
Earth :

The Miraculous Planet

Unneenkutty Parangal

Earth is an insignificant planet in the vast expanse of the universe; but it is also marvellous one because of its special nature and its character of bearing life. One of the nine planets of the solar system, the earth has a history cogitated differently by different people.

How was the earth born? According to a North American legend, a heavenly lady, tossed out of the void, fell upon a turtle. Later the turtle became the earth and the woman was transformed into the sky which is bent over the earth.

In our own times, two American scientists Chamberlain and Moulton — have depicted, more or less believably, the origin of the earth. In the very distant past, say 3,000 million years ago, a star came close to the

sun causing massive tides both upon that star and upon that the sun, tearing away a large quantity of matter from the sun, sending it spirally round it. Having done this the wandering star moved away into space, leaving the sun surrounded by a cloud of debris which cooled down and solidified into small particles of 'planetesimal'.

How is the earth's horoscope prepared? The scientists used uranium as a clock. Uranium becomes lead by means of its radioactivity. A computation on the basis of the life of uranium on the earth gives the planet's age as something between 3,000 and 5,000 million years.

The earth's mass has three constituent parts: barysphere, mesosphere and lithosphere. The first is the core of the earth and consists of heavy metals such as iron and nickel, having a radius of 800 miles and a density 8 to 12 times that of water. The mesosphere has a density of about 6, and a thickness of about 21,000 miles. The lithosphere is the outer crust of the earth with a density of four, and a thickness of 700 miles.

Scientists probe into the earth's mysteries; poets marvel at its inexhaustible charms philosophers find in her an exoteric manifestation of ultimate Reality.

The earth's contour is ovate. This small globe has a diameter of not more than 8,000 miles; it is situated at about 93 million miles from the sun. Though the earth has a circumference of about 25,000 miles, it is a dwarf in the sun's family.

The earth rotates on its axis, and advances 67,000 miles per hour on gigantic annual path around the sun. These movements produce day and night and the seasons.

Glance at Community Development Programme

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Community Development is an inclusive term. It has been defined variously as a movement, an instrument, an approach and finally as a process or a method. The term "Community Development" is mainly used in relation to the rural areas of less developed countries, where major emphasis is placed up on the activities for the improvement of the basic living conditions of the Community, including the satisfaction of some of its non-material needs. In India, Community Development is regarded as a method of initiating a process of transformation of the social and economic life of the village. In this way, in the view of sten standsland "C. D. is a process where by people may earn to mobilise all their resources to meet the Common ends."

The main aim of C. D. P. is to improve the economic, social and cultural conditions of Communities. It wants to achieve an integrated or all-round development of rural areas. This aim can be achieved only when the people and the Government authorities join together and make combined efforts. Any plan for rural development will not succeed unless millions of villagers understand its objectives, regard it as their own end and are willing to make necessary sacrifices for implementing it. The C D Project will try to secure the fullest development of available materials and human resources in the area. As a result, the standard of living of the rural people will improve. Besides, C D. Programme will enable them to contribute fully to the Progress of the Country.

India's Community Development Programme is generally recognized as an experiment in planned social change and economic growth on a nation-wide scale. The Programme is inspired by the Gandhian concept of self-help, mutual aid and Co-operative action for the Progress and transformation of the village society and rural uplift.

In the context, C. D. has evolved as a process of balanced economic and social development that relies basically on individual freedom. The principle of voluntary participation of the people constitutes the basis for all C. D. activities. People's participation usually takes the form of

voluntary contribution in cash, kind and labour, while the government provides technical assistance (advice, demonstrations, training or workers), supplies and equipment, grants-in-aid and loans. In this way C. D. as an integrated process promotes socio-economic development, with as little capital as possible.

In his auto-biography, Nehru states that "C. D. is a means of self-expression and self-growth and behind it there is the political and economic urge." It is for this reason perhaps that the programme of Community Development has come to be characteristically termed as "Vikasa Yojana" — a programme for self-expression to achieve self-advancement. In C. D. men and women rise to their full stature inspired by the individual and joint responsibility.

The programme designed to improve or develop community rests on the principle of Co-operation. Willing Co-operation is the very spirit of the C. D. Any development programme lacking in active and enthusiastic Co-operation of the people is neither desirable from the point of view of true democracy nor is it possible in any country.

The total population of India according to the latest figures is about 68 crores. Of this nearly 42 crores live in rural areas, consisting of of five and a half lakh villages. In other words, more than 85 percent of India's population consisting of 75 million families are found in rural parts. Agriculture is the predominant occupation of these families.

