



## **CONTRIBUTION OF EKĀGRA/YOGIC CONCENTRATION TO MENTAL HEALTH**

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### **Abstract:**

Recent Research has shown that there is increase in mind related issues among students in India. Materialistic view of the self among Indian urban youth is one among the many reasons for these issues. Burdened with unrealistic goals both by their own materialistic self and by societal expectations, there is a drastic rise in mental health issues some even leading to unfortunate instances like suicides. This paper is an attempt to show how methods of Yoga tackle this problem. This paper does not advocate abandonment of society, materialism and adoption of monkhood, rather it explores the level where the person can involve in the society without mental suffering. For this purpose, Yoga advocates changes in attitude towards society and ourselves leading to Chitta-prasāda (pleasantness of mind) and Sthithi-nibandhana (stability of mind). This leads to Ekāgra (focused mind) where the individual gains true knowledge of the object leading to involvement in the society with detachment. This detachment is not a restriction imposed upon oneself rather a harmony between subject and object leading to change in materialistic outlook and reducing mental health problems.

**Keywords:** Mental health, Yoga, Materialism, Ekāgra, Chitta-prasāda, Sthithi-nibandhana.

## **Introduction**

Mental health issues of the students have showed a marked increase in colleges(Sibnath Deb, 2016). Compared to the developed nations these aspects have been undermined and understudied in India due to various factors like lack of awareness among students especially in semi urban and rural areas, Lack of adequate infrastructure where these issues can be addressed, societal undermining of these issues etc.(Atul Kumar Rai, 2014).According to NCRB report(NCRB, 2021) there are already alarming Increase in suicides in the country due to various reasons.

## **Materialism:**

a) Materialism, is a philosophy which gives importance to materials of the world. The possession of objects is central to happiness and worth in a materialistic society In India due to globalization the consumer behaviour pattern has changed We can find significant increase among Indian urban youth who are attracted to materialism. In a consumeristic society more products bring more happiness and Indian youth are attracted to this dangerous phenomenon. The social status and worth of an individual are directly linked to the objects one possesses. In the words of Mata Amritānandamayi “The hallmark of the modern world is too much worry for physical security and too little concern for spirituality”.

b) Success in materialistic society is dependant on number of possessions one has acquired. Due to this changed definition of success, there is a lot of peer and societal pressure on youth in India to opt for courses which later enable them financially for acquiring materials. An individual's choice for determining an area of study where one finds interest and happiness is unaccounted for. This adds for considerable stress on students who pursue subjects which they are not interested in leading to not only mental health issues but also suicides. These individuals would account for what Martin Heidegger would account as Inauthentic Existence that is denying thyself and its possibilities and lost in the world of others.

The concept of Ekāgra state of mind is an effective approach in Yoga to contribute positively to mental health of the individuals.

## **Mental health and Yogic Methods**

According to Sāṅkhya Metaphysics there are two eternal realities namely Puruṣha and Prakṛti. Puruṣha is the conscious part and Prakṛti the primordial matter. When Puruṣha comes into contact with Prakṛti, evolution happens. Prakṛti itself is made of three guṇas known as Sattva, Rajas and Tamas which are purity, passion and dullness respectively. All the three guṇas dominate, cooperate and mutually exist together. Human mind is a combination of these three guṇas. These three guṇas are not fixed, they can change at given point of time and are influenced by social factors. For Example, when Sattva predominates rajas provides energy whereas tamas provides stability so it lasts for a while, on the other hand humans with Rajo guṇa are impulsive, they are restless and when they do not get what they desire, they slip into depression due to influence of tamas.

### **Empirical Reality**

The empirical reality here refers to the material world. Reality is a product of thought and action. So, various human beings, who are combinations of guṇas, may respond in different manner in an identical context. For example, when a king punishes culprits his action which is rajas produces happiness in Sattvic people where as it produces fear, hatred in tamasic or evil people. This difference in guṇas is what creates empirical reality. According to Bhagavad Gita chapter 14 verse 5 “Sattvaṁ rajas tamah iti guṇāḥ prakṛti-sambhavāḥ nibadhnanti mahā-bāho dehe dehinam avyayam” All human beings act according to their guṇas at any point of time. A human being based on his guṇa, identifying with vṛttis (Mental fluctuations) takes action or inaction and creates his own individual reality. So, Material world on the whole is the conglomeration of innumerable individual realities operating at the same time. Now since none of the guṇas are fixed rather they exist together and are changing based on socio cultural factors, the number of individual realities created by a single human being itself is a complex phenomenon to imagine, on the other hand the entire reality as a whole consists of these individual realities clashing, conflicting and supporting each other. It is better to say that “Humans create empirical world rather than saying Humans exist in empirical world”.

Based on guṇas operating at different times, in sūtra 1.1 “athayogānuśāsanam” (Now begins the instruction in the discipline of Yoga) the different states of mind are explained.

1. Kṣhīpta: This is monkey mind. Rajas predominates over here so the person is highly passionate, restless and is attracted to all worldly objects. Since he is attracted to worldly objects, he creates innumerable individual realities (thought and action) regarding them. Even though he creates innumerable individual realities he does not have enough patience nor the intelligence to pursue the objects so he frequently experiences pain. Since he identifies himself with material possessions and is slave of it, he can be easily corrupted. Concentration is possible in this field but it does not lead to liberation since the concentration generated here is out of envy, jealousy, revenge etc of reactionary emotions. The focus of mind is outward here. There is no thought of attaining freedom here implying lack of direction.
2. Mūḍha: This is stupefied mind. Here the mind is dominated by Tamas, consequently the person is deluded and is unable to think properly. The person here creates number of individual realities based on wrong judgements perceiving unreal as real. Here the person becomes violent without thinking of the consequences. A classic example here is how one is emotionally attached to wealth even though one knows the truth that wealth does not last forever yet he is even ready to become violent to obtain wealth. Hence Tamas is also Darkness. Concentration is possible in this field as the person is infatuated with sensuous objects yet it is not suitable for kaivalya. The focus of mind is outward here. There is no thought of attaining freedom here

implying lack of direction. The person is absolutely lazy and there is no focus on hygiene and discipline here.

3. Vikṣipta: This is a distracted mind. Here Sattva or illumination makes its presence felt for some time so the person is attracted to knowledge and happiness. He gains some wisdom and understands subtle knowledge due to which he does not create unnecessary realities yet realities created are higher than Ekāgra and lower than Kṣhīpta and Mūḍha. This mind is not in yoga because the individual here gives in to the strong pull of rajas and tamas there by going back to Kṣhīpta and Mūḍha states of mind. Concentration is possible here albeit up to a certain extent afterwards mind is distracted and he loses subtle knowledge which is gained. Hence this concentration is also is not suitable for liberation. Here the focus is both Internal and external.

Students who are suffering from mental health issues even having suicidal tendencies can be seen in mind states of Kṣhīpta and Mūḍha. This issue is further aggravated due to increasing materialistic view of the self. In Vikṣipta despite sattva showing its presence due to cravings of rajas and tamas mental health issues still persist. All the above three stages of mind are not in yoga since samādhi (concentration) is not possible in these stages.

4. Ekāgra: This is a focused mind. Here the concentration on the object is possible due to one pointedness of the mind. Since rajas and tamas being brought under control serve sattva here the person realizes the true knowledge and real nature of the object here. Here the person is attracted to dharma (righteousness), Jnāna (wisdom), Vairāgya (detachment) and Aiśhvarya (spiritual freedom). Aiśhvarya here means that the person's will is not being violated in any area as compared to Vikṣipta. One enjoys sovereignty here. This state of mind is said to be in yoga because liberation is possible here due to concentration held on a single reality for a long time. So, the mind here is said to be in yoga but not yet completely liberated. The next stage of mind is Nirodha (complete cessation of thoughts) which is irrelevant to the paper.

#### **Discipline for Freedom**

The obstacles to concentration are many and most of them are interconnected attacking in multiplicity so there is a need for us to overcome these obstacles by means of one's conduct towards both society and oneself. These are the Yama and Niyama of yoga which translates to restraints and observances respectively. The entire purpose of Yama and Niyama is to harmonize our internals that is our attitude with the external society so that we obtain Chitta-prasāda which further leads us to Ekāgra state of mind.

Yama-s are five in number. They are

1. Ahimsā: himsā means violence. Ahimsā means non-violence. Non-violence towards all other living beings not only physically but also mentally. In fact, the entire purpose is to limit our thoughts so even though if one is not physically violent but thinks of harming others in thoughts the entire purpose is defied. Consistent negative thinking would lead to illness, thereby

returning to normal state of affairs. This also does not mean that one should be non-violent even in the face of perils.

- 2.Satya: Sat means that which exists. Satya means truth. One should speak truth as much as possible because it truly provides an internal satisfaction that leads to peace of mind especially when one realizes the perils of lying. Lying is a costly affair. Its maintenance is even costlier. To survive one lie, one needs to construct a whole building of lies. Even after that the person is forever anxious and insecure as when he will be caught. This does not mean that one will speak truth at his own peril either, one should be pragmatic and aware of the circumstances and make the apt decision.
- 3.Asteya: Steya translates to stealing. This is of similar character as of previous one. If one steals anything one is never peaceful simply because there is lot of thinking going on how to not get caught. This thinking precisely is what we are trying to avoid on our way to Ekāgra.
- 4.Brahmacharya: Brahmacharya translates to celibacy. Celibacy in respect towards every object, not only towards sexual activities. The underlying message being the loss of energy, be it in our thoughts of being attracted to objects or towards other sex. Whenever there is loss of energy, following other restraints also becomes very difficult because due to energy loss the will weakens leading to non-adherence of other Yama-s. for example If one is practicing yoga, could not resist his temptation and indulges in sexual activity, the knowledge of this very Yama that needs to be followed creates a guilty consciousness in him which leads to even more thoughts than before practice, which is nothing but himsa i.e. his own thoughts are torturing him. However, this does not mean that one should completely abstain too, Moderation in brahmacharya is pleasure in respect to Chitta-prasāda.
- 5.Aparigraha: Aparigraha means to non-possessiveness. Not possessing objects which we do not need is essence of this Yama. Even if the objects are gifted to us, we should reject what we do not need because it attracts us towards objects. Gifts are one of the trigger points for arousal of passion towards worldly objects that should be avoided.

Niyama-s are also five in number. They are

- 1.Śhaucha- Śhaucha is purity, purity in thoughts, words and actions. If the Niyama of Śhaucha is not observed then the Yama of ahimsā gets affected simply because the niyama-s are positive duties whereas Yama-s are negative affirmations of the same. Niyama-s are for internal behaviour where as Yama-s are for society. So, if there is no positive correlation between Yama and Niyama or vice versa the purpose of Chitta-prasāda will not be achieved. If one's thoughts are impure the same thing reflects in his actions in society which is Himsā.
- 2.Santośha-Here Santośha means contentment. Contentment here is interconnected with Śhaucha that is if one is not Śhaucha one is not Santośha also. Contentment is also positive duty of being happy with whatever is present with us at this moment and not desiring for anything unwanted. The correspondent of Santośha is Aparigraha in Yama.

3. Tapas- The word tap means heat. It also means discipline undertaken to achieve a particular goal. Here tapas is observed so as to achieve the desired purpose of Chitta-prasāda.
4. Svādhyaya- Svādhyaya means Self-study. Self-study here is of two kinds, one is of studying scriptures and other is studying oneself. If one studies himself and scriptures diligently, then one can fill gaps and mould his personality as propounded by scriptures.
5. Īśhvarapraṇidhāna- Īśhvarapraṇidhāna means self-surrender. Here we are recognizing and surrendering ourselves to a higher power. This surrender can help us to reach samādhi because it involves submission of our ego, so that we truly attain peace of mind. With the grace of Īśhvara all the obstacles are removed as per Patanjali.

When one practises Yama and Niyama persistently, change of thought process occurs but there are some habitual ways of thinking which was developed before practicing yoga which prevent us from Chitta-prasāda. These habitual ways of thinking are difficult to change as mind is accustomed to it. These thoughts often contradict Yama and Niyama even when we are following it. For example, Niyama Santośha (contentment), when we read scriptures, we automatically convince ourselves to be content due to our faith in it but if the mind is accustomed in a way to compare ourselves with others in schools, colleges etc then how come we are satisfied with what we have? Even we are practicing Yama and Niyama our mind starts comparing with fellow yoga aspirants. This habit of mind to compare is a problematic one as it gives rise to feelings such as jealousy, pride, greed etc. Human beings have a Strangeways of seeking validation of their own selves by comparing themselves with others, if its positive there is pride, if it is negative jealousy comes out. So, there are emotions which comes out in unusual ways which we do not know until the emotion comes out. For this Further change in Attitude of mind is prescribed by Patañjali.

Patañjali in Sūtra 1.33 prescribes us Maitrī-karuṇā-muditopekashāṇām sukha-duḥkha-puṇyāpuṇya- viśhayāṇām-bhāvanātaśh-Chitta Prasādanam

Meaning:

1. Maitrī translates to friendliness. Friendliness against people who are experiencing happiness (sukha). when we see someone happy or experiencing pleasure its better if we are friendly to them rather than being jealous of them as this we cause further negativity
2. Karuṇā means compassion. Compassion towards people who are suffering (Duḥkha). This compassion towards suffering should come out naturally as we ourselves have undergone suffering, so is why we are on the path of yoga. So, as people who has experienced pain, we can relate to them and should be help them and motivate them to keep up the practice.
3. Muditā means gladness. Being happy towards people who are virtuous (puṇya). These people who are virtuous generate immense happiness in us as they stand us as source of inspiration for us. If we read or listen about

the lives of Great spiritual masters, we become automatically happy and purified.

4. Upekṣhānām translates to Indifference. Indifference towards non virtuous. This is important and rather requires force of will to adhere to because often we react if provoked but if keep reacting to non-virtuous people, we will never achieve Chitta-prasāda as our thoughts are always disturbed. This is one of the reasons why for people who want to reach Ekāgra state of mind the interaction with others in the society should be reduced as compared to Vikṣhipta simply because we can ignore many non-virtuous people in this manner.

Adhering to above paths including changing attitudes of mind will produce Chitta-prasāda (pleasantness of Mind). Now we need to maintain it firmly (Sthithi-nibandhana).

#### **Sthithi-nibandhana (stabilizing the mind)**

To Stabilize the mind Patañjali has prescribed various methods like Pranāyāma, Jyotiṣmati (light of buddhi), Concentrating on Minds of Sages or Concentrating on any object towards which mind is inclined. Some of them are as explained.

##### 1. Concentration on Deity

Here we concentrate on our Iṣhta Devatā or any deity because no mind on this planet cannot comprehend if one was asked to concentrate on formless at the very beginning. Due to this purpose, we concentrate on a grosser level, once we master these, we move on to more subtler levels of reality and finally become one with deity.

##### 2. Mantra Meditation

The word mantra is made of 'man' and 'tra'. Man means to think and tra means to free or to liberate. So, mantra can be defined as sacred sounds which liberates from thinking implying freeing us from saṁsāra. Mantra is made of syllable, word or group of words which quietens the mind when chanted consistently. According to Patañjali, one who chants praṇava mantra turns his focus inward learns how and where to concentrate and all his Antarāyasto concentration like Vyādhi, Saṁśhaya etc. gets removed due to the grace of Iṣhvara.

##### 3. Categorical Meditation

Here in this type of meditation before focus gets diverted or thoughts disturb us we turn our attention to pre fixed 3 to 4 objects of choice. Then practice along until we focus only on 1 category i.e. single thought.

#### **Yogic Concentration**

One pointedness of mind consists in impressing the same object of concentration on the mind continuously so that next thought in the mind is also about same object. In samādhi achieved in this state of mind (Samprajñāta) characterised by supportive factors, there are levels based on subtleness of reality, the logic behind this is Satkāryavāda that is according to the Sāṅkhya theory of causation the effect exists in the cause, the effects are not a new independent creation. So based on the subtleness of the reality (ascending order of increasing subtleness) there are 4 types of Samādhi-s.

They are Savitarka (with gross thought), Savichāra (subtle thought), Sānandha(ecstasy) and Sāsmīta (Iamness). We are concerned with Savitarka here remaining 3 samādhi-s are out of scope for this paper.

Savitarka Samādhi: Vitarka means thought or inquiry. Here the knowledge is gained by the way of words. The word has Sakti (power) that is to illumine meaning. Whenever we hear something, the corresponding meaning automatically comes into our mind. For example, when we hear the word cow immediately in our mind there is an idea of cow with four legs, tail etc. The knowledge which is thus gained by concentrating on the words and its meanings is called Savitarka Samādhi but there is a problem with such samādhi which is the word meaning is based on convention. The word cow, the mental image generated and the original object (cow) are totally different yet these three are combined together to produce knowledge. This generation of mental Idea of cow in our mind immediately after cognizing the word is a huge problem as we never know the true nature of the object(cow) which is somewhere outside. According to Patañjali this linguistic error which is superimposed on our mind is called Vikalpa. The samādhi which is free from this Vikalpa is called Nirvitarka Samādhi. The transition is explained with the help of an example, suppose we are chanting any mantra with focus after over a period of time when we are in the flow of the chanting that is I and chanting are one we observe that we can penetrate through the mantra but still self-awareness exists, this means our penetration, our focus is high than before but less than Nirvitarka Samādhi where we completely forget ourselves where “I” is vanished. At this specific moment of time the sound of the word which we hear is extremely slow it just means that we are intensely focused, there we understand that the elongated part of the syllable does not have any specific meaning. For example, when we are chanting ‘I am Cow’. When we have penetrated deep enough, we will have so much time that the word cow is heard like “Kaaooouwww”. The advantage of this nature of concentration is here the object is within us due to which there is harmony between inside and outside due to unity of subject and object. There is also detachment for the worldly objects as the subtleness keeps increasing. So, in the transition to Savitarka to Nirvitarka itself the person realizes that the object of concentration is a subtler one then the one in Savitarka and corresponding level of detachment is acquired. The reason for this Detachment is the grossness in Savitarka is effect of the subtle one in Nirvitarka. The subtle one in Nirvitarka which is now gross is effect of the subtle one of Savichāra and so on to Sāsmīta, Mahat (universal Ego), Buddhi (faculty of discrimination) all the way to Prakṛti. This is the theory of causation of Sāṅkhya-Yoga called Satkāryavāda. Due to the knowledge of scriptures and first-hand experience one infers that all the worldly objects are made of Pañcabhūtas (Earth, fire, water, air and ether) and gets detached from them. This detachment not only changes his materialistic perspective of life but also changes his definition of success which further leads to reduction to all mental health problems. No longer he cares for objects and impositions the society places on him. He is at



peace with himself and explores the world in a “Disinterested manner”. This does not mean that he completely abandons society, he involves in all the worldly duties with a sense of detachment.

### **Conclusion**

As per the study it has been found that the materialistic view of the self is one among the reasons for mental health problems of the students in India. Yoga is an effective method to tackle mental health issues. In yoga, the paper explored the reality where a person does not align with extremes where his concentration is so high that he abandons society (Nirodha), nor his concentration is so low where he is completely controlled by materials of the world (Kshipta, Mudha and Vikshipta). The precise level, a middle path where concentration that is required for proportionate detachment to live in society without mind related issues is researched (Ekagra). In Ekāgra too, we find in 4 stages, Savitarka, Savichāra, Sānandha and Sāsmīta out of which It has been found out that Savitarka to Nirvitarka is precise level where this is possible. To achieve this stage certain change in mental dispositions are required along with Yama and Niyama so that we achieve Chitta-prasāda. Now out of many practices prescribed by Patañjali a few are explained to achieve Sthithi-nibandhana. Here in this Ekāgra state of mind due to intense concentration the object gives the way and there is unity between subject and object. The unity between subject and object here leads to detachment due to true knowledge of the object which is effect of the cause of a subtler principle. This detachment of worldly object obtained at transition of Savitarka to Nirvitarka Samādhi is not a restriction imposed on the self rather a harmony due to coalition of subject and object where subject ceases to be. This detachment can successfully change the materialistic view of the self, thereby reducing all the mental health problems of the students.

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## RELEVANCE OF SARVODAYA PHILOSOPHY OF. GANDHI

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### **Abstract**

This research paper focuses on the Sarvodaya philosophy of M.K. Gandhi, one of the most influential social and political leaders in modern Indian history. The paper provides an overview of the historical context in which Gandhi developed his philosophy, including India's struggle for independence and the evolution of his ideas. The paper then explores the key principles of Sarvodaya, including non-violence, satyagraha, swaraj, trusteeship, and decentralization, and their impact on social reforms, economic development, environmental sustainability, and political influence. The paper also examines criticisms and limitations of Sarvodaya philosophy, including practical challenges in implementation and critiques from the left and right. Finally, the paper discusses the contemporary relevance of Sarvodaya philosophy, its influence on social movements, and its potential for future development. Overall, the paper argues that Sarvodaya philosophy remains a valuable and influential approach to social and political change, despite its limitations and challenges.

**Keywords:** - Sarvodaya Philosophy, Indian History, Independence, Non-Violence, Satyagraha, Swaraj, Trusteeship, Decentralization.

### **Introduction**

Mohandas Karamchand Gandhi, commonly known as Mahatma Gandhi, was an Indian independence activist and a key figure in the Indian independence movement. He is also known for his philosophy of non-violence, which he called Satyagraha, and his principles of truth, simplicity, and self-control. Sarvodaya philosophy, also known as "welfare of all," is a socio-economic and political philosophy developed by Gandhi. It emphasizes the idea of

serving the needs of all members of society, especially the poorest and most marginalized, and promoting social and economic equality through non-violent means. The purpose of this research paper is to provide an in-depth analysis of the Sarvodaya philosophy of Gandhi. The paper will explore the historical context in which the philosophy emerged, the key principles of the philosophy, its impact on social and political reforms in India, and its contemporary relevance. The paper will also examine criticisms and limitations of the philosophy and its potential for future development.

### **Historical context of Sarvodaya philosophy**

India's struggle for independence was a long and difficult process, beginning in the late 19th century and culminating in India's independence from British rule in 1947. The struggle was marked by various movements and protests, including the non-cooperation movement and the civil disobedience movement, which were led by Gandhi and other prominent Indian leaders. Gandhi played a crucial role in the Indian independence movement, utilizing non-violent resistance and civil disobedience as tools to mobilize the masses against British colonial rule. He also promoted Hindu-Muslim unity, the empowerment of women, and the upliftment of the poorest and most marginalized sections of society.

The Sarvodaya philosophy emerged from Gandhi's experiences and reflections during his years of activism. It was influenced by various spiritual and philosophical traditions, including Hinduism, Buddhism, Jainism, and Christianity. The philosophy emphasized the idea of serving the needs of all members of society and promoting social and economic equality through non-violent means, including the principles of non-violence, truth, simplicity, and self-control. The philosophy evolved over time, responding to various political and social challenges, and was influenced by Gandhi's interactions with other leaders and thinkers of his time.

### **Key principles of Sarvodaya philosophy**

#### **Non-violence**

Non-violence is a foundational principle of Sarvodaya philosophy, and is based on the idea of ahimsa, or non-harming. Gandhi believed that violence only perpetuates the cycle of violence and that true social change can only come through non-violent means. He advocated for non-violent resistance in the face of injustice, oppression, and violence, and believed that this approach could ultimately lead to lasting peace and social transformation.

#### **Satyagraha**

Satyagraha is another key principle of Sarvodaya philosophy, and is based on the idea of "holding fast to truth." Gandhi believed that by standing up for what is right and just, even in the face of opposition, individuals and communities could effect positive change in society. Satyagraha involves the use of non-violent resistance and civil disobedience to challenge unjust laws and social norms, and to bring about social and political reform.

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### **Swaraj**

Swaraj, or self-rule, is a central concept in Sarvodaya philosophy, and involves the idea of individuals and communities taking responsibility for their own governance and development. Gandhi believed that true freedom could only be achieved through self-rule, and that individuals and communities should have a say in the decisions that affect their lives. Swaraj also involves the idea of economic and social self-sufficiency, and the promotion of sustainable and equitable development.

### **Trusteeship**

Trusteeship is another key principle of Sarvodaya philosophy, and is based on the idea that wealth and resources should be held in trust for the benefit of all members of society, rather than being concentrated in the hands of a few individuals or groups. Gandhi believed that wealthy individuals had a responsibility to use their resources to serve the needs of the poor and marginalized, and that economic inequality was a major obstacle to social justice and progress.

Decentralization is a principle of Sarvodaya philosophy that involves the idea of distributing power and resources to the grassroots level. Gandhi believed that centralization of power and decision-making could lead to corruption and injustice, and that true democracy could only be achieved through decentralization. Decentralization involves the promotion of local governance and community-based decision-making, as well as the empowerment of individuals and communities to take charge of their own development.

### **Impact of Sarvodaya philosophy**

The Sarvodaya philosophy of Gandhi had a significant impact on social reforms in India. The philosophy emphasized the idea of serving the needs of all members of society, especially the poorest and most marginalized, and promoting social and economic equality through non-violent means. Gandhi believed in the empowerment of women and the upliftment of the Dalits, or the untouchables, who were considered to be the lowest caste in Indian society. The Sarvodaya philosophy was instrumental in breaking down the barriers of caste, class, and gender, and promoting social cohesion and harmony. One of the most significant social reforms influenced by the Sarvodaya philosophy was the abolition of untouchability in India. Gandhi's advocacy for the rights of Dalits, and his insistence on the dignity of all human beings, played a crucial role in the social and political movements that led to the abolition of untouchability in India. The Sarvodaya philosophy also

inspired the women's movement in India, which led to significant improvements in women's education, healthcare, and economic opportunities.

### **Economic Development**

The Sarvodaya philosophy also had a significant impact on economic development in India. Gandhi believed in the promotion of self-sufficiency and decentralized economic development, which he saw as a means of reducing poverty and empowering local communities. The Sarvodaya philosophy inspired various economic reforms, such as the establishment of village industries and the promotion of small-scale entrepreneurship.

One of the most significant economic reforms inspired by the Sarvodaya philosophy was the creation of the Khadi movement. Khadi is a type of hand-spun and hand-woven cloth that Gandhi believed could promote economic self-sufficiency and reduce India's dependence on British textiles. The Khadi movement encouraged Indians to spin and weave their own cloth, and played a crucial role in promoting Indian nationalism and self-reliance.

The Sarvodaya philosophy also had an impact on environmental sustainability in India. Gandhi believed in the importance of sustainable and equitable development, and the need to protect the environment for future generations. He was critical of modern industrialization and consumerism, which he saw as a threat to the environment and to human well-being.

The Sarvodaya philosophy inspired various environmental movements in India, such as the Chipko movement and the Narmada Bachao Andolan. The Chipko movement was a non-violent protest against the deforestation of the Himalayas, and involved the hugging of trees to prevent their felling. The Narmada Bachao Andolan was a movement against the construction of large dams on the Narmada River, which threatened the livelihoods of thousands of people and the ecology of the region.

The Sarvodaya philosophy also had a significant impact on Indian politics, both during Gandhi's lifetime and in the present day. Gandhi's advocacy for non-violent resistance and civil disobedience inspired various political movements, such as the Indian independence movement and the American civil rights movement. The Sarvodaya philosophy also influenced various political parties and movements in India, such as the Swatantra Party and the Janata Party. The Swatantra Party was a political party that advocated for free-market policies and decentralization, and was inspired by the Sarvodaya philosophy. The Janata Party was a coalition of various opposition parties that came to power in India in 1977, and was influenced by the Sarvodaya philosophy's emphasis on social and economic justice.

One of the main criticisms of the Sarvodaya philosophy is the practical challenges of implementing its principles. Critics argue that the philosophy's emphasis on decentralization and self-sufficiency can be challenging in a globalized world where interdependence and specialization are essential for economic growth. Additionally, the philosophy's emphasis on non-violent resistance and non-cooperation can be challenging in situations where violent conflict or oppression is present.

### **Critiques from the left and right**

The Sarvodaya philosophy has faced criticism from both the left and the right. Some on the left argue that the philosophy's emphasis on non-violent resistance and non-cooperation can be ineffective in challenging systemic oppression and inequality, and that more radical forms of resistance are necessary. On the other hand, some on the right argue that the philosophy's emphasis on social and economic equality and decentralization can be harmful to economic growth and individual freedom.

Another criticism of the Sarvodaya philosophy is the limitations of non-violence and non-cooperation. Critics argue that in situations where violence or oppression is present, non-violent resistance and non-cooperation may not be effective in bringing about change. Additionally, critics argue that the philosophy's emphasis on non-violence can be used as a tool of the oppressor to maintain the status quo and prevent radical change.

In conclusion, the Sarvodaya philosophy of Gandhi has faced criticism and limitations, including practical challenges in implementation, critiques from both the left and right, and limitations of non-violence and non-cooperation. While these criticisms are valid, the Sarvodaya philosophy remains a powerful and influential approach to social and political change, emphasizing the importance of non-violent resistance, decentralization, and social and economic justice.

The Sarvodaya philosophy of Gandhi remains relevant in the contemporary world, particularly in the face of growing economic inequality and environmental degradation. The philosophy's emphasis on decentralization, self-sufficiency, and trusteeship provides an alternative to the dominant economic model that prioritizes profit over social and environmental responsibility. Additionally, the philosophy's emphasis on non-violent resistance and non-cooperation provides a powerful tool for social movements seeking to challenge systemic oppression and injustice.

The Sarvodaya philosophy has had a significant influence on social movements around the world. In India, the philosophy continues to inspire grassroots movements, including the Chipko movement, which sought to protect forests from commercial logging, and the Narmada Bachao Andolan, which sought to challenge the construction of large dams on the Narmada River. Outside of India, the philosophy has inspired social movements such as the US civil rights movement and the anti-apartheid movement in South Africa. (Dhawan, 2011)

More recently, the philosophy has influenced the global environmental movement, particularly in the face of climate change. The philosophy's emphasis on trusteeship and environmental sustainability provides a powerful framework for addressing the challenges of climate change and promoting ecological responsibility.

### **Potential for future development**

The Sarvodaya philosophy has the potential for future development and adaptation in the face of contemporary challenges. In particular, the

philosophy's emphasis on decentralization and self-sufficiency provides a framework for addressing the challenges of economic inequality and environmental degradation. One area of potential development is the use of the philosophy in the context of sustainable development. The philosophy's emphasis on trusteeship and sustainability provides a powerful framework for promoting environmentally sustainable development that prioritizes the needs of communities and the environment over profit and economic growth.

Another area of potential development is the use of the philosophy in the context of technology and globalization. The philosophy's emphasis on decentralization and self-sufficiency can provide an alternative to the dominant economic model that prioritizes the interests of multinational corporations and global markets. By promoting local self-sufficiency and community empowerment, the philosophy can provide a framework for addressing the negative social and environmental impacts of globalization and technology.

Finally, the philosophy's emphasis on non-violent resistance and non-cooperation provides a powerful tool for addressing contemporary challenges such as systemic racism, inequality, and social injustice. In the face of growing political polarization and authoritarianism, the philosophy's emphasis on non-violent resistance and non-cooperation provides a powerful alternative to violent or confrontational forms of resistance.

In conclusion, the Sarvodaya philosophy of Gandhi remains relevant in the contemporary world, particularly in the face of economic inequality, environmental degradation, and systemic oppression. The philosophy's emphasis on decentralization, self-sufficiency, trusteeship, and non-violent resistance provides a powerful framework for addressing these challenges and promoting social and environmental justice. As such, the philosophy has the potential for future development and adaptation in the face of contemporary challenges, and can continue to inspire social movements and promote positive social and environmental change.

### **Conclusion**

In this research paper, we have explored the Sarvodaya philosophy of M.K. Gandhi, including its historical context, key principles, impact, criticisms, and contemporary relevance. We have seen that the philosophy's emphasis on non-violent resistance, decentralization, self-sufficiency, trusteeship, and environmental sustainability provides a powerful framework for addressing contemporary challenges and promoting social and environmental justice. Additionally, we have seen that the philosophy has had a significant impact on social movements around the world and has the potential for future development and adaptation in the face of contemporary challenges.

Future research on the Sarvodaya philosophy could explore its potential for practical application in the context of contemporary challenges such as economic inequality, environmental degradation, and social injustice. Additionally, research could explore the potential for the philosophy's

integration with contemporary social and environmental movements and the challenges and opportunities of such integration.

The Sarvodaya philosophy of M.K. Gandhi remains relevant in the contemporary world, and its emphasis on non-violent resistance, decentralization, self-sufficiency, trusteeship, and environmental sustainability provides a powerful framework for addressing contemporary challenges and promoting social and environmental justice. The philosophy's continued influence on social movements and potential for future development and adaptation highlight its enduring relevance and importance for addressing the challenges of the present and future.

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## **SCIENTIFIC AND PSYCHOLOGICAL EXPLANATION OF BRAHMACHARYA IN YOGA-SUTRA**

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### **Abstract**

Yoga is a life science. It gives systematic approach to achieving good health, virtuous life and strength to reach to Samadhi. In this world, the person who wants to find self or atman does not have any conflict with anyone. Yamas is the first limb of Ashtanga-Yoga and has five parts Brahmacharya (continence) is one of them which means "Virtuous way of life like God". The person who is associated with erotism always has the problem of quarrels. Quarrel (means here) is that the person doesn't want to slave but erotism makes a person enslave. The person who wants to purify his Chitta and want to know his real nature, for that person, beautification of body, desire for women and Rajas and Tamas food is like poison. Hence, everything for others is known as the world and when we think of self-upliftment is called Samadhi or Moksha and to reach that stage brahmacharya is the necessary condition.

In Yoga, there are several Chakras which are considered the energy source of the body. Various Studies show that ageing has a relationship with a decrease in testosterone level and regular sexual activity may cause early death. Maharishi Patanjali also said to get a long and healthy life brahmacharya needs to be followed strictly.

**Key Word:** Yoga, Brahmacharya, Continence, Celibacy, Yoga-sutra

### **Introduction**

In this world, the person who wants to find self or atman does not have any conflict with anyone. If I want to be rich, I will take it from another. In this

materialistic world, some of the others will affect adversely. If I am doing meditation or want peace in my life or find self-awareness, then I am not harming anyone. It can be possible that someone will benefit by me.

Psychologically it is very clear that the concept of this world is a struggle and pain. Pain (Duhkha) is described as the fundamental thing, which is universal and unavoidable. A proper explanation of Duhkha (pain) is described by the yoga Sutra. (PYS, C-2,16)

Struggle and pain start from the womb of the mother and continue in life. The meaning of Moksha or Samadhi is that, the soul is pure and free from the body and there is no struggle. Where your presence is not dependable to anyone.

The energy of brahmacharya or celibacy can be used to reach the state of samadhi or Moksha. (PYS, C-2,38)

### **Concept of Yamas (Restraints)**

According to Yoga the ultimate aim of a person is Moksha (liberation) which can be achieved by samadhi and to achieve the aim the important element is stable and healthy mind and body.

**“Yogahchittavritti nirodhah”** (PYS C-1,2), according to Maharishi Patanjali in Yoga-Sutra restrain the Chitta from fluctuation or modification is Yoga. There is certain action which are prescribed to achieve it. We will discuss one part in this research.

Yamas is the first limb of Ashtanga-Yoga. The obvious question will arise what is Yama? By putting the suffix ‘ghan’ in the root ‘yamu’ we get the word ‘yama’ which means to bind or restrain or to control.

According to Yoga-Sutra (C-2,30), Yamas (restraints) are divided into five parts Ahimsa (abstinence from injury or non-violence), Satya (veracity), Asteya (abstinence from theft), Brahmacharya (continence) and Aparigraha (abstinence from avariciousness).

***ahimsā-satya-asteya brahmacharya-aparigrahāḥ yamāḥ* || PYS, C-2,30 ||**

Since, Ahimsa and other Yamas control human beings, prevent them from their inauspicious activities and behaviour, hence they are called Yamas.

Every individual part of Yama has the capacity to lead to samadhi, but in this study, our focus will be only on Brahmacharya (continence).

### **Concept of Brahmacharya (Continence)**

***brahma-carya pratiṣṭhāyām vīrya-lābhah* || PYS, C-2,38 ||**

It means Brahmacharya is confirmed, vigour is been obtained.

Brahmacharya is made up of two words 'Brahma' (Supreme reality or God or eternal conscious power) and 'charya' which means "to follow". It is translated as "Virtuous way of life like God". So, the word brahmacharya indicates that a person must adopt a lifestyle which helps him to reach God's realisation or self-realisation. (Gandhi,1948)

***siddhashch vineyeshu gyaanamaataan samartho bhavati.***

when the brahmacharya is confirmed, vigour is obtained. It means when a yogi attains this state, he becomes so powerful that his power is limitless. By this Yogi attains all kinds of Siddhi. Obstacles such as Avidya, Asmita, Raga, Dvesha, and Abhinivesha of Chitta were overcome by Yogi. When Yogi

perfected the brahmacharya he also got the capability of imparting knowledge to learners or students of Yoga for their welfare.

A “Brahmachari” is a person who correctly practices ‘Brahmacharya’ and does not look or talk to any women with an intention of sexual pleasure.

A person who wants to attain perfection in brahmacharya must start the conservation of virya (vigour) and abstinence particularly, in the case of sexual activity.

### **Importance of Brahmacharya**

Here the meaning of brahmacharya needs to be taken in the sense of production of vigour. It is been said in this verse that Indriya (senses) is not the name of a particular organ, but it's a power by which one can perform actions. The vigour is that invisible energy force by which all the Indriya (senses) work. So, the proper function of whole-body vigour needed to be protected. Practising Brahmacharya means use the of sexual energy to be used to regenerate our connection with our original self, which was hidden due to avidya (ignorance). We can remove avidya by the power of brahmacharya and get established in real self.

There are various other advantages of brahmacharya, Dirghayusha (longevity of lifespan), Bala (power), Teja (lustre), Pragya (intellect), Virya (vigour), Laxmi (memory), Mahayash (pride), Punya (austerity), and Priyatva (dearness).

### **Brahmacharya as Freedom**

Psychologically if we start focusing on someone else then our mind gets focused on others and by this, we forget about once own problem.

Erotism always depends on others and it will make you dependable on others. Therefore, the person who is associated with erotism always has the problem of quarrels. Quarrel (means here) is that the person doesn't want to slave but erotism makes a person enslave. Psychologically if you love someone you are dependable on that person, your happiness which you seem to get for a moment, that you will not get, if that person is not with you, because the key to happiness and sorrow depends on the third person. It's a proven fact of psychology that by which we get pleasure we are slaves to the thing and also by which we get pain or sorrow we are slaves to that too.

If we are dependent on someone, we also get irritated. we want to take action against that person. By the time we have tilt against some other person, till then we will be slaves. when we follow brahmacharya, we do not have any dependence on anyone because desire for other person collapsed and that is why brahmacharya is said as biggest freedom, and that is why brahmacharya is considered to be the fundamental or core state or necessary condition to reach Samadhi or Moksha. In Yoga, Brahmacharya is called freedom.

### **Scientific Explanation with Process and Advantage**

Scientist says that billions of years ago, there is no distinction between male and female. The first life discovered is amoeba and it has both males and females in one single organism. It is the first stage for men. After a very long interval of time amoeba breaks down into two organisms, and that's why males

and females have that much attraction (Wikipedia, Amoeba). Because according to biology males and females are part of one body previously, that's why they want to come together, want to unite again. During sex, they try to unite and during sex when they feel united is considered to be a happy moment or blissful moment. Trying to be united on the level of the body is meaningful because both are half and feel in-completed but on the level of the soul there is no division between male and female, that's why Yoga says that the one who wants to realise the true nature of self must find a technique to, overcome the opposite attraction, must find a solution to overpower the opposite attraction.

If your mind goes in that direction, your body overcomes your mind or overpowers your mind, biologically you will be attracted by the opposite sex and not able to realise the true nature of the self. To stop this attraction the process is known as brahmacharya (celibacy). Brahmacharya is not only to stop the flow of sperm doing sex, it's a way beyond it. It's a process to increase one's capacity to realise the real self. (Lad, 2008)

In Yoga, there are several Chakras which are considered the energy source of the body. In totality, they are 7 (seven), and the starting point is Muladhara Chakra, which is called the centre of sex energy. Whenever you feel excited, your erotism surrounds you, there are techniques which help you to overcome it. When erotism surrounds your mind then sit calmly and exhale or breathe out to the fullest and do not inhale because when you take a breath it will automatically excite your erotism. So, understand the concept of exhaling and try to press your stomach inside, empty your stomach to the fullest and by continuously practising it, you will be able to empty the entire stomach. when all breath is exhaled out, stomach and navel become vacuum and empty. It's a general law of science, where there is an empty space surrounding energies tries to fulfil the gap, nature will not allow emptiness, it fulfils the spot, so, when the naval area got vacuum suddenly the energy from the Muladhara Chakra fulfils the gap of the navel area, you realise that your erotism collapsed, you feel fresh, much healthier and strong. Here the conversion of energy takes place from down to up. (Avalon [1919],1974)

As approved by scientists that sex hormones play a very important role in the growth, development and ageing of a person. Testosterone plays two key important roles. One is reproduction and the second one is normal healthy physiology. The first reproductive function of testosterone is a close growth of accessory male sex organs, development of secondary sexual characteristics such as masculine voice, bone mass, sperm production, hair growth etc. Male hormones generate restlessness, violence and agitation which causes strain on the mind, a stretch of the body and utilisation of a large amount of energy, male hormone and Y chromosome shorted life to 10%. Activities are not increasing the age which is decreasing. Male hormone is anabolic in action. Testosterone directly stimulates DNA and mRNA polymerase and increases the RNA and incorporation of amino acids into protein. Male hormone includes muscle fibre hypertrophy, which improves the capacity of muscle

protein, bone growth, RBC and muscular development production are promoted by it. All the above-mentioned factors are in favour of good health status. Ageing in men has a direct relationship with the decrease in testosterone level (Male hormone). Repeated regular sex or sexual activity should lead to an earlier death of the person. (Masters, Jhonson 1966)

Ageing is delayed by retarded reproductive activities or sexual activity. The same concept is said by Maharishi Patanjali in Yoga Sutra and asked the learner of Yoga to follow brahmacharya to a long and healthy life.

### **Psychological Explanation**

The person who wants to purify his Chitta and want to know his real nature, for that person, beautification of the body, desire for women and Rajas and Tamas food is like poison. (BG, C-17,7) Now the obvious question arises in my mind why beautification of body, desire for women and Tamas food is like poison?

The answer to the above question is, that the beautification of the body is done only because we have a desire for other, no one does the beautification of the body for self. It is always for others. let's understand the psychology behind it, when we are assured by someone then we will not do beautification of the body, that's why the wife of another person looks more beautiful than ours. Daily beautification of the body is not required because whom to win, why would we win the same person again and again there is no reason for this. Now men and women see the real face of each other and get bored. when we see the wife of a neighbour, who is well polished seems attracted to us. Psychologists said that people want to win the person to satisfy their ego. Beautification is always done for others if you have been left alone in the Jungle for a long period of time then you will think about different activities but certainly you do not do beautification of the body because you do not have reason to beautify your body. (Psychology of Beauty, research gate)

Hence, everything for others is known as the world and when we think self-upliftment is called Samadhi or Moksha and to reach that stage brahmacharya is the necessary condition.

A question may arise why did we want to be with the opposite sex? The main concept is to remain with the opposite sex is, by that only you feel you are there otherwise you do not feel satisfied. Let's understand it, if ten (10) males are sitting in a room, after a certain interval of time and talking to each other they become relaxed and when a woman enters in the room, suddenly male persons recognise that they are male and stable themselves or maintain their position. when the opposite arises then the attraction started. All this happens unconsciously, your unconscious mind does all this. We find the opposite sex to reveal ourselves, we find the opposite to know ourselves. That's why yoga says that contact with the opposite must be left out, who wants to know the true nature of self must be left opposite because the soul cannot be known by the opposite, only the body can be known by the opposite because on the level of the body you are male and female, but on the level of soul, you are only soul. (PSY, C-1, 3,4)

## **Conclusion**

Yoga-Sutra provides a clear idea and technique to live Virtuous life. It is only possible when we restraints from unwanted activities and have the power to reach Samadhi. It can be possible only when we appropriately follow the brahmacharya. A person who wants to attain perfection in brahmacharya must start the conservation of Virya (vigour) and abstinence, particularly in the case of sexual activity and use that energy for salvation. Yoga states that at the level of Soul there is no difference between male and female and when a Yogi perfected the brahmacharya he also got the capability of imparting knowledge to learners or students of Yoga. Brahmacharya has considered the biggest freedom and a person becomes a master, not a slave. Various Studies show that ageing has a relationship with a decrease in testosterone level and regular sexual activity may cause early death. Maharishi Patanjali said, to get a long and healthy life brahmacharya needs to be followed strictly.

