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Woman, Freemason and Spanish: Freemasonry and the Origins of Feminism

By Pedro Álvarez-Lázaro

Comillas Pontifical University, Spain

Abstract- This paper studies the role of women in the Spanish Masonry, especially during the nineteenth century. The role assigned to women in the Constitutions of Anderson (1723) mentioned, the origins of Freemasonry are cited Adoption, then, the role assigned to women in Freemasonry is analyzed, mainly by analyzing the case of Spain, where integrated in Masonry women were also, in many cases, that laid the foundation of the Spanish Feminism.

Keywords: freemasonry, history of women, feminism spanish, xix century.

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Woman, Freemason and Spanish: Freemasonry and the Origins of Feminism

Pedro Álvarez-Lázaro

Abstract- This paper studies the role of women in the Spanish Masonry, especially during the nineteenth century. The role assigned to women in the Constitutions of Anderson (1723) mentioned, the origins of Freemasonry are cited Adoption, then, the role assigned to women in Freemasonry is analyzed, mainly by analyzing the case of Spain, where integrated in Masonry women were also, in many cases, that laid the foundation of the Spanish Feminism.

Keywords: *freemasonry, history of women, feminism spanish, xix century.*

Resumen- Este trabajo estudia el papel de la mujer en la Masonería española, especialmente durante el siglo XIX. Se menciona el papel asignado a la mujer en las Constituciones de Anderson (1723), se citan los orígenes de la Masonería de Adopción y, a continuación, se analiza el papel asignado a la mujer en la Masonería, analizando principalmente el caso de España, donde las mujeres integradas en la Masonería fueron también, en muchos casos, las que sentaron las bases del Feminismo español.

Palabras clave: *masonería, historia de la mujer, feminismo español, siglo xix.*

I. INTRODUCTION

As an institution, the Spanish Freemasonry has only played a subsidiary role, though not negligible, in the contemporary history of Spain. Contrary to traditional apologists or detractors, current historiography has shown that Spanish lodges were active centres of democratic sociability and put a laudable effort in the modernisation of the country. Even at certain times of political and social crisis, when antidynastic parties had nothing to do with the game of power, they provided a platform of convergence to various democratic elements.

But its real strength was far from what certain historians, linked to the conspiracy theories, have defended and continue to defend, and its contribution to social and political progress was much smaller than what, in the opposite ideological pole, militant pro-Freemasonic literature maintains. In addition to its subsidiary condition, over much of our contemporary history, Freemasonic lodges must have worked in clandestine or semi-clandestine conditions; and, as a result of the secret of belonging, they also suffered a kind of generalised social suspicion.

Within this marginal institution, women generally had found themselves in evident numerical and legal

inferiority. Therefore, it can be argued without reservations that they were a marginalised minority in a marginal group in itself.

In this essay we will try to design the historical situation of the female Freemasonic group through the last third of the nineteenth century, which corresponds to the period of birth of the feminist issue within metropolitan Spanish lodges. Previously, due to the more or less widespread lack of knowledge about the nature and purposes of Freemasonic organisations, we consider that it is indispensable to refer to some essential Freemasonic documents relating to the issue and to link the situation in Spain with the context of international female Freemasonry.

II. WOMAN IN ANDERSON'S CONSTITUTIONS

As it is well known, contemporary Freemasonry, called Speculative in order to differentiate it from the medieval or Operative Freemasonry, was formed in 1717 and its Magna Carta, known as Anderson's Constitutions, was promulgated in 1723. This essential document would become a required reference for most Freemasons in the world, although its immediate reception had variable success in different countries and, in this sense, some of its main points were interpreted differently by the various Freemasonic organisations, especially with the passage of time.

Anderson's Constitutions, in short, defined Freemasonry as an institution created to unite men above the differences that separated them. Therefore they strictly forbade discussing about politics and religion in the lodges. With regard to its unifying intentions, in different articles the Universalist vocation of speculative Freemasonry was also emphasised. Lodges had to become a kind of laboratories in which the political, religious and cultural differences would be overcome. Nevertheless, Anderson's Constitutions indicated two cases which drastically limited Freemasonic universalism: article III stated the express prohibition of the admission of women and slaves as members of a lodge:

The persons admitted members of a lodge must be good and true, free born, and of mature and discreet age, no bondsmen, no women, no immoral or scandalous men, but of good report (Anderson, 1973: 51).

Author: *universidad pontificia comillas, madrid [comillas pontifical university, madrid]. spain. e-mail: pal@ilkkm.upco.es*

Based on these transcendent Constitutions and on other important documents, such as a famous Discourse by Chevalier Ramsay in 1736 (Raschke, 2008: 21-22, 26; Chevallier, 1994: 88, 108, 216, 220), over the first half of the eighteenth century Freemasons excluded half of humankind from the works in the lodges by a triple argument: Operative tradition (medieval) had been exclusively male; woman was not socially free, and female nature was unable to preserve the mysteries and the secret. In addition to these reasons, the prohibition was also justified on the grounds that woman would disturb the quietness of the brethren in the lodge and ultimately would destroy the institution.

A little poem ("Les Franc-maçon, songe"), published in 1737 in *Nouvelle Apologie des Franc-maçons*, expressed such preventions (Chevallier, 1994: 150-151; Guigue, 2014),

Si le sexe est banni, qu'il n'en ait point d'alarmes,
Ce n'est point un outrage à sa fidélité;
Mais on craint que l'amour entrant avec ses charmes
Ne produise l'oubli de la fraternité.
Noms de frère et d'ami seraient de faibles armes,
Pour garantir les cœurs de la rivalité.

[If the fair sex is banished, do not be alarmed by this,
It is not an offense to their loyalty;
But I fear that Love, entering with her charms,
Produce oblivion of the fraternity.
The name brother and friend would be fragile arms
To protect the hearts from rivalry].

Having said that, the exclusive masculinity of the Operative (medieval) tradition of Freemasonry is not true, since the presence of woman has been documented in medieval corporations of builders in Paris [1292], Chester [1327], York [1350], Norwich [1375] or Würzburg [1428-1524]; and it is well known the case of Sabine Steinbach, daughter of the foreman of the Strasbourg Cathedral, and sculptor in Strasbourg and Marburg (Ligou, 1991: 454; Saunier, 2000: 294).

III. ADOPTIVE FREEMASONRY

Despite the opposition from the Anglo-Saxon Freemasonry tendency, women in France began to join the Order in the second half of the Age of Enlightenment. Formally, as pointed out by Yves Hibert Messeca, tangible evidence of feminine presence in Freemasonic lodges emerge around 1747-1749, and in the decades of 1770 and 1780 half a hundred towns had more or less constantly female lodges (Saunier, 2000: 8). Their works consisted mainly in ceremonies of reception, ceremonies of passing and raising into degrees, and in charitable activities. As Delsemme has emphasised:

Les loges d'adoption qui fleurirent au XVIII^e siècle relèvent totalement des loges masculines sur lesquelles elles étaient souches. Les Pays-Bas

autrichiens en comptèrent huit ou neuf; comme en France, elles étaient fréquentées surtout par des dames de la haute noblesse. Cette Maçonnerie d'adoption, qui ne survécut guère à l'Ancien Régime, n'atténuait qu'en apparence l'exclusion des femmes, l'un des principes fondamentaux des Constitutions d'Anderson et une règle qu'il fut interdit très longtemps de transgresser sous peine "d'irrégularité" (Delsemme, 2004: 52).

In the General Assembly of 10th June 1774, the Grand Orient de France [Grand Orient of France] decided to regularise these lodges and provide them with statutes. For this purpose, one year later it created the Rite de la Franc-maçonnerie d'Adoption ou Franc-maçonnerie des Dames [Rite of the Adoptive Freemasonry or Freemasonry of Ladies], which was under its jurisdiction. It established rules and laws for their government; it prescribed that only Master Freemasons could attend their meetings; that each Lodge of Adoption were under the responsibility and under the sanction and guarantee of a regularly constituted male lodge; that they should be chaired by the vénérable Maître [venerable Master] from the mother lodge, and accompanied by the Master Chairwoman. According to these same sources, the Franc-maçonnerie d'adoption [Adoptive Freemasonry] built on the degrees of Entered Apprentice, Fellow Craft, Master Mason and Perfect Master, is based on the development of Virtue. Jean-Marie Ragon [1781-1862] dedicated to it one of his rituals (Ragon, 1860).

The most relevant lodge of adoption was La Candeur of Paris. It was composed, among other celebrities, of Helvetius's wife, the Princess of Lamballe or the Duchesse of Chartres, wife of the future King of France, Philippe Egalité. By analysing the boards of members of the lodges of adoption, Daniel Ligou had suggested, as Gaspard emphasises, that their birth was due to the difficulty of excluding certain aristocratic women from the Freemasonic life (Gaspard, 1991: 97). This observation confirms the conviction of those who believe that the measure to prohibit women from participating in the works of the lodge was not of personal but of social nature. Faucher & Ricker had pointed out on this matter:

Les dames de la Cour fréquentent assidument les Loges d'Adoption et il semble que le Roi s'en offusque. Le jour même où le Grand Maître rend visite à La Candeur en compagnie de la duchesse de Chartres, de la duchesse de Bourbon et de la princesse de Lamballe, le lieutenant de police Le Noir convoque le Frère des Ormes, Vénérable de la Loge Thalie, et lui signifie un ordre du comte de Maurepas qui, au nom du Roi, interdit la tenue d'une Loge d'Adoption (Faucher & Ricker, 1967: 143).

The lodges of adoption, totally unknown in the British and Scandinavian Freemasonry, were introduced throughout continental Europe, especially in Italy, the

Netherlands, in Rhenish Germany, Austria, Poland and Russia. In France this type of adoption lasted until 1870, precisely the time when female Freemasonry began to develop in Spain.

IV. SPANISH FREEMASONRY DURING THE LAST THIRD OF THE NINETEENTH CENTURY

Encouraged by the liberties proclaimed in the Revolution of 1868, the Spanish Freemasonry initiated a unique takeoff in its history. It already existed before the Glorious Revolution but it bore a pitiful clandestine life and had never had the attendance of women. With Alfonso XII its process of growth did not diminish but, on the contrary, initiations multiplied and during the first stage of the Restoration the Great Architect Order reached its zenith on Spanish soil. This was helped by the spirit of tolerance of the Constitution of 1876 and by the Associations Act of 1887; under this Act different Freemasonic organisations were legalised for the first time in Spain.

Freemasonry quickly showed a truly complex image. Different interpretations of the landmarks, variable internal forms of distribution of power, influence of political ideologies or of new spiritualisms (theosophy, Spiritism, etc.), links to the Freethought movement, divisions caused by personal desires for prominence and other causes of different types originated a real maze of Grand Lodges or Freemasonic branches. These branches were nearly always confronted each other, which actually formed different Freemasonries. During the Democratic Sexenio (1868-1874) the following Grand Lodges stood out: the Gran Oriente Lusitano Unido (GOLU) [Lusitanian United Grand Orient], which sponsored a good number of lodges in the Iberian peninsula and the Canary Islands; the Gran Oriente Nacional de España (GONE) [National Grand Orient of Spain], of liberal-moderate character and encouraged for years by the writer Eduardo Caballero de Puga; and the progressive Gran Oriente de España (GODE) [Grand Orient of Spain], whose presidency would be occupied, among others, by renowned politicians such as Manuel Ruiz Zorrilla, Antonio Romero Ortiz, Manuel Becerra or Práxedes Sagasta (Alvarez-Lázaro, 2012: 127-187).

The Freemasonic network became especially dense during the Restoration (1875-1896). Among the nearly thirty Grand Lodges that were active at some point in this historical period, it should be added to the three ones just mentioned some other Grand Lodges which also brought important contingents of brethren together: the Gran Oriente Ibérico (GOIco) [Iberian Grand Orient], Gran Consejo General Ibérico of the Ancient and Primitive Rite of Memphis-Misraïm (GCGI) [Iberian General Grand Council], and the transcendental Gran Oriente Español (GOE) [Spanish Grand Orient], born in 1889 by the determined management of Miguel

Morayta, charismatic professor of the Central University [the actual Complutense University of Madrid]. Moreover, decentralization and symbolist trends vigorously appeared with the creation of the independent Grandes Logias Simbólicas [Symbolic Grand Lodges], movement initiated in 1878 by the Confederación Masónica del Congreso de Sevilla (CMCS) [Freemasonic Confederation of the Congress of Seville] and whose highest expression was the Gran Logia Simbólica Regional Catalana (GLSRC) [Regional Catalan Symbolic Grand Lodge], led by the untarnished Catalan nationalist Rosendo Arús Arderiu (Álvarez-Lázaro, 2002a: 137-156; Álvarez-Lázaro, 2006: 293-296).

This range of Freemasonic powers spread out with unequal success around the 1200 symbolic lodges, which came to recruit about 50,000 brothers and more than fifty sisters; their geographical distribution was also irregular. The highest percentages of lodges and triangles corresponded to the provinces of Cádiz [122], Madrid [90], Barcelona [77], Málaga [60], Seville [59] and Murcia [50]. And successively, Madrid, Murcia, Andalusia, the Balearic Islands, Valencia and Catalonia were the autonomous communities which occupied the first places of Freemasonic density. Therefore, Freemasonry was mainly developed in the peripheral and insular Spain, with the logic exception of Madrid.

But the Spanish Freemasonic world of the last third of the nineteenth century not only showed its complexity in the statistical and administrative level, but also in the intellectual and ideological level. The influence of Krausism, positivism or Darwinism on Spanish Freemasons is evident; and the influence of eclecticism and Bakunin is also proved. Politically, the origins of the affiliates were varied, ranging between the dynastic right and the libertarian movement. However, since the eighties there was a turning point and the balance clearly tipped in favour of the diverse and varied sectors of the typical Spanish republicanism, which was dispersed and fragmented.

V. WOMAN SEEN BY THE SPANISH FREEMASONRY

In the symbolic lodges the most varied topics were dealt with; the debates about religion, politics, teaching and the working world stood out because of their number and vigour. The approaches mainly rested on reformist proposals, although sometimes it was found a strong counterpoint in the postulates defended by socialist and anarchist affiliates.

Among the many different topics discussed, the Hijos de la Viuda [Sons of the Widow] were greatly interested in the issue of woman. Not for nothing Manuel Becerra, the known Galician statistician, highlighted the importance of the "beautiful half of the humankind" in his investiture speech as Grand Master of the Gran

Oriente de España [Grand Orient of Spain]. F. del Pino attracted attention to this speech in an article that, under the title of "Gran Logia Simbólica. 21 de julio de 1884" ["Symbolic Grand Lodge. 21th July 1884"], was published in the *Boletín Oficial y Revista Masónica del Grande Oriente de España* [Official Bulletin and Freemasonic Journal of the Grand Orient of Spain] (Madrid, 15th and 30th July 1884: 207). Among the many existing evidence on this subject it should be emphasised that of Eligio Callejas who, in 1884, declared in the lodge Amor [Love] of Madrid:

Among the important issues that are today brought to the attention of man, none of them, perhaps, occupies such a preferential place as the issues closely connected with woman, under the aspect that considers her the modern anthropology and whom is claimed by any reckoning by the sociological sciences (Álvarez-Lázaro, 2006: 296-297).

There were lodges that, exalting the figure of the liberal woman, celebrated evening events in honour of Mariana Pineda, whereas other lodges organised important meetings and public events in favour of Republican heroines. This persistent concern about dignifying the image of woman, so common among liberal and progressive sectors of the time, allows us to talk, if not about a Freemasonic feminist movement in the strict sense, at least about a consistent feminist sensibility in a good number of lodges. Reflections of male and female Freemasons were due to two interrelated concerns: the dignity of women and their relation with the Freemasonic fraternity.

Freemasonic discourse was adapted to the different patterns of the profane discourse, already well known by the current historiography, although it had the particularity of being addressed to the affiliates themselves. A minority of brethren, difficult to quantify, held intransigent and reactionary positions. Opinions of this type were expressed in both internal debates and in Freemasonic press, such as the following which, under the initials F.P. and the title of "La mujer en la masonería" ["Woman in Freemasonry"], was published in *La Concordia* [The Concord] of Barcelona in November 1888:

I declare that I am an enemy to women as part of our Lodges, because I understand that the philosophic, social and economic discussions that may arise are not characteristic of their temperament or their body; nor do I think that they should find out about certain small incidents which unfortunately are promoted in our midst; before the woman we must always look great, let us conceal our misery among us.

However, Freemasons generally reclaimed the condition of women and shared the same starting point: historically woman had been unfairly subjugated and, in order to dignify her, they should provide her with an

adequate instruction, which naturally included the education imparted in the lodges. Everyone agreed that learned women should play a decisive role in the progress of humankind, but they disagreed with each other about where and how to do it.

The most numerous of these Freemasons who formed part of what, in another context, the teacher Capel-Martínez (1986: 140) has called a possibilistic orientation, felt that the reasons for social discrimination did not emanate from the feminine nature, but they reduced the activity of women almost exclusively to the family sphere and just demanded for her an elementary level of education.

A Freemason who signed with the symbolic name of "Pompey", and who belonged to a lodge of Cartagena, published in the *Boletín y Revista Masónica del Grande Oriente de España* [Bulletin and Freemasonic Journal of the Grand Orient of Spain] (15th July 1882: 217-221) an essay which, under the title of "Influencia de la mujer en la Masonería" ["Influence of Woman in Freemasonry"], is a good example of this approach since it commented clearly on what many others thought or wrote with ambiguity. Thus, he believed that to participate in public life was not a matter for women:

Not because of temperament, education or culture matters; [...] not because of essential differences in the structure of the physical body or of the thinking faculty; not because of the more or less relative atrophy of discernment, nor because of enervation or variants of forms in the cerebral convolutions; not, anyway, because of any psychological or physical phenomenon of disparity, but because of the diversity of destiny that they are called to fulfil.

In the same vein, the Freemason from Alicante Mercedes Vargas-Chambó who, under the pseudonym of Joan of Arc collaborated regularly in the newspaper *La Humanidad* [Humankind], bulletin of the lodge Constante Alona, suggested in an article entitled "Influencia de la mujer en la familia" ["Influence of Woman in the Family"] (20th May 1883: 106),

The education of the woman must be based on the soundest moral; all the knowledge that she has to acquire must be directed to make her into a faithful wife and a good mother. As we see it, it is not the most convenient to dedicate her to certain scientific careers that she does not need at all. If the woman is dedicated to pharmacy, medicine, the forum, who will look after her children? Who will represent as a good mother God's providence on earth?

Such intermediate stances, of essentially paternalistic roots and evidently contradictory, obeyed the common stereotype of the time rightly described by M. Nash:

Reason, logic, reflection and intellectual ability would predominate in men, whereas feelings,

affection, sensitivity, sweetness, intuition, passivity and abnegation predominate in women. Thus, the characteristics attributed to woman make her to be considered as a more suitable person to deal with the private sphere, and man with the public sphere of politics and work (Nash, 1983: 16).

In conclusion, and despite their differences with the dominant mentality of the time in Spain, several Freemasonic sectors trapped by the force of the received education and the prevailing mentality, in practice still considered women as second-order citizens. Their fundamental duties, they said, were pleasing their husbands and raise their children in progressive values; "to breastfeed the democratic milk", as would say ironically a French publicist. Their public intervention was restricted to the field of philanthropy and charity (Álvarez-Lázaro, 2002a: 137-156; Álvarez-Lázaro, 2009: 79).

With clearly different approaches from those of the possibilists, a more critical minority defended the indiscriminate comparison of sexes in political and labour issues. These stalwart defenders of women's claims, including a distinguished group of female Freemasons, claimed in their lodges and publications the same rights for women as those which the male world enjoyed. From the outset, they believed that the legal status of women was immoral, as the brother "Victor Hugo" lamented in a work he read in 1893 in the lodge Valencia número 119 [Valencia No. 119] of the capital of the Turia. In this work he criticised the Civil Code in use at that time, and demanded for women the cultural, social and political rights that were denied for them.

The mark intended to tell the history of "the different historical phases that the woman has passed since the family was established", and he defended the "need for granting them the full enjoyment of their moral, political and social rights in perfect equality with those that men enjoyed". The work was published in the Boletín Oficial del Gran Oriente Español [Official Bulletin of the Spanish Grand Orient] on 15th February 1893, and was also published in the local newspaper El Alicantino Masón [The Freemason of Alicante] on 30th April of that same year. It can be gleaned speeches and texts of this same kind, between 1872 and 1892, from newspapers and bulletins of Madrid, Barcelona and Alicante, just to mention a few representative examples.

Another female Freemason, who also used the symbolic name of "Joan of Arc", echoed in an article published on 28th April 1893 (Álvarez-Lázaro, 2009: 79-80) the American suffragist campaigns and Madame Clara's doctorate in Medicine in Paris, and expressed a defiant assertion:

[We must] condemn those who still preserve the traditional and erroneous opposition to the education of woman, because they assume that her intellectual development is injurious, and beyond the

domestic household we are not granted more than the essential knowledge to devote ourselves to the works they say we are entrusted to.

It is time that men stop harbouring these immature fears, that grant us our rights [and that] they do not think that being erudite we will disturb society. Unbeliever men, it is necessary to exchange the rifle for the vote.

However, these lecturers, who used to be active in the radical republicanism, were still more interested in linking women to the Freethought and laicism cause rather than in truly integrate them into the labour and political world. In their opinion, any solution to the female question necessarily meant to keep women away from Catholicism, infidel on their path to the doctrines of Christ, and especially from the Jesuits who had established unnatural and selfish moral categories.

Among the Freemasons who demanded feminism in the lodges, some very representative individuals shone in their own right, such as, for example, Cristóbal Litrán, author of the book entitled *La mujer en el Cristianismo* [Woman in Christianity], published in Barcelona in 1892, where he compiled various lectures given throughout his militant life. Odón de Buen, who wrote the preface for the cited book by Litrán; he convincingly defended the need for the "intellectual liberation of woman through the parting with her religious beliefs", both in the prologue and later in various articles mainly published in *Las Dominicales del Libre Pensamiento* [The Sundays of Freethought], between 1892 and 1908. José Francos Rodríguez, who belonged to the lodge Amor [Love] of Madrid between 1881 and 1886, edited *La España Masónica* [The Freemasonic Spain] and years later, as emphasised by professor Nash, clearly advocated for the full inclusion of woman in the social, political and labour world. Segundo Moreno Barcia, who belonged to the lodge Brigantina of La Coruña between 1883 and 1892, joined his voice to the previous ones in Freemasonic publications of national importance.

In this context it cannot be forgotten prominent writers such as Vicente Blasco Ibáñez, active Freemason in the lodges Acacia [Acacia] and Federación Valentina [Valencian Federation] of Valencia between 1888 and 1895. A good example of how he identified, in his writings, the emancipated woman with the freethinker woman was his article "La mujer y el niño" ["The Woman and the Child"]. It appeared in *La Humanidad* [Humankind] of Alicante, on 10th and 20th January 1889, and was reproduced in *La Razón* [The Reason] of Castellón, on 27th June 1889.

To these male personalities will join, above all, the female Freemasons Ángeles López de Ayala, Amalia Carvia Bernal, Ana Carvia Bernal and especially Rosario Acuña Villanueva. All of them, as we will detail later on, were engaged with an intense publicist activity and gave life to the first Spanish feminist organisations. However,

the starkest orientation was held by the few Freemasons who were active members in the ranks of anarchism; they were represented by the outstanding figures of José López Montenegro and Anselmo Lorenzo (Nash, 1983: 105-110, 310-311, 361-362; Álvarez-Lázaro, 2012: 193, 291-293, 299, 348-382).

VI. WOMAN IN THE LODGE

The varied existing concepts about woman had their reflection in the different ways of incorporating her to Freemasonry, which also meant different ways of interpreting what was established in Anderson's Constitutions. The United Grand Lodge of England and, in general, the powerful Freemasonry of Anglo-Saxon tendency did not admit (nor it admits) women in the Order because they consider it an institution that was traditionally made up of men and whose rites and symbols were male. To these arguments, large Freemasonic sectors added other reasons of extra-Freemasonic character and reasons derived from stagnant patriarchal conceptions. Roger Desmed makes an accurate summary about the most common type of judgements issued by the enemies of the initiation of woman, synthesised into six sections:

Physically, mentally and intellectually, woman is inferior to man, and therefore unable to access to the specifically masculine mysteries.

She would never be free, in the strict sense of the word, as required in the Constitutions of Anderson.

She could never part with religious and mystical atavistic ties. She was frivolous, vindictive, impulsive and inconstant.

She was unable to keep secret and, a fortiori, to observe the law of the Freemasonic silence.

Her presence in male lodges would distract brethren from their duties, and would prevent them from working seriously (Desmed, 1977: 388-389).

Certainly, supporters of Freemasonic initiation refuted the arguments adduced by their antagonists. On the one hand, they considered that, in the late nineteenth century, the segregationist justifications of the eighteenth-century Constitutions of Anderson no longer made sense. On the other hand, they found odious those excluding reasons of physiological, psychological, intellectual or domestic character maintained by the anti-feminist Freemasons. Amalia Carvia, for example, after having worked assiduously in the lodge Redención [Redemption] of Cádiz, quickly replied to the reluctant Freemasons with those words, published in the aforementioned newspaper of Alicante La Humanidad [Humankind], on 31th October 1889:

The experience has made you know the little damage we cause; we are neither the cause of riots nor we hinder the progress you keep... Stop talking those objectors of our sex, with their false arguments. The French Freemason, by using the

liberties of his country, founded the Adoptive Freemasonry. It is a prudent deed which grants woman beautiful faculties that are a comfort considering the situation she finds herself.

The rite of adoption is very acceptable for woman, as we shall see; the Order can hide its mysteries if they find that woman's education is still insufficient to fully understand the great symbolism of those mysteries.

These reasons will be respected. But those reasons argued on the basis of physiology and conveniences, those portraying woman as inept to share these works adducing the weakness of her sex and the obligations that tie her to her home, those reasons are highly refutable.

Under the generic trend of women's acceptance in Freemasonry, there was a decisive step in France in the late nineteenth century. Maria Deraismes (1828-1894) was a freethinker, a combative journalist, an active feminist and a talented orator. In 1893, after her initiation, eleven years before, in the male lodge Les Libres Penseurs [The Freethinkers] of Le Pecq, Deraismes founded Le Droit Humain [Human Right], a mixed Grand Lodge which immediately came to be led by the doctor Georges Martin. This international federation, as well as, later, the case of the Gran Logia de Holanda [Grand Lodge of the Netherlands] and of Jus Humanorum of Sweden, was characterized by being made up of men and women who had identical legal rights and obligations, and they practised the same Rite. Cécile Révauger, who writes Deraisme [sic], has emphasised that.

From 1893 s'ouvrent donc deux voies pour les femmes françaises, celle des loges d'adoption et celle de la mixité dans une obédience spécifique, la Fédération du Droit Humain qui a aujourd'hui une dimension internationale, et qui a connu des scissions et ramifications (Révauger, 2013 : 20).

Already in the twentieth century an independent female Freemasonry was organised, in some way as a consequence of the foundation of the Derecho Humano [Human Right] and, at the same time, of the real progress of equality between the two genders. In 1945, brethren of the Grande Loge de France [Grand Lodge of France] allowed Freemason women to create an autonomous Grand Lodge. At first it was called Union Maçonnique Féminine de France [Feminine Freemasonic Union of France], and in 1952 it was renamed Gran Logia Femenina de Francia [Female Grand Lodge of France]. Although it belongs to the tradition of Adoptive Freemasonry, in practice it is no less feminist than the Derecho Humano [Human Right] and has proven a sturdy fighting spirit in the struggle for women's rights. In the words of Françoise Gaspard, member of the Grande Loge Féminine de France [Female Grand Lodge of France],

the purpose of an exclusively female lodge is not to isolate women. Woman has lived in a society made by and for men. That's why women should work alone to become aware of her feminine world and freedom. Thus, after dealing with problems from the female point of view she can meet men and, together, seek solutions and both present their perspectives in absolute freedom (Gaspard, 1991: 97).

In the nineteenth-century Spain the lodges of the Gran Oriente de España [Grand Orient of Spain] of Juan Antonio Pérez and the lodges of the Suprême Conseil de France [Supreme Council of France] maintained the most ancient Anglo-Saxon tradition, but nearly all the other Grand Lodges counted on the presence of ladies in their lodges. However, the lodge Fe y Abnegación [Faith and Abnegation] of Cádiz came to prevent ladies from entering the temple precinct, despite being a "tenida blanca" [a ritual open meeting] and therefore open to the lay public, as it can be seen from the sessions on 13th March 1878 and 15th December 1879, collected in its "Libro de Actas del grado 1^o" ["Book of Minutes of the 1st Degree"] (which is preserved in the Archivo General de la Guerra Civil Española, AGGCE, 470-A [General Archive of the Spanish Civil War]).

