quantitative aspects in the methodologies for finding “truth” and “freedom”. It is high time to find efficient methods to integrate and ensure harmony in inner development of man and external development of nature . Understanding true spirituality may further evolution of human consciousness in to ultimate “truth “and real “freedom”.

Introduction

Post world war II era witnessed unprecedented development in the history of mankind . Due to economic growth and development, many products considered as luxury and was exclusive privilege of a selected few in earlier times now become within the reach of common man .As C.E.M Joad puts it “*No great Caliph, no Eastern king ,not even king Solomon in all his glory ,could draw on such rich stores of varied produce as the housewife who does her shopping at the grocer’s.*”[1]. Due to rapid scientific and technological advancement, “freedom” enjoyed by the mankind considerably expanded . But this freedom is not” free”. Humans cannot have the cake and eat it too. Now there is enough scientific evidence that the rapid economic progress was a causal force for the deterioration of the ecological and material base of the human existence. By focusing on the growth aspect we paid little attention to the protection of biosphere and necessity of sustainable development.

A perusal of some of the facts noted below will reveal the critical condition of environment degradation and impact of unsustainable development on the earth;[2]

1. Scientific studies show that human activity is adversely affecting and causing changes in the global geochemical cycles critical to life such as nitrogen cycle, water cycle, carbon cycle, oxygen cycle, and phosphorous cycle.
2. Atmosphere is polluted by toxic chemicals such as nitrogen oxides, sulphur oxides which cause photochemical smog, acid rains, global warming and human induced climate changes .

3. Oceans are treated as dumping ground for human wastes of toxic and non toxic materials. Human impact causes marine pollution, ocean acidification, over fishing etc. resulting in ocean warming, reef bleaching, and sea level rise .They increase the possibility of changes in the present day ocean currents which could drastically alter the climate in certain regions.
4. Forests occupy about 25% of the world's ice free land and estimates reveal that about 47 % forests have been lost to human use. Forests do essential ecosystem services such as preservation of bio diversity, water quality, preserve soil, provide fuel ,purify air , provide pharmaceuticals, and wide variety of products . Deforestation takes place at a rapid pace.
5. About 38% of the earth's land surface is used for cultivation to feed more than 6 billion people . But the costs of food production include top soil depletion, erosion, over grazing, salinisation , water logging, high levels of fossil fuel use, effects inorganic fertilizers and synthetic pesticides, reduction in genetic diversity by the mass use of monocultures, water resource depletion ,pollution of water bodies etc.
6. At unprecedented rate extinction of species are happening . Some estimates reveal that more than 10% birds and mammals , about 8% of plants and 5% of fish and 20% of fresh water species face threat of extinction.
7. According to IPCC (Intergovernmental panel on Climate Change), the earth's average surface temperature has increased 1.3 degrees F over the past years . This phenomenon is known as global warming. It is pointed out that this increase is caused by human activity- primarily the burning of fossil fuels .According to scientists even a small change in temperature has devastating consequences such as rising sea level, loss of Arctic habitat, extinction of many species, increasingly intense hurricanes, droughts and famines.
8. Environmental degradation is rapid due to various types of pollutions such as industrial pollutions, vehicle pollutions ,sound pollutions etc. Carbon dioxide content is increasing in the atmosphere . Green cover is reducing day by day.

Noted above are only a few of the examples of unsustainable nature of the development process. Theoretically ,the long term result of environmental degradation is the extinction for humanity. Sustainability requires that man's consumption of renewable energy must be less than nature's ability to replenish.

Western Positive Economics and Sustainable Development - Market failure in externalities and Tragedy of the Commons

Through the working of market forces or price mechanism economic theory ensures optimum resource allocation . As per the theory ,as commodity or service scarcity increases then the resultant increase in prices act as a restraint that encourages technical innovation and alternative products. However this principle applies only when the product or service falls within the market system. In the case of nature and natural resources problem of externalities generally occur. Externalities are the external costs (negative externalities) or benefits (positive externalities) imposed on others by the actions of a producer or a consumer. Private producer or consumer usually do not take these external costs or benefits into consideration when they make their production or consumption decisions. Hence markets fails to incorporate them in prices charged for

these goods. In 1968 Garret Hardin[3] coined the term “tragedy of commons “ to describe a dilemma in which multiple individuals acting independently in their own self interest can ultimately destroy a shared resource . The commons dilemma stands as a model for a great variety of resource problems in modern society . For example we face it when water is used at a higher rate than the reservoirs are replenished, fish consumption exceeds its reproductive capacity, or fossil fuels are burned and global warming happens.

If goods and services are non priced ,they will be over used and degraded as happening in the case environment. Market failure imposes costs on future generations. Internalization of external cost is suggested as measure to correct the market mechanism .Various economic solutions are suggested for this issue. For instance ,one suggestion is assignment of common good into private property. If such resources are privately held, the owner will eliminate open access and eliminate external cost. But critics of this solution points out that private property assignment is impossible in a number of cases such as global fish population or ozone layer.

Government regulation is another solution suggested to correct the market failure. For instance, in controlling pollution, Regulatory authority can fix emission standards, emission fees ,taxes or tradable emission permits .These measures convert the external pollution to firms internal cost. These charges shift firm’s private marginal cost upward to achieve the social optimal level of production. More over the revenue generated can be used to improve welfare of society. But the difficulty is that implementation of this requires efficient bureaucracy and intrusion in to the firm’s decision making process.