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**CONCEPT OF SUFFERING (*DUḥKHA*) AND LIBERATION  
(*MOKṢA*) IN SĀṀKHYĀ PHILOSOPHY: AN ANALYSIS.**

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**Abstract**

The essential goal of Indian philosophy is to realize *mokṣa*. However, different Indian philosophical schools have offered varied standpoints on the nature of *mokṣa* from their individual philosophical points of view. Actually, the definition of *mokṣa* is completely relieving a person is suffering. In this work, we tried to bearing a critical dialogue among the many Indian philosophical systems. Most of the Indian philosophical groups consider it everlasting and free from all earthly deeds. It is natural for humans to prefer the greatest joys of life above the greatest sorrows. As a result, suffering is a vital part of our lives. We cannot reach Mokṣa unless we destroy the foundation of our unhappiness. As a result, it is evident that we must understand the nature and origin of suffering in order to eliminate it from our lives. Therefore, the abolition of suffering (*duḥkha*) is only possible when the self is separated from the body. As nothing more than a result, sadness only affects the physical body. In this regard, we would like to state that suffering is a result of the body's actions. The important fact is that suffering sustains as long as the body exists. We, in this paper, would like to present a brief sketch of suffering (*duḥkha*) and liberation (*mokṣa*) in Indian Philosophy with special reference to SāṀkhyadarśana. Suffering and *mokṣa* are the opposite character, so if one is present inevitably, another is absent there. So here, we try to discuss Suffering and *mokṣa* in the light of SāṀkhyā philosophy.

**Key words:** darśana, *duḥkha*, *sukha*, *puruṣa*, *Mokṣapraṁṛti*

**Introduction**



Generally, the term *darśana* means vision but, in Indian philosophy, the term "*darśana*" refers to the "vision of truth." That means self realization. Most of the Indian philosophy the term *mokṣa* considered as ultimate goal of human. Except for Advaita Vedānta, the maximum number of philosophical schools accept that *mokṣa* is possible when a person is free from the suffering. As a result, the concept of *mokṣa* is connected with the concept of misery. We are aware that one of the main issues raised by Indian philosophy is how to eliminate suffering. When we are too nervous, we must first uncover ourselves. In general, suffering is just being disappointed with one's life. Unhappiness causes suffering in humans. Every single individual has qualified numerous categories of misery, such as a deficiency of food, money, access to a good education, and other requirements. Therefore, it is the lack of the requirements of human life that origins of suffering. This unhappiness in people comes from within them, not from without. As a result, suffering is internal dissatisfaction rather than external dissatisfaction. However, because life is nothing but suffering, no human being in the rest of the universe ever finds happiness in his or her entire existence. *Mokṣa* is the ultimate goal of human life. Most Indian philosophical schools have discussed the nature of suffering not to establish a notion of suffering but to remove suffering. Anyone who can identify the causes of his or her illness can improve from it. In these circumstances, Ramakrishna Paramahansa rightly says that "*Tākāmāti, mātitākā*." Money and credit are not only solutions of our everyday problems, but they will also create new kinds of difficulties and suffering. According to Indian philosophy, our primary goal should be to attain *mokṣa* rather than earthly pleasure, as this will ultimately result in suffering.

Here question may be arising who is the agent of the *duḥkha* or *mokṣa*. Regarding this issue different philosophy have given different opinion. Most of the Indian school admitted self (ātma) is the agent of the *mokṣa* and *duḥkha*.

#### **The concept of suffering (*duḥkha*) in different Indian schools:**

Man has expressed his amazement at the diversity of the world's features, including the mountains, the sea, and the jungle. However, intelligent people come to the conclusion that our perceived world is nothing but a place full of suffering after looking at the things of this world. Nothing in the world can bring about lasting happiness. Sometimes we want something just to feel good about it. It is similar to how when an object is devastated, pleasure is lost and suffering begins. Actually, what it means is that obtaining the desired object itself results in both happiness and suffering. Therefore, material possessions are unable to make us happy. Our lives are nothing but misery, from conception to death. At three stages in their lives: childhood, youth, and old age, and at all the stages, men suffer from different kinds of suffering.

It is clear that all branches of Indian philosophy view human life favourably. They all concur that dealing with life's difficulties and realities is necessary, and they acknowledge that there are sorrows and sufferings in life. Because of this, they have attracted a lot of attention to developing a practical method by



which people can completely overcome this unhappiness and suffering. They contend that man's sorrows and suffering are brought on by his own self-ignorance. Now, in this discussion, we will present a general overview of *duḥkha*, or suffering, from various philosophical perspectives. Every school of Indian philosophy recognizes the existence of suffering and pain and claims that neglect is the main factor contributing to it.

There are twelve *prameyas* accepted in Nyāya philosophy, and *duḥkha* is the eleventh of these (suffering) and twelve *prameyas* is *mokṣa*. One could wonder why Maharshi Gautama did not specifically address *sukha* (pleasure) in his sutra. Because *sukha* is a mental perception and not something, that Maharshi Gautama directly denies, this does not mean that *sukha* does not exist. Maharshi Gautam stated that "*bādhana*lakshanam" is *duḥkha* in the *lakshana* of *duḥkha*<sup>1</sup>. According to N.S.1.1.21, *duḥkha* is defined as "having the nature of pain" (*bādhana*).

The Nyaya-Vaiśeṣika school holds that *duḥkha* is a quality of the individual self as well. Enjoyment, suffering, aversion, etc. are the unexpected qualities of our self. According to Vacaspati Mishra, the concept of *duḥkha* should be expanded to include all forms of unhappiness rather than just pain. *Duḥkha*, according to some Nyāya scholars, is discord and prevention. As is true for knowledge and ignorance, Bhāsarvajña believes that both despair and pleasure are eternal<sup>2</sup>. Again, we can see that there is a causal relationship between suffering and drawbacks in Visvanātha's *Bhāsāpariccheda*. Every human being has the innate desire to avoid suffering<sup>3</sup>. According to *Nāyā*, there is no pain or pleasure in the state of liberation because the self is naturally unconscious.

The central idea in Buddhist philosophy is *duḥkha* (suffering). The term "*duḥkha*" has been used in more than one sense in early Buddhist texts. *Duḥkha* is defined as suffering, misery, conflict, and unhappiness with life. It is employed psychologically, physically, and philosophically. The word *duḥkha*, which is the equivalent of *sukha*, or happiness, is typically used to describe a state of mind. Something that is despised solely for its own sake. As a result, it is something that all creatures find repulsive (*sarvesampratikulavedaniyamduḥkham*). Knowing that *duḥkha* is seen in the Buddha's words "He who sees suffering sees also the arising of suffering, the cessation of suffering" is crucial. These fruits are all related and dependent on one another.

1) *Duḥkhaduḥkha*: It encompasses both common sufferings and the five-fold aggregate, which together make up an individual. As a result, it alludes to suffering brought on by birth, illness, old age, and death, as well as a great deal of association with undesirable things or people, and segregation from

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<sup>1</sup>Nyaya sutra, 1.1.21.

<sup>2</sup> Encyclopedia of Indian Philosophy, Karl H. Potter, Vol- II, P. 127.

<sup>3</sup>Bhāsā-pariccheda with Siddhānta-Muktāvali by Viśvanātha Nyāya-Pañcānana, edited by Swami Madhabanada p. 240.

pleasant circumstances. As a result, it combines all forms of pain—both physical and mental.

2) *Vipariṇāmadukkhā*: Changes are one reason why people suffer. There is a specific moment in time when happiness, pleasure, or enjoyment is constant. Happy emotions do not last very long. *Duḥkha* develops because of changes to our most joyful moment.

3) *Sanḥāra-dukkhā*: This category of *duḥkha* includes all types of conditional phenomena that exist in the world. Buddhism holds that everything is contingent. According to James Boyd, the term "Sanḥāra," has two meanings. The first interpretation highlights some of our existence's dispositional components. Additionally, the term can also be used to describe any living thing. James Boyd contends that this instance is more relevant to the earlier meaning of the term in relation to the second one. Considering that, "Sanḥāra" makes an introspective claim<sup>4</sup>.

Advaita, accepted two types of *duḥkha*, namely *śariraduḥkha* and *mānasaduḥkha*. What grief can there be for that seer of unity? Īśa Upaniṣad (7th). An ignorant person who cannot comprehend the unity of existence experiences sorrow. Because *ānanda* is our true nature, we cannot experience sorrow. The Sanskrit word for sorrow, *samsāra*, refers to the transmigration of one body into another. The Bṛihadāraṇyaka Upaniṣad explains reincarnation, as well as birth, death, and the origin of suffering. Birth is the joining of the individual soul to the physical body and organs, and it is the source of evil and the cause of suffering.

The individual self, like a mango fruit, completely separates from every aspect of the body and exits the body in the same manner that it entered (4.3.8, 4.3.35, and 4.3.36 of the Bṛihadāraṇyaka Upaniṣad). The fundamental characteristics of this world, according to the Bhagavad Gītā, are suffering and transience: "*Anityamasukhalokamimaprpyabhajasva m,*" the Lord says, "you worship me after coming to this fleeting and miserable world." (Gītā, 9.33.). Sri Krishna also explains how to recognise signs of suffering, such as "seeing evil in birth, death, old age, diseases, and misery." (Gītā, 13.8).

According to Jainism, all living things are subject to suffering and are under the pressure of desires that can never be satisfied, and thus succumb to pain and death. Jain teachers in their numerous writings and sermons, in stories and epigrams, repeatedly proclaim these truths. The sufferings of elementary beings are insignificant in comparison to those of hell's inhabitants, but they are horrifying in nature. Horses and elephants trample on them, ploughs tear them apart, and floods drown them. Plant, souls are scorched by the sun, drowned by water, injured by wind, trampled, uprooted, and consumed by various types of beings. Man is happier than animals because he can give an aim to a new Karma and obtain forgiveness. Suffering exists even among the gods. Of course, heavenly beings are free of earthly people complaining and spend all their time in glory and joy, but they are never perfectly satisfied.

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<sup>4</sup> Concept of Suffering in Buddhism, Narendra Kumar Dash, pp. 1-15.

Thus, all life is suffering, and each of the infinite souls that have passed from one existence to the next since the beginning of time knows that there is much suffering and little joy everywhere. Despite the fact that in Samsāra, suffering is as large as the top of mountain and joy is as small as a grain of mustard. All happiness rocks like a wave and vanishes as quickly as lightning each being holds on to life with all the yarn of its heart and forgets the entire dreadful sin that contributes to birth, old age, disease, and death. All classes of beings contain *jīvas* who are incapable of salvation<sup>5</sup>.

In Jainism, actions are the root cause of suffering (karma). *Jīvas* are constrained by their karma and unhealthy mental conditions, most notably ignorance, to the cycle of suffering. According to Jainism, great suffering and little joy characterize life. In *Cārvākadarśana*, people acknowledge that there is suffering, but they reject *mukti* and the self. Therefore, their primary goal is to eliminate sadness in any way possible. They hold that only matter and the material world are real, so we can only experience material happiness and suffering. Our primary goal should be to avoid the sadness and take full advantage of the pleasure as much as we can.

### **The Concept of Suffering (*duḥkha*) and liberation (*mokṣa*) in SāṃkhyaDarśana:**

The Sāṃkhya*darśana* is one of India's earliest philosophical schools. Their principal objective is to liberate human of three types of *duḥkha*. In the first *kārikā* of the Sāṃkhyakārikā, *Iśvara Krishna* highlights the *duḥkha'shetu*. His ultimate purpose was to create the *Sāṃkhyasāstra*, is to finish human suffering. So, what are the three different kinds of *duḥkhas*? Can suffering be eliminated if it exists? If possible, what are the most effective methods? The true objective of the SāṃkhyaSāstra, cannot be realised unless these questions are answered. All these question also relevance to *mokṣa*; *mokṣa* is possible if this entire situation can be solved. What is the meaning of the removing of the *duḥkha*? That means achieving the *mokṣa*. Therefore, both are very important topic in the Sāṃkhyā philosophical point of view.

What is the proof for the existence of the *duḥkha*? According to Sāṃkhyā, its existences are inferred by perceptual experience. *Duḥkha* is the opposite character that what we are want. There are no animals in this world who have not faced by the *duḥkha*. We would not try to find a method to remove *duḥkha*, if there is no *duḥkha* in the world. Nobody tries to find if it is definite. If *duḥkha* is infinite and impossible for removing, then nobody ever attempt to remove it. However, *duḥkha* is a temporary state. Its removal is possible, so the discussion of *duḥkha* is required. It is more important as because, without dictate cause of illness, doctor cannot prescribes any medicine; in this without dictate, the root cause of *duḥkhamokṣa* is impossible. Therefore, the discussion of the nature of *duḥkha* is more important than the nature of *mokṣa*. That person who repeatedly experiences from *duḥkha*, he/she search for information on how to get rid of it. There is much debate in this world

about whether or not various things exist, but no one can deny the existence of *duḥkha*. Bāchaspati Mishra distinguished three types of *duḥkha*. One thing to keep in mind is that, while there are many *duḥkha*, but they can be divided categories into three. Sāṃkhya defines *duḥkha* as a type of *rajaguna*. In human life, there are three types of suffering. They are known as *ādhyātmika*, *ādhibhautika*, and *ādhidāivika*<sup>6</sup>. *Ādhytmikaduḥkha* is classified into two types: *śarīraduḥkha* and *mānasaduḥkha*. These are *ādhyātmika*; they are intra-organic because they occur within our bodies. The root cause of all creatures, including humans, animals, birds, beasts, and thorns, is *ādhibhautikaduḥkha*. It is extremely organic, which is why it is known as *ādhibhautika*. *Ādhidāivikaduḥkha*, cause is supernatural forces such as planets, ghosts, demons, elemental forces<sup>7</sup>. However, keep in mind that *duḥkha* is the *parinama* of *rajagūna*, and *rajagūna* is eternal, it cannot be destroyed. However, the goal of human life is to eliminate these three types of suffering. However, question may be arise, is it complete removal of suffering is possible? The question now is why we want to get rid of our unhappiness. We want to be free of unhappiness because we dislike it. Already we mentioned that *duḥkha* is eternal, and it is impossible to eliminate it, but we can do our best and enjoy happiness. There are numerous approaches to overcoming sorrow. Their primary goal is to have as much pleasurable as possible.

Someone may be question why we should use the *Sāṃkhyashastra*'s as a method to remove *duḥkha*. According to Īsvar Krishna, Sāṃkhya Sastrya is the simplest method for removing sorrow. Why should we go to the mountains for collect honey when we can get it of our nearby? In the *Sāṃkhyakārikā*, karaka number III has mentioned that getting free of *duḥkha* is our primary goal in order to achieve liberation. Sāṃkhya, on the other hand, is naturally pure and cannot become attached to the *prakṛti* or his assessor. As a result, *duḥkha* is the *prakīrtiparināma* rather than the *puruṣa* feeling. As a result, whether *puruṣa* achieves his goal or not, *duḥkha* will always exist. As a result, no matter how hard we try, *duḥkha* will never be removing from our lives, but one thing we must remember is that it has no connection to the *puruṣa*, as it is completely different from *duḥkha*. Sāṃkhya believes *puruṣa* is separate from all worldly attachments. *Puruṣa* is the opposite character from the *prakṛti*, naturally, *puruṣa* is liberal, no connection to the suffering (*duḥkha*). Therefore, the nature of *mokṣa* is no connection with the suffering (*duḥkha*).

### Conclusion

On the basic of the above discussion, we would like to draw a conclusion. As a result, all the schools of Indian philosophy accepted the existence of suffering. Suffering occurs when there is an attachment to something. As we all know, suffering cannot be endured until and unless the physical body

<sup>6</sup>Sāṃkhyatattvakaumudī of Sri Vcasvati Mira, edited by Narayana Chandra Goswami, SaskritopustakBhandar, reprint, 2016, p.11.

<sup>7</sup>A Critical Survey of Indian Philosophy by C.D. Sharma, p.163.

exists. What can be concluded is that *duḥkha* is a phenomenon that affects every human being. There is no anything as pure pleasure or pure pain. Therefore, whatever our standpoint on suffering is, whether physical or mental, philosophical or psychological, we should consider that suffering is not a fixed phenomenon of our lives, but it is eliminate. According to Sāṅkhya, we cannot completely eliminate suffering, because it is the *pariṇāma* of *prakṛti*, and until *prakṛti* exists never destroyed the suffering. However, we can minimise our suffering. The *mokṣais* eternal, it cannot attach with *duḥkha*, due to our ignorance, we feel it, but naturally, we all are liberated.



**THE IDEOLOGIES OF VAGHBADANANDA GURUDEVAN AND  
THE SOCIAL RENAISSANCE IN KERALA**

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**Abstract:**

Vagbadananda Gurudevan was a luminary of the twenty first century who by his activities helped in creating a situation conducive for the growth of nationalist movement in Kerala.. The *Atma Vidya Sangam* (founded by Vaghadanandan) helped in awakening many people who were slumbering in darkness and brought them to the main stream of the national movement. The role that Vaghadananda played in the renaissance of the society of Kerala was remarkable. He was an intellectual and reformer who bravely fought against many of the malpractices in the society like casteism, idol worship, animal sacrifices and inequality. He was a staunch supporter of Gandhi and the national movement.

**Key words:** national movement. colonialism. bourgeoisie

**Introduction:**

The role of intellectuals in aspiring self-consciousness and national awareness among the masses and thus creating a congenial atmosphere for the growth of nationalism in Kerala is undoubtedly great<sup>1</sup>. According to Antonio Gramsci, “ All men are potentially intellectuals in the sense of having an intellect and using it, but not all are intellectuals by social functions.” This opinion of the intellectuals justifies their role in the society and the creation of hegemonic social classes. Though an intellectual is commonly defined as a person possessing or supposed to possess superior power of intellect over others, In the Gramscian model, it is not that she or he possesses superior powers of intellect, but they have in society a responsibility

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<sup>1</sup> K.K.N. Kurup, “Adhunika Keralam: Charithra Gaveshana Prabhandhangal” in M.G.S. Narayanan (ed.) *Malabar Mahotsavam Souvenir*, Malabar Mahotsav Committee, Calicut, 1994, p.440

to produce knowledge and /or to pass that knowledge to others. The function of an intellectual is above all directive and organizational. i.e. educational and intellectual. For any proletarian revolution to be successful, we see the directive and organizational achievement of the intellectuals associated with it. To put it simply his notion of proletarian revolution subsumed the replacement of bourgeoisie cultural consciousness by the proletarian cultural consciousness<sup>2</sup>. Analysed this way the intellectuals play a crucial role in the establishment of a new social order. Organically connected with the backward classes they tried to educate and enlighten the masses and succeed in creating a change in the proletarian culture. They perform the function of developing and sustaining the mental images, technologies and organization which bind together the members of a class and a historic block into a common identity.<sup>4</sup> Organizational ability of an intellectual is of great importance as far as subaltern classes are concerned because it is their inability to organize, which is exploited by the feudal powers of the society<sup>3</sup>.

The social practices and religious beliefs prevalent in the nineteenth century Kerala acted as impediments to progress was a conviction common to most nineteenth century intellectuals. It became the responsibility of intellectuals to oppose blind traditions and to reinforce freedom, equality, knowledge and human dignity. They stressed the need for education rationalism, scientific reasoning and technical development. Though they didn't initially oppose the colonial regime the intellectuals exposed before the masses the exploiting nature of colonialism later. They provided stimulation and inspiration for the ideology of nationalism to flourish. In this context what Yogendra Singh said was relevant. "For nationalism as a process aspiration is as important as achievement." Such an ideological shift from tradition to modernity was essentially a feature of the society of Kerala in the nineteenth century. Engulfed in caste discriminations, slavery, superstitions, polygamy, polyandry, primitive mode of worship and stagnant economic growth the feudal hegemony of Kerala posed a serious threat to its development.

Vagbadananda Gurudevan was a good combination of an erudite scholar, reformer, organizer, journalist and nationalist. He was born at Patyam, a village in North Malabar, to Vazhuvalappil Koran Gurukkal and his wife VayaleriCheeru Amma in 1885. His name was Kunikannan and he had his early education under his father who himself was a well-known scholar and widely respected by the villagers. He was a brilliant scholar when he grew up and became popularly known as V.K. Gurukkal At Kallai in Calicut. Vagbadananda founded the *Rajayogananda Kaumudi Yoga Sala* as a mark of his contact with Brahmananda Shivayogi in 1911. He established

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<sup>2</sup> Ragen Harshe, *Twentieth Century Imperialism : Shifting Contours and Changing Conceptions*, Sage Publication, New Delhi, 1994, p.152

<sup>3</sup> Singh Yogendra, 'Social Process and Dimensions of Indian Nationalism' in Ghanshyam Shah (ed.), *Social Transformation in India*, Rawat Publishers, New Delhi, 1997, p.123

*Atmavidyasangam* in 1917 at Calicut, which aimed the removal of superstitions, caste differentiation and social inequality from the society of Kerala. The *Atmavidyasangam* was a great force that helped the people of Kerala for social reform and revival<sup>4</sup>.

He was an editor of newspapers, *ShivayogiVilasam*, *ShivayogaVilasam*, *AbhinavaKeralam*, *AtmavidyaKahalamand Yajamanan* which spread his philosophies.. He urged the people everywhere to be vigilant against all superstitions and retort them. His clarion call was ‘Awake, Remember the creator, arise and fight for Justice’.. “He was a warrior” says G. Ramachandran, “who fought restlessly against casteism”. Once listening to his brilliant speeches, religious bigots bent their heads before his knowledge and refused to speak about religion. Even before Gandhi who named the downtrodden classes as Harijans, Vaghdadanandasaid ,All are sons of Hari or Vishnu. And all are brothers<sup>5</sup>.

He strictly forbade the primitive animal sacrifices associated with festivals in temples. He was able to conscientise the society to end the dreadful practice of animal sacrifices in temples. By creating awareness against *ahimsa*, *Atmavidya Sangam* aimed to stop the practice with the active cooperation from the people of the society. In his poem, *AhimsayeTeduvin*, he wrote about the horrendous practice and the plight of the animals sacrificed."<sup>13</sup>He urged people to be progressive and stop such redundant practices and so that these practices do not happen anymore.” He was against the primitive mode of worshipping Kali, Chamundi and Kutichattan. In his article he wrote , “ to end the barbarian and primitive ways of worship and criticized the wide consumption of liquor associated during such ceremonies”

Vaghdadananda was strictly against idol worship in the temples. He advised his fellow beings not to waste their time, energy and money on worshipping idols. In his *Atmavidya* he says, “Wasting your time on idol worship wontbring prosperity to the individual.”According to him idol worship posed hindrance to the wellbeing of the society. In his opinion man should seek intellectual heights by fighting for justice, gaining knowledge and by procuring the ability to pardon even his bitterest enemy. Unlike Sri Narayana Guru who believed in the sanskritisation of the primitive forms of worship by the lower classes, he was against all sorts of idol worships. Gurudevan expressed the futility in following fasting and similar customary practices during the festivals ,*sivaratriandekadesi* In a strictly religious society which practiced unapproachability and untouchability, Vaghdadanandafavoured inter caste marriages, inter dining between the

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<sup>4</sup> M.S. Nair, *Vaghdadananda Guruvum Samoohika Navoathanavum*, Cultural Department of Government of Kerala, Trivandrum, 1998, p.20.

<sup>5</sup> K.K.Pavithran, *Vaghdadanandan, AtmiyaHimalayathil*Inprint books, Kollam, 1995, p.21.



members of various communities, high and low, and supported widow remarriages which was truly revolutionary<sup>6</sup>.

### **Opposition to alcoholism**

Like Gandhiji, Vagbhadananda against pursuing toddy tapping as an occupation,. In those times toddy tapping was the most common and traditionally accepted occupation of the *Ezhavas*. He considered this occupation harmful to the society as a whole. . He tried to make people aware of the miseries that a drunkard's family had to suffer. He gave the message "nasurampibeth" (*madhyapanamcheyyaruth*). In *ShivayogiVilasam* he wrote, "Liquor consumption destroys one's physique, brings fatigue to one's senses as is dangerously poisonous." "In the same way beautiful and rare pictures are destroyed, when ink is smudged on it, consumption of liquor destroys, beauty, fame, intelligence and wealth of a person."<sup>22</sup> He urged the backward classes to seek education and pursue jobs that are good for humanity on a whole.

Vagbhadananda and his journals especially *Kahalam* and *Abhinavakeralam* have a unique place among the journals in North Malabar in the role played by them to create national consciousness and supporting the Indian national movement. In his newspaper *Amavidyakahalam*, Vagbhadananda wrote articles supporting the national movement. In his article *Niyama DwamsakarAaru?*<sup>7</sup> He wielded his pen like a sword against the British and criticised the British Government for keeping up the promises which resulted in the civil disobedience movement and the salt *satyagraha*<sup>23</sup> His views invited the wrath of the British officials in Malabar but Vagbhadananda never bothered to apologize to the British officials.<sup>24</sup> As a journalist, Vagbhadananda supported Gandhi and his constructive programmes, like the propagation of the khadi, destruction of caste system and the picketing of liquor shops.

He was a spokesperson for the equality of women. He said, "Women should have equality and freedom, but in our society their condition is worse than animals where their male counterparts have pushed them to darkness and servitude."<sup>26</sup> Vagbhadananda was against servitudes of all kinds. He said in order to attain freedom one should not subdue himself to any external force or coercive power.

Vagbhadananda was not only interested in the social upliftment of the downtrodden classes but also in their economic well being and their safety. He wrote and spoke about the economic exploitation of the rich and the colonial government on the poor. Swami Brahmavathan has explained about his economic ideology as such. "A person who saves an *anna* leaves another person starving. A person who amasses a lot of wealth makes a lot of people

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<sup>6</sup> G.Ramachandran, in preface of *Vagbhadananthente Sampoorana Krithikal*, *op.cit.*, p.13

<sup>7</sup> Vagbhadanandan, "Ahimsaye Theduvin," *Vagbhadanandante Sampoorana Krithikal*, *op.cit.*, p.193.

starve. So no man has the right to amass wealth meant for the common well being of his fellow beings. Nature has endowed water and air equally to everyone.”We can find a communist – socialist bend of mind in Vagbhadananda’s thoughts. Marxist Leninist principles got an easy footing in Northern Malabar because of these socialist ideologies that Vagbhadananda preached. *Abhinava Bharata Yuvak Sangam* of A.V.Kunjambu that meant for the upliftment of the downtrodden classes and the Uralungal Labour Society of Vadakara gained inspiration and momentum from Vagbhadananda’s teachings. Vagbhadananda stood foremost not only in removing casteism from the society of Kerala but also to make his followers staunch fighters of the national movement against British colonialism. He was found presiding over the meetings of *Abhinava Yuva Sangam* at Karivallur founded by A.V.Kunjambu. In 1936 in commemoration with the first anniversary celebration of Abhinav Bharat Yuvak Sangh, Gurudevan spoke where he asked its supporters to try in creating a situation congenial for the growth of national consciousness in rural Kerala. He also spoke at the meetings held associated with a strike in a brick company in Feroke, supporting the labour classes against the rich owners.

**Conclusion:**

Vagbhadananda was also against *thirandukuli*, *thalikettukalyanam*, *vannathimattu* and such irrelevant customs, which economically deteriorated most of the sections of the society. With the powerful activities of *Atmavidya Sangam*, *vannathimattu* was removed from 400 houses of kunnothuparambu at Kannur a stronghold of *Atmavidya Sangam*<sup>8</sup>. He told people that *thalikettukalyanam* which had no significance was an insult to womanhood. He also realized the importance of upliftment and development of women in the society. A women’s wing of the *Atmavidya Sangam* was started to provide support to women’s development programmes. He requested the women of the pulaya community to throw away the *kallumala*, which they wore as a mark of their low caste birth. After leading a heroic and selfless life for the reformation of the society of Kerala, Vagbhadananda Gurudevan passed away in 1939.

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<sup>8</sup> E.M.S.Nambudirippad, *Kerala Malayalikelude Mathrubhumi*, Thrissur, 1969, p.281



## **MALABAR MUSLIM CUISINE: A CULTURAL ASPECT**

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“...food,” observes Kaplan (2020) in his Food Philosophy, “is about more than objects and essences; it is also about activities, traditions, and identities”. History, whether religious or not, has shown us that ‘the forbidden apple’ was instrumental in the expansion of human beings on earth which was occasioned by the tragic expulsion of Adam and Eve from the Garden of Eden in Heaven. Food in a consumable form has since then been a vital ingredient of human existence. Food, for human beings, is more of emotional content than those of the instinctive nature which characterizes the animal food habit. Centuries passed, mankind progressed to the point of mars and moon being spots of experimentation. History also stands a witness to the different civilizations, different groups of social existence and different forms of cultural, social, political and ideological expressions.

Food is not just an objective material which validates the existence of human beings as well as animals on the surface of earth. With various civilizations coming into existence, what the world has witnessed is diversity in all forms of human interaction. Food is the source of energy as well as means of sustenance, with considerable changes visible at the local to the national to the global. The distinctiveness of a society has been set forth also through its culinary culture. Food habits across the world testify the diversity as well as the unifying factor which binds human beings into being a social being. Food as a consumable entity is thus cultural as well as binding in nature. Food, according to Kaplan (2012), “has social meaning and significance beyond its nutritive function; it is also expressive. Each society determines what is food, what is permissible to eat, and how and when particular things are consumed... Food preparation and consumption are

bound to the beliefs, practices and laws of nations and cultures. Food and culture define one another” (p. 3). Speaking of the different types of culinary culture which can be located geographically, it is an undisputable fact that the culture of a society is closely tied up with the food habits they follow. The divide between the west and the east in epistemological terms could also be seen in the respective culinary culture they adhere to. Though globalization worked miracles in bringing different world nations together, food culture pertaining to the national identity of a nation per say has been able to maintain its distinctiveness in terms of its local and cultural identities. Indian subcontinent, identified as one of the storehouses of spices, which has been validated with the historical fact itself allowing more than required verifiable data with regard to the Indian contribution to the gustatory custom, has a traditional food history to represent with its differences as well. The food habits of a particular society of a community is integrally associated with its social, cultural, political and economical manifestations along with adhering to the traditions and myths followed by the society or the community.

Socio-cultural pluralities of India in terms of its geo-political identification are visibly announced through its diversified food habits across its length and breadth. While each zone has its own specialties to project, the behavioural pattern of the respective natives gets symbolically connected to the food habit of the natives. Thus, while chaat and spicy snacks form an invincible food item in the menu of the north Indian cuisine culture, a wholesome food habit identifies the southern part of the Indian subcontinent. Given the fact that the food habits of a group can never be taken as the yardstick to assess the culture of another group, food is an essential ingredient in the smooth functioning of any society. The culinary culture of a particular community or society provides them with a unique identity of its own.

Kerala, denominated as God’s Own Country, is also known for its unique tasty food habits. With an extensive coastal line, Kerala feeds and is fed upon the rich marine life, making the food culture attain a different level. Though the staple food item of the Keralites have been identified to be linked with rice and paddy, the multicultural co-existence of people of different religious beliefs makes it the land of different tastes too. From the vegans to the non- vegetarians, Kerala has different types of dishes to suit the palate of its natives. The familiarity with the use of spices and other herbal and medicinal supplement in the form of food items is not new information for the food lovers in Kerala. The role played by the housewives in Kerala in inventing new varieties of food dates back to the ancient times (when the idea of food preservatives was still on the way to make it to the chef recipes). Indeed, women contributed a lot to the formation of the cultural reality in many ways. The kitchen became the space of creativity for many, irrespective of gendered identity.

Taking a look into the specific food culture and its history of a particular geographical area, especially the Malabari Muslim cuisine culture, it can be said that the Malabari Muslim cuisine’s tradition runs back to the times

even before the arrival of the British in India. Malabar (constituting the present day northern districts of Calicut, Malappuram, Wayanad, Kannur and some areas of Thrissur and Palakkad), being one of the easiest sea route to the gulf countries as well as other countries with sea ports, gained early access to the outside world with the historical landing of Vasco de Gama at Kappad in Kerala in 1498. Within a short span of time, Malabar became a hub for traders, especially the trade of spices, since Kerala was a land with luscious growth of the precious spices unknown to the West. Spices had been valued as sacred by the Westerners as well as the Arabs. Known for its exquisite flavor, the spices liberated the western dishes from its blandness.

As observed by Subair (2019) in his work *Gathakala Thalassery*, the food diversity that Thalassery owns in the Malabar region owes its credit to the contributions made by the Muslims with its own social background to speak of. It has been observed that with the establishment of trade centres in the Malabar region focusing mainly into the districts of Kannur and Kozhikode, there began a constant interaction between the Middle East and the Muslims from the Malabar area. Even before the British established their trading colonies in the Malabar region, it has been said that the Muslims from the Malabar region entered into trade transactions involving the trade of spices and other raw consumables. With the growth in the trade relationship, beginning with the Romans who were the consumers of pepper from Kerala, which was used for various purposes other than the religious and medical reasons, the Muslims from the Malabar contributed immensely to the popularization of the spices and other raw food materials.

Interestingly, the trade transactions also led to the establishment of cross-cultural ties with the Muslims from the Malabar area taking the chance to explore their luck in distant lands. The period also witnessed marital alliances getting established between the Arabs and the locals from the Malabar regions giving rise to a group of Muslims known as the Mappilas, which also led to the amalgamation of the food cultures of the Middle East and the Malabar region. The reception of Islam in Kerala as early as the generation after the demise of Prophet Muhammad also provides the key understanding to the fact that the Muslims from the Malabar region had an indispensable role to operate towards establishing a religious side to the food culture prevalent in Kerala. The new bloodline representing the Arab-Indian Muslim relationship also had its influence cast upon the food culture of Kerala with the Arabic cuisine getting redefined and reinvented with the local flavours available in the locality. It has been identified that the Malabar Pathiri and Kerala Parotta had its origin in the pastry from the Middle East; and Sulaimani (a variety of black tea) emerged from the localized version of the Arabic kahwah (traditional Arabic green tea).

The religious aspirations of the Muslims from the Malabar region played a great deal in the yester years wherein the Muslims who went on pilgrimage to Meccah and Medina sought to invent non-perishable food items (which could be preserved for days without being damaged). The Muslim

women, in a way used all their resources of knowledge and expertise in inventing food items which could be consumed even after months of its preparation. Food items like ariunda, ravaunda, achappam, chukkappam, kozhalappam, pettiyappam, avil, avalosunda to name a few found its way into the food lists of the pilgrims. Those who returned from the pilgrimage brought with them dry fruits like dates, fig, walnut etc from the Arabian deserts along with the holy water, Zamzam. These dry fruits, considered as delicacies, began to make its way to the dining tables in the form of pickles (dates), appams made from dates, dates sharbat etc.

A study of the culinary culture pertaining to the Muslims in the Malabar region is incomplete without understanding the particular socio-religious milieu in which it is situated. As noted already, the Muslim cuisine in the Malabar region has obvious connections with the Arab-Persian cuisines which were adapted to suit the palate of the locals by localizing it. Muslim cuisine in the Malabar becomes eloquently expressive in connection with the religious observances as well as marriage rituals. Ramadan, the holy month of fasting is the month when the Muslims all over the world abstain themselves from the consumption of food and liquid from dawn to dusk. Apart from the religious significance of fasting where the Muslims dedicate themselves in the path of piety and goodness and renouncing the material instincts, fasting also is sought to have a cleansing effect; an effect of purgation, purifying the body from the accumulated bad fats. Though Islam advocated simplicity in religious observances like fasting and its breaking, with the passing of time (partly due to the shift in the financial conditions of many of the families) one could see that the occasion of breaking the fast has become akin to that of a feast with the table served with tasty dishes and drinks.

Taking a detour to the Ramadan cuisine of the Muslims in the Malabar region, one could not ignore the Arab-Persian influences in the cuisine prepared during the month of Ramadan. While the fasting begins at dawn (Sub'ah) with the call for the morning prayer, the Muslims are supposed to begin their fast by consuming some food before the morning prayer is delivered, which is known as the Athazham. Looking into the fact that the food consumed during Athazham should be energy providing one, the Muslim families would prepare rice or food items like pathiri (prepared from boiled rice) to be consumed with curry made of either meat or fish along with a glass of tea or milk. After a long day of observing fast, at dusk with the evening call for prayer (Maghrib) the fasting comes to an end. Known as cheriya nombuthura, the day long fast is broken by having kaarakka (a variety of dry dates), some dates, lemon juice or some fruit juice, tea, along with snack items like ada, chattipathiri, samosa, unnakaaya, kaaypola, irachiada, etc. The Muslims upon breaking the fast would head towards mosque offering their prayer at twilight which is followed by a special namaaz in the form of Tharaweeh, which is longer than the normal namaaz. Completing the Tharaweeh, the time is set for Valiya Nombuthura. It can be calculated as analogous to the dinner time at other times. Food items like pathiri, neychoru,

dishes made of meat or fish, etc are served for valiya nombuthua followed after a while by muthazham when porridge or a special type of kanji is served before bedtime. Pola (consumed with coconut milk and small banana) was one among the signature dishes of the Muslims in Malabar. These food items of course are the adaptations of the Arab-Persian cuisine. Though the month of Ramadan is supposedly a month of utmost devotion and abstinence from the craving for food (a means to understand the condition of going hungry), a cursory glance at the cuisine followed during the month of fasting points out the fact that it is an inevitable aspect of the cultural manifestation of the Muslims, especially in Kannur in the Malabar region. The food served during the month of Ramadan has a narrative side wherein the religious implication gains more significance.

Any cultural narrative is incomplete without going into the specific cultural manifestation of the religious community that forms the focus of the study. The Muslims in Malabar region following the Islamic tradition, as observed, had visible cultural interaction with the Arabs and the Persians per say. Another factor that could have been decisive in helping the Muslims in the Malabar region to develop their unique cuisine is in connection with the matrilineal form of structure which the Muslim families adhered to in the Malabar especially, Kannur. The matrilineal structure followed in the Muslim families settled in the coastal areas of the Malabar region promoted the residential mode of establishment as well as the puthiyappila system (a unique system practiced in the coastal Malabar region which authorized the visiting-husband system). This system of marital co-habitation, which was a break from the patriarchal structure, also resulted in the creation of a new food culture, which could be perceived as an indigenization of the Arab-Persian food tradition.

The matrilineal system gave an unprecedented position to the women dominated space apart from the kitchen in Muslim families. Though the bridegroom would be treated in a higher status, the occasions of marriage and the rituals thereafter became the workspace for the Muslim women to show their expertise in culinary art. Serving the bridegrooms with rich feast denoted the degree of respect which the bride's family held towards the bridegroom. Though this practice was not widespread in the earlier stages of Muslim family establishment on a large scale basis, it began to gain momentum with the gulf boom resulting in the rise of the new affluent middle class Muslims. Sumptuous feasts began to be considered as symbol of social status.

Festive occasions, be it marriage or the Eid celebrations, always turned out to be the spaces of celebration, joy and sharing and caring. Eid-ul- Fitr, which marks the culmination of Ramadan and the one month religious observance of fasting, is also known for strengthening family ties by paying a visit to the relatives. To welcome and serve the guests on the Eid –ul- Fitr, a special drink is prepared made of milk known as Palooda garnished by nuts and raisins. While the breakfast would consist of meat items to go with pathiri or steam cake or chappathi, the lunch was the highlight of the day. Biryani,

one of the most delicious and mandatory dish to be prepared and served in Muslim households on Eid day, is supposed to have its origin in Persian cuisine. Following the Arab culinary tradition, the Malabari Biryani adopted the dum style of cooking Biryani which helped the rice to have more flavor and the meat to be cooked in an optimum manner. The adoption of using ghee instead of oil is also an Arab influence to speak of with regard to the appropriation of culinary culture from the Middle East in the context of Kerala cuisine and tradition. Muttamaala and Muttasirca (a sweet dish made of egg), Aleesa (a dish made of wheat with or without meat), kilikkoodu (a dish made out of wheat batter by deep frying the batter in the shape of a bird's nest), kichidi (a variety of porridge), samosa, lakkottappam, madakkipathiri, kaaypola, pancharappatta, kinnathappam, neypathiri, to name a few became permanent presences in marriage receptions and invited parties. As time passed, many of the families, under the influence of the ever widening horizons of globalization, began experimenting the fusion of food items thereby inventing some new items suiting the taste glands of the human beings. This form of celebration is more or less assimilated into the cultural artifact making it an unavoidable narrative of Muslim cultural representation and behaviour.

The migration of the Muslims from the Malabar region to the Arabian countries could be seen as having a centripetal force in augmenting the cultural relationship between the two regions. The constant rendezvous between the Middle East and the Malabar Muslims went beyond the business deals. With the Muslim families from the Malabar region slowly relocating themselves to the Arab countries, one could observe not only a transition in the financial condition of these families, but it also allowed the space to be the meeting point of two different cultures. It could be said that the Muslims from the Malabar region adapted to the new environment with ease, and allowing themselves to the Arab culinary culture as well.

With the onset of globalization, the avenues of intercultural interaction widened making the impossible possible. The readiness with which the foreign dishes were adapted and appropriated into the local cuisine menus is just an outcome of how influential and beneficial globalization had been in connecting different nations via the cuisine culture. An influx of Western, Middle East and North Asian cuisines became familiar dishes to the Malayalis within the span of a decade. Non –vegetarian items ruled the cuisine taste with dishes like shawarma, kebabs, keemas, alfaham, lasagna, kuzhimandi etc. Fast food items liked burgers, pastas, noodles, fried rice, schwezwani items, falafel, etc too gained immediate popularity especially among the Muslim community from the Malabar region sidelining the traditional tastes of the Muslim community. Though the foreign dishes served the platter at a higher rate, the traditional dishes which was slowly going out of taste buds began to make its second coming to the dining tables through the interventions of cookery shows which focused on making the new generation familiarize with the traditional cuisines. The cultural rendezvous which the cuisines prepared by the Muslims



from the Malabar region had to speak in great volumes is something which has not been narrativised so far.

The specific nature of the development, establishment and popularization of the Malabar cuisine needs to be identified and read as an essential element of the cultural narrative of the Muslims of the Malabar. The food we eat defines our taste and affiliation; it also defines our cultural pattern; it formulates the cultural narrative of a community which is interspersed with the socio-religious perspective as well. Malabar Muslim Cuisine hence showcases the interactions between different cultures as well as the co-existence of tradition and modernity within its paraphernalia.

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## **PRESERVING TRADITIONAL HANDICRAFTS: A STUDY OF CENTRAL TAMIL NADU'S ARTISTIC HERITAGE**

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### **Abstract:**

The present study is an attempt to get into the realm of traditional handicrafts in central Tamil Nadu, exploring their historical, cultural, and socio-economic significance. The study aims to document and analyse these crafts, identify factors influencing their preservation or decline, propose strategies for their sustainable preservation and promotion, and study market opportunities for these crafts at regional, national, and international levels. The research adopts an exploratory methodology, combining fieldwork, observations, and archival research to collect comprehensive data on the techniques, materials, and tools employed in traditional handicrafts. The findings reveal a rich artistic heritage embedded within central Tamil Nadu's traditional handicrafts. These crafts hold immense cultural value, reflecting the region's historical traditions and craftsmanship. However, the study also highlights challenges faced by these crafts, including changing market dynamics, limited awareness, and dwindling artisan communities. Through the analysis, this study proposes strategies for sustaining and promoting traditional handicrafts, focusing on skill development, market linkages, and policy interventions. Moreover, it emphasises the need for collaborative efforts among artisans, government

agencies, and non-profit organizations to ensure the continued vitality of these crafts.

**Keywords:** artisan communities, cultural heritage, handicrafts, preservation, promotion, socio-economic impact, traditional crafts

## **INTRODUCTION**

Traditional handicrafts in central Tamil Nadu, a region in southern India, have a rich and vibrant history that stretches back centuries. They have evolved over time under the influence of numerous dynasties including the Cholas, the Pandyas, the Pallavas, and the Nayakas. These kingdoms greatly valued arts and crafts, leading to the flourishing of a variety of handicrafts including weaving, metalwork, wood carving, pottery, and jewellery making. Weaving, in particular, has remained a significant craft, with places like Kanchipuram and Chettinad renowned for their exquisite silks and cottons. The Thanjavur district is famous for its unique style of painting known as Thanjavur painting and bronze statues, both of which date back to the Chola period. Intricate wood carving is a traditional art form seen in the temples of the region, reflecting the spiritual beliefs and mythology of the people. Despite the impact of modernisation and industrialisation, the artisans of central Tamil Nadu continue to uphold these traditional crafts, contributing to the cultural continuity and economic sustainability of the region.

The significance of this study lies in its potential to contribute to the preservation, promotion, and sustainable development of traditional handicrafts in central Tamil Nadu. It sheds light on their historical and cultural importance, identifies challenges and opportunities, and offers strategies for ensuring the continued vitality of these crafts while benefiting local communities and raising awareness about their artistic heritage.

The study adopts an exploratory methodology to investigate traditional handicrafts in central Tamil Nadu. The study involves extensive fieldwork, including documentation, and observations, to gather data on the techniques, materials, and socio-economic impact of these crafts. Historical and analytical approaches are employed to analyse the cultural significance and factors influencing their preservation or decline. The study also incorporates an explanatory component by proposing strategies for sustainable preservation and promotion of these handicrafts.

The artisans of Tamil Nadu intricately interlace affection, dedication, emotion, and discipline into their artistic productions, reflecting the state's rich heritage and culture. This region globally shines for its passionate preservation and promotion of various traditional art forms and ancient artifacts, including replicas of Chola and Pandya dynastic relics. Their diverse craftsmanship ranges from Stone Sculptures, Bronze Celestial figures, Brass lamps, and carvings in Rosewood, Sandalwood, and country wood, to Tanjore Art Plates, Picture Paintings, and Pottery.<sup>1</sup> Tamil Nadu is also celebrated for its detailed religious objects, including temple chariots, ornamental doors, vahanams, bells, idols, and intricate gold and silver decorations for deities. These unique creations encapsulate the spiritual and cultural essence of the region.