In practice, three approaches coexisted in Spain about the relation between woman and Freemasonry. Firstly, the sectors which were intransigent with feminism also refused to accept woman's initiation; secondly, at the opposite pole, the egalitarian progressives defended woman's full integration into the lodges; and finally, the range of possibilists was divided into those who did not accept the female initiation and those who accepted without reservation the known formula of Adoptive Freemasonry. The case of brother "Pompey" from Cartagena, above-mentioned (Boletín y Revista Masónica del Grande Oriente de España [Bulletin and Freemasonic Journal of the Grand Orient of Spain], 15th July 1882: 217), is again representative of the conservative sector of these possibilists who, despite they did not find substantial differences between both sexes, opposed the Freemasonic regularisation of woman on the basis of the diversity of destiny:

It is not enough that the best intentions guide us. The elevation of woman to the fullness of Freemasonic spheres would be today a tremendous disruption in the rational and organised order of things [...] Since by virtue of it [...], the intrusion of woman in our mysteries could be considered as an embarrassing and laughable parody of the show produced by the Michel and their emulous, as well as being also seen as [...] a second edition of that social nonsense (Álvarez-Lázaro, 2006: 309-310).

The allusion to the French anarchist Louise Michel (1830-1905), one of the key figures of La Commune of Paris [the Paris Commune], is extremely

significant. The Michel had exercised, as Saillard (2001: 86) emphasises, "a truly repulsive fascination on the bourgeois opinion". Isabel Luna de Benaocaz, who had been arrested together with the accused of the Crime at Parrilla, had been nicknamed "Luisa Michel of Andalusia".

The vast majority of the 537 Freemasonic sisters who have been cataloged, were received in committees of adoption under the tutelage of male lodges. If the female committee in question succeeded in gathering a sufficient number of members, then it came to be known as lodge; but it was still supervised and controlled by the protective male brethren. In times of the Democratic Sexenio there were already known some feminine organisations of similar orientation to Adoptive Freemasonry. Thus, in 1872 the lodge of Madrid Hijos del Trabajo [Sons of Labour], which was sponsored by the Gran Oriente de España (GODE) [Grand Orient of Spain], founded an association of women called Las Hijas del Sol [Daughters of Sun]. Among its objectives there were –according to the statutes that we collected and published– physical, intellectual and moral education of woman, as well as charity and beneficence, without forgetting justice and mutual protection. Everything seems to indicate that this group was in direct relation with the magazine of the same name, in which Concepción Arenal collaborated (Álvarez-Lázaro, 1985: 99; Álvarez-Lázaro & Paz-Sánchez, 1990: 288-289; Álvarez-Lázaro, 2012: 324).

The subject has aroused the interest of several scholars. Simón-Palmer has emphasised, firstly, the effort of Concepción Arenal to found, in 1860, the Rama femenina de las Conferencias de San Vicente de Paúl [Female Branch of the Society of St. Vincent de Paul], whose objective "was to give practical witness of the Christian faith in the homes of the poor; and, in principle, in Spain they had the support of liberal sectors". In addition, Arenal had dedicated her manual *El visitador del pobre* [The Visitor of the Poor] to the Daughters of St. Vincent de Paul. And a few years later she was involved in the Spanish abolitionist tendencies, though, according to this author, contrary to what happened with figures such as Pilar Amandi de Ozores, Countess of Priegue, "Concepción Arenal, who will never want to be clearly linked to Freemasonry, although probably her father had been linked to it and she had good friends in its ranks, soon, since the Spanish Abolitionist" showed her distrust (Simón-Palmer, 2001: 186, 188-189, 194-195).

About the project of the "female institute" Las Hijas del Sol [Daughters of Sun], Simón-Palmer also emphasises (2001: 195):

The planned organisation is similar to that created by Concepción Arenal in the Society of St. Vincent de Paul, with the "tens", that is: "Ten Daughters of Sun gathered will form a constellation; ten constellations, a system; ten systems, an area and ten areas, a sky".

In her extensive biography of Concepción Arenal, Lacalzada de Mateo has emphasised, in this context, the corroborated fact that “Freemasons and freethinkers agreed on an idea of the human perfectibility, based on the free investigation of truth, the practice of justice and tolerance”, as well as an acceptance of “a creator principle that could be expressed in the idea of a Great Architect of the Universe”. She points out that, in conclusion, in the intellectual contributions of these sectors,

it is revealed the same active morality, the search for truth through intelligence and sensitivity that we have been found by studying Concepción Arenal. The conviction that it is men who make their own structures, and it is their humanising task to perfect them (Lacalzada de Mateo, 2012: 293-294).

During the last two decades of the nineteenth century, it was confirmed the existence of several of these lodges of adoption which belonged to different Grand Lodges. At least we are certain of the following: Hijos de la Virtud [Daughters of Virtue] of Alicante, 1883, GODE; Hijos de los Pobres [Daughters of the Poor] of Madrid, 1887, Gran Logia Unida de España [United Grand Lodge of Spain], GLUE; Amantes del Progreso [Enthusiasts of Progress] of Madrid, 1888, Gran Oriente Nacional de España, Ros-Morayta [National Grand Orient of Spain, Ros-Morayta], GONERM; Integridad [Integrity] of Barcelona, 1889, Gran Oriente de España, Rojo Arias [Grand Orient of Spain, Rojo Arias], GODER; Hijos de la Acacia [Daughters of Acacia] of Valencia, 1889-90, GODER and GOE; Creación [Creation] of Mahón, 1889-93, GOE; Hijos del Progreso [Daughters of Progress] of Madrid, 1889-93, GOE; Hijos de la Unión [Daughters of Union] of Valencia, 1892-95, GOE; Hijos de la Regeneración [Daughters of Regeneration] of Cádiz, 1895-98, GOlco, and Caridad Cartagenera [Charity of Cartagena] of Cartagena, 1893-94, Gran Logia Provincial de Murcia [Provincial Grand Lodge of Murcia], GLPMu.

Moreover, among the committees of adoption of certain importance, there stood out those sponsored by these lodges: Constante Alona of Alicante; Acacia [Acacia] and Valencia of Valencia; Vigilancia [Vigilance] of Murcia; Diez Hermanos y Caballeros de la Noche [Ten Brothers and Knights of the Night] of Cartagena; Estrella Flamígera [Blazing Star] and Espíritu Práctico [Practical Spirit] of Córdoba; El Porvenir [The Future] of Linares; Verdad y Progreso [Truth and Progress] and Columna Social [Social Column] of Málaga; Verdad y Fe [Truth and Faith] of Seville; Nueva Cádiz [New Cádiz] and Regeneración [Regeneration] of Cádiz; Unión y Sinceridad [Union and Sincerity] of Huelva; Comuneros de Castilla [Communal Land Owners of Castile], 5 de Abril de 1888 [5th April 1888], Hijos del Progreso [Sons of Progress], Hijos de Riego [Sons of Riego], Legalidad [Legality] and Unión es Fuerza [Union Is Strength] of Madrid; Hermanos de García Vao [Brothers of García

Vao], Progreso [Progress] and Reforma [Reform] of Valladolid; Hijos de la Humanidad [Sons of Humankind] of Salamanca; Luz de León [Light of León] of León; Hijos del Trabajo [Sons of Labour] of La Coruña; Francisco Arouet de Voltaire [François Arouet de Voltaire] of Ferrol; Colmena [Beehive], Lealtad [Loyalty] and Creación [Creation] of Barcelona; Amigos de la Virtud [Friends of Virtue] of Lérida, etc. (Álvarez-Lázaro, 2006: 310-311; Álvarez-Lázaro, 2002a: 137-156).

Together with the out-of-date formula of Adoption, Freemasonic institutionalisation of conservative feminism, the Hispanic Freemasonry was also a pioneer of the two types of progressive female Freemasonry which crystallised in the twentieth century: mixed lodges and autonomous female lodges. Quite frequently we have seen in boards of members of male lodges certain women working in the male Ancient and Accepted Scottish Rite, they had higher degrees and held important positions.

The following cases, among many others, may be representative: Suceso Sánchez, Orator of the lodge Legalidad [Legality] of Madrid and 18th degree in 1887; Ángeles López de Ayala, Secretary of the lodge Constancia [Perseverance] of Barcelona and 18th degree; Concepción Milián, belonging to the Chapter of Rose Cross Acacia y Severidad [Acacia and Severity] of Valencia; Ángeles Sanmillán, 9th degree in the lodge Estrella del Mediterráneo de Villanueva del Grao [Star of the Mediterranean of Villanueva del Grao] (Valencia); Isabel Zwonar, Orator of the lodge Concordia [Concord] of Barcelona; María Macías Pons, 27th degree and Orator of the lodge Karma [Karma] of Mahón; Ana Carvia, Secretary of the lodge Regeneración [Regeneration] of Cádiz; Jacinta Navarro Fonseca, Secretary of the lodge Nueva Cádiz [New Cádiz] of Cádiz and member of the Chapter of Rose Cross Cádiz [Cádiz] of the same city; Josefa Alba, 14th degree and member of the chapter Lealtad [Loyalty] of Málaga; María Gracia, 30th degree of the lodge Lealtad [Loyalty] of Málaga; Consuelo Delgado, 18th degree of the lodge Estrella Flamígera [Blazing Star] of Córdoba, or Josefa Ramírez of the lodge and chapter Hijos de la Humanidad [Sons of Humankind] of Salamanca and 9th degree (Álvarez-Lázaro, 1996: 324-325; Ortiz-Albear, 2007: s. v.).

Some of these cases, rather than resulting from arguments in favour of gender equality, were due to the ignorance or indifference of the lodges about what was legislated by their higher organisms, especially in relation to the Rites. We have already seen how Amalia Carvia accepted the Rite of Adoption as a lesser evil because the education of Spanish women was still very poor, but she neither adduced any reason of ritual order nor did she exclude the possibility of female initiations in Rites practised by male lodges. She herself, as well as her sister Ana, had been initiated into the Ancient and Accepted Scottish Rite in the lodge Regeneración

[Regeneration] and practised the same Rite in the lodge Hijas de la Regeneración [Daughters of Regeneration].

The lodge Hijos del Trabajo [Sons of Labour], leaded by Anselmo Lorenzo, made it clear, on more than one occasion, his disagreement with Adoptive Freemasonry, and defended the equality of sexes in the lodge. On an interesting letter (AGGCE, 618-A-17), jointly addressed to the chapter Juan de Padilla and to the lodge Comuneros de Castilla [Communal Land Owners of Castile] of Madrid, he said on 20th August 1887:

The Respectable Lodge Hijos del Trabajo [Sons of Labour] wants to associate woman and Freemasonic work, not in order to have her in a condition of adoption and dependence, as if she were a minor subject to permanent tutelage, but to elevate her to the status of active member, granting the initiated, as the brethren of the board members, the same rights and the same duties, because thought, virtue, right and duty, elements that constitute human responsibility and which together form justice, do not have gender [...] And if the Freemasonic world is indistinctly formed of men and women, although in disproportionate numbers because of the profane concerns, what right do we have to establish pre-eminence of man against woman? [...] Thus, the Respectable Lodge Hijos del Trabajo [Sons of Labour] has its doors open for the dignified, virtuous and progressive woman, and is honoured by counting among its columns on the regular attendance of a female illustrious worker, who deservedly holds a high Freemasonic degree.

Ángeles López de Ayala was another clear example of continuous protest against the existing differences between both sexes in Freemasonry. In fact, in 1895 she was affiliated to the male lodge Constancia [Perseverance] of Gracia, she had the 30th degree and held the position of Secretary. Finally, the establishment of female lodges with no tutelage was a characteristic fact of the late nineteenth century. Already in 1890, the just mentioned Ángeles López de Ayala gave evidence of its existence. Let us see what she said on a reply to the prelate of Santander, from the pages of the weekly of Alicante La Humanidad [Humankind] on 20th April 1890:

You (Bishop) assure that women have become part of that Freemasonic association, belonging to lodges of adoption, and even in that matter you find yourself somewhat behind; because today the woman, according to agreement of large and erudite Orients, can build lodges with the same rights and under the same conditions as those of men are constituted.

Within Freemasonic organisations, such as the Gran Consejo General Ibérico [Iberian General Grand Council] and its Gran Logia Simbólica Española del Rito Antiguo y Primitivo Oriental de Memphis y Mizraim

[Spanish Symbolic Grand Lodge of the Oriental Ancient and Primitive Rite of Memphis-Misraim], the tendency to overcome Adoptive Freemasonry should be quite general. This unique Freemasonic power, whose creation in Spain must be dated from 15th February 1887, was recognised in early 1889 by the Grand Council of Naples, which, previously, had been presided over by Garibaldi himself (Álvarez-Lázaro, 1996: 145). On 11th May 1892, it was published in its Boletín [Bulletin] an editorial comment to a letter from Isabel Galindo Torres, member of the Lodge Isis Lucentina of Lucena (Córdoba); it is very expressive on this matter:

Woman has the right to our full attention, and the Orientalists want her by our side with equal rights and duties as men. There it is the lodge Audacia [Audacity] of Herrera composed exclusively of ladies, and several lodges of our Grand Lodge where there are sisters initiated, since we owe adoption to the minors, workers or the elderly. Come, thus, woman to Freemasonry.

The lodge Audacia [Audacity] of Herrera (Seville), which was active between 1892 and 1896, even consisting exclusively of ladies, should have enjoyed complete independence in relation to the male lodges. This was another type of female Freemasonry that, without adopting the formula of the mixed Freemasonry, did not admit to being in the background compared to male Freemasonry.

VII. SPANISH FEMALE FREEMASONS AND FEMINISM

Concepción Fagoaga has emphasised the importance of Freemasonry and freethinking trend in the configuration of the historical origins of Spanish feminism. In this regard, she maintains the theory that the nineteenth century was indeed the period of formation of Spanish feminism, in which the pursued objective was not suffrage but the freedom to think, the female education to middle jobs and the access to a secular education. In the 1880s this feminism was being built in freethinking militant circles and Freemasonic lodges closely related to each other, which began to open protest spaces for women.

During the organisation of the feminist movement there will stand out just some forgotten women who, acting with coordination, connect their secular projects, which are those that gave consistency to the period of formation of Spanish feminism, with the strictly speaking suffragist projects of the period developed from 1915 (Fagoaga, 1996: 171-192).

Indeed, the great promoters of the feminist movement in Spain during the period of formation were simultaneously linked to Freemasonic lodges and to freethinking organisations. Although as a mere guideline, it is obligatory to refer to Rosario Acuña Villanueva, Ángeles López de Ayala, Belén Sárraga and

also to the sisters Amalia and Ana Carvia Bernal, all of them already familiar for us. Likewise, along with these female names it should be added those of Freemasons who also played a basic role in the birth and first stage of Spanish feminism (Álvarez-Lázaro, 1985: 191-196, 349-356; Álvarez-Lázaro, 1996: 312-322, 408, 427; Sánchez-Ferré, 1990: 164-174).

The writer from Madrid Rosario Acuña, who had already achieved success as a playwright in the seventies, in 1885 was already considered as "Heroine of Freethought" and a year later was initiated in the lodge Constante Alona of Alicante. Through her activities, books and articles in the republican and freethinking press her figure was exemplary for women who participated in the process of formation of the feminist movement. Until 1923, date of her death occurred in Gijón, she consistently followed the triple direction Freemasonic-freethinking-defender of woman's emancipation. With regard to the issue we are dealing with, she summarised her approaches in a discourse that she delivered in the late 1888 in the lodge Hijas del Progreso [Daughters of Progress] of Madrid, in which, at that time, she held the position of Orator: "the woman for the woman, the woman magnified, dignified by woman; the woman proving her strength as a thinking being, expressing her conditions as a rational being in a genuinely feminine field of action" (Álvarez-Lázaro, 1995: 197-202; 357-360).

In Barcelona Ángeles López de Ayala, who in the 1880s was very active in the Sociedad Autónoma de Mujeres de Barcelona [Autonomous Society of Women of Barcelona], founded in April 1898, along with the anarchist and also Freemason Teresa Claramunt and the spiritist Amalia Domingo Soler, the Sociedad Progresiva Femenina [Feminine Progressive Society], which was composed by female freethinkers from Barcelona. This society, which had close relations with the lodge Constanza [Perseverance], to which Ángeles López de Ayala belonged, can be considered as one of the most important feminist institutions of that time.

As revealed in its time by Sánchez-Ferré, the prolific Ángeles López de Ayala also founded and directed the first Spanish feminist newspapers, *El Progreso* [The Progress] (1896-1901), *El Gladiador* [The Gladiator] (1906-1908), *El Libertador* [The Liberator] (1910) and the *Gladiador del Librepensamiento* [The Gladiator of Freethought] (1914-1920), which will be the new bulletin of the Sociedad Progresiva Femenina [Feminine Progressive Society].

Belén Sárraga, wife of the freethinker Emilio Ferrero, was another prominent figure of the freethinking Freemasonic feminism who, until recent times, had been unjustly forgotten by our historiography. Little by little, the available information about this singular figure has increased significantly; she stood out in Spain between 1895 and 1906 (Mateo-Avilés, 1986: 174-182), and later in Latin America. In Málaga, in the summer of 1896,

Belén Sárraga, who was known in the lodges with the symbolic name of "Justice", was responsible for articulating the feminist movement around the Freemasonic enthusiast newspaper *La Conciencia Libre* [The Free Conscience] and the freethinking circle *Federación Malagueña* [Federation of Málaga]. This same propagandist, together with Ana Carvia, founded in Valencia in 1897 the *Asociación General Femenina* [General Female Association].

With questionable magnitudes but with certain facts, Walker has emphasised, on the other hand, Sárraga's opposition to the colonial wars during the end of the century by means of a risky and brave journalistic work, as well as through her determined commitment to republican and feminist ideals:

In Valencia, Belén Sárraga, a committed freethinker, anarchist, Freemason, and feminist propagandist, was arrested. Sárraga, born in 1874 [1872], was a teacher and journalist who had founded the *Federación de Grupos Femeninos de Valencia* in 1895. In 1897 she cofounded the *Asociación General Femenina*, located in Valencia [...], she also organized a society of women, mostly field laborers in the countryside around Málaga, which numbered about twenty thousand members [...], during the second Cuban insurrection Sárraga traveled throughout Valencia enlisting women to demonstrate against the war, promoting Cuban independence and the restoration of the republic (Walker, 2008: 47).

On several occasions I have drawn attention to the Freemasonic activities of the sister "Justice", that is, Belén Sárraga, since it was her symbolic name, for example in relation to the minutes of the lodge Constante Alona of Alicante (Álvarez-Lázaro, 2002a: 151-156; Álvarez-Lázaro, 2006: 317). As pointed out by María José Lacalzada de Mateo, Belén Sárraga was initiated into Freemasonry in late 1896, in the lodge *Severidad* [Severity] of Valencia, according to information obtained from the newspaper *La Antorcha Valencina* [The Valencian Torch].

She also appears linked to the lodge *Fe* [Faith] of Seville, where her name is listed in the "column of honour" of 1901 and, on the occasion of the *Congreso Universal de Librepensadores* [Universal Congress of Freethinkers], held in 1907 in Buenos Aires, she represented the lodge *Virtud* [Virtue] of Málaga and joined the Argentinian Freemasonry. She belonged to the *Supremo Consejo Universal Mixto* [Mixed Supreme Universal Council], and joined the ranks of the Argentinian Federation of the *Derecho Humano* [Human Right], the aforementioned *Le Droit Humain* [Human Right], until she was discharged in 1918 because of a typical conflict of powers. "Her life was marked by her adherence to the freethinking, feminist and republican federalist ideals to which she served with an intense dedication in the social and political spheres". Belén Sárraga and her husband settled in Uruguay in 1910

and, after a short stay in Portugal, they went to Mexico and stayed abroad until 1931. In 1933 she presented her candidacy at the elections in Spain as a candidate for federal Republicans for Málaga, but did not get the certificate of appointment. When the civil war began, she went into exile to Mexico (Lacalzada de Mateo, 1999: 70; Ortiz-Albear, 2007: 343-349).

Belén Sárraga was undoubtedly the most internationally renowned Spanish feminist, Freemason and freethinker of the late nineteenth and beginning of the twentieth centuries (Ramos-Palomo, 2006: 689-708; Hottinger-Craig, 2013: 141-164). Regarding her Freemasonic initiation, Lacalzada de Mateo has emphasised certain aspects of the act of reception in the lodge Severidad [Severity] of Valencia, particularly the words by the Brother Cazalla, which underlined the great possibilities that were opened to the new sister; possibilities to attract woman towards Freemasonry in order to emancipate her and liberate her consciousness against fanaticism and ignorance. At the same time, he predicted days of glory and triumph for the Freemasonic organisation. Her mission, in short, would be to work and attract other women "towards light, consciousness and knowledge".

In short, it was not only a matter of freeing the consciences of the humankind through the joint action of all the freethinkers in the world; but, in particular, it was a matter of making women aware of the need to fight for obtaining the same political rights as men (Lacalzada de Mateo, 2006: 156).

It is said that when she was received, Sárraga responded to the words of welcome of her Freemason brothers with a premonitory statement: "I have not done anything, but I will". Ramos-Palomo writes that the sister "Justice"

shared tasks and rites with the men of her lodge outside the framework of female Adoptive Freemasonry, clearly discriminatory and paternalistic, forcing the construction of a real mixed Freemasonry, with the help of other Catalan and Andalusian female freethinkers (Ramos-Palomo, 2006: 697).

Aguado-Higón has emphasised, in general terms, the work developed in Valencia by these Freemason women, mentioning the cases of Ana Carvia, Amalia Domingo Soler, Mercedes Vargas and, especially, Belén Sárraga. "Talking about Belén Sárraga", she writes, "is to talk about the important core of the Valencian freethinking feminism". In this sense, she adds that, "the coordination that articulates the Valencian group was performed with the Sociedad Progresiva Femenina [Feminine Progressive Society] led by Ayala, and from La Conciencia Libre [The Free Conscience], which is presented with the motto «Libertad, justicia, fraternidad» [«Freedom, Justice, Fraternity»] and with Freemasonic iconography on its masthead" (Aguado-Higón, 2008: 221).

In Cádiz, Amalia and Ana Carvia coordinated the feminist movement around the lodge Hijos de la Regeneración [Daughters of Regeneration], founded in 1895, but previously they had already been very active in the lodge Regeneración [Regeneration]. The Hijos de la Regeneración [Daughters of Regeneration], together with the freethinking circle created in the same city in 1896, represented a key point in the Andalusian feminist movement at the end of the century. Also, on the initiative of the Carvia sisters, it was developed in Huelva the aforementioned Unión Femenina [Feminine Union] in 1898, whose main purpose was to emancipate women through comprehensive secular education. The Carvia sisters became one of the cornerstones of the Spanish suffragist feminism of the twentieth century because of their foundational initiatives: in Valencia with the journal Redención [Redemption] (1915) and with the Liga Española para el Progreso de la Mujer [Spanish League for the Progress of Woman] (1918), and in Madrid with the Consejo Supremo Feminista [Feminist Supreme Council] (Álvarez-Lázaro, 2002a: 155-156; Álvarez-Lázaro, 2006: 319-320).

Later, other authors have expressed themselves in this same vein. Authors such as Aguado-Higón when, exactly from the foundation of the aforementioned journal Redención [Redemption], she emphasises, about the work of the Asociación General Femenina [General Female Association] of Valencia and about the studied group of feminist and Freemason women, that "it will be a part of this same group of women which, since the nineteenth-century secular projects, will reformulate their approaches in a new phase that already was distinctly suffragist around 1915" (Aguado-Higón, 2008: 221).

There are some aspects that still require the continued effort of specialists in order to define the true impact of these interesting female personalities, within the framework of what, more than a decade ago, we defined as "a marginalised minority in a marginal group": the consistency of female presence in the lodges.

Thus, for example, the presence of Amalia Carvia Bernal, Piedad [Piety], Ana Carvia Bernal, Verdad [Truth], Dolores Guillén, Firmeza [Firmness], Juana Varo Moreno, Regeneración [Regeneration], and Luisa López Vargas, Caridad [Charity], is characterised by some striking facts: all of them are initiated, practically in group, in 1887, that is, with little difference of time by founding imperatives; and, as they join it, they demit from Hijos de la Regeneración nº 124 [Daughters of Regeneration No. 124]. The sisters Amalia Carvia and Ana Carvia voluntarily demit in March 1890; around that time Dolores Guillén is also granted with the plancha de quite [Document drawn up by the lodge and granted to those Freemasons who either wish to demit from the lodge or join another one]; Luisa López Vargas was expelled because of lack of attendance in August 1893;

and only Juana Varo Moreno left the lodge in July 1894 when she died, although it seems that she did not take more than the 2nd degree.

It is impossible to generalise from a single case (though with relevant personalities), but the detailed study of female presence in the Spanish lodges can offer, undoubtedly, strong arguments for reflection, which would involve the in-depth analysis of certain ideological affiliations and, at the same time, the more refined assessment of the socio-cultural and political impact of Spanish female Freemasonic group.

In this context, it has been pointed out that the theoretical articulation of thought of the Freemason women of Cádiz, “represented in Amalia Carvia”, would be based on a program that would include the woman’s regeneration as “the basis of family and society”; the evaluation of the Freemasonry’s mission in the process of “emancipation of the female gender” through instruction and education; the admission of woman in Freemasonry “on equality with men” and, definitively, the struggle against religious fanaticism and clericalism, which condemned women to a position of social and cultural inferiority (Enríquez del Árbol, 2002: 381, 397-398). But, can such an ambitious program be developed in such a short time? Are we in the face of mere programmatic statements or, rather, in the face of a worthwhile project for the transformation of women’s status in southern Europe, in the medium or long term?

It is also important to insist on an aspect to which I have already drawn attention at other times: the question of woman and school secularism of the nineteenth century, since it is deeply linked with this emerging Spanish feminism. In addition to the diverse independent schools for girls run by lay teachers, early feminist societies gave in their regulations a very outstanding place to teaching. These were the cases of the aforementioned Sociedad Progresiva Femenina [Feminine Progressive Society], the Asociación General Femenina [General Female Association], and also of the Unión Femenina [Feminine Union] of Huelva, created by the initiative of Amalia Carvia in 1898. As happened with educational centres inspired by the action of males, schools that gave shape to the lay movement could not endure for a long time because of the difficulty of recruiting qualified teachers, the lack of means and the closed hostility of the Catholic Church.

These schools could neither be distinguished by their great educational innovations, but they “formed a front of resistance against ecclesiastical power in teaching and managed to plough some alternative to the current political-educational system” (Álvarez-Lázaro, 2002b: 263).

In relation to gender perspectives, María Dolores Ramos-Palomo and Sofía Rodríguez-López have emphasised, among other considerations, the need to value the importance of the leading roles in this exciting historical period, considering that these and

other women exemplify those leaderships and at the same time they “highlight both the interest in the subject which postulates gender history, and the tension between women’s rights and universal rights”. In the opinion of these authors: We can affirm that the marginalisation of women in the field of civil and political citizenship was counteracted by means of the foundation and running of magazines, collaborations in the press, the opening of secular schools, creation of associations and community networks, rallies and propaganda trips and participation in “political” rituals and picnics.

From the point of view of these discourses and experiences, there underlies the notion of citizenship and of social movements, related to the civic virtues shown by women in the field of reproductive work, where much of the emotional relationships develop (Ramos-Palomo & Rodríguez-López, 2012: 72).

Evidently, many of the principles and ideals defended by women such as Belén Sárraga or Amalia Carvia, among many others, begun a process of consolidation regarding femininity, “with the new and growing prominence” (Sanfeliu, 2008: 78) of women in political life.

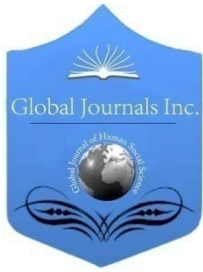
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The Contribution of Islamic University of Andalusia to Revival Western World

By Al Husaini M. Daud

Islamic College of Malikussaleh Lhokseumawe, Indonesia

Abstract- This article is discussing about the contribution of Islamic University of Andalusia to revival Western World. The objective of this article is to describe the progress of western civilization as a result of the contribution of Islamic University in Andalusia. This article were discussed with historical method, those were the efforts to reconstruct the past time of the study object. Meanwhile, in collecting the data, the author used the library research to explore and study the relevant resources, books and any supporting writings. The results that found by the writer such as the contributions of Islamic universities to revival the Western world consist of orbiting a formidable human resources. Their existence is not only in the field of intellectual maturity but also the depth of morality. Not a bit of Spanish Islamic university alumni who came from non- Muslims, and when finished learning period, they returned to their countries and established colleges. Several universities in Europe in the late Middle Ages born of the spirit-Spanish Muslim intellectual who transformed through western students whom studying at Islamic universities in Andalusia. From here, the scientific and philosophical traditions of thought penetrated into the European world.

Keywords: *islamic university, progress, resurrection, the western world.*

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The Contribution of Islamic University of Andalusia to Revival Western World

Al Husaini M. Daud

Abstract- This article is discussing about the contribution of Islamic University of Andalusia to revival Western World. The objective of this article is to describe the progress of western civilization as a result of the contribution of Islamic University in Andalusia. This article were discussed with historical method, those were the efforts to reconstruct the past time of the study object. Meanwhile, in collecting the data, the author used the library research to explore and study the relevant resources, books and any supporting writings. The results that found by the writer such as the contributions of Islamic universities to revival the Western world consist of orbiting a formidable human resources. Their existence is not only in the field of intellectual maturity but also the depth of morality. Not a bit of Spanish Islamic university alumni who came from non-Muslims, and when finished learning period, they returned to their countries and established colleges. Several universities in Europe in the late Middle Ages born of the spirit-Spanish Muslim intellectual who transformed through western students whom studying at Islamic universities in Andalusia. From here, the scientific and philosophical traditions of thought penetrated into the European world.