Ronald Coase[4] suggested that the people using the commons support one another ,so the resources are not destroyed. In his theorem , Coase points out that even in the cases where property rights are defined legally, externalities could be still an issue for the society. According to him regardless of initial assignment of property rights, when the cost of negotiation is minimal, a social optimal solution could be achieved through negotiation between parties. But it is argued that this solution need not ensure equity and ethical justice.

Need of Value driven economics

Positive economics is based on Pareto optimal conditions. A solution is Pareto optimal if improvement is no longer possible, i.e., mutually beneficial opportunities have been exhausted. Amartya Sen[5] points out that there seems to be a trade- off between pareto optimality(efficiency) and equity, fairness and other distributional issues .

“ A state can be Pareto optimal with some people in extreme misery and others rolling in luxury, so long as the miserable cannot be made better off without cutting into the luxury of the rich.”

Hence instead of mere analysis of the facts and explanation of operation of market and emotionless cost-benefit aspects, economics should be concerned with normative aspects such as rights, equity, co-operation and other desirable social ,cultural and political values and examine how market ought to operate. Then only optimal solutions can be founded to a number of issues including environment degradation.

Importance of Religious and Spiritual outlook in ensuring Sustained Development

Essence of all religions is the faith in a supreme power and followers believe that the entire creation belongs to the creator, God. Therefore we are not owners but managers of these resources. So it is our duty and responsibility to make the very best use of these resources for our internal development or spiritual progress. Religions prohibit the wasting of loaned out resources for one life time. For instance Islam considers wastefulness as a sinful act

“ O children of Adam! Wear your beautiful apparel at every time and place of prayer; eat and drink: But waste not by excess, for Allah loveth not the wasters.”(Quran,7:31)

As per the Vedas of Hindus the entire world is permeated by God. Human body is considered as a temple where God resides in the form of life principle or “Atma”. This life is an opportunity to raise human consciousness to the level of divine consciousness(which is described as absolute freedom or liberation). God has given each of us what He knows we need for our learning and expansion of consciousness. So it is our duty to make the best use of these resources. According to Vedas, five elements (space, air, fire, water and earth) are the raw materials used for constructing the entire creation. Hence man can have a brotherly relation with all the resources. Scriptures recommend harmonious and integrated development approach. Buddhist philosophy also points out the need for harmonious and balanced relation between man and nature.[6]

Modern approaches to development propagated by Gandhiji, in the Sarvodaya Movement is based on this Trusteeship idea of resources. The Sarvodaya model is practiced successfully in rural Sri Lanka for environment protection under the stewardship of Dr.A.T.Ariyaratna. [7]

The essence of the argument is that true followers of any religion are bound to treat natural resources as a trustee. A true follower will obey the religious injunctions of his religion and ensure a harmonious and sustained development. Attitudes and actions of a true follower of any religion will be based on love for humanity and all forms of life because the oneness of life is proclaimed by religions. Development for him is not only development of physical resources but also development of head(intellectual maturity) and heart (emotional maturity). For such persons civic responsibility is inherent and his behavior and attitude will be value based. The whole argument boils down to the point that individual transformation is the key to environment protection and sustainable development. In this transformation process religions and normative economics can play a vital role.

Conclusion :

Role of individual in the solution – Information should leads to transformation

We may think that our actions as just one person have little impact on the big world around us. But collection of individuals make family. Collection of families make society. Collection of societies make a nation and nations together constitute the world. Hence the beginning point is the individual. This emphasizes the need of transformation at the individual level. Instead of changing others if we focus on changing our own life styles, it will assist the sustainable development. Even small steps can add to big impacts. (In the Appendix -1 a few suggestions to lead a low impact life which ensures sustainable development is given.)

The world and human life consist of both subjective and objective aspects. For ensuring sustainable development, along with tools of objective economics,

tools for analyzing subjective aspects of life are important. Just as a bird require both wings for flying, in order to find efficient sustainable solutions ,judicious and right blending of both types of enquiry- positive economics and normative economics is needed.

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Appendix-1*

* These suggestions were collected from various internet websites such as www.climatecrisis.net, www.epa.gov/epaoswer/education/toolkit.htm, *Envirofit international* etc. For a discussion on spiritual aspects of Ceiling on Desires Programme for personal transformation refer Phyllis Kristal cited in the reference

1. Drive less.

For every gallon of gasoline used ,20 pounds of Carbon dioxide(CO₂) are pumped into the air. Prefer public transportation, walking,bicycling or car pooling drive a more energy efficient vehicle. When you drive follow the speed limit and drive at a consistent speed. Take your car in for regular tune-ups and keep tyres properly inflated. Maintenance helps improve fuel efficiency .it is estimated that with just 1% of car owners properly tune up their car ,nearly a billion pounds of carbo dioxide are kept out of the atmosphere.

2. Change light

Replacing one regular light bulb with a flurescent light bulb(CFL) will save 150 pounds of carbon dioxide a year .Switch from conventional incandescent bulbs to energy efficient compact fluorescent. Or better yet ,try to maximize use of natural sunlight for day time lighting needs.

3. Refrigerator care

New refrigerators use about 50%less energy than those made just 10-15 years ago. Refrigerators account for 10-15% of total home energy consumption. Keep the thermostat of your refrigerator at the recommended temperature and clean condenser coils regularly.