**Tanjore Gold Leaf Painting:** - Renowned globally, Tanjore paintings capture the essence of Hindu mythology, featuring a variety of deities and stories from the Ramayana and Krishna Leela. These paintings, which originated in the royal courts of the Marhatta rulers in Thanjavur, are celebrated for their exceptional harmony, rhythmic composition, and vibrant color blending. What sets Tanjore paintings apart is their elaborate decoration: they feature gold leaf, gilded metal accents, and semi-precious stones that elevate the figures depicted in the art. The most esteemed Tanjore paintings are those that uphold traditional practices, utilizing original vegetable pigments to achieve their signature gold leaf effect. These artworks, prized for their authenticity, truly represent the pinnacle of this art form.

**Stone craft:-** Over time, skilled stone craftsmen known as "Sthapatis" from the Vishwakarma community have honed their talents on temple images and structures. These stone icons are carved in accordance with the precise measurements and rules dictated by Shilpasastras. A shining example of Tamil Nadu's stone craftsmanship can be witnessed in Mahabalipuram, renowned for its exquisite chiselling arts and sculptures. The Mahabalipuram School of Traditional Architecture has revitalized this icon-making tradition. Today, Mahabalipuram houses workshops that produce granite and soapstone sculptures, both religious and secular, as well as other items like garden lights and name plates.

**Chola Bronzes :-** The ancient craft of casting "Panchaloha" or bronze icons, perfected under the Cholas, employs the lost-wax method. In this process, a wax model of the icon is coated with clay layers, which, upon drying, is heated until the wax drains away. Molten metal is then poured into this mould, which is broken after setting, revealing the unique bronze icon. This age-old craft persists in former Chola centers like Swamimalai, Madurai, and Tiruchirappalli, where artisans faithfully adhere to the rules of Shilpa Shastra to create these exquisite bronze icons, each being the only one of its kind.

**Pattamadai Mats:-** Pattamadai village in Tamil Nadu's Tirunelveli district is renowned for its korai grass mats. These handwoven creations, often featuring cotton or silk, traditionally display red, green, and black stripes. Modern designs, influenced by contemporary aesthetics, have made these mats, along with related korai grass products like shopping bags and placemats, popular in both local and international markets.

**Pottery :-** Madurai district, particularly Usilampatti and Villacherry, is famed for its black pottery painted with a distinct yellow substance. Panruti, in Cuddalore district, is renowned for an array of clay work, including deity figures and toys. Karigiri, in Vellore, is known for its unique pottery, characterized by artistic shapes and original coloring glazes, using a local clay called namakatte. Manamadurai offers distinctive pottery items ranging from elegant clay pipe chillums to decorative flower vases. Karukurichi, in Tirunelveli district, is popular for its superior, novel-shaped pottery using red, black, and grey clay, often coated with red ochre for brightness.

**Paper Machie:-** Vellaicherry in Madurai District, Tamil Nadu, is well-known for its Paper Mache crafts. Artisans here blend waste paper pulp and local clay into thin sheets to create colorful dolls, mythological scenes, deity icons, masks, and animal forms. After shaping the desired form, these crafts are coated in a paper pulp and white clay solution, then meticulously painted in oil or watercolors.

**Woodcrafts:-** Tamil Nadu is known for its diverse woodcraft. Virudunagar crafts traditional household items, while Devakottai and Karaikkudi create traditional panels. Nagercoil and Suchindram are known for their figure carvings, and Madurai excels in detailed rosewood carvings. Notably, finely crafted wooden 'kavadis' serve as votive offerings, and intricately worked tables and panels often depict floral motifs or epic scenes.

**Embroidery:-** The Nilgiri women have developed 'pugar', a unique embroidery style featuring geometric patterns on men's 'poothkuli' shawls, often depicting floral motifs or human and animal figures. Tanjore, on the other hand, is known for its unique appliqué work, particularly found on temple hangings and chariot decorations, featuring traditional symbols and deities. Additionally, Madurai is celebrated for its 'Sungudi' sarees, notable for their intricate sungudi and appliqué work. These diverse textile traditions reflect the rich cultural tapestry of Tamil Nadu.

**Metalware:-** Nachiarkoil, in Thanjavur district, is renowned for its exceptional vandil sand, ideal for crafting moulds. Due to a copper shortage, local artisans have transitioned to brass. The resulting creations include beautifully shaped vases, water containers, food cases, bells, candle stands, and a myriad of lamps. Some items, like food cases and milk containers, are crafted from bell metal, while others use brass. The town's signature piece is a uniquely designed jar, fashioned like a cashew nut, which serves as a hallmark of Nachiarkoil's craftsmanship.

**Musical Instruments:-** Music and dance hold significant cultural value in Tamil Nadu, leading to a thriving craft of musical instrument creation. Majorly centered around Thanjavur, the hometown of numerous renowned musicians, this craft produces globally recognized Jackwood Veenas, a legacy passed down through generations. The region is known for creating Thamburas and distinctive clay flutes.

### **2.1. PROBLEMS OF HANDICRAFTS INDUSTRY AND ARTISANS**

The handicrafts industry is not without problems. Like any other segment of the industry, handicrafts industry is also facing many problems and so also the case of artisans. Those problems are listed below:

**Production Problems:-** The handicrafts industry grapples with issues including raw material scarcity, weather-related product damage, access to production, substandard materials, lack of storage, high costs, and a shortage of labor.

**Financial Problems:-** Many involved in the Indian handicraft industry, particularly tribal communities, struggle with financial constraints due to lack of capital and credit. Though dependent on this sector for livelihood, they're

often unable to fully benefit from government schemes aimed at their upliftment, due to a lack of awareness and knowledge.

**Marketing Problems:-** There are several challenges in the marketing of products in the handicrafts industry. The artisans face many more marketing problems such as lack of marketing intelligence, dominance of middlemen, consumer bargaining, inability to compete in business and poor knowledge about export.

**Social Problems:-** The artisans face a wide range of additional social issues, including a lack of family support to start a business, a lack of education, a weak institutional setting, a decrease in the involvement of family members in the handicraft industry, the inability to schedule time to attend social events because of the handicraft industry, the stigma attached to the industry as a whole, and a high level of participation by others.

**Personal and Psychological Problems:-** Many different emotional and mental issues plague artisans, including a failure to apply science and technology to their work, a failure to think creatively about how to improve their products, an inability to make sound business decisions, a lack of self-confidence, and an unwillingness to join an industry group.

**Physical Problems:-** Handicrafts artisans suffer from various physical problems such as back and hip pain problems, joint pain problems, respiratory problems, hands and fingers pain problems, eye pain problems etc.,

#### **CULTURAL SIGNIFICANCE OF TRADITIONAL HANDICRAFTS**

Traditional handicrafts in central Tamil Nadu hold immense historical and cultural significance, acting as a repository of the region's rich and diverse heritage. These crafts encapsulate centuries-old traditions and practices that have been passed down through generations, making them tangible links to the past. They reflect the cultural evolution of the region, being influenced by various ruling dynasties, each of which left its own distinct mark on the crafts, from the elaborate design sensibilities of the Cholas to the intricate craftsmanship of the Pandyas. The cultural significance of these handicrafts is evident in their deep-rooted connections to religious and social customs of the region. Many handicrafts such as Thanjavur paintings and temple wood carvings often depict stories and figures from Hindu mythology, thus serving as artistic expressions of religious devotion. They also play an important role in local festivals and ceremonies, adding to their cultural relevance.<sup>2</sup>

The preservation and continuation of these crafts also serve as a form of cultural resistance against the encroachment of mass-produced, industrialized goods. The handcrafted items, with their uniqueness and intricacy, are reminders of a bygone era when individual skill and creativity were highly valued. They provide artisans with a sense of identity and pride in their cultural heritage. Moreover, these handicrafts contribute significantly to the local economy, creating jobs and promoting tourism. They also enhance India's cultural diplomacy by being a part of the country's soft power on the international stage. Tourists and connoisseurs alike seek these unique, high-

quality handicrafts for their aesthetic appeal and as symbols of Tamil Nadu's rich cultural history.

Traditional handicrafts in central Tamil Nadu have considerable socio-economic impacts on local communities. On the economic front, handicraft production provides livelihood opportunities for many families, often supplementing agricultural income, especially in rural and semi-urban areas. These crafts also generate income through domestic and international tourism, with tourists purchasing these items as souvenirs and gifts. The craft sector, therefore, plays a vital role in poverty alleviation and rural development. Handicrafts also serve as a significant source of indirect employment. For example, suppliers of raw materials, traders, exporters, and retailers all benefit economically from the handicraft industry. Moreover, the export of these traditional handicrafts contributes to the state's and the country's foreign exchange earnings.<sup>3</sup>

The socio-cultural impact of these traditional handicrafts is equally profound. Handicrafts often form an essential part of the local community's cultural identity, with the knowledge and skills associated with these crafts passed down through generations. This continuity of tradition strengthens social cohesion and provides a sense of communal pride and self-esteem. The handicraft sector can also help empower disadvantaged sections of society. Many artisans belong to marginalized communities, and the revenue they earn from their craft can improve their socio-economic status. In particular, this industry can offer economic independence to women who may otherwise have limited employment opportunities.

#### **FACTORS INFLUENCING THE PRESERVATION/DECLINE OF TRADITIONAL HANDICRAFTS**

The preservation or decline of traditional handicrafts in central Tamil Nadu is influenced by a variety of factors, ranging from economic and technological to social and cultural.

1. **Economic Factors:** The demand for traditional handicrafts, both domestically and internationally, significantly influences their preservation. If there's a healthy demand, artisans can earn a sustainable living, encouraging the survival and growth of the craft. However, competition from cheaper, machine-made goods can lead to a decline in demand for handcrafted items.
2. **Technological Factors:** While technology can assist in enhancing the efficiency and marketability of handicrafts, it can also pose a threat. Mass production and industrialization can overshadow traditional crafts. Also, the lack of technological innovation within the handicraft industry can affect its competitiveness.
3. **Social Factors:** The social status and recognition accorded to artisans influence the interest in pursuing these crafts as a livelihood. If the younger generation perceives handicraft production as a low-status profession, they are less likely to adopt it, leading to a potential decline in artisanal skills.

4. **Cultural Factors:** The strength of cultural traditions and the value placed on heritage play a significant role in the preservation of traditional crafts. Places with a strong cultural identity tend to better preserve their traditional crafts.
5. **Educational Factors:** The transfer of skills from one generation to the next is vital for the survival of these crafts. However, if younger generations are not interested or are moving towards more modern professions, the skill transmission is interrupted, leading to the potential decline of the craft.
6. **Government Policy and Support:** Policies and programs that support artisans, promote their crafts, provide access to markets, and ensure fair wages are crucial for the preservation of traditional handicrafts. Lack of such support can contribute to the decline of these crafts.\

Studying the market opportunities involves understanding the demand and potential for traditional handicrafts from central Tamil Nadu across various geographic levels. This would include analyzing consumer preferences, potential price points, market size, and growth trends. At the regional level, research should focus on local demand and preferences, as well as potential for selling to tourists visiting the region. This can involve studying local festivals, fairs, and tourist hotspots. At the national level, focus can be placed on larger Indian cities and e-commerce platforms where there's a high demand for unique and traditional crafts. One can study trends in interior design, fashion, and gifting to understand potential market segments. Internationally, the study should explore the appeal of these crafts as exotic and unique items, their potential in global markets, and the interest among the Indian diaspora. Export trends, trade fairs, and global e-commerce platforms can be researched to understand opportunities.<sup>4</sup>

Raising awareness involves educating the public about the rich artistic heritage and cultural significance of these crafts. This can be achieved through a variety of methods. Traditional and social media campaigns, exhibitions, workshops, and craft fairs can be organized to showcase the crafts and the artisans behind them. Storytelling can be used to share the history, techniques, and cultural significance of the crafts, thus making them more appealing to potential customers. Educational institutions can be engaged to include craft history and appreciation in their curriculum. This can foster an appreciation for these crafts among the younger generation. Collaborations with influencers, interior designers, fashion designers, and celebrities can also be effective in raising awareness.<sup>5</sup> They can integrate these crafts into their work or promote them, thus reaching a wider audience. Partnerships with government tourism departments and travel agencies can help in promoting these crafts to tourists as unique souvenirs that reflect the region's cultural heritage.

## **CONCLUSION**

The study underscores the essential role of traditional handicrafts in central Tamil Nadu as both cultural treasures and economic catalysts. This



artistic heritage, deeply woven into the region's historical tapestry, faces significant challenges such as market shifts, inadequate awareness, and the dwindling of artisan communities. The research proposes strategic interventions to promote and sustain these crafts. This includes skill enhancement programs, creating efficient market connections, and enforcing supportive policies. Additionally, the importance of alliances between artisans, government bodies, and NGOs is underlined for maintaining the vitality of these crafts. The socio-economic implications of these handicrafts, serving both as income sources and cultural identifiers, are profound. Thus, acknowledging and assisting these crafts domestically and globally is crucial for the preservation of their unique artistic traditions and promoting equitable economic advancement in central Tamil Nadu.

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## **CULTURAL SURVIVALS IN INDIA: A STUDY OF ASYNCHRONOUS AFFINITIES BETWEEN KASHMIR AND TAMIL NADU**

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### **Abstract**

Among the people who are far separated from one another geographically and often belonging to theseparate races in different times, the presence of several words, art products, social structures,customs, folktales and beliefs with certain similarities can be witnessed. But, in some cases, they are an example of cultural transmission which hints at some sort of affinity between the two regions at some point of time as well as continuity of cultural survivals. There are manynotions through which this parallelism could be understood like anthropological study,ethnologyand acculturation. In this paper a cross cultural empirical as well as theoretical study between the Kashmir andTamil Nadu is attempted. Certain similarities between theSangam Age dating back to (300 BC -300 AD) and present-day Kashmir can be traced. There were severalsuperstitious beliefs that prevailed during the Sangam age in South India and areprevailing in Kashmirincontemporary times. An attempt to highlight the similarities in cultural aspects between these two regions and understand these throughdifferent frameworks through which such affinities can be contextualized forms thethrustof this paper.

**Keywords:** Living History, Cultural survivals, Sangam Age, Kashmir, Superstitions, Beliefs, Shaivism, Indus Culture, Trade

**Introduction:** The term culture itself has its own history which primarily means the cultivation of naturalgrowth and by extension in recent times it has come to mean the cultivating human mind. Thenineteenth century historian began to associate the civilization and

culture in identical terms. The association of culture was however with superior social groups. The inadequacy of this classification contributed towards the redefinition of term in which it was extended to include all patterns of behavior and ways of life. Culture therefore refers to behavioral pattern influenced through social interaction and transmission and include language, tradition, customs and institutions in the wider connotation.

<sup>16</sup> The inhabitants of Indian sub-continent historically are believed to be co-heirs to an ancient and glorious culture which emerged out of the migration of different races and tribes in successive stages. In course of time, they were assimilated with the indigenous inhabitants of this land which ultimately gave birth to a unique civilization. The hallmark of this civilization was the cradling of diverse variety of different cultures, religions and customs gradually with an unduly ingenuity which historians call unity in variety.<sup>17</sup> The characteristics of these different cultures has been varied. In fact, India still sustains an extensive range of societies, some even suggesting a stone age condition. This 'living prehistory' as it has been called underlines the continuity of cultural survivals.<sup>18</sup>

The historical process is decisive to the definition of culture yet the understanding of Indian culture is poorly served in this respect. It is assumed that historical process has a stagnant interpretation and has remain broadly unchanged over the last century. In other words, culture has remained untampered with, from the past to present.<sup>19</sup> This paper is an endeavor to underscore some of the survivals of cultural continuity between two different geographical locations in India. An attempt to provide the hypothesis and encouraging further research would be aim of this paper.

variety of faith and divergent thought currents. And longevity of Kashmiri tradition can mainly be attributed to its uniqueness of being melting pot of races and ideas.<sup>20</sup> One of the striking examples of cultural survivals is evident in present day Kashmir witnessing close similarity with the various superstitious beliefs prevailing during Sangam age which dates back to 300BC – 300AD. The age of Sangam is the age in which the Sangam literature was produced. This literature is that body of writings which reflect condition of social and political life which existed when the Pandya kings

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<sup>18</sup>. Thapar, Romila, Early India: From the Origin to A.D. 1300, Penguin Books, New Delhi, 2003, p.xx.

<sup>19</sup>. Thapar, Romila, Cultural Transactions and Early India: Tradition and Patronage, op.cit., pp.7-8.

<sup>20</sup>. Puri, Balraj, Kashmiri Muslims, Islam and Kashmiri Tradition, Economic and Political Weekly, Vol.25, No.06, 1990, p.307.

patronized Sangam.<sup>21</sup> These writings were composed by the poets who belonged to third Sangam or who were contemporaries of such poets. The historians of South India agree that Sangam age lies in early centuries of Christian era.<sup>22</sup> The Sangam literature gives an unusually complete and true picture of society, economy and cultural ideals cherished by the people of that age and activities that sustained them.<sup>23</sup> At the very outset, the similarities which prevail between these two geographically separated cultures is hospitality. The efforts towards entertaining the guests were considered as a sacrifice and excellence during the Sangam period. Guests were not only received with a smiling face but also in terms of superstitious beliefs. The social life as depicted in the literature of Sangam period vouches that Tamil like many ancient held many beliefs and superstitions. This perhaps indicates that an advanced material civilization was also consistent with many deep-lying superstitions and other substantiated beliefs. The people of Sangam age were involved in practice of setting apart some food forth e crows before one began eating.<sup>24</sup> This practice in similarity can be witnessed in contemporary Kashmir. Whenever out of the home more particularly in forests/ this practice is in vogue, before eating some part of food is thrown apart in four directions. Similarly, the cawing of crow which was believed to portend the arrival of guests during early Christian centuries of Sangam, holds a pretension in the present-day Kashmir. Along with that falling of comb while combing your hair is also believed to be a prophesy towards coming of guests in present Kashmir. Another important instance of similarity which one can believe as percolation of beliefs back from the Sangam age and down to twenty first century Kashmir is the efficacy of mustard seeds. The people of Sangam age believed in the efficacy of margosa leaves and mustard seeds as protection against the influence of ghosts. Although the ghosts and spirits are believed through out the world and doesn't seem significant while comparing the case with the Kashmir specifically but the belief in efficacy of mustard seeds to ward off evils is of striking nature. In the present Kashmir the *Pir's* (the spiritual saints) make common usage of mustard seeds to obviate the spirits and ghost influences. Thus, the efficacy of mustard seeds is another instance of similarity which possibly hints at the transmission and continuity of beliefs. One can also notice the similarity of rice being the staple crop for both the regions and Kashmir exclusively in northern India. The chief crop to the cultivation of which agriculturists in Kashmir devoted their labour and

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<sup>21</sup>. Sangam is a Sanskrit word which means an association; a Sangam of poets therefore was an association of poets. Tamil Sangam was a body of Tamil scholars or Poets a literary academy which was established by Pandyan Kings and it flourished at Madurai.

<sup>22</sup>. Shastri, K.A.N, The Colas, G.S.Press, Madras, 1955, p.03.

<sup>23</sup>. Shastri, K.A.N, A History of South India: From Prehistoric Times to the Fall of Vijayanagar, Oxford University Press, London, 1955, p. 124.

<sup>24</sup>. Subrahmanian. N, op.cit., p.320.

time was rice.<sup>25</sup> Rice being a main cereal is emphasized by the fact that Kalhana refers to it by simple term of *dhania* 'grain' a term by which paddy is known in Kashmir even at present age.<sup>26</sup> The Sangam people too were fully accustomed to the rice whether vegetarian or non-vegetarian or the food prescribed for the widows. The millet or rice cooked in milk was a delicacy and even now its popular and is known as *Pongal*.<sup>27</sup>

Moreover, another striking resemblance is in regard with the caste. The *Parrayan* community and *Parray* caste of Kashmir seems identical in term of their proposed meaning by the anthropologists. The word *Pariar* is originally a Tamil *Parey* plural *Parrayer* which signifies a drummer. The Spaniard has used this phrase in South America where they apply it to labourers and Indians. In Brazil too, the word *peon* signifies a foot soldier or household servant.<sup>28</sup> As far as castes in Kashmir is concerned, they evolved from ancient period and got enriched with the passage of time.

The composite culture of Kashmir developed due to the influx of various socio religious groups. There was an amalgamation of local and foreign castes.<sup>29</sup> And the *Parray* in Kashmir is one among the few castes which has comes under the purview of retention of traditional caste. The term *Parray* is also believed to have been derived from Sanskrit word *Param* meaning brave and they are believed to one among the various Kshatriya castes of Hinduism in Kashmir. Similarly, the reflection of bravery and respect with the *Parrayan* community in Tamil Nadu can be noticed.<sup>30</sup> Thus both *Parrayan* in south and *Parray* in Kashmir bear significant resemblance in terminology and linkage.

There has been an instance of lingual comparability in context with the few terms like *Yavana*. The term was used to refer to the Greeks, but soon came to refer to all foreigners who came from region lying to the west of subcontinent.<sup>31</sup> In present this term is used in Kashmiri language with a slight change as *Yava* to specify the person who is fair in color. And it is very

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<sup>25</sup>. Lawrence, R. Walter, *The Valley of Kashmir*, Oxford University Press, London, 1895, p.254.

<sup>26</sup>. Bamzai, P.N.K, *A History of Kashmir: Political-Social-Cultural: From the Earliest Times to Present Day*, Gulshan Books, Srinagar, 2008, p.222.

<sup>27</sup>. Subrahmanian, op.cit., p.306.

<sup>28</sup>. Brown, C.P, *Account of Basava Puran*, Madras Journal of Literature and Science, No.29, Atheneum Press, 1840, p.286.

<sup>29</sup>. Sheikh, Tariq Ahmed, *Cradle of Castes in Kashmir: From Medieval Period to Present Day*, International Journal of Applied Business Economic Research, Vol,15, No,21, 2017, Series Publications Pvt.Ltd, p.383.

<sup>30</sup>. *Parrayar* along with *Tudiyar*, *Panar* and *Kadam* were believed to be the clans worthy of respect.

<sup>31</sup>. Singh, Upinder, *A History of Ancient and Early Medieval India: From the Stone Age to the 12<sup>th</sup> Century*, Pearson, 2013, p.412.

known fact that the Kashmir had two vital context of contact which had led to the development of its literary culture; cultural and linguistic.<sup>32</sup> So, the foreigners mostly as we know were fair in color and this term might have some sort of link in this color-context down from the Sangam age.

The differences emerged through course of the time in every culture but some similarities have sustained because the change and persistence are inherent with every culture. Besides, there are other sets of beliefs and superstition which had similarities not only prevalent in Sangam age and Kashmir but throughout the country. For instances the significance of dreams which the Sangam people thought dream would always come true. The practice of scrubbing the floor with the cow dung paste was quite common in early days however the religious significance which it acquired was a later course of action.

But the above-mentioned cultural similarities between the Kashmir and Tamil Nadu can be assumed as striking evidence of overcoming the geographical and self-imposed barriers which hinders the cultural influence and assimilation. Although one cannot propose the clear-cut rationale behind these similarities as they might have percolated or emerged independently throughout the ages. But still some inferences can be drawn out which will help in contextualizing these similarities and would further encourage the comparative study of culture of these two regions. The first and foremost attention must be paid towards the ethnicity. It can be defined as genetic, cultural and linguistic similarities due to the shared inheritance in an environment in which all the cultures have a culture that has emanated out of cultural expansion from initial culture and of inherited similarity.<sup>33</sup> It is clear that the script, formal religions, dynastic traditions, and other features of the civilization of the sub-continent developed from assimilation and adaptation of the traditions which although seems dubious to be termed as Sanskritization, because the language medium was different to some regions. The spring fountain of the Indian culture is traced back to Indus valley civilization is an established fact. This was the first urban culture in South Asia and there was a cultural homogeneity as well as diversity within the vast zones of this civilization.<sup>34</sup> The source of the Indian culture is believed to be this civilization and it bear imprint over varied cultures prevalent within the sub-continent. This very civilization flourished in the north- western part of the sub-continent. There is evidence of few migrations from its core area in

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<sup>32</sup>. Rao, Aparna, *The Valley of Kashmir: The Making and Unmaking of a Composite Culture*, Manohar Publishers and Distributors, NewDelhi, 2008, p.303.

<sup>33</sup>. Parisi. Domenico, Cecconi. Federico, Natale. Francesco, *Cultural Change in Spatial Environment: The Role of Cultural Assimilation and Internal changes in Culture*, Journal of Conflict Resolution, Vol. 47, No.2, Sage Publication, Inc, 2003, p. 178.

<sup>34</sup>. Singh, Upinder, *op.cit.*, p.181.

various direction viz north, east and south India. These migrations are represented in the map which clearly substantiate the process of migration to the different regions. (See Figure-1). This migration probably became a source of migration of culture along with other traits to each region and some of the precepts of which might have survived. Therefore, while looking for the rationale behind the affinities between two different cultures the emanating of diverse cultures from the single source of Indus valley civilization seems reasonable.

Another major rationale to justify the corroboration of these similarities can be attributed to the religion which indeed is the most effective cultural carrier. The Shaivism in Kashmir and South Indian Shaivism bear close affinities is quite apparent from the fact that both build up their doctrine from the basic conception of Advaita or Monism.<sup>35</sup> Although along with the himalayan region stretching from Kashmir through Nepal, the Shaiva tradition in South India has been largest source of Shaivism.<sup>36</sup> But, South Indian Shaivism itself traces its origin to Kashmir. It is known that Thirumular, one of the earliest teachers of Shaivism in south came from the land of Pratyabijna school of Shaivism of Kashmir.<sup>37</sup>

It is also known that Cholas of tenth and eleventh century import ed many Shaivat eachers from the north. And recently several important manuscripts of works of famous Kashmiri Saiva philosophers have been found in Kerala and Madras.<sup>38</sup> Outside the pale of Saivites, yet within the tantric fold we have sufficient reason to believe that a considerable part of Panchatantra Agamic literature was produced in Kashmir.<sup>39</sup>

The cultural analogy between the Kashmir and Tamil Nadu can be also contextualized in terms of trade. Besides the conquests also might have played part as we found mention in Rajtarangini about Lalitaditya the celebrated king of Kashmir who is believed to have marched the southern parts of India too.<sup>40</sup> Along with the conquests the migration between the seregions out of religious preaching and political circumstances also might contribute in regards with such cultural similarity. For example, Bilhana the celebrated author of *Vikramankandava Bhilan's Charitra* is believed to have continued his wanderings in the south for a considerable time and had visited

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<sup>35</sup>. Bamzai, op.cit., p.276

<sup>36</sup>. Sanderson, Alexis, The Saiva Literature, Journal of Indological Studies, Kyoto, No.24-25, The Institute for Saiva and Tantric Studies, U.S.A, pp. 1-113.

<sup>37</sup>. Olson, Carl, The Many Colors of Hinduism: A Thematic-Historical Introduction, Rutgers University Press, New Jersey, 2007, p.237

<sup>38</sup>. Bamzai, op.cit, p.276.

<sup>39</sup>. Schrader, F. Otto, Introduction to Pancaratra and the Ahirbudhnya Samhita, The Adyar Library and Research, Centre, 1916, pp.18

<sup>40</sup>. Stein, M.A, Kalhanas Rajtarangini: A Chronicle of the Kings of Kashmir, Westminster: Constable and Co, 1990, p.130-131.

Rameswaram.<sup>41</sup> Politically the Kashmiris through out their history has been subjected to oppression and their history could be well noticed with much instability, conflicts, military coups, conspiracies and civil wars which have led them to migrate to different areas.<sup>42</sup>

To conclude one can, agree with Romila Thapar that India still sustains an extensive range of societies some even suggesting the stone age conditions. She has termed it as a 'living history'. The paper attempted to locate such a living history between the two a synchronous and geographically separated cultures and tried to contextualized the similarities in different paradigms. This affinity between the two regions unbounded by time can't be taken irreverent as the underlines the continuity of cultural survivals in India which encourage the further cross cultural researches. It also emphasized the deconstruction of the myth of a permanent historical activity to a particular geographical area and vouches for discouraging the study of regions in an isolated historical entity. The study of relation of regional entities to the larger whole must be emphasized which would invite further studies in such endeavors. It strives to substantiate the fact that every culture emerges out of interactions through various arteries like trade, religion, migrations which brings out the osmosis of culture there by shaping the course of history.

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<sup>41</sup>. Buhler, George, *The Vikramankadevacharitra: A Life of King Vikramaditya Tribhuvana Malla of Kalyana*, Govt Central Book Depot, Mumbai, 1875, p.19.

<sup>42</sup>. Stein, M.A, *op.cit.*, pp.15-17.





## **PARTITION AND PATRIOTISM OF MEDINIPUR: A HISTORICAL STUDY**

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### ***Abstract:***

Medinipur is the largest district in the south-western part of undivided Bengal. From the establishment of British rule in India, the people of Medinipur engaged in various anti-British struggles. This anti-British struggle in Medinipur was sometimes moderate and sometimes extremist. The people of Medinipur repeatedly indulged in anti-British struggles out of deep love for their homeland. The British govt. planned to divide the Medinipur district like the Partition of Bengal to nip the revolutionary thought, fraternity and patriotism of Medinipur in the bud. This article presents the story of Medinipur Partition and the anti-partition patriotic movement in its wake. This article is mainly an analytical study in nature. To fulfil this work, secondary data has been analyzed. After analyzing the secondary data, it is clear that, the British government wanted to partition the district on the pretext of administrative benefits to strike at the roots of the unity, patriotism and nationalism of the people of Medinipur, who played one of the roles in the freedom struggle, but the people of Medinipur, inspired by patriotism and nationalism, stopped it. After studying this article the present and future generations will know the past of district partition and the people's anti-partition patriotic activities and their indefatigable struggle to prevent district division.

***Key Words:*** Medinipur, Partition, patriotism, struggle,

***Introduction:***

Medinipur is the largest district in the south-western part of undivided Bengal. Medinipur district of Bengal is a district of struggle. Even during the Mughal period prior to British rule, they repeatedly rebelled against feudal tyranny and exploitation. Under Company rule, the people of the district did not bow down without protest to the exploitation and torture of British rulers, British merchants and their supporting feudal lords. The people of this agricultural district repeatedly engaged in struggle against them. So the British ruler was not unfamiliar with the long struggling tradition of the people of the district. For that reason it was a long-standing desire of the British Government to divide Medinipur district to destroy the struggling mentality of the district. The desire to improve the administrative system by dividing Medinipur, the largest district of Bengal province, was just an excuse of the government. The idea of district division dates back from 1836, when the separate Collectorate Hijli was merged with Medinipur. Citing administrative difficulties after the merger, in 1852 the Medinipur Collectorate recommended that Hijli be made a separate Collectorate as before. In 1876, Sir Richard Temple tried to divide the district into two parts but the division of the district was postponed due to financial reasons. It was widely acknowledged that the administration of a district as large as Medinipur was too heavy a charge for an officer. Undivided Medinipur district was one of the largest districts with an area of 5186 square miles and a population of 2789114.<sup>1</sup>

**First attempts to district division:**

Although the arguments in favour of the division of Medinipur district due to administrative convenience seem valid, the timing of the decision to divide the district is questionable. During the anti-partition of Bengal movement, the government's attempt at district division was compatible with the partition of Bengal, and the issue of the division of Medinipur seemed to be a minor addition to the partition of Bengal. As a result, the anti-district division movement became associated with the larger movement against the partition of Bengal. Medinipur became one of the centres of extremist and moderate movements in the district centered on the anti-partition movement in 1905. Swadeshi and boycott and Gupta societies grew strong centered around Medinipur city. In February 1906, Khudiram Bose, who was in charge of the Gupta Samiti of Medinipur, was distributing a persuasive pamphlet 'Sonar Bangla' to the people against the tyrannical rulers at the main entrance of the agricultural exhibition fair of Medinipur city. On receiving the complaint, the police constable went to arrest Khudiram, and he attacked the police and managed to escape with the help of Satyan Bose. However, he later surrendered and was acquitted with the help of prominent nationalist lawyers. Similarly, at the 1907 Agricultural Exhibition Fair, patriotic volunteers led by Satyendranath Bose endured police brutality by chanting 'Bandamataram' and creating chaos in the fair. On December 6 of the same year, patriotic revolutionaries tried to kill the tyrant Governor Fuller by blowing up a railway line near Narayangarh station in Medinipur. On December 7, extremist revolutionaries held their first public meeting in Medinipur across the country.

The Swadeshi and Boycott movement and activities of Gupta Samiti centered on the partition of Bengal were strong and spread throughout the district centered on Medinipur town. In such a situation District Magistrate Mr. Western and District George Mr. Darbal approached Mr. Hare of Burdwan Divisional Commissioner and on the advice of lieutenant governor of Bengal Sir Andrew Frazer took the decision to divide the district on the pretext of administrative convenience to suppress the vigorous movement in the district. After visiting Medinipur, Mr. Hare announced the division of the district in the civic reception. According to Hare's announcement, Medinipur North, Ghatal and Jhargram sub-divisions will be a district with headquarters at Medinipur and Medinipur South, Canthi and Tamluk sub-divisions, a second district with Hijli (Kharagpur) as headquarters. 800 bighas of land was acquired in the proposed second district headquarter Hizli and a total of 8 lakhs was sanctioned assuming an annual expenditure of 1.5 lakhs for the new district.

The division of large districts was declared necessary by the British Government for the satisfactory and comprehensive solution of all the civil and judicial problems of the people, and this was objected to by the natives of the district during consultations on the division of the district in 1906. According to them this division would reduce the importance of Medinipur city, as all the district offices were located in Medinipur city and the zamindars and traders concentrated their activities in this area. Moreover, the only centre of higher education and the only degree college for all the students of the district was located within the city of Medinipur. So the division of Medinipur district was considered as division of their own body. Moreover, making Hizli a self-contained administrative region would require a long time and a huge amount of money. But a careful observation of the outline of district division shows that the purpose of solving the problems of the people in the district division plan of the government was only a pretext, the main purpose was to nip in the bud the increasingly strong nationalist boycott and Swadeshi movement and secret revolutionism in Medinipur. In the outline of district division, Medinipur sub-division is divided into North and South and proposed to be part of two districts. The British thought that the main centre of all kinds of nationalist movements was the city of Medinipur and from there it spread and strengthened throughout the district. So, as a result of district division, their hold on Medinipur district will be strengthened.<sup>2</sup> But in any case, the people did not agree to the proposal for district division.

The partition of the district was announced in 1907 and there was an uproar throughout the district. The anti-partition of district movement merged with the boycott and swadeshi movement, which began with the 'anti-partition of Bengal movement' against Lord Curzon's move. An anti-partition public meeting was held at Medinipur and the residents of the district sent a memorandum against the division of the district to the government. A walking committee was formed at Medinipur to send a petition to Mr. Morley and Lord Minto against the division of the district.<sup>3</sup> Anti-Partition political tension was grew throughout the district, revolutionary factions was strengthened, and

repeated breaches of the peace, violent speeches and writings in the local press suggested being anti-government.<sup>4</sup> Local Journal, the 'Medini Bandhab' wrote on the 27<sup>th</sup> March 1907, "the ordinary people are laready excited by the 'Bandemataram' sprit and it only remains for the Zaminders also to be roused up by a partition of the district".<sup>5</sup> Another local journal 'Tamalika' expressed the helplessness of the people to convince the government to reject the proposal of partition of Medinipur. The government was so adamant about the partition of Medinipur that a correspondent from Medinipur went to the extent of sending report to the 'Bengalee' to the effect that, "the partition of Medinipur is no longer a complicated question and, I have been told, is a settled fact- settled for the present at any rate".<sup>6</sup> The political tension over district bifurcation reached such a height that at this stage the government had to back down and temporarily shelve the district bifurcation plan.

#### **Second attempts to district division:**

A few years after the failure of the first step to partition of Medinipur, the question of district division came up again. Following the Midnapore Bomb Case, on the recommendation of the District Administrative Committee, Lieutenant Governor Lord Carmichael announced after a visit to Contai in 1913 that Midnapore would be partitioned and promised that local opinion would be consulted before the government came to a decision on the matter. Public criticism was invited before finalizing the plan. Responsible residents and members of representative bodies put forward some specific suggestions before the authorities. According to the plan, there will be one district comprising Medinipur, Ghatal and Jhargram sub-divisions and second district comprising Hijli, Contai and Tamluk sub-divisions and the headquarter of the new district town of Hijli would be located at Kharagpur. A notable feature of this proposed plan was that the Sessions George of Medinipur would try all cases in both these districts. Narendra Nath Das wrote in this context, "The Government of Bengal was then engaged in working out the plan in detail behind the scenes, while outwardly expensive buildings were to be erected on the outskirts of the Kharagpur Railway Settlement".<sup>7</sup> As a result, the district roared in protest. The announcement of the partition created a lot of anger among landlords, lawyers, businessmen, etc. They feared that if their land was spread over two districts, they would be taxed twice and district court lawyers who felt their business would suffer if another district court was set up at Hijli. Medinipur Bar Association President Upendra Nath Maiti commented that the district division would be financially unhealthy since there were, in his opinion, more pressing issues that the administration needed to finance. B.N. Shasmal, a prominent barrister and politician, initially supported the partition when it was possible that his home town, Contai, might be the seat of the new district, but opposed it when Hijli was announced instead. Several members of the Indian National Congress also opposed the partition stating that they believed that the ruling class wanted to break the unity of the politically conscious population of the undivided districts.<sup>8</sup> Strangely enough the Lord Reading's government and the then Secretary of State scrapped the partition

scheme without revealing the government's intentions. The Medinipur Partition Plan was made public on 26 January 1915.<sup>9</sup> But owing to financial difficulties, the scheme was again temporarily abandoned.<sup>10</sup>

**Third attempts to district division:**

In 1921, the Bengal government again took the initiative to divide Medinipur district. The government wanted to divide the district into east west along a straight line without considering the socio-economic and political aspects of the people. This proposal of district division caused widespread anger among the district residents. According to them this proposed partition would destroy the unity of the district which the people were able to maintain despite many adversities under the rule of different dynasties without bowing down to any external political or social pressure. So the people tried harder to resist the partition plan to preserve the integrity of their ancient traditions. The people of the district realized that this partition would create numerous financial and social problems in their daily life which they were not willing to tolerate under any circumstances. In this situation the Congress was determined to resist any attempt at district division. The government, determined to bifurcate Medinipur district, sent the bifurcation scheme to the council for approval but the bill was rejected by the council by a vote of 58-32. But the rigid government sent the district bifurcation bill to the Governor for passage and the Governor passed the bifurcation bill, Medinipur was ready for a fight. In this situation, the Home Member took up the district resident's struggle as a challenge and told the Council that the authorities would not accept the threat of any movement.<sup>11</sup> In 1921 several prominent members of the Bengal Legislative Council spoke out against the district division plan for political purposes. According to them, this division plan is to hinder political activities by destroying the unity of the district in the freedom struggle. In the end, the government took the decision to temporarily abandon the implementation of the project citing the reasons of financial difficulties, noting the strong mentality of the politically conscious Medinipur against the partition. As with the 'partition of Bengal', political motives ultimately prevailed against the government's plans for the partition of Medinipur.

**Forth attempts to district division:**

In 1931 the question of partition came before the people of Medinipur in an entirely new and powerful form. After 1917, the Oriyas demanded that the southern part of Medinipur district be elevated to a full-fledged governorship by joining the newly proposed Orissa province. When the matter was raised before the Federal Structures Committee, the matter gained a different dimension and gravity. Realizing the seriousness of the situation, Sasmal and other leaders of Medinipur formed a 'Medinipur Anti-partition Samity' in Contai under the chairmanship of B.N. Sasmal to protest against the evil initiative of the government. Sasmal toured the southern region of Medinipur extensively and created anti-partition agitation through public meetings. The people convince with his arguments against the transfer of a part of Medinipur to Orissa, as a result the southern part of Medinipur was again reached on the

verge of volcanic eruption. A book titled “Medinipur Partition” was published with anti-partition arguments. In this it was argued that the people of Medinipur were more advanced than the people of Orissa in the fields of education, culture, literature, science and society. The people of Medinipur were proud to be a part of Bengal which was enriched by wise men like Raja Rammohan Roy, Rabindranath, Bankimchandra, Saratchandra, Ramkrishna, Vivekananda etc. Moreover, Odisha will never be financially self-sufficient as a separate province, so merging Medinipur with Orissa will deprive the local residents of various facilities that they have been enjoy generations throughout the district.<sup>12</sup> In this critical situation B.N. Sasmal sent a telegram to the Prime Minister in London on September 22, 1931, requesting him not to final settle anything until without giving a hearing from the people of Medinipur. Moreover, he also added that there is no cultural and linguistic unity between Orissa and Medinipur.<sup>13</sup> Sasmal also sent a telegram to M.K. Gandhi to see that Medinipur be properly represented in the "Boundary Commission" which was formed to determine the boundaries of Orissa as a separate province.<sup>14</sup> Finally, to avoid political agitation, the Imperial Parliament in London, convinced by the facts, figures and logic of a leader like B.N. Sasmal, decided to abandon the proposal to merge the southern part of Medinipur with Orissa.<sup>15</sup>

#### **Conclusion:**

Medinipur district has a very old tradition of uncompromising struggle against any kind of injustice and maladministration, be it nationally or regionally. Although the division of Medinipur district was not as popular as the anti-partition movement or the intensity of the anti-regional division movement did not pose a serious threat to the government. Yet the government could not stick to the plan of Medinipur division because of the tradition of solidarity and revolutionary spirit of the people of the district. During every step of district division the common people of the district, lawyers, zamindars and traders collectively fought for the protection of regional interests keeping the ideal of patriotism at the fore. Though different in depth, gravity and nature, the partition of Bengal and partition of Medinipur had similarities. The expression of the people of Mednipur on provincial political issues like the partition of Bengal was similar to that on regional issues like the partition of Medinipur. Full of rebellious spirit, Medinipur fought against all odds at all stages and was crowned with heroic success. As a result, Medinipur remained in its old territorial glory under British rule.

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## **HISTORY OF KONGU MANDALAM**

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### **Abstract**

The ancient Kongu kingdom has a triangular boundary between 10.450 and 12.530 North Latitude and 76.500 and 78.530 East Longitude, bounded by Mysore on the north, North and South Arcot on the east, the core territory on the south, and Cochin, Malabar on the west. The total area of the traditional Kongu region is 7,500 square miles, including the current districts of Coimbatore, Tirupur, Erode, Salem, The Nilgris, Karur, Dharmapuri, Namakkal, Krishnagiri, and parts of Dindigul in Tamil Nadu. The Western Ghats mountain range runs across the region, with significant rivers like the Kaveri, Bhavani, Amaravathi, and Noyyal flowing through it. The Palaghat Gap is a mountain pass that links the region to the neighboring state of Kerala.

**Key Words:** Arcot, Kongu, Coimbatore, Nilgris

### **Introduction**

The ancient Kongu kingdom has a triangular boundary between 10.450 and 12.530 North Latitude and 76.500 and 78.530 East Longitude, bounded by Mysore on the north, North and South Arcot on the east, the core territory on the south, and Cochin, Malabar has an area of approximately 15,300 square miles, half the size of Scotland which is early 30,000 sq. Each of the two districts of Salem and Coimbatore is approximately equal in size and is as large as Wales including Anglesey, implying that the original Kongu area was at least twice of Wales.



The total area of the traditional Kongu region, as just described, is about 7,500 square miles. Kongu Nadu includes the current districts of Coimbatore, Tirupur, Erode, Salem, The Nilgris, Karur, Dharmapuri, Namakkal, Krishnagiri, and parts of Dindigul in Tamil Nadu. It also includes areas of the Palakkad District and Chamrajanagar District in Kerala and Karnataka respectively. The Western Ghats mountain range runs across the region, with significant rivers like as the Kaveri, Bhavani, Amaravathi, and Noyyal flowing through it. The Palaghat Gap is a mountain pass that links the region to the neighboring state of Kerala. The Namakkal district's Kolli hills, Salem district's Shervarayan and Mettur hills, and the Coimbatore district's Palamalai travel through this region. The Chamrajanagar district's Biligiriranga hills are at the convergence of the Eastern and Western Ghats. The Cauvery River comes into Tamil Nadu from Karnataka through Dharmapuri, Salem, Erode, Namakkal, and Karur districts.<sup>43</sup>

Since the ancient period, the territory has been considered as a separate geographical division. The region has been known under several names, including AdhirajaMandalam, Chola-Kerala Mandalam, Ezhukarai Nadu, KonguMandalam, Onbathukarai Nadu, and Veera CholaMandalam. The first mention of it may be found in traditional Tamil literature. It appears often in Medieval Tamil literature and epigraphic sources.<sup>44</sup>

### **The Rivers**

The chief rivers that make this region fertile include the Cauvery and its tributaries, the Noyyal, the Bhavani, and the Amaravathi. The river Cauvery, after emerging from the Mettur reservoir in Salem district runs to the south up to Erode forming the most part the eastern boundary of Coimbatore. Thereafter, the river turns south-easterly direction, for a distance of 25 miles, and forms the boundary between Coimbatore and Salem and flows into Tiruchirappalli.<sup>45</sup>

Siruvani water has some special qualities attached to it having medicinal values mainly due to its origin in Velliangiri Mountains, which has many priceless medicinal herbs. Amaravathi river rises in the Anjaanad valley of Kerala State between the Aanaimalai hills and the Palani hills. It flows through Udumalpet taluk, crosses the Erode region and enters Tiruchirappalli district. Besides these main rivers, the other important river is the Aliyar, which rises in the Peak Grass Hills of the Aanaimalai in the Pollachi Taluk and is known as the "Torakadavu River". The Noyyal or the Noyyil is the important river in the Coimbatore area with the traditional name Kanchimaanadhi. The Bhavani rises in the Silent Valley forest of Valluvanda taluk of the Malabar district, in the neighbouring state of Kerala. Bhavani is more or less a perennial river which is fed mostly by South West monsoon and

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<sup>43</sup> Menon, A. Sreedhara (2011). Kerala History and its Makers. D C Books. p. 23.