The Community Development programme was launched on 2nd October 1952, the birthday of Mahatma Gandhi with high aspirations and expectations. It was thought that it will bring about "human revolution" In the beginning, 55 Community projects were set up in different states. Each project was to consist of about 300 villages and a population of about lakhs. This coverage steadily increased. The target during the First Five Year Plan was the coverage of a fourth of the rural population in 1000 Blocks, comprising 1,20,000 villages. This has been achieved.

Man seems to be a born ruler. When he uses that capacity on himself, for enforcing self-discipline, he glorifies his Creator. But quite often he uses his power to subjugate other men.

Priests have successfully used religion for exploitation. So have tyrants and other selfish men. Priests have consistently institution-alised exploitation giving it the look of religious principles. So have tyrants and other selfish men. While religions dominated by priests are easy to identify, those other creeds created by the other exploiters have a different look and an unrecognizable facade. They usually pass for progressive credos.

The Permissive West represents one side of this evil — in the form of, say, capitalism in a priest-ridden set-up. At best it is a human system claimed to have divine approval. And

ments set afloat by man. One earnestly hopes it would reject the methods of the two power blocs.

Surely one should not walk away with a remark like that without substantiating it. What, first, are the vices of the West that invite our criticism? That both systems go against human nature is borne out by facts — not by exceptions to rules, but by direct results of those systems themselves. Look at the catalogues below.

The Western-permissiveness has resulted in an upsurge of crimes, suicides, sexual crimes, delinquency, alcoholism, divorce, rape, promiscuity etc. Prostitution is no crime in many places. Women are treated badly. The 1882 British legislation to give woman a slight economic independence has been much lauded, but actually it was enacted to provide industry

He is a Politician

Jalaludheen N. K.

first B.Com.

He is an acrobat — he
Keeps balance by doing
The reverse of what he says.
— He is a politician.

He is an optimist — he
Looks for an opportunity
In every disaster
— He is a politician.

He is a hypnotist — he
Mesmerises the people
By his rattling talk.
— He is a politician.

He is a pugilist — he
Punches and knocks out
Any one who crosses his plan.
— He is a politician.

He is a fat cat — he
Lines his pocket with public dough
By some hocus pocus
— He is a politician.

He is a rat — he
Deserts his party
Whenever he feels his it.
— He is a politician.

Hemingway is one of the great American writers chiefly because of the *uncanny* force with which his work asks *ultimate questions* about life and death. An anarchist for whom the emptiness of modern life was perhaps *most adequately* symbolised by *modern war*, blood, confusion, treachery and a nightmare of darkness, he *still held an ideal* of the decent life. The *nineteen twenties* were a decade in which the *westerners* were slowly recovering from the *trauma* caused by the first world war. *Almost* all writers responded in some way or the other to the war, *merely* because they were alive. Life had *begun* for them with war and *would for ever be perturbed* by violence and death. A man would *preserve* himself with the *ephemeral* pleasures of physical *sensation* such as alcohol, sex and *sport*, he may either acquire skill that make him *disciplined*, or *possess a placid* resistance to his fate or *take sustenance* from organised religion. But when these *fail* he may prefer the nothingness of death to the nothingness of life.

Living in a war threatened atmosphere, with the knowledge of *imminent* end, death, the Hemingway *protagonists* have *no other* go but to

HEMINGWAY—The Concept of Death

strive to live a life well on their *own terms* and *ultimately* welcome a *degnified* death. His characters mostly live in death's presence *pursuing* it in *times* of peace and making an attempt to *evade* it in times of war. Death in its individual and collective forms as occurring in times of war and peace are portrayed, very explicitly in "*In Our Time*" stories. The pain and suffering present in the world at large and the *maximum* effort needed to overcome it so as to get at some *meaning* in life, occur in a number of scenes.

The Sun Also Rises typifies the prevalent attitude towards actual death or death - in life cultivated by the post-war generation and through out the book we discern a note of exhaustion and inevitable acceptance of death as an outcome of war.

The war becomes a fitting background for Hemingway to have *intimations* of mortality in

A Farewell to Arms. Love and war are at last welded inseparably and tragically in this story he once called his *Romeo and Juliet*. "At the start of the winter came the permanent rain and with the rain came the cholera. But it was checked and in the end only seven thousand died of it in the army." The passage suggests without much explication the futility of war leading to large scale death, its furious courses and its baffling outcome. This love story could not have occurred without the background of war leading to the death of many and therein we find the whole beauty of the novel.

In Book III there is a description of the long retreat of the Italian army bringing with it an atmosphere of total confusion and anarchy followed by bloodshed and death. Henry is forced to shoot a deserter, sees one of his own drivers killed by Italians and faces the danger of his own death. He deserts the Italian army and makes his separate peace. Henry's dive into the river may be considered as symbolic. It can be seen as an indication that Henry is washing himself of the past, of the war and its implications of death in which he does not have any real interest.