4. Buy products with Energy star label

When you buy major or minor home appliances look for the Energy star label to be sure that it is a high efficiency model.

5. Water savings from washing machines

Front loading washing machines saves, water electricity and detergent.

Wash clothes in cold or warm water. Don't use hot water. Clothes get just as clean
You can save 500 pounds per year.

6. Plant trees

Plant leafy trees around your house to provide summer shade. Each year, the average yard tree cleans 330 pounds of carbon dioxide from the atmosphere. An average tree absorbs ten pounds of pollutants from the air each year.

7. Go organic

Whenever possible, select organic produce. The pesticides used to kill pests also kill the organisms that help keep carbon dioxide in the soil.

8. Think Globally, Eat Locally

As much as possible, buy local produce and other goods. The fewer miles your produce has traveled, the less energy has been used for refrigeration and transportation.

9. Consume Less

Almost everything you buy requires the consumption of fossil fuels. Manufacturing, packing, transporting, and selling goods all use huge amounts of greenhouse gases. When shopping, ask, "do I really need this? Does the earth really need this?" Avoid impulsive buying. Always go to shopping with a well thought of purchase list.

10. Use energy saving Hybrid vehicles

For eg. Even luxury car makers manufacturers like Lexus, RollsRoyce, Toyota etc offer a hybrid alternative. Hybrid vehicles use multiplicity energy sources. The supplementary fuel source in hybrid vehicles is typically from an electric battery. Hence this has no emission and completely sustainable.

Another example is two- stroke Retrofit motor cycles and Scooter. Estimates show that a major source of outdoor air pollution is carbureted two stroke engines and in south east Asia alone there number is about 100 million. They produce the pollution output 50 modern automobiles, thus contributing the pollution equivalent of approximately 5 billion automobiles. Entrofit International developed a Direct in Cylinder (DI) FUEL INJECTION RETROFIT KIT for two stroke engines. They are more fuel efficient and cleaner. They reduce carbon Monoxide emissions by 76% over conventional 2-stroke engines.

11. Avoid products with a lot of packaging

You can save 1,200 pounds of carbon dioxide if you cut down your garbage by 10%

12. Use clothes line instead of using dryer whenever possible

700 pounds of carbon dioxide can be saved if you dry your clothes for 6 months out of the year.

13. Turn off the electronic devices you are not using

Electronic devices like television, DVD player, computer, mobile chargers etc use energy in the stand by mode. You can save pounds of carbon dioxide

by switching them off instead of keeping in stand by mode.they can suck up to 7 watts of energy per hour

14. Use paper cups and plates wherever possible

15. Use ink pen instead of ball point pen

16. use solar energy for water heating

17. Design for day lighting

Scientific research proves that natural light from outside improves our well being . The effective use of day lighting increase worker productivity and better student performance in schools . Hence incorporate provision for sufficient day light when you plan your home.

18. The four rules for waste reduction

(a) Reduce – purchasing ,consuming and throwing away less. Source reduction actually prevents the generation of waste in the first place, making it the most preferred method

(b) Reuse - reusing items by repairing, donating or selling them. Reuse is better than recycling because items do not have to be reprocessed before they can be used again

(c) Recycle – A series of activities that includes collecting recyclable materials that would otherwise be considered waste ,sorting and processing recyclables into new products. Recycling prevents the need to harvest new raw materials from the earth

(d) Buy recycled –purchasing products made of recycled materials .

Suggestions for making a waste free campus

waste prevention goals

Duplex printing(copying or print both sides)

Use the internet for research assignments

Make memo pads out of scrap paper.

View information electronically instead of printing hard copies

Reduce handouts distributed

Have a waste free lunch

Eliminate duplicate magazines

Purchase items in bulk to reduce the amount of packaging used

Read news online instead of a hard copy

1. Re use /Donation Goals

Reuse school supplies,such as folders and binders

Swap products with one another /take back arrangements

Donate furniture /books/ electronics to a local charity /library

Collect unclaimed items from lockers at the end of the year to donate or reuse

Use old magazines for art projects

Use compostable trays ,utensils and dishware in the cafeteria

2. Recycling collection Goals

Place recycling bins in convenient locations

3. Other goals

Start an environment club

Educate students about waste reduction

An Introduction into C* Algebra

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C* algebras are an important area of research in functional analysis, a branch of mathematics. It is generally believed that C* algebras were first considered primarily for their use in quantum mechanics to model algebras of physical observables. C* algebras are now an important tool in the theory of unitary representations of locally compact groups and are also used in algebraic formulations of quantum mechanics. The use of C* algebras in operator theory is known as “soft” technique, in contrast to the “hard” techniques that use deep results from analysis. The blending of algebra, topology, measure theory, and analysis to study operators has resulting in breathtaking advances and this trend continues. Application to Physics, especially quantum field theory, has also resulted in fruitful collaborations between mathematicians and physicists.

Preliminaries

Let C be the space of all complex numbers and let R be the space of all real numbers. Let K denote either C or R . All vector spaces in this project will be over the field of complex numbers (i.e. $K=C$ unless otherwise specified). The reader is assumed to be familiar with the basics of general topology, abstract algebra, real analysis, complex analysis and functional analysis. The following is a review of several possibly less familiar topics in functional analysis that will be used later in this project. In this project work first I introduce the notion of Linear space, Metric space, Banach Space, Hilbert Space and Banach algebra. We assume that all algebras will be over the field of complex

numbers. We also assume that all algebras are associative. An Algebra is called unital if it has a multiplicative unit. Note that the unit is unique (if exists). We shall use $\mathbf{1}$ to denote the unit in a unital algebra.