<sup>44</sup> Kalvettiyal, Madras, 1973, p.58.

<sup>45</sup> V, Ramamurthy (1986). History of Kongu. International Society for the Investigation of Ancient Civilization. p. 239.

before it enters the city, joins with the Siruvani rising in the Attapadi Valley of Kerala. The Kongu region is famous for many hills and mountains, which are famous for their ethnic beauties. This region is embedded with some forts, which is known for their historical credentials. In these hills Lord Muruga temple is mostly found and some Vainavite temples are also found and it has been noted in Thirupugazh songs of Tamil Literature.<sup>46</sup>

### **Definition of Kongu**

Tamil Nadu, 800 years ago, was divided into six countries. Those divisions were Tulu Nadu, Chera Nadu, Pandya Nadu, Chola Nadu, Aruva Nadu and Kongu Nadu. Of these six countries, Tulu and Chera Nadu were on the West coast. Tulu Nadu is now known as Southern Kannada and Northern Kannada and is annexed to the kingdom of Mysore. The present Kerala is Chera Nadu in those days and has become a Malayalam speaking State. Pandya Nadu was a country surrounded by three seas on the southern tip of Tamil Nadu. Chola Nadu and Aruva Nadu (Thondai Nadu) are located on the East coast. Kongu Nadu is a landlocked country which is situated in the middle of Tamil Nadu.

The people, who were engaged in agriculture, used to wear a '**Konguda**' on their heads to protect themselves during the rainy season. The word '**Kongoodai**' is now known as '**Kongu**'. The word Kongu (corner) was changed to Kongu. The name '**Kongu**' was coined by the city of Kongu. The history of the Kongu region states that the name '**Kongu**' was derived from the name '**Kongar**' for Cheraman Perumal. Also, since the word '**Kongu**' refers to gold, it was given the name '**Kongu Nadu**' because of the large amount of gold taken by the Kongars from this land. Kongu is a highly resourceful country with mountains and forests. Pandya Nadu – it can be said that the Kongar ruled country may have been given the name **Kongu Nadu**.

Scholars differ in their views on denoting the word '**Kongu**'. According to K.V. SubramaniaAiyer, the term 'Kongu' derives from territory. According to Subbarayalu, Konganivarmann, a Ganga ruler, ruled over Kongu kingdom, and so 'Kongu' was called after him. Another Kongu historian claims the name derives from the term "Kongu Flower."

According to some academics, Kongu Nadu is flanked by the kingdoms of Cheras and Pandyas, which are located in 'Kangil' (meaning frontier), thus the name 'Kongu Nadu.' The monsoons are exclusively named in Tamil based on their direction. As they flow from Kudagu, Kizhakku, Therkkku, and Vadakku, they are known as 'Kodai,' 'Kondal,' 'Thendral,' and 'Vadai.' In vernacular Tamil, the word 'Kongu' is used to contrast with the word 'Kondal,' which refers to the monsoon from the east. Even now, KodaiMalai and KondalMalai are referred to as Kongan rain in Kongu Nadu. The Kongu kingdom is referred to as Kongu and Kongar Nadu in Tamil literature from the ancient and medieval periods. Inscriptions refer to this area

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<sup>46</sup>Thangamani, M.R. (1982). New Light on the History of the Kongu Cholas. Erode. p. 77.

as Kongu Nadu. The freshly unearthed Pulankurichi inscription refers to the region as 'Konga Nadu.' Scholars have voiced conflicting opinions on the name 'Kongu'. According to popular belief, a state is called for its ancient people, after natural gods, or after geographical features.<sup>47</sup>

### **Historical background of Kongu country**

**Literal meaning**  
The name '**Kongu,**' literally, means honey and pollens. Kongu Nadu has a long stretch of mountains and so honey is collected in this region. The Sangam poem, *Patiruppattu*, provides direct explanation when it describes the Chera King as 'NarrinaravirKongar-Ko' which means 'the king of the kongar famous for their honey'. It implies that the name 'Kongu' as applied to the country must have derived itself from the great quantity of honey for which it was famous. In this connection, it may be mentioned that the Kollimalai region (in modern Salem district) is mentioned in Sangam poems as having been famous for its honey. In this context, it would appear that all the meanings of the term 'Kongu' are applicable to the country it denoted, since flowers ought to have abounded where honey was in plenty as also fragrance since flowers were in plenty. The kongu country is filled with so many mountains big and small, that it is justly styled as a malanad or hill country and flowers and honey ought to have been in strikingly large quantity in such a country.<sup>48</sup>

### **Kongu region through ages**

#### **Ancient times**

The ancient Tamils classified Tamil region into five different categories of lands, Kurinji, Mullai, Marudam, Neidal and Palai. The Kongu country is full of hilly ranges and other traits of hills. Large portions of the tract belong to Kurinji type and the rest to Mullai type. Hence the Kongu country is a combination of Kurinji and Mullai facets. These facets continued till the tenth century A.D. The Kongu country is a complete block and elevated plateau amidst natural frontiers with series of mountain ranges such as Palani hills, Kolli hills, a part of Shervarays, the Anaimalai and the Nilgiris. To begin with the South, the Panrimalai or Varahagiri ranges start from the south Antanadu and extend towards the west and ends with the Kodai hills, and further west lay the Anaimalai.

The west of the Kongu is bounded a larger part of the western Ghats, starting with Anaimalai and extending upto the Palghat pass through which the Kongu and Kerala are linked. The ancient highway called RajakesariPeruvali passes through Dharmalingamalai and Aiyaswamimlai. To the north of the western ghats lies the Nilgiri ranges, the junction of these two ranges providing a elegant nature scenery. The northern boundary of the Kongu commences from the Talaimalai hills ends in the Hasanurghat.<sup>49</sup>

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<sup>47</sup> Chettiar, C.M. Ramachandra (1987). *History of Kongu Nadu*. Madras. p. 150.

<sup>48</sup> Arokiaswami, M (1956). *The Kongu Country*. Madras. p. 329.

<sup>49</sup> Kovakkai, Kongunadu and Quizzing. *The Hindu*. 3 February 2011. 1 October 2015.

With regard to rivers, though wild rivers like Cauvery were running, in ancient times, with little knowledge of water storage, people couldn't utilize it optimally. The Kongu plains neither even nor regular but full of heaps and mounds. Hence, the lands were infertile. However, the soil has the capacity for preserving moisture for a long time. Hence, the green pastures needed for cattle breeding grew well. Besides the land had thick forests which green in rainy season and dry in summer season. Hence, cattle breeding was one of the major occupations.<sup>50</sup>

### **Medieval times**

The Kongu country is a rain shadowed region. The western part of Kongu gets benefits from south west monsoon. The western ghats impede this rainfall. The north-east monsoon which brings rain mainly to hilly region becomes less active when it reach the Kongu country. Therefore, rain from the northeast monsoon to the Kongu region is meager. Owing to rain, famine affected the region. Medieval inscription reveal that villages decayed in a span of fifty years. Though the cause of such decay is not known, it is generally assumed that it might be due to inadequacy of rainfall. Hence, from the inscriptions, it can be incurred that Kongu region during medieval times faced heave famines.

The medieval Kongu country was mainly a forest tract. Wet cultivation was carried on the river banks and on water beds. But was very difficult owing to the uneven nature of its landscape. Lands under wet cultivation were of two categories. The lands under river irrigation was called Karaivali and those under well irrigation was tottam (garden). However, wet land was very rare in Kongu country. The temple inscriptions refer to the endowments of 'Kambu' to the temple in plenty. This proves the existence of large proportion of dry land fit for raising Kambu.

### **Man in Kongu region**

Man began his life in the hilly ranges of the Kongu country at the dawn of the Neolithic age. The Neolithic implements were discovered in these mountains. The implements of this period have been discovered in Kottai and Barukur mountain ranges. The Neolithic implements were also found in the Palghat pass. Microliths were collected from Anamalai hills. Besides Neolithic implements, prehistoric paintings were discovered in the Nilgiri and Vellingiri ranges. Prehistoric paintings were discovered near Munar at maraiyur.

The hunting scenes, dancing postures, portraits of elephants, deer, wild bear form the subject matter of paintings in the Nilgiris, the Villiangiri and the Tirumurthi hills. These paintings emphasize the natural life of the Vettuvass. The dancing scenes too depict the magical dances of the Vettuvass. For about

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<sup>50</sup> Thangamani, M.R. (1982). New Light on the History of the Kongu Cholas. Erode. p. 77.

three thousand years, the people of the hill ranges had an even tenor of life which went on unaffected till the advent of the British.<sup>51</sup>

The ancient inhabitants of the hilly ranges had contacts with the people on the plains right from the Sangam age. But the civilization of the people of the plains had not at all affected them. The cattle of Vellalas were reared in these hills. The ancient tribes, Pulaiyas and Irulas looked after these cattle and devised cattle folds which were more than five hundred in number along the western ghats. The vellalas paid paddy and millets for pulaiyas as allowance for folding and guarding the cattle. The vellalas, the owner of the cattle folds, lived in villages some distance from such hills. The same practice is being continued even today.

The Neolithic cattle breeders lived on the banks of the rivers, rearing cattle and devising cattle folds. Ashmounds are found in plenty on the banks of the Kongu rivers. Proper excavation and scientific study about those ashmounds are not carried out so far and many ashmounds have been destroyed. Similar ashmounds in the Deccan have been scientifically studied. The ashmounds were formed as result of burning of dung hill. The Neolithic people burnt the dung heaps thus collected from the cattle. Before they left a particular place, the people and their cattle walked over these ashheaps believing that they would be free from diseases. The present-day fire-walking during religious festival is a continuation of this belief.<sup>52</sup> The life of Kurinji style existed till the recent past. Plough was not used in the hilly agricultural operations which resembled the ancient agricultural operations. Mainly dry crops were raised by deforestation through fire. Majority of the hill tribes lived on natural products of the hills. Agriculture was secondary to the main profession of cattle breeding.

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<sup>51</sup> Polilan; K. Gunathogai; Lena Kumar; Tagadur Sampath; Mutthamizh; G. Picchai Vallinayagam; D. Anbunidhi; K. V. Neduncheraladhan, eds. (2019). Tiruvalluvar 2050 (in Tamil) (1 ed.). Chennai: Periyar Enthusiasts Group.

<sup>52</sup> V, Ramamurthy (1986). History of Kongu. International Society for the Investigation of Ancient Civilization. p. 239.



**THE IMPACT OF EUROPEAN SETTLEMENTS ON THE  
SOCIAL CHANGES IN COLONIAL INDIA WITH SPECIAL  
REFERENCE TO TAMIL SOIL – A STUDY**

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**Abstract**

The European settlements in India that brought in the various changes which also altered social structure of Indian .The urbanization and also the Industrialization transformed in the society . The Factories also replaced the fields as important places of the work for several. The Cities replaced some villages as the places to many for their living. The arrangements of the working and Living structures also changed. These changes took place in the culture, the fashions, body language, values, norms and way of life.After the settlements of European in Tamil Nadu brought the westernization, the modernization and also the thought of secularism which change the cultural and social order in the society.

**Introduction**

After the arrival of Europeans and their settlements brought the various reforms and also the social and cultural changes in the 19<sup>th</sup> and early 20<sup>th</sup> century C.E. and all these bring in the changes of practices in the Tamil Society and cultural practices The processes or the impact of the westernization, modernization and also the secularization were major cause for these social and cultural changes. Then these European powers in India impact

economical, cultural and social spheres. They also introduced the English and modern education which also very helpful for the people and this education caused for the development of the society and culture.

#### Transport and Communication

The very vast network of the railways in our soil that also witness today was also the pioneered during 19<sup>th</sup> century. C.E. by the British India. This also opened possibility for the bankers and also investors investing enormous wealth and also materials to construct railways. These Railways benefited not only the British capitalists but also to the Indians for the development in many ways .The railways played very important role in awakening of the people country. From the extensive railway transport that improved the education which brought the people closer. During that time, the people took thoughts of human rights, liberty, equality, technology and science. This also accelerated process of social and cultural changes .

#### SOCIETY AND CULTURE

The Indian society that underwent various changes after the European settlement and certain evil social practices such as the child marriage female infanticide, polygamy, sati, and also the rigid caste system that became more prevalent. Those all of the practices also were against the values and dignity of the human beings. The Women were also discriminated against and they were disadvantaged section in the Indian society. Women did not had access to the developmental opportunities to improve for status. After the Europeans especially the British came to the India and they brought innovative ideas like the equality, liberty, human rights and freedom from Renaissance, Reformation's Movement and different revolutions which took place in the Europe continent and these ideas that appealed to several sections in the Indian society and also led to numerous reform movements in various parts in country. At front of these movements were the visionary Indians like Raja Ram Mohan Roy, Aruna Asaf Ali , Sir Syed Ahmed Khan and also the Pandita Ramabai.

All of these movements that looked for the social unity and also strived towards the liberty, the fraternity and also the equality. Many of the legal measures were also introduced to women's improve. The sati was also banned in the year 1829 C.E. by Lord Bentinck, and Widow Remarriage was also permitted by a new law was passed in the year 1856. A law passed in the year 1872 C.E. that sanctioned inter-communal and inter-caste marriages. Sarda Act of 1929 preventing the child marriage. All of these movements criticized severely caste system which prevailed in India and especially untouchability. The Women started and getting improved educational opportunities and they took up profession and public employments outside homes. The policy of British had come also to India with ideas of making huge profits. This destined buying of the raw material at cheap rates , selling their finished goods in much very higher prices. The British wanted Indian people to be also educated , modern enough consuming goods but not to extent which proved detriment to the interests of the British. Some Britisher who

believed that those Western ideas were the modern and the superior, while people ideas in India were very old and the inferior. That was, certainly, not very true. The Indians had also rich customary learning which is still relevant. By the time in the England there was the Radicals groups who had humanistic ideologies towards people of Indian. They also wanted Indian subcontinent to be an important part of modern, and developing world of the science. But government British was careful in the undertaking of this rapid modernization in India. They also feared reaction among people if also much of the interference that took place with social customs and religious beliefs. The British wanted the perpetuation of rule in Indian subcontinent and not reactions among people. therefore, although they talked about the introduce reforms, in the reality very some measures were also taken and those were half hearted also.

### **EDUCATION POLICY**

The Government of British took eager interest to introduce English education in India. They also had various reasons to do so. Educating the Indians in English was an important part of strategy. Indians also would be prepared to work as the clerks on the low wages at the same time as for same work British officials would also demand high wages. This also reduced expenditure on the administration. This was expected also to create class of the Indians and they were very loyal to British. This Indians class would be trained appreciating culture and the opinion of British. In adding, they would help also to increase market for goods of British. They also wanted using education as means strengthening their political authority.

They assumed that some of the educated Indians who would spread the English culture to other Indians. Then they would be clever ruling through of this educated Indians. The Government of British who gave jobs to those Indians knew English only thus compelling various Indians for the English education. The English Education became monopoly of rich soon . The Parliament of British introduced Charter Act of 1813 by 1 lakh rupees was sanctioned to promote the western sciences. There were some another placed more emphasis in the customary Indian learning. Some of the recommended use of the vernaculars as medium of instructions, others also were for the English. The British, certainly, decided in the favor of teachings of western ideas and also literature through English medium. Another important step in the direction was 'Woods Dispatch' of the year 1854. It asked also the Indian Government to suppose responsibility for education of Indians . Numerous social reformers like Ishwar Chandra Vidyasagar, Raja Ram Mohan Roy, Sir Syed Ahmad Khan, Swami Dayanand Saraswati and Swami Sri Vivekananda engrossed the western ideas of the liberalism and also democracy used it reforming some humanitarian religious , social practices of that time. Though the education which not reaching masses but some of the ideas of nationalism, anti-imperialism, economic and social equality which took root throughout debates , political parties, discussions on the public platforms and press.



The spreading of the Western education and English language helped the Indians to adopt modern, rational, democratic, liberal and patriotic outlook. New fields of knowledge in science, literature, humanities open to them. The English language became a lingua franca of educated in India. Then this united them and also gradually made politically conscious of them. It gave also opportunity to Indians studying in the England and learns about working of the democratic institutions there. The ideas and the writings of the Rousseau , John Locke, Ruskin, Mill and some other thinkers instilled ideas of self-government. human rights , fraternity, equality and liberty. The Revolutions such as the French and American, and unifications of Germany and Italy further strengthened appreciation of their ideas.

The Western thinkers viz Annie Besant and Max Mueller encouraged regional languages and also the literary works instilling sense of the pride in the Indian culture and heritage. This also enabled the Indians to revive cultural past. Also, role of the press in arouse political exchange and awakening ideas is very noteworthy.

### **Conclusion**

This research paper which has sought showing the different ways that the social changes has also taken place in the Indian sub continent. The experiences in the colonial India had lasting the consequences. The Western ideas and also modernization shaped Indian society . It prompted also a fresh look in the traditional and social texts by some The thoughts of democracy, equality, humanism, social upliftment , various changes in the Indian society made enormous impact as the evident in social reforms. The western Ideas and also the Western Education made the people of India to the new social code .

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## **PILGRIMAGE TOURISM IN TAMILNADU**

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### **Abstract**

Tourism in India dates back to ancient times. Travel for the purpose of learning, Pilgrimage and trade have always been an integral part of the social fabric of this huge subcontinent. Carrying on this long tradition, Pilgrimage Tourism in the country today, has attained unprecedented levels. In fact, Tourism is being used as a means to earn maximum foreign exchange by almost all countries. The same cannot be quietly justified for India. The purpose of foreign exchange is also an important part for the country, but not in all. Being vast in size, India needs a force to bind all diversities what she has. India is often named as subcontinent, means a small world in character.

It is religion which has been a common thread to pivot different languages, religion, customs and diversities. If one looks over the location of Pilgrim centers of India, one will find the role of religion in national integration. From extreme North to Southern most part of the country and from Eastern most to Western most part every where, it is Religious centre which makes people to travel and indirectly to understand the custom and tradition of different part of the country strengthening national integration.

Today, Pilgrim Tourism forms an important segment of domestic Tourism and though accurate figures are difficult to arrive at, it is estimated that this segment alone generates a movement of around 150 million people all over India. With rising affluence, the middle-class Pilgrims in the country have increasingly started linking visits to Religious places with pleasure outings. This large number of Pilgrim Tourists contributes to the economy of the local area in many ways. However, since the segment's paying capacity is not very high, their conversion in large numbers often tends to strain the basic infrastructure of these Pilgrimage sites. India is not only a vast

country in size, but in many other fields too as it is considered to be unique in the world. It is the only country in the world where god wishes to be born. It is a land of about thirty three Crore Gods and Goddesses. Consequently, the number of Pilgrim centres are scattered through out the country. India is a land of lord Rama, lord Krishna and Lord Buddha.

### **Introduction**

Visiting Pilgrimage site has been a travel motivation from the ancient timewhen the human beings had developed increasing faiths in Gods and Goddesses. Assuch, human beings are the creations of the cosmic power to grow harmoniously andpeacefully. Anything and everything that occur in the universe is attributed to theactions of God as everything exists with the prior knowledge of God. Hence, this beliefand faith on God is an integral part of the growth and development of human race andcivilizations. As a result, it has become so intensive and extensive in the present worldowing to the consciousness and broad understanding of people towards realizing a meaningful and productive life. It is universally true that “Work is Worship” and Duty is God” are the two basic fundamental principles by which the actions and results of human beings are largely guided to achieve the success. Further, giving pains to the body by practicing long fasting,walking on bare foot, sleeping on open air and waiting in along queue for long time to pay offerings are some of the beliefs and practices that Pilgrims wishto perform to realize the dreams or desires. Besides having faith in the actions, humanbeings set out the journey to achieve success by praying the Gods. Whether it is ascient ifcexpeditions or the launch of Satellite or the Space Rocket,offeringprayerstothe cosmic power orthegod has proved the strong relationship between the science and the existence of God in achieving milestones. Above all, the primary objective of undertaking Religious travel and offering prayers to the deities or shrine is to lead happy,prosperous an d peaceful life,thereby achieving self-realizationandsalvation.

Pilgrimage tourist indicators and destination attributes are the two major parameters that decide on the conduct of Pilgrimage Tourism motivation to a particular destination. Motivation refers to the internal and external factors. The former comprises the aspects like social, psychological needs, high disposable income and excessive leisure time. The later highlights on thequality of services, quality of basic facilities, quality of amenities, safety and security, people and culture and transport network as the external indicators to awake the Pilgrimage tourist to undertake travel. These are the tangible and intangible attributes that a PilgrimageTourism destination needs to attract the PilgrimageTourists. Pilgrimage travel motivations and attributes are mediated by travel motivations, frequency of visit, duration of stay, sourcesofinformation, gender, and age.

Top resent the tourist arrivals and its corresponding infrastructure development;

To assess the tangible and intangible attributes of these destinations supporting directly and indirectly to the PilgrimageTourism; and

To suggest ways and means to position PilgrimageTourism asone of the vibrant forms in Tamil Nadu. The process of research design includes the exploratory study consisting of literature survey and in depth interview.The questionnaire has two parts highlighting on the demographic profiles of the respondents and various dimensionsof Pilgrimage Tourism with regard to These statements were measured through the five point Likert scales. The sources of data collection consist of both primary and secondary sources. Data analysis was done by using mean and standard deviation alongwith Levine’s and Friedman rank test. Tamil Nadu has been

astonishingly impressive in Pilgrimage Tourism. The enchanting State is blessed with plenty of well-known Religious destinations. Pilgrimages to these destinations bring enormous economic gains to local residents. The number of people visiting Pilgrimage centers is almost equal to the population of Tamil Nadu. The State has scores of Pilgrimage centers and some of the major places are Kanchipuram, Karaikal, Mahabalipuram, Velankanni, Chidambaram, Tanjore, Tiruvanmalai, Madurai, Rameshwaram, Karaikal and Trichy. In addition, some of the most visited temples are Meenakshi temple, Brihadeeswara temple, Ramanatha Swamy temple, Chayavan temple, Kumbeswara temple, Mailapur temple, Annamalai temple and Manakula Vinayagar temple. These are some of the famous Pilgrimage sites visited by people all over the year. The Govt. of Tamil Nadu has taken recent measures to promote the various places of worship as a fine channel of Pilgrimage Tourism in Tamil Nadu. There have been some individual efforts too by a few tour companies in promoting some Pilgrimage festivals which unavoidably are the best times to experience Tamil culture and Religious rituals. Infrastructures are improved every year to accommodate the ever-increasing number of devotees. Even the Tourism Department runs several busses to link the various sacred sites through the State. Tamil Nadu, which over the pages of history, has evolved as an ideal place for Pilgrimage Tourism. It takes place in the Pilgrim centers of Tamil Nadu to see the architecture, the history, the legends, the festivals, the traditions, the rituals, and the music. All have given Tamil Nadu a mystical charm and an edge over all other states. Pilgrimage Tourism reveals the high positive effects of Pilgrimage season on income, employment and high standard of living of the residents in Tamil Nadu. The process of research design includes the exploratory study which consists of literature survey and in-depth interview. In the initial stage, an extensive literature survey was done through the primary and secondary data sources. Various research journals, periodicals, databases, and books have been referred to elicit background information such as the origin, development and application of Pilgrimage Tourism development in. These sources were used to collect information to elucidate and understand the concept, roles, functions, issues, challenges, problems and prospects of Pilgrimage Tourism in these three sacred places. The published contemporary literature was thoroughly reviewed to find the gap in the study of Pilgrimage Tourism and formulate the research objectives and hypotheses. The proposed research has made an effort to study Pilgrimage Tourism in Velankanni, Nagore and Thirunallar. It has focused light on the scope of Pilgrimage sectors in Tamil Nadu and explored the new avenues of the Pilgrimage Tourism. This study is aimed to study Pilgrimage tourist motivators, tourist profile and problems and opportunities with regard to accommodation, accessibility, attractions and amenities. It is to study the infrastructural facilities and Pilgrimage Tourism avenues in Tamil Nadu. In addition, this study aims to suggest measures to make Pilgrimage Tourism economically viable and suggest appropriate and effective promotional strategy for promoting Pilgrimage Tourism in Tamil Nadu. The scope of the study has been limited to the three holy Pilgrim sites such as This study only included the Tourists as respondents. A Pilgrim is different from being a tourist. For a tourist, travel is an end in itself. For a Pilgrim, travel is a means to an end. Pilgrims with Pilgrimage Tourism is one of the fastest-growing Tourism in the world. Pilgrimage Tourism offers tremendous opportunities of generating revenue, earning foreign exchange and providing employment. Pilgrimage Tourism earns over 3.5 trillion US dollar world wide. For India, it is presently the third largest export industry, but the share of India in

international tourist inflow is only 0.62 per cent. Besides economic, social and environmental gains of Tourism, it is considered as an ambassador of peace and international brotherhood. It brings better understanding between different nations and civilizations. Likewise it helps in protecting environment, old monuments and cultural heritage places.

### **Conclusion**

Mather (1702) defines that "Pilgrim, one who travels to a shrine or other sacred place out of Religious motives. Pilgrimages are a feature of many religions and cultures. Examples in ancient Greece were the Pilgrimages to Eleusis and Delphi. Pilgrimages are well established in India (e.g., to Varanasi, or Benares, on the sacred Ganges River). Daniel Webster (1620) described Pilgrim as, "one who leaves his/ her homeland to travel in foreign lands. Also: A person who travels to another place for Religious purposes or to worship. Boston (1702) stated that "a Pilgrim is a wanderer with purpose. The Archaeology Dictionary (1801) defines that Pilgrim is a person who undertakes a long and arduous journey in order to worship at the shrine of a particular saint and to earn both spiritual and physical salvation. The greater the [ship and danger endured in making the journey (Pilgrimage), the greater the eventual rewards are deemed to be. The Columbia Encyclopedia (1880) specified that Pilgrim is one who travels to a shrine or other sacred place out of Religious motives. Pilgrimages are a feature of many religions and cultures. Examples in ancient Greece were the Pilgrimages to Eleusis and Delphi. Pilgrimages are well established in India.

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## **THE HISTORICAL ASPECTS OF DHARMAPURI IN TAMIL NADU: A STUDY**

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### **Abstract**

Dharmapuri, an important city in the Tamil Nadu state which is known as Thagadur in the Sangam Age and this area has its own cultural history of Tamils. This area is also situated in the junction of the states of Tamil Nadu, Karnataka and Andhra Pradesh. This has also absorbed the new element from the adjoining states. Dharmapuri had made a unique one. The location also has given this strategic position. And the 'Dharmapuri' literally means abode of Dharma. This got the name from the native ruler 'Dharma Raja', who ruled Dharmapuri. The Adhiyaman is an important famous chieftain in the Sangam age and Thagadur was his capital, present 'Dharmapuri'

**Key words** Thagadur, Sangam Age, Athiyaman Neduman Anji, Pallavas, Rashtrakutas, Hyder Ali, Kolu Suththiram Chera, Independence

### **Introduction**

The Dharmapuri was formed an important part of 'Kongu region, being this area reigned by ancient Cheras. In Sangam period, this was the part of Thagadur Nadu and . Athiyaman Neduman Anji who ruled this region this who was a 'Athiyar' clan, and he occupies very important place in Tamil Nadu History for his brave and character and this region is known as Dharmapuri present. This name consisting of 2 words, viz., 'Thagadur' and 'Oor'. The Stone inscriptions which are found in this region describe this Thagadur variously as Thagattaapuri. Thagada and Thagatta. Consistent with an opinion Thagattaapuri may have become Thagadur. The Sangam age books 'Thagadur Yaathira' mentions 'Thadangkamalat

Thagadai', which means place that resembles outer petals of lotus. This is understood to also describe Thagadur as the village located on plains which were surrounded by various hills.

Thagadur name is found also in the Pathitru Pathu and the Purananur mention the 'Kolu Suththiram Cheran' is praised in Sangam literature and he referred also to in this writings as 'Thagadur Eerantha Peruncheral' The another one view that this Dharmapuri got also its name because of presences of Thagara trees in this area. In the Sangam period is Adigaman patronage famous Tamil poetess namely Avvaiyar. In 8<sup>th</sup> century C.E. Northern areas of this region were almost certainly under the control of the Pallavas .The Ganaga Pallavas have sway over western parts of District of Salem. The West Gangas are mentioned also having ruled Baramahal in end of 8<sup>th</sup> century C.E.

### **CHOLA'S RULE**

In beginning of 9<sup>th</sup> century C.E, Rashtrakutas gain also power and he influenced history of district for next other two centuries. In the rule of Cholas who rose powering in south and Adhitya I conquered Kongu Nadu in 894 C.E. During the 949 - 950 C.E. The Cholas suffered important defeat from North Rashtrakutas and whose fall started very later after demise of chola king The Krishna III . then, entire areas in the district of Salem came under of Chola's rule.

In the 1750 C.E. Hyder Ali who was in the power of Mysore This Dharmapuri came under the sway of Hyder Ali in the year 1760 C.E. By 1767 C.E. Government of British in Madras planned one attack on the Hyder Ali and they seized also Kaverippattinam with no opposition seriously. Then the Krishnagiri was also besieged by him. in the meantime, reinforcement was also brought by the Hyder Ali .They drove away British. Thus this Kaverippattinam was also recaptured. After some months British made another attack on this area. Further, the following areas were surrendered to British without any difficulties 1.South of the Dharmapuri, 2.Salem, 3.Attur, 4.Sendamangalam .This victory, though was very short-lived since Hyder Ali recaptured Dharmapuri very soon, The end of the second Anglo Mysore war, the Salem District including Namakkal, Omalur and Denkanikota, was in hands of the Hyder Ali.. Hyder Ali was succeeded by Tippu Sultan and also proved to be an another formidable power. The government of British made the alliance with Nizam and Marattas and started 3<sup>rd</sup> Mysore war in the year 1790 C.E so as to curb power of the Tippu Sultan.

The wing of British Indian forces which stationed itself completely in Kaverippattinam. Although Tippu rushed in this spot and with full forces, Tippu could n't dislodge British. Numbers of the alterations which took place between forces in Baramahal . In the year 1791 C.E, Tippu sultan sent forces from South along pass. In battle was at Pennagaram of Dharmapuri they also surrendered to British. In the year 1792 C.E. An important pact was signed also between English and Tippu .

According to the pact half of Tippu's dominion was taken. The Salem District apart from Balaghat and portions of Hosur which came into British hands and first British Collector who had headquarters in Krishnagiri on the tactical considerations. In the year 1799 C.E ,last Mysore war also added up various places in the Hosur taluk such as, Kelamangalam, Ratnagiri, Anjetti and Durgam and they were also recaptured by the British. After decline of the Sriranga Pattinam ,the Tippu who lost his life and area of the Balaghat was added to the Salem District. On those days Dharmapuri District was

one of the part of Salem District. The victory of the British on that area , Tippu who had control over all the area since the year 1792 C.E. In British rule in India even till the independence Dharmapuri was an important taluk of the Salem District. A new district Dharmapuri was formed on 02.10.1965 with the Dharmapuri as a headquarters.

#### **ADMINISTRATIVE SET-UP OF THE DISTRICT**

This district was also bifurcated from previous district of Salem came into force on 02.10.1965 consisting of Taluks of Harur, Dharmapuri, Krishnagiri and Hosur, then due to the administrative reason, This district was bifurcated again into Krishnagiri and Dharmapuri districts came into force from 09 . 02.2004.Present district Dharmapuri has five taluks such as 1.Palakkodu, 2.Harur, 3.Pappireddipatti, 4.Dharmapuri 5.Pennagaram. Dharmapuri and Harur are two Revenue Divisions of this district. The Dharmapuri Revenue Divisions constitute with the Dharmapuri, Pennagaram and Palakkodu, taluks as Harur. The Revenue Division of this district constitutes with Pappireddipatti and Harur taluks. OF THE

#### **DISTRICT HIGHLIGHTS**

1. This district ranked 24<sup>th</sup> in the terms of highest population in Tamil Nadu .
2. The Dharmapuri also shared the urban population of 17.3 percentage to population of the district.
3. This district also has recorded the population density of the 335 persons/square kilometer.
4. The sex ratio of the district is 946, which is the lowest sex ratio among all districts.
5. The district has also recorded sex ratio of the children is 913 that was 3<sup>rd</sup> lowest among all the districts in Tamil Nadu .
6. The sex ratio Dharmapuri district of the the Scheduled Caste is 968 among all districts.
7. The literacy rate of the Dharmapuri District is 68.5 percentage which was lowest in Tamil Nadu State.
8. The taluk of Harur has largest (166 numbers) of the inhabited villages while Pennagaram has the lowest (59 number) of such of the villages.
9. The Maniathahalli village of this taluk has also recorded highest population of 13174 and the Chetti kuttai village in the Harur taluk has lowest population of fourteen in this district.
10. Badanavadi village in Pennagaram is the largest village and with covers an area of 11,201.28 in hectares and Singarhallaiparapadi in the Pennagaram is very small village which covers the area of 1.01 in hectares.
11. The Dharmapuri district has also recorded 3<sup>rd</sup> highest Participation Rate of the female workers is 41.7 among all districts.

#### **Conclusion**

The District of Dharmapuri has an important and rich History .From the sangam age ,This region was called as the Thagadur ruled by Adhiyaman and later this region was ruled by the various dynasties and the kingdoms .In the ancient period this region was ruled by the Cheras, Cholas and after sultan of mysore ruled in this region. After the



defeat of the sultan of Mysore , this region was came under the control of British .After the Independence this area was an important part of the Salem district and this Dharmapuri district was bifurcated from Salem district . Still now this district is very backward area because of various geographical reasons and scarcity of mineral wealth.

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**REPRESENTATION OF POST-COLONIAL WOMEN IN  
HINDI LITERATURE OF SANTHAL PARGANA- BASED  
ON AN ANTHOLOGY OF ACHARYA JYOTINDRA  
PRASAD JHA 'PANKAJ'**

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Generally, not much importance is accorded to the regional poets of Hindi language by the scholars of literary culture. But as they say, one can never understand a society at any given point of time, without studying the literature of its native language. This paper attempts to discuss the feminist thought as reflected in the poems of a regional Hindi poet of Santhal pargana, Acharya Jyotindra Prasad Jha 'Pankaj' (1919-1977), as it comes out in the collection of his poems, namely '*Sneh Deep, Udgar and Arpana*'.<sup>1</sup> He wrote several anthologies which not only reflect the contemporary and near-contemporary Hindi literary trends with the poems '*Kaun*', '*Kali se*' and '*Sarita*' exhibiting a neo-romantic impact, with their love of nature along with the romantic and humanist content, but also give us an insight into the problems and attitudes towards women such as in the poems like '*Grameena*' and '*Dalit Kusum*', which form the core of our discussion here. One might feel a sense of narrowing of scope when one deals with poems of any one writer. However, it still gives a fair idea of the ideologies and processes in the background that shaped the influences on the regional poets on the margins of the Hindi heartland. It is hence useful as a category of historical analysis.

Colonial experience had given a thrust to the Western influence on Indian society and also had a bearing on the feminist thought and experience of feminism in India, just as in the other third world countries. As it was,

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<sup>1</sup> G.P. Vimal and A.N. Jha (eds.), *Sneh Deep, Udgar aur Arpana*, (Delhi, 2019).

progressive male writers in the most part of 20th century were writing about the problems and evils which beset the lives of women. And it was soon informed by the ideas of individualism and social realism in the new waves of Hindi literature (as in the writings of Agyeya), both of which broadened the base and scope of feminist thought as it developed in pre-independence India. Whereas, on one hand, post-independence Hindi poetry was influenced by women's movement which was gaining momentum in the postmodern world, and on the other hand, it witnessed considerable impact of Gandhi's ideas. Acharya Jyotindra Prasad Jha 'Pankaj' came into the contact of Gandhi during his student life and imbibed his values. Another influence on modern Indian poetry was that of Rabindranath Tagore. Not only were his poems translated in majority of Indian languages such as Gujarati, Malyalam, Kannada, Telugu and Hindi etc., but also had both direct and indirect impact on modern Indian poetry. <sup>2</sup> The poet was ostensibly influenced by Rabindranath Tagore also as the former was an expert in Rabindra Sahitya.

In the poem titled '*Grameena*',<sup>3</sup> there is an image of a rustic woman as a conventional stereotype. This representation is suggestive of not only Gandhi, but also of Raja Ravi Varma<sup>4</sup>, whose paintings highlighted the ancient prototype of women. And as such, she is depicted as a beautiful, demure, simple, loving, homely and soft-spoken lady in traditional attire, *saree*.<sup>5</sup> To involve and inspire women, Gandhi had brought to fore the example of ancient Hindu female icons such as Sita, Damayanti, and Draupadi who were idealized as symbols of 'pure' heart and body, celebrated for superior moral courage and being virtuous. In short, the women who were sought to be inspired were, as Partha Chatterjee says happens in national movements, to be symbols of tradition, rather than arbiters of modernity.<sup>6</sup> These were therefore held as role models of an 'ideal' womanhood.<sup>7</sup> And even if the revolutionary women were an exception and not representative of Indian womanhood,<sup>8</sup> the general impression created by such an appeal on the laity cannot be denied. Furthermore, it also emphasizes the concept that women are custodians of culture. The conceptualization of a nation state was extended to women. And hence the 'ideal' women were relegated to the domestic arena, the fashioning

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<sup>2</sup> V. K. Gokak, *Tagore's Influence on Modern Indian Poetry*, Sahitya Akademy, Vol. 4, No. 1/2, (Oct. 1960/Sept.1961), pp. 102-3.

<sup>3</sup> *Sneh Deep, Udgar aur Arpana*, p.59.

<sup>4</sup> Partha Mitter, *Indian Art*, (OUP, 2001), p.176.

<sup>5</sup> *Sneh Deep, Udgar aur Arpana*, p. 59.

<sup>6</sup> Partha Chatterjee, *The Nation and its Women*, in *The Nation and its Fragments: Colonial and Postcolonial Histories*, (Princeton, (Princeton University Press), 1993), p. 131.

<sup>7</sup> Madhu Kishwar, *Gandhi on Women*, EPW, (Oct. 5, 1985), p.1691. Also see Geraldine Forbes, *Women in Modern India*, (The New Cambridge History of India), (CUP, 1999), p.124.

<sup>8</sup> Geraldine Forbes, *Women in Modern India*, p. 155.

of which was done in a manner that they were to be consciously, repeatedly and emphatically portrayed as the self sacrificing and spiritual 'other' of the liberal and materialistic western woman. This false construct was to have long lasting impact on women's collective psyche. As Romila Thapar wrote, prior to eighteenth century, Indians never claimed that they were more spiritual than the other peoples.<sup>9</sup> This post independence rural woman is also depicted as the pride of nation and saviour of culture, which is again, reminiscent of the Gandhian vision, which in turn, was influenced by Max Muller's idyllic view of village community, which the latter saw as nucleus of Indian life, spiritual values and social harmony. Such thought had since a while been prominent in the literary traditions of Eastern India. D.C. Sen (1866-1939), an educationist and researcher of Bengali folklore, for example, thought that the 'original', 'unadulterated' and 'fundamental' forms of Bengali civilization had been preserved in the village, within households, by women.<sup>10</sup> Depiction of a traditional, obedient housewife, who knows only home, is also one of main characters in Rabindranath Tagore's *Ghare-Baire*.

She is thus a woman who is naive (so much so that she is blissfully unaware of the changes in the world) and is untouched by the advances of modernity.<sup>11</sup> This construction also reminds us of Gandhi's anti-technology, anti modernity approach. In the social sphere, there were tensions resulting from consumerism, industrialization and urbanization and consequent set up of a nuclear family. These unsettling changes were obviously not welcomed and internalized by everyone and invoked either acceptance or resistance and reaction even by the *litterati*. And therefore we find her shunning all that which is associated with the evils of an industrialized and urban life. She is thus portrayed as the one who eats 'pure' food and is consequently healthy.<sup>12</sup> She is shown as sexually restricted even in her youth. Not only does it reiterate a socially accepted notion that a sexually passive woman is the ideal prototype of femininity, but also reminds the reader of how Gandhi had drawn up the image of women leaders as pure, firm and self-controlled (virtually 'unsexed')<sup>13</sup> along with a general call for celibacy and how such womanhood was idealized. Home, and the woman therein, as the spiritual essence of culture, was to be kept unaffected by the 'profane' world of materialism which the men dominated. Such ideals were reinforced in popular culture through cinema also. In the Hindi cinema of 1950s and 60s, we notice normalization of

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<sup>9</sup> Romila Thapar, *The Past and Prejudice*, NBT (Delhi), 1975, p. 6.

<sup>10</sup> D. L. Curley, *Poetry and History: Bengali Mangal-Kabya and social change in precolonial Bengal*, (N. delhi, 2008), p. 13.

<sup>11</sup> *Sneh Deep, Udgar aur Arpana*, p.59.

<sup>12</sup> Partha Chatterjee, *The Nation and its Women*, p.130.

<sup>13</sup> M.K Gandhi, *The Role of Women*, ed. A. Hingorani, Bharatiya Vidya Bhawan, Bombay, 1964, p. 3; *Young India*, July 21, 1921, cited in '*To the Women*' Gandhi series, vol.II (ed.), A. Hingorani, (Karachi, 2nd ed., 1943), p.17.

the idea of domestication of women through marriage and portrayal of such women as 'ideal'.

In the other poem '*Dalit Kusum*',<sup>14</sup> there is a sympathetic description of a child widow, but in her description, more than the emotional void, we notice the overwhelming burden of patriarchy that presumably mars her future prospects. The sudden death of her husband, whom she barely knows, has been projected as the biggest misfortune that could come about on her. The very title of the poem suggests that she is a 'broken and oppressed *flower*,' which upholds the notion that a woman is supposed to be essentially dainty and beautiful. And by the virtue of these attributes, she is always the (physically) 'protected' one, by a male member. Hence the death of her husband creates an artificial vacuum and puts a big question mark on her life and future, which is evident in her dilemma over her identity. The very markers of her identity as ordained by marriage gave her 'sacred' rights over her tangible 'precious' possessions. Thus these markers of marriage i.e. red *saree* (a symbol of love and passion, also of marriage in Indian tradition), vermilion and bangles (which only married women were allowed to wear), etc. are taken from her, it symbolizes her sudden falling from a 'sacred' status to an 'accursed' one where even the shadow of such a woman becomes 'polluting'. She is hence now also a '*Dalit*' (the term had been in use since a couple of decades now) even in the sense that she too is now 'untouchable' irrespective of her caste! The pairing of women with Shudras, which occurs in the Shatapatha Brahmana-on the basis of being embodiments of untruth, sin and darkness.<sup>15</sup> It becomes more detailed and frequent in the *Smritis*.

This so called eclipsing of fortune is accentuated by the sight of her wailing mother. And since adorning oneself by not only jewellery, but also by makeup, was also considered to be the privilege of a married woman, the wretched girl feels a burning sensation in her makeup. So the makeup which once gave her a sense of 'privilege' has now become an instrument of oppression. The concept of adorning oneself strictly 'on' and 'after' the marriage only thus limits the scope of looking beautiful as an aesthetic and emphasizes the overall importance of heterosexuality. It also combines the issue of regulating sexual behaviour of women by restricting them to a single male partner, i.e. the compulsive duty of a wife to look beautiful 'only' for the husband, with assigning certain items of adornment as necessary markers of the marital status. And this compulsion is not confined to public sphere, but 'private sphere' i.e. the confines of home as well, which makes the home a place where tradition and culture are effectively used to regulate and emphasize patriarchy, where women cannot exercise 'free will', but instead are subjugated and effectively controlled by patriarchy. The question, therefore, is

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<sup>14</sup> *Sneh Deep, Udgar aur Arpana*, p. 43.