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I. INTRODUCTION

The great improvement of empire of Islamic University of Andalusian based on recorded history occurred in Spain at Abdurrahman III era (912-961 AD), who was called "al-khalifa al-Nasir li Din Allah" ruling until Islamic rule in the shade of al-Hakam II (961-976 AD). This period is the era of the rise of science in the Islamic world with the founding of the university as a vehicle Cordova intellectuals devote their knowledge to students who not only come from Muslims themselves but also of the Jews and Christians. Al-Hakam II's own personal collection of manuscripts in the library of some 600,000 manuscripts and he fully understand the contents of the books are collected (Karim, 2009: 242).

The genuineness of the Islamic empire majesty is shown on the amount of attention and support given by the caliph to the world of science. University of Cordova, which was founded originally in the main mosque by Abdurrahman III, continued apace in the era of the Caliphate the son and successor of al-Hakam II to expand the university's mosque, supplying water to it

through lead pipes, also adorn the mosque with mozaik-mosaic artist who brought the Byzantine spending costs 261 573 dinars and dirhams 1.5, in addition he also invited professors from the university to the East and budgeted their salaries (Hitti, 2010: 675).

Basic construction strong intellectual force initiated by the second Umayyad caliph is through higher education institutions, will be an impact on the enlightened Western world who was then still in the era of darkness. Philip K. Hitti illustrated the influence of thought and civilization of Muslim Spain at that time with an expression of Arab students have been busy studying about Aristotle when Charlemagne and enlarger-magnifying still fun to learn to write his name (Hitti, 2010: 10). There were so many students from different parts of the European continent to fish science at the universities of Andalusia and the incessant activity of the translation of the source texts of Arabic scientific works of Muslim scientists in the language A'jam (Europe) presents the figure of the Western world civilization freed from the confines of old-fashioned and backward (Amin, 1962: 303).

Climate science and civilization highlights the country emitted in Andalusia in the tenth century had spread enlightenment bridge for children in continental Europe countries such as Britain, Italy, and France. Many figures of European scientists and religionists born from the womb of a Muslim Andalusian universities, such as Pope Sylvester III before becoming Pope, an alumni of the university Cordova (Bakri, 2011: 100). Other names such as Adelard of Bath, Robert of Chester, Hernan from Cathiria, and Gerand of Cremona. Meanwhile, from the local people whom are Christians Gondisalvi Dominicus, Hugh of Santalla, Peter Alphosi, John Seville, Savasonda, and Abraham Ezra (Amin, 2009: 184). They are alumni of universities in Andalusia highly meritorious open the gate of knowledge transformation from Andalusia to the European continent. This effort will bring alumni renansains movement followed by other scientific movements so they managed to outperform the Islamic world, especially from the aspect of science and technology.

In addition to the famous University of Cordova in quality and quantity is able to match the position of the existence of al-Azhar University in Cairo and the University Nizamiah in Baghdad, there are also several other universities that also have a very large share of the people in the process of enlightenment. University of

Author: Department of Tarbiyah STAIN Malikussaleh Lhokseumawe Jl. Cempaka No. 1 Lancang Garam, Banda Sakti Lhokseumawe Aceh
e-mail: beck_roprophai@yahoo.com

Sevilla, Malaga, and Granada is a university that not only taught ukhrawi sciences such as monotheism, tafsir, fiqh, and sciences which are closely related to the activity of worship, also teaches worldly sciences, such as medicine, astronomy, theology, natural sciences (chemistry, physics, and biology), sociology, anthropology, and others. Major cities throughout Andalusia as a place where the university be the best science centers across Europe. Not a bit of European Christians who study there. Science which they learn primarily medicine, mathematics, and philosophy (Laksono, 2010: 109). Globally, universities in Andalusia teach two science concentration, namely philosophy and science (Yusmanto, 2008: 100).

Spectacular historical phenomenon throughout the history of world civilization is interesting to study the involvement of universities in Andalusia Islamic Umayyad dynasty period II in Europe renansains gave birth to the birth process. Therefore, this paper will examine more comprehensively the university contributed to the revival of Islam in Andalusia Western world. The central point is based on a study of two questions, namely how the caliphs Andalusia attention to the dynamics of the development of science and what universities contribute to the revival of Islamic Andalusia to the Western world. The goal is to explain the magnitude of attention in addition to the Andalusian caliph dynamics of the development of science, also explains the universities contribute to the revival of Islamic Andalusia to the Western world.

II. RESEARCH METHODOLOGY

In eclectic, this paper belong to the research literature (Research library) which is a study that aims to collect data and information with the help of various materials contained in the library (Kartono, 1996: 33). An amount of data shown in this study derived from literature sources in the form of books, encyclopedias, journals, magazines, manuscripts, records, historical records, documents, and others that his discussion with regard to the topics raised in this research.

Meanwhile, the approach which used in this research is the historical approach (historical approach). In more detail the approach chosen to describe and analyze based on the past events (Abdurrahman, 2011: 131). This approach also an explanation of the events of the past (historical explanation) based on the scene of the time during the stretching of the intellectual movement in the form of the caliphs Andalusia attention to the dynamics of the development of science knowledge and contribution of Islamic university as an intellectual powerhouse driving dynamics of the rise of the West in the Middle Ages, in addition, because of the historical approach is an intellectual history or the history of thought which can also be interpreted as a study of

the role of thought in the events and historical processes (Koentowijoyo, 2003: 189).

To get the value of the historical writing, then attempt to reconstruct the past of the object of research was pursued with the historical method. According to the method of procedure, the first step is done with a heuristic research (data collection) (Abdurrahman, 2011: 204). This research did collecting data on written sources, organized with the use of the method by using document (Kartodirdjo, 1994: 47-58). The source of critics material includes both internally and ekstermally, conducted simultaneously in the process of data collection. Written sources were found in this study are books, journals, and literature as well as writings on the history of Islam-Andalusia. These sources will help locate the general situation with regard to the practice of Islamic intellectuals in universities in Andalusia. This study also using the resources of research scholars and researchers who are related either directly or indirectly to the information on the intellectual history of the Islamic-medieval Andalusia.

After all the data collected, the next step is to interpret the historical data. Historical research procedures must take place so, but this step was carried out in the actual process of writing history is a history of the last step method. The process of interpretation or analysis of the data is done by means of the synthesis of the facts obtained through explanation (explanation) history (Alfian, 2011: 168). Therefore, the mechanism of interpretation or analysis is done through documentary data (library materials), based on categories of problems that refers to the theoretical basis of this research. Categorization reflects the fact that this is an outline description of historiography in the logical or causal to strengthen the conclusions.

III. THE DESCRIPTION OF ANDALUSIAN CIVILIZATION PROGRESS

Geographically, first Spain (Andalusia) located in the Southwest of Europe bordering the Mediterranean Sea in the east and the South-East and the African continent that is blocked by the Strait of Gibraltar from the South position, while in the west adjacent to the North Atlantic Ocean and adjacent to the Biscy bay, while Pyrenia Mountains in Northeast Spain with the French limit (Karim, 2009: 227). The form of the Spanish state approaching a pentagon with an area of approximately 195,000 square miles. For the size of the European continent including the second largest after the mainland Scandinavia (Mansur, 2004: 39). Social conditions of Spain before the Islamic conquest is very alarming. The polarization of society can be divided into three social strata, namely the class society consisting of rulers, kings, princes, princes palace, religious leaders, and big landlords. The second class consists of

small landlords, and the third class is the slave of slaves including the fate of farmers who depend on the land, pastoralists, fishermen, blacksmiths, Jews, and the workers in exchange for two meals a day (Mansur, 2004: 228). The condition maybe make the trip over the Islamic conquest of Spain is regarded as a god by the peoples savior Spanish class two and class three. Their enthusiasm proved markedly when the Muslims arrived in their country.

In addition to forms of oppression committed by the kingdom to the lower middle class society and the Christian church Aria atrocities that continue to force the indigenous population and the Jews to convert, the kingdom's own internal factors that have cracks that lead to split and become little kings in various regions, the other becomes the deciding factor for the smooth running of the Muslim military invasions into Spain.

The weaknees of the Visigothic monarchy and the apathy of the Oppressed Hispano-Roman population offered an easy prey to the Arabs recently established on the other shore of the straits Gibraltar. Musa b. Nusayr, WHO had just triumphantly overrun Marocco, and his lieutenant, Tariq b. Ziyad, governor of Tangier (Tanja), with the complicity of the legendary Count Julian, were the fortunate conquerors of Spain (Miranda, 1989: 406).

Post to fall into the hands of the Spanish rule of the Muslims, then the Spanish public enlightenment start initiated with various activities that are beneficial to human life and well-being. As it is known that outline resounding victory of Islamic forces in the conquest of Spain due to the still dangerous confrontation even led to the split between the West Goths who entered Spain at the beginning of the fifth century as the Teutonic barbarians and the Roman-Spanish population has not disappeared altogether. Hatred of the natives who embrace Catholic Christianity to the West Gothic Christian who maMlranda takes their living as a backrest Aria. Natives claim that Christianity adopted the Gothic Aria West laden with heresy. In addition, the Gothic monarch continued injustice to the Jews by forcing them to convert. Royal decree issued in 612 ordered all the Jewish population in order to be baptized (Thomson and Ata' Ur Rahim, 2004: 98), and if not, they are punishable by exile and confiscation of wealth. This reality makes the oppressed (the natives and Jews) made a major contribution in paving the Islamic invasion of Spain to cooperate with the army even their conquerors. In addition, the political infighting between the royal family and nobles Gothic, plus a number of internal disputes, has undermined the strength of the country so that the Muslims can easily break their power (Hitti, 2010: 634).

Spain was under Islamic rule for nearly eight centuries, and during the Spanish civilization changes become very high far left position of the dignity of other European cultures. When the Europeans themselves on

the one hand is still plagued by Berber Germany and on the other, looted by the unjust nations while the priests immersed in the confines of church doctrine so close eye on the development of science in the vicinity.

IV. THE CALIPH ANDAUSIA ATTENTION TO THE DYNAMICS OF INTELLECTUAL

To determine the dynamics and trends in the intellectual community of a nation against intrelektual activity that results in a culture at a certain time is to pay attention to the support and attention given to the practice of the rulers of the scientific life. In this context, the dynamics of academic life in the socio-educational aspects can be seen from the attitude and the tendency of the caliph as a Muslim power-holders Spain in the development of the realm of science. Attention is given to both the intellectual dynamics shaped buildings as the ongoing process of learning, such as mosques, schools, and universities, procurement library complete with contents, support for academic freedom and flexibility atmosphere of academic forum, as well as in forms of business translation books, and financial support as well as other physical facilities. There are two main factors for the advancement of science-Islamic Spain, ie, internal factors and external factors. Internal factors are factors that give Islam itself wiggle room as possible for the intellectual activity of mankind. Motivation and values contained in the doctrine of the holy book of the Koran is very supportive to the implementation process of the development of science. One example of a form of motivation that is "... Allah has not changed the state of things so they changed the circumstances that exist in themselves. and if God wills the evils of something, then nobody can reject it ... " (QS. al-Ra'd/13: 11). This doctrine sparked the spirit of intellectual Muslims to be able to live a better life without having to wait for the changes made by others. The glory of the dignity of a nation is determined by how much effort the nation's desire to make a change to a more advanced. Religious spirit which had penetrated into the minds of every Muslim Spain to improve the quality of life and life through faith and mastery height value science as described in the holy word of the Supreme Court; "... Allah will exalt those who believe among you and those who are given some degree of knowledge ..." (QS. al-Mujadalah/58: 11). In addition to the doctrine of Scripture, the hadith of the Prophet were not lacking to support human intellectual development. How many hadiths that talk about the primacy of demand and transfer knowledge. All this is a key driver for the acceleration process advances Spanish-Islamic education. Muslims passion in addressing the teaching of scripture encouragement is evidenced by the effort to claim and develop science not because the world looking for the position, such as a particular position in the structure of government, but simply to run the commands of Allah and seek His good pleasure.

While external factors, a factor related to the efforts of Muslim Spain in generating advanced form of civilization. These factors, among others, are: First, the power factor. This factor is reflected in the form of policy leaders Umawiyun caliphate. The policy in the form of material donations in the form of funds and other physical facilities that support floating education, as well as donations by placing the scientists morale at a high position, or the positive attitude of the rulers towards the advancement of education, such as the high interest of the authorities in their studies or gather reference reading sources for the benefit of the people. Second, academic factors. Healthy academic atmosphere and comfortable giving stimulus for the Muslims to continue to develop education by doing a variety of research settings thus paving the way for the development of science by the scientific spirit in it. with this integrity, Islamic education is able to establish itself as an agent of social change, not as politisirizing educational institution for the benefit of certain individuals or groups (Nizar, 2008: 88-89).

Third, the positive competition factor that Muslims demonstrated in the development of science and culture as the foundation of the progress of a civilization. This dimension illustrates that the code of conduct and harmonization in the competition process in developing the intellectual world remains protected and preserved by Muslim scientists. For example, political and diplomatic relations between the Abbasids in Baghdad with the Ummayyads II in Spain is not so harmonious, but contact transformations do not form the constraints of science. The atmosphere was conducive to materialize due to lack of personal intentions and political intrigue between them in the development activities of knowledge. Fourth, tolerance and national stability factor between Islamic and non-Islamic. Muslim Spain never attempted to discredit non-Muslims in educational activities, even their mutual support for the creation of an atmosphere conducive to the enrichment of the treasures of science and Islamic civilization in Spain takes place in a harmonious atmosphere (Nizar, 2008: 89).

Abdurrahman al-Dakhil, the conqueror of Andalusia in the early era of his reign was focused on laying the foundations of the program and the development of Islamic rule in Europe. In addition, he also built mosques and university buildings as well as scientific institutions, such as the University of Cordova is very famous and childbirth many Muslims world-class scientists. Furthermore, he also built a mega irrigation project for agricultural purposes, so that almost all the fields that were previously planted, during his reign grows a variety of plants that can be utilized by Andalusian society at that time. After Abdurrahman died, Hisham ibn Abdurrahman continuing power of Islamic Spain by working hard to improve people's lives prosperous position. He was also very instrumental in

the field of education by establishing centers of science and research activities as well as the expansion of the use of Arabic as a language of science and culture and the language in everyday conversation. Thus gradually beat Latin Arabic in a variety of activities in the Iberian peninsula. In addition, he was also very instrumental in developing the school of fiqh imam Malik. Schools of Islamic law was taken and developed in Andalusia by his followers who receive protection Hisham I. In a law enforcement problem, Hisham I come to give a boost to all the rights of a person with a good note and protected. Because justice and order there, then the reign of Hisham I, which only directing seven years and seven months, going well until he died in the year 180 AH / 796 AD.

In the era of Abdurrahman al-Ausath that became known by laqab Abdurrahman II (206-238 AH / 822-852 AD) became the ruler of Muslim-Spain, Europe entered a new phase towards a new era. Many scientists visited Cordova to gain knowledge. History records; period is identical to entering a period of renaissance Europe. Abdurrahman II founded the university, expand and beautify the main mosque Cordova. Dozy's comments, as quoted by Abdul Karim, never had the court of the Sultans of Spain been so brilliant as it become under the rule of Abdurrahman II; no one else ruler of Spain that shining palace grand palace Abdrrahman II. He was influenced by four major figures in the palace, namely; (1) Yahya ibn Yahya, a scholar who was very influential in his time, (2) Abu al-Hasan Ali ibn Nafi ', known as Ziryab. A poet, singer, songwriter. he was the first to formally introduce and bring Eastern culture to the West, such as the well-dressed, eating in the dining room using the dining table (first in Europe), and seasonal songs. He wrote the song as much as 10,000 songs, and he was also the first to establish a music school, (3) Khawaja Nasir, a powerful secretary of state, and (4) Sultanah Tarub (First Lady). Both of the latter greatly affects the soul of the Amir (Karim, 2009: 239-240).

Abdurrahman II, also known as Amir were scientists. Spain is graced with a variety of scholarly study. Muslim-Christian relations are built well until the era when Christianity appeared extreme movement to undermine the integrity of Islamic Caliphate-Spain with symbols and yells "Crusade" (known as the movement of martyrdom), Christian-Spanish society and remain faithful do not help him but still keep good relationship with Amir and Muslim communities-Spain (Bakri, 2011: 99-100).

Another form of attention of the Caliph of Spain in order to encourage the smooth process of the intellectual dynamics of power in the region can be seen from the intensity of the caliphs held scientific meetings with scientists that exist in the country of Spain itself or with experts from abroad. Caliph Abdurrahman Wahid al-Nasir or III devote all his attention to the world of

education by establishing universities in the main mosque grow and achieve excellence among educational institutions in the world. He was preceded al-Azhar in Cairo and Baghdad Nizamiyah, also attract students from all walks of life both Muslims and non-muslims, not only from Spain, but also from other regions in Europe, Africa, and Asia (Hitti, 2010: 674-675). Many sciences they learn primarily medicine, mathematics, and physics. This is where the first Europeans began to learn advanced sciences (Laksono, 2010: 109).

Often discussed by many experts and observers of the history of civilization that Abdurrahman III in addition to successfully make Cordova as the grandest city in the world at that time characterized by the palace and building luxury buildings, mosques large, long and sturdy bridge that crosses Kabir river and Wail al-Zahra Medina, also managed to advance the science and civilization of Islam. He also focuses his attention on things relating to the development of science. For example, he established many educational institutions and libraries, so that in his time many scholars were born as a Muslim intellectual who has extensive knowledge. So Cordova became the center of attention and visits of scholars or seekers of knowledge from various countries in Europe, West Asia and Africa.

It is unique as well as interesting to be ibrah is Muslim-Spanish government not only gives a lot of attention in the form of subsidies to education as a quixotic reading books in stores and high reward to the author or translator of books in the form of pure gold weighing book written or translated, but also to subsidize basic foodstuffs, so that compliance with the contents of the head issue is directly proportional to the fulfillment of the stomach contents (Yusmanto, 2008: 101).

Al-Hakam II al-Muntashir, replacement of al-Nasir, further expand and beautify the university mosque built by his father, supplying water to it through lead pipes, also decorate with mosaics mosque brought by the artists Bizatium, spend costs 261 537 dinars and dirhams 1.5. He also invited professors from the university to the East, and prepare a budget for their salaries. among professors it is the historian Ibn Qutaibah, who teaches grammar, and leading philologist of the country of Baghdad, Abu Ali al-Qali, who wrote the book Amali (still in mainland studied Arabic) (Hitti, 2010: 675). It has ever been told that one dramatic episode in the life of al-Qali was when he was stricken with stage fright when it comes to speech spontaneously without proper preparation at the grand reception in the presence of the ambassadors were invited to the Caliph al-Nasir. He can not continue his words after Thanksgiving and said selawat Prolegomena, so he immediately replaced by Sa'id ibn Munzhir, that "without preparation" capable of very fluent speech (Hitti, 2010: 675).

Other forms of attention to the development of the caliphate tradition of science is to build sophisticated libraries complete with its contents. Abdurrahman III fill many library with quality books are imported from Baghdad, including Greek philosophical works that have been translated into Arabic. Before having the time the inception of the university library in Spain has collected hundreds of thousands of books of various types of disciplines.

While al-Hakam II, a caliph who was in love with the intellectual world established more than 70 pieces in the library when Spain handheld power. In the history of world civilization officials acknowledged that the enthusiasm among the Caliphate to establish the library when it is very prominent, both for private and significant of public. To be understood that there are three types of libraries in the early centuries of Islam, which is a general, semi-public, and private. Public libraries are usually associated with school, high school, or mosque, but it is also open to the public. Semi-public library is only open to a particular group or a select few, while private library, owned by scholars for their personal consumption needs (Sholeh, 2005: 113).

In addition, al-Hakam II love the academic world is evidenced by the existence of a personal library filled with books class and quality. The employees explore every bookstore in Alexandria, Damascus, and Baghdad, to buy or copying various manuscripts. The library is led by a staff consisting of librarians, copyists, and bookbinding in the Scriptorium (Sholeh, 2005: 114). Al-Hakam regarded by historians as the best scholar among the Muslim Caliphs. He was not just buying and writing these texts, but also he personally read and study the works of it (Hitti, 2010: 675). Based on the initiative, scientific works and books of philosophy imported from the East in large numbers, so that libraries and Cordova universities can rival the fame and grandeur of Baghdad as the center of the Islamic world science (Sholeh, 2005: 113).

Other libraries are quite prominent and popular among Muslims when it is the library that was built by Abu Mutrif, a judge in Cordova. Many classical literature and rare books adorn the shelves of books in the library, as well as available-masterpieces of calligraphy masterpieces. He employs six people copyists who worked full-time (full-time). Unfortunately since he was passed a way, this library has been sold in an open auction in the year 1011 for 40,000 dinars (Sholeh, 2005: 114). Besides personal library owned by the caliph al-Hakam II, as well as many other private individuals who provide library as a reference individual readings. In Cordova there's private library ibn Futai, in Granada dalah of Joseph ibn Ismail and also belonged to a woman of intellect Aisha bint Ahmad Muhammad Khadim. They are very aware that the library is a container for storing and collecting books / book as a source of knowledge, and also was instrumental in the

development of science pengetahuan. Perpustakaan Caliph al-Hakim (w. 976) in Cordova, a library which contains over 600,000 volumes, the liver fastidiously selected by expert booksellers from all markets Islamic books. Led by a very large staff, consisting of librarians, copyists, and bookbinding in the Scriptorium (Nakosteen, 1995: 96).

Other forms of care offered by the Andalusian caliphs towards the development of science and the world as a medium of intellectual progress of Islamic civilization in Spain is providing several laboratories in order to carry out various series of scientific experiments. Aqli observatory sciences translations of the works of the ancient Greeks and Persians then analyzed in the framework of Islamic teachings comprehensive which produce new works by packaging Islamic values. Results were then written off and distribute them to the public as well as reading material and scientific reference sources.

History of Islamic Civilization Islam also record contribution in the field of laboratory scientists who have the full support of the rulers of Spain. For example, laboratory equipment used in that era still in use up to now. Erick John Holmyard in his book, *Alchemy* sincerely acknowledge the contribution given that Al-Razi in chemistry was incredible important. Thanks to al-Razi also appeared in the world of pharmacology industry. al-Razi not only the inventor of a number of modern laboratory equipment supplies, but he is also the inventor of the water distillation system, the identification of alkali, acid, salt, process sulfuric acid, caustic soda, acid solvent nitrihidroklorik metals and mercury (long before Mary Mercurie), maker of the mixture complex to paint. Muslim chemists figure Equally popular is Al-Majriti (950 AD-1007 AD). Muslim scientists from Madrid, Spain, this managed to write a book titled chemistry, *Rutbat Al-Hakim*. In the book, he describes the formula and procedure for purification of precious metals. He was also noted as the first scientist to prove the principles of conservation of the next eight centuries developed chemist Lavoisier named the West. All of them are the result of experiments Muslim chemists in the laboratory.

In general, given the attention that the caliphs who had ruled the Muslim empire-Spain in the Middle Ages to the dynamics of intellectual activity and the development of science has brought Spanish-Islamic civilization at a very impressive rate. The caliphate was not drowned and swept away the atmosphere of busy that they forget to take care of the administrative aspects of the state of knowledge, but precisely cotributed the time for the development of science as the media and the welfare of the people living preferred. It is part of an effort to implement a moral responsibility to the mandate of the caliph brought by him, which presents a caliphate which upholds the values of

science as universally inherited and also inherited by the teachings of Islam.

Development for development-oriented intellectual development has resulted in not only the physical buildings with beautiful architecture and charming reliefs, but also has spawned scholars who are able to scent the Muslim intellectuals in the Western world, so that its action is precisely the inspiration for the rise of Europe from backwardness due to the rigid dogma and doctrine are relativized many knowledge. Recognized or not, many facts and historical data reveals that European enlightened after Spain was under Arab-Islamic rule for nearly eight centuries.

V. ISLAMIC UNIVERSITY-ANDALUSIA DONATION TO THE WESTERN WORLD RESURRECTION

In the era of Islamic Caliphate-Spain held by Abdurrahman al-Nasir, where the university has become a symbol of Islamic civilization and a symbol of light waving in the area of intellectual progress of the world children of Ummayads-daulah Spain. University of Cordova has been a center of science movement is very famous so many students and young people from all over Europe came to study there. Contributions of Islamic universities in Spain in the process of empowering and enlightening human beings are very real and beneficial to the people all over the world. Even the impact is still felt to this day. Cordova and Seville universities fame as a center of world civilization barely dims name a few universities in Baghdad bazaar. It is said that even historians reveal that the scientific climate and vibrant intellectual stretching Baghdad when it has migrated to Cordova.

Iluustrasion of Cordova as serene gardens for science lovers often pinned by historians. The development of the scientific world was marked by widespread scientific studies that produce branches of science such as medicine, astronomy, history, and philosophy. The significance of the scientific progress presented by Muslim scholars-Spain felt by the whole community of Spain and even Europe all communities. One again, the development of science in Spain was also marked by numerous scholars who study abroad, not only in Baghdad, but also to China. In addition, the Egyptian intellectual of Baghdad and many are invited to teach at universities in Spain, such as Toledo, Seville, Granada, and of course at the university of Cordova (Laksono, 2010: 108). Stretching intellectual development found a climax because the holder of the power of science lovers. Al-Hakam II, for example, he was known for his love of the very large to science, he build a personal library with a collection of around 400,000 books in it the best book sought from all corners of the world. He even sent his men in particular

to get the early edition of the book al-Aghani by paying the author of 1000 dinars (Laksono, 2010: 109).

Progress of Islamic civilization Spain are processed through university as container the scholars, such as Cordova, Granada, Seville, Valencia, and Toledo, became the target of the European youth. since the X century, many students from various countries in Europe came to study at Islamic universities in several countries Spain is already quite advanced. Later, when it was returned to the country of origin with the provision of a variety of knowledge gained from Islamic University, they established their own university led by the students for the support of Christian rulers, when they took over the reins of power from the hands of Muslims, especially in the western part, namely Spain, Sicily, and surrounding areas (Syam, 2008: 145).

The University of Toledo is famous for his translation of the works of Greek thinkers like Plato and Aristoteles. Toledo is the center of the translation industry. Narrated in the XII century, Christian scholars who visited Toledo, Muslim countries-Spain came upon a Latin translation of the Arabic translations of Greek texts on the work of great thinkers itself (Ansary, 2010: 332). Beside the state university, at Toledo High School was also established translation led by Raymon. The translators of Baghdad, many translator moved to Toledo, especially those from the Jewish nation. They average can be mastered Arabic, Hebrew, Spanish, and Latin (Sunanto, 2003: 231), such as note that this language is the language of the fourth academic intellectual force on the world stage Spain.

From Spain, scientific thought and Islamic philosophical thought transmitted to Europe. the conquest of Toledo in 1085 and the conquest of Saragossa in 1118, for example, Hispano-Islamic culture became very influential in the pattern of the Christian life-European. The nobility and the church council of Europe to build their homes with a variety of Moorish motifs and mimic the Islamic-Hispanic cultures for their science. Many Islamic scientific treasures found in major libraries Islamic Castulian translated into language and translation Latin (Lapidus, 1999: 593). Translation movement works of Muslim scientists based in Toledo (Amin, 2009: 178).

Not only that, after the Christians controlled the city of Toledo that since the rule Muslim Spain had become a city-intellectual and source of knowledge that is extremely high and abundant with scholars, libraries, and books, become an arena where youth learn Europe. Call it, Gerard of Cremona (1114-1187), an Italian scholar, began studying Arabic there and translating important Arabic works on astronomy, medicine, and many others. The book that she translations, such as the work of the Greek scholar, titled astronomy and Ptolemy Almagest Arabic, the work of al-Zarqali, Tables of Toledo, which is regarded as the most accurate astronomical work in Europe at that time, and the great

works of al-Farabi were discussing the ideas Aristotle on the basis of the philosophy of science (Laksono, 2010: 45).

One again, King Frederick II (1194-1257), the famous ruler of the Roman Empire greatly admired the Islamic sciences. He had servants to get sciences translated into Latin. one of the assistants are very smart and famous is Michael Scot, who was assigned to translate the great works of Islamic intellectuals, like Ibn Rosh, Ibn Sina, and al-Kawarizmi. Michael Scot himself is an alumnus of the college in Toledo in the field of philosophy and mathematics (Laksono, 2010: 132).