1.1 Linear Space

Definition: A linear space over the scalar field \mathbf{K} is a set \mathbf{X} with functions

$+: \mathbf{X} \times \mathbf{X} \rightarrow \mathbf{X}$, and $\cdot: \mathbf{X} \times \mathbf{K} \rightarrow \mathbf{X}$ Called addition and scalar

multiplication such that for $x, y, z \in \mathbf{X}$ and $k, k' \in \mathbf{K}$

$$1) x + y = y + x$$

$$2) (x + y) + z = x + (y + z)$$

$$3) \text{there exists } 0 \in \mathbf{X} \text{ such that } x + 0 = x = 0 + x$$

$$4) \text{there exists } -x \in \mathbf{X} \text{ such that } x + (-x) = 0 = (-x) + x$$

$$5) k.(x + y) = k.x + k.y$$

$$6) (k + k').x = k.x + k'.x$$

$$7) (kk').x = k.(k'.x) = k'.(k.x)$$

$$8) 1.x = x$$

$$9) 0.x = 0$$

A linear space is also called a vector space. Elements in the vector space are called vectors and elements from \mathbf{K} is called scalars.

1.2 Metric Space

Definition: A metric on a set X is a function $d : X \times X \rightarrow \mathbb{R}$ such that for $x, y, z \in X$,

- 1) $d(x, y) \geq 0$, and $d(x, y) = 0$ iff $x = y$
- 2) $d(x, y) = d(y, x)$
- 3) $d(x, y) \leq d(x, z) + d(z, y)$

The last inequality is called triangle inequality.

A metric space is a set X together with a metric d on it.

1.3 Banach Space

Definition: Let X be a linear Space over K . A norm on X is a function $\| \cdot \| : X \rightarrow \mathbb{R}$

Such that for every $x, y \in X$ and $k \in K$,

- (i) $\|x\| \geq 0$, and $\|x\| = 0$ iff $x = 0$
- (ii) $\|x + y\| \leq \|x\| + \|y\|$
- (iii) $\|kx\| = |k| \|x\|$

A normed linear space X is a linear space X with a norm $\| \cdot \|$ on it.

If we define for $x, y \in X$, $d(x, y) = \|x - y\|$, then d is easily seen to be a

metric on X . This metric is called metric induced by the norm $\| \cdot \|$.

A **Banach Space** is a normed linear space which is complete in the induced metric.

1.4 Hilbert Space

Definition: Let X be a linear Space over K . An inner product on X is function

$$\langle \cdot, \cdot \rangle : X \times X \rightarrow K \text{ such that for all } x, y, z \in X \text{ and } k \in K,$$

$$i) \langle x, x \rangle \geq 0,$$

$$\langle x, x \rangle = 0 \text{ iff } x = 0 \text{ (Positive definiteness)}$$

$$ii) \langle x + z, y \rangle = \langle x, y \rangle + \langle z, y \rangle$$

$$\langle kx, y \rangle = k \langle x, y \rangle \quad (\text{Linearity in the first variable}),$$

$$iii) \langle y, x \rangle = \overline{\langle x, y \rangle} \text{ (Conjugate symmetry)}$$

An inner product space is a linear space with an inner product on it.

Since we have $\langle x, x \rangle \geq 0$ for every $x \in X$, we can define $\|x\| = \langle x, x \rangle^{1/2}$,

then which is norm on X , thereby we can induce a metric on it.

If an inner product space is complete in the metric induced by the inner product, it is called a **Hilbert Space**.

For a Hilbert space H we let $B(H)$ denote the space of all bounded linear operators on H . $B(H)$ is an algebra with the obvious linear structure and composition as multiplication. $B(H)$ is also a Banach space with the following operator norm

$$\|T\| = \sup\{\|Tx\| : \|x\| \leq 1\}, \quad T \in B(H).$$

It follows easily from Riesz representation theorem that for every $T \in B(H)$ there exists a unique $T^* \in B(H)$ such that

$$\langle Tx, y \rangle = \langle x, T^* y \rangle, \quad x, y \in H.$$

The operator T^* is called the adjoint of T and the mapping $T \rightarrow T^*$ has the following properties.

$$(a) (aS + bT)^* = \bar{a}S^* + \bar{b}T^* \quad \text{for all } a, b \in \mathbb{C} \text{ and } S, T \in B(H)$$

$$(b) (ST)^* = T^* S^* \quad \text{for all } S, T \in B(H)$$

$$(c) (T^*)^* = T \quad \text{for all } T \in B(H)$$

$$(d) \|T^* T\| = \|T\|^2 \quad \text{for all } T \in B(H).$$

1.5 Banach algebra

Definition: A Banach algebra is a unital algebra A together with a complete $\| \cdot \|$ satisfying the following conditions

$$a) \|\mathbf{1}\| = 1$$

$$b) \|xy\| \leq \|x\|\|y\| \text{ for all } x \text{ and } y \text{ in } A.$$

Example 1

The simplest Banach algebra is the complex field \mathbb{C} with $\|z\| = |z|$ (the modulus of z).