<sup>15</sup> F. Maxmuller (ed.), Julius Eggeling (tr.), *The Sacred Books of the East*, vol. XLIV, *The Satapatha-Brahmana*, (Clarendon Press, 1900), p. 446 (XIV.1.1.31).

not of 'beauty' but of specific items of makeup routine which revolve around marriage, and derive their sanctity from it with a necessary quotient to please one man i.e. one's husband. And since these items are a necessary rejoinder to marriage, end of marriage becomes an excuse to take back these sacred markers of being 'guarded' by a male. The trauma, so effectively portrayed by the poet, of taking back of her adornments 'bestowed' by marriage and the psychological impact thereof on the girl is immense, so much so that she thinks that perhaps this is the virtual 'end' of her life! Here is an 'objectifying' system where oppression of a woman is normalized through the institution of marriage, deriving justification from religion and legitimacy through tradition. Furthermore, a woman was considered 'auspicious', pure and fully qualified to receive social honours or participate in religious rituals only if her husband was alive. When she became a widow, she would lose all her privileges. Not only that, she would be 'blamed' for the misfortune and carry the lifelong 'guilt' for it as well. Moreover, becoming widow had horrendous effects on her personal and social life. As Nancy Auer Falk says, 'child marriage, in which a girl as young as four or five might be wed to another child or to a much older widower ...often led to early widowhood, and widowhood itself was problematic because high-caste widows could not remarry. If they did not perform *sati*—which had been banned early in the century—they were expected to spend the rest of their lives in ascetic self-discipline.<sup>16</sup>

Although Gandhi "read a profound meaning in widowhood" and said: "Look upon your widowhood as sacred and live a life worthy of it,"<sup>17</sup> but this shallow ideological glorification could not make widowhood any more acceptable than before, since the socio-cultural and familial taboos associated with the state of widowhood remained in place. Child marriage was being denounced by the modernists since the 19th century and had been the target of social reformers since then. In 1929, Child Marriage Restraint Act had also been passed, but the conservatives opposed on the ground that they would not approve government interference in the religious matters.<sup>18</sup> Many texts of *Smriti* literature such as Baudhayana Dharma sutra, Manusamhita, Vaikhanasa Grihya Sutra etc. support pre puberty marriage. The *Smriti* literature however, is generally regarded as inferior to *Shruti* i.e. Vedic literature in which we do not find child marriage. Nevertheless, the *shastras* insisted that a woman's place was in her husband's home and this gave justification and legitimacy to child marriage.<sup>19</sup> Nonetheless, it was also supported by social customs and attitudes. And as this poem suggests, it had not yet quite died down. It is

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<sup>16</sup> Nancy Auer Falk, *By What Authority? Hindu Women and the Legitimization of Reform in the Nineteenth Century*, in Laurie L. Patton (ed.), *Jewels of Authority: Women and Textual Tradition in Hindu India*, (OUP, 2002), p.139.

<sup>17</sup> *Collected Works*, Vol. 16, 1919-1920; *Navajivan*, pp. 233-34.

<sup>18</sup> Geraldine H. Forbes, *Caged Tigers: 'First wave' Feminists in India*, *Women's Studies Int. Forum*, Vol. 5, No. 6, pp. 525-536, 1982, p. 530.

<sup>19</sup> K.M. Kapadia, *Marriage and Family in India*, OUP, 1966, pp. 138-140.

usually an actuality that whenever constitutional law comes into conflict with the conventional law, the latter prevails. This is because over the period of time, the latter becomes a part of received wisdom, is thoroughly internalized and derives legitimacy from the very same fact. Inside the layers of this specific situation, there lies the general problem of patriarchy, as Amartya Sen puts it, that 'within every community, nationality and class, the burden of hardship often falls disproportionately on women'.<sup>20</sup>

Thus we see that the poet tries to show the women on one hand as custodians of culture, and on the other hand, as victims of tradition, both envisaged and regulated by patriarchal forces. Legal knots had unfastened to some extent, but the ideological and socio-religious chains remained in place. Despite their regressive portrayal- *Grameena* as demure and cultured woman as an ideal one, and in *Dalit Kusum*, the mother of the child widow weeping over her daughter's misfortune, the poet gives the *Dalit Kusum* child widow a dream of survival, whose initial shock and confusion is overpowered by her desire to survive and search her identity. She is thinking of a possible way out and stretch out to life once again. It shows that the post independence phase of feminism in India had still to deal with the issues unresolved at social level by the earlier phases of feminism. Between the early twentieth century concern with women's bodies as sites of racial and national regeneration and the late 20<sup>th</sup> century, where the demand was raised to let women decide their own lives,<sup>21</sup> there was a hazy line of a score of years, where pre-independence ideologies retained their vigour. And though the pre independence nationalists and social reformers took cognizance of the fact that social reform could only be achieved by improving the lot of womenfolk, they still had a long way to go. In the absence of profound economic and structural transformation, social change was yet a tantalizing dream. In addition, at an ideological level, the definition of an 'ideal woman' as developed by Gandhi needed to be effectively challenged and changed.

*Kanpur Philosophers, ISSN 2348-8301*

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<sup>20</sup> Amartya Sen, *The Many Faces of Gender Inequality* in part 9, *Gendered body, The New Republic* (September, 2001), p.466.

<sup>21</sup> Radha Kumar, *The History of Doing*, Kali for women, ( New Delhi), 1998, p.3.



## **PROPERTY RIGHTS OF WOMEN AS DESCRIBED IN THE YAJNAVALKYA AND NARADA SMRITI**

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### **Abstract**

The Yajnavalkya (250ca) and the Naradasmrti (400 ca) are considered more liberal, humane and ethical than the early classical law codes. It is interesting to see how far these law books (which are considered as liberal) protected women's property right, gave entitled to inherit property and authorised women to disposed off inherited property. It was a time when the social milieu subjected women to a life of complete dependency on men on one hand and enlargement of her property right on the other. Such phenomena of contradictions between theory and the actual practice family and society has been reflected or pointedly alluded in the paper. Thereby, the right of property alone could not uplift the position of women when the reins of production is not in their hands. However, the economic assistant of stridhan along with other property rights granted in the law must have given security to the women. The paper is an humble attempt to acknowledge the Property right of women in the Yajnavalkya and Narada Smriti

**Keyword:-** Women Property right, Widow rights, Daughter rights, Moveable and Immovable property

### **Introduction**

The property right of women were dealt with more detail during the Classical period i.e. from first to seventh century. The *Yajnavalkyasmrti* and the *Naradasmrti* belong to the classical period. As in the word of Raman, both are believed to be used in the court to mete justice and were more ethically just than the *Manusmrti* (which is their predecessor) (Raman, 2020, p. 151). They are not contemporaneous. The *Naradasmrti* is believed to be of later origin



than *Yajnavalkya* because it has not been mentioned by *Parasara* or the *Yajnavalkya*. *Yajnavalkyasmṛti* is divided into three *Kanda* (books), which are- Proper Conduct, Legal Procedure and Expiation. The classification of the chapter on Legal procedure as projected by Vishnoi are 'topics on partition, time of partition, wife's share in it, partition after father's death, joint ownership of father and son, succession to a sonless man, and husband's power over wife's *Stridhana*', (Vishnoi, 1993, pp. 68-69) and will be the topic of deliberation.

*Naradasmṛti* has two sections; The Prolegomena (*Matrika*), with three sub-sections of *Vyavahara*, *Bhasa* and *Sabha* and The *Vyavaharapadini*, which contain twenty chapters. The 12 and 13 chapters of the *Smṛti* dealt about relationship between men and women and Partition of Inheritance respectively. These two chapters give us the idea about law concerning women and her right to property and it will be the area of focus.

Furthermore, the enlargement of the *Stridhan* of women with the improvement of widow position in the rights to inherit coincided with the beginning of women's journey of a complete subordination and degradation of her position. Such contradictory nature of the theory and practice will be briefly discussed. The granting of right of property to women has many invisible probable problems and impracticable sides apart from the many general prejudices we have about it then and now.

### **PROPERTY RIGHT OF WIFE AND HER ECONOMIC STATUS AS REFLECTED IN LAW BOOK**

The theory of joint ownership of husband and wife has been around from the *rig vedic* times and it was meant to secure equal position to the wife. (Darshini, 2012, p. 135) also see (Dutt, 1965) As a joint owner wife did not need separate property right for herself as she is well provided, protected and respected member of the joint family. However, wives whose husbands have abandoned her, who is barren, who only give birth to daughters, who is superseded by her husband, needed certain clear description of right in her family property. The Partition of inheritance law of *Yajnavalkya* gave 'wives equal shares when all sons have equal share and she has not been given any women's property by their husband or father-in-law'. (Olivelle, 2019, p. 153) It also has provision for superseded wife. 'The compensation for supersession must be equal to the sum spent on the supersession, if she has not been given any women's property; if she has been given it, however, half the above amount is prescribed'. (Olivelle, 2019, p. 163) These verses confirm that women as wives and widows, who have been superseded, were given certain property in their husband's family. Further, in ch.II.146, prescription is made for a 'sonless wife to be maintained if they are of good conduct, while those who are licentious or cantankerous should be expelled' (Olivelle, 2019, p. 161). *Naradasmṛti* do not give separate provision for wife who are superseded and did not empower the wives, who were abandoned, barren or who have only daughter like *Yajnavalkya*. The verse 12 of chapter 13 vaguely points towards wife's rights but in its true sense it was suitably only for widowed

mother. However, in Ch.13.6, wife's property (*Stridhan*) is protected along with two other types of property (property acquired through valor and from learning), by making it non divisible. Therefore, wives are joint owner with husband but she do not have right over other property except over her *Stridhan* while the husband is alive.

### **Right of Widow in the husband and parental family in relation to property and maintenance**

In the earlier period when *Niyoga* and widow remarriage was acceptable and common in the society, the *Dharmasutra* and *Sastra* writer did not see the need to assign widow with property rights but only of the right over her *Stridhan* and right to maintenance. Thereby, the widow do not really feel the need of it because they had the option of *Niyoga* and remarriage. Situation and circumstances begin to change from the beginning of the Christian era. As Altekar has pointedly alluded that 'widow remarriage and *Niyoga* fell into disrepute and leader of the society felt the need to give her a definite share in the family property'. (Altekar, 1959 12th reprint 2016, p. 252) Widow needed more rights in the Husband property in order to sustain and have good life. Amongst the *Smṛti* writer *Yajñavalkya* is the first to espouse the cause of the widow by giving her a share when they partition the estate after the passing of the father. (Olivelle, 2019, p. 155) In addition to it widow was the first beneficiary of her late husband in failure of son (Olivelle, 2019, p. 159). It has given more right to the man's widow than to his own parents and brothers. He generously give a share to widow even when she has sons. Such prescription of rights for the widow can be considered a radical changes of that time. Because no *smṛtikars* has ever been so concerned or granted such right to widow in any point of time before him. This changes might have been triggered by the life of extreme poverty and harsh treatment of young widow. It can also be assumed that the society must have quite high number of young widow because the age of marriage was comparatively low for women compared to the men. So logistically, men must have died quite earlier than women, given the kind of hard work men does and no medical advancement and access like present time. In retrospect, it is interesting to note that 'the political war foreign and local' is another factor for such high number young widow count.

*Narada*, on widow right to property is not as clear as the *Yajñavalkya*. The law book seems to have been subjected to latter interpolation and addition because the law book was partly contradictory in itself. In one verse it prescribe widow a share and in another it will be absolutely against it. Such was the case in regard to daughter right to property too. However, taking into account the general tone of all the verse from the chapter 13 (partition of inheritance), it more likely to be against widow property right. As most verse assigned on widow speak of only maintenance right and it clearly affirms the ineligibility of widow to be part of the coparceners in the family property. It give preference to the 'brothers of the deceased than to the widow of the deceased'. (W.Lariviere, 2003, p. 406) It even is in agreement with the ultimate

escheatment of the property to king in return for providing maintenance to the widow (W.Lariviere, 2003, pp. 407,411). An instance of it can also be drawn from the *Kalidas's* play, 'Sakuntala'. Where a childless wealthy merchant, Dhanamitra, died in a shipwreck and going by law all his wealth goes to the King not to his widow. (Thapar, 2010, p. 152) . Notwithstanding, *Yajnavalkya* radical changes, *Narada* views evidently is more a popular practice during that time. However, *Narada* showed sympathy by assigning mother(widowed) receive an equal share with sons, if they divide property after the death of her husband (father). (Jolly, *Naradiya Dharmasastra* or *The Institute of Narada*, 1876, p. 96)This confirms the exception of widow's right to property. However, this is directly in contradiction with the verse 24. Moreover, verses 25, 27, 29 and 49, strongly confirms widow enjoyed only the right to be maintain in the husband family or the paternal family or by the king. Thus, it can be safely concluded that 1)A widow can get a property from the husband if her husband had given her a share of it when he was alive as part of her *stridhan*. 2)A widow having a *stridhan* from her parents and husband do not get more share when her husband dies if she don't have sons. 3) A widow with or without a *Stridhan* get entitlement for a maintenance in the husband family or in her parents family and if none is available she is maintain by the king.

#### **Daughter's Right to Property and rights of female son (Putrika)**

Daughter in Ancient India are quite well provided and is given maximum economic rights and freedom. She is entitle to her mother *Stridhan* and on her marriage she is also given *Stridhan* and she become the heir to her father property, when she has no brother to inherit. *Yajnavalkya* and *Narada* reaffirmed daughters entitlement to her Mother's *Stridhan* and in absence of daughter her offspring *Yajnavalkya* gave Daughters entitlement to quarter share from each brother's share for purpose of her man Furthermore, 'a daughter without brother are second in the line of succession, after wife, to inherit her father property and if she is a Putrika's<sup>22</sup> son is given legitimate claim in the property of her father'.

*Narada* do not deviate much from *Yajnavalkya*, he also give preference to daughter and her offspring over mother's *stridhan*. Chapter 13. 2 confirm this claim. He also recognised 'the son of an appointed daughter, who is the third kinds of son, in line of succession'. 'Unmarried sister get equal share with other sons'. Therefore, it can be concluded that, daughter were given share in the fathers property even when she has brother, until her marriage. 'When she is brother less, she can become the female son and inherit the property'. (W.Lariviere, 2003, p. 411). 'If a daughter is not a female son then the property of her father is only for her maintenance until her marriage'. (W.Lariviere, 2003, p. 407) The position of daughter is better in comparison to widows and wives. Because she is the heir to both the property of her father and mother in failure of brother. The law of *Narada* on daughter right to property do not differ much from *Yajnavalkya* in degree and in spirit.

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<sup>22</sup> Appointed female son.

### **Stridhana: The source of economic recognition in family and society**

In this sub-section we will discuss the scope of *stridhan* and the Heir to *Stridhan*. Both the writer had given six almost identical categories of *stridhan*. (Olivelle, 2019, p. 161) and also see (Jolly, Naradiya Dharmasastra or The Institute of Narada, 1876, p. 95) The only difference between them is on the provision of compensation for the superseded wife. *Yajnavalkya* made these changes while *Narada* seems to have been following the footsteps of *Manusmriti*. As already mentioned both smritikars had recognised daughters as the heir to her mother *stridhan*. Though, mentioned can be made of *Narada's* law, where it did not specifically recommend daughter, (in it he wrote children) (W.Lariviere, 2003, p. 402) but the verse 2, clearly stated that it was the daughter who is rightful to mother's property. And in cases when a 'woman dies childless her cognate relation takes the property if the marriage was not performed according to the first four accepted forms of marriage. But the property goes to her husband if the marriage was according to in four accepted kinds of marriage beginning with Brahma'. (Olivelle, 2019, p. 161) (W.Lariviere, 2003, p. 402) Thus, in this sense both the writer had similar views and opinion concerning *Stridhan* and about the heir to woman's property.

### **Women's right to dispose inherited property**

Property can be generally divided into immovable and movable property. It has been suggested by Jolly that, 'in the times of the later Smriti -writer even, when the divisibility of land had long since met with general recognition, the property in land was hemmed in by restriction Further Altekar has supported the view that 'Landed property was owned either by village communities or by large joint family. Individual ownership was but slow in coming into general recognition even in the case of males. Given such situation the joint ownership of husband and wife or the women ownership of landed property was a legal fiction'. Therefore, the right to property of women over immovable property was not absolute but was a temporal one. However, her right over movable property must have been absolute especially over her *Stridhan*. The *yajnavalkya smriti* evidently obligated 'Husband to return women's property if he has not taken it in time of famine, to perform a religious rite, during sickness, or when he is under confinement'. (Olivelle, 2019, p. 161). Moreover, *Naradasmriti* had 'subjected women's property a non divisible property in times of partition'. (W.Lariviere, 2003, pp. 402, 406). Thus, it can be concluded that women had temporal right over landed property albeit she was the master over her *Stridhan*.

### **Contradiction between the written Laws and actual practices in regard to property right of women**

The political and social setup of society during the time of these two popular law were diverse. Raman rightly asserts that:

*The monarch of the later classical centuries were also diverse, some were of local ethnic origin and others descended from immigrants; some had orthodox Vedic beliefs, others were more pragmatic and/ or liberal, while others were heterodox. Their subjects were rarely from a single community but a varying mix of diverse ethnic, castes, sub-caste jati, and tribal groups with a growing tendency for patriarchal power structures, although many also retained forms of matriarchy. (Raman, 2020, p. 158)*

On such backdrops and setting of society, the law maker were bound to have difference of opinions and interests depending on the kinds of environment they were living. The Tradition and custom followed by the people must have had influences on the writings and vice versa. Thus, Jolly has rightly suggested that:

*Besides, the traditions contained in their holy books, in the Vedas and the Smritis, the Brahmanical authors of the Smritis themselves recognise as the third source of law, the way of living and the teaching of pious men Sadacara, Sistagama, etc. In connection with law proper particular customs and manners of particular countries, caste and families are often emphasised as standard, of course only so far as they are not opposed to the sacred law.*

Moreover, Justice Katju had reinforced that;

*'No doubt the smritikars and commentators relied heavily on customs, they also used their creativity to develop the law to make it more just and rational according to their own notions'. (Katju, 2010, p. 14)*

Therefore, if laws were written according to the prevailing custom of the society, we should remember that in that time there were different society which have their own sets of law written or unwritten and it will be impossible task to compile all the custom of every society and to make it universal law. Thus, the law we find in these two books are just the more accepted and popular law and it does not mean that it was practice in every nook and corner of the Ancient Indian society. The presence of matrilineal society is one example to discard the universality of the law. And in such matrilineal society the proprietary right of women must have been more than the rights prescribed in the two law books.

However, in a patrilineal society women might have enjoy lesser rights even when there are law prescribed. The actual right enjoy by women must have depended on economic status of her family and her husband's family, custom of their respected community in which they were living and religious beliefs must play a huge part in it . Thus, the law books must have serve only for royal court and must have been a practice among elite or the city populous. However, due to the use of it by the royal court and elite people, its influence must have been quite commendable too.

The decline of women's position coinciding with the enlargement of her property right is another interesting phenomena of the Ancient Indian society

which need more elaboration of its cause and effect in the ancient Indian society. The subsequent decline of women's position beginning from the *vedic* period is accepted by most historian. which means the decline is quite visible during the Gupta period, 'a period in which the two law giver is believed to have lived and written the law' (Bhattacharya, 1988, p. 67). At about the beginning of the Christian Era Widow were not allowed to remarry or get a son through *Niyoga* and was assigned only maintenance. Such economic disadvantages and unfairness toward widow must have favour the need for recognition of some economic right which can be regarded as satisfactory arrangement to counter injustice toward women. Women role in the economic spheres must also have decline a lot and her role in the household management must have become her primary work. Household chores are not value till today so the value of the work done by women during this period must have not been value by the society. Thus, women taking on to the absolute position of subordination to men, who were regarded the bread earner and the head of the family. Such subordinate position, economic disadvantage and confinement of women's work only at home with not much economic gain must have resulted to mistreatment and rapid decline of her status and position in the society that *Yajnavalkya* feel the need to make sensational exception and incorporate certain change in the list of *Stridhan* and made wife as the first heir to property when she is sonless unlike *Narada*, who advocates orthodox view.

### CONCLUSION

Among the women's section, childless widow has the most disadvantage position in claiming shares in the husband property, followed by sonless widow and the last is widow with only daughter. Next in the hierarchy come the wife. Wife who are childless, who have only daughter and who are abandoned or superseded by their husband faced more economic disadvantages than the wife with son. This is because the society followed absolute patrimonial system and women were considered not eligible to be coparcener in the joint family property. However, with son she has a legitimate claim in the property. Thus, widow and wife without men support, her claim to immovable property was unrecognised. Widow and wife without a son or child suffer the most economic lost. Therefore, the two writer seem to have sympathize with such women that *Yajnavalkya* made wife the heiress in failure of son and *Narada* made sure that at the least women were provided maintenance by husband family or her parental family or the king.

Economic activities is also one factor that decide the social status. Men because of their physical strength were consider more suitable for the economic activities which mostly required such physical strength. While women were relief from such activities and confine at home. This division of work was consider wise and beneficial for both the gender. Because, as we know women go through menstruation period every month, pregnancy that requires nine month of rest, lactating period and young one depending on them with their life till they are adult.

With all the right given to women by the law orthodox or non orthodox, if were just mere prescription not legally binding, then it must not have made much difference to the life and welfare of women. Women must have been the victim to economic exploitation and other forms of exploitation. Albeit, if law on right to property of women, as written in the law book were accepted and followed by the society, there is a good ground to hold that women life were good during the *Narada's* period (orthodox view) and much better during the period of the *Yajnavalkya*(reformer view). As both had given certain economic right in the form of *stridhan*, right of daughter to be female son, entitlement of wife in the shares of the husband's property. Thus, the law must have secure women's economic rights and must have minimize economic and other forms of exploitation.

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## **INDO-PACIFIC AND INDIA: AN ECONOMIC AND TRADE PROSPECTIVE**

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### **Abstract:**

The Both the Western Pacific Region (WPR) and the Area Encompassing the region known as the Indian Ocean (IOR) which includes the adjacent waters off the coasts of both East Asia and Southeast Asia, are combined under the umbrella title "Indo-Pacific." Depending on the national tastes, there are some differences. In order to retain its significance as a regional power in this context crucial region, the United States (US) for example chooses if we were to use the term "Indo-Asia Pacific" to include the entire expanse of the Pacific and Indian oceans. However, the underlying "concept" of the "Indo-Pacific" is mostly acknowledged. There is a school of thought that suggests the Indo-Pacific region concept might cause a shift in the common "mental maps" of how the world is perceived in terms of strategy.

**Key Words:** Indo-Pacific, Western Pacific Region, strategic alliances

**Introduction:** Over the past ten years, India has increased its concentrate on the Indo-Pacific region. New Delhi has formed new strategic alliances with a number of important regional players or strengthened old ones, and it has embraced the new "Indo-Pacific" concept with exceptional speed. However, it has not yet been determined what India's goals and strategy are. made explicit. The 1991 "Look East" policy initially appeared to be centered on seeking economic progress by lagging behind the rapidly expanding economies in south-east Asia, but as China's rise became more apparent, strategic concerns increasingly gained center stage. India presently bases the majority of its Indo-



Pacific strategy on its policy toward China, along with other components taking a back seat. But paradoxes abound as well. The Native govt. is reluctant to concede China being the primary the primary directive of its Indo-Pacific policy, and it actively opposes any such acknowledgment from taking place. However, the Indian government does not want to admit that China is the primary driver of its strategy toward the Indo-Pacific region. concept, in spite of the fact that its acts and words, especially This interpretation is supported by the growing strategic ties that China has established in alliance with must include both the United States of America and its other friends and allies, including Japan. Rajesh Basrur observes that India's "relationships with the US and Japan are manifestly a response to the emergence of China," despite the fact that policymakers are often unwilling to acknowledge this. India occasionally engages in negotiations with China as well, concealing the justification for its strategy.

Of course, India is not the only country striving to formulate a complex blend policy pertaining to address China's ascent and its implications for the area, as well as locating the appropriate procedure to be riddled with contradictions. Similar attempts are being made by the majority of China's neighboringneighbors. Theoretical literature is divided on how to categories these measures; some academics refer to them as "hedging," while others argue the majority of states are that truly balanced. I contend which neither of these is true. ideas adequately describes the mixtures because of the conflicting policies that many countries in the region, including India, have adopted., have implemented. As opposed to this, I refer to these guidelines as a whole "evasive balancing," in which I will refer to as an attempt to participate in maintaining equilibrium during attempting to give the point of aim some sense of comfort.

However, there are a number of factors that work together to make this strategy ineffective. The most crucial is New Delhi's efforts to persuade Beijing in contrast to India, which is not looking to strike a neutralize the threat posed by China in its relationship with China have been inconsistent. This is the most important one. Techniques that provide reassurance have a low likelihood of being successful and even a lower likelihood of success when used in conjunction with balance. Because of India's predisposition to place a great lot more emphasis in terms of normative power than it does in terms of practical power, further questions have been raised about the country's potential. It is rather amusing to note that in spite of Prime Minister Modi 's assertion that "India does not consider the Indo-Pacific as a strategy," it is Beijing is less likely to believe him because of this. because of the strategic components that are a part of policy adopted by the nation toward the areas surrounding the Indo-Pacific. This is something that makes for an interesting point to consider. making it Even less likely is the possibility that this method for reassuring people will be successful. India enjoys a high level of respect. Even less plausible is the possibility that possibility that the success of this plan to reassure concerned parties can be anticipated. It is common

knowledge that India is having trouble constructing the domestic infrastructure that is needed for New Delhi to achieve its aspirations of linking to the countries of Southeast Asia. Even though these are all serious issues, they are not sufficient to explain the challenges that India encounters in carrying out its strategy toward the Indo-Pacific area. Despite the fact that these are all significant issues. Multiple experts have reached the correct verdict as a result of their work. recognized a more severe political issue that India is currently grappling with; this issue is a strategic culture where "ideas about an anti-imperialist internationalism and non-alignment continue to inform India's state-building ambition and its "over-riding" aim of economic development." In spite of shifts within the context of ideology composition in terms of the nation's leadership, it is undeniable that the current Indian government's foreign policy exhibits a significant level of continuity with that of decades past. This exemplifies how influential culture and tradition can be in the sphere of international politics. It disregarded a bigger structural dynamic, however, that has an impact on other governments inside the geographic area that must deal in light of China's ascent because it solely considers India's decisions. This realization identifies the issue with how foreign policy is developed at the federal level, but due to the fact that it only considers It pays no attention to India. the greater structural dynamic. This understanding only takes into consideration India's decisions as a result of this realization. This particular kind inconsistent and the haphazard response of policymakers is a concern. that is not unique to India but is present across the bulk of the Indo-Pacific, indicating a more pervasive the structural dynamic that is felt by everyone of the member states. This problem is not unique to India. It is present across the majority of the Indo-Pacific. There are other nations in the region of the Indo-Pacific region that also struggle with this issue in addition to India.

Over the past century, India's strategy toward east Asia, or more broadly, the term "Indo-Pacific" has undergone several changes, from "Look East" to "Act East" to "Indo-Pacific". During the early 20th century, there was a notion of a spiritual kinship with a more advanced Asian civilization when that occurred regarded as standing contrary to the viewpoint of the materialist culture of the "West." Later in the Cold War's duration, this perception had degraded into alienation and an inability to understand one another. This perception had initially formed into a political relationship in the middle of the 20th century. Through greater physical and commercial connectivity as well as a relationship with countries like China, India tried to emulate the prosperity of the economies of east Asia components pertaining to security as well as humanitarian assistance. These developments resulted in further advancements following the conclusion of the chilly conflict. Since the beginning of the 1990s, when India's government was primarily concerned with its surrounding neighbors, it has expanded its attention in order to encompass the entirety of the Indo-Pacific area. This transition came about as a result in light of India's developing economic and political impact on the surrounding area. The United

States' declared policy toward the region went through a number of iterations. Over the years that followed the conclusion of the Cold War, with "Act East" being the most recent iteration.

Since its founding in 1967, the Association of Southeast Asian Nations has India's primary emphasis within the international community. India's "Look East" policy was first driven to action by the country's belief that boosting trade and investment flows would be advantageous to India's economic growth. This hope continues to drive India's efforts to increase connectivity with other countries in the region. This target has only been partially realized as of right now. India's trade with key players in the Indo-Pacific (other than China) has not expanded as fast as was predicted; in fact, trade with Japan has fallen, which has led to a worsening trade deficit over time. China is the only significant participant in the Indo-Pacific region. Alterations have been made to not only the vocabulary and the breadth of India's strategy toward the region, but also the aims that it seeks to achieve there. Currently, it indicates that other factors that affect India's perspective of the region are being replaced and redefined by strategic considerations, particularly China's dominance in the region and its effects on freedom of navigation in waterways that are crucial to Indian trade. This is particularly relevant given China's hegemonic stance in the area and the implications for freedom of navigation in areas that are important for Indian trade. This is the case despite the fact that commerce and connectivity continue to be of utmost significance. Even though strategic concerns have always been a part of India's aspirations, their relative weight in contrast to issues of trade and connectivity has changed over time. This was confirmed by the Indian government in parliament, where it was said that "the program, which was first planned as an economic initiative, has assumed political, geopolitical, and cultural implications." Although while both of these issues were emphasized in Modi's speech at Shangri-La, he also made a connection between peaceful conditions in the region and prosperous economic growth. On the other hand, as a result of India's concerns regarding the expansion of China's influence in that region, India itself defines the Indo-Pacific region in a broader sense, one that encompasses the entire Indian Ocean. According to Modi, this means that India considers the Indo-Pacific region to include "the beaches of Africa to that of the Americas." This redefining demonstrates how the priorities of India have shifted in recent years. The original "Look East" stance indicated that India's primary interest was in fostering economic ties, while the inclusion of the Indian Ocean is obviously strategic in nature and may have been the result of a desire to convince any future coalition to give India's worries about the Indian Ocean are just as important as those about the Pacific and the South China Sea.

Hedging and balancing are two concepts that were utilized in the process of analyzing the type of behavior that India is currently displaying in respect to the Indo-Pacific region. Hedging and balancing are both strategies that have been used, despite the fact that this particular setting makes both of these ideas difficult to apply. Hedging is a type of strategy that can be thought of as

falling somewhere between bandwagoning and balancing tactics. The management of the global structural uncertainty can be accomplished through the use of a strategy known as hedging. The concept of minimal balancing is combined with the strengthening of economic and other non-security links in a hybrid approach that is employed by states that hedge their bets. This method is known as a hybrid strategy. Despite the fact that this assortment of policies that appear to be in conflict appears to accurately reflect the approach that is now being followed by the Indians, the assortment itself is an issue. Adam Liff presents various arguments to support his contention that a state that is politically and economically linked to another state cannot also be balanced, and he uses these reasons to argue that a state cannot have both of these characteristics at the same time. However, this is not the case. According to a second study that was published not too long ago, the issue is that "hedging as it is currently constructed erroneously combines economic and political participation as components of security policies and indicators of governments' alignment choices." This brings to light a faulty assumption that underpins hedging, which is the notion that nations cannot be balanced if they are engaged in economic or political activity. It can be difficult to differentiate between the two, especially when even governments that are hedging their bets may participate in some political and economic activities with the state they are hedging against. This lack of clarity may also be a contributing factor to the disputes that exist among academics concerning how the states in the region are reacting to China's rise to power. Both "balancing" and "hedging" are terms that have been used to refer to this kind of response

In the past, In contrast to its relations with the US, India's relations with important US allies like Japan and Australia were tense. India's relations with significant US allies like Japan and Australia remained chilly, despite the fact that there was some "harmony under the distance" with Japan in particular. New Delhi's disdain for these global powers stemmed from two factors: first, India, a non-aligned state, looked down on governments who took the alignment path and saw them as little more than dependencies lacking any real agency or identity of their own. Non-alignment was considered as a moral option, and alignment was subsequently viewed as an immoral decision that reflected some spiritual laxity. This was the case despite the fact that the distinction wasn't made official. Second, India held an exceptionally unfavorable view of states that were allies with the West, which at the time was led by the United States. India gave off the impression that it had a much stronger affinity for nations that were in alliance with the Soviet Union and eastern bloc nations than it did for nations that were in alliance with the west. despite having closer cultural, commercial, and other ties including democratic ones with the West, the United States is not a democracy. At least in the case of Australia, India's strategy toward these countries evolved in a manner that was later and more gradual after a change occurred in its relationship with the United States. China's rise and the pressure it throws on all of these countries are the key reasons for the new prism through which India now views these

nations. This is similar to what happened in the case of the United States. In particular, the links between India and Japan have become much stronger. In point of fact, when Japanese Prime Minister Shinzo Abe delivered a speech to the Indian parliament in August 2007 titled "Confluence of the two seas," the concept of the Indo-Pacific region began to gain political traction for the first time. In 2008, India and Japan put their security cooperation on a more official footing by signing a document titled "joint declaration on security cooperation." [25] A collaboration agreement that was initially signed in 2006 was elevated to the rank of a "special strategic and global partnership" in 2014, the same year that Modi was elected as Prime Minister of India. This occurred at the same time that the friendship between the two parties got stronger. Minister. It was the longest voyage Modi had ever taken to an Asian country, spanning five days, and it was his first state visit outside of India's immediate neighborhood. In addition, it was his first trip to a country that was not a member of the Asian Union. Additionally, this was Prime Minister Modi's first official visit to a country that was not located in India's near neighborhood. The following year, in the following year, India and Japan signed a declaration that was referred to as a "vision statement," which detailed their aims for working together in the region known as the Indo-Pacific. An Indian Viewpoint on WTO Foreign Direct Investment Rules Satya P. Das analyses what India's position should be in relation to FDI and summarizes India's official stance at the WTO. He starts with FDI clauses that are already included in WTO agreements that are now in effect, such as the GATS in conjunction with the Agreement on Trade-Related Investment Measures. Additionally, Das presents the opinions of different WTO members, including India, on the FDI provisions as they were presented in documents for the December 1999 (Seattle) and November 2001 (Doha) meetings. With a focus on current policy developments, Das analyses India's FDI policies since achieving independence from British rule in 1947. He presents data on FDI flows into India in comparison to other Southeast Asian nations, highlighting that from 1997 to 2000, FDI into India began an absolute fall phase. Malaysia is the only other nation in his sample that saw a decrease in FDI. However, although India escaped currency crisis, Malaysia was affected. Policymakers should be concerned about this phase of India's inward FDI. It is clear that India's FDI reforms are insufficient to draw in more foreign businesses. Das discusses the welfare benefits of FDI inflows, as well as the benefits of knowledge transfer and the potential costs in terms of negative effects on domestic entrepreneurship, the environment, and other factors. He briefly summarizes the empirical data on how foreign direct investment affects a host nation in general and India in particular. After assessing the advantages and disadvantages of FDI and the track record of policy latitude used by Indian policy-makers, Das concludes that India should be cooperative with multilateral FDI rules. This is completely different from indeed, the antithesis of official India's stance on the WTO and FDI.

Foreign Direct Investment's Economic Impact in South Asia According to Pradeep Agrawal, India's foreign direct investment (FDI) policy has changed multiple times since the 1950s, demonstrating a lack of understanding or agreement over the FDI's actual economic effects on the country's economy. Using panel data from South Asia is made up of five countries: Bangladesh, India, Nepal, and Pakistan, and Sri Lanka is the southernmost country. he investigates how foreign direct investment affects both domestic investment and GDP growth. According to Agrawal, rises in FDI inflows in South Asia were linked to a corresponding growth in domestic investment, which implies a strong complementarity between local and foreign investment. Additionally, it was discovered that FDI inflows had little to no effect on GDP growth before 1990 but had a large positive impact between 1990 and 1996, supporting the idea that FDI is more advantageous in open economies. According to Agrawal, since 1980, FDI inflows have made a greater contribution to South Asia's GDP development than has an equivalent amount of foreign borrowing.

**Conclusion:**

The study's key finding was that trade agreements, GDP, population, colonial relations, and colonial relationships were all important factors that had an impact on the volume of commerce. Due to the increased expense of transportation, distance has a detrimental impact on trade. The study also revealed that Brunei had a poor potential for trade, indicating major "beyond the border" inefficiencies that are gradually disappearing. The findings also showed that Brunei's AFTA participation benefited the country and led to increased trade. According to the data, inefficiencies "beyond the border" for ASEAN as a whole have decreased over time.

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## **ECOLOGICAL CRISIS IN INDRA SINHA'S *ANIMAL'S PEOPLE***

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### **Abstract**

Nature has been an indispensable part of our lives. Technological and Industrial developments have long back created a false illusion of human progress without nature. The damage to nature has turned more evident in the present scenario. It has now become customary to come across news on such destructive activities of human beings as deforestation, excessive use of fossil fuels, the topic of environmental pollution particularly global warming, and large scale environmental catastrophes such as the Chernobyl catastrophe, Bhopal gas tragedy, prestige and Exxon Valdez oil spills. Such fatal disasters require a serious reconsideration of deformed relationship between human beings and their environments for the sake of the entire planet. *Animal's People* is one of the realistic novels in the present times in which Indra Sinha portrays the spectacle of a man-made ecological crisis. This paper intends to look into irreversible impact of a deadly technological catastrophe upon the whole ecology purely triggered by human greed. It also illustrates how Sinha employs mythic anthropology to generate the idea of a strange and unnatural kind of nature also known as 'ecological uncanny' in the post catastrophic setting through the metaphor of a factory in Khaufpur. Particular emphasis is also given upon the adverse effects of the toxic chemicals as well as the altered environment on the human beings as well as other living organisms. Sinha portrays a kind of silent war being waged between mother nature and human beings.

Keywords: Nature, Environmental Pollution, Man- made Ecological Crisis, Technological Catastrophe, Ecological Uncanny, Mythic Anthropology, Toxic Environment

“One should never forget his roots.”

It is pathetic to note how humans have chosen to ignore this saying. Since long, they have been on a journey of destroying their own roots present in the form of nature. Nature is an indispensable part of our lives. It has always been there providing us living conditions selflessly. In return, it has been treated by humankind more like a tinderbox of resources at their disposal. We have ravaged nature time and again in all its manifestations, be it forests, oceans, water, air, flora or fauna. The Sahara Desert is the ultimate example of the result of man’s interference in the working of nature. It can be said that Industrialization and Technology have been the major culprits to a great extent which created long back a false delusion of human progress without nature. In a futile quest to master everything, humankind has altered the chemistry of nature in a wholly negative way. It has now become customary to come across news on such destructive activities of human beings as deforestation, excessive use of fossil fuels and so on only to meet their material and selfish needs. These factors have led to grave environmental problems such as global warming. Catastrophic events such as nuclear accidents, gas leakages and acid rain effectively underscore the seriousness of this crisis.

Ecocriticism has emerged as a significant branch in the field of literary criticism. It basically emerged as a response to the climate change and environmental problems. It is an area of literary criticism that emerged in the 1980s and 1990s in American studies as an attempt to direct our consciousness to an understanding of nature previously being ignored or rather neglected. The term “eco-criticism” was used for the very first time by William Rueckert in his essay “Literature and Ecology: An Experiment in Eco-criticism” (1978) but it came out in real sense through the seminal work of Cheryll Glotfelty *The Ecocriticism Reader*. It portrays the “interrelationship of nature and human emphasizing how human culture is connected to the physical world, affecting it and affected by it” (Glotfelty 101). It aims to create an ecological awareness among people by literary works.

*Animal’s People* is one of the landmarks works of Indra Sinha. It is his best literary forays into ecocritical fiction. It explores the possible threats of misuse of technology and what could go wrong if we manipulate our environment. It portrays a particular instance of man- made eco catastrophe with a particular emphasis on the new and “modern” kind of environment which has lost all the contact with natural world leaving humanity in grave crisis. It is one of the prescient novels in present times when there are frequent discussions on dangers of such catastrophic events. As Divya Anand puts it:

“The Chernobyl catastrophe, Bhopal gas tragedy, Prestige and Exxon Valdez



oil spills disasters are some of the grim manifestations of the emergent crisis which emphasizes the need to reconfigure the ecological, political, social and cultural matrix of the present world system.” (1)

Vizag gas leakage is one of the recent manifestations of such catastrophe, whose concentration was so high between 3.45 am and 5.45 am that the pollution control board could not enter for measurement. It revived the memories of the grave incident of Bhopal gas tragedy (1984) which left around 3600 dead and many half dead.

*Animal's People*, makes us peep into a scenario of man-made eco catastrophe, using the metaphor of an imaginary city Khaufpur, which is a city of terror not only by name but also in nature. It closely corresponds to the 1984 Bhopal disaster, in which 40 tons of poisonous gases were leaked into the city. Not only 8,000 people died in the first few days of a disaster but also it has since left many more thousands and future generations suffering through the contamination of groundwater, soil and air. It reflects how after twenty years the signs and consequences of such a catastrophe are still there in the fictional city of Khaufpur. The environmental systems particularly air, water and forests have turned toxic and unnatural by catastrophe.

“wonderful poisons....so good it's impossible to get rid of them, after all these years they're still doing their work.” (54)

Taking the notion of the uncanny from Freud's *unheimlich*, that which is unhomey or unfamiliar Sinha here evokes the idea of a strange and unnatural kind of nature. Animal, protagonist of the novel, describes the unnatural and creepy character of nature through the illfactory:

“Step through one of these holes [in the factory wall], you're into an- another world. Gone are the city noises, horns of trucks and autos. ...

No bird song. No hoppers in the grass. No bee hum. Insects can't survive here.. See that thing rising above the trees, those rusty pipes and metal stairs going no- where? That's the place where they made the poisons. Each big wind pulls more iron sheets loose. We hear them banging like angryghosts. All that's left now is its skeleton ..”. (30)

The factory symbolizes the city as well as environment which is left inhospitable and unfamiliar to a great extent by that industrial incident. The factory may have been abandoned, but the invisible poison remains dynamic, industrious and consistent just like daily workers. It is a completely desolated place in which no plants can grow not at least in a natural way. Nor can other living organisms have a life there. Animal refers to the rise of an unnatural forest in the factory which has “grasses, bushes, trees and creepers that shoot sprays of flowers like fireworks

.” (29) Sinha through the comparison of flowers with “fireworks” implies the sad metamorphosis of the plants from natural to artificial. As industrial products, the imagery of “fireworks” embodies the industrialisation practices in Khaufpur. The loss of familiarity is in fact the loss of the sense of being ‘at home’ in the world: and this is the precarity of lives in the age of

eco-disaster. Soon after an exploration of the space of the derelict factory, Animal quotes ancient myth and texts:

“I feel it [terror] when I come back to this high place. I see Mother Kali stalking the forest below, her skin black as a roasted corpse. She’s got these massive fangs and a red tongue hanging to her waist and a belt of chopped-off heads, each one wears a face of agony which is how they looked when they died ... you see a black pipe climbing into the sky, I see Siva dark and naked, smeared with ashes from funeral pyres. His eyes are red from hash and smoke of burn-ing flesh, dancing he’s [sic], from all sides I can hear the screams and cries of dying people. Why did the Kampani choose this city to make its factory? Why this land? Is it by chance that the old name for this place is Kali’s ground? Is it by chance that Siva her husband wears cobras round his neck?” (32)

Sinha employs mythic anthropology in this site of disaster which further aggravates or generates the space’s ‘ecological uncanny’. (Nayar 51) It also implies the fury of nature. Nature has turned hostile towards human beings responsible for environmental damage. It seems as if a silent war is being in place and “Mother Nature is trying to take back the land.” (31) Greed of some people specially Kampani has done considerable damage to a part of nature and, now nature has turned not only toxic but also hostile.

Sinha further explores how the burden of unsustainable ecological degradation impacts the health and livelihood of the people living in the city particularly poor one. The city has literally turned into the “world capital of fucked lungs.” All the characters struggle to live in a toxic environment. As Smita Sahu says:

“The novel discusses the devastating impact of gas leak from a chemical factory on, not just the people, but also on ecology.” (549)

The toxic gas twisted his spine leaving him to walk on four legs. The people who survived suffered with terrible diseases due to that chemical fog and the poisoning of water. Khaufpur turned into a nightmarish society in which the only constant things are death and sickness. The toxic gas that oozed out from the factory twisted the lives of people not only physically but also mentally. The disaster affected everyone including the unborn. Khaufpur has remained poisoned for years after that tragedy and the plight of its people continues to contaminate the ecology of the town.

### **Conclusion:**

In the light of above discussion, we can confidently conclude that *Animal’s People* is one of the prescient novels in the in the present times which highlights not only the damage to environment but also the damage to the whole ecology. Sinha tries to explore how harming nature will only bring about the downfall of human beings. At the heart of the novel lies the physical as well as psychological effects of man-made eco catastrophe on the characters confronted with a toxic environment and their hopeless struggle to survive the grave consequences of catastrophe. It gives the ultimate message that human beings should use natural resources in an

ecological way.

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## **THE WAY OF THE WORD: TRACING THE JESUIT CONTRIBUTION TO PRINTING IN KERALAM**

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### **Abstract**

The Jesuits under the leadership of their founder Ignatius de Loyola, set up ministries around the globe and often preceded other Europeans in their exploration of foreign lands and societies. In some nations, such as India and China, the Jesuits were welcomed as men of wisdom and science. They are credited with having brought the first printing press to India. The printed word has been the main factor behind culture formation and modernity discourses in India especially in Keralam. This paper attempts to take stock of the contribution of the Society of Jesus in this regard.

**Keywords:** Jesuits, Printing in indigenous letters, *Doctrina Christa*, Catechism, Quilon, Proselytization

### **Introduction:**

The Jesuit order was born on 27 September 1540 when Pope Paul III issued the Bull of Establishment (Ferrolli V) approving the movement initiated by Ignatius de Loyola, a Spanish soldier turned priest, in August 1534. As members of the religious order, Jesuits take three vows — of poverty, chastity and obedience and a fourth one offering themselves to the Pope for apostolic work. Under the charismatic leadership of Ignatius, the Society of Jesus flourished quickly. During the next century, the Jesuits or the “Black-Robes,” as they came to be known, grew. The life of a Jesuit was one of immense risk, and thousands of priests were persecuted or killed by foreign authorities hostile to their mission of conversion. With the rise of nationalism in the 18th century, most European countries suppressed the Jesuits, and in 1773 Pope Clement XIV dissolved the order under pressure from the Bourbon monarchs. However, in 1814, Pope Pius VII gave in to popular demand and re-established the Jesuits as an order, and they continue their missionary work

to this day. History was made when Pope Francis became the first Pope from the Society of Jesus.