If the university of Toledo contributed a lot in the field of translation monumental works of the scientists, the university founded by Abdurrahman Cordova III takes place in mosques that have been equipped with boarding facilities for students and teachers, clean water, and other supplies where he spent funds approximately 261 537 dinars. Just knowledge alone, according to Maulana Shibli Nomani, as told by Agus pious that early education in Spain, both at the primary, secondary and higher education levels, generally carried out in mosques. Mosques became central in the development of good science or general knowledge of religious knowledge. That's where the students face to face with the teacher and then a dialogue, discussion, and even academic debates (Sholeh, 2005: 112-113), so that later gave birth to a reliable figures in the field of disciplines respectively.

Leaders in the field of medicine who are alumni of this university is Abu Marwan Abdal Malik Ibn Zuhr was also recognized as Ibn Zuhr, Avenzoar, Abumeron or Ibn zohr lived around the year 1091 until the 116. He is a Muslim of Arab scientist known in the field of medicine, surgery, parasitology and teachers in Andalusia. He was born in Seville and later studied at Cordova. He commences practice the medicine under the supervision and guidance of his father Abu Ala Zuhr is also co-Abu Jafar ibn Harun of Trujillo in Cordova. Ibn Zuhr masterpiece is al-Taisir where he introduced kaedah experiments on surgeri cause surgeri father held his experiments.

Cordova has a university library holds about four million books and book covers astronomy, mathematics, medicine, theology and law, his number reaches a thousand people. As students studying education at a low level (Kuttatb) also have greater opportunities to continue higher education at the university level the Cordova mosque stands side by side with less Abdurrahman III in Spain (Ali, 1997: 309-310). Students reach thousands of people who come from different parts of the European continent. Post out of the university, the student returned to his country to devote his knowledge to the people there. Since then, the symptoms would emergence of age renainsance in Europe began to appear. Even when standing universities of Oxford and Cambridge in the UK exactly a

clone of educational institutions in the Andalusia region that combines education, research centers, and libraries.

One of the university's alumni of the Christian Cordova, Gerbert d'Aurillac (953-1003) who later became Pope with the name of Sylvester II title after completing his higher education at the university became a Christian scientist who was well respected and honored in continental Europe. Although before he was ever despised by many other Christians because it is the science of magic. Though they were not able to match the intelligence and the power of the mind is exceeded Gerbert public mind in his day. By teachers of Islam in Spain, especially in Cordova university, he studied a lot of mathematics, astronomy, logic, and philosophy. He was also rumored to have know astrolobe, tools are very important for ship navigation. Arabic numerals (arabic numeral), before it was popularized by Fibonacci (XII century) has been introduced by Gerbert try. Unfortunately his efforts did not produce maximum results that sinking swallowed by the waves of time (Laksono, 2010: 45).

Other characters ever born from the womb of this university is Adelard of the bath, the British scientist who studied at Cordova in the XII century. there he learned much about mathematics and systems asronomi al-Kawarizmi. Euclid's Elements Book and also later translated and began to read widely in continental Europe at that time. In the UK, Adelard of Bath regarded as a figure of the earliest British scientist. He became a reformer who sought to encourage the humans begin to think and perform analysis to deepen and strengthen religion. he believes that religion can not be simply based on blind belief that abstract and mystical, but also must be able to be explained rationally. Thoughts about logic and philosophy in general began to flourish in Europe since the XII century (Laksono, 2010: 46).

Al-Idrisi was born in Ceuta in 1100 AD one of a geographer with the full name of Abu Abdallah Muhammad al-Idrisi, who wrote Kitab al-Rujari known as Roger's Book, which is one of the books that explain the world map complete, accurate, and explain the divisions in the world's climate zones. Al-Rujari a work dedicated to King Roger II, where the book was used by the Europeans both Muslims and non-Muslims. Al-Idrisi is a diligent, hard worker and tirelessly to do something useful, he dug sciences Botany Geography and science in university Cordova.

University of Granada, founded by caliph Nasrid VII, Yusuf Abu al-Hajjaj (1333-1354), the administrative system was praised by the chronicler al-Din ibn Oral Khathib. University building has a gate flanked by statues of lions. Students who come to study in this university the majority came from the nobility and from abroad. This University, and other universities are often the scene of a meeting of academics, and public reading room, a place to read original poems, or

delivered a speech, which is usually performed by members of the faculty. One of the favorite slogans listed above university entrance portal reads; "The world only consists of four elements: the knowledge of the wise, the justice authorities, the prayers of the pious, and guts warrior" (Hitti, 2010: 716-717).

Alumnus of the University of Granada, Lisan al-Din ibn al-Khathib (1313-1374), gain an important position in the palace with the proud title dhu al-wizarataini during khalifahYusuf Abu al-Hajjaj and then continued in the era of his son, Mohammed V to power in the Kingdom Granada. He is a poet, writer, and statesman reliable which left many monumental works amazing after his death in 1374 in Fez, such as includes the study of poetry, literature, history, geography, medicine, and philosophy. But unfortunately, many of these works still remaining and there are currently only three papers. Important work that still today we get is about the history of Granada (Hitti, 2010: 722).

Ark progress of civilization presented by Islamic universities in Spain to generation descendant of Muslims in Europe and around the world today is rooted in the educational curriculum Muslin reference time. Construction of higher education curriculum formulated nicely reminiscent of the extensive nature and intentions of the curricular programs of the modern education system. Therefore, do not be surprised if on an Islamic university at that time found mathematics courses (algebra, arithmetic, geometri, and trigonometry); natural sciences (chemistry, physics, biology, and astronomy); medical sciences (anatomy, surgery, pharmacy, and other branches of medicine specialty); philosophy (logic, ethics, and metaphysics); literature (philology, grammar, poetry, and prosody); social sciences and humanities (history, geography, political science, sociology, psychology, and jurisprudence / Fiqh); and theology (the comparison of religion, history religions, Quran studies. al-Hadith, as well as other topics religion). In addition, studies are also offered professions such as medicine and legal profession (Nakosteen, 1995: 71). The large substance and depth of the curriculum of schools and universities can be found in Islamic Spain scientific references in the form of an encyclopedia of general knowledge and specific disciplines of knowledge. The very famous of Encyclopedia is the Encyclopedia of the Ikhwan al-Safa (brotherhood pure/ holy) which became the intellectual treasures among the educated in continental Europe (Nakosteen, 1995: 71).

Some analysis of the contribution of universities to the Islamic world with Western Europe as envoys drawn from the establishment of the first European universities time to coincide with the very large current-translation translations, adaptations, and review-a review of the work of Muslim scholars in science, technology, philosophy, and literature. The main goal of European universities is to hang and take advantage of new input

and be a classic science which has been available in the translations of the Latin scholars and academics. All that thanks to the efforts of Muslim scientists in producing new sciences research and contemplation of nature and the phenomenon of social circle of their lives. Sarto was quoted as saying by Mehdi Nakosteen revealed "no one can describe the good, the causes of the intellectual revolution in the Christian West over the spread of Greco-Arabic culture (Greek, Zoroastrian, Hindu-Muslim) that occur suddenly (Nakosteen, 1995: 71).

VI. CONCLUSION

Islamic universities in Spain in the medieval Islamic golden era has greatly contributed to a wide range of products for enlightenment gave birth to the Western world, especially in the beginning of the era renaisance parts of continental Europe. Out put not only a university scientists as enlightened subjects, but also in the form of ideas and results of scientific discoveries are documented in the book form, to be hold the West in formulating step further progress of Western civilization.

Andalusia elite attention to the dynamics of the development of science is very large. The seriousness of the rulers of Islamic Spain in the process of transformation of science into the Western world established evidenced by the many well-known universities in which taught a variety of science. In the early days of the emergence of Islamic power in Spain, the caliph very concerned about the things that are cemented Islamic identity. Therefore the movement of translation of Arabic texts into Latin very encouraged, although the substance of the text is an illustration of the Greek text of the Byzantine Empire era translated into Arabic.

Islamic university contributions to the revival of the Western world include human resource orbiting tough not only in the field of intellectual maturity but also the depth of morality. Not a few alumni of the university Islamic Spain from non-Muslims, when the study was completed, they returned to their respective countries and establish colleges. The presence of several universities in Europe in the late Middle Ages recognized by many Western scholars born of the spirit of Muslim intellectuals-Spain transformed with Western students studying in Islamic universities in Spain. From here, the scientific and philosophical traditions of thought penetrated into the European world.

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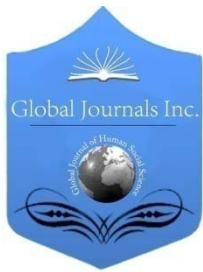
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24. About The Author: Al-Husaini M. Daud, M.A. is a Lecturer at the Department of Islamic Education History, Faculty of Tarbiyah (Education), Islamic College of Malikussaleh Lhokseumawe, Jalan Cempaka No.1 Lancang Garam, Banda Sakti, Lhokseumawe, Aceh Darussalam, Indonesia. E-mail address : beck_roproph ai@yahoo. com or baleseutui@gmail.com
25. My Home address: Komplek Bukit Mutiara Indah, Lr. V, No. 5F Alue Awe Muara Dua Kota Lhokseumawe Aceh Indonesia





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Regarding about the Cultural Attribution of Hill Forts in Braslav Poozerye

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The most part of hill forts in this region has been known since the end of the 19th century. Information about it is included in “Archaeological maps” created by F. Pokrovsky, but excavation of these settlements hasn’t carried out till 1970’s. Purposeful research of early hill forts in Braslav Poozerye has been carried out by the author since 1992. During this period he has undertaken extensive excavations at the sites of Tarilovo (Uklja), Zazony, Ratjunki, Podvarinka. Last years A. Medvedev and Z. Haritonovich announced thesis about attribution of these settlements to Dnieper-Dvina culture. But research of hill forts in this region showed that they had passed under the control of Late Hatched Ware Culture by the beginning of the 1st century AD.

Keywords: Dnieper-Dvina Culture, Early Hatched Ware Culture, Late Hatched Ware Culture, Hill fort Tarilovo, Hill fort Zazony, Hill fort Ratjunki, Settlement Podvarinka.

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I. INTRODUCTION

Braslav Poozerye is located in the northwestern part of Belarus. It is characterized by intermittent hilly and flat terrain, a large amount of lakes (more than 200) and thick network of mostly small rivers. There was spreading of mainly hill forts, rarely fortified settlements located on the esker ridge starting from the Late Bronze Age.

The most part of fortified settlements is known since the end of the 19th century. Information about it is included in archaeological maps of F. Pokrovsky prepared for the IX and X Archaeological Congresses (Pokrovsky 1893: 1 – 164; Pokrovsky 1899: 1 - 161). Later, until the end of 1970-s study of those sites except sporadic visual inspections (L. Alekseev, L. Duchic, V. Shadyro, M. Cherniavsky, etc.) wasn’t carried out. Singular finds of smooth and hatched pottery formed the basis of attribution these fortified settlements to Dnieper-Dvina Culture or Hatched Ware Culture (Tret’jakov 1966: 175; Sedov 1970: fig. 5; Mitrofanov 1978: fig. 1; Shadyro 1985: 108; Duchic, Mitrofanov 1994: 180, 181).

First excavation of fortified settlement Ratjunki was realized by L. Duchic in 1978, 1979, 1981 years. It was investigated 236 sq. m. there. She noted in mutual with A. Mitrofanov article that pottery from bottom horizon refers to Dnieper-Dvina Culture and Hatched

Ware Culture. Authors emphasized that early jar-shaped and slightly-profiled pots dominated among hatched pottery. Carinated vessels of the late stage occur much less frequently (Duchic, Mitrofanov 1994: 167 - 171).

Since 1992 purposeful investigation of early fortified settlements in Braslav Poozerye has been carried out by the author. During this period he has provided widespread excavations in hill forts Tarilovo (Uklja), Zazony, Ratjunki and in the settlement Podvarinka. As a result of received material and previous data the author divided one in that moment Hatched Ware Culture into two separate archaeological cultures: 1) Early Hatched Ware Culture, which was possessed of Late Bronze Age features (early stage of Hatched Ware Culture by other researchers’ periodization); 2) Late Hatched Ware Culture (late stage of Hatched Ware Culture) (Yegoreichenko 2006).

Fulfilled archaeological research of fortified settlements in Braslav Poozerye allowed providing clearer delimitation between Hatched Ware Culture and Dnieper-Dvina Culture. It is assumed that the border took place from North to South along the line of hill forts Zazony – Ratjunki – Tarilovo (Yegoreichenko 1996: 8 – 11; Yegoreichenko 2006: 15). However, last years the thesis about the presence of Hatched Ware Culture population in this region was contested by some researchers. Firstly it was announced by A. Medvedev. In 2000 at hill fort Ratjunki he finished the excavation area (60 sq. m.) of 1999 year (this excavation was started by A. Yegoreichenko) and provided new earthwork on the area of 96 sq. m. As a result A. Medvedev concluded that the site had had Dnieper-Dvina Culture attribution on the basis of his own small volume excavation. The only thing he admitted was “some influence of Hatched Ware Culture in the pottery assemblage” (Medvedev 2002: 156). In next publications A. Medvedev stopped to remark the presence of Hatched Ware Culture inhabitants at hill forts of Braslav Poozerye, there was area of Dnieper-Dvina Culture population in his opinion (Medvedev 2001a: 69; Medvedev 2011b: 26).

Some other Belarusian researchers have the similar position. Z. Haritonovich particularly admits existence of hatched vessels including carinated vessels which are typical for Late Hatched Ware Culture of first centuries AD. However, she makes surprising conclusion that “the pottery assemblage of hill forts in northwestern Belarus allows to classify them (vessels –

Author: e-mail: yegor_alex@mail.ru

A.Y.) to Dnieper-Dvina Culture and there are no reasons to associate it with Hatched Ware Culture" (Haritonovich 2008: 177).

Such diametrically opposite views on ethno-cultural situation in Braslav Poozerye in the end of 2nd millennium BC – first half of 1st millennium AD force to reconsider this issue. It should be noted that there are practically no distinctions between items of Hatched Ware Cultures and Dnieper-Dvina Culture except pottery assemblage. However, there are complications, firstly in Early Hatched Ware Culture and early stage of Dnieper-Dvina Culture ware. Both of them are characterized by entirely jar-shaped and slightly-profiled forms. Nevertheless there are a number of principal differences. Dnieper-Dvina Culture is characterized by mainly smooth vessels; Early Hatched Ware Culture is characterized by mainly hatched vessels. Although, hatching on some Dnieper-Dvina Culture pottery is distinguished, in particular, from hill fort Ratjunki. Pots of Dnieper-Dvina Culture have relatively small walls (0.4 – 0.7 cm). Slightly-profiled pots of Dnieper-Dvina Culture have shot inverted or vertical rim; rims of Hatched Ware Culture vessels are elongated and inverted. Last-mentioned ones don't have holes below lips of rims. It is specific feature of Dnieper-Dvina pottery. Pots of both archaeological cultures contain dotted impressions along a neck as decoration. However, they are different in size. Average diameter of dots is 0.3 – 0.5 cm on Dnieper-Dvina pots and 0.5 – 0.7 cm on Hatched Ware Culture vessels.

Fundamental difference between pottery assemblages came on since the beginning of AD.

Carinated pots began to prevail in Late Hatched Ware Culture (Yegoreichenko 2006: 73 – 79, tab. 42 - 44). Profiled vessels with elongated rims were prevailing in Dnieper-Dvina Culture in first centuries AD. Proceeding from these criteria, consider pottery assemblages of investigated fortified settlements in Braslav Poozerye once more.

II. HILL FORT TARILOVO (UKLJA)

The fortified settlement is characterized as hill type. It is situated for 1.5 km northwestern of Uklja villiage. Hill fort Tarilovo is studied by A. Yegoreichenko in 1992 – 1994. Investigated area composed 178 sq km. Thickness of occupation layer fluctuated from 1.1 m in central part to 3.2 m along the edge of the site.

Pottery of the hill fort on the base of technique of surface treatment is represented by following types: 1) hand-made smooth vessels of Dnieper-Dvina Culture; 2) hand-made hatched pottery of Hatched Ware Cultures; 3) hand-made smooth, coarse and plastered vessels dating the middle – third quarter of 1st millennium AD (Tab. 1). Two last-mentioned were typical for top layers and it is not interesting for this study.

Dnieper-Dvina pottery was situated mainly into bottom deposits of occupation layer. They are divided into jar-shaped and slightly-profiled pots by shape (Fig. 1). Their ratio was approximately equal into IX – X stratums. Slightly-profiled pottery prevailed into VIII stratum and jar-shaped vessels were in the majority on the contrary into VII stratum.

Table 1 : Hill fort Tarilovo. Distribution of rims by layers

Stratum	smooth		hatched			coarse	plastered
	1*	2	1	2	3	1	1
I	16	2	–	–	2	3	1
II	29	2	–	2	4	–	2
III	44	4	2	1	8	9	1
IV	31	7	4	–	21	–	2
V	24	5	2	1	32	1	–
VI	15	6	–	1	22	1	–
VII	15	7	–	2	17	–	–
VIII	12	20	1	–	4	–	–
IX	3	2	–	–	–	–	–
X	5	3	–	–	–	–	–
Subsoil	5	5	–	1	1	–	–
In all	199	63	8	8	48	14	6

*1 – jar-shaped, 2 – slightly-profiled, 3 – carinated vessels.

Hatched pottery is known since VIII stratum, but it prevails into VII – V stratums. Hatched vessels are divided into three groups by shapes of their rims: 1) jar-shaped; 2) slightly-profiled; 3) carinated (Fig. 2). It should be mentioned that rims of first and second groups are sporadic. Carinated pots prevailed. Basing on those observations the author concluded that the hill

fort had been found by population of Dnieper-Dvina Culture in the 1st millennium BC (exact chronology is impossible due to lack of limitedly datable items). The arrival of new inhabitants brought hatched pottery treated to the end of 1st millennium BC – the beginning of 1st millennium AD. It is not excluded that the prior

settlement of Dnieper-Dvina population was burned by newcomers (Yegoreichenko 1996: 10).

III. HILL FORT ZAZONY

The hill fort is located at southern outskirts of the village, on the top of the hill-outlier, height of which is 8 meters above the surrounding terrain. It was investigated by A. Yegoreichenko in 1995 – 2000. During that period 434 sq. km. were studied. In the result of excavation it was determined that the settlement had been monocultural in the Iron Age. There is no material of Dnieper-Dvina Culture at the hill fort. However, there are finds dating since third quarter of the 1st millennium AD for the middle of 11th century as well as everywhere in this region.

Pottery assemblage of hill fort Zazony was formed as well as at other fortified settlements in this territory from three basic groups. Jar-shaped and slightly-profiled vessels were dominant (Tab. 2, Fig. 3, 4). Smooth pots of these shapes prevailed in upper stratum. They don't have any relations to the classic Iron Age. Chronologically smooth vessels are linked to pottery of the unfortified settlement located on the foothill and are dated to the second half of 1st millennium AD. Cultural characteristic of this material is associated with the Balts of the middle – third quarter of 1st millennium AD and Smolensk-Polotsk Long-Barrow Culture of the last quarter of 1st millennium AD.

Table 2 : Hill fort Zazony. Distribution of rims by layers

Stratum	smooth		hatched		
	1*	2	1	2	3
I	38	13	11	–	2
II	168	79	29	7	8
III	138	78	95	35	22
IV	87	58	88	40	26
V	33	14	57	20	4
VI	34	21	48	17	–
VII	2	4	12	9	–
VIII	3	3	10	6	1
IX	1	3	4	2	–
Subsoil	10	2	15	2	–
In all	514	275	369	138	63

*1 – jar-shaped, 2 – slightly-profiled, 3 – carinated vessels.

Hatched vessels are represented by three types. Dominant group was jar-shaped ware (Tab. 2). The second place by number is slightly-profiled pots. Carinated vessels were found in small amount in upper deposits of occupation layer.

IV. HILL FORT RATJUNKI

The hill fort is situated at southern outskirts of the village, on the top of the hill-outlier, height of which is 8 – 12 meters above the surrounding terrain. In 1978, 1979, 1981 L. Duchic recovered 252 sq. km. at platform of the hill fort. In 1999, 2001 – 2007 excavation of the settlement was provided by the expedition of Belarusian State University under the leadership of A. Yegoreichenko. In the course of investigation 854 sq. km. were studied. In the result of excavation it was revealed that the settlement includes layers dating since the end of 2nd millennium BC for the 13th century AD. Duration and intensity of residence didn't contribute to the clarity of stratigraphic analysis. Unfortunately, the occupation layer was very mixed.

Deposits of Late Bronze Age and Iron Age belong to three archaeological cultures: Dnieper-Dvina Culture, Early Hatched Ware Culture, and Late Hatched Ware Culture. Rims of smooth and hatched vessels

were distributed in the following way (Tab. 3). However, it should be recognized that fragments of upper parts of vessels belong not only to Dnieper-Dvina Culture, but also to layers of the second half of 1st millennium.

Jar-shaped ones prevail among rims of Dnieper-Dvina Culture (Fig. 5). They are either vertical, or turned-in. Some rims were ornamented by two ways. There were holes below lips of rims (Fig. 5: 2) or dotted impressions inflicted at regular intervals in one line (Fig. 5: 1, 6) or at some combinations (Fig. 5: 3).

Slightly-profiled pots of Dnieper-Dvina culture belong to two types. Some of them have short slightly inverted rims (Fig. 6: 1, 3), other have elongated vertical or inverted rims (Fig. 6: 2, 4 – 7). The ornamentation is the same as that of jar-shaped vessels: holes and dotted impressions (Fig. 6: 2, 4 – 7).

Jar-shaped and slightly-profiled pots are typical for the pottery of Early Hatched Ware Culture. Moreover jar-shaped vessels prevail (Tab. 3). Vertical rim and disordered hatching of entire surface are typical for these ones. Some specimens have comparatively large dotted impressions inflicted in one line (Fig. 7: 1, 3, 7). Slightly-profiled pots are characterized by vertical or inverted rims. Their bodies are covered by chaotic hatching (Fig. 7: 2 – 5, 4 – 7). Some vessels are

ornamented by dotted impressions below lips of rims (Fig. 7: 2, 3, 5, 6, 8).

Table 3 : Hill fort Ratjunki. Distribution of rims by layers

Stratum	smooth		hatched		
	1*	2	1	2	3
I	25	1	1	–	10
II	53	7	25	6	41
III	51	8	44	20	53
IV	29	8	31	15	57
V	18	3	18	6	27
VI	6	1	4	2	8
VII	7	1	3	7	26
VIII	6	1	7	2	–
IX	2	1	–	–	–
X	3	–	–	–	–
XI	–	–	–	–	–
XII	4	2	1	–	–
XIII	5	1	1	–	–
XIV	1	–	–	–	–
Subsoil	42	–	3	5	2
In all	252	34	139	63	224

*1 – jar-shaped, 2 – slightly-profiled, 3 – carinated vessels.

Singular carinated pots are typical for Late Hatched Ware Culture. Their concentration was observed into II – V stratums (Tab. 3). These vessels are divided into two groups by profiles of their upper parts: 1) with straight turned-in rims (Fig. 8: 3, 5; Fig. 9: 4); 2) with vertical rims (Fig. 8: 1, 2, 4; Fig. 9: 1, 2, 5). Hatching on carinated vessels has regular outlines in contrast to pots of Early Hatched Ware Culture. Usually it was inflicted from the ripple to the bottom and had vertical orientation. Other ornamentation is not characterized for this pottery as well as in northeastern Lithuania and southwestern Latvia.

V. SETTLEMENT PODVARINKA

Settlements located on the esker ridge are rarely found archaeological resources. Throughout Braslav District they are known in Edagaly, Slobodka,

and Podvarinka. Such settlements hadn't been investigated before 2010. During their inspection it was revealed that the occupation layer was slight and was dated to the very end of Late Bronze Age mainly to Iron Age. Settlement Podvarinka was located at southern part of the long esker ridge. Its western part was damaged by trenches and pillboxes of the First World War. The occupation layer was traced approximately throughout 100 m and its thickness was on average 0.3 m. It was mounted to 1.1 m only in three hollows. The occupation layer included extremely few findings, although items are dated since the end of 1st millennium BC for 11th century AD.

Interest for us pottery material as well as from other fortified settlements belongs to three archaeological cultures: Dnieper-Dvina Culture, Early and Late Hatched Ware Cultures (Tab. 4).

Table 4 : Settlement Podvarinka. Distribution of rims by layers

Stratum	smooth		hatched		
	1*	2	1	2	3
I	5	3	3	–	27
II	8	2	6	–	36
III	4	11	9	–	22
IV	13	2	1	4	128
V	5	–	–	–	37
VI	3	–	2	1	64
VII	1	–	1	–	27
VIII	–	1	–	–	7
In All	39	19	23	5	348

*1 – jar-shaped, 2 – slightly-profiled, 3 – carinated vessels.

Fragments of smooth Dnieper-Dvina pottery were situated into bottom layers and belong mainly to jar-shaped vessels (Fig. 10). Findings of jar-shaped and

slightly-profiled pots of Early Hatched Ware Culture were also singular (Tab. 4). The overwhelming majority of

vessels were represented by carinated shapes of rims (Tab. 4; Fig. 11, 12).

Thus, opinion of Alexander Medvedev and Z. Haritonovich about attribution of Braslav Poozerye exceptionally to Dnieper-Dvina Culture is untrue. By the beginning of the 1st millennium AD this territory entirely passes under control of Late Hatched Ware Culture.

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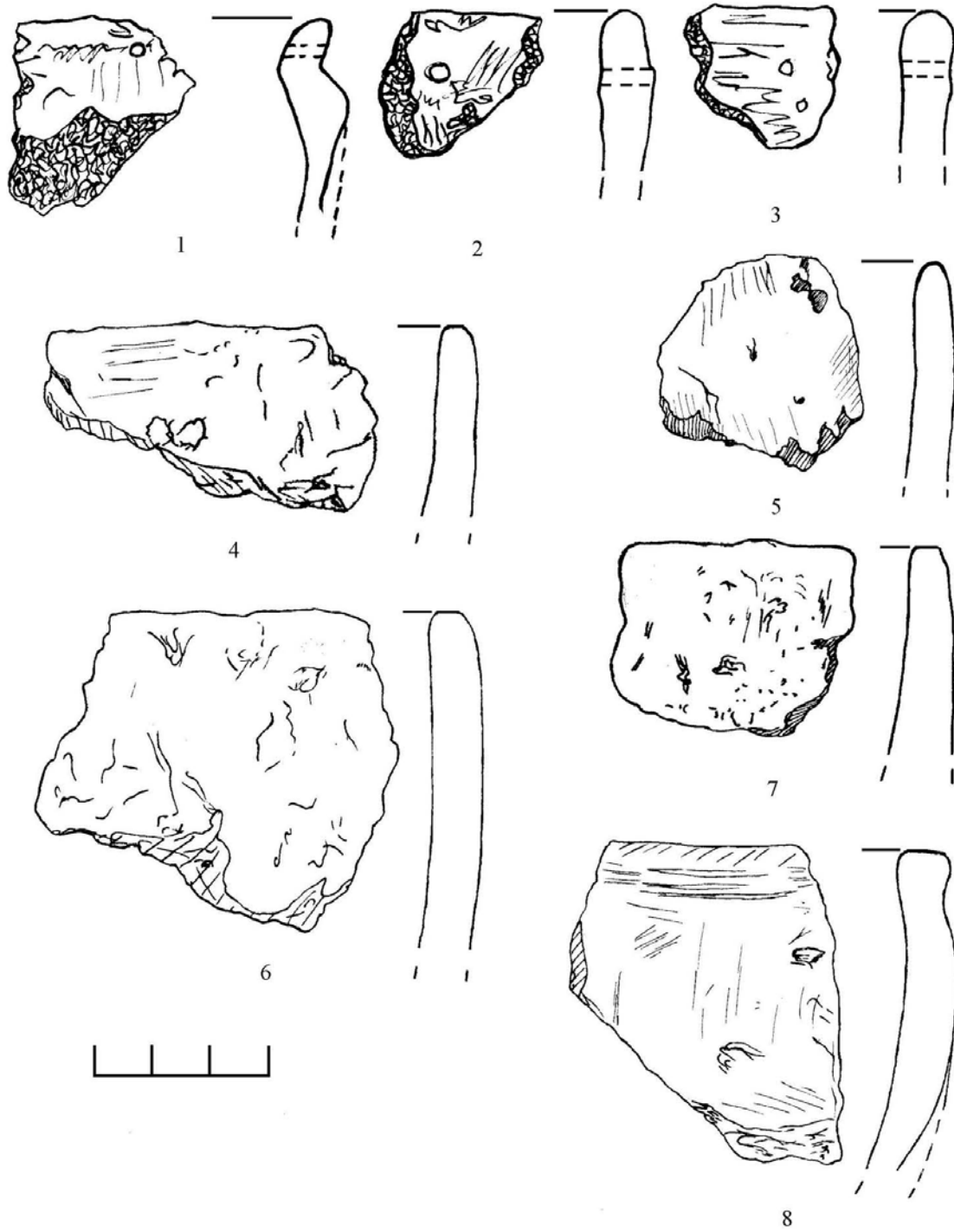


Figure 1 : Hill fort Tarilovo. Pottery of Dnieper-Dvina Culture.