Example 2

If K is a compact Hausdorff space, then $C(K)$ is a Banach algebra with the sup-norm and point wise operations. The constant function with the value I is the multiplicative unit.

Example 3

If H is a Hilbert space, then $B(H)$ is a Banach algebra with the operator norm and operator multiplication (i.e. composition). The identity operator I is the multiplicative unit.

Note that when $H = C^n$ is finite dimensional, $B(C^n)$ can be identified with the algebra $M_n(C)$ of all $n \times n$ matrices with complex entries. Under this identification, operator multiplication corresponds to matrix multiplication.

Example 4 Let D be the open unit disk in the complex plane C . Then $H^\infty(D)$, the space of all bounded analytic functions in D , is a Banach algebra with the sup-norm and point wise operations.

C*- Algebra

Definition : A C* -algebra is a Banach algebra A together with a mapping

$x \rightarrow x^*$ on A satisfying the following conditions:

- a) $(x^*)^* = x$ for all $x \in A$
- b) $(ax + by)^* = \bar{a}x^* + \bar{b}y^*$ for all $x, y \in A$ and $a, b \in C$
- c) $(xy)^* = y^*x^*$ for all $x, y \in A$
- d) $\|x^*x\| = \|x\|^2$ for all $x \in A$

Any mapping $x \rightarrow x^*$ on an algebra satisfying (a), (b), and (c) is called an involution on the algebra. The element x^* is usually called the adjoint of x .

We point out that the condition (d) is the most stringent condition in the definition of a C^* algebra.

2.1 Some properties of C^* -algebra

Remark 1

The involution in the definition of C^* algebra is an isometry

We have by condition (d) for every $x \in A$

$$\|x\|^2 = \|x^* x\| \leq \|x^*\| \|x\|$$

$$\|x\| \leq \|x^*\| \dots\dots\dots(1)$$

Replacing x by x^* , condition (d) becomes

$$\|x^*\|^2 = \|(x^*)^* x^*\| = \|x x^*\| \leq \|x\| \|x^*\|$$

$$\|x^*\| \leq \|x\| \dots\dots\dots(2)$$

From (1) and (2) we get $\|x\| = \|x^*\|$. Thus the involution $x \rightarrow x^*$ is an isometry.

Remark 2

If $\mathbf{1}$ is the multiplicative unit in the C^* algebra then $\mathbf{1}^* = \mathbf{1}$

Let $\mathbf{1}$ be the multiplicative unit in the C^* algebra, then we have

$$\mathbf{1}x = x = x\mathbf{1}$$

From the first part we get

$$(\mathbf{1}x)^* = x^*$$

$$x^* \mathbf{1}^* = x^*$$

And from the second part we get

$$x^* = (x\mathbf{1})^*$$

$$x^* = \mathbf{1}^* x^*$$

Combining these two we get, $x^* \mathbf{1}^* = x^* = \mathbf{1}^* x^*$

But by the uniqueness of the multiplicative unit we get $\mathbf{1}^* = \mathbf{1}$.

Remark 3

An element $x \in A$, a C^* algebra, is invertible if and only if x^* is invertible

and in this case we also have $(x^*)^{-1} = (x^{-1})^*$

Proof

Suppose $x \in A$ is invertible, then we have there exists an element

$$x^{-1} \in A \text{ such that } xx^{-1} = \mathbf{1} = x^{-1}x.$$

By taking the first part we get $xx^{-1} = \mathbf{1}$, take involution on both sides

$$(xx^{-1})^* = \mathbf{1}^* \quad \text{by condition c) and remark 2, we get}$$

$$(x^{-1})^* x^* = \mathbf{1} \dots\dots\dots(1)$$

By taking the second part we get $1 = x^{-1}x$, take involution on both sides

$$1^* = (x^{-1}x)^* \quad \text{by condition c) and remark 2, we get}$$

$$1 = x^*(x^{-1})^* \dots\dots\dots(2)$$

From (1) and (2) we will get $(x^{-1})^*x^* = 1 = x^*(x^{-1})^*$

Which means that x^* is invertible and $(x^*)^{-1} = (x^{-1})^*$

In a very similar manner we can prove the converse part also.

2.2 Some examples of C* algebra

Example 1

$A = C$ with $z^* = \bar{z}$ is the simplest C* algebra.

Example 2

Let H be a Hilbert space then $A = B(H)$ with the usual adjoint operator as involution is a C* Algebra. If H is finite dimensional, then $B(H) = M_n(C)$ is the algebra of all $n \times n$ complex matrices and the adjoint of a matrix in $M_n(C)$ is its conjugate transpose.

Example 3

Let $A = C(K)$ the set of all continuous complex valued functions on K , with $f^* = \bar{f}$ is a C* algebra.

2.3 Special Elements in a C*-Algebra

Definition: Suppose A is a C^* -Algebra and $x \in A$

(a) We say that x is self adjoint if $x^* = x$

(b) We say that x is unitary if $x^* x = x x^* = 1$

(c) We say that x is normal if $x^* x = x x^*$

(d) We say that x is positive if $x = y^* y$ for some $y \in H$

(e) We say that x is projection if $x^* = x = x^2$

It is clear that both self adjoint and unitary elements are normal. It is also clear that positive elements are self adjoint.