### **Printing in India**

St. Francis Xavier was the first Jesuit to reach India in 1542. The Province of Goa was established in 1549 and it covered the Provinces of Malabar in South India, the entire continent and East Africa, together with the Far East including Japan and China. These were the only Jesuit provinces in India till its suppression (Mendonca 53). The earliest reference to printing in India can be seen in the correspondences of the Jesuit fathers in Goa. A Letter to Rome dated 30 April 1556 (R.A.S., vol. x, no. 16, p. 57. qtd. in Primrose 242) from Father G. Calaca mentions that on the 29th of March 1556, an armada of four ships led by the galleon, *Flor de la mar*, set out for India from Belem with many important personages aboard, some destined for India, some for Abyssinia. They included Dom Joao Nunes Barreto, Patriarch of Ethiopia, Father Andreas de Oviedo, Bishop of Hierapolis, Father Goncalo da Silveira, Provincial of India, and Father Francisco Rodrigues, who became Rector of the College of St. Paul in Goa. Along with these distinguished ecclesiastics went “three brothers of whom one was a printer”. Father Calaca gives a long list of the gifts received by the missionaries from royal and noble persons, and states that the King provided the Patriarch “with an Indian, a very clever printer, to assist in his work of printing, the brother he brought with him”. The Patriarch and Father Francisco Rodrigues also brought with them books to the value of one hundred cruzados. The armada reached Goa by way of Mozambique on the 6th of September 1556, and the fathers and brethren were received with much joy. Some phrases in the letter seem to indicate that the printer was intended for Abyssinia, but apparently that project was not carried out.

In 1526 the emperor of Abyssinia wrote a letter to D. Manoel, King of Portugal requesting him to send some artisans skilled in preparing books to Abyssinia. As the king had died before this letter arrived it was repeated to his son D. Joao. Many Portuguese writers hold that this request was granted in 1556. Anyway the press that reached Goa and the Patriarch designate who passed away on 22 December 1556 never left the place because the relationship between the Abyssinian emperor and the Jesuit missionaries must have been strained at that time, opines Priolkar. The request for a press has been raised from Abyssinia many times but there is no evidence of a press being set up there. On the otherhand, we have printed literature being sent there from Goa: for instance *Magseph Assetat* being printed in St. Paul's college for use in Abyssinia.

It is clear that within two months from their arrival in India Brother Joao and his Indian assistant had set up their press in the College of St. Paul and had printed the *Conclusoes* besides other works. The College of St. Paul had originally been founded by the Franciscans as the College of Santa Fe, but had sometime about 1542 been taken over by the Jesuits and renamed, though the former name continued to be used. By the middle of the sixteenth century

the College had attained considerable popularity, and was attended by large numbers of students. In the Patriarch's letter the name of the work printed is given as *Conclusoes* or Theses of Philosophy, such as were given to students for public debate, but unfortunately that is all that is known about the book. That particular type of work, however, is well known, and contemporary examples exist in many European countries. The author of the *Conclusoes* seems to have been Antonio de Quadros, (d. 1572) who is known to have been Professor of Philosophy in the College of St. Paul from 1556 to 1559. In 1557 was printed the *Doctrina Christa* or Catechism written by the famous St. Francis Xavier himself (Priolkar 8). This work, which is an exposition of the Articles of the Apostles' Creed, had been composed by the Saint about the year 1547 at Ternate in the Moluccas, and turned into the Malay tongue. It was employed in the instruction of new converts, and of children.

Joao, the first printer in India, is believed to have had as his surname "de Bustamente", and to have come from the province of Valencia in Spain. He joined the society in 1556 and was ordained in 1564. That he passed away in 1588 is proven by Fr. Wicki of Belgium (Priolkar 9). Of his capable Indian assistant nothing more is known than what has been quoted, but satisfaction is expressed that his cooking had been as pleasing to the Fathers as was his printing. This must have been a deliberate attempt to see that the entire credit goes to Bustamente alone. The credit for creating the first types of an Indian script goes to Joao Gonsalvez, another Spaniard, colleague of Bustamente who was a brilliant blacksmith, notes Fr. Souza (Priolkar 9). These types were used in printing the 1578 *Doctrina Christa*. The following are the three earliest printers in India whose names have come down to us: Joao de Bustamente, who printed the *Conclusoes* in 1556, followed by Joao Quinquencio and Joao de Endem, who printed the *Compendio Spiritual* in 1561. The three Joaos of Goa may thus have been renamed with their birth-places added as a means of identification.

Besides printing books, the press in Goa seems to have been used for printing religious pictures. King Manoel quotes a passage from a letter written from Goa on 8 December 1560 by Father Luiz Froes, which says that the Patriarch Dom Joao Nunes Barreto, in agreement with Father Francisco Rodrigues, the Rector of the College of St. Paul, ordered that certain pictures of Christ upon the Cross, with the Holy Virgin and St. John standing on either side, should be printed in the College, so that they could be distributed among the Christians. He adds that on Sunday, 24 November 1560, this was done. The next work to be mentioned is that formerly thought to be the first book printed in India, namely the *Compendio Spiritual da Vida Christaa*, by the first Archbishop of Goa, Dom Gaspar de Leao. It was not generally known that a copy of this work had survived, but Anselmo in his *Bibliografia*, under no. 540, mentions a copy, which he describes as probably unique, in the New York Public Library.

The short titles of books known or believed to have been issued from the first press in Goa during 1556-73 according to Primrose are furnished below for easy reference.

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2. 1557. St. Francis Xavier. *Doutrinachristao*. Printer, [ Joao de Bustamente]. College of St. Paul.
3. 1560. Fr. Goncalo Rodrigues. *Tratado . . . ContraosErrosScismaticos dos Abexins*. Quarto. Barbosa, ii. 402; Anselmo, suplemento, no. 10.(Anselmo, A. J. *Bibliografia das obras impressas em Portugal Anselmo.no seculo XVI*. Lisbon, 1926.)
4. 2 July 1561. Gaspar de Leao. Iesu. *Compendio spiritual da vidaChristaa*. Duodecimo. Printers, Ioao Quinquencio, e Ioao de Endem.(Barbosa, ii. 357-8; Anselmo, no. 540).
5. 10 April 1563. Garcia da Orta. *Coloquios dos simples, e drogas*. Quarto. Printer, Ioannes de endem. (Barbosa, ii. 325; Anselmo, no. 535; E.P.B. ii. 644-59). (King Manoel II. *Early Portuguese Books*. 3 vols. London, E.P.B.1929-35).

### **Printing in Kerala**

It is not surprising that the first attempt to print in Indian script was made in the Tamil- Malayalam region of South India, opines Georg Schurhammer because Christians were there in a considerable number owing to the efforts of St. Francis Xavier and also because of the presence of the St. Thomas Christians there. The first Jesuit who came into connection with the Syro-Malabar Church was St. Francis Xavier, himself the second apostle of India. In a letter, dated 14 January 1549, from Cochin, St. Francis requests St. Ignatius to send out his missionaries to Malabar. "There is," says he,

a town called Cranganore (the chief town of the Thomas Christians), about twenty miles from Cochin, where Fra Vincenzo of the Order of St. Francis, a most true friend to our Society, has founded a really fine seminary, where as many as 100 native students are maintained and are formed in piety and learning. Fra Vincenzo told me that he wishes to hand over his seminary to our Society, and he has asked me again and again to inform you of his intention and provide a priest of the Society who may teach grammar to the students of this seminary and preach to the inmates and the people on Sundays and festivals. There is reason for this, because besides the Portuguese inhabitants of the place, there are a great many Christians living in sixty villages in the neighbourhood, descended from those whom St. Thomas made Christians, The Students of the seminary are of the highest nobility.(*Woodstock Letters* 257)

The request of St. Francis Xavier to St. Ignatius to send priests of the Society could be complied with only in 1574, when "Alexander Valignani, Visitor of the Jesuits, came to India with forty-four priests of that Order and in an interview with Mar Abraham, Bishop of the Thomas Christians of that time, obtained permission to enter his diocese" (*Oriente Conquistado*, 11-66)( qtd.

in *Woodstock letters* 258). The Jesuits settled at Vaipycotta, or Chennamangalam, about one mile from Cranganore, and there built a church and set up a printing press, the first of its kind in India. In 1581, at Chennamangalam, a village of the Thomas Christians, the Jesuits opened a college; and in 1584 a seminary was also added to the college, in which Syrian youth, especially those who aspired to the priesthood, were taught Portuguese, Latin and Syriac (*Woodstock Letters* 253-58).

At this juncture it becomes pertinent to trace the earliest examples of printing in Indian characters and two *DoctrinaChristas* or catechisms printed in Quilon and Cochin in 1578 and 1579 respectively stake a claim to this position. The first book to be printed in Indic characters is the Tamil *Doctrina Christa* brought out from Quilon in 1578. It is not surprising as in the 16th century Tamil was the most dominant language in South India and Malayalam, its subsidiary, did not have a script of its own until much later.

Allessandro Valignano, Visitor for India and Japan during 1573- 83, Provincial of India during 83-87 and visitor until his death in 1606 was a diligent promoter of missionary printing. It was he who asked the polyglot Father Henrique Henriquez, the worthy successor of Francis Xavier to compose works for the use of native Christians in the Tamil speaking region. The work then composed by Henriquez is the Tamil translation of *Doctrina Christiana* by Father Marcos Jeorg. It was printed at Cochin in 1579. This work with the title *DoctrinaChristam en Lingua MalauarTamul* composed in the form of a dialogue has 120 pages. A full set of photostats of the *Cochin Doctrina* is available at the Harvard library as microfilm and a printed copy of the *Doctrina* is present in the Library of the Sorbonne, Paris records Schurhammer. The Tamil translation of *Doctrina Christa* by Father Manoel De Sao Pedro and Father Henriquez, which was printed at Quilon in 1578 available in the Harvard library has sixteen pages. As an example of the earliest printed book in an Indian language executed in India it is a veritable treasure.

Schurhammer has studied this in great detail and his descriptions and conclusions are summarised below. The sixteen pages are printed on a single sheet and the first page features a brief title in Portuguese balanced by a bigger title in Tamil below which runs roughly as "Humble address to the Lord translated and written in Tamil by Father Henrique Henriquez of the Company of Jesus." The outer and the inner borders are made up of two sizes of crosses and a diamond headed sign which reappears on the following pages. At the top of the second page there is a statement in Tamil concerning the use of the diamond headed sign to indicate words in the text for which there are no Tamil equivalents. Eg- *catholico*. Then comes the date in Tamil one thousand five hundred and seventy eight, 20 October and the statement that it was written and made at Quilon. Below a row of crosses is the full Portuguese title "Doctrina Christiana translated into the Tamil language by Father Henrique Henriquez of the Company of Jesus and by Father Manoel de Sao Pedro. With approval of the Ordinary and the Inquisitor and with License of the Superior



of the Same Company: Printed in Quilon in the College of the Saviour. On the twentieth of October MDLXXVIII.”

The college in Quilon had been founded by Xavier in January 1549 for the instruction of the Portuguese, the St. Thomas Christians and the Paravas of the Fishery Coast. It was strategically situated in relation to the mission in some remote regions and the Rector of the college was Superior of the Fishery and Coromandel Coast. The Ordinary or Bishop of Cochin in whose see Quilon was included was Father Henrique de Tavora e Brito, who had been the archbishop of Goa since 1577. The Inquisitor was Dr. Bartolomeu de Fonseca. The Superior or Provincial of the Order stationed at Goa controlling the missions was Father Rue Vicente. Father Manoel, named as a co translator, must have been a native priest who had assisted with the work. The text begins on page three and continues to page fifteen. It comprises eighteen sections entirely in Tamil characters each with Portuguese headings embracing the basic tenets of the Church. The last page is the type specimen page. Below the page number (all pages except the first are numbered in Tamil characters) is a line stating that this letter was made in Goa followed by a line in Portuguese repeating the same information and a date LXXVII. Then comes seven lines of Tamil alphabet, to which the first two lines form an introduction. A second line of Portuguese then states: Tamil letter made at Quilon, year of LXXVIII followed by the same information in Tamil with the date omitted. This pair of lines introduces a second and more extensive Tamil alphabet of eleven lines and a line of Tamil figures from 1- 10, 100, 1000. The page concludes with a Latin motto. The second extensive list of alphabets is used in printing all the preceding pages and is executed with more skill than the first alphabet.

There is an impressive array of brief Catechisms or *Doctrinas* printed in various parts of the world. This attests to the importance of translations of the basic tenets of the Christian faith in the mission. According to Schurhammer they are:

1. A *Doctrina* in Spanish and Aztec in 1539 in Mexico City is thought to be the first printed in the new World.
2. The first known printing in Tamil language is a *Doctrina Christiana* printed in Lisbon in 1554 whose only copy is present in Museu Etnologico de Belem in Lisbon. In this Tamil is transliterated in Latin Characters.
3. The second work printed in India in 1557, in Goa is a *Doctrina* by St. Francis Xavier in Portuguese.
4. Quilon and Cochin *Doctrinas*
5. *Doctrina* in Spanish in 1584, thought to be the first book printed in South America and a *Doctrina* in Chinese printed in the same year. (156)

It is interesting to note that the first work to issue from the first evangelistic mission of India in 1712 from Tranquebar on the Coromandel Coast was a *Doctrina* in Tamil and Portuguese. The *Doctrinas* vary in length from a few pages to more than a hundred (Schurhammer 157). Letters show that Francis Xavier had prepared a *Doctrina* or Short Catechism in May 1542 shortly after his arrival in Goa which took four months to write (Coleridge 165). A letter of

Francis Xavier in 1543 written from Comorin mentions how he “translated the Catechism into the Malabar tongue,...., learnt by heart, ...” and taught it to the children and men in the span of a month. It consisted the *Lord’s Prayer, Hail Mary*, a hymn, commandments, along with *Salve Regina* (Coleridge 151-52). He left this document called *Christian Doctrine*, or Catechism in each of the villages when he departed, to be copied out and frequently recited (Coleridge 168). It was this *Doctrina* which was the one printed in Goa in 1557 as the second work from the Press. An examination of the manuscript copies of the work makes it clear that Xavier’s *Doctrina* was based on the Catechism of Joao de Barros which had been printed in 1539 and which must have been in the library given to Francis Xavier by King Joao III on the eve of his departure on the mission to India. In the first long report to Europe sent from Cochin on 15 Jan 1544, Xavier narrates his effort to translate this catechism in to Tamil. This catechism was spread by Xavier and his fellowmen throughout the mission. In the letter dated 27 March 1544 there is a mention of revision of the said text. Further revisions were carried out by Father Henriquez, who, though more proficient in Tamil, complained to St. Ignatius in a series of reports from 1548-52 of the difficulties in the task. He is seen to be revising his own revisions as late as 1558. So *Quilon Doctrina* of 1578 is not only the brief catechism ordered by Valignano in 1575 but is also the Tamil catechism of Francis Xavier extensively revised by Henriquez. This has been proven by the similarities of content and arrangement in manuscript of Xavier’s Portuguese catechism of 1542. Tamil catechism of 1542 must have been a translation of the Portuguese one he wrote in the same year. It can be further proved by the fact that in the letter written from Cochin to Rome in 15 Jan 1544 Xavier enumerated the first seven sections of the work which corresponds to the arrangement of the first seven section of the *Quilon Doctrina*. There is no relation between the *Quilon* and *Cochin Doctrinas* as they are two different works but the typography has many similarities. The Latin fonts are the same and so are the Tamil ones except for three or four characters which might have been recut. Tamil font made in Goa in 1577 also appears in *Quilon Doctrina* by way of specimen (Schurhammer 158-60).

### **Conclusion**

During the period which earmarks the advent of modernity in Europe, Quilon, a chief trading port in the Persian-Arab sea route, thus appears as a cornerstone in the history of printing in India and the world. Ferrolli in his introduction to *Jesuits in Malabar* notes that it was the idea of St. Ignatius that every province and every house should inform rev. Father General allday to day activities through letters. This was meant to historically trace the history and development of the order. But these letters assume significance for every student of history as they provide historical and empirical evidence regarding activities during the times. It is imperative that researchers pay attention to these priceless documents and bring them to the attention of the general public and academia to claim for them the importance that they deserve.

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## **SELF CULTIVATION AND BACON'S ESSAYS**

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### **Abstract**

Self-cultivation is a broader concept and unifying force that encompasses “self-advancement” and “self-development” of one’s life practically. Ancient India, Greece and China are referred to have philosophies of self-cultivation followed by those of the Western countries meant for humanizing and transformation of one’s life to make it meaningful and worthwhile. Bacon’s essays are full of ideas of self-cultivation in English literature. His perception of life and its different aspects presented in his essays make him the tallest figure among all essayists. Some of his essays are very strong in their approach and retentive quality. The “exalted words” that he uses in his writings have direct implications on the readers. It is his “versatile genius”, “mastery of English prose” and “aphoristic style of writing” that some of the critics call him “the father of English prose”; though, this title has also been assigned to William Tyndale, King Alfred the Great, Sir John Mandeville, and John Wycliffe. Bacon’s life and writings both are full of practical knowledge. Reading any of his writings does not satiate the reader. They want more and more gems of this kind as John Keats finds and mentions in his famous sonnet “On First Looking into Chapman’s Homer”. Bacon’s writings bring the reader in a world of “scientific method”, “philosophical ideals” and “moral standards” along with the distinctive quality of “verbal display”. The present paper aims at bringing to light the philosophy of self-cultivation and its relevance in the modern times. It will also discuss greatness of Bacon in English literature through his prose writings for the same purpose. His two popular essays “Of Studies” and “Of Ambition” will be taken to establish that they have sufficient scope for self-cultivation.

**Keywords:** Self-cultivation, self-transformation, wisdom, essays, aphoristic style of writing.

### **Introduction**

Christopher W. Gowans discusses the relation between self-cultivation and philosophy. He points out that some philosophies do not deal with self-cultivation and in some cases self-cultivation does not have philosophies. But when we go to the deeper understanding of self-cultivation then it becomes clear that it is meant for attaining wisdom for making life worth living that needs a kind of activity and training where it becomes a part of philosophy.

There are three important components useful in self-cultivation: learn, relearn and unlearn. What is best in the world that should be learnt as they constitute universal values. No boundary should prevent one from learning from the masters of great literatures. There should be a scope of relearning in order to use the gained knowledge in practical life for one's own welfare as well as for the welfare of others. At the same time, what are not good values that should be unlearned. All of them need practice to take one to the right direction. Self-cultivation is a part and parcel of Bacon's (1561-1626) writings. He is known as a distinguished essayist in English literature who is more popular for his essays that are full of advice for our day to day life. His essays are good examples of self-cultivation in English literature. They are very popular for having strong effects on the minds of readers. Many of their lines have become proverbs and are used in academic and intellectual discourses. Stockton Axson rightly says that Bacon's essays "approach much nearer to familiar discourse; are, as it were, his own self sitting down to talk with us of things that belong to the business and bosoms of men." (103) In Bacon's essays, there are strategies, optimism, truth, practicality, allusions, straightforward morality, didacticism and many more. They show us the right path to live a simple and successful life. Some of his essays are concerned with love, ambition, revenge, envy, anger, friendship, studies, and marriage. This paper is a study of self-cultivation in general and its reflection on Bacon's two essays, "Of Studies" and "Of Ambition".

Self-cultivation is self-transformation. In its broader sense it is the cultivating of mind and body, and their integration and coordination. There are a number of philosophies for deeper understanding of self-cultivation. They constitute the philosophies from ancient India, Greece and China as well as some other parts of the world. In India, "the *Bhagavad Gita*, Patanjali, and Bhuddhism" are main sources of philosophies of self-cultivation. In Greece, "the Epicureanism of Epicurus, Lucretius and Philodemus", "the Stoicism of Chrysippus, Epictetus and Seneca", and "Pyrrho and the Pyrrhonism of Sextus Empiricus" are the principal sources of self-cultivation philosophies. In China, the "early Confucian outlooks of Confucius, Mencius and Xunzi", "the Daoist perspectives of the Daodejing and the Zhuangzi", and "the Chan tradition of Bodhidharma, Huineng and Linji" constitute self-cultivation philosophies. When we come to the Western philosophical traditions then "Socrates, Aristotle, Boethius, Bonaventure, Montaigne, Pascal, Kierkegaard, Nietzsche, Foucault, Nehamas, and some contemporary proponents of virtue ethics and perfectionist theories of well-being" need special mention. (Gowans)

As plants are cultivated by gardeners and farmers for their well-being, in the same way the self needs training of cultivation for becoming the better self. This training does not mean to be taken by the self only; others might also be involved in this process. If we imagine to transform a country, that should start from the individual self. If the self is transformed, then family, society, country and the whole world can be transformed following the similar process. Though there are many theories of the same but practical implications are needed to achieve this objective. It is possible by respect; respect for other's views, opinions, beliefs, mutual understanding, and overall acceptance of collective benefits. All philosophies of self-cultivation, in one way or the other, come to the point of improvement or betterment from the present state.

Ancient Indian philosophy can be put in a nutshell by using the concept of "Vasudhaiva Kutumbakam", means the whole world is one family. When all are our dear ones it means we are responsible for the happiness and sadness of all. Thus Indian philosophy propagates the concept of oneness – welfare for all mankind. In order to make the world a better place to live in, one has to practically focus on "self-reflection, self-knowledge, self-control, self-discipline, self-fulfillment, self-realization" and so on. (Gowans, emphasis mine) Coming to the *Bhagavad Gita*, Karma Yogais its one of the important parts that focuses on self-less action, without thinking of the fruits thereof. Such action can keep one calm and satisfied without falling in the trap of materialistic pleasures that lead one to many unacceptable acts away from peace and prosperity.

Fahrur Rozid describes that there is a need of self-cultivation for respecting 'diversity' and practicing 'tolerance' and 'ethics' for bringing harmony in society that is possible by realizing one's own role, responsibility and accountability. (128, emphasis mine) This applies equally to all from the common man, government servants, media people to all pillars of democracy. In the modern materialistic age, each and every section of society needs transformation from the present state of working culture. It is self-cultivation that can develop all kinds of virtues and values useful in personal and professional dealings domestically and globally, sometimes imagined in India as Ram Rajya.

Kwang-Kuo Hwang and Jeffrey Chang describe self-cultivation practices as originated from "the cultural traditions of Confucianism, Taoism, and Buddhism" and "the theories, objectives, and methods of mental health intervention are profoundly influenced by their sociocultural context and origins." (1010) Zhen-Dong Wang and Feng-Yan Wang contend that,

The self-cultivation process advocated by Taoism is oriented toward a soft self with the features of softness, peacefulness, inferiority, non-doing, and desirelessness. ... The goal of self-cultivation in Buddhism is to "pure the dusty self and let the pure self emerge so that the empty and pure nature of the self will be realized. (7)

### **Bacon's Essays**

#### (i) "Of Studies"

In this essay Bacon describes different aspects of studies in an educative way. He begins it with a proverb-like sentence: "Studies serve for delight, for ornament, and for ability." (233) He suggests the readers that study gives them joy when they are alone. It enriches one's knowledge, and ability of speaking and writing. It takes one to a path that is more ethical, where human sensitivity and professionalism, creativity and originality, criticism and critical thoughts meet together to make one understand life better. Thus study plays greater role in making one's personality strong.

Balance is the law of Nature. Everything looks beautiful when it has right proportion of all elements that make it beautiful. Imbalance causes problems in life. Therefore, Bacon writes, "To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgement wholly by their rules, is the humour of a scholar." (233) This statement is very practical. Every word that Bacon uses has "sincerity of purpose". There is a common maxim that excess of anything is bad. Therefore balance is important in life to keep one happy.

For Bacon, "zeal for knowledge" is his "master passion". He "loved knowledge for its own sake and for its power to advance civilization, and was dedicated thereto completely." Therefore he is called "the disciple of knowledge" (Axson 94-95). His famous aphoristic statement is very real in this sense: "Crafty men condemn studies, simple men admire them, and wise men use them" (233). A man of wisdom uses his studies to solve problems of life. He is able to judge when to speak and when to be silent, what to speak and how much and where. Studies help him in taking right decisions. However, a simple man, who does not get opportunity to study the books of wisdom, he knows his strengths and weaknesses. He is ready to accept his mistakes. He knows the importance of education; therefore, he admires it and respects wise men too. But those who are cunning, they are not ready to accept their faults, ignorance and incompetence. They use to accomplish their objectives through many crooked ways. Tricking and cheating are part and parcel of their lives. Whenever they come across a wise man, they 'condemn' studies to prove themselves superior. Thus in Bacon, we find "mastery of feeling by reason." (Axson 97)

When Bacon writes about books, he divides them according to their use in practical life. As all books do not quench the thirst of the readers, they are not taken seriously. But there are some books that leave their lasting impression on the readers. In this respect he writes, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." (Bacon 234) These lines of Bacon read once do not go out of the hearts of the readers for years and develop curiosities to get more useful insights into it. He displays the similar suggestive power when he writes, "Reading maketh a full man; conference a ready man; and writing an exact man." (Bacon 234)

Michael Kiernan writes that “many of Bacon’s essays proceed from some general statement framing a subject into thoughts treating of different particulars, each verges frequently into proverb-like aphorisms.” (Kiernan xxxi) We find empiricism when Bacon writes, “Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend.” (Bacon 234) According to Bacon, each of these disciplines plays an important part in self-cultivation that helps one practically at different occasions. Thus each subject has its own value in human’s life. And it is vision and imagination that bring one closer to the truth of something. According to Axson,

Imagination was a faculty which most writers of Bacon’s age possessed. It ran away with some of them, but Bacon mastered it with curb and rein, and used it, as he used words, for rational purposes. In short, Bacon wrote like a man who moved about in the big world of affairs, apart from the seclusion of the lyricist who sings his sweetest with his bosom pressed against a thorn. (97)

**(ii) “Of Ambition”**

In this advanced age of science and technology, life has become full of luxury. But as a maxim goes, “Money begets money”, in the same way yearning begets yearning. Such trend has changed the minds of people and ambition keeps on changing in their life day by day. Satiation has gone away for long and deep sleep. In this context this essay of Bacon proves to be oxygen. This essay is useful to all whether a common man, a king or a prince. He writes, “Ambition is like cholera; which is an humor that maketh men active, earnest, full of alacrity, and stirring, if it be not stopped. But if it be stopped, and cannot have his way, it becometh dust, and thereby malign and venomous.” (Bacon 170-171) Ambition enables one to face all challenges to accomplish it with full energy and dedication. An ambitious man does not allow any shortcoming to occur in his life. He develops creativity and all skills required on the way to his laborious life. But when his ambition is stopped, he becomes a different person full of revolutionary ideas and opposite mentality which are harmful. He is unable to see his ‘dynamism’ useless.

Bacon also suggests that an ambitious man is useful in demoralizing another person who ‘overtops’ in some respect: “There is use also of ambitious men in pulling down the greatness of any subject that overtops”. (172) Perhaps keeping in mind this statement, Stockton Axson writes in “Francis Bacon as Man of Letters”, that “Bacon informs us, enlightens us, but does he inflame us? Hardly so.” (112)

Radoslav Andrea Tsanoff writes that Bacon’s writings reflect on the “loyal devotion to philosophical ideals side by side with lax loyalty in personal relations; unflinching integrity in scientific method, together with a decided elasticity in moral standards.” (2) Axson, on the other hand, writes that

Sensitiveness to what Tennyson called “the glory of words” is essential to the making of literature, but over-susceptibility to the charm and allurements of words tempts a writer into what Ben Jonson termed



“emptiness”... . In Bacon, as in Edmund Burke ... there is harmony and balance of matter and expression – high thought clothed in language that is both adequate and pleasurable, but language always subordinated to the argument or exposition. (96)

### **Conclusion**

Self-cultivation plays myriad roles in one’s life bringing one closer to differentiate between truth and untruth, spiritual and earthly, worthwhile and futile, in order to change one’s perception of the world which is really very beautiful if it is enjoyed together. Eastern and Western philosophies of this concept come together to provide us gems that are worth noticing and worth practising for the sake of better life and better world. The concept of self-cultivation has been discussed with the help of different definitions and philosophies along with the contribution of Bacon’s two essays useful in the context.

Bacon and Shakespeare both belonged to the same age but it was the greatness of Bacon that a theory is very popular that “Bacon wrote Shakespeare”. But the truth is that the language that Shakespeare has used in his plays and the language that Bacon has used in his prose writings both differ and this theory does not suit for all critics.

In the words of Axson, “Possibly Bacon’s was an intellectual rather than a spiritual earnestness. His religion was genuine, but somewhat more of the head than heart. His writings are saturated in reverence for the Supreme Being and the primary authority of revelation, but the attitude is more theological than devotional” (93-94).

Bacon plays the role of a teacher and philosopher by presenting his great views, ideas, suggestions and principles in a very educative way. His essays are full of morality and practicality. Due to their everlasting impression on readers these essays are gems in English literature. His aesthetic and moral values are praiseworthy that have enough influence upon the modern people. Such approaches to human life make him a writer of all ages.

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**SCRUTINIZING THE KONGU NADU'S SOCIO-  
CULTURAL CREEDS AND CREDOS IN NEXUS WITH  
NATURE IN THE TAMIL FOLKTALE "SMALL KAANI,  
BIG KAANI"**

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**Abstract**

Folklore is the tract of study that delineates society's culture, traditions, history, and the lifestyle of people. This research paper attempts to explore the Hindu religion rituals, myths, and customs which not only help to protect the land and the environment but also integrate and strengthen the belief systems of the Hindu-Muslim community through a folktale of the Kongu region in Tamil Nadu. The folktale selected for study in this paper, "Small Kaani, Big Kaani" ("Chinna Kaani, Periya Kaani") has been taken from the collection of folk and tribal tales, *Hundred Tamil Folk and Tribal Tales* (2010) by Sujatha Vijayaraghavan in which the story centers on two little Muslim girls who have been deified after their death by smallpox and worshipped by the natives of Kongu region as *Kaani*- the deities of their land ('Kaani' in Tamil language means 'Land'). The story also shows the rituals practiced by the tribal people and the local inhabitants of the Kongu region to save themselves from natural calamities and other epidemics. Apart from that, the ritual landscapes developed by the natives to perform religious rites show the adaptation of various cultural values and the eventual evolutionary progress of the people

within the scope of specific eco-space. It is to be perceived that almost every forest in India is sanctified by the tribal community inhabiting it with a resident deity and its related lore. From time immemorial, the rituals and belief systems practiced by the local inhabitants for preserving the landscapes and the environment have been enriched and sustained by folktales and songs. The rapid strides taken by modernization and industrialization have diminished the importance of these traditional practices and the belief systems, and this poses an alarming threat to the rich nature nurturing culture of the indigenous community dwelling in the forests, their sacred woods. Thus, this paper studies the Kongu region's spiritual and socio-cultural creeds and throws light on their ideology of protecting the land and their community from catastrophes through rituals in the selected tale "Small Kaani, Big Kaani".

**Keywords:** Culture, Folk and Tribal tales, Hermeneutics, Kongu Nadu, Nature, Rituals and Belief systems.

#### Introduction

As Literature mirrors the life of people, folklore echoes the people's lifestyle, customs, socio-cultural practices, belief systems and traditions. Folklore is a collective term which consists of oral traditions such as folktales, fairy tales, legends, histories, riddles, proverbs, songs, music, dances, jokes, costumes, foods and festivals. Folklore is the thread that connects the individual to a particular community, where they can proclaim and disseminate their shared identity. It has the tradition, culture, customs and beliefs which are common to the particular group or the sub-group of the society. It is the bridge that not only connects the laity, but also the literates. Folktales delight and enchant the listeners or the readers as they are transported into the primordial space where there is a coexistence of the magical and the real elements.

Since folktales are transmitted orally from one generation to another, it comes under the stream of oral traditions. Owing to this, there might be additions or omissions in most of the tales. People revise or re-create the tales according to their taste, culture and contemporary conditions. Though evolved and transformed, it does not lose its essence and human psychic behavioral patterns. Even in the current pixelated world, everyone is fond of reading or listening to folktales. Digitalization of indigenous literature helps people to reduce the stress and strain of searching and it narrows down everything in no time. Technology helps to recreate or animate folktales, fairy tales and myths through cartoon films or videos to grab the attention of today's techno-savvy generation. Folktales are not only for entertainment but they communicate the feelings, emotions and cultural values of the people, and also portray the cause and effect of every action in the lives of individuals, in particular and the society, at large. People follow their rituals and cultural practices even in the era of progressive migration from the native land to an alien space and this shows how they try to strike a balance between the received culture and the cultural memory. India is a country which has a very rich repertoire of myths, folk and tribal tales, diverse credences and cultural practices. The folktales

popular in one geographical space and those of other terrains can be interrelated which speaks of their Universality. To have a well-rooted identity which delves deeply in rich traditions and cultural practices, folklore helps as rightly put forward thus:

Literature originates from the indigenous oral storytelling which has traversed through generations and has assumed the written form. So it is given to understand that human beings are hardwired for storytelling through which they not only discover their individual and collective identity but also interpret their community and environment in terms of it (Vanitha, 2017)

By analyzing the spiritual and socio-cultural practices of the Kongu region in the selected tale “Small Kaani, Big Kaani”, the strong connectivity between the Kongu people’s cultural creeds and their landscape is perceived. Aaru. Ramanathan, the General Editor of *Naatupura Kathai Kalanjiam (Treasure of Folk Tales)* has compiled a fifteen-volume series of folktales in Tamil in 2003-2005. Each volume of this series is compiled and co-edited by different authors. The paper focuses on a selected tale “Chinna Kaani, Peria Kaani”(“Small Kaani, Big Kaani”) in the twelfth volume and it is compiled and co-edited by J. Joseph Antony Raj who collected it from the local inhabitants of Dharmapuri district in the Kongu belt of Tamil Nadu. These fifteen volumes were translated into English titled, *Hundred Tamil Folk and Tribal Tales* by Sujatha Vijayaraghavan. She has meticulously translated these tales into simple English with all the minute details and nuances, and has succeeded in bringing out the ethos and pathos of the tales without comprising with the originality of the text. She has compiled these tales separately as folk and tribal tales from which the selected tale for this study, “Small Kaani, Big Kaani” has been extracted.

#### The Folktale “Small Kaani, Big Kaani” and its Repercussions

The tale “Small Kaani, Big Kaani” is about the two little daughters of a Muslim bran trader. The trader and his wife want to go for a trade and as these two girls are persistent in accompanying them, he agrees to take them also for the same. On the way, the girls are down with smallpox and they die unexpectedly. The anguished parents bury the deceased bodies of the children in the nearby forest and leave. One day, an *Irulan* (tribal man) searching for beetroot near the forest throws down his spade at the buried place of the children as he cannot get any beetroot. Suddenly, blood spurts from the place and the Irulan is possessed by the divine spirits of the two Muslim girls. The spirits ask the natives to build a temple for them and to sacrifice a goat annually which is accepted by them. Thereafter, the deities of the temple safeguard the people and the village from diseases, evil spirits and disasters. In Tamil, the word *Kaani* means ‘land’, and so Small Kaani and Big Kaani connote the kind of nexus the sisters had with land as they were buried in and later deified on the land.

Though pathologically, smallpox is a contagious viral infection, it is always associated with religion in South India where the afflicted is deemed analogous to *Mariamman*, Hindu deity of fertility. She is also the Goddess of Earth, who is unbiased in showering her benevolence on people gracing them with fertility and good health. Smallpox mostly occurs in the season of summer since in this season of the year the land is arid and the prowess of the microbes becomes rampant. As Mariamman, the Goddess of the Monsoons (Etymologically 'Mari' means 'rain') is believed to mitigate and heal physical ailments due to torridity, so does this belief extends to all the *Grammadevatas* (Village deities) to whom rice or millet gruel is offered. As the therapeutic properties of the gruel are evidential by the alleviation of the symptoms, the ritual is included in the credo system of the rural people. The death of the children by smallpox in this tale shows the climatic vagaries of the region and as they succumbed to it at such tender age and were buried under the Earth, the masses believed that their rebirth in the prospect of deification is a divine ordinance and after their deification, they saved the natives from the evil spirits and other catastrophes.

People belonging to South India generally do not seek the treatment of physician to cure pox or measles. It is a local belief of the South Indian inhabitants that they place neem or margosa leaves and turmeric rhizomes around the afflicted ones to shield them from germs and other infections. Neem leaves and turmeric have antibacterial and antioxidant properties which are therapeutic in treating virus borne diseases. In "British Soldiers Outwitted" which is included in *Folktales of Tamil Nadu* (1985), the author Mugavai Rajamanickam tells the story of how the Pagadai family saved the Oomaithurai (the dumb Saheb), the brother of Veerapandia Katta Bomman from the British soldiers by spreading a fake report that Oomaithurai has smallpox. The old lady of the Pagadai family hung neem leaves at the entrance and she also sprinkled turmeric mixed water on the white cloth spun around him (Rajamanickam, 1985). This illumines the curative properties of the above-mentioned herbs.

In "Small Kaani, Big Kaani", though the natives ask the Muslim trader and his children to stay away from the village as smallpox is contagious, they offer measures of bran to the trader which shows the benevolent and humanitarian disposition of the Kongu people. When a person is afflicted by smallpox or measles, the wise people of lore strongly recommended the practice of hanging neem sprigs, sprinkling turmeric water on the afflicted ones and making the person lay on plantain leaf as recuperative methods. Thus, adopting the own natural therapeutics the native people time and again prove how nature nurtures and cures infection driven illnesses.

#### The Deification of the Children in Nexus with Nature

In "Small Kaani, Big Kaani", when an *Irulan* (a tribal man) is searching for beetroot with his wife, the cowherd in the forest says to the tribe man, "In that spot where two little girls were buried, there grows a fine

creeper which surely has a lot of good beet” (Vijayaraghavan, 2010, p.226). As Irulan cannot find any beetroot after digging the place deeply, he throws down his spade in disappointment which injures the nose of the children buried and blood spurts from the place. Irulan is possessed by the divine spirit of the two little Muslim girls who were later deified as Small Kaani and Big Kaani. A similar incident has happened in Nagalapuram in Tamil Nadu which is mentioned by Thulasi Ramasamy in the book, “*Nellai Mavatta Nattupura Theivangal*” (1985) (*Folk Deities in Tirunelveli District*). A milkman who carries milk in his can is tripped by the roots of the tree on his way every day. This infuriates the milkman and so he cuts down the roots which eventually oozes out blood and a deity emerges from the roots and people living there built a temple and worshipped the deity (1985, p. 44).

Most of the early predecessors in India held the view that forests and other natural settings comprise of sacred elements. The recurrent appearance of the word ‘forest’ in this tale “Small Kaani, Big Kaani” shows how the indigenous and the natives of the Kongu region are shaped and strengthened by Nature and so they sanctified it. Thus, it is given to understand that how the predecessors of the Kongu region perform the rituals not only to preserve the land and forest from deforestation, urbanization and modernization but also from the natural calamities such as famine and epidemics. After the death of the two little girls, their parents buried their bodies in the Earth and when the Irulan digs the buried place of the two girls to find beetroot, the identities of the children were revealed. The symbiotic relationship between not only the land and the vegetation but also the land and its people is established in this tale. Since the deceased children who were buried under the Earth were discovered, when it was dug for beetroots and they are also identified as Mother Earth. Therefore, the deification of the children into Small Kaani and Big Kaani has left a productive impact upon the Hindu-Muslim harmony in the Kongu region. Apart from that, it has also integrated the belief systems of the tribal people and the natives of the land.

The Presence of Divine and Evil Spirits in the Tale “Small Kaani, Big Kaani”

In the Dayalukallu region in the tale “Small Kaani, Big Kaani”, it is believed that the malign spirits of a couple snatch the children of that region. The story goes that they took away a young woman’s child and she requests Kaani deities to save the child for which she has to cross the river to visit the temple. But the high-water level of the river hindered her from reaching the temple and as she has deep faith in the powers of the deities, she steps into the river with confidence. Soon the heavy flow of the river receded and the water level fell below her knees to ease her way. This anecdote strengthens the belief that the Kaani deities possess the power of controlling and directing the paths of her devotees when people seek their mercy in dire circumstances.

She wanted alms from them, but the river that flowed between the town and the forest was in full spate and the woman was frightened to cross it. Her husband insisted, “Even if the river took you away it does not matter. But you must go to Kaani deities and petition them!” There

was so much water in the river, rising to the height of a full grown man, but when the woman stepped into the river the water drained down---Look! This low! To the level of her knees. Just this high! The water was calm (Vijayaraghavan, 2010, p.226-227)

It is said that the Kaani deities transmogrify into old hags liquidate the evil spirits by binding them scattering sesame seeds on their heads, which in turn change into louse. In Hindu rituals, sesame seeds are used as offerings to the dead and its oil is used to burn lamps as it is believed that the seeds have the property to nullify negativity within and without. Thus, the story tells that Kaani deities rescue the missing children from the evil spirits and return the missing young boy to his mother. The presence of good and evil spirits in this tale shows the binaries vying with each other to get the better over the other and the ultimate triumph of Virtue. The appearance of the old woman is found in many fairy and folktales which is usually some divine or supernatural manifestation in order to intimidate or penalize diabolic forces. In this tale, “Small Kaani, Big Kaani”, the divine spirits transformed into old hags to obliterate the evil spirits and this transformation occurs to threaten or to knock down the evil spirits so as to shield the tribal community and the natives from catastrophes.

The Spiritual and the Socio-Cultural Creeds of the Kongu Masses in the tale “Small Kaani, Big Kaani”

In “Small Kaani, Big Kaani”, the divine spirits demand the blood of a goat annually. The local inhabitants soak boiled rice in a goat blood and they throw up the rice ball during the annual celebration in order of the deities, and it is believed that air purifies the ignoble and the malicious supernatural presences. “Every year there is also a symbolic binding and dragging of the evil spirits from Dayalukallu to the temple where their promises are renewed”(Vijayaraghavan, 2010, p.229). In ancient days, farmers threw the rice ball soaked with animal blood to safeguard their fields and crops from the evil spirits (Ramasamy, 1985, p.139). The native narrator of this tale tells about the belief that a barren woman who catches the rice ball would become fecund and also menstruating and pregnant women are not supposed to visit the annual celebrations of Kaani deities as it would mar the sanctity of the shrine and also it is believed that it would bring dangerous for the child in the womb (Vijayaraghavan, 2010, p.228). Thus, the natives of the Kongu region believe that the sacrifice of animal blood to the village deities not only protects them from natural calamities and epidemics but also increases the productivity of crops in the land.

Every village in South India is believed by the people to be surrounded by evil spirits...They fly about in the air, like birds of prey, ready to pounce down upon any unprotected victim, and the Indian villagers pass through life in constant dread of these invisible enemies. So the poor people turn for protection to the guardian deities of their village, whose function is to ward off these evil spirits and protect the village

from epidemics of cholera, small-pox, or fever... (Whitehead, 1921, p.46)

In most of the states in India, considerable acreages of the villages are consigned to the shrines of the guardian deities. There is a belief that damaging these sacred land and forests brings catastrophe to the local inhabitants of the village. The sacred landscapes where located the shrines of the deities are usually under the custody of the villagers or the tribal community. The temple of Kaani deities is in Aarur, Dharmapuri district which is visited by hoards of pilgrims every year. Since the children-turned-deities were of Muslim origin, Muslims in Salem district (lies in the Kongu belt of Tamil Nadu) pay annual visits to the temple procession with jewels, silks and delicacies as offerings. Apart from that, the doors of the temple are opened only after the procession (Vijayaraghavan, 2010, p.229). From this tale, "Small Kaani, Big Kaani", it is perceived that notwithstanding religion, caste or creed, people come together to cherish and nurture not only their religion, but also their village with all its natural and bioregional components. Thus this throws light on the hermeneutics of undivisiveness of humankind into caste, creed and religion which is sustained by this harmonious co-existence of belief systems of the Hindu and the Muslims. Thus, it is given to understand that such collective prayers and rituals offered by the village community to the presiding deities are instrumental in driving away the evil and malignant spirits and restore health and harmony.

#### Conclusion

In South India, people worship village deities or *Grammadevatas* to protect them from diseases and disasters, and also believe that the related rituals performed will ward off evil spirits. The tale "Small Kaani, Big Kaani" which is taken from the collection of *Hundred Tamil Folk and Tribal Tales* by Sujatha Vijayaraghavan not only shows the curative and protective nature of the said deities towards the children and the tribal community but also underscores the Hindu-Muslim harmony of the Kongu region. Most of the folktales in Tamil Nadu are closely allied with nature and its elements directly or indirectly to enable mankind to perceive the oneness of life i.e., the inevitable co-existence of Men and Nature. Nature worship is still prevalent across India and the sacred forests or lands are the inhabitation for most of the tribal people. The native or the tribal community dwelling in the sacred wilderness lives in harmony with Nature worshipping and guarding the trees and the vegetation of the land. Due to the increasing urbanization and industrialization and also owing to socio-political and cultural interferences, the tribal's close kinship with Nature is gradually severed leading to deforestation, land erosion etc., which is detrimental to the welfare of the Nation and the World, at large. This eventually and inevitably leads to not only the gradual erosion of the sacred wood scapes but also the evacuation of the tribal community from their sacred woods to the roads. It is a pity that the modern people are unaware of the rituals which were practiced by the wise



natives of India for preserving and protecting the environment. The belief systems of the native people of the land show that they are not just superstitiously drawn, but that their beliefs and ideologies help the masses unite across the globe to shield the sacred woods. Thus, the rituals and the belief systems of the natives of the Kongu region found in the folktale “Small Kaani, Big Kaani” to preserve the natural landscapes help to unite the masses irrespective of caste, creed or culture. Future studies can be pursued comparing this tale with other regional tales by applying eco- and anthropocentric theories and also literary works with parallel themes and evocations.