Hemingway's deep insight into the predicament of man is proved by means of the parable about the ants. Henry in the novel learns about war, about love and finally about the reality of death itself. Catherine's death is "directly associated and interwoven with the whole tragic pattern of fatigue and suffering, loneliness defeat and doom, of which war is itself the broad social manifestation." It marks the final initiation of Henry into a new world.

It is in *For whom the Bell Tolls* that Hemingway experiences the most direct and authentic intimations of mortality. This long novel of the war in Spain illustrates about the universal brotherhood of man, and of the inter-relationship of human life and its indivisibility. Robert Jordan makes plans to blow the bridge; it is a difficult enterprise in which he fully expects to lose his life. His guerillas attack the Fascist army, and he blows up the bridge in what is a futile attack, for the Fascists on learning their plans for an offensive are prepared to meet it. In escaping Jordan's horse is wounded, falls upon him, and breaks his leg. Being too badly injured to be carried, he must be left behind to do what damage he can with light-machine gun, and then

to end his life. The total implication, thus, is the pervasive horror, of war ultimately leading to death.

Hemingway is one of a much larger group today for whom the ancient life-and-death battle is the paramount reality. Courage and resignation are perhaps the only virtue that one should have when one stands at the edge of an abyss. Jordan undoubtedly has the courage to acknowledge stoically death as the inescapable fact of existence. Hemingway could give full expression of his vision of life and death, aspiration and failure, growth and decay as integral parts of the eternal cycles of nature where all things must pass away.

The themes of all Hemingway's writing are violence, war, suffering, or death, and almost all his novels end in death. Death is the supreme reality of this world. Consciousness of death fuses Hemingway's life and art. In letters and conversations, he had a penchant to personify death and thereby he suggested an intimacy between himself and death. Death, according to him war the easiest thing to encounter in the world, and one could find her almost anywhere. As with Sylvia Plath, so also with Hemingway, his act of suicide was a fitting commentary on his preoccupations with death in his writings.

‘ I dreamed ’

I was in the classroom of a primary school preparing to write an essay, and asked the teacher how to express an opinion.

“ That’s hard !

“ Glancing sideways at me over his glasses, he said !

“ Let me tell you a story —

“ When a son is born to a family, the whole household is delighted, when he is one month old they carry him out to display him to the guests usually expecting some complements, of course.

“ One says : This child will be rich. Then he is heartily thanked.

One says : This child will be official. Then some complements are made him in return.

“ One says : This child will be die. Then he is throughly beaten by the whole family.

“ That the child will die is inevitable, while to say that he will be rich or a high official may be a lie. Yet the lie is rewarded, whereas the statement of inevitable gains a beating —

You.....

“ I don’t want to tell lies, sir neither do I want to be beaten. So what should I say ”?

“ In the case, say :

Aha ! Just look at this child !

My word Oh, my ! Oho !

Hehe ! He, hehehehe ! ”

Spirits

Zahira M Kunhimoosa

May I hold your hand ?

These cornstalks
are so tall

I cannot see
the way

I may
hurt these tiny blooms

If I trip and fall...
or will I ?

This golden April's noon
when high winds play
on your joyful mood and mine
I forget we are dead.

Do I dream ?
may I kiss your feet
to see if it is real ?

It is past tea-time
and the whole hillside
is a poppy red.

Have been rushing so ?
but, why should we care ?

Let us lie down and watch the night.

The Third Force

P. K. Mohamed, Farook

at worst it is but institutionalized exploitation. This western bloc is symbolized and led by the United States.

The western capitalistic system has its born enemy in the socialist bloc. The system of values represented by this group also has disappointed the fair-minded. This socialist bloc, represented and guided by Russia.

The oppressed peoples of the world look forward to a Third Force — the Third World. On the political plane, the Nonaligned Movement led by India is a welcome change in the right direction, but one wonders what kind of ideology would guide this Movement. For the exploiter comes in very many shapes — with a David's star, with a star-spangled Banner, or as a Red Bear. Without a set of ethical values to draw upon, the Non-aligned will join the many driftwood move-

with cheap labour! Woman has now become just a sex symbol, a marketing agent! Profit-motivated multi-national companies suck the blood out of the blood out of men — through drugs, farms traffic, tax avoidance, destruction of food for artificial enhancement of prices, over-pricing goods, colonial expansionism and so on.

Our India has to lead the world out of this; and this redemption - work must begin from our youth.