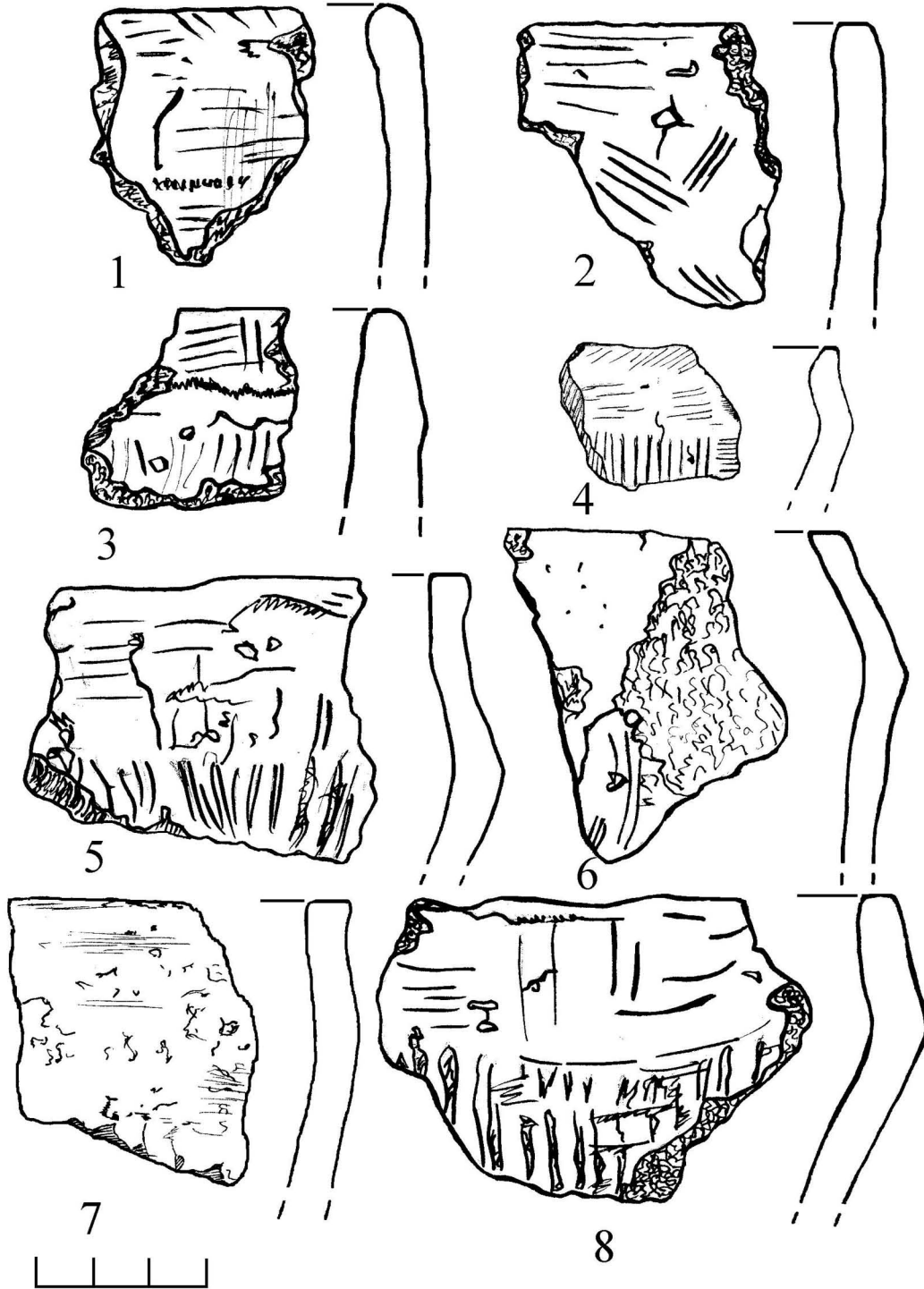


Figure 2: Hill fort Tarilovo. Vessels of Hatched Ware Cultures.

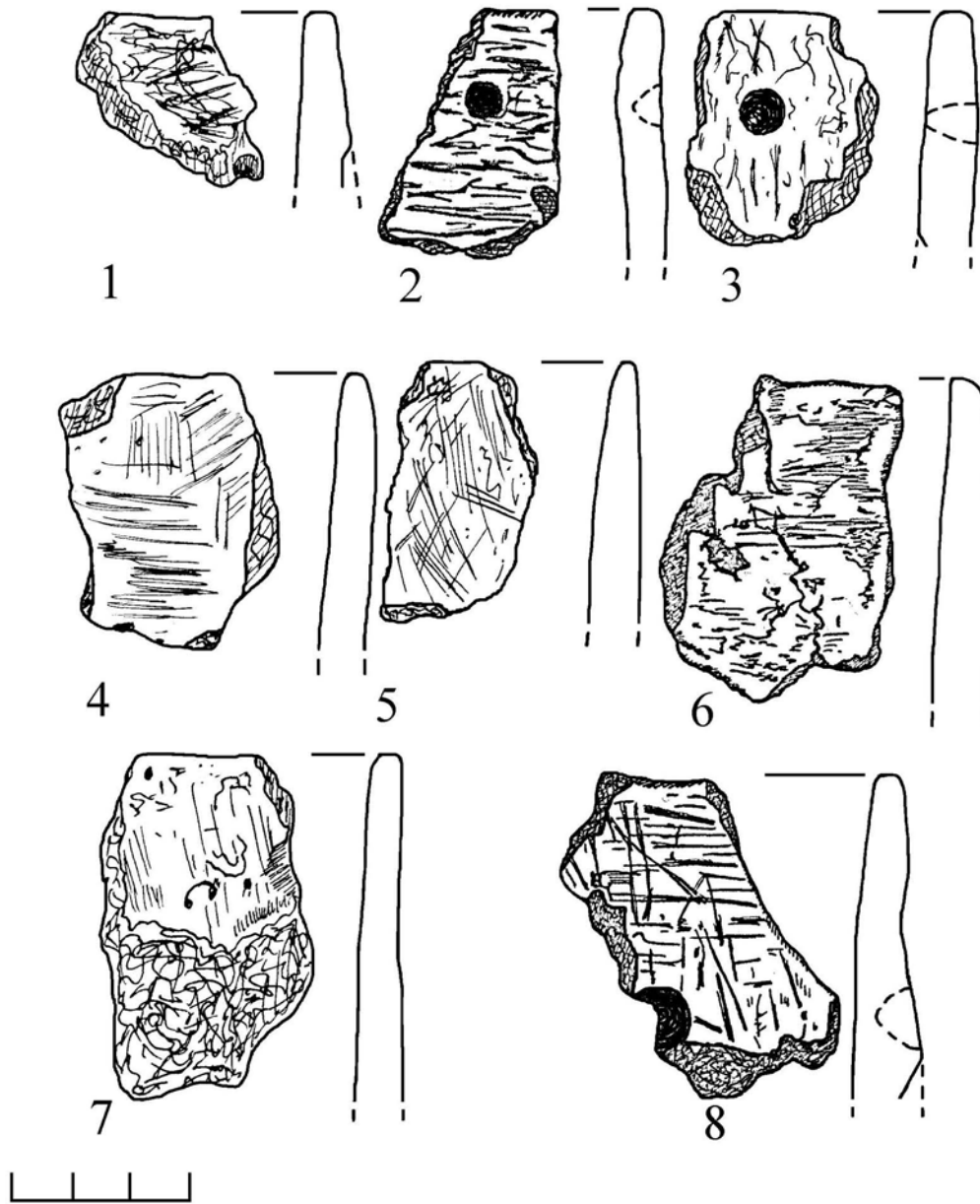


Figure 3 : Hill fort Zazony. Vessels of Early Hatched Ware Culture.



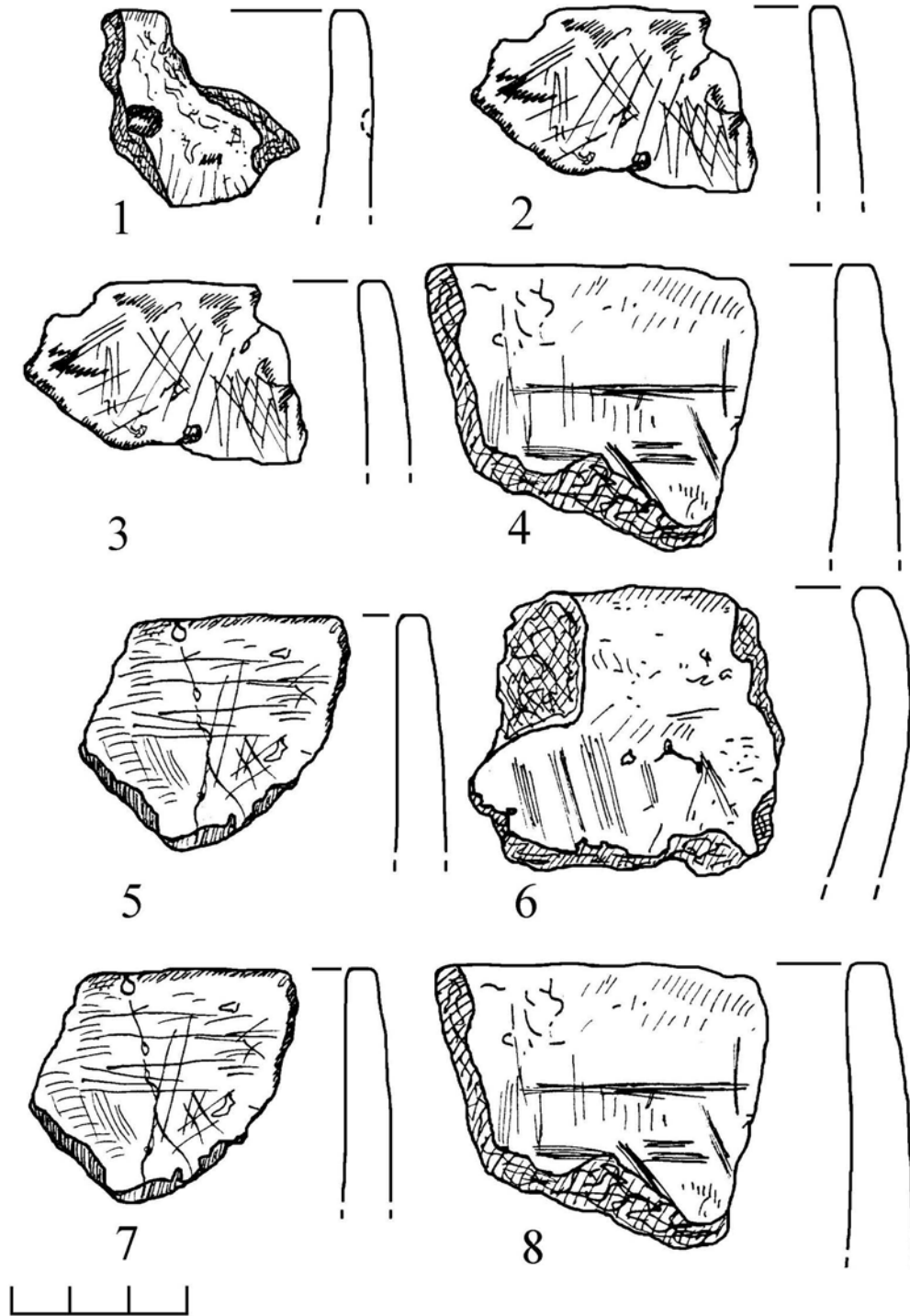


Figure 4 : Hill fort Zazony. Vessels of Early Hatched Ware Culture.

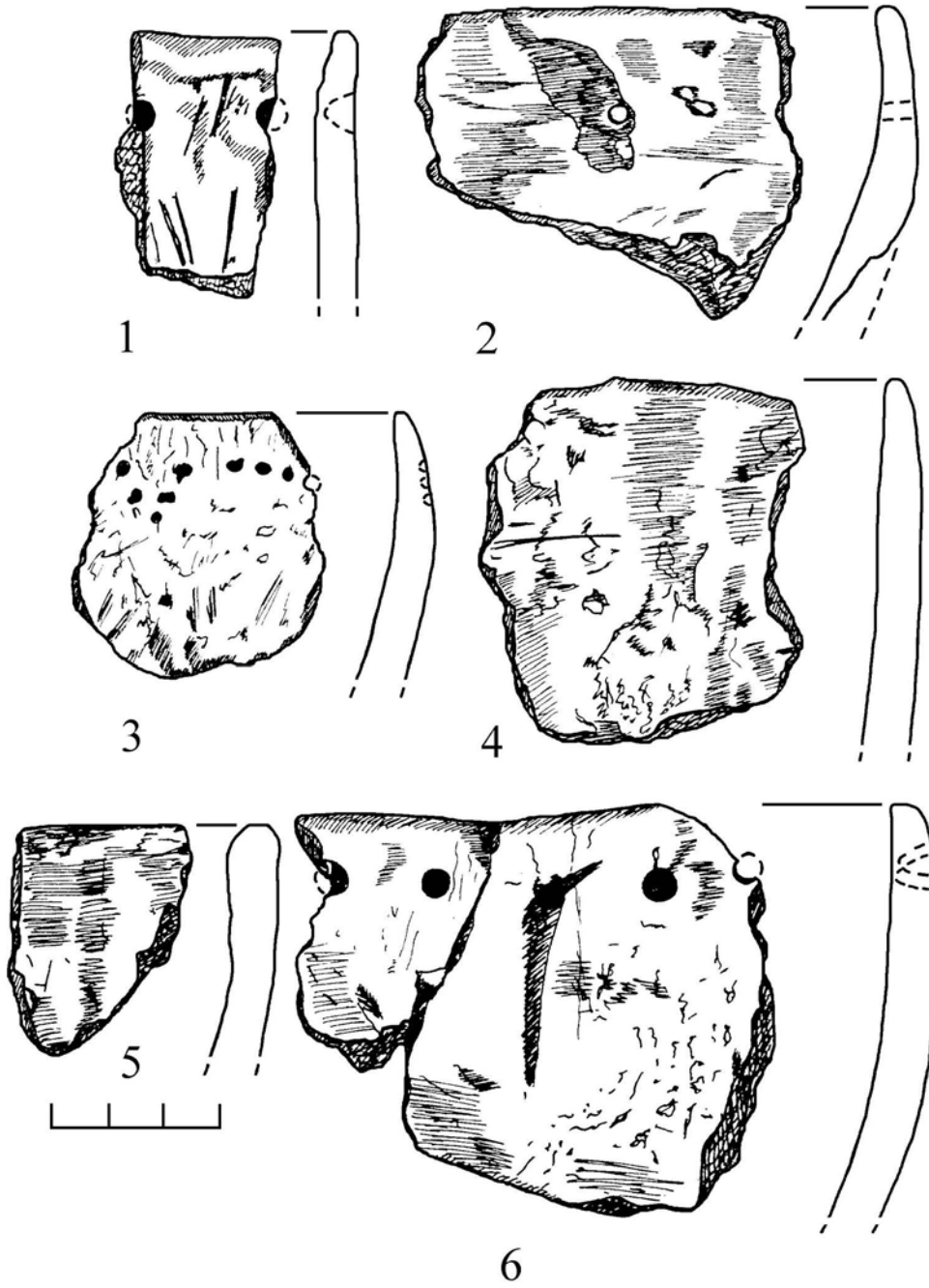


Figure 5: Hill fort Ratjunki. Jar-shaped vessels of Dnieper-Dvina Culture.

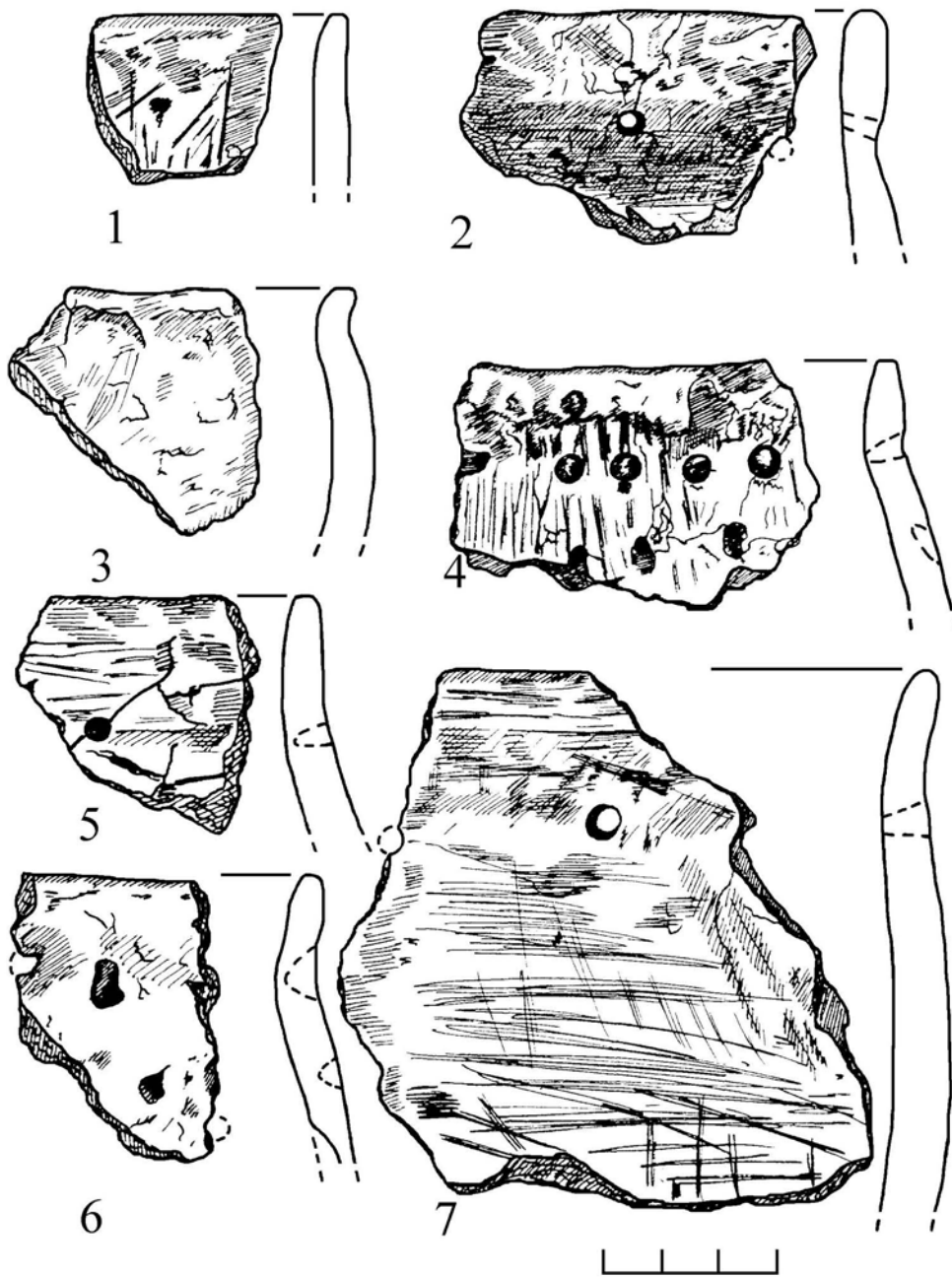


Figure 6 : Hill fort Ratjunkiv. Slightly-profiled vessels of Dnieper-Dvina Culture.

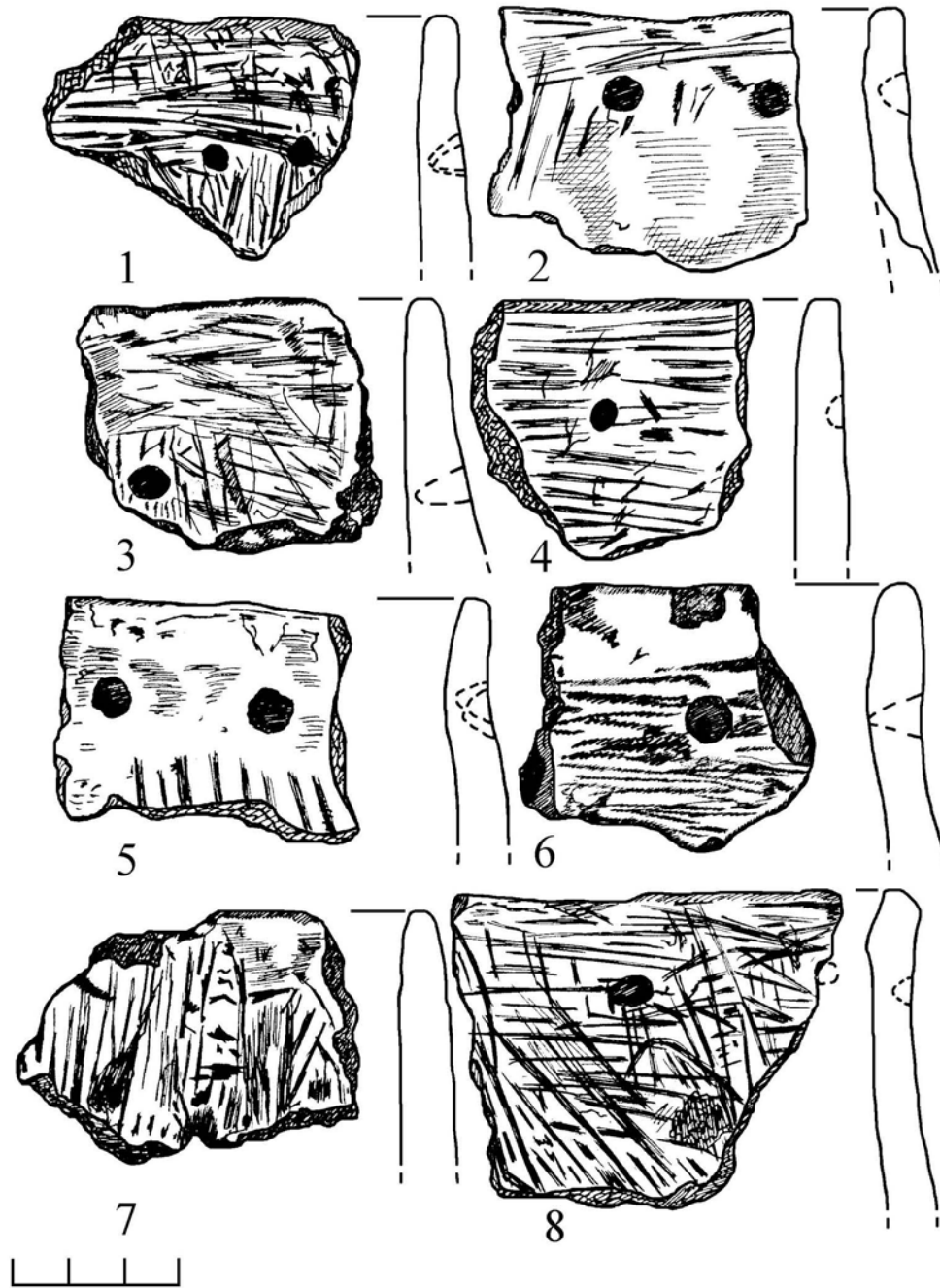


Figure 7: Hill fort Ratjunki. Vessels of Early Hatched Ware Culture.

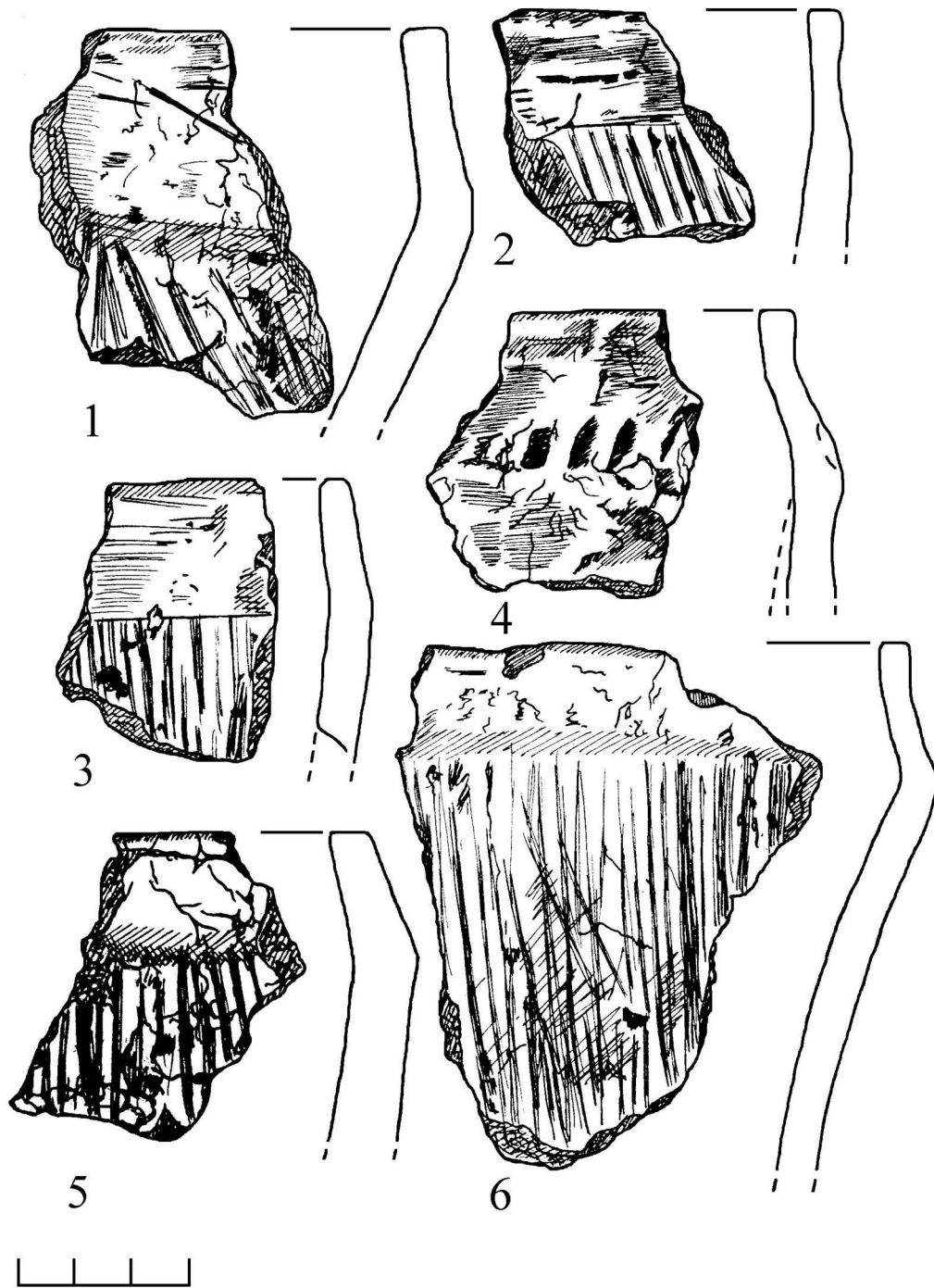


Figure 8 : Hill fort Ratjunki. Vessels of Late Hatched Ware Culture.

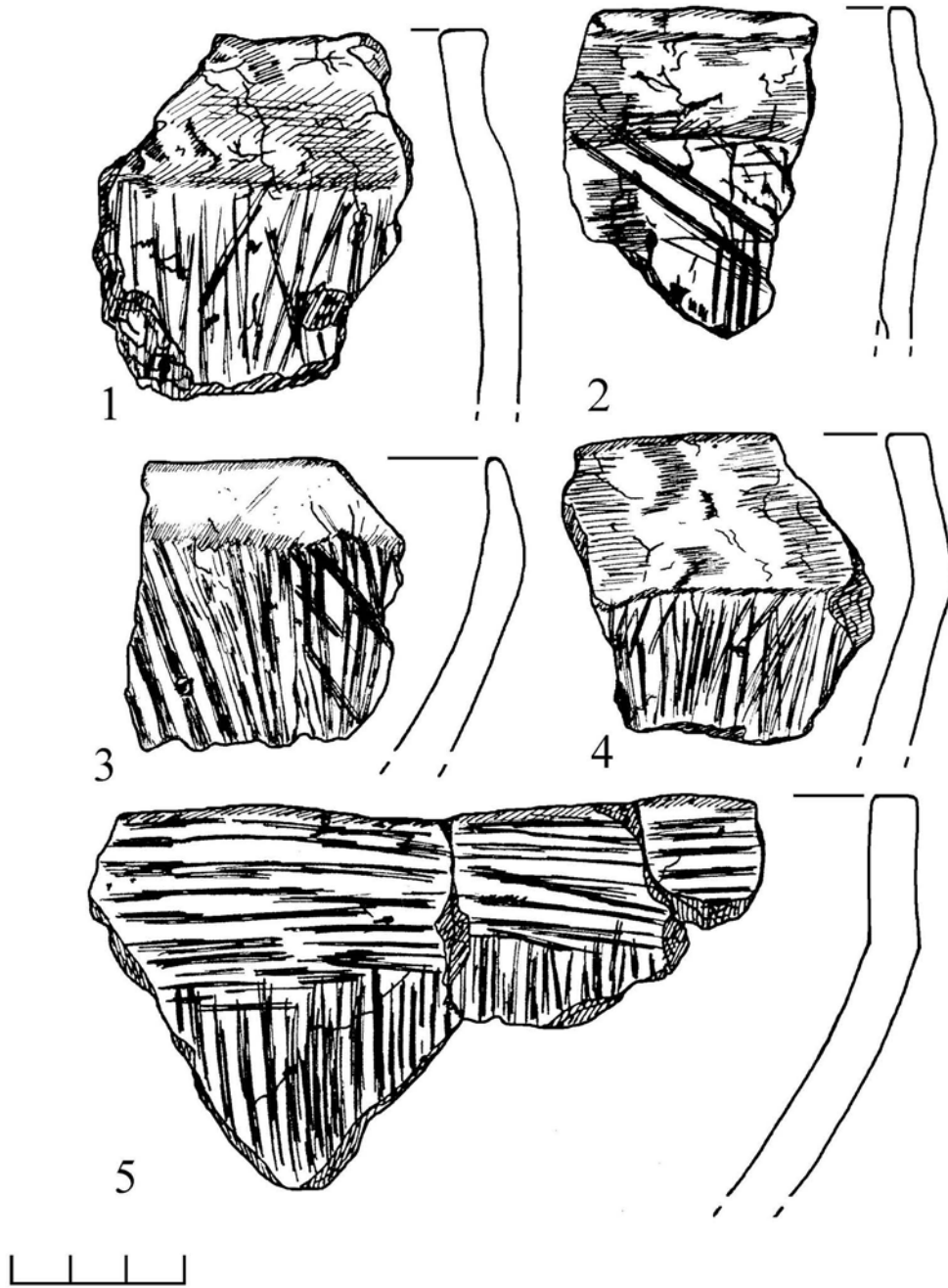


Figure 9 : Hill fort Ratjunki. Vessels of Late Hatched Ware Culture.