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दलित साहित्य और आधुनिक हिन्दी कहानी

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दलित लेखन की मूल प्रेरणा मेहनतकश, शोषित और दलित व्यक्ति है । हिन्दु समाज व्यवस्था के निकृष्ट रूप ने उनको हमेशा पददलित किया ।

प्राचीन समय में भारतीय संस्कृति ने व्यक्ति के गुण, कर्म एवं स्वभाव को आधार बनाकर व्यक्ति की प्रकृति के अनुसार कर्म की व्यवस्था की थी, जो बुद्धिधर्मी थे, वे ब्राह्मण, जो शक्तिमान थे, वे क्षत्रिय, जो अर्थवान थे, वे वैश्य तथा जो इनसे रहित थे, किंतु श्रम के विश्वासी थे, वे शूद्र कहलाये । इस वर्ण व्यवस्था का मूल उद्देश्य था, 'समाज का विकास एवं प्रगति' । प्रत्येक व्यक्ति अपने कर्म एवं श्रम के आधार पर एक निश्चित वर्ण में रहता था, किंतु धीरे - धीरे इस व्यवस्था का रूप बिगड़ने लगा और वर्ण - व्यवस्था में कर्म के स्थान पर जन्म निश्चित हो गया और इसी ने जाति व्यवस्था को जन्म दिया ।

जाति व्यवस्था ने समाज को इतना संकीर्ण कर दिया की विवाह, त्यौहार तथा अन्य सामाजिक आदान - प्रदान अपनी - अपनी जातियों में सिमट गये, जिसका भावी परिणाम आज दृष्टव्य है । समाज की व्यवस्था का आधार जाति एवं अर्थ हो गया और इसी के फलस्वरूप एक निम्न वर्ग 'दलित' के रूप में सामने उभरा । दलितों के अंतर्गत अनुसूचित, खानाबदोश और आदिवासियों के साथ भूमिहीन मज़दूरों और गरीब किसानों को भी समाविष्ट किया जा सकता है ।

वस्तुतः दलित संबोधन से समाज के पददलित, अधिकार - विहीन और सामाजिक - धार्मिक उपेक्षा के शिकार असवर्ण का बोध होता है । आजकल प्रचलित डिप्रेस्ड क्लास, शिडूल्ड कास्ट, गुलाम वर्ग, हरिजन आदि इन्हीं पददलितों के लिए प्रयुक्त किये जाते हैं । यँतो हिन्दी दलित साहित्य की दुनिया के तौर पर कबीर, दादू, रैदास आदि का नाम स्मरणीय है । इस दलित - वर्ग के सामाजिक - राजनीतिक उत्थान, समानता व सम्मान के लिए डॉ. भीमराव अंबेडकर ने आंदोलन चलाया था । इस प्रकार 'दलित साहित्य' आंदोलन की प्रेरणा महात्मा ज्योतिबा फूले की विचारधारा एवं डॉ. भीमराव अंबेडकर का दलित - मुक्ति आंदोलन बने । दलित साहित्य की अवधारणा का जन्म सर्वप्रथम मराठी साहित्य में हुआ ।

दलित साहित्य को लेकर दो अभिमत है । आलोचकों का एक वर्ग दलितों की नियति पर रचित - साहित्य को दलित - साहित्य मानता है, चाहे उसका लेखक सवर्ण ही क्यों न हो । इसके विपरीत कुछ दलित लेखक दलितों द्वारा दलितों के लिए रचित साहित्य को दलित - विमर्श की संज्ञा देते हैं । यह मत आज अधिक प्रचलित है ।

हाल ही में कुछ दलित साहित्यकारों ने हिन्दी में दलित साहित्य की आवश्यकता को रेखांकित करते हुये स्पष्ट किया है कि दलितों के द्वारा दलितों के जीवन पर लिखा गया साहित्य दलित साहित्य है । किसी गैर - दलित द्वारा लिखे गये दलित संबंधी साहित्य को वे दलित साहित्य मानने को तैयार नहीं हैं । उनकी दृष्टि में ऐसा साहित्य महानुभूति या दया का साहित्य हैं, चेतना का नहीं । दलित साहित्यकार मोहनदास नैमिषराय का कहना है कि - “दलित साहित्य दलितों का ही हो सकता है, क्योंकि उन्होंने जो उपेक्षापूर्ण जीवन भोगा है, वह कल्पना की वस्तु नहीं, वह उनका भोगा हुआ यथार्थ और जखमी लोगों का दस्तावेज है । वह उनकी मुक्ति का संदेश है । वह चेतना का उगता हुआ सूरज है, उसमें गुस्सा और नफरत अनुभूति प्रेरित है । उसे कला के लिए छलने की ज़रूरत नहीं ।”

दलित साहित्य धर्म पर आधारित परम्पराओं, रूढ़ियों और विचारों के प्रति विद्रोह है । इसका अर्थ यह बिल्कुल नहीं है कि समाज से पृथक होना है, वरन् समाज में रहकर ही जो कल्याणकारी है, उसके लिए पूर्व परंपराओं से विद्रोह कर नवीन परंपराओं को स्थापित करना है ।