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## **TONI MORRISON'S *SULA*: CONCEPT OF OTHERNESS AND MARGINALIZATION**

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### **Abstract**

For centuries, African American writers have been offering invaluable insights into the struggles faced by Blacks in America. Even today, the psychological trauma from the ordeals faced by their forefathers still torments their community. Each generation of African American writers looks back upon the history of their predecessors and deftly incorporates elements from it in an endeavor to create a consolidated literary canon of their own. Toni Morrison, one such remarkable writer, has made a commendable contribution to the development of African American literature. Her novel *Sula* occupies an important position in the formation of Black Feminist Literary Criticism. It portrays the life of black people; their oppression by the dominant class; and the power structure during the early 20<sup>th</sup> century. It delves into themes of powerlessness, alienation, otherness, individuality, marginalization and postcolonialism. Morrison's portrayal of the characters in *Sula* not just demonstrates the lasting impact of structural and systemic oppression on the psyche of African Americans as a whole; it also depicts the struggles of black women in a society that devalues their experiences and perspectives, even from within their own community. In conclusion, *Sula* is a powerful piece of literature that offers keen insights into the African American experience. This paper attempts to analyze the power dynamics between the dominant and marginalized groups in *Sula* as well as how the intersection of race and gender in *Sula* affects the experiences and identities of Black women in early 20<sup>th</sup> century America.

**Keywords:** Powerlessness, Identity, Alienation, Otherness, Individuality, Survival, Community, Marginalization, Postcolonial.

## Introduction

Toni Morrison's *Sula* is a powerful and complex exploration of the lives of black women in early 20th century America. Published in 1973, *Sula* occupies a significant place in the formation of Black Feminist Literary Criticism, and is widely regarded as one of Morrison's most important works. Through the story of two childhood friends, Sula Peace and Nel Wright, the novel weaves varied themes such as family bonds, motherhood, relationship between the two girls and their survival in early 20<sup>th</sup> century America and examines the complexities of individual and community identities. Toni Morrison is a prominent writer known for her striking conviction to acquaint the world about the perplexities of African Women through Afro-American Literature. She is the most celebrated writer of this genre and has the acumen to perceive the extremities of subjugation evident in the lives of African Women. Toni Morrison is known for her representation of Blacks. She insisted in a March 1988 interview with *Women's Review of Books* that it is important to remember the past, rather than to bury its pain, stating: "The collective sharing of that information heals the individual – and the collective" (Darling 5).

In her work *Sula*, Morrison explores how the concept of otherness is constructed, experienced and perceived within the African American community called 'Bottom' in Medallion, Ohio, where race, gender and class play significant roles in defining one's sense of self. It has been a segregated community only for the blacks where we see that many events take place. Morrison begins her novel with a void, with a certain kind of rupture and absence which signifies the end of something. As she puts it:

"In that place, where they tore the nightshade and blackberry patches from their roots to make room for the Medallion City Golf Course, there was once a neighborhood. It stood in the hills above the valley town of Medallion and spread all the way to the river. It is called the suburbs now, but when black people lived there it was called the bottom" (Morrison 3).

Survival of the self in a community like 'Bottom' is a difficult task as each member of the community finds different ways to exist in the alien land i.e. the land of Whites. The novel illustrates how the characters in Medallion are forced to navigate societal expectations and prejudices, leading to a sense of

otherness and self-alienation. The characters are disconnected from their community, society and even their own individual selves.

The concept of otherness and marginalization is explored in the novel by Morrison's interweaving of the lives of Sula, Nel, Jude, Shadrack, Hannah, Eva and Helene and thus portraying the joys, pains and sufferings these characters undergo. Sula is depicted as a non-conformist who challenges the conventional roles and expectations imposed on women in the community. She is seen as an outsider, different from the norm, and her behavior is often viewed with suspicion and fear. Her alienation is also evident in her strained relationship with her family and friends. This sense of otherness is further compounded by her physical appearance, as she is described as having a birthmark that sets her apart from others.

On the other hand, Nel feels stifled by the community's expectations and traditions which limit her sense of self. Nel's relationship with Sula provides an outlet for her to explore and express her individuality, but their friendship ultimately leads to her isolation from the rest of the community. As Morrison put it: "Because each had discovered years before that they were neither white nor male, and that all freedom and triumph was forbidden to them, they had set about creating something else to be" (Morrison 52). Another example is the character of Shadrack, a war veteran who suffers from PTSD. He is seen as a 'madman' by the community, and his erratic behavior and beliefs cause him to be ostracized and feared. Shadrack's otherness is further highlighted by his inability to conform to societal expectations, leading to his alienation from both the black and white communities.

A similar perspective is explored through the relationship between the African American community of 'Bottom' and the white community of Medallion. The novel depicts how the black community, being the minority in a predominantly white society, is constantly aware of their otherness. They struggle to define themselves in the face of the dominant culture's expectations and prejudices, leading to a sense of self-alienation and disconnection. The Blacks had always confined themselves to the set boundaries as dictated by the Whites.

But we see that Morrison does not confine her characters, rather she let them flow freely according to their own will. Sula, the protagonist of the novel grows up in a very chaotic environment. She lives with her grandmother Eva and her mother Hannah. We see that since very beginning Sula Peace starts to create her own self and she adjusts with the disordered environment. The three women find a way to survive by doing harvesting of fruits and vegetables but Eva always knew that she has to find some other means for the survival of the family. When Sula was three, her mother was widowed and ever since the three women seek refuge with one another. Both Eva and Hannah had affairs with different men. "The Peace women simply loved maleness, for its own sake" (Morrison 41). Hannah had indulged with lot of men. "and it was only once actually that Sula came home from school and found her mother in bed, cured spoon in the arms of a man...taught Sula that sex was pleasant and

frequent, but otherwise unremarkable” (Morrison 44). So between all this Sula grows up to be a woman, in this very disordered structure of a family where mothers and grandmothers are seen as nurturers, we see that Eva and Hannah are least concerned about the growing up of Sula Peace, and thus her own way of self-creation is seen throughout the novel as she refuses to be conventional like other members of the society by following the rituals and traditions of marriage and having children unlike Nel.

And on the other side of the bottom, Nel Wright grows up with a careful nurturing of her mother Helene Wright. Nel enjoys going to Sula’s house and cherishes the disordered structure of her household while Sula loves the neatness and ordered structure of Nel’s household. As Morrison said:

“When Sula first visited the Wright house...Would sit on the red-velvet sofa for ten to twenty minutes a time –still as dawn. As for Nel, she preferred Sula’s woolly house, where a pot of something is always cooking on the stove, where the mother, Hannah, never scolded or gave directions; where all sorts of people dropped in; where newspapers were stacked in the hallway, and dirty dishes left for hours at a time in the sink, and where a one-legged grandmother named Eva handed you goobers from deep inside her pockets or read you a dream” (Morrison 29).

After completing the school, both girls choose their way of life, Nel marries Jude while Sula goes to college. Nel’s marriage to Jude was a happy one and for Jude, Nel is his support. The role given to Black Women are very much defined and confined in the era when the novel was written. Women were not supposed to have a will of their own. Sula, unlike Nel wants to break free the conventional ideology. She refuses to accept the norms of the society and she never believed in marriage or motherhood. Sula wants to be herself and not any normal individual who is governed by the conventions and rules of the society. Toni Morrison opens a new window to see a very different Sula, the aggressive and stubborn. She creates herself by being different from the others. She sometimes visits Shadrack, who was also considered as other and was not accepted by the society. With Shadrack she shared a bond, Sula being the only visitor to him. Sula connects with him because of his ‘otherness’.

Sula always wanted to be unique rather she was quiet different. She believes in no emotional attachments and family bonds. The only thing she is happy is about being herself. She challenges the very fabric of marriage and has no interest in producing babies and settling. When Eva asks her that when is she panning to marry and have babies? She abruptly replies “I don’t want to make somebody else. I want to make myself” (Morrison 92).

Sula has always been a woman of her own choices. Her quest for identity and to be unique led to her tragedy. She is absurd in her own way. Her strangeness is seen the way she deals with people all around her. She is considered as a misfit to the society. As Morrison draws a vivid picture of her:

“In a way, her strangeness, her naiveté, her craving for the other half of her equation was the consequence of an idle imagination. Had she

paints, or clay, or knew the discipline of the dance, or strings; had she anything to create her tremendous curiosity and her gift for metaphor, she might have exchanged the restlessness and preoccupation with whim for an activity that provided her with all she yearned for. And like any artist with no art form, she became dangerous” (Morrison 121).

#### Conclusion

The book explores how power is distributed within the African American community in the fictional town of Medallion, Ohio, during the early 1900s. Women in the novel are often powerless and marginalized. They are expected to conform to traditional gender roles, and their desires and aspirations are often suppressed. One can examine the theme of otherness through the characterization of Sula, the main protagonist. As we are drawn into her life, we see complexity in her character. Her loss, suffering and urge to be a part of conventional setting was quiet visible but her struggles went in vain. She tries to self-create herself with Ajax. In spite of her efforts and initiatives she was rejected by him. Her tragedy is clearly manifested. She was doomed within her own society. And finally she was consumed by her own illness. Maybe the fear of change is what Black community was afraid of, as they were not willing to accept Sula. She was seen as a representation of a modern woman, who can fix her problems without being dependent on others. She is the other in her own society which led her to tragic end. Sula in her own community was powerless. Her powers are considered alien.

While individuality is essential to survival, the novel also emphasizes the importance of collective efforts to survive, to overcome societal pressures and prejudices, and it explores the challenges of navigating trauma and pain to find a sense of purpose and meaning in life. The characters in the book often rely on each other for support and solidarity in the face of societal pressures and prejudices. Nel's relationship with Sula provides her with an outlet to explore and express her individuality, enabling her to escape the constraints of traditional gender roles and societal expectations. The women in the community, come together to support each other during childbirth, and the community rallies around Eva when her home catches fire. The writer emphasizes the importance of community in the face of oppression and marginalization. The community in *Sula* is largely African American and is depicted as both supportive and judgmental of its members. *Sula* explores several postcolonial themes, including the legacy of slavery, the struggle for self-definition, the intersection of race and gender, and the importance of community. The novel sheds light on the ongoing struggles and challenges faced by African Americans, even after the formal end of colonialism and slavery.

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## **CULTURAL ELEMENTS OF MEETEI IN LONGKHONBA DANCE OF LAI HARAوبا**

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### **Abstract**

*Longkhonbagi* (a kind of fishing) dance is all about NongdaLairen Pakhangba, the king of 33 AD, searching for his lover, Leisana. It also reflects the tradition of summoning back of souls. It thus reflects several attributes of Meetei culture. In the *Paton* dance, the culture of showing reverence towards the ancestors and identification of pedigree is highlighted.

**Keywords:** *Longkhonba, NongdaLairen Pakhangba, Paton Dance, Lu Lang, Long, Taijeb, Een, Khoi*

### **LONGKHONBA DANCE:**

This dance is performed on the very first day of the Lai Haraoba festival. It is performed every day at the time of “Laiphou” ritual ceremony of ‘Lai haraoba’.

It shows the culture of fishing of Meeteis and also about the recall of soul by the Meeteis Changambam (n.d.).

“Longkhonba” is associated with the story of the king Pakhangba and Leisana who reign in 33 A.D. This dance points out many incidents associated with Leisana in the history of Manipur but there is slight difference in each book. In the first page of ‘Cheitharol Khumpaba Singh S. N. (1987) a court chronical of the King of Manipur writes as:-

Kaligikum sing 3165 subadameidingu Pakhangbaningthouna oi-a. Laisanapannadunaahing mee oi nungthillaioidunamatamkuinaleirakla banongmagiahingdalaisananahairak-ee. Nungthilnungthilnangnalai oi hairibasibukanagumbanupimarumbileimareleisulaioirehaibadapakhangbanana ngdipoireitonnakhunthoklakpalakpanina mee oibadiyai, laioibadiyade. Eidikorounongmadondagikumlakpani mee oibasuyailaioibasuyaihainakhumkhi-a” Meitei (1972).



And there is also a dance called “Longkhonba” which shows the folklore of Meitei, the traditional belief, customs and stories of the community, Changes generation after generation Lexicon University Encyclopedia(1997).

Moreover, in the book of Ngariyambam Kulachandra called as “Meitei Lai Haraoba talks about the Longkhonba as

“houjik paya chepsi long, shangaiyainap, long, fumthihamang long, chomlang, thongthil long, mabellaisanachepkot long, nabudhounongdalairpakhangbabukhonggatlong, longlelkuhuttapaiduna maikeichuthekmarimaktatinmulaimufaobgabuhoidoksi, kha-a chaobawangbarelgikangleimasumanghoitharasi.

Pambakeirelmapimachagimathikmathafnannawaithunglasanu, afabanungaiba, kapyangbatayangbadichingmulaikonungdathawaimangakum mi ga thana 6 maktihoijlamlasi” Singh N. K. (1998).

From this we know that Longkhonba dance teachers and points about the quest of our creator Pakhangba and Meitei culture of “Thawaimi Kousinba” recall of soul to body to the future generation of the community. Elam Indra (1997) on other in book called as Lai Haraobagee Wakhalon Paring talks about this book some say,

“Thawaimirelchangbagataibang I  
pakthaktasannarurabamatungdamapugimafam amuk hannachanjark-ee.  
Tengbanmapunaafa-  
nungaipukningleitana leibadubumahamadairesinghpinnabiyuhainakhuramjari  
”.

In this part Longkhonba dance talks about the Meitei’s laws, custom, Tradition and belief to the younger generation The American Heritage Dictionary (1982). In the ritual festival of Meitei’s “Lai Haraoba” this dance depicts and talks about the origin of our soul Where does it come and go; such images and pictures are shown the people with dance and songs. And other this book, Elam Indra(1997) again says that to lows customs in culture about of inner idea, so, that

Afabawakhal,  
pukningbufattabakayadagilapnathambaasitangaigadrabaamianasumnaindribuk  
hudumchanbanaawa ana pukninganabakayabutanthok-khibaasibukhakhong,  
laikhong, moroukhong, phisukhong, lilakhong, yambikhong, manungkhong,  
khongnipan ga loinanamapalsubanongdamkholmanuoinat  
hamneimasibuthawaimirelchangbaoibameeoibagi indri khonglam ga  
pandamnabaasinahainingaileitanaawangbawakhalonfirepoi hanbiribani Indira  
(1997).

Again, in the book of Moirangthem Macha Chaoreikanba “Nungi Mashak Utliba Kanglei Haraoba” talks about Langkhonba as

Haraobunggithangjing, marjing, wangbrenamasungkoubrugimaikeichi  
thekmarimaktakhutaninakhwangchetfijil ani pairagajagoigishathekna long  
khongbagimawongahumlakutluragalaibou la thafam da  
lemleingagimasakoibathawaimibuhoijillakpani Chaoreikanba(2018).

From this we come to know that it can indicate and show belief and knowledge in clued in the culture of Meetei Thomas (1979), souls of human beings are not dead and they can rebirth again with power, energy and strength with the help of many rites and rituals Girber (1978).

Therefore, from views of different books and teachers, “Longkhonba dance performed in lai Haraoba transmits knowledge Tokarev (1989), belief, arts, morals, laws, custom ideology of Meetei community to the next generation come Tylor (1999).

Such equipment and weapon are used by Meetei people for fishing till now from the ancient / immemorial time. It shows and teaches to the younger generation that we human being do fishing for food and earning and this is the culture which transmit from one generation to next generation.

### **1. EQUIPMENT AND WEAPONS USED BY MEETEIS FOR FISHING:**

From the ancient time, UKAL (2013) Meeteis have various equipment and weapon that are used for fishing some of them are:

- 1) Lu
- 2) Lang
- 3) Long
- 4) Eeen
- 5) Taijeb
- 6) Khoi

**Lu:** This type of weapons is used to catch small fish. It is different from place to place and according to the size of fish.

Some types of ‘Lu’ that is used till now are: -

- 1) Kabou Lu
- 2) Sora Lu
- 3) Tekhao Lu
- 4) Lu Sachi
- 5) Luning and
- 6) Kaoni

**Lang :-** This type of weapon is to medium in size like ngamu, Ukabi, ngshep, Phabounga and ngakra etc. Some type of ‘Lang’ that is used by Meeteis till now are: -Nareng Lang and Auup Lang Singh S. K. (1997).

**Long:** This type of weapon is used to catch fish of large in size. Some kinds of ‘Long’ used by Meetei till now are Ibobi (2007):

- 1) Chegai long
- 2) Long
- 3) Longthrai
- 4) Long hup

**Een:** This is a type of equipment or weapon used for fishing in most of the part of fishes from small to big size. Most common type of ‘Een used in Manipur are Sharma (1974):

1) NupaEen

2) NupiEen

**Taijeb:** This type of weapon is used to catch big fish. It is also called as Nggmu.

**Khoi:** This is a type of equipment used for fishing of small and big size. It is mainly used to fish from River and Pond.

## 2. CONCLUSION

The priestess led this dance form and covers all the directors – Santhong, Makha, Meiram, Mamang, Chingkhei, Awang and Laijing in the form of Long Khonba (a traditional style of catching fish). The dances end with the priestess performing Long Khongba till the spot of “Laipoulathaba”. It is slow and very detail dance form which performs rapidly in today’s Lai Haraoba. It is also found that the long episode of this dance form is also shortening extensively with the changes of time. Earlier name of each of the fish, which are ritually important for this particular episode, are described and also sang their peculiarities with specific dance movement which is hardly visible in the practice today.

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## **WOMEN FREEDOM FIGHTERS OF *KANTHAPURA***

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### **Abstract**

This paper aims at women freedom fighter of a village, *Kanthapura*, based on a novel by Raja Rao, *Kanthapura* where women, as volunteer corps, take the dais for freedom struggle and energize it with its patience, perseverance and preservation. They survive all the atrocities of police and tyrant British government and govern the entire struggle on their sail and steam. The progression of paper will show the transformation and reformation of women, their access to vedic text and their refinement to narrate them to villagers. The mesmerizing effect of the text and narrative is highlighted in description of stoic and satisfactory participation of women in all the activities of freedom struggle at par with their male counterparts. The paper also invites attention to the fact how women shunning their temperamental tantrums and impulsive behaviour come under one umbrella to give a united and collaborated front against British government and its cruel practices. It is worth mentioning here that women of *Kanthapura* are not educated but their exposure to harsh realities of life and experience of bitter truth of slavery strength their core to put a brave face to British oppression.

**Keywords :** Volunteers corps, scriptures spirituality, oppression, Pariah.

### **Introduction :**

This paper aims at showing the historical and fictional documents of government repression and brutality of police during British rule. The novel, *Kanthapura* serves as a valuable political and social document to register the brutal side of British government and resurgence, regeneration of modern India with zealous participation of women in freedom struggle of India. Women of *Kanthapura* exhibit exemplary courage, stoic suffering and spiritual growth and continue the struggle in absence of men. They read scriptures, sing bhajans, talk about political upheaval, learn new things and

cooperate with each other. They remain united and the strength, they give to themselves unnerve British government. The satyagrahis, and also the leader Moorthy become tense when government, in an infuriated gesture, auctions the land of peasants, snatches their livelihood and police uses brutal force to silence & suppress the volunteers of national movement. The women in the novel, are shown as embodiment of power and they inspire the whole movement. Ratna, a widow and Pariah woman leads the movement when men are in jail and all the women resist the growing repression of government. Here, it is shown how women evolve in Intellect and spirituality to guide all Indians in their mission of Independence.

The women are always condemned in history as marginalized subordinated entities who have ever been in a supporting role to men, never in the main lead. Competent women when become competitors to men are either hushed up or degraded or given a bad name to be discouraged in their activities. Women have always been a soft target and history has been a witness to their plight and poignant state. This village *Kanthapura* is a village of peace and prosperity nestling away in serene allra of South India. Coffee and Cardamon is their staple crop and source of livelihood. The village is exploited of its resources by British government and the villagers remain mute spectator to their misfortune. They near the rattling of carts loaded with species and coffee, taken to Redman's (British) country via train and sea route. Their nights are disturbed by such operations of open robbery of their resources and their peace is violated by the revenue payment even at the failure of crop. British rule, a foreign rule is understood by the villagers when they have to pay revenue not at produce but on land.

The rulers before British levied revenue charges only on the produce and only 1/6<sup>th</sup> of the produce, British official exacted cash revenue and in case of non payment, the lands were usurped by either the auctioneer or by government. To meet the demands of revenue in case of flood and famines, the villagers were trapped by moneylender who in name of help, increased the interest manifolds and kept the peasants under constant debts.

The innocent and ignorant villagers were tricked by moneylender and British government and also by the agents of them to manipulate the villagers into their folds. History has registered so many revolts of peasants. In novel, Bhatta is such an agent who tricks the peasant into loan by announcing omens for them.

There was not a pariah or a brahmin that did not own him something. Money means bhatta – always smiling, always ready, always friendly (Rao *Kanthapura* 18).

Bhatta is a wolf in sheeps' clothing. He fleeces villagers and yet he earns their grace, gratitude. His main business is money landing underguise of Purohit, he lends money to the poor but the more pressing the need, the higher can be the rate of interest. Bhatta works as a spy and mediator of British government and maintains liaison with legal officials. He accompanies the villages to lawyers and make commission in such enterprise. He disdains and disapproves

progressive ideas of Moorthy and Gandhian ideology. People like Bade Khan, Bhatta and other government servants plot against Moorthy and he is imprisoned with most of the men in the village.

There is a dearth of men in village; the boys sing bhajans and women play proactive roles in freedom movement. Poverty, exploitation and helplessness of labour class and peasants intensify the struggle as the end of foreign rule with facilitate them with ownership of land; the coffee estate is owned by a British man where women are given two anna per woman and men, four annas per man. They are beaten on slight pretext; the new sahib of coffee estate is not a cruel and miser man but he is a womanizer. He pats on a woman, abuses her erotically and then give her the privilege of five rupee note or a basket full of mangoes and two days paid leave. If any woman denies him sexual favour, a week's salary is cut and further denial will result in whipping or in death. Raja Rao narrates the dialogue of British officer.

I want your daughter, Meera, Sahib says; Seetharam says : "I would rather die than sell my daughter". "Impudent brute!" shouts the sahib and bang! The Pistol shot tears through the belly of Seetharam. Seetharam dies on the spot and the case drags on and on and Sahib says he will pay money to braved family but Red man's court for gave him (Rao 48-49).

This episode reflects not only on the suffering, suffocating aura of coffee estate in particular but also of colonized India in general. Men are treated below animals who are killed without rhyme and reason and women are not workers but prostitutes to serve not only the coffee plantation of Sahib but also to satiate his erotic desires. Women who indulge in childcare, household management and also work in coffee estate for pittance are aroused with anger aggravated by the sexual assaults and also death of their kinsmen. The tumult and boiling resentment further flares up in lustful, cruel and rude presence of Bade Khan, the police inspector. The threshold of their anger is crossed by Bade Khan when he hit Moorthy whom the entire village, Kanthapura takes for the saviour; women all fall on Bade Khan and taking away the lathi, bang it on his head. And the maistri comes to pull them off and whips them, and the women fall on the maisteri and tear his hair while Moorthy cries out, "No beating, sisters ... but the women are fierce and they will tear the beard from Bade Khan face". Here, it is very clear what kind of respect is accorded to women and how they are forced to be violent and insensible. The aura and climate of coffee estate is very much in conducive rather hostile to the workers and especially to women. Any scuffle between women and police or coffee estate manager and men always result in financial loss to poor peasants. Rachanna, a pariah is dismissed from estate service for his alleged association with Moorthy – Gandhi man and freedom fighter. The coolies and labour are deprived of their due share and remain unpaid for their work. Maistri, the manager of coffee estate confiscate the wages of Rachanna and throws him out of the estate. Raja Rao portrays the poignant plight of pariah and women.

Rachnna's wife falls at the feet of the maistri and begs him to stay on ... wriggle before him but Rachnna drags her away and turn to maistri and say." "You owe me seventy six rupees in cash and the maistri laughs and answers." "You have the tongue to ask that too? ... maistri goes away and comes back with Bade Khan (police inspector and butters and with whip on the back and Rickson the buttocks, they drive him out ... (Rao 90).

Here, it is noticeable how cruel and tyrannical British government had been in its form and content as a colonizer. Poor peasants and women suffer endlessly because of redman's government, Indian agents like Bade Khan and maistri who facilitate the rule of Red man by convenience, road map and man power to British government perpetuate British rule. Such agents become government servants and work for govt. and against their own kinsmen and brethern. Moorthy tries to awaken them from their selfish slumber. Women here also play a proactive role in providing conveyance and convenience to freedom fighters as they are not doubted by British government. The women in absence of men are assigned the duty of reading the text of Vedas and philosophical texts. Women themselves decide that Pariah Ratna would only read the text explained by Rangamma. Raja Rao shows how the caste differences and untouchability is diluted by women. They have one and sole purpose of liberation of India in any way. Nayamma said, "No, we shall have someone to read the text and you shall lead the commentary and Rangamma said, 'Oh yes! Why our Ratna knows how to read ... never was a girl born in Kanthapura that had less interest in philosophy than Ratna.

The women of Kanthapura gain strength from knowledge of Gita and Vedas. They follow the example of bravery by Rani Laxmi Bai and others.

Rangamma says to women "you must stand without moving a hair and we would feel a shiver run down our backs, ... no, that is too difficult ... Rangamma says : does not the Gita say, the sword asunder the body, but never the soul? ... we can face the police lathis ... rapture of devotion (for country) is in you ... the lathi will grow as soft as button and as supple as a silken thread (Rao 91).

Raja Rao here, accords special attention to the evolution of women who dissolving all their womanish instinct ready themselves for the cause of nature. They talk in a very mature and philosophical way and Rangamma convinces them dilutes their fears about atrocities of police and prepares them to put a brave face in worst of times. Self purification leads to dilution of problems, the some strategy was adopted and employed by Jews in concentration camps. Suffering is strength and all the women- ignorant and illiterate gain spiritual strength by their accidental exposure to spiritual and philosophical texts thus establishing the importance of education for women on a wider canvas. The fear of police, uncultivated fields, and depletion of resources cause worry to poor peasants and they register their reluctance to their whole heart participation in freedom struggle but women say : "We are fighting so that the rents may be lower and the foreign rule vanish and you will al live happily"

(Rao 92). Women also further the idea of singing bhajan and Katha to avert attention from the gruesome atmosphere generated by police.

M.K. Naik quotes here :

Ridiculed at first as irresponsible act of eccentric who had somehow persuaded himself to believe that “king emperor could be unseated by boiling sea water in a Kettle” the salt satyagraha roused India to an action as never before. (115)

The novel also showcases how women argue, make strategies, cooperate with each other, learn new things and evolve from animal like mundane routine to intellectual awakening. The woman kept by Bade Khan also helps the volunteer women in their struggle. A volunteer says : “His (Bade Khan) woman is not so bad ... she winks and lays her head upon her hand to say: He is asleep and I slip out like a rat. After all, she is one of us ...” (Rao 92) Here, it is clear how women have learnt manly manners of social behaviour. C.D. Narsimnaiah observes :

It is true this back of beyond village slumbering for centuries suddenly comes to life, thinks to the non violent, non-cooperation movement of Gandhi in the twenties. (9)

The freedom struggle takes a heavy toll upon women. They are cruelly beaten, mercilessly ravaged; young women are loaded in truck for molestation and old are left in jungle, rudderless. Ratna’s modesty is nearly outraged “her legs tied ankle to ankle and her bodies torn” (Rao 129).

The honour of Ratna is saved by alertness and agility of women. They are locked in temple but they sing bhajans to ward off fear and pain.

### **Conclusion :**

The women have registered their position as volunteer in history as freedom fighter in annals and have proved their mettle. In the novel, *Kanthapura*, the women play a crucial and considerable role in setting stage for freedom struggle. They not only handle the activities of struggle but also motivate fellow women & man and enhance their spiritual strength to carry on with the struggle for a better life. The novel exhibits how women become a symbol, target and vehicle of atrocities of British and how they face all tortures beautifully & patiently to better the future of their children. Sexual abuse, manual labour, domestic and police violence fail to break their spirit; firm in their resolve, they whole-heartedly support & channel freedom struggle of India.

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**AIRMEN RECRUITMENT IN THE INDIAN AIR FORCE:  
THE IMPACT OF GEOGRAPHICAL LOCATION ON THE  
YOUTH OF TAMIL NADU**

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**ABSTRACT**

The word Recruitment has traditionally been associated with men's intake into the military. The term, over the years, has been extensively used in all walks of life, and primarily entails the employment of people. In the Indian context, recruitment is an essential process for enrolling youth in the Armed Forces. A quantitative study was conducted to assess whether the geographical condition has any impact on the youth to pursue a career in the Indian Air Force (IAF) as an airman. A pilot study was undertaken wherein a questionnaire was developed and administered to 100 candidates who had participated in the recruitment rally held at Tirunelveli on December 08, 2018, exclusively for the youth of Tamil Nadu. The geographical location (the place where one belongs) was considered an independent variable. The reason Tamil Nadu's youth were not interested in joining the IAF as airmen was taken as a dependent variable. The paper seeks to study the aspects of the geographical condition of youth and its impact on the recruitment process. The strata to which a person belongs may also be a factor for the youth showing or not showing interest in getting recruited in the IAF. The IAF can address the issue

of geographical location barriers through wide publicity about the free and fair selection process of the IAF.

**Keywords:** Indian Air Force, recruitment, geographical condition, youth

### **INTRODUCTION**

The recruitment is a pan-India process to lend a fair degree of heterogeneity to the Forces. The Indian Air Force, officially established on October 8, 1932, consists of two cadres: officers and airmen. The IAF is the fourth largest Air Force in the world. The IAF has considerable strength of airmen and hence provides enormous job opportunities for the country's youth. Recruitment is a critical aspect, and the IAF has given due emphasis to ensuring adequate processes have been put in place to attract the youth to join the IAF as an airman. The IAF has created the Central Airmen Selection Board (CASB) in New Delhi, under which 14 Airmen Selection Centres have been placed. These selection centres are spread across the country to carry out the task of recruitment. The IAF conducts recruitment in two modes: scheduled testing and recruitment rally. In the case of scheduled testing, an all-India advertisement is given in leading newspapers, and the IAF website, wherein youth belonging to any State can apply, provided he is fulfilling the qualifying criteria. However, in the case of a recruitment rally, the focus is on selecting youth from a particular state. The rally mainly aims to provide employment opportunities to the youth of underrepresented states. The paper seeks to explore whether the geographical location factor plays a role in creating awareness among youth in Tamil Nadu about the recruitment schemes in the IAF and making the youth choose a career in the IAF as an airman. This aspect is essential in the context that despite being one of the most populous States, a relatively lesser number of youth from the State opt to join the IAF as an airman. A pilot study was carried out by administering a questionnaire to 100 candidates who had come to participate in the recruitment rally held at Tirunelveli on Dec 08, 2018, exclusively for the youth belonging to Tamil Nadu. The following research questions came to the fore

**RQ1** — Does the geographical location of the respondents belong to influence the perception of the youth to join the IAF?

### **FINDINGS**

The independent variable used in the present study is the geographical location of the respondents. The dependent variables are the reasons because of which the youth of Tamil Nādu are not interested in joining the IAF.

The demographic details of the respondents are as follows

**Table 1: Geographical location of the respondents**

Geographical location	No of Respondents	Percent
Village	98	98.0
City	1	1.0

No Response	1	1.0
<b>Total</b>	<b>100</b>	<b>100.0</b>

From the above table, among 100 respondents, 98% of the respondents were from the villages, only 1% of the respondents were from the city, and 1% of the respondents gave no response.

Table 2: Cross tabulation of geographical location of the respondents and better career opportunity

Geographical location	Is better career opportunity in the State the reason for youth from Tamil Nadu not joining the IAF			Total
	Yes	No	No response	
Village	40	19	39	98
City	0	0	1	1
No Response	1	0	0	1
<b>Total</b>	<b>41</b>	<b>19</b>	<b>40</b>	<b>100</b>

From the above table, among 100 respondents, only 40% of the respondents belonging to villages agreed that better career opportunities in the State was the reason for youth not joining the IAF. Overall, irrespective of the place, 40% gave no response.

Table 3: Cross tabulation of geographical location of the respondents and craze for popular profession

Geographical location	Is the craze for popular profession in the State the reason for youth from Tamil Nadu not joining the IAF			Total
	Yes	No	No response	
Village	20	28	50	98
City	0	0	1	1
No Response	0	1	0	1
<b>Total</b>	<b>20</b>	<b>29</b>	<b>51</b>	<b>100</b>

From the above table, among 100 respondents, only 20% of the respondents belonging to villages agreed that the craze for popular professions in the state is the reason for youth not joining the IAF. Overall, irrespective of the place, 51% gave no response.

Table 4: Cross tabulation of geographical location of the respondents and unwillingness of parents

Geographical location	Is the unwillingness of the parents to send their wards outside the State a reason for youth from Tamil Nadu not			Total
	Yes	No	No response	
Village	18	30	50	98
City	0	0	1	1
No Response	1	0	0	1
<b>Total</b>	<b>19</b>	<b>30</b>	<b>51</b>	<b>100</b>

From the above table, among 100 respondents, only 18% of the respondents belonging to villages agreed that the unwillingness of the parents to send their wards outside the State was the reason for youth not joining the IAF. Overall, irrespective of the place, 51% gave no response.

Table 5: Cross tabulation of geographical location of the respondents and fear of risk

Geographical location	Is the fear of risk and tough living conditions the reason for youth from Tamil Nadu not joining the			Total
	Yes	No	No response	
Village	18	27	53	98
City	0	0	1	1
No Response	1	0	0	1
<b>Total</b>	<b>19</b>	<b>27</b>	<b>54</b>	<b>100</b>

From the above table, among 100 respondents, only 18% of the respondents belonging to villages agreed that the fear of risk and tough living conditions were the reason for youth not joining the IAF. Overall, irrespective of the place, 54% gave no response.

Table 6: Cross tabulation of geographical location of the respondents and lack of knowledge of Hindi

Geographical location	Is the lack of knowledge of Hindi the reason for youth from Tamil Nadu not joining the			Total
	Yes	No	No response	
Village	27	24	47	98
City	0	0	1	1
No Response	1	0	0	1
<b>Total</b>	<b>28</b>	<b>24</b>	<b>48</b>	<b>100</b>

From the above table, among 100 respondents, only 27% of the respondents belonging to villages agreed that the lack of knowledge of Hindi was the reason for youth not joining the IAF. Overall, irrespective of the place, 48% gave no response.

Table 7: Cross tabulation of geographical location of the respondents and constant transfers

Geographical location	Is constant transfersthe reason for youth from Tamil Nadu not joining the IAF?			Total
	Yes	No	No response	
Village	15	29	54	98
City	0	0	1	1
No Response	1	0	0	1
<b>Total</b>	<b>16</b>	<b>29</b>	<b>55</b>	<b>100</b>

From the above table, among 100 respondents, only 15% of the respondents belonging to villages agreed that the constant transfers was the reason for the youths not joining the IAF Overall, irrespective of the place, 55% gave no response

Table 8: Cross tabulation of geographical location ofthe respondents and awareness regarding IAF

Geographical location	Is the lack of awareness regarding IAF the reason for youth from Tamil Nadu not			Total
	Yes	No	No response	

Village	26	20	52	98
City	0	0	1	1
No Response	0	1	0	1
<b>Total</b>	<b>26</b>	<b>21</b>	<b>53</b>	<b>100</b>

From the above table, among 100 respondents, only 26% of the respondents belonging to villages agreed that the lack of awareness regarding IAF was the reason for youth not joining the IAF. Overall, irrespective of the place, 53% gave no response.

Table 9: Cross tabulation of geographical location of the respondents and low military presence

Geographical location	Is low military presence in the state the reason for youth from Tamil Nadu not			Total
	Yes	No	No response	
Village	25	26	47	98
City	0	0	1	1
No Response	1	1	0	1
<b>Total</b>	<b>26</b>	<b>26</b>	<b>48</b>	<b>100</b>

From the above table, among 100 respondents, only 25% of the respondents belonging to villages agreed that low military presence in the State was the reason for youth not joining the IAF. Overall, irrespective of the place, 48% gave no response.

#### INTERPRETATION

The State of Tamil Nadu, by its location in the southern peninsular tip of the country, has been traditionally considered peaceful and immune to military aggressions of the adversaries as witnessed in the Western and Northern borders of the country. This probably explains the considerably low military presence of the IAF in the State. Thus the exposure of the youth to various facets of IAF could have been dwarfed owing to their low presence in Tamil Nadu. The State education system may also be channelising its resources in preparing students for professional courses like engineering, medicine, and so on rather than laying emphasis on pursuing a career in the IAF. The second language in the State, being Tamil and not Hindi, may also play a significant role in the minds of the youth who generally perceive that knowledge of Hindi is necessary for Central Government employment. The other contributory

factors for the youths not joining the IAF could be partly because of multiple reasons like the fear of risk and tough living conditions, constant transfers in the job and also the reluctance of the parents to send their wards outside the State of Tamil Nādu.

**From table 2**, it can be inferred that 98% of the respondents belonged to villages. Out of these, 19% of the respondents did not agree with the view that better career opportunities in the State is the reason for youth from Tamil Nadu not interested in joining the IAF. Further, 39% of the respondents did not seem sure and gave no response.

**From table 3**, it can be inferred that out of 98% of the respondents from the villages, 28% of the respondents did not agree with the view that the craze for popular professions in the State is the reason for youth from Tamil Nadu not interested in joining the IAF. Further a large number of respondents, i.e., 50% of the respondents did not seem sure and gave no response.

**From table 4**, it can be inferred that out of 98% of the respondents from the villages, 30% of the respondents did not agree with the view that the unwillingness of parents to send their wards outside the State is the reason for youth from Tamil Nadu not interested in joining the IAF. Further, a large number of respondents, i.e., 50% of the respondents did not seem sure and gave no response.

**From table 5**, it can be inferred that out of 98% of the respondents from the villages, 27% of the respondents did not agree with the view that fear of risk and tough living conditions is the reason youth from Tamil Nadu are not interested in joining the IAF. Further, a large number of respondents, i.e., 53% of the respondents did not seem sure and gave no response.

**From table 6**, it can be inferred that out of 98% of the respondents from the villages, 24% of the respondents did not agree with the view that the lack of knowledge of Hindi is the reason youth from Tamil Nadu are not interested in joining the IAF. Further a large number of respondents, i.e., 47% of the respondents did not seem sure and gave no response.

**From table 7**, it can be inferred that out of 98% of the respondents from the villages, 29% of the respondents did not agree with the view that constant transfers is the reason youth from Tamil Nadu are not interested in joining the IAF. Further, a large number of respondents, i.e., 54% of the respondents did not seem sure and gave no response.

**From table 8**, it can be inferred that out of 98% of the respondents from the villages, 20% of the respondents did not agree with the view that lack of awareness of IAF is the reason youth from Tamil Nadu are not joining the IAF. Further a large number of respondents, i.e., 52% of the respondents did not seem sure and gave no response.

**From table 9**, it can be inferred that out of 98% of the respondents from the villages, 26% of the respondents did not agree with the view that low military presence is the reason youth from Tamil Nadu are not interested in joining the

IAF. Further, a large number of respondents, i.e., 47% of the respondents did not seem sure and gave no response.

From the above tables, it could be starkly noticed that only negligible participation was seen from youth belonging to cities in Tamil Nadu, and almost all respondents hailed from villages. This is an area where the IAF has to focus on running a separate publicity campaign to draw the attention of youth hailing from villages, as the aspirations may differ from that of the youth belonging to cities. Further, a sizable number of respondents gave no response to the questions, probably because of complete lack of awareness of the situation. The IAF should target this particular sizable percentage of people by drawing up a distinct publicity plan to bring them into their fold and make them aware of employment opportunities in the IAF. A mix of traditional and social media could be resorted to by the IAF in their publicity strategy.

**Conclusion:**

It is amply clear that that the representation from the cities has been negligible; besides, a sizable majority of the respondents were not sure and hence did not give their response. The IAF, on its part, has to lay focus not only in rural areas but also in the urban areas. Irrespective of the rural or urban background, the youth in Tamil Nadu have certain myths about recruitment in the IAF. The organisation can use its human resources to debunk these myths, especially those related to language, to encourage more youth from the State to join the Armed Forces, which goes beyond territorial, linguistic and status conditions of a person for selection. Special attention needs to be extended to the sizable majority who gave no response because of their limited knowledge about the IAF. In line with the sensibilities of today's youth and the available channels, revamped communication strategies will help the IAF reach out to the youth in the right way to allay unnecessary fears about the recruitment process and life in the IAF.

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## **BIBLIOMETRIC ANALYSIS OF ORGANISATIONAL CULTURE USING R STUDIO**

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### **Abstract:**

The purpose of the study was to do an evaluation of bibliometric data on organizational culture through certain bibliometric indicators such as annual scientific production, annual total, citations, most relevant author, most relevant journal and country in this domain, most global cited documents, trending topics in this field, most common keywords used across studies, etc. Data for this purpose has been collected through Web of science database, and has been analysed through R Studio and Biblioshiny software. A total of 312 articles were extracted from Web of Science database after applying certain filters on the initial dataset. Then, they were uploaded on R studio for analysis purposes. This study will help future researchers in identifying the emerging topics in this field, and will help them identify gaps in the literature.

**Keywords:** Bibliometric Analysis, Organisational culture, Dimensions, Web of science Database

### **Introduction**

The concept of organisational culture is one of the most important topics of organisational science. It has been evolving since the 1970s. The extensive use of organizational culture as a research subject is clearly visible as almost more than 7000 research articles have been published through different sources in the last four decades. Web of science solely reports more than 1500 researches on the title with keywords 'organisational culture or organisational climate or

work culture'. Culture refers to the deep structure of organizations, which is rooted in the values, beliefs, and assumptions held by organizational members. Organizational Culture is very important for any Organization. It speaks about what an organisation actually is, how it treats its employees, how the organisation is perceived by its members, what are the characteristics of organisation which makes them different and unique, the way it deals with various situations or problems, the values it possesses or promotes etc. Nowadays, where the competition level among the organizations is so high and clearly visible, building and maintaining a strong and positive organizational culture is the need of the hour. This point is applicable on all the sectors and firms irrespective of their sizes, be it a small or a multinational organization. Organisational culture is very complex construct to define or measure, as there are certain elements of culture which are not very explicit, written or visible, they can only be experienced while being a part of the organisation.

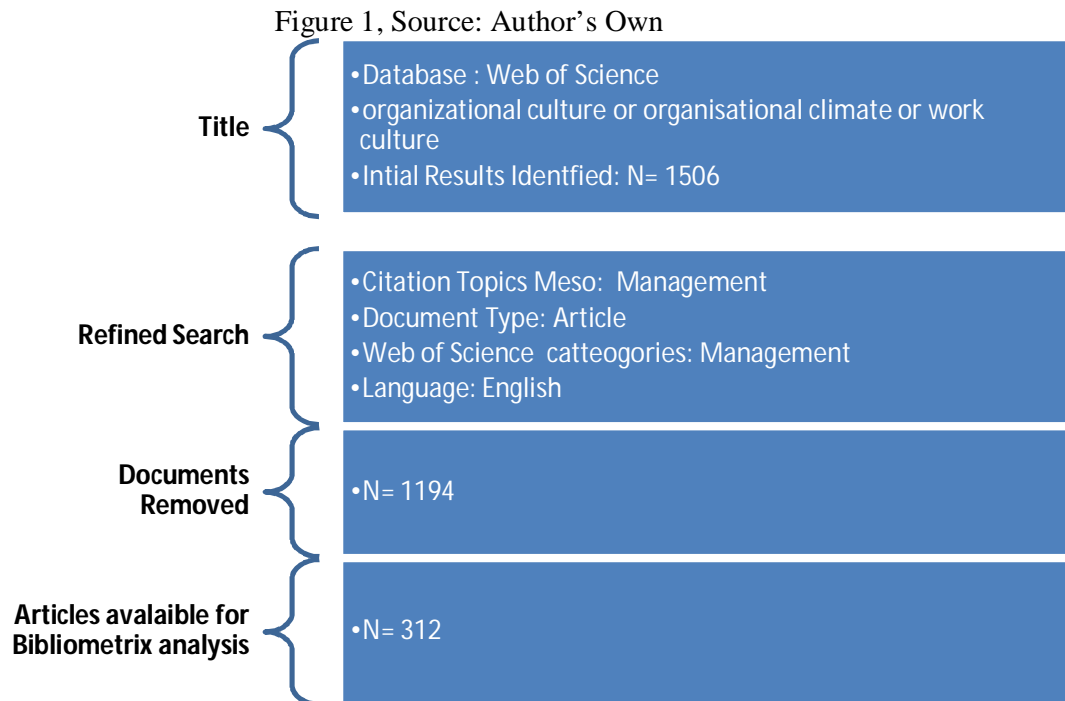
In today's time, when there is a huge competition in the market, no organisation can survive without effective performance. Employees are one of the most important stakeholders for any organisation, and an organisation's performance completely depends upon how well their employees perform. Because of the changing skills' profile of employees, they are now not ready to work in unpleasant work conditions or environment, as they have multiple options to switch. Employees will perform good or will continue with the organisation only if they feel valued in the organisation, or if they are happy at their workplace, or if they are feeling satisfied in terms of what they are getting in return of what they expect from the organisation. An organisation spends plenty of its resources on building the knowledge base of their employees since they join the organisation, but it will all go in vein if the organisation is not being able to retain their talent for long term. This is where comes the need of understanding the work culture of organisation and for making it more strong and positive.