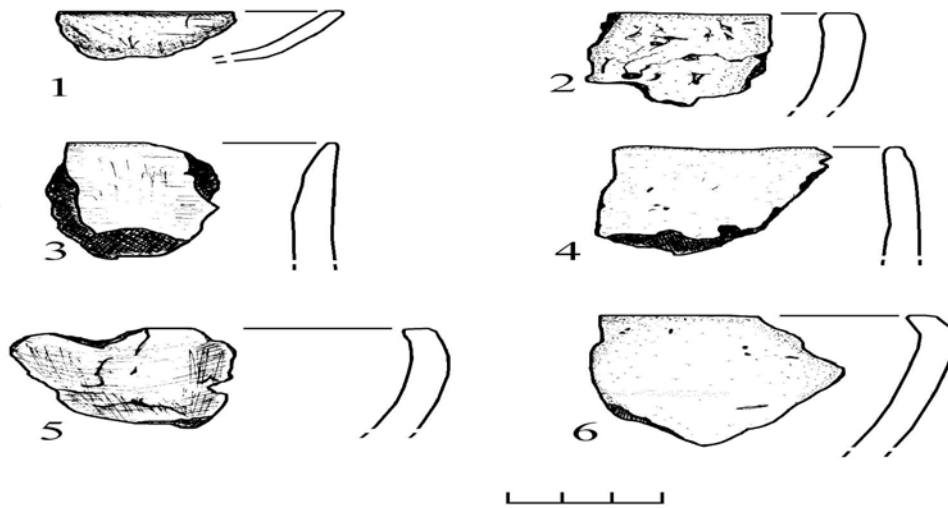


Figure 10 : Settlement Podvarinka. Pottery of Dnieper-Dvina Culture.

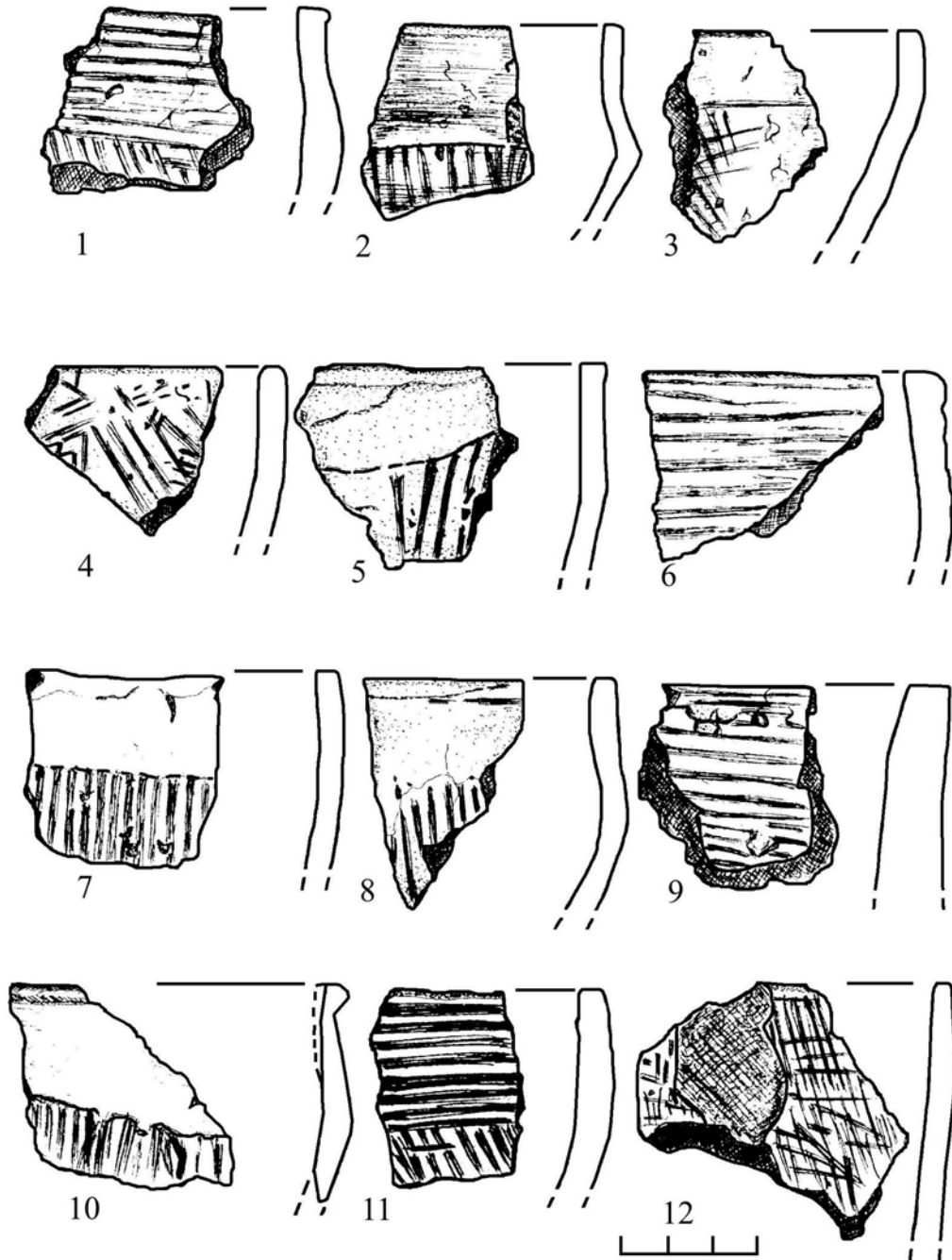


Figure 11 : Settlement Podvarinka. Vessels of Hatched Ware Cultures.

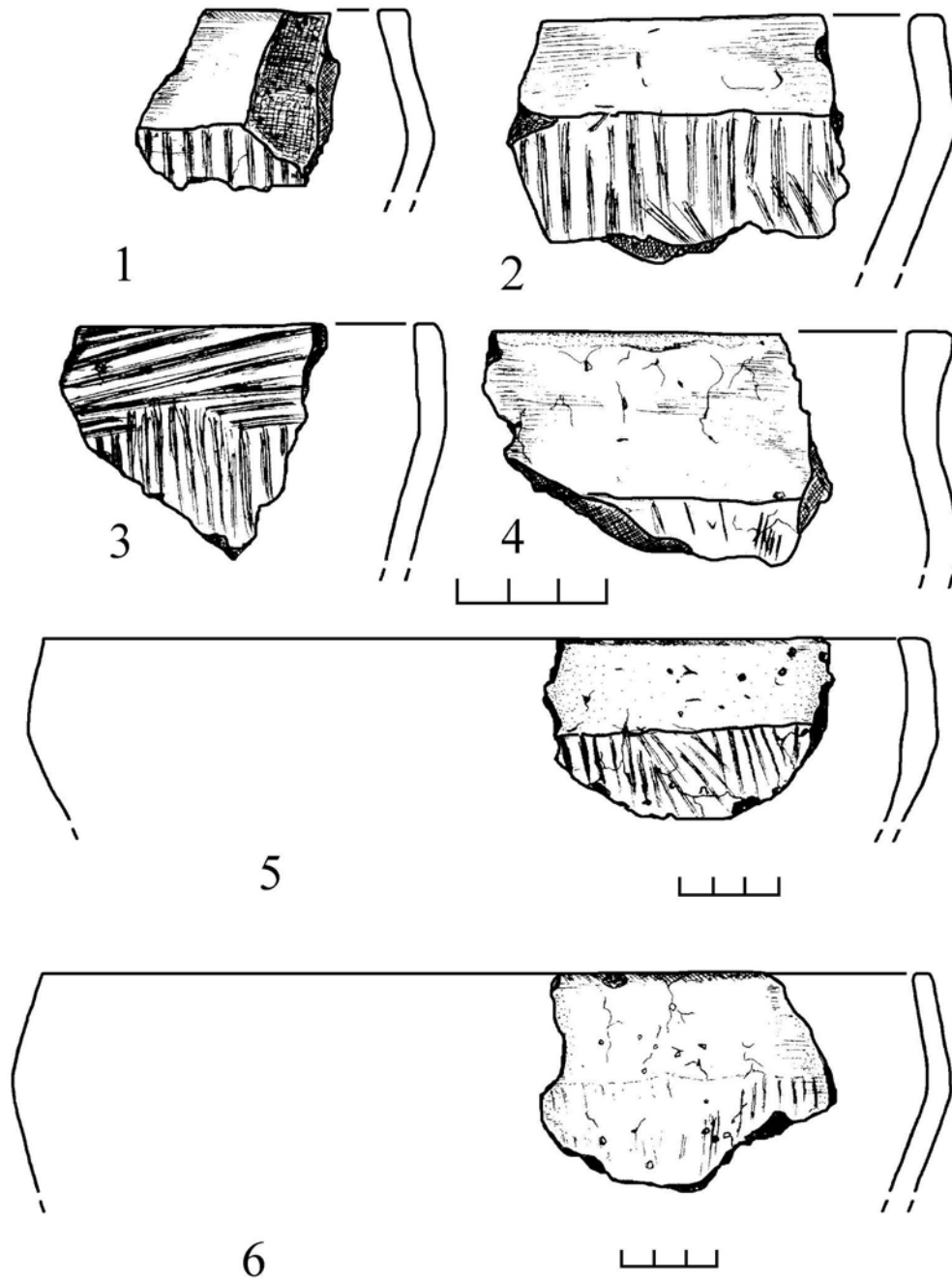
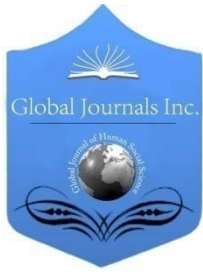


Figure 12: Settlement Podvarinka. Vessels of Late Hatched Ware Culture.



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Cultural Ties and the Challenge of Ethnic Politics in Contemporary Nigeria; A Study in Historical Origins

By Felix Ejukonemu Oghi & Ochuko Iduemre

Samuel Adegboyega University, Nigeria

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Keywords: cultural ties, challenge, ethnic politics, historical origin and nigeria.

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I. INTRODUCTION

Development, in different climes is predicated on co-operation from among the components of such climes.¹ In a nation where people are conscious of 'self' alone, the corporate growth of the nation could be truncated unless the people work as a team. For a country like Nigeria that was ruled for about six decades before attaining independence in 1960, the need to forge unity out of the diverse peoples cannot be over-emphasised. This is even more compelling if we consider the fact that the country has a "land mass of about 923,768sq.kms, an area that is the size of France, Britain and the Netherlands combined".² Unfortunately, since the attainment of political independence in

October 1960, Nigeria appeared not to have had it 'right' with the conduct of elections as ethnicity have impacted negatively on the choice of candidates save for Dr. Goodluck Ebele Jonathan.

Arising from the foregoing, this paper examines the challenge of ethnic politics in contemporary Nigeria and the role that cultural ties can play in improving the situation. It recommends that a way out of this challenge is to foster unity among the diverse peoples with organisations such as mosques, churches, officials of the different religions and belief systems working together. That way, the phenomenon of ethnic politics could be better checked. The paper is divided into four main sections. Immediately following this introduction is an explanation of the concepts of ethnicity, politics and politics of ethnicity. The third section examines the genesis of the politicization of ethnicity in the Nigeria nation-state. The fourth section deals with culture and its relevance in Nigeria in the post-colonial period, while the last section deals with suggestions and conclusion.

II. ETHNICITY, POLITICS AND POLITICS OF ETHNICITY; CONCEPTUAL CLARIFICATION

a) Ethnicity

F.I.A. Omu, over a decade ago, defined ethnicity as "the consciousness of belonging to, identifying with and being loyal to a social group distinguished by shared cultural traditions, a common language, in-group sentiments and self identity".³ The crucial question however, is: how did it begin especially with regards to the Nigeria nation-state?. It is important to note from the outset that the phenomenon is a global issue and not peculiar to Nigeria. Explanations for its existence therefore, has been global. For example, Guideri and Pellizi, identified two reasons for its occurrence: first, is the fact that many societies are multi-national in composition, and second, is the factor of colonialism.⁴ In Africa, scholars have tied it to the nature and purpose of colonialism.⁵ It is important to note that ethnicity is group consciousness and nothing more. The desire to have basic amenities and not colonialism, for instance, fuelled ethnic clashes in different parts of the world, and as noted by Jan Nederveen Pieterse, "it is more realistic to think of

Author α: Department of History and Diplomatic Studies, Samuel Adegboyege University, Ogwa, Edo State, Nigeria.

e-mail: Felixo1966@Gmail.Com

Author σ: Department of Sociology and Anthropology University of Benin, Benin City, Nigeria. *e-mail:* Iduemreochuko@Yahoo.Com

ethnicity as a continuum, varying in terms of salience, intensity and meaning".⁶ Consciousness of belonging to a group predated colonialism and as such the later could not have been the propellant to ethnicity, whether in Nigeria, Africa and anywhere in the world.

b) *Politics*

The impression which people have had about politics is its equation with political parties, elections, competition and a lot more,⁷ but can the explanation of these variables be said to constitute politics? In fact, a scholar defined the term "politics" as the "game of who gets what, when and how".⁸ No doubt, the state is a territorial division divided into government and subjects, the government being a body of persons within the state who have the legal imperatives upon which the state rest. Against this reality, "every citizen of the modern world is the subject of a state".⁹ Brilliant as the postulation that politics is "the game of who gets what, when and how" looks, the failure to explain what is "what", "how the what is" and when is the "when" limits the utility of the definition.¹⁰

Even though it is not intended in this paper to dabble into the intellectual debate of what constitutes politics, it need to be noted that power or authority, resource allocation, conflict and conflict resolution, agitation, competition and government are crucial elements of politics.

c) *Politics of Ethnicity*

Two words that have been used by scholars to describe politics of ethnicity are: 'emancipation' and 'domination'.¹¹ Basically, the manner in which ethnicity has been expressed for over two hundred years led to the fall of empires and demise of absolutism and consequently, a shift from the age of nationalism to the age of ethnicity. The politics of ethnicity has therefore, become emancipatory in outlook. As Pieterse put it; "...it is not that ethnicity discourses can be regarded as liberatory or progressive, for the most conspicuous feature of ethnicity is its unrelenting particularism while its social practice is that of domination within..."¹². Central to the politics of ethnicity therefore, is the factor of ethnic identity formation. Ethnic groups exist as interest groups with two levels of formation; first, is competition that arises during the process of assimilation, and the second is ethnic mobilization. Where this takes place, according to Wang, "it becomes moderate because it is only when the non-assimilated members have been recruited within the ethnic enclosure that the movement become radicalized".¹³

For Nigeria, before the attainment of political independence in 1960, interests clashed and produced conflicts that became manifest in politics in the third and fourth decades of the twentieth century. By the 1940s therefore, in Nigeria, the logic of colonial rule helped to heighten the ethnic cleavage of the peoples. The first group that took advantage of this were the elite and

hence less than a decade after independence, ethnic 'germ' manifested in different angles, for example, in the civil war of 1967-1970. Even when the country came out from the latter without being torn into 'parts', by 1979 and four years later (1983), the results of federal elections conducted then were indicators of ethnic considerations in the voting pattern of the electorates.¹⁴

III. THE BEGINNING OF POLITICIZATION AND ACCENTUATION OF ETHNICITY IN NIGERIA POLITICS

The impression given by most scholars as to when politics became ethnicized in Nigeria was the crisis that rocked the Nigeria Youth Movement (NYM) in 1941.¹⁵ However, a closer analysis shows that politicization of ethnicity predates 1941 as the mood of the 1940s were an accumulation of grievances that manifested as soon as Nnamdi Azikiwe (of blessed memory) arrived the political scene in Nigeria. The crisis within the NYM has been viewed to have laid the bastion of ethnic assertiveness that was later built upon by others. How correct is this perception? Available data suggests that the ethnic 'germ' entry into politics was earlier.

The NYM, emerged out of the Lagos Youth Movement, LYM, founded in 1934 to protest the low status accorded to Yaba College of Technology.¹⁶ The movement later assumed national outlook and began to show its desire to develop a united country. However, from the outset, there were indicators of the incompatibility of ideology and method within the movement. For instance, the group within the movement led by Henry Oladapo Davies, favoured a militant and confrontational approach by emphasising that "the rights of our people, pressing for those rights, sacrificing for them and dying for them if need be"¹⁷, the other arm of the movement under the leadership of K.A. Abayomi, were more accommodating and constitutional in their approach.

Furthermore, personality difference and issues that bordered on finance and interest appeared to have strained the unity that ought to have existed between the two groups of the movement, namely, H.O. Davies and K.A. Abayomi. Other prominent personalities that belonged to the movement were: Ernest Sesei Ikoli, Olayimika Alakija, Samuel Akinsaya and later Nnamdi Azikiwe who had just returned to the country after his studies. Before then, Ernest Sesei Ikoli had already established his *African Messenger*. The *Daily Service* was also established as the official organ of the NYM in 1938, just as Nnamdi Azikiwe established *The West African Pilot* upon his return from the Gold Coast (now Ghana) where he was successful with *The Post* but ran into trouble with the publication of I.T.A. Wallace Johnson's article titled "Has the African a god", published by *The Post* on May 15, 1936, as being seditious.¹⁸

As it were, the *Daily Service* which was the mouth piece of the NYM was re-organised with H.O. Davies and Ernest Ikoli in charge. Thus, by the end of 1938, the three notable personalities within the NYM and belonged to the same profession of journalism were: Davies, Ikoli and Azikiwe. Elections into Lagos legislative council were also close, but "Olayimika Alakija, a non-member of the movement who was on the verge being nominated",¹⁹ suddenly died in 1939 – an event that necessitated the selection of NYM candidates to contest a bye-election to choose a representative for the party.

The result of that election showed that Jubril Martins scored 90, Akinola Maja, 87, H.O. Davies, 86, Ernest Ikoli had 80, Samuel Akinsaya polled 68 votes while Azikiwe had 33 votes.²⁰ It was obvious that Azikiwe did not have what was required for him to have been elected as he came last, but the interpretation that was given by analysts was that it could have been orchestrated by persons who may have been "deeply troubled" by his journalistic and political achievements.²¹ Again, in 1941, K.A. Abayomi's seat in the legislative council became vacant given the fact that he had gone to the United Kingdom on Government scholarship, to do a course in an aspect of medicine and his period of absence was not in agreement with the period allowed by regulations. A replacement was therefore needed.

By this time, the elected officials of the Nigeria Youth Movement amongst others, were: Ernest Ikoli (President) and Samuel Akinsaya (Vice President). Surprisingly, these officers were still the same persons that were presented at the General Meeting of the movement. Samuel Akinsaya got 108 votes against Ernest Ikoli's 60 votes.²² As was the custom, the results were forwarded to the Executive Committee of the movement which considered and voted again with Samuel Akinsaya polling 25 votes against Ikoli's 30. The choice of Ikoli provoked uproar and the result was nullified. However, when bye-election was to be held in March of that year, Akinsaya's name was on the list of candidates. Attempts at resolving the impasse arising therefrom, not only failed, but "other peace efforts failed."²³ Nnamdi Azikiwe later resigned from the movement and Akinsaya also left. The problem of division within the party later led to its collapse.

The above now raises the question: How did the crisis in the NYM lay the foundation of ethnic politics in Nigeria?. The point have been suggested that Nnamdi Azikiwe fueled ethnicity in politics arising from the fact that "all the Easterners excepting a handful of non-Ibo intellectuals and most of the Ijebus left the organisation".²⁴ Obviously, Azikiwe's reference to discrimination against Akinsaya in the contest to replace Abayomi seem to be the main source of the accusation that he introduced ethnicity in his subsequent campaigns in the *West African Pilot*. It is important to note that in the nomination contest, Azikiwe supported Akinsaya and in the election campaign, he also used

both press and platform in the fight for Akinsaya. In fact, it was in the course of this campaign that the *West African Pilot* accused the Executive Committee of discriminating against Akinsaya because he was from Ijebuland. Was Azikiwe an Ijebu man?. Certainly, not. The *West African Pilot* as it were, was of the opinion that the general dislike of the Ijebu people who were seen as the Jews of Yorubaland,²⁵ had been discriminated on the basis of historic prejudice and his supporters, most of whom were from Ijebuland could not have been happy with the rejection of their leader.

On the other hand, it should be noted that the crisis that rocked the NYM was basically an intra-Yoruba affair that had no bearing between the many ethnic groups that were members of the movement. Even the mass 'exodus' from the movement which followed Azikiwe's resignation, evidence appear too weak to support it. The resignation of Azikiwe from the NYM was not a sudden affair aimed at orchestrating hidden desire; rather, a response to happenings within the NYM. Before the Akinsaya crisis of 1941, tension among ethnic groups was so tense that the newspapers of the time warned against it. The *Daily Service* in its editorial captioned "we are Nigerians" said:

"A great deal of mischief is done by the thoughtless talk and conduct of the ultra-sensitive element of the different tribal groups. They are the types who are never happy, unless they are nursing a grievance, and who makes it a business to infect others with their morbid complex... This unfortunate state of things is not peculiar to the Cross River Basin. The disease is widespread all over Nigeria..." (See Appendix).

Those referred to as "mischief" makers were basically the elite who according to Sam Epelle, "had interest at stake and thus aimed at unifying the different tribes in Nigeria by adopting an encouraging means which would foster better understanding and co-operation."²⁷

Additionally, no record or evidence that Igbo membership of the NYM at that time was significant. With the exception of Nnamdi Azikiwe and Ogugua Arah who were in the Central Executive Committee, there are doubts whether there were other Igbos of prominence at the time within the NYM. Also, considering the level of Igbo educational attainment by the 1940s, the view that there was exodus of "Igbo intellectuals" may be blowing the issue out of proportion. Yet, some scholars contend that "Azikiwe had the desire to split the organisation in which he found his ambition somewhat thwarted."²⁸

IV. CULTURAL TIES AND NIGERIA'S ETHNIC POLITICS

Every state in the world has its culture which is a practical reflection and demonstration of the people's history borne out of their existence.²⁹ Basically, it is the bedrock and pivot on which all relations stand.³⁰ Thus,

no society in the world can survive without culture. Before the coming of the British, a variety of links existed between the various states and peoples who were the predecessors of modern Nigeria. These relationships sometimes took the form of war and enslavement, but they expressed themselves also through diplomacy, treaties, religious ideas, the borrowing of techniques, and above all trade.³¹ Out of these relations, the crucial and relevant one to this paper is that of religious ideas and borrowing of techniques that concerns culture. For the Nigeria nation-state, the "divide and rule" approach to administration adopted by the British at the dawn of the twentieth century led not only to uneven development, but failed to knit the country culturally. British rule truncated and diverted uneven development as "...southern administrators were more concerned with the opening up of the country for economic exploitation..."³² The neglect of cultural unity was so strong that the only thing that mattered to British officials at the time, according to S.O. Ajayi, was the struggle for political power in "which political identity came to be carved out of social identity".³³

The late elder statesman, Obafemi Awolowo, even went as far as accusing the British of dividing the North from the South, "so thoroughly and effectively that the two were divergently and almost irreconcilably oriented; the one looking intently to be Middle East and its illustrious past and the other to the West and a glorious future."³⁴ However, as has been argued by a scholar two decades ago, "Nigeria is not doomed to socio-political instability and underdevelopment because of her comparatively extensive ethnic pluralism,³⁵ rather, it could be used through strong cultural ties to advantage and by extension, help to stabilize and improve our political system and reduce ethnic-based selection of leaders to political offices to the barest minimum.

V. SUGGESTIONS AND CONCLUSION

Ethnicity, by its manifestations in Nigeria Politics have produced negative results not only in terms of loss of lives and property, the stability and political growth of the country is being slowed down. The instability which it creates, if not checked, could give credence to Jeffery Herbert's fatalistic hypothesis which has a predestination ring that "Africa has been left with states that will not disappear, but simply cannot develop."³⁶ It is the recommendation of this study that because consciousness of belonging to a group can never be wiped out of any human society just as with lesser animals, what is needed by the country is national integration that would be anchored on complementarity and fostering cultural ties among the people.

In order to realize the above, government should devise policies similar to those which mandate political parties to have offices in different states of the

country as a way of promoting inter-ethnic cleavages. Muslim leaders, churches and even officials of the different religious and belief systems should be integrated into the scheme. However, to undercut inter-group protest and sectional protest, government should have the political will to sincerely without pretence, address the needs of the people. Peaceful co-existence will not only be encouraged, cultural harmony and ties would have been cemented. After all, there is the saying that "it is cheaper to prevent crime, than to control it". Ethnic politics cannot be totally wiped out, but with integration and sense of unity, our practical politics would be better than what we have at present.

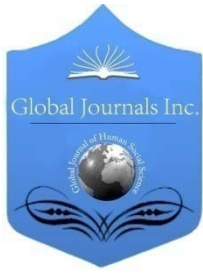
In the final analysis, what this paper has attempted, is an analysis of the origins of the politicization of ethnicity in Nigeria. It dismisses the claim that the crisis within the Nigerian Youth Movement in 1941 was the genesis of the phenomenon. Rather, it is of the view that the phenomenon predates 1941. However, even if we cannot wipe out ethnicity because it is only a 'consciousness' the adoption of integrative measures founded on cultural ties is one way we can live with the phenomenon and forge ahead as one country with the possibility of having less ethnicised politics.

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Some Women of Inspiration: A Glance on Women Empowerment & Development in India

By Dipankar Naskar

Bidhan Chandra College, India

Abstract- This paper makes an attempt to understand women's position under the society and the way it has affected our globalised society. The present paper is an attempt to study the status of women empowerment and development in India using various indicators like women's inspiration in household decision making power, financial autonomy, political participation, freedom of movement, acceptance of unequal gender role, exposure to media, access to education, experience of domestic violence etc. In recent years, the emphasis has included empowerment, which increases women's decision-making capability and well-being. It analyses the strategies that Women Education and Inspiration has used to mobilize and empower self-employed. Inspiration and Education is the most powerful tool of change of position in our globalized society. The focal point of this paper may be treated as one directly related with development studies. The social understanding of the empowerment and development of women in India must be treated as an unfinished and continuing process.

Keywords: *progressive drift, education, emancipation, empowerment, development.*

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Some Women of Inspiration: A Glance on Women Empowerment & Development in India

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I. INTRODUCTION

From the colonial to the present era, the social emancipation of Indian Women has passed through different ups and downs, where education in modern sense of the term played a crucial role. During this period, various socio- religious movements led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of the lower castes in India who took various initiatives to make education available to the women of India. However women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. Obviously, the fruit of modern education is being mostly tasted by the women belonging to the economically privileged sections, and it has been used by them as a significant tool for empowerment. In spite of great discrimination among different sections of Indian women, there have been a successful lot who always stand as pathfinders and role models for those who have been lagging far behind and their empowerment or

Development serves as a source of inspiration to the present generation.

II. METHODOLOGY

The methodology used in this paper is based on random sampling of data. Across India, among different cultural and linguistic identities of various groups of women belonging to different economic positions, a great variety of female figures may be found who have been actively involved in placing forth the name of women. In this paper I have chosen a handful of such women who have quite successfully made our country proud. The random sampling of the data, is then analysed keeping in view three different factors, namely - the historical span of time in which the noted female figures have been born and active, the areas of their activity and finally the reasons for which their respective names are to be remembered in connection with women empowerment. In social sciences exact scientific result cannot be achieved, but that can be no excuse for approaching the subject methodically and scientifically. In course of the present paper at times helps are being sought from print and internet resources.