दलित साहित्य वेदनामय अहसास, भोग हुये यथार्थ का प्रामाणिक दस्तावेज है । जिसका उद्देश्य इनसे मुक्ति है । दलित जीवन की पीड़ाएं असहनीय और अनुभवदग्ध हैं । ऐसे अनुभव जो साहित्यिक अभिव्यक्तियों में स्थान नहीं पा सके । यह एक ऐसी समाज व्यवस्था है, जो अत्यंत क्रूर और अमानवीय है, दलित साहित्यकार का मुख्य स्वर इस समाज व्यवस्था के प्रति आक्रोश और विद्रोह है । वस्तुतः यह साहित्य दया या सहानुभूति की भीख नहीं है, वरन् दलितों में पैदा हुए आत्म - विश्वास की धधकती हुई मशाल है, जिसकी मुख्य शक्ति है चेतना । दलित साहित्य किसी जाति विशेष के प्रति विद्रोह नहीं होकर दलितों द्वारा अपने ‘स्व’ की खोज, अस्तित्व की स्थापना एवं सड़ी - गली प्राचीन रूढ़िवादी परम्पराओं के विरुद्ध गुस्सा, नफरत की अनुभूति प्रेरित अभिव्यक्ति है ।

यद्यपि हिन्दी साहित्य में सवर्ण लेखकों के द्वारा दलित की समस्याओं को अनुभव कर साहित्य में अभिव्यक्त करने की लंबी परंपरा रही है । दलित साहित्यकारों की यही पृष्ठभूमि है । प्रेमचंद की कहानियां - 'ठाकुर का कुआं', 'सवा सेर गेहूं', 'कफन' आदि साहित्य जगत के उत्कृष्ट उदाहरण हैं, जिनमें दलितों का शोषण, उत्पीडन, विषमता, असंवेदनशीलता, अमानवीयता प्रस्तुत हुआ है । ये कहानियां भोग हुये यथार्थ के दलित लेखकों की कहानियों की बराबरी करती हैं । इसी प्रकार 'गोदान' (उपन्यास) में मातादीन को दलितों द्वारा मुंह में हड्डी का टुकड़ा ठूंसना दलित चेतना का ही उदाहरण है । दलित साहित्य के संदर्भ में ओमप्रकाश वाल्मीकी का नाम स्मरणीय है । उनकी आत्मकथा दलित वेदना का जीवन्त दस्तावेज़ है । जूठन सामाजिक सड़ांध को उजागर करने वाले दलित लेखक की सच्ची कहानी है ।

दलित विमर्श अब साहित्यिक संदर्भ में भी अपने यौवन पर है । "दलित साहित्य, अपना केंद्र बिन्दू मनुष्य को मानता है, दलित वेदना, दलित, साहित्य की जन्म दात्री है । वास्तव में यह बहिष्कृत समाज की वेदना है" । इसी प्रकार प्रेमचंद के अतिरिक्त ऐसे अनेक कहानीकार हुए, जिनोंने अनुभूति प्रेरित दलितों पर कहानियाँ लिखी, जिनमें प्रमुख है मुद्राराक्षस की - प्रतिहिंसा, महेश कटारकर की - बगल में बेहता हुआ सच, पूनिसिंह की - धनिराम, रमेश उपाध्याय की - बराबरी का खेल, मार्कण्डेय की - हल योग आदि है ।

अब हिन्दी दलित कहानी का दूसरा दौर शुरू हो चुका है । इससे अनेक अछूते संदर्भ उजागर हो रहे हैं । नए कहानीकार नये संदर्भों को रूपायित कर रहे हैं । आज हिन्दी दलित कथाकारों में विपिन बिहारी का नाम स्मरणीय है । झारखंड के देहाती परिवेश में रहकर वे बेहद ईमानदारी से साहित्य का सर्जन कर रहे हैं । उनकी एक चर्चित कहानी है प्रतिकार । इस कहानी का प्रकाशन २००१ में हुआ । प्रतिकार कहानी में दलित औरतों का सवर्णों द्वारा किया जाने वाला भयावह यौन शोषण चित्रित हुआ है । कहानी में चित्रित ग्रामीण परिवेश में पूँजीवादी, ब्राह्मण आदि चमारों की बेटियों का खुलेआम यौन शोषण करते हैं । जिउत और उसकी स्त्री सुन्नर पांडे के खेत में मज़दूरी करते हैं । उन्हें जबरन बंधुआ मज़दूर बना दिया है । जिउत की बेटी गेंदवा को समझ आने से पहले किसी ब्राह्मण द्वारा कौमार्य भंग किया जाता है । फिर हर कोई उसका शोषण करता है । सुन्नर पांडे तो उसका ही नहीं बल्कि हर दलित औरत का शोषण करते हैं । जिउत को पाँच सौ रुपये देकर उसे फसाते हैं और गेंदवा का

निरंतर यौन शोषण करते है । जिउत सब जानकर भी अनजान बनता है । “जहाँ भूख, प्यास और अभाव से मुठभेड रोज़ हो जाती हो तो फिर न बेटा की देह का महत्व रह जाता है और न औरत की देह का”। जिउत जब गांदवा की शादी करना चाहता है तो सुन्नर पाँडे पाँच सौ रुपये केलिए सूदसमेत पच्चीस सौ रुपये लौटाने को कहते है । पिता की दशा देखकर गेंदवा बदला लेने की ठान लेती हैं । जब सुन्नर पाँडे उस पर फिर बलात्कार करने लगता है तो वह उसकी बुरी तरह से पिटाई करती हैं । उसको पछाड़कर उसके मूँह में पेशाब कर देती है । गाँव में ऐसा होना क्रांति से कम नहीं था । सभी औरतें गेंदवा की बात का समर्थन करती है और प्रतिकार की एक लहर पैदा होती है ।

उनकी दूसरी चर्चित कहानी के ‘आधे पर अंत’ । इस कहानी का प्रकाशन २००२ में हुआ । इसके केंद्र मे संपत पासवान है । उसके जन्म से ही उसकी बीमारी से माता पिता परेशान है । बचपन से उसे पिता की उपेक्षा सहनी पडती हैं । चूँकि उसका जन्म अशुभ मुहूर्त में हुआ । दूसरी ओर उसे जाति के कारण बचपन से प्रताडना सहनी पडती है । लेकिन वह पढाई में तेज़ निकलता है और अपनी पहचान बनाता है । आगे वह पढाई हेतु शहर जाता है । उसके बी.ए. होने पर पिता इसे पढाई बंद कर नौकरी पकडने को और शादी करने को कहते है । लेकिन संपत नकार देता है । वह ट्यूशन लेकर एम.ए. तक की पढाई पूरी करता है । पढाई पूरी होने पर वह आरक्षण की वैसाखी के बिना नौकरी करना चाहता है । लेकिन उसे विचित्र अनुभव आते हैं । अंततः वह ट्रक ड्राइवर बन जाता है । गाँव में आरक्षण को लेकर ताने कोसनेवाले जदु महतो को वह सुना देता है, “नौकरी मिल रही थी लेकिन मैंने नहीं की । मैं कोटे का आदमी हूँ और बन गया ड्राइवर । ये किसी की निजी ट्रक है, न की सरकारी ।” वह नौकरी छूट जाती है तो वह विधवा अपर्णा देवी का ड्राइवर बन जाता है । दौनों में यौन संबंध भी स्थापित हो जाते हैं । अपर्णा देवी उस पर खुश होकर उसको संपत्ति का वारिस बना देती है और उसकी शादी भी करवा देती है । फिर संपत जनरल सीट पर चुनाव लड़ता है और हार जाता है । फिर अपने आसपास अपनी जाति की फौज जमा कर देता है । और वह कोटे की सीट पर चुनाव लडकर संसद सदस्य बन जाता है । उसकी यह यात्रा दिशा-हीन है । उसने जो चाहा वह नहीं दुआ जो नहीं चाहा वह हुआ । उसका अंत आधे पर ही हुआ । अपने विचारों को वह अंजाम न दे सका । उसकी इस दिशाहीनता को ही कहानीकार ने चित्रित किया है ।

विपिन बिहारी की तीसरी कहानी है 'काँच' । काँच पीढी संघर्ष की कथा है । बसंतबाबू काफी कष्ट उठाकर अपना स्थान बनाते हैं । उनका बेटा सुयश शिक्षित होता है तो अपनी जिंदगी जीना चाहता है । वह जातीय उपेक्षा, प्रताड़ना से मुक्ति चाहता है । पिता जातीय दलदल को दूर करना चाहते हैं और बेटा उससे दूर भागता है । सुयश सवर्ण लड़की से शादी करना चाहता है और बसंतबाबू चाहते हैं कि वह अपनी बिरादरी की लड़की से शादी करें ताकि अपना बिरादरी से कट न जाए । वे नौकरपेश है । उन्हें अपनी जाति को लेकर गर्व है । इसी कारण वे सुयश को कहते हैं, "जात से कब तक भागेंगे ? जिस जात के बल पर तुमने उँचाई तय की है, उसे भी एक उँचाई दो न कि भाग जाओ अपना काम निकालकर ।" लेकिन बेटा अपने निर्णय पर अडिग रहता है और बसंत बाबू की दिल काँच की भाँति टूट जाता है ।

समग्रत : इन कहानियों में दलित जीवन का विविध कोणों से अंकन हुआ है । इनमें एक ओर दलितों के भयावह शोषण का चित्रण हुआ है तो दूसरी ओर इसके विरुद्ध पनप रही चेतना का भी अंकन हुआ है । इसमें जो चेतना मिलती है वह आरोपित नहीं लगती । वह वहाँ के परिवेश की उपज तो है ही लेकिन वह प्रजातांत्रिक मूल्यों की बुनियाद पर खड़ी है इन कहानी में अभिव्यक्त दलित चेतना डॉ अंबेडकर के 'पढो, संगठित बनो और संघर्ष करो' पर आधारित है ।

कहानीकार ने कथ्य के अनुकूल भाषा का प्रयोग किया है । 'सीमाएँ फलांग रही है', 'निसवे फाड दिहिस', 'पिंगल मत पाद', निफिकिर होके पिये चलना मूत', भौग बुतरू को भी मार देगा' जैसे प्रयोग से दलित परिवेश को यथार्थ रूप में वाणी मिली है ।

समग्रत : 'स्व' की तलाश तथा अस्तित्व की पहचान दलित सफलता का पोतक है, किन्तु यदि गैर दलित लेखकों को भी साहित्य लहर की इस चेतना में जोड़ दिया जाय तो एक स्वस्थ नवीन दृष्टिकोण निर्मित होगा, जो निश्चित ही समाज एवं व्यक्ति के लिये उपयोगी होगा ।

पहले वीराने में तुम फूल खिलाना सीखो,
मनुजता की धूल को माथे से लगाना सीखो,
चाँद राकेट एवं एटम के बनाने वालों,
पहले इनसान को सीने से लगाना सीखो