III. WAY OF PROGRESS

Early Vedic period, it is supposed that the condition of woman society was satisfied. Then the men society was dominated on the women society even till today. According to Indian outmoded the men society was continued their socio economic power on women. Only the patriarchy society De-trace the women form their gradually uprising way. They tried to make them edification less. The women only depend on the men at that time. Today the women cannot cross the line of their house rules and even they are controlled by the men.

At the time of colonial period in India there were established the new economic and law system. In this time Indian women societies come were advancing to western democracy impression. Social western modern scientific education systems were established. Generally in this circumstance there were aroused a national formation and democracy reawakening in colonial India. In this condition there was started the women movement against the mediaeval periodic corruption, venality, exploitation and tyranny that time.

*Author : Assistant Professor, Department Of History, Bidhan Chandra College Burdwan University, West Bengal, India
e-mails: naskar.dipankar8@gmail, codipankar_naskar@yahoo.*

In the colonial chapter there was established a new demandable system in India. As a result various types of state of affairs are formed. In this time a new social infirmity was created in Existence. In this period to develop the women societies' progress there was started various social movements. Raja Ram Mohan Roy and Bentinck abolished the system of sati in 1829 and on the attempt of Vidyasagar the act was started to remarry the widow in 1856 and the child marriage restraint Act, 1929 was established. (Suguna, Education and Women Empowerment in India, International Journal of Multidisciplinary Research Vol.1, page no 2, 2011.)

The women society was preoccupied to get the opportunity of education at pre-colonial period in India. During the British rule in India liberalism conception was grow and expand. Dominated regulation in paternal society was gradually disappeared. Women society progressively involved in education system and conservative system was loosened. During this period focused role of women education was detained by various religious society (Aryan samaj, Brahma samaj, Ramakrishna Mission) and missionary society. (Gupta, Itihase Nari: Siksha, Paschimbanga, 2009.)

In the early second decade of 20th century women societies were share out to part in political system. Women society applied their limited franchises in this time. They attached with Gandhi's national mass movement. They emotionally involved summit-rally, campaign against wine shop, face to corruption of police and even they could not fear to live in jail. This were proved that the women society that time were responsible and determined about this matter. For example Vijay Lakshmi Pundit, Sarojini Naidu, Kamala Devi Chattyapadhya, Saroj-Nalini Datta etc.

The first decade of 20th century in progressive women society there was created a conception of all India women organisation/squad. The aims of this squad were to ensure their social reputation and to protest against the any problem of women society in all over India. 'Bharatstri Mondal'(1910) was established by Sarala Devi Choudhurani in Bengal, 'Women's Indian Association'(1917) was established by Anne Besant in Madras, ' National Council of Women in India'(1925) was established by Lady Tata and Lady Abarden, 'All India Women Conference ' was established in 1926.Excepts sub-continental way 'Banga Mahila Samaj' Theosophical Society of Women were eminent in this matter. For preserving and expanding various programmes were accepted by the national and local women squad. The significance and Importance of women society are outstanding about future generation and future India.(Mishra, "Role and Status of Woman in the era of Globalisation", 2011.)

It does not demand that after getting freedom in Indian social structure there is not abolished the for ever poor situation of women community. Even there is

changed the social condition and atmosphere. Impact on this situation was seen in the life style of woman community.(Ghosh, Samatar Dike AndolaneNari : pratham Parba, 1999.)

IV. VALUE OF EDUCATION

"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means mother India empowered". JAWAHARLAL NEHRU.

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. The role of women has evolved with the evolution of the society and a change of thought process. The result being that today it is no big deal if a woman is a Doctor, an engineer, a politician, a photojournalist, a sportsman, a administrator or an Army Major which were all male-dominated professions at one point of time.

Here is an abridged list of women who either broke erstwhile largely male bastions or created a dent in their chosen fields.

V. WOMAN ROLE OF VARIOUS FIELDS

a) First Female Graduates

Kadambini Ganguly (18 July 1861 – 3 October 1923) and Chandramukhi Basu (1860–1944) were first female graduates from British Empire in 1883. Chandramukhi Basu completed Bachelor's degree in Arts from the University of Calcutta, in 1883. Kadambini Ganguly was one of South Asia's first female physicians who took training in European medicine from the Calcutta Medical College. In 1886, she became one of the Indian women doctors, with Anandi Gopal Joshi, who qualified to practice western medicine with GBMC (Graduate of Bengal Medical College) degree. In 1886 Chandramukhi Basu began her career as a lecturer in Bethune College and became the principal, and the first female head of an undergraduate academic establishment in South Asia. (Bhattacharya, A tribute article. Doctor Ganguly, Anandabazar Patrika, 2012.)

Kadambini Ganguly (1861- 1923) and Bidhumuki Bose were the first lady medical students (1884) of the Medical College, Bengal. This was the era (second half of the 19th century flowing into the 20th) of India's intellectual renaissance. It was the beginning of modern India. It was this renaissance that enabled Western science to take root in India and flourish. Three Indian celebrities, Rabindranath Tagore (1861- 1941), Archarya Prafulla Chandra Roy (1861- 1944) and the first

Indian lady doctor Kadambini, were born in the same year. (Das, First Female Doctor in India, Bartaman Patrika, 2013.)

The first women doctors in rational medicine (Hippocratic) were Elizabeth Blackwell (1821- 1910) in the USA, Elizabeth Garrett Anderson (1836 - 1917), UK and Sophia Jex-Blake (1840 - 1913) also UK. (Majumdar, Kadambini Ganguly: First Indian Lady Doctor. A tribute on her 150th anniversary. Dec, 2011.)

b) First Female Honours Graduate

Kamini Roy (Born: 12 October 1864 – Died: 27 September 1933) was a leading Bengali poet, social worker and feminist from India and also the first woman to have honors graduate from India. Some of her significant literary contributions were Mahasweta, Pauraniki, Jibon Pathey, Pundorik, Dwip O Dhup, Nirmalya, Malya O Nirmalya, and Ashok Sangeet and Gunjan for children. She also wrote an essay book Balika Sikkhar Adarsha.

c) The first woman in the world to read law at Oxford

Cornelia Sorabji (Born: 15 November 1866 – Died: 6 July 1954) a social reformer as well as a writer, was the first female barrister from India, the first female graduate from Bombay University, and also the first woman in the world to read law at Oxford. She was associated with, the Federation of University Women, the Bengal branch of the National Council for Women in India and also the Bengal League of Social Service for Women. In 1909, she was awarded the Kaiser-i-Hind gold medal for her significant services to the Indian nation.

d) First female Doctorate of Science

Asima Chatterjee (23 September 1917 – 22 November 2006) became the first female Doctorate of Science from India in 1944. She was widely known for her significant work in the fields of phytomedicine and organic chemistry as well as the development of anti-epileptic and anti-malarial drugs.

In 1940, she joined the Lady Brabourne College as the founding head of the department of chemistry. In 1954, she joined the University College of Science of the University of Calcutta, as reader in pure chemistry and in 1962; she was selected for the prestigious Khaira professorship of Chemistry at the University of Calcutta. She was honoured on several occasions for her contribution: From 1962 to 1982, she was given one of the most prestigious chairs of the University of Calcutta, the Khaira Professor of Chemistry; in 1960, she was chosen as a Fellow of the Indian National Science Academy; in 1961, the Shanti Swarup Bhatnagar Award in chemical science and many more

e) Anandi Gopal Joshi

Anandibai (March 31, 1865 - February 26, 1887) was born as Yamuna in Pune (Maharashtra) in an orthodox wealthy Brahmin family. Her husband Gopalrao encouraged his wife to study medicine. In

1880, he sent a letter to Royal Wilder, a well-known American missionary, stating Anandibai's interest in studying medicine in the United States, and inquiring about a suitable post in the U.S. for himself. Anandibai began her medical education at age 19. In America, her declining health worsened because of the cold weather and unfamiliar diet. She contracted tuberculosis. Nevertheless, she graduated with an M.D. on March 11, 1886, the topic of her thesis having been "Obstetrics among the Aryan Hindu's". On her graduation, Queen Victoria sent her a congratulatory message. She was one of the two first Indian women to obtain a medical degree through training in Western medicine. She was also the first Hindu woman to do so.

f) Indian National Congress President Annie Besant

Annie Besant (1847–1933) was a prominent British socialist, theosophist, women's rights activist, writer and orator and supporter of Irish and Indian self-rule.

She was married at 20 to Frank Besant but separated from him over religious differences. She then became a prominent speaker for the National Secular Society (NSS) and writer and a close friend of Charles Bradlaugh. In 1877 they were prosecuted for publishing a book by birth control campaigner Charles Knowlton. The scandal made them famous and Bradlaugh was elected M.P. for Northampton in 1880.

In 1890 Besant met Madame Blavatsky and over the next few years her interest in theosophy grew while her interest in secular matters waned. She became a member of the Theosophical Society and a prominent lecturer on the subject. As part of her theosophy-related work, she travelled to India where in 1898 she helped establish the Central Hindu College and, in 1902, she established the first overseas Lodge of the International Order of Co-Freemasonry, Le Droit Humain in England. Over the next few years she established lodges in many parts of the British Empire. In 1907 she became president of the Theosophical Society, whose international headquarters were in Adair, Madras (Chennai).

She also became involved in politics in India, joining the Indian National Congress. When World War I broke out in 1914 she helped launch the Home Rule League to campaign for democracy in India and dominion status within the Empire. This led to her election as president of the India National Congress in late 1917. After the war she continued to campaign for Indian independence.

g) First female Governor

Sarojini Naidu (13 February 1879 – 2 March 1949), who is widely known as The Nightingale of India, was an Indian independence activist as well as a poet. She was the first Indian woman who held the position of the President of the Indian National Congress and the Governor of Uttar Pradesh state. She was equally

brilliant in Telugu, Urdu, English, Bengali, and Persian. Some of her notable works are "The golden threshold in 1905, "The bird of time in 1912, and "The broken wing in 1912 grabbed the attention of huge audience from Indian and abroad.(Chowdhury Ahinsha Andolane Nibedita Nari, first ed, 2001.)

h) First Women President Vijay Lakshmi Pandit

She was not only the first Indian but also the first woman president of the United Nations General Assembly in 1953. Besides, Pandit had served as envoy to the USSR before her appointment to this coveted post. Vijay Lakshmi was the younger sister of ex-Prime Minister Jawaharlal Nehru.(Chowdhury Ahinsha Andolane Nibedita Nari, first ed, 2001.)

i) First Women Chief Minister Sucheta Kriplani

First woman Chief Minister of Uttar Pradesh in independent India in 1963, Sucheta was a freedom fighter as also one of the few women who were elected to the Constituent Assembly and was part of the subcommittee that drafted the Constitution of free India.

j) Saraladevi Chudhurirani

Saraladevi Chudhurirani was born on 9th sept.In1872 at jorasanko thakurbari in Kolkata. Her father was Janakinath Ghoshal who was one of the founders of National Congress. She passed BA English (honours) in1890 and rewarded 'padmabati gold medel'. She was engaged in non-violence movement but economically helped behind extremist. She communicated with Sister Nivedita and BarinGhosh and engaged with Swadeshi movement. She was died on18th August in1945.(Chowdhur, Ahinsha Andolan eNibeditaNari, first ed, 2001.)

k) BegamRokeyaSakhwatHossain

Begam Rokeya Sakhwat Hossain (1880-1932) the first decade of 20th century women freedom movement in Bengal BegamRokeya was one of the greatest persons. She was born in 1880 at pairaband in Rangpur. From childhood she learnt Bengali and English. At 18th years old she was married with Sakhwat Hossain. After death of her husband she came to Kolkata and joined with education movement. She had established Sakhwat memorial girl's high school in1911. She fights against superstition and illiteracy. She inspired to develop the women society. She wrote 'matichur', 'Padmarag', 'sultanarswapna' etc. (Hossain, BegamRokeya :Nari Jagaraner Agradut, 2006.)

l) Basanti Devi

Basanti Devi was born at 23rd march in 1880 in Kolkata. She was married with Chittaranjan Das in1897. Her husband was a renowned Barrister. She entered into political world with her husband 1917. She joined with Non co-operation movement. She was arrested on 7th December, 1921 in Barabazar. That day she went to announced hartal and non-aligned movement with

Urmila Devi, younger sister of her husband. Her whole family members sacrificed for freedom movement. Her favourite personalities ware Subas Chandra bose and Dr.Bidhan Chandra Roy. (ChowdhuryAhinshaA ndolane Nib editaNari, first ed, 2001.)

m) Prava Nalini Bhandary

Prava Nalini Bhandary was born in1909 at 24 parganas. She was child marriage with Charuchandra Bhandary. She was passed M.A in psychology from C.U. She also studied in foreign and received Doctor Degree. She was inspired by her husband in freedom movement. She was arrested in 1930 against salt satyagrah movement. She was confined in jail during three months-engaged in non-legislative movement. She joined with Quit India movement in 1942. She was died on 1st January in 1976.(ChowdhuryAh inshaAndol aneNibeditaNari, first ed, 2001.)

n) Doulatunnesa Khatun

Doulatunnesa Khatun was born in 1918 at Bagura district in-divided Bengal. She was child marriage with Dr. Hafijur Rahaman. She passed B.A examed. She was a freedom fighter even also good writer. She tried to educate her custom women communities. The Muslim community berried her progressive work. She established (Gaibanda women society) in 1932, that time she joined with non-alignment movement. She was sent to china after independence. After independence she did not get any tribute in India. (Hossain,Swadhinata Sangrame Banglar Muslim Nari 1873-1947, 2006.)

o) First female centred films Durga Khote

Indian cinema entered a new phase with the entry of this fiery young actress in 1931 when she made her debut in a silent film. The first woman from a 'good' family who entered films, Durga Khote broke the notion that movies were a taboo profession for Indian women. A leading Indian magazine, rated her among 100 people Who Shaped India, as it noted that "Durga Khote marks the pioneering phase for woman in Indian cinema". (Gokulsing, Indian popular cinema: a narrative of cultural change, 2004.)

p) First woman photojournalist

Homai Vyarawalla (Born: 9 December 1913 – Died: 15 January 2012) was the first woman photojournalist from India. She was widely known by her pseudonym "Dalda 13." In 1930s, she started her career and went to Mumbai and soon her work made her a known face across India. Later, she moved to Delhi and spent the next thirty years photographing with several political and national personalities such as Gandhi, Nehru, Indira Gandhi and many more. After retirement in the early 1970s, she lived an anonymous life and in 2011, she was awarded with the second highest civilian award of the Republic of India, Padma Vibhushan.

q) *First Female IPS Officer*

Kiran Bedi (Born 9 June 1949) is a social activist and the first female IPS officer from India in 1972. She took voluntary retirement from the Indian Police Service in December 2007 from the post of Director General at the Bureau of Police Research and Development. She was the judge of the popular TV series named "Aap Ki Kachehri", where she would solve the real-life disputes. She received several awards including President's Gallantry Award from the President of India in 1979, Women of the Year Award from National Solidarity Weekly, India in 1981, Mother Teresa Memorial National Award from Indian Development Foundation (IDF) in 2005 and many more. (Sarkar, Sports News, The Telegraph, Kolkata, 2003.)

r) *The first Indian woman to climb Mount Everest*

Bachendri Pal is the first Indian woman to climb Mount Everest in 1984. The same year, she was awarded with Padma Shree. In 1985, she made a group of women for an Indo-Nepalese Everest Expedition, which successfully created seven world records and set an example for Indian mountaineering. In 1994, she led an all women team of rafters, which coursed through the waters of the river Ganges and covered 2,500 km from Haridwar to Kolkata. (Sarkar, Sports News, The Telegraph, Kolkata, 2010.)

s) *First female in space*

Kalpana Chawla (Born: July 1, 1961 – Died: February 1, 2003) On November 19, 1997 became the first Indian-American astronaut flying into space. She was one of seven crew members who died in the Space Shuttle Columbia on mission STS-107 when it disintegrated during re-entry into the atmosphere of earth. In March 1995, she joined the NASA 'Astronaut Corps' and in 1996 she was selected for her first flight. She travelled 10.4 million km, which is equal to have covered approximately 252 times around the Earth. She was awarded posthumously including Congressional Space Medal of Honour, NASA Space Flight Medal and NASA Distinguished Service Medal. (Sarkar, Sports News, The Telegraph, Kolkata, 2010.)

t) *First female IAS I B Joshi*

The first woman IAS officer of independent India, Isha Basant Joshi was posted as Magistrate and then as Assistant Commissioner in Delhi, followed by her appointment as Commissioner-cum-State Editor of District Gazette. She retired in 1966. The sad part of her life is that at the ripe age of 96, the lady is spending her last days in the dingy servant quarter of her already sold out ancestral house.

u) *First Indian Miss World Reita Faria*

The first Indian woman to win the Miss World title in 1966, she serves as a role model for women who aspire for glamour. Reita Faria gave up modelling after

her tenure as Miss World ended. She took up medical studies after that and became a doctor.

v) *Maharani Gayatri Devi*

The Rajmata of Jaipur was born as Princess Gayatri Devi of Cooch Behar. She was the third Maharani of Jaipur from 1939 to 1970 through her marriage to Maharaja Sawai Man Singh II. Following India's independence, she became an extremely successful politician and was a 15-time MP. Known for her beauty, she championed the cause of women's education and uplift. She was also the first to step out of Purdah in her state, paving the way for other women's freedom.

w) *Sushmita Sen*

In 1994, for the first time, an Indian beauty won the Miss Universe crown. The answer to the question of the final round made her immensely popular among people. When asked "What was the essence of being a woman?", the charming 18-year-old replied, "The origin of a child was a woman.... a woman teaches a man whatCaring....is all about..." This won her the much sought after crown.

x) *Fathima Beevi*

The first woman judge of the Supreme Court, Fathima Beevi was also the first one to be appointed as a judge of the apex court in the whole of Asia. It is an achievement for an Indian woman and a feat indeed for a Muslim woman during 1989. Her accomplishment lay in the fact that she facilitated the entry of other women in the apex court.

y) *Priya Jhingan*

Erstwhile male bastion the Indian Army was broken by Priya Jhingan-Army's first woman. In fact she even wrote to the then Chief of Army Staff, General Sunith Francis Rodrigues requesting him to open doors of the Army to the Indian woman. And in the year 1992, the bright young law graduate joined the 'hard' profession. Before she retired she said, "It's a dream I have lived every day for the last 10 years".

z) *Padmavathy Bandopadhyay*

With a list of accomplishments to her credit, Padma Bandopadhyay- an IAF officer who rose to be India's first woman Air Vice Marshal in 2002, Bandopadhyay also served as the first woman Fellow of the Aerospace Medical Society of India and the first Indian woman to have conducted scientific research at the North Pole as also the first woman officer to have completed the Defence Service Staff College course - in 1978 - and to command the IAF's Central Medical Establishment (CME).

aa) *First woman Prime Minister Indira Gandhi*

First woman Prime Minister of independent India in 1966, Indira was the daughter of the country's first Prime Minister Jawaharlal Nehru. She was PM for

three consecutive terms from 1966 to 1977 and for a fourth term from 1980 until her assassination in 1984. With the Green Revolution that made India a food exporter to the White Revolution that aimed at combating malnutrition, Indira's tenure was also tainted by her clamping of Emergency due to which her career suffered a serious setback.

bb) Pratibha Patil

Pratibha Devisingh Patil (born 19 December 1934) is an Indian politician who served as the 12th President of India from 2007 to 2012; she was the first woman to hold the office. Patil is a member of the Indian National Congress (INC) and was nominated for the presidency by the governing United Progressive Alliance and Indian Left. She was also the first woman governor of Rajasthan from 2004-2007. What is noteworthy is that she has never lost an election that she has contested. Pratibha Devisingh Patil is the daughter of Narayan Rao Patil. She was born on 19 December 1934 in the village of Nadgaon, in the Jalgaon district of Maharashtra, India. She was educated initially at RR Vidyalaya, Jalgaon and subsequently was awarded a Master's degree in Political Science and Economics by Mooljee Jetha College, Jalgaon, and then a Bachelor of Law degree by Government Law College, Mumbai. Patil then began to practice law at the Jalgaon District Court, while also taking interest in social issues such as improving the conditions faced by Indian women. (Available from: <http://en.wikipedia.org/wiki/patil-pratiba> [Accessed 14th June, 2013].)

cc) Meira Kumar

In 2009, Meira Kumar became the country's first woman and also the first Dalit Speaker of the Lok Sabha and was elected unopposed. An IFS officer by profession, Meira was a Cabinet Minister in the Ministry for Social Justice and Empowerment in 2004-2009. Meira is a five-time Lok Sabha MP. (Available from: <http://en.wikipedia.org/wiki/kumar-mira> [Accessed 22nd August, 2013])

dd) Sonia Gandhi

The widow of late Prime Minister Rajiv Gandhi inherited the political legacy. However she has risen to be India's most powerful woman on account of her own calibre. She is the one who virtually runs the country. Sonia, an Italian-born, internalized Indian culture and tradition when she got married to Rajiv Gandhi. She has faced much criticism on account of her being a foreigner but has also received appreciation for her political astuteness.

ee) The first women Railway Minister of India Mamata Banerjee

Mamata Banerjee (born 5 January 1955) is the 8th and current Chief Minister of West Bengal. She is the

first woman to hold the office. Banerjee founded the party All India Trinamool Congress (AITMC or TMC) in 1997 and became its chairperson, after separating from the Indian National Congress. She is usually called "Didi" (meaning elder sister in Bengali). In 2011 Banerjee pulled off a landslide victory for the TMC Congress alliance in West Bengal by defeating the world's longest-serving democratically-elected communist government, the Communist Party of India (Marxist)-led Left Front government, bringing to an end 34 years of Left Front rule in the state. Banerjee previously served as a Minister of Railways twice and is also the first women Railway Minister of India, Minister of Coal, and Minister of State for Human Resource Development, Department of Youth Affairs and Sports and Women and Child Development in the cabinet of the Indian government. She opposed forceful land acquisition for industrialisation by the then communist government in West Bengal for Special Economic Zones at the cost of agriculturalists and farmers. In 2012, the Time magazine named her one of the "100 Most influential People in the World". In September 2012 Bloomberg Markets magazine listed her among the 50 most influential people in the world of finance. (Available from: <http://en.wikipedia.org/wiki/banerjee-mamata>. [Accessed 22nd August, 2013].)

ff) Naina Lal Kidwai

The first Indian woman to graduate from the Harvard Business School, Naina Lal Kidwai was appointed as the country head of HSBC (India) this year. Kidwai was bestowed with the Padma Shri in 2007 and was also in WSJ's list of world's top 50 businesswomen. Not only this, the woman was listed as one of the 15 global influential of 2002 by Time magazine.

gg) First female Chess Grandmaster

Koneru Humpy (Born: March 31, 1987) is an Indian chess Grandmaster. In 2007 surpassing the rating of 2577, she became the second-highest ranked female player in history and the second female player ever to surpass the 2600 Elo mark. She received some prestigious awards, in 2003, she received Arjuna award, In 2007 Padma Shri award, and in 2008 Raja-Lakshmi Award. (Sarkar, Sports News, The Telegraph, Kolkata, 2008.)

hh) First Women Boxer Mary Kom

Our-time world champion M C Mary Kom is the first woman boxer to be honoured with the Rajiv Gandhi Khel Ratna award; she is also the first boxer along with Vijender Singh to be awarded the same. The Manipuri girl also won the Arjuna award in 2004 before being conferred with the Padma Shri a couple of years later in 2006. She is also the International Boxing Association's Ambassador for women's boxing. (Sarkar, Sports News, The Telegraph, Kolkata, 2005.)

ii) *Sania Mirza*

Sania Mirza (born 15 November 1986, in Bombay) is a professional Indian tennis player, well known for her powerful forehand ground strokes. She holds the record for being the highest ranked player from India for over a decade. In her career, Mirza has notable wins over Svetlana Kuznetsova, Vera Zvonareva, Marion Bartoli; and former World No. 1s Martina Hingis, Dinara Safina, and Victoria Azarenka. Mirza is the highest ranked female tennis player ever from India, with a career high ranking of 27 in singles and 7 in doubles. She is the first Indian female player to surpass US\$1m in career earnings; first Indian to win a WTA Tour title of any kind; and, by winning the 2009 Australian Open – Mixed Doubles Event, became the third Indian, male or female, to win a Grand Slam title (the first two being Mahesh Bhupathi and Leander Paes). Mirza has also won the 2012 French Open – Mixed Doubles Event (her second Grand Slam title). Mirza was named one of the '50 heroes of Asia' by Time in October 2005. In March 2010, The Economic Times named Mirza in the list of the "33 women who made India proud." (Available from: <http://en.wikipedia.org/wiki/mirza-sania> [Accessed 21st August, 2013].)

VI. EMPOWERMENT AND DEVELOPMENT

The word women empowerment essentially means that the women have the power or capacity to regulate their day to day lives in the social, economic and political terms—a power which enables them to move from the periphery to the centre stage. The constitution of India guarantees to all citizens the fundamental rights and the political equality through adult franchise. It therefore provides political rights to the Indian women and also to participate in the decision making for the Nation at all levels without discrimination. (Datta, From Development to Empowerment: the Self-Employed Women Association in India, 2003.)

At present the political empowerment of women is one of the most important aspects in the overall empowerment of women for it gives women the capacity to influence the decision making process as a civil society where they stay. In this regard introduction of 73rd and 74th Amendment acts, (1993) is a milestone in empowering women as grass root level of Democratic Administration.

Besides it, the self-help groups are working as tools of women empowerment. In this modern day society the NGOs are playing a vital role in effecting social change and at the same time the Mass Media brings revolutionary changes in social thinking and ideological outlook of women. It plays a crucial role in public awakening and education.

Let us put spot-light on status. Women's self-identity, personality, ability, talent, behaviour can explain her position in the society. It is Status.

A woman plays multifarious and multidimensional role in the society as a mother, wifemanager, homemaker, caretaker, and many more. In spite of her self-less contribution, male members exploit them physically and mentally as well. Thereby women lose their hidden talents. Social restrictions degrade her dignity, duty, freedom, equality and her property and personality. Gender differences act is hardly in the progress of women. If freedom is allowed for women, they can be able to make impossible to possible. If women can control child birth, they can do so. They can make family planning well. Even they can control the population explosion of the country, provided male members should not treat them always as child bearing machines, women should have free choice for choosing their life partners from within our caste and from outside intercaste marriage. At present intercaste marriage results in 'HONOUR KILLING.' (Mishra, "Role and Status of Woman in the era of Globalisation", March 2011.)

A literate woman can give better education to her children. Moral education carries human values. Mother is the first teacher of children. They can provide moral education to their children. They can control the waywardness of the children from the very beginning. Also health education is very important for every woman for a healthy and hygienic society. Infant death rate can be reduced along with mother death, if Gov. Takes interest in health programme sincerely. (Mukhopadhyay, AdhikarTheke Kshamatyan, 2008.)

Women form almost half of the population in India. Yet their status in economic, political or in social life leaves much to be desired. Despite concentrated efforts through our constitutions, legislation various development parameters, visible and invisible inequalities continue.

As a whole, women who can shoulder the responsibility in the society should be encouraged for higher education first and then to participate in politics and independently join politics so that she can have a voice in nation building otherwise she can help the Cause of women in general formulating plans, politics, programmes and projects of the nations. The educated women participants in politics are the only source to root out the corruption and criminalisation in politics as they have self-confidence on their capability and general; they have their morality and ethics in place to much greater extent. They display higher degree of sincerity and commitment to their work. But with the effect of globalisation, a middle class has emerged in India which is the most progressive section of our society. The women belonging to this stratum are normally well-educated and career oriented and they occupy higher employment and position. When our society in hope for the better political representation of educated women, very few middle class elites are ahead to an extra step for the representation in the political field both at state and national levels. In order to get rid of corruption in

politics more and more educated women participants are desired as they lag behind men in occupation and cheating and enlightened powers exercise their rights more effectively. (Basu, All India Women's Conference.)

VII. INSPIRATIONAL IMPACT

In India all religion, castes, sub castes and tribes of women power has used both freedom movement, various mass movement and reforms movement during colonial period. We did not approve the proper honour about the contribution and sacrifice of women lives in those movements. In legislative democracy it was not seen in women's social equal opportunity and impartiality and not built socio-economic and cultural structure for them. As a result from colonial period to last decades of 20th century women's socio-economic, political and cultural empowerment have discontinued. According to S. C. Dube in his book 'Indian Society' "The social and political system appears geared to continue gender inequality. It seems that the march to equality will be long and tortures."

The early period of 21st century today in India mostly democratic state all over world women social circumstance has underprivileged. In 2001 Indian government has announced this year is women empowerment. Generally empowerment means proceeds of decisions power or form where it is possible to participate in it. This empowerment will be attach to family, socio-economic, political and cultural fields.

I have tried to show that in various difficulties Women superlative has tried to establish their socio-economic, political and cultural aspects during the colonial period to last century. This contribution is not sufficient rather it is the matter of inspiration to next feminine generation. This inspiration is continue significant on social mobility, progressive and reformation. The inspiration of above mention renowned women could not affect equally all over Indian society. Because their contribution is not communicated below level society. It is significant matter that there is so many remote villages where is no communication system, electric, media, paper rather there is poverty, famine, corruption, oppression and the superstitions.

Standing on 21st century we ought to expand the influence and inspiration of progressive females in our society. In this field my notion is the role model females of short biography, skills, and their advice enlist in primary level education. Their activities will represent in the cultural function of low level society. We ought to aware in society about the significance of female education and apply in them. It will be highlighted that Females active role on family and society depends to civil progress. Not religious affairs but logic is foremost. Proper education make enlightened the women society. It is needed to lower level female society; they can think

that they are equal with male. Over all form childhood awareness of health is needed.

Their feelings of inability will be reduced completely. Support less and deaf condition of women will be must abolished. The women societies have to leave the assessment of traditional Indian society and grant modern value of existence and believable affairs. Renowned sociologist Ram Ahuja in his book 'Society in India' says, "Unless women give as much importance to her 'worker's role in the labour market' as to her 'expressive female role', discrimination against women will not be easy to end."

Ram Ahuja opined about self-right, consciousness, awareness of female society that "The main barriers in the awareness of rights are: illiteracy, excessive involvement in domestic chores, household constraints (that is, attitudes of husband and in-laws), and economic dependence on males."

The condition of social progress in every state in all over world depend the position of women society, the opportunity of their self-development and their cultural and spiritual enlargement concerns. In present society the position of women condition is in evitable components like socio, economic, cultural, religious and political aspect. It is indicated that in every steps of life in what situations female face various complications and how they evaluate with society. The progress of civilization depend the dynamic role of family and society which is upheld by female. (Deshpande, Role and Position of Women Empowerment in Indian Society, June 2010.)

Problems encountered by Indian women over the ages are more. Those are patriarchy and social pressures, caste based discrimination and social restriction, inadequate access to productive resources, poverty, powerlessness etc. These basic problems have plagued the lives of Indian women with little respite. Prospects of higher and quality education have become feasible for those women who can afford them, economically and socially. With changing attitude towards women, especially in the urban areas, women enjoy more egalitarian set gender relationship. Augmentation of women's movements through exposures at the international level will help bring about major changes in the economic, social and political lives of women.

VIII. CONCLUSION

The Inspiration for women empowerment is influenced by those females stalwart. Women in India now participate in all activities such as education, politics, media, art and culture, service sectors, science and technology, etc. The number of Female gradually increasing with potential of all sections within our Globalised society.

At the juncture of the 20th and the 21st century one question obviously comes in mind. Is the Indian

nation has been successful in looking at women impersonally and without bias in the fields of education as well as the various sectors of job? The present globalised society, with the advancement of modern technology has successfully transformed working culture everywhere. (Bondyapadhyaya, Rajneeti O Nareeshakti "A book on the empowerment of women in Indian politics" 2000.) This has enabled the women to work more freely and fearlessly without having any difficulty. As example, the seventh decades of 20th century established SEWA (Self-Employed Women Association) is mostly significant that the role of females self-right works especially in contemporary India. Also, there is no doubt about the fact that the role- model females on present globalised society in India have inspired many women to find various sophisticated working fields. Though it is possible to move the lower level female community parallelly, it is true that any initiative to make this possibility a reality would help in dawning a new era of empowerment of Indian women. Certainly the dreams of all capable Indian women would be successful one day. But both the nation and her female citizen would have to strive jointly for their basic rights which can only make the future of women in India secured.

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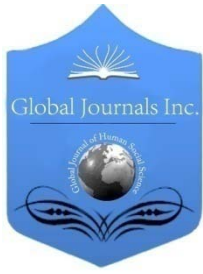
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Contributions of Herodotus to African History

By Dr. John koskey Chang'ach

Moi University, Kenya

Abstract- This paper focuses on the contributions of Herodotus to African historiography. Its aim is to define, justify and affirm the importance of Herodotus in African History. Being a library-based study, its data is mainly obtained from secondary sources and from discussions with historians. A purely historical research method was adopted so as to gain deeper understanding of the pertinent issues involved in African historiography. The historical data was evaluated utilizing external and internal criticism. Herodotus was one man who did not subscribe to the biased writing about Africa. If by scientific knowledge, scholars can eliminate all forms of frustrations which victimize people, particularly Africans, the sincere rapprochement of mankind to create a true humanity will be fostered as argued by Cheikh Anta Diop, in the reconstruction of African history. The Euro-centric view about lack of history in Africa is biased and one of the classical writers, Herodotus tried to argue a case, for African's rich historical background.

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I. INTRODUCTION

Herodotus was born at Halicarnassus between 490 B.C and 480 B.C, and his extensive travels took him to Egypt in C.450 B.C during a period when the country was ruled by the Persians. Eventually in retirement at Thorium in Italy, he added to his work the histories which gave an account of the conflict between Greece and Persia. The most important work of Herodotus was his Book II called 'Euterpe' where he extensively examined Egypt and its civilization. His book was mainly an account of the country's history and geography and his lively mind eagerly grasped the many peculiarities he encountered there. He wrote "there is no country that possesses so many wonders or any that has such a number of works that defy description." This is the first factual account written by a foreign observer of Egypt to survive intact (Rosalie David, 1993:11).

II. CONTRIBUTIONS OF HERODOTUS TO AFRICAN HISTORY

Amadou Mantar M'bow director general of UNESCO says "for a long time all kinds of myths and prejudices concealed the true history of Africa from the world at large. African societies were looked upon as societies that could have no history." The continent of Africa was hardly looked upon as a historical entity. A great many non-African experts could not rid themselves

of certain preconceptions and argued that the lack of written sources and documents made it impossible to engage in any scientific study of such societies. He continues to argue that, in fact there was a refusal to see Africans as the creators of original cultures which flowered and survived over the centuries in patterns of their own making and which historians are unable to grasp unless they forego their prejudices and rethink their approach (Ki-Zerbo, 1987: xvii).

The first, major force from antiquity to forcefully deal with African historiography; however is a foreign classical writer Herodotus, of the fifth century (C. 484-430 B.C) who is regarded as the father of history. His account was the first attempt to separate fantasy from reality. His works were based on his firsthand observation of movements, facts and evidence obtained from his discussions with people, such as the priests whom he met in Egypt. His work certainly contains inaccuracies, but he became one of the few authorities on whom medieval and modern European travelers could rely and was often quoted in their own works. Herodotus accounts have been used extensively by African writers (Afro-centric) for example Cheikh Anta Diop and others in reconstructing African History.

Herodotus works disapprove those who dismissed African history before the coming of Europeans, the Euro-centric view, who showed their ignorance for thinking that only the western world type of writing was viable for the writing of history. Herodotus went further to report that Africa was the first continent in the world to have written records that could be very useful in reconstructing history (Rosalie David, 1993:11).

Herodotus collected a wealth of geographical, ethnological and historical information. He was the first to write continuous historical narrative and attempted to weigh the evidence and was remarkably impartial for his day (Couch, W.T., 1958: 27).

Herodotus is one of the ancient travellers to Egypt in order to see the great monuments and interpret this information into historical facts. It can therefore be argued that though Herodotus visited Egypt, we are able to get information about other parts of African through his work, for example Ethiopia, Sudanese areas such as Nubia, Libya and parts of East African Coast as well as Zimbabwe. Herodotus' visit to Egypt and his amazement about its civilization can be inferred that even other parts of African were highly civilized as compared to some parts of Europe and therefore Africa had its own history which some Western writers tried to dismiss. Through Egypt's civilization, other parts of

Author: Moi University School of Education Department of Educational Foundations. e-mail: jkchangach@yahoo.com

African must have benefitted from this highly prosperous civilization, through diffusion method.

Herodotus was not a credulous historian who recorded everything without checking, he knew how to weigh things. He distinguished carefully between what he has seen and what he has been told. Therefore he was not biased in his reporting of historical information and therefore his accounts can be used to reconstruct African history accurately (Diop Cheikh, Anta, 1974: 3).

Herodotus works which are not biased has assisted enormously African intellectuals to reconstruct the national personality of its people, distorted by colonialism, that is considered backward or alarming, and try to start from there to build something modestly.

Through Herodotus accounts African writers can restore the historical consciousness of the African people and re-conquer a promethean consciousness. He was among the first writers to report about Africa in the following positive ways; particularly Egypt where he had visited.

Herodotus reported about a prosperous trade carried out between the peoples of West Africa such as the Moroccans and the people who settled at the City of Carthage the Phoenicians. His works shed light on the later period from the Saite dynasty of seventh century, Herodotus speaks of Egypt with relative accuracy that does not preclude ignorance. He gives us a great deal of information about Ethiopian world especially as regards the trade routes and merchandise. It is a compilation of unequal value, certainly, but splendid for various details. He continued to report information concerning the Red Sea and Indian Ocean in more soundly based, for it is plain that Mediterranean, or at least Alexandrian merchants were developing trade on these coasts (Ki-Zerbo, 1987:25).

Herodotus describes Carthaginian trading down the west coast of Africa and also refers to the silent trade or 'dumb barter' by which goods were exchanged between Africans beyond the straits of Gibraltar and the Carthaginians. Herodotus says "the Carthaginians also inform us about a part of African and its inhabitants beyond the straits of Gibraltar. When they reach this country, they unload their goods and arrange them on the beach. They then return to their ships and send up a smoke signal. When the natives see the smoke, they come down to the sea and place a quantity of gold in exchange for the goods and then retire.

The Carthaginians then come ashore again and examine the gold that has been left. If they think it represents the value of the goods they collect it and sail away. If not they return to their ships and wait until the natives have added sufficient gold to satisfy them (Mokhtar, 1981:448). In this trade neither side tricks the other. Carthaginians never touch the gold until it equals in value what they have brought for sale, and the Africans do not touch goods till the gold has been taken away.

Such is the earliest description of the classic method of dumb or silent trade. The trade involved people of interior of Africa as well. Due to communication barrier, they used signs to determine the value of goods. This was trade based on mutual trust. This description of trade helps us in reconstructing African history and dismissing the Euro-centric writers who claim that trade was introduced to African by foreigners. From Herodotus report we can argue that Africans had the practice of trade amongst themselves and therefore trade was an act that was part and parcel of African culture and civilization.

When Herodotus visited Egypt he was impressed by high level of civilization. When he compared Egypt and Greece, he showed that Egypt was more advanced in civilization. He reported that the people who had inhabited Egypt at the time and created Egyptian civilization were Black people. According to him the whites were minority in Egypt. With regard to the origins of the Colchians he wrote "it is in fact manifest that Colchians are Egyptians by race Several Egyptians told me that in their opinion Colchichas were descended from soldiers of Sesostris. I had conjured as much myself from the pointers, firstly because they have black skins and kinky hair." (Mokhtar, 1981:36. According to Herodotus the inhabitants of Egypt were black and sun-baked which is the scientific cause of black color.

Another writer who supported Herodotus is Cheikh Anta Diop in his book titled *The African origin of Civilization: Myth or Reality*. Another reason according to Herodotus that supports that Egyptians were black was through the art of circumcision. Diop argues that the Egyptians practiced circumstances as early as prehistoric times, they transmitted this practice to the Semitic world in general (Jews and Arabs) especially those whom Herodotus called Syrians. To show that the Colchians were Egyptians, Herodotus cited two indications. He reported that "my own conjectures were founded On the reason that alone among mankind the Egyptians and Ethiopians have practiced circumcision since time immemorial.

The Phoenicians and Syrians in the river Thermodon and Pathenius region and their neighbors the Macrons say that they learnt it recently from the Colchidians. These are the only races which practice circumcision and it is observable that they do it in the same way as the Egyptians. As between the Egyptians and Ethiopians I could not say which taught the other the practices for among them it is quite clearly a custom of great antiquity. As to the custom having been learnt through their Egyptian connections, a further strong proof to my mind is that all those Phoenicians trading to Greece cease to treat the Puderida after the Egyptians manner and do not subject their off springs to circumcisions" (Diop, Cheikh Anta, 1974:135-136).

Accordingly, it is only among the blacks the Egyptians and Ethiopians does circumcision find an interpretation in a general explanation of the universe. This too points clearly illustrate that the people who should be credited for the Egyptian civilization are the Black people. Therefore, then, it can be soundly argued accurately that those who created Egyptian civilization were Black. Through this contribution, African writers, intellectuals and historians can positively reconstruct African history and dismiss the 19th century Euro-centric writers who ignorantly and falsely argued that the Egyptian civilization was created by whites who believed that Africans were not capable of doing anything worthwhile. Herodotus has assisted greatly in correcting this falsehood since he was an eye-witness of what was happening in Egypt during his time. It can therefore be safely concluded that Egypt circumcision rites, totemism, cosmogonies, architecture, musical instruments etc were of Black Africa, thus Egyptian antiquity is to Africa culture, what Graeco-Roman antiquity is to western culture (Mokhtar, 1981:49).

Herodotus insists on the Negro character of the Egyptian and made the following observation, "It is certain that the natives of the country are Black with heat ..." (Diop Anta Cheikh, 1974:1). This statement prove beyond doubt that Black people were innovative and therefore made their own history, and that African in general had a very rich historical background and wealth of great magnitude that were destroyed by the invading Europeans who distorted history to suit their illegal design against Africa.

Herodotus sources enable us to test and evaluate from about 5000 B.C., the role of geographical factors in the history of Africa as a whole. It also allows us to gain not only a family accurate knowledge of history of events in Egypt proper, but more especially a precise idea of the material, intellectual and religious culture of the lower and middle Nile valley as far as the marches of Bahr-el-Ghazah. When in Egypt Herodotus reported about Egyptian Religion and gave a comparative analysis of Egyptian religion and the Greek Religion. Though he was a Greek, he came up with a conclusion that the Greek religion must have heavily borrowed from Egyptian religion. Herodotus reported that: "thus to prove that the Greek oracle Dodona in Epirus was of Egyptian origin, one of his arguments is the following: "... and when they add the dove was black they give us to understand that the woman was Egyptian" (Mokhtar, 1981:37). The dove in question actually is that there were two Egyptian women who are said to have been carried off from the Egyptian Thebes to found the oracles in Greece at Dodona and in Libya respectively. Herodotus concluded that since the oracles were founded by the two Egyptian girls through inference it can show the influence of the Egyptians over the Greeks.

To demonstrate that the Greek oracle was of Egyptian origin Herodotus advances this argument "lastly by calling the dove black, they (Dodonaean) indicated that the woman was Egyptian" (Diop. C. A., 1974:1).

According to Cheikh Anta Diop, he says that on numerous occasions reference has been made to the fact that the Greeks borrowed their gods from Egypt, there is the proof, he says "almost all the names of the gods came into Greece from Egypt, my opinion is that Egypt furnished the greater number of civilization and extensive borrowing of the Greeks from the Egyptians are historically evident as supported by Herodotus". (Diop, C. A., 1974:181).

There is an agreement between Negro legends now current and these facts reported by Herodotus 2500 years ago. It is true that Egypt had profound influence on Greece especially in religion. Therefore, then, it can be argued that Greece borrowed from Egypt all the elements of her civilization, even the cult of the gods and that Egypt was the cradle of civilization as it has been proved by modern archaeological discoveries and writers like Cheikh Anta Diop and Christiane Desroches noble court have proved that Herodotus did not lie. Therefore this account has helped in correcting falsehood by Eurocentric writers that Africa was a dark continent devoid of any history. Africa has the ability to influence western world as argued by a foreigner from western world.

Herodotus used the myths, beliefs and oral traditions of Egyptians to show the migration from Ethiopia through the upper Nile before moving northwards to settle in the Nile Delta.

Before, migration that the ancestors learned the art of state building and how to honour their kings as gods all learned in Ethiopia which is an African religion. From this it can be argued that Africans in general had a better religious system than the westerners and that African were more pious than most westerners. This dismisses the European missionaries who termed Africans as pagans and heathen, and in reconstructing African history it is important to note that since time immemorial African were religious people.

According to Herodotus Egypt served as a centre of knowledge, where scholars from all parts of the Mediterranean region were studying. Using this accounts, Herodotus argued that African had history emanating from the classical times, where the Greeks and Romans envied the Egyptian wealth of literature, it is the westerners who destroyed this wealth and tried to distort history that Africa borrowed all its civilization from Europe, which is of course not true.

African historians have also been able to invent chronology of events in history for example list of kings. Herodotus reports how he was impressed by records kept by Egyptians. Herodotus stated that "of the 300 Egyptian pharaohs, from menes to the seventeenth

Dynasty, 18 rather than merely the three who correspond to the Ethiopian 'dynasty' were of Sudanese origin" (Diop, C. A., 1974:150). It can be argued that the corresponding evidence shows the close affinity between Ethiopians and Egyptians who maintained commercial ties and raised an extraordinary stage of development in all elements of civilization.

The Greek writers Herodotus and Strabo concur in their view that geometry was invented by Egyptians. The need to calculate the area of land eroded or added each year by the flooding of the Nile apparently led them to its discovery. As a matter of fact, Egyptian geometry like mathematics was empirical. We learn that the Egyptians knew perfectly well how to calculate the area of a triangle, a circle, and the volume of a cylinder, of a pyramid or a truncated pyramid. They too had considerable practical use in land surveying (Mokhtar, 1981:168). Therefore, then, it can be argued that African in general had advanced and therefore Euro-centric writers should give credit where it deserves instead of trading falsehoods.

It would be misleading to contend that all parts of Africa suffered from the fact that it was pre-literate and therefore lacked records of their past, through Herodotus we learn that Egypt has evolved its hieroglyphics some three thousand years before the beginning of the Christian era. In Ethiopia there was the Ge'ez, the language of ancient Axum, which had been committed to writing before A.D 400. Contacts with the classical civilization of Greece and Rome helped to introduce their language and literature to Mediterranean Africa. All these are valuable sources of African historiography (Olaniyan Richard, 1992:56-57). The language, writing, story of decipherment and development of the Egyptian hieroglyphic as published by Herodotus has contributed enormously to African historiography, for this proves that Africa like the western world had written records as well, which can be used to reconstruct the past accurately.

In the field of funerary customs and beliefs, the Egyptian documents of the later period and the works of Greek writers particularly Herodotus provide most of the written evidence about mummification. He gives accounts of preparation of the body, interment, embalming and the wrapping of the mummies was carried out with great skill, every effort was made to produce a bandaged mummy convincing in appearance (Quirke Stephen, 1994:63). Therefore it can be argued that Africans particularly Egyptians had knowledge in human anatomy and they could manage to preserve bodies for centuries. This proves that Africans were advanced technologically and that they had learned sophisticated skills. In general it can be argued that the African particularly Egyptians contributed significantly to scientific knowledge for example physics, chemistry, zoology, geology, medicine, pharmacology and applied mathematics. In fact, they gave humanity a large store

of experience of these fields, some of which were combined in order to give a specific project. Africa has therefore contributed enormously to world development, but it is only unfortunate that the western world does not want to admit. This important contribution however can be used in the reconstruction of African history.

Herodotus reported that "not only is the Egyptian climate peculiar to that country, and the Nile different in its behavior from other rivers elsewhere, but the Egyptians themselves in their manners and customs seem to have reserved the ordinary practices of mankind" (Mokhtar, 1981:11). From this, it is none the less true that of all the countries of Africa, Egypt is the one with the most distinctive environment. It owes this to the regime of the Nile. Without the river Egypt would not exist. Herodotus' explanations of the inundations of the Nile, reveals a rational mind, seeking scientific reasons for natural phenomena. He was not a passive reporter of incredible tales and rubbish, a liar", on the contrary, he was quite scrupulous, objective and scientific for his time. It is true today that the River Nile is the lifeline of Egypt's existence.

From Herodotus' account we are able to find out Egypt's relations with the rest of Africa. Since Egypt was more advanced her needs became a powerful spur to exploration and efforts to establish stable relations with the rest of Africa. Since Egypt was more advanced, her needs became a powerful spur to exploration and efforts to establish stable relations. Egypt needed African products such as ivory, incense, ebony and timber. Herodotus' account should inspire African writers to reconstitute the ancient exchange of goods between African countries by undertaking serious research. There were warm relations between Egypt and her neighbors, this strength of relation is reflected in the appearance of Egyptian and Phoenician objects at places associated with Greek and Phoenician expansion including into the western Mediterranean. According to the Greek historian Herodotus the good relation encouraged the adoption of Egyptian proportion and pastures in archaic Greek stationery (Quirke Stephen, 1994:196).

All this leads to the conclusion that Egyptian civilization had influence on African and western civilizations. The links between Egypt and the African continent as well as the western world should be a very important matter facing African historiographers today. Herodotus' reports call in question a great many scientific or philosophical postulates, for instance, the acceptance or refusal of the supposition that most ancient peoples of Egypt were black-skinned without exception and the acceptance or refusal of the theory of diffusionism. It can be argued that from every point of view, this problem is a major test of the scientific conscientiousness, accuracy and openness of mind of the Africans who will endeavour to unravel it. With the

help of the more enlightened than in the past, of foreign research works.

Herodotus travels in Egypt probably took him as far south as the first cataract (Elephantine) which he described as frontier between Egypt and Ethiopia. He was the first geographer to mention Meroe by name, having actually met meroites at Aswan. Herodotus describes the island of Meroe as inhabited mostly by cattle breeders and agriculture as rather undeveloped. This information is important since it assist in rewriting African history and showing accurately the activities undertaken by the people of some parts of African during that time.

Herodotus reports are accurate for Archeology seems to substantiate this view since in the B-level in Gebel moya, dating from Napata period and later, sixth to fifth centuries before our era, no traces of agricultural activity were found (Mokhtar, 1981:310)

Herodotus also reported about the Libyans races and about its women. According to him he compared the Egyptian civilization with that of Libya and he said that of Libya was lower. Therefore, in re-writing history it is important that through Herodotus we first learn about Libya, its people, culture and the form of worship as well as their weapons (Diop, C. A., 1974:68)

Herodotus also provides a fascinating account of the monuments he visited for example the pyramids of Cleops, Clephren and Mycerimes, and identified them correctly as royals burials places, labyrinth and lake Moeris in the Foyoum, the city of Memphis and temples of Sais and Bubastis. Herodotus supplies very vivid account of these monuments. The pyramids for example have been the centre of tourist interest since earthiest times. The existence of the pyramids are still an attraction to tourist today and this monuments have defied all odd to survive to date and this is a clear manifestation of superior architectural design of Egyptians in particular and Africans in general. the pyramids have been used to construct African history.

Herodotus also records that the project to link the Nile and Red Sea by means of a canal started in Necho 11's reign. The scheme improved communication and facilitated transport between Egypt and Persia (Rosalie David, 1993:173). Therefore present historians can research more about the construction of the canal and its importance. Herodotus also gave information about the annual Nile floods and formation of the delta. This is true even today and assists historians in rewriting the past events. From Herodotus account through inference historians can learn a lot of facts for example Herodotus mentioned Zimbabwe in a way, as the extension of the land of the Micobian Ethiopians and where he reported that ruins of monuments and cities built of stone with falcon represented. This information would inspire historians to research more into this and help in reconstructing the past (Diop, C.A., 1974:157)

Herodotus historical details are correct, such as identifying the first king who founded Egyptians earliest capital, he says "the priest told me it was Menes the first king of Egypt who raised the dam which protects Memphis from floods." Also Herodotus is the main source of King Amasis (Dynasty 26), (Rosalie D, 1993:12) therefore Herodotus has assisted in constructing African histonography by providing factual details as he had seen or told by people. Herodotus has reported about Egypt technology especially textiles (linen and silk) weaving was one of the earliest crafts to be developed, fragments of woven cloth date back to the earliest Neolithic cultures and already shown advanced skill. The woven cloth of Egypt was almost invariably of line (Quirke Stephen, 1994:188) this suggests that Egyptians had advanced technologies and therefore Africa was not backward as claimed by western scholars.

However Herodotus reports contain some in accuracies in some cases, for example, he could not explain the source of river Nile and what caused the annual flooding of river Nile. Also according to Herodotus believed the Africa could be circumnavigated. However, Mauny (1960) has suggested that it is very improbable that slow-moving oared ships then plying from Egypt could have managed the currents either of the cape or of the north western coast of Africa, where they could also have found utmost difficulty in obtaining sufficient water or food along the largely desert stretch of the coast, a stretch that would have taken months rather than weeks to navigate in the northern direction (Mokhtar, 1981:548).

Another care is Herodotus tale of the Nasomonians journey to what appears to be the Niger may be a literary reference to an actual journey of particular interest in this tale is the mention of a Negro city which Ferguson (1969) identifies as being the region of Timbuktu.

Herodotus also thought that the earth was flat; he divided the world into 3 continents, Europe, Asia and Libya (i.e. Africa) stating that, Libya was surrounded on all sides by the sea except at the point where it was joined to Asia. This is some areas of further research and indeed some have been disapproved altogether. In conclusion modern scientific investigations have shown that Herodotus details are for the most part accurate. His account provides a stimulating insight by a man who was both a traveler and the world's first historians and is still well worth reaching his goners for experimenting with his new approach, attempting to sift facts from fantasy and his good fortune in seeing the monuments when they were so much more complete, combine to give the modern readers a unique view of Egypt and Africa at large. Therefore, then become very important to readers, writers intellectuals and historians, both Africans and whites who need to re-write and

reconstruct the true and accurate as well as authentic history of Africa and challenge the 19th century Eurocentric writers Africans owe a lot to Herodotus for his objective reporting about Africa.

Since the Egyptian origin of civilization and extensive borrowing of the Greeks from Egyptians are historically evident, we may wonder, despite this facts, most people stress the role played by Greece while overlooking that of Egypt. The reason for this attitude can be detected merely by recalling the root of the question. As Egypt is a Negro country, with a civilization created by blacks, so it is wiser to strip Egypt simply and most discreetly, of all its creations in favours of a really white nation (Greece).

This false attribution of the value of so called white Egypt reveals a profound contradiction that is not the least important proof of Egypt's Negro origin. From Herodotus reports the black is clearly capable of creating techniques. He is very one who first created it at a time when all the white races, steeped in barbarism, were barely fit for civilization.

When we say that the ancestors of the blacks, who live today mainly in black Africa, were the first to invent mathematics, astronomy, the calendar, sciences in general, art religion, agriculture, social organization, medicine, writing, technique, architecture, that they were the first to erect buildings out of 6 million tons of stone (Great pyramids) as architects and engineers not simply as unskilled labourers when we say all that we are merely expressing the plain unvarnished truth that no one today can refute by arguments worthy of the same. Consequently, the black man must become able to restore the continuity of his national historic past, to draw from it the moral advantage needed to re conquer his place in the modern world. This categorically shows the importance of Herodotus in the contribution of Africans historiography, as argued Cheikh Anta Diop.

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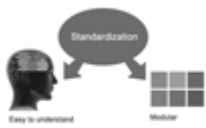
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- (d) An Introduction, giving necessary background excluding subheadings; objectives must be clearly declared.
- (e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.
- (f) Results should be presented concisely, by well-designed tables and/or figures; the same data may not be used in both; suitable statistical data should be given. All data must be obtained with attention to numerical detail in the planning stage. As reproduced design has been recognized to be important to experiments for a considerable time, the Editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned un-refereed;
- (g) Discussion should cover the implications and consequences, not just recapitulating the results; conclusions should be summarizing.
- (h) Brief Acknowledgements.
- (i) References in the proper form.

Authors should very cautiously consider the preparation of papers to ensure that they communicate efficiently. Papers are much more likely to be accepted, if they are cautiously designed and laid out, contain few or no errors, are summarizing, and be conventional to the approach and instructions. They will in addition, be published with much less delays than those that require much technical and editorial correction.



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It is vital, that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

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Language: The language of publication is UK English. Authors, for whom English is a second language, must have their manuscript efficiently edited by an English-speaking person before submission to make sure that, the English is of high excellence. It is preferable, that manuscripts should be professionally edited.

Standard Usage, Abbreviations, and Units: Spelling and hyphenation should be conventional to The Concise Oxford English Dictionary. Statistics and measurements should at all times be given in figures, e.g. 16 min, except for when the number begins a sentence. When the number does not refer to a unit of measurement it should be spelt in full unless, it is 160 or greater.

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A major linchpin in research work for the writing research paper is the keyword search, which one will employ to find both library and Internet resources.

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Search engines for most searches, use Boolean searching, which is somewhat different from Internet searches. The Boolean search uses "operators," words (and, or, not, and near) that enable you to expand or narrow your affords. Tips for research paper while preparing research paper are very helpful guideline of research paper.

Choice of key words is first tool of tips to write research paper. Research paper writing is an art. A few tips for deciding as strategically as possible about keyword search:



- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
- One should avoid outdated words.

Keywords are the key that opens a door to research work sources. Keyword searching is an art in which researcher's skills are bound to improve with experience and time.

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Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

References to information on the World Wide Web can be given, but only if the information is available without charge to readers on an official site. Wikipedia and Similar websites are not allowed where anyone can change the information. Authors will be asked to make available electronic copies of the cited information for inclusion on the Global Journals Inc. (US) homepage at the judgment of the Editorial Board.

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21. Arrangement of information: Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

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27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

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The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



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Approach

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