The present study followed recommendations for the bibliometric analysis. In particular, the study is completed in following five stages:

1. Scopus, PubMed, and the Web of Science (WoS) are just a few of the databases that can be used for bibliometric research. PubMed is focused on research in the biomedical and biological sciences, whereas Web of Science and Scopus are more concerned with cross-disciplinary work. Web of science database has been chosen for the purpose of bibliometric analysis for this study.
2. The search methodology was developed after reviewing the Organisational Culture literature. The terms "Organisational Culture," "Organisational Climate," and "Work Culture" are all used interchangeably in the literature, and therefore, all have been used together in the search formula. Boolean "OR" has been utilised in the title search box. It resulted in the following search formula:

organizational culture" or "organisational climate" or "work culture" (Title).

3. At first, 1506 results were received by the aforementioned search criteria (Figure 1).



Initially the data was extracted by putting "organizational culture" or "organisational climate" or "work culture" in the title search box on Web of Science on 5th January, 2023. Then certain filters were applied on the initial results received (i.e. N= 1506). At last, 312 articles were received as a result of this process, which were finally used for analysis purposes.

4. The analysis used Biblioshiny software to find results on different bibliometric indicators like annual scientific production, most relevant author, top global cited documents etc. Data file extracted from Web of Science was uploaded on R Studio 4.2.2. first for this purpose, and then different tables and diagrams were created by using Biblioshiny software for displaying the results.

5. Business academics employ this approach to learn about new trends and topics in the field. The findings presented here are useful for future study or researchers doing research in this domain.

Table 1 shows that four article on the title Organisational culture were published on Web of Science in 1989. Count of articles and their citations are not very much in the initially years. But if we look at the trends in later years, we can see the count of publicationsis showing an increasing trend with heavy rise in both total kind of citations (i.e. per article and per year). Number of

articles published in the year 2011 were maximum followed by 2012. Nine articles were published in the year 2022 on the title of Organisational culture with total citations of 2.89.

*Publications, MeanTC per Art = Average total citations per article, MeanTC per Year = Average total citations per year, Source: Bibliography using R studio*

<b>Year</b>	<b>N</b>	<b>MeanTCperArt</b>	<b>MeanTCperYear</b>	<b>CitableYears</b>
1989	4	31.00	0.91	34
1990	1	31.00	0.94	33
1991	3	736.00	23.00	32
1992	5	147.60	4.76	31
1993	2	101.50	3.38	30
1994	5	137.00	4.72	29
1995	5	252.60	9.02	28
1996	7	175.86	6.51	27
1997	1	419.00	16.12	26
1998	6	154.00	6.16	25
1999	3	100.33	4.18	24
2000	4	97.00	4.22	23
2001	2	32.50	1.48	22
2002	3	203.33	9.68	21
2003	1	158.00	7.90	20
2004	3	143.00	7.53	19
2005	7	158.86	8.83	18
2006	8	150.50	8.85	17
2007	3	23.67	1.48	16
2008	10	67.10	4.47	15
2009	14	32.00	2.29	14
2010	13	74.54	5.73	13
2011	32	55.34	4.61	12
2012	27	20.30	1.85	11
2013	8	36.75	3.67	10
2014	14	39.64	4.40	9
2015	16	48.56	6.07	8
2016	14	34.07	4.87	7
2017	16	24.13	4.02	6
2018	17	19.24	3.85	5
2019	16	20.56	5.14	4
2020	11	15.45	5.15	3
2021	13	5.15	2.58	2
2022	9	2.89	2.89	1

**Most Productive Authors**

The below mentioned table shows that Chatman JA is the most productive author in the field of organisational culture till 2022. He has got 7 articles published in this domain with Web of Science database. The second rank as per the productivity report is obtained by Denison DR. Table 2 presents a list of researchers who are working more in the field of organisational culture. Therefore, those who are planning to work on this domain, must read and review the work of these prominent researchers mentioned below.

Table 2: Most Relevant Authors 1989-2022, Source: Biblioshiny using R studio

Authors	Articles	Articles Fractionalized
Chatman JA	7	2.83
Denison DR	5	2.50
Nikolic M	5	1.10
Caldwell DF	3	0.92
Chang WJ	3	0.92
Chen CC	3	0.70
Hartnell CA	3	0.78
Jimenez-Jimenez D	3	0.92
Kabasakal H	3	0.71
Naranjo-Valencia JC	3	0.92

**Source Impact**

Table 3 shows top ten most impactful journals for referring to quality material on organisational culture according to their publications and citations i.e. h index and g index. Their year of start is also mentioned against their names. Anyone who wants to work in this domain must be familiar about these journals and should refer these journals, may it be for literature review purpose or for publication purposes.

Table 3: Source Impact, Source: Biblioshiny using R studio

Element	h_index	g_index	m_index	TC	NP	PY_start
International journal of human resource management	14	23	0.7	669	23	2004
Journal of knowledge management	8	11	-	644	11	-
Leadership \& organization development journal	8	9	0.615	220	9	2011
Organization studies	8	9	0.229	644	9	1989

Academy of management journal	7	7	0.212	3681	7	1991
Journal of management studies	7	7	0.206	907	7	1990
African journal of business management	6	9	0.353	93	12	2007
Journal of organizational change management	6	10	0.273	309	10	2002
Business process management journal	5	5	0.625	68	5	2016
Human relations	5	5	0.179	515	5	1996

### **Trend Topics**

Figure 1 shows what trend is going on in the research area of organisational culture. We can see from this diagram that in initial years most of the researches were done on corporate culture, values, organisation as this construct was new and need was felt to uncover more on this topic. But in recent years the trend is changing as a lot of researches have already been done on organisational culture, now scholars have started studying it with some other variables or some specific aspects of organisational culture. As we can see here that in the most recent years' knowledge culture, high performance, innovation is in demand and becoming important because of the tough competition. Therefore, authors are working more in this direction now by incorporating and integrating them with overall culture concept.

### **Most Global Cited Documents**

The following table presents top ten most cited documents available on Web of Science on the title "Organisational culture." "People and organizational culture: a profile comparison approach to assessing person-organization fit" was published by O'Reilly CA in Academy of Management Journal in 1991 has been ranked first according to the citations received by the document across world. Similarly, other papers have been ranked. If anyone wants to do some research on organisational culture, then he must go through these works to get an understanding of organisational culture and what these scholars have stated in their research works. We can observe here that four out of ten papers are from Academy of management Journal, which shows the worth and quality of the journal.

<b>Name of Author and Journal</b>	<b>Title of Article</b>	<b>Total Citations(TC)</b>	<b>TC per Year</b>
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O'Reilly CA, 1991, Acad Manage J	People and organizational culture: a profile comparison approach to assessing person-organization fit	1986	60.18
Denison DR, 1996, Acad Manage Rev	What is the difference between organizational culture and organizational climate? A native's point of view on a decade of paradigm wars	791	28.25
Denison DR, 1995, Organ SCI	Towards a theory of organisational culture and effectiveness	784	27.03
Ravasi D, 2006, Acad Manage J	Responding to organizational identity threats: exploring the role of organizational culture	620	34.44
Chatman JA, 1998, ADM SCI Q	Being different yet feeling similar: the influence of demographic composition and organizational culture on work processes and outcomes	424	16.31
Judge TA, 1997, Pers Psychol	Applicant personality, organizational culture, and organization attraction	419	15.52
Hartnell CA, 2011, J Appl Psychol	Organizational culture and organisational effectiveness: a meta- analytic investigation of the competing values framework's theoretical suppositions	391	30.08
Chatman JA, 1994, Acad Manage J	Assessing the relationship between industry characteristics and organizational culture: how different can you be	338	11.27

Alavi M, 2005, J Manage Inform Syst	An empirical examination of the influence of organisational culture on knowledge management practices	322	16.95
Jones RA, 2005, J Manage Stud	The impact of organizational culture and reshaping capabilities on change implementation success: the mediating role of readiness for change	317	16.68

Table 4: Most Global Cited Docs, source: Biblioshiny using R studio

#### **LIMITATIONS**

The current study, like other studies, has also certain limitations. Web of Science was the only source for this analysis purposes; no other source has been used. Articles, and not any other kind of documents, were chosen for this study. Paper presented at a conference; books were not included. In addition, Only the articles from the subject area 'Management' have been extracted. Further, only Management has been selected as category for referring documents out of a huge list of Web of Science categories. Articles which were available in English have only been selected for this analysis. Research publications that were not written in English were excluded for this analysis. Only the articles by the name of organisational culture/Organisational climate/work culture available on Web of Science have been studied for bibliometric analysis purposes, although there can be many more documents which can be on some specific aspects of work culture, or in other forms than the articles, but these have not been included here in this study.

#### **CONCLUSION**

This study is a bibliometric examination of 34 years of research on the subject of organisational culture from 1989 to 2022. The purpose of this analysis is to have a comprehensive understanding of this domain. This study analyses data on various bibliometric indicators, including annual total citations, the most productive authors, a tree map, and the most global cited articles.

From this analysis, it is concluded that year 2011 and 2012 were most positive in terms of production count of work on organisational culture. Chatman JA and Dension DR are most productive and impactful authors in this domain as per the production count and citations received by their work. Most of the research work in this domain in recent years is being going on around knowledge management, competing value framework, innovation, performance and leadership. The last table in the analysis part shows top ten research papers in this domain as per the citations received by them, along



with the name of journal and the author. This study provides a summary of historical, current, and future trend on this topic. This study is for the benefit of research scholars across world working or planning to work on this topic.

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## **NEW MEDIA AS A LATERAL PERFORMATIVE SPACE: A CRITICAL ANALYSIS**

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### **Abstract**

New Media is defined by the New Media Institute as “a catchall term used to define all that is related to the internet and the interplay between technology, images and sound.” It has evolved rapidly in the 21<sup>st</sup> century with more research, innovation and investment put into it. The means of entertainment prevalent in the 20<sup>th</sup> century were largely books, newspapers, plays, cinema films, televisions and more. However, now we find there are online streaming platforms like Netflix, Amazon Prime, YouTube etc. have replaced them to a great extent. The easier accesses to technology, dwindling internet prices, cheaper electronic devices, individualism are some of the major factors that have contributed to the growth of new media. The number of internet users has increased to nearly 59.5% of the world’s population. This means there is an immense potential for new media to grow as it is now being used as a means of social change, influence, education and much more. It has offered an alternative to the traditional media and emerged as a lateral performative space. This article analyses multiple aspects of the same and provides critical suggestions as to how it has impacted the modern world.

**Keywords:** New Media, OTT, Lateral Space, Performative Space, Online Streaming Platforms

### **Introduction**

The primary forms of visual entertainment other than cable television and cinema were CDs and DVDs not too long ago. The advent of online streaming platforms like Netflix, Amazon Prime, YouTube etc. has led to their replacement to an extent. The development of modern technology like Artificial Intelligence, Virtual and Augmented Reality (VAR) has furthered the development of new media. This shows that the field is very dynamic and exciting, which also makes it extremely challenging.

With the increasing digitisation and easier access to the internet at reasonable prices in densely populated countries like India, new media has been realising its potential.

As of January 2021, the number of active internet users globally was estimated to be at 4.66 billion. This covers almost 59.5% of the world's population. 92.6% of these users access the internet through their mobile phones which means that nearly 4.32 billion people have easy and extremely convenient access to the internet

It has also given a platform for people to voice their opinions more freely and interact with larger and targeted audiences. It has been used for political campaigning, advocating for social change, promoting a business, social interaction etc. This has led to all kinds of traffic on it, some of which may be harmful to the general public interest and the safety of the people as well as security of the state if there is no proper regulation.

Regulation of new media is one of the biggest challenges as it requires the maintenance of a balance between the right to freedom of expression and the reasonable restrictions on it. The displacement theory provides an explanation of how new media has made rapid strides and taken over the space that was originally dominated by traditional media. It argues that a person only has a limited amount to spend on readership or viewership. The advent of new media means that the time that was spent on old media is reduced as persons prefer it over old media (Dimmick & Li, 2004). The marketing strategies used by New Media companies have reaped rewards with people willing to try it once. The content and the addictive nature keep them hooked to it and further enhance its outreach.

New media has also included traditional media within its ambit to ensure people do not resort to it. Streaming services like Hotstar, SonyLiv, Zee5 etc. include live TV channels to ensure people do not look for a DTH connection. Smart Televisions with internet connectivity have played a significant role in this. Storytel, Audible, Kindle etc. have turned popular books into audiobooks and e-books in order to provide them on new media. The takers for the traditional media forms like physical books and television are reducing. The traditional media forms are already being romanticized and seen as a relic from the past which is still present but no longer holds the same relevance it did before.

A survey was conducted by MoMagic to decipher the choice of the consumers in the consumption of online video content. The consumers were asked to choose their preference – DTH or OTT. The survey was conducted over a period of three months in 2019. The results of the survey showed that 55% of the participants preferred OTT platforms. Only 41% of the participants still preferred DTH (ET Brand Equity, 2019). This showed that new media had already been making waves and capturing market space before the pandemic even started and the consumption habits of people underwent further changes. Thus, new media started as a supplement to traditional media but soon overtook it in terms of appeal, ease of accessibility and diversity of content. . Nielsen reported that the percentage difference of time that was spent online on mobile devices accessing current events and global news between March 2019 and March 2020 was 52% in Australia, 78% in Japan, 180% in Italy and 215% in the USA. This is more or less proportional to the intensity of the pandemic in the countries and clearly shows that it led to a huge spurt in content consumption. The increasing rates of unemployment, work from home policies of companies and the lack of alternative leisure activities contributed to this surge.

New media had both positive and negative impacts when handling the impact of Covid-19. Important information about the precautions and the treatments were sent to the public at a rapid pace thanks to the outreach of new media. However, several

fake and bogus conspiracy theories and cures were also circulated by people with ulterior motives who wanted to profit from the pandemic and create further chaos.

A number of skill development courses were offered online by reputed universities around the world in order to attract students across the globe during the period when they had time. Many of the ways used by them were only possible due to the advent of new media. It can be concluded that Covid-19 led to a significant increase in the consumption of new media and the content creators were quick to cash in on it.

New Media has been aggressively promoted and has struck a chord, especially with the younger generation. This has led them to drift away from old media. Live streams, YouTube channels and OTT platforms are immensely popular with them. They generate a lot of audiences and are the catalysts for innovation. However, there is also a flip side. A 2013 survey found that there is a huge amount of underage traffic on social networking websites that are meant to be age-restricted. It observed that such users are ill-equipped to understand the implications of their actions on such sites and do not use the appropriate safety measures. Therefore, the young generation must be careful with its use of new media technologies to ensure that they do not get negatively affected.

In modern times, there is a greater emphasis on making people aware of their rights. New media has been a powerful tool in empowering social movements and providing them with a voice. It has helped develop greater awareness amongst the masses about their cause. There have been times when the state has been forced to act on a particular issue because it has become too huge on social media. It has also helped people come out with their stories, share their experiences and find support from people who believe in them or felt the same way they did.

The MeToo movement and Black Lives Matter are prime examples of global issues that stemmed from one incident and led to a larger realization in general. MeToo empowered survivors of sexual assault who were often forced to stay silent for the fear of further assault, society or other reasons. Many of them were even able to file cases against their assaulters and get them convicted. They were able to overcome the fear and live their life in a better way. This shows a significant social change that was made possible due to new media.

The Black Lives Matter movement sprung up after the murder of George Floyd in the USA by a White Policeman. The incident highlighted the issue of how blacks were treated in a discriminatory manner by law enforcement agencies and the lack of sensitivity about their lives in general. The movement began as a protest against one killing and assumed a much larger picture that dealt with the welfare of Black people across the globe. The movement did take a few extremist turns but was largely a movement aimed at making people unlearn the ideas about supremacy and racism that had been ingrained into their psyche.

The freedom of expression given by the OTT platforms also allows for more content to be generated about social issues which increase its outreach. Content creators, NGOs and other similar organizations have also attempted to use the tools offered by new media to bring about social change.

#### **New Media: Impact on Politics and National Security**

The governments, intelligence agencies and other state functionaries have also jumped on the bandwagon and used new media to send messages, store information, maintain their sphere of influence etc. However, this has also made the information vulnerable as other countries potentially have the resources to access such

information and use it in a manner detrimental to the host country. Therefore, the careful use of new media is extremely necessary to safeguard national interests.

New media has been a major tool for political parties around the world to rally support. The methods followed are not always fair and several times fake images morphed and edited videos etc. are used in order to garner support and portray the opposing parties in a poor light. Manipulation and twisting of facts have been made significantly easy as people have easy access to new media content. For example, social media was used in a large way by Donald Trump and his group of right-wing supporters to promote political extremism. They often resort to tactics such as online abuse, stalking and harassment of those opposing their views. Similar sort of ecosystems exist in both right and left-wing extremist communities throughout the world that have been given wings by new media. It went to the extent where his supporters started questioning the election results with no basis and even led a violent mob to the White House which has been termed by the White House as a 'terrorist attack'. It had also endorsed the clamping down on extremist internet as they threaten the security of the country and the safety of its people.

Three Indians had lost their jobs in UAE for their "Islamophobic" posts which were alleged to disturb communal harmony. This event led to social media bickering between the right-wing Indian groups and the influencers and functionaries in the Gulf region including the UAE. This caused a complicated situation for the Indian diplomatic missions abroad as they had to go into damage control mode real quick in order to prevent deterioration of relations with other countries over such comments. The communal colour that often gets associated with any event pertaining to religion in India has been a challenge for Indian diplomats as the extremist groups simply go at each other and sometimes even after the leadership of other countries which can harm the relations (Taneja, 2021). This shows that new media has added a whole new dimension to politics, national security and International Relations.

The Ministry of Information & Broadcasting issued a press release where it stated that "the increasing instances of misuse of social media by criminals, anti-national elements have brought new challenges for law enforcement agencies. It is found that currently there is no robust complaint mechanism wherein the ordinary users of social media and OTT platforms can register their complaints and get them redressed within a defined timeline. Lack of transparency and absence of robust grievance redressal mechanisms have left the users totally dependent on the whims and fancies of social media platforms." Based on this observation, the Ministry of Electronics and Information Technology (MeITY) passed the 'Information Technology (Intermediary Guidelines and Digital Media Ethics Code) Rules, 2021 (Rules)' in an attempt to regulate OTT services, social media platforms and digital broadcasting.

The rules provide a Code of ethics which must be followed by the online content. The content should not affect the sovereignty and integrity of India and must take the diverse Indian society into account. The publishers of such content must exercise discretion and ensure that they do not post objectionable content. They are obligated to classify their content into – "age-based content category, display category, restriction of access to a child, measures to improve accessibility by persons with disabilities" (Sehgal, 2021).

The rules also provide for a grievance redressal mechanism which consists of three tiers. They include:

- Level I – Self-regulation by the publisher.
- Level II – Independent body by the publishers.

- Level III – Oversight mechanism by the Central Government.

This means that there will be a strict evaluation of the content once it is reported. The oversight by the Ministry of Broadcasting pretty much gives the government the authority to decide if the content can be put out on public display or not. This means that the consideration given to the content may not entirely be based on merit but can also be based upon political considerations. The government may even block content that is critical of it, even if it is within the permissible limits of freedom of speech and expression. The committee under the third tier of the grievance redressal system has the power to even take *suo motu* cognizance of any issue that arises due to an OTT release (Jha, 2021). This threatens the creative freedom of content producers and could potentially affect the quality of the content on these platforms. This could lead to a reduction in viewership and lead to a shift back to traditional media.

### **Conclusion**

The easier access to the internet and increasing globalisation means that there is no major hindrance in the quest for new media for growth. The dark side of new media is something that needs to be dealt with care across the globe. The global nature of the content makes it difficult to regulate it and ensure it appeals to the sensitivities of the consumers. The rules framed by governments for regulating these platforms often come across as restrictive and controlling.

This is a tricky question facing the governments which need to be dealt with at the earliest. It is suggested that a middle ground be negotiated where content across the globe follows certain basic principles which are common across all jurisdictions. Moreover, trigger warnings can be added to the content when it is released in a specific religion if there is a chance it can affect the consumers. Consumers should be able to make an informed choice about viewing something or not. The regulatory authorities should provide some leeway in the content created to ensure that creative freedom is not being clamped down upon. The aim should be only to filter out content that is genuinely harmful and provide the freedom of expression which is a fundamental principle of democracy. The emergence of new media as a lateral performative space cannot be denied. The revolution spurred by it is here to stay. The change in popular discourse generated by it has its positives and negatives. It has significantly altered several aspects of the life of people and will continue to do so in the future. The emergence of technologies like VAR and further development in the field of AI has the potential to take this growth to unprecedented levels. The only thing we need to be concerned about is regulating new media and ensuring it does not go out of hand as the consequences can be disastrous. If the measures adopted are successful, there is every chance of traditional media becoming a relic of the past and new media taking over.

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## **WEBOMETRIC STUDIES: COMPREHENSIVE REVIEW OF LITERATURE FROM AN INDIAN PERSPECTIVE**

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### **Abstract**

In this article, an updated studies on webometrics and its applications are reviewed. It supports the researcher in focusing the research study on a particular subject by providing novel conceptions, ideas, strategies, procedures, and approaches. It is an analytical and descriptive summary of previously conducted research. A literature review's objectives are to provide readers with a basic understanding of the subject, identify pertinent information, summarise the information already available, and decide whether additional research papers and related materials, such as journal articles, conference papers, etc., are required. This study aims to provide scholars and librarians with more information about Webometrics and the Web Impact Factor (WIF), an emerging concept from an Indian perspective in the field of Library and Information Science (LIS).

**Keywords:** Webometrics, Web Impact Factor (WIF), Library & Information Science (LIS).

### **Introduction**

The term webometrics was first coined by Almind and Ingwersen (1997). The term webometrics is a coinage from two modern English words, 'web' and 'metric'. The web is a short name of WWW. On the other hand, metrics has to do with counting or measurement. A website is a collection of images, related web pages, videos or other digital assets which are addressed relative to a common Uniform Resource Locator (URL). It consists of IP address or

domain name and the root path ('/') in an Internet Protocol-based network. According to Bjerneborn and Ingwersen(2004), the definition of webometrics is “the study of quantitative aspects of the construction and use of information resources, structures and technologies on the web, drawing on bibliometric and informetric approaches." This definition covers the construction side and usage side of the web which embraces four main areas of webometrics study:

- a) Web page content analysis
- b) Web link structure analysis (e.g., Hyperlink, Self-link, and External link)
- c) Web usage analysis (e.g., exploiting log files for users searching and browsing behaviour), and
- d) Web technology analysis (including search engine performance)

According to Thelwall (2007), Webometrics is the study of web-based content with primarily quantitative methods for social science research goals using techniques that are not specific to one field of study, which emphasizes the development of applied methods for use in the wider social sciences. Webometrics covers research of all network-based communication using informetric or other quantitative measures.

**Web Impact Factor (WIF):** The WIF provides quantitative tools for ranking, evaluating, categorizing, and comparing web sites, top-level domains, and sub-domains. WIFs are the part of the methodology of Webometrics. The WIF is a form of measurement used to determine the relative standing of websites in particular fields, or a country; for instance, academic websites in a country. The higher the impact factor, the higher the perceived reputation of the web site. A WIF is a measure of the frequency with which the “average web page” in a web site has been linked at a given point in time. In general, a website with a higher impact factor may be considered to be more prestigious or of a higher quality than those web sites with a lower impact factor. Thus, the greater the number of link pages to a website, the greater the WIF will be.

The three types of links are-

1. The Simple WIF, the ratio of all links to the number of pages.
2. The Internal WIF, the ratio of internal links within the site to a number of pages.
3. The External WIF, the ratio of links made from external sites to the target site to number of pages at the site.

#### **REVIEW OF RELATED LITERATURE**

There are many articles existing on various facets of paper reviewed articles related to the Webometrics studies. The literature review for the present study is concern with the core areas of webometrics analysis, i.e., Web usage analysis, link structure analysis, web technology analysis, and web page content analysis. The scope of this study covered to the articles published during 2004 to 2021 in various journals both Indian and Foreign by the Indian authors and on Indian libraries.

Based on the hyperlinks, Mukhopadhyay and Parthasarathi (2004) evaluated the study. It covered sub-level domains pertaining to education and research as



well as the computation of the SAARC group of countries' web impact factor. Despite the fact that IIT system generated five times as many links as IIM system did, the results showed that IIM system was ranked first in each of the three levels (simple web impact factor SWIF, in-link or self-link web impact factor IWIF, and external web impact factor EWIF).

Shah, L., Goswami, P. & Sharma, U. (2008) highlighted the various information on authority, contact, navigation, and user support links of universities in Uttar Pradesh and Rajasthan and recommended that websites be evaluated for improvement on a regular basis and given more parameters and scaling.

Total 45 universities in Tamil Nadu - 27 state universities and 18 private universities - had their websites analysed by Jeysankar, R., & Babu, B. R. (2009). The study examined at the websites' domain systems, quantity of pages, and link pages. They graded the universities' websites based on their simple WIF, self-link WIF, and external WIF calculations. According to the survey, Tamil Nadu's universities had the largest proportion of websites but fewest link pages. The authors are upbeat about future webometric research in this area of study.

Konnur, P. V. Rajani, S. & Madhusudhan, M. (2010) investigated the content on academic library websites in the Indian city of Bangalore. The checklist with few open-ended questions was developed to assess the websites in five categories, including up-to datedness, accuracy, and relevancy; organization and structure; presentation; upkeep; and various features of library website which help to collect more pertinent data and produce descriptive results. The study reveals that Bangalore's libraries' websites fall short of ideal standards for virtual representations of academic excellence. It also demonstrated that many study websites have not yet fully utilized the web-based forms' potential as interactive and communication tools for library users.

Haneefa, K. M., & Venugopal, M. K. A. (2010) reviewed the material on 28 national Asian library websites. According to the study, most of national library websites in Asia feature links to OPAC, a search engine, and linkages to other libraries in addition to providing useful access to contacts, copyright, news, and events. Mainly the libraries include a sitemap and location on their homepage, but majority of their websites are poorly organized and contain dead links. It concluded that just six national libraries used one or more Web 2.0 technologies, and that the content and appearance of their websites followed a consistent pattern. The paper revealed the shortcomings of the libraries' websites that have areas for improvement and offers numerous insightful suggestions for improving the websites.

Babu, B. R., Jeysankar, R., & Rao, P. N. (2010) have studied the websites, webpages, words in the web pages of the 40 central universities of India. They have analysed the web pages and try to find out the Web Impact Factor (WIF), which they have further categorized into four; simple WIF, self-link WIF, external WIF and revised WIF of universities and ranked them. The study revealed that according to the SWIF, Mizoram University occupies the first

place with 6.39 SWIF; according to the SLWIF, Central University of Orissa with 0.78 SLWIF; according to the ELWIF, Aligarh Muslim University is at first rank with 0.86 ELWIF; where Central University of Haryana is at first rank with 0.67 RWIF.

In order to provide the world a glimpse of how the Indian Government operates, Walia, P. K., & Kaur, P. (2010) studied how Ministries of Government of India have hosted their own websites across the World Wide Web, also demonstrates the extent to which these websites have been able to influence society. The purpose of the study is to assess the websites' linking and content presence as well as their web impact factor. It involves observing the chosen websites from several angles, such as the total amount of web pages, the web impact factor, and the total number of rich files. The results of this study reveal how these websites compare to average values and demonstrate how several ministries excelled from various angles.

Vijayakumar, M., Kannappanavar, B. U. & Kumar, S. K. T. (2012) investigated at the SAARC countries' web presence and links with the help of Alta Vista. The study examined that India recorded with the most webpages (14,10,00,000), links (58,20,000) external links, internal links (1,18,00,000), and overall links (9,83,00,000) followed by Pakistan and Sri Lanka. The countries that are most linked to the Indian domain are Pakistan (3610), Sri Lanka (2070), and Nepal (728). Comparatively to the other SAARC nations, Pakistan also had first place in receiving the most 18,300 linkages from India. According to the Web Impact Factor for external links, Sri Lanka scored in first with 0.06495, followed by Pakistan and Bhutan. India had the greatest Web Impact Factor for all links with 0.6971, based on WISER rating for SAARC nations.

Vijayakumar, M. (2012) investigated the impact of 19 universities of Sri Lanka available on the web with the help of Alta Vista search engine. The research conducted on domain, in link, self-link WIFs and WISER ranking of the universities. The outcome demonstrates that Sri Lanka's universities prefer (89.47%) prefer the sub level domain like .ac, University of Colombo, University of Sri Jayewardenepura, University of Peradeniya ranked first by possessing highest web pages, in links and self-links respectively. University of the Visual & Performing Arts of Sri Lanka topped first for web impact factor for in links, The Open University of Sri Lanka ranked first for web impact factor for self-links and here once again university of Colombo is first in the WISER ranking.

A webometric analysis and indicators of Indian state level institutions were undertaken by Shukla, S. H. & Poluru, L. (2012). Using WIF, the authors determine the performance and exposure of a particular university websites. Of the 173 state universities ranked by WISER, Jawaharlal Nehru Technological University in Andhra Pradesh came in first. A strong association between the WISER and NAAC rankings was also discovered. The authors also offered advice on how to improve institutions' websites' functionality or visibility.

Ratha, B., Joshi, L. & Naidu, G. H. S. (2012) carried out an in-depth observational analysis of the websites of 15 IIT libraries. The survey found considerable differences in a variety of categories, including user support services, the quantity and positioning of graphics, inactive connections and web pages, and the number of links on home pages and complete websites. The results showed that IIT Delhi has the most total links (4070), IIT Bombay has the most never-active links (those that are unable to function), and IIT Bombay's website is more informative due to its 468 total webpages. The library websites of IITs Madras, Bombay, Delhi, and Gandhinagar have the highest numbers of links to PDF files. These websites also offer user-supporting features like Web OPAC, a search bar, site map and interlibrary loan facilities. Further, it should be noted that only IITs Delhi, Madras, and Bombay continuously update their websites. The authors also offered ideas for enhancing the websites for libraries. Similarly, Madhusudhan, M. & Prakash, S. (2013) examined the websites of 16 IITs and determined their Web Impact Factor (in-link) and WISER. It has been discovered weak correlation between WISER Rank and WIF (in-link) for IITs websites, older IITs websites (up to 8 ranks) are at the top of the list of 16 IITs due to the existence of earlier webpages, whereas newer IIT websites are unable to perform well in a ranking list due to the existence of more recent web presence. The authors' further claim that by comparing the newly founded IITs to more established and reputable IITs, the world rank of the later will be improved.

Khatri, A. B. & Baheti, S. R. (2013) examined the websites of 21 Deemed Universities in Maharashtra. For the purpose of evaluating the university websites and associated library web pages, the researchers have established 58 criteria under 8 topics. The study indicates that only 5 university websites include information regarding website updates, and authors further recommend including the date of updates to give users of the website's confidence in the sites' legitimacy.

Shukla, A. & Tripathi, A. (2014) examined at the library websites of 19 Premier Management Institutions and Institutes of National Importance for the quantity of backlinks to various categories of webpages. The authors used Internet Explorer and four search engines, including Google, All the Web, Alta Vista, and Yahoo Site Explorer as a tool for the study. The study reveals that search engine Yahoo and Site Explorer was more suitable for back links study than Google, All the Web, and Alta Vista, homepage of library websites attracts highest number of back links than any other category of library webpages, where seven number of library webpages have been recognized. The study showed that a small number of back links are drawn to journals, electronic resources, and WebOPAC pages of library websites. The author suggests that library websites should offer helpful material on their pages in order to have or draw more back links.

Webometric analysis of 41 observatory libraries' websites across 19 nations was carried out by Prabakaran, R. (2014). Using survey, investigative, and descriptive research methodologies, it examines websites and their hyperlink

analysis, web impact, and rating. The study finds that Vinjan Observatory library website in Croatia has the most web pages, totalling 6,481 pages. The websites of Observatory Libraries have an average of 631 web pages per site, 12,072 external hyperlinks per site, 6,929 inbound links received per site, 42 self-links per site, and 65 total links per site. According to Revised WIF (RWIF) evaluation, the South African Astronomical Observatory Library was placed first with 2 websites among the Observatory Libraries. The author opined that regular website updates, redesigns, additions, and alterations are important for the users' benefit. The outcomes can inspire libraries to inspire and compete with other library websites to gain favour with readers.

WIF and R-WIF are associated and interrelated, demonstrating very little difference between the two ranking methods, according to Chakravarty, R. & Wasan, S. (2015) research of the top 10 library websites of Indian Higher Educational Institutes (HEIs) using Google. The study also revealed that half of the Indian HEI libraries' websites scored the same when evaluated using both methodologies, while the other half received different rankings.

Thanuskodi, S. & Naseehath, S. (2016) conducted research on Kerala's medical tourism websites. In order to gather information, the researchers utilized six different search engines: Bing, Google, Lycos, Dogpile, Ixquick, and WebCrawler. Based on search engine retrieval efficiency, the study discovered a total of 589872603 hits retrieved by all six search engines, with Lycos showing high retrieval efficiency with 59.66% sites; based on search engine retrieval efficiency, the study discovered a total of 44473380 sites retrieved by search engines; and with regard to dental tourism. Based on Medical Tourism Treatments in Kerala, Lycos collected 4997900 sites from a total of 8451410 sites.

Devi, K. K., & Verma, M. K. (2016) compared the website features for Mizoram University (MZU) and North-Eastern University (NEHU). Like this, Verma, M. K. & Devi, K. K. (2016) examined the web content and design trends of the libraries' website at the Indian Institutes of Management (IIMs). In both the papers a checklist is created to explore the features of the websites. Their studies on MZU and NEHU websites satisfy the customer's desire to learn about their university facilities, and both university websites are good in terms of functionality, whereas findings of other study on IIMs illustrate how each IIM's library webpage differed from the others. Despite the fact, that all IIMs used Web 2.0 capabilities, none of them had an RSS feed on their websites. The authors' recommended the IIM websites provide information about copyright maintenance, the need to periodically update and delete dead links, and the necessity to maintain institutional repositories for sharing academic publications.

### **Conclusion**

Today, webometrics has a wide range of applications in the field of LIS. Webometric studies make it possible to evaluate organisations, data sources, and subject areas. The results show that numerous studies have been conducted on various universities' websites, and it was also discovered that

most studies take the form of collaborative research work. The research topic and the major ideas and limitations of webometrics research are clearly explained in the evaluated literature. In the current study, related webometrics fields and previously published publications are reviewed. This study also made evident regions where a lot of research has been done as well as those where more research needs to be done. The analysis concluded that there is plenty of room for more research in the field of webometrics, which is now one of the established ones in the field of library and information science. The study's primary flaw was its focus on webometrics research from an Indian perspective. Even though there is numerous relevant research that are included in international studies, these are not included owing to geographical restrictions.

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## **CHANGING NATURE OF DISGORGEMENT AS A REMEDY IN SECURITIES MARKET: AN ANALYSIS**

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### **Abstract**

The article discusses the remedy of disgorgement within the capital market framework. In the initial half, the article tries to ascertain the background and approach behind the evolution of the remedy of disgorgement and its relevance in the context of securities and capital markets. It looks into the recent landmark cases of '*Kokesh vs S.E.C.*' and '*Liu vs S.E.C.*' in the U.S., where the court has tried to define the nature of disgorgement orders and limit the powers of S.E.C. to exercise its own discretion. The latter half of this article tries to assess the impact of these verdicts on understanding the concept of disgorgement in capital markets and securities. The final objective of this article is to see what these recent developments have to offer in terms of defining S.E.B.I.'s jurisdiction for issuing disgorgement orders in their true meaning and spirit.

### **Keywords:**

Disgorgement; S.E.B.I.; Capital Markets and Securities, S.A.T; S.E.C

### **Introduction**

Disgorgement is generally understood as the repayment of profits made by a person using unlawful means or unethical ways. It is a well-liked remedy with roots emanating from equity and has been supported by numerous courts worldwide. This remedy has a distinct appeal based on the idea that no party should profit from its own wrongdoings.<sup>1</sup> However, the courts have used disgorgement very carefully. In the cases of

the *Attorney General of Hong Kong vs Reid*<sup>2</sup> and the *Attorney General vs. Blake*<sup>3</sup>, the common law courts have cautioned that it cannot be used as a routine exercise but only in exceptional circumstances where any other remedy cannot serve the ends of justice. They have regarded disgorgement as a last-resort remedy. In the past three decades, disgorgement due to its efficient, prompt, and expeditious nature has gained immense popularity among regulatory bodies tasked to oversee the capital and securities markets, across all major economies. Securities Exchange Board of India (S.E.B.I.) has frequently used disgorgement orders to extract what it deems as wrongful gains. As noted by the Securities Appellate Tribunal (S.A.T.) in several cases, the instances in which S.E.B.I. has been invoking these orders are gradually sidestepping the threshold usage for which they were initially devised by the common law courts. Similarly in the United States of America (U.S.A.) the Securities and Exchange Commission (S.E.C.) has had implied disgorgement powers made explicit in 2021 by the U.S. Congress.<sup>4</sup> According to its understanding of the scope and extent of disgorgement, the S.E.C. has used these powers to correct a wide range of wrongdoings in the securities markets. Courts have frequently intervened in defining the scope of these powers. However, due to the dynamic nature of the securities market, which presents regulators with new challenges daily, courts have refrained from providing a final comment.

Despite the fact that it appears to be a penalty and deviates from the traditional goal of awarding damages, which is to put the parties back in the position they would have been in had the contract been followed. Yet, disgorgement has been dealt with carefully, and courts have hesitated to call it a 'fine, forfeiture or penalty'<sup>5</sup>. They prefer to describe it more as an operation made to deprive one of wrongfully obtained proceeds. Hence not trying to tread too far away from the common law conception of damages.

The article explores the evolution and the recent developments with regard to disgorgement as a remedy used by regulators in ironing out the follies in the capital markets. It will try to evaluate the direction of these developments and acknowledge their relevance for Indian capital markets and its regulator S.E.B.I. To accomplish this the article will also look into the landmark cases of 'Kokesh vs S.E.C.'<sup>6</sup> and 'Liu vs S.E.C.'<sup>7</sup> by the Supreme court of the U.S.

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<sup>1</sup> Sarah Worthington, *Reconsidering Disgorgement for Wrongs*, 62 MOD. L. REV. 218 (1999).

<sup>2</sup> *Attorney General for Hong Kong v Reid* (New Zealand) UKPC 1993\_36(1993).

<sup>3</sup> *Attorney General v Blake*, 1 AC 268 (2001).

<sup>4</sup> William M. (Mac) Thornberry National Defense Authorization Act for Fiscal Year 2021, 116 U.S.C 116–283 (2021).

<sup>5</sup> Ilaria Amelia Caggiano, *Disgorgement, Compensation and Restitution: A Comparative Approach*, 16 GLOBAL JURIST 243 (2016).

<sup>6</sup> *Kokesh vs. SEC*, 137 S. Ct., 1635 (2017).

<sup>7</sup> *Liu v. SEC*, 140 S. Ct. 1936 (2020).

The Cornell's Law Institute defines disgorgement as a remedy requiring a person who benefits from illegal or wrongful acts to abandon all profits earned due to illegal or wrongful actions.<sup>8</sup> The goal of this remedy is to stop unjust enrichment from happening. In the context of capital markets, the main objective of disgorgement is to prevent securities law breaches by taking away the violators' ill-gotten gains.<sup>9</sup> To disgorge primarily is the act of stripping an individual of the worth he's been unjustly enriched with. Unjust enrichment, however, amounts to the wrongful possession of such benefits. Consequently, disgorgement as recourse under securities law by regulatory agencies entails the deprivation of a wrongdoer's illegal income or unjust benefits. Simply stated, the purpose of disgorgement is to revert to the *status quo ante* or the state and circumstances that subsisted before the happening of the legal infringement.

In matters relating to securities, the United States courts have played a significant role in establishing jurisprudence and initiating trends that other countries eventually tend to take inspiration from. In the U.S., the *Securities Exchange Act of 1934* did not initially provide a special regulatory clause for disgorgement at its enactment. The remedies provided were revolving around injunctions and civil penalties. As disgorgement is principally an equity-based remedy the refrainment from expressly including disgorgement was due to the accepted rule that where a proper legal remedy already exists, equity does not intervene.

Only in 1971, in *Securities Exchange Commission v. Texas Gulf*<sup>10</sup>, disgorgement was recognised and upheld. It was argued from the defendant's side in this case, that the S.E.C. lacked the general equitable right to order 'restitution of unlawful profits'. It may only grant injunctive relief or any other related relief incidental to carrying out the injunction. As a result, ordering the return of illegal proceeds will be considered a 'penalty.' The court, however, rejected the contention, arguing that allowing a violator to hold the proceeds from his infringement would negate the intent of the Securities Exchange Act, of 1934. This ruling was a notable shift from the prior approach of the court where disgorgement was seen as an ultra vires act. It also paved the way to validate the ability of the regulatory agencies to order disgorgement. In 1990, following the court's approach, the U.S. Congress gave a statutory ground to S.E.C.'s powers for disgorgement with the passing of *Security Enforcement Remedies and Penny Stock Reform Act, 1990*. With time, the ambit of this power increased much more from just investor fraud; offences such as insider trading were dealt with the same recourse.

In India, the *Securities and Exchange Board of India Act, 1992* (S.E.B.I. Act), established S.E.B.I. as the regulator and watchdog for capital markets. In

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<sup>8</sup> Disgorgement, Legal information Institute, Cornell Law school <https://www.law.cornell.edu/wex/d disgorgement> accessed on 13th Mar 2023.

<sup>9</sup> Supra note 6.

<sup>10</sup> SEC vs. Texas Gulf 446 F.2d 1301(2d Cir. 1971).



*Hindustan Lever Ltd v. S.E.B.I.*<sup>11</sup>, the regulator made its first failed effort to order disgorgement. It was a case of insider trading and S.E.B.I.'s contention regarding its inherent powers of ordering disgorgement was not accepted by the Securities Appellate Tribunal. Later in the case of *Rakesh Aggarwal*, S.A.T. further clarified that the disgorgement orders are punitive in nature, and S.E.B.I. may only issue remedial orders under section 11B of the S.E.B.I. Act, hence basically rejecting the jurisdiction of S.E.B.I. to enforce disgorgement.<sup>12</sup> However, after *the Roopal Ben Panchal scam* the position of S.A.T. softened and ultimately upheld S.E.B.I.'s disgorgement order against the defendants charged under this scam. It was determined by the S.A.T. that the power to direct disgorgement is contained in section 11B itself. It also confirmed that S.E.B.I.'s response of disgorgement is equitable rather than punitive.<sup>13</sup> Also, it specified that the disgorgement sum would not surpass the overall profit or any other benefit realised due to the illegal conduct. According to S.A.T., the main aim of disgorgement is to ensure that wrongdoers do not benefit from their misconduct. It would be S.E.B.I. that is responsible for demonstrating that the amount that it seeks to disgorge 'reasonably approximates' the sum of the unjust enrichment done.<sup>14</sup> Even after that, it wasn't until 2014 that section 11B of the S.E.B.I. Act and other related acts were updated, allowing for the inclusion and definition of disgorgement as a special power granted to S.E.B.I. As a result, substantive clauses in the S.E.B.I. Act, the S.C.R.A. of 1956, and the Depositories Act of 1996 now give S.E.B.I. the authority to order disgorgement under Indian securities law. The amended version explicitly included the phrase 'to disgorge',<sup>15</sup> a sum equal to the unjust profit made or injury avoided due to the violation. S.E.B.I. makes frequent and wide use of this authority to order disgorgement in cases of securities law breaches.

#### **Other Common Law Jurisdictions**

On the other hand, many Common law jurisdictions have exercised restraint on granting explicit disgorgement powers to their regulatory watchdogs. In the U.K. the power of order disgorgement of the Financial Services Authority (F.S.A.) is limited. In aspects like insider trading, disgorgement can be ordered only after due civil proceedings.<sup>16</sup> Similarly in Canada and Australia, the powers of disgorgement are limited compared to India and the U.S. In 2017 a

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<sup>11</sup> *Hindustan Lever Ltd. v. S.E.B.I.*, 18 SCL 311 (1998)

<sup>12</sup> *Rakesh Agarwal v. S.E.B.I.* (SAT Appeal No. 33 of 2001) Order dated 03.11.2003.

<sup>13</sup> Vidhi Shah, *Determining Disgorgement in Securities Law*, 10 LAW REV. GOVT L.C. 138 (2019).

<sup>14</sup> *Karvy Stock Broking Ltd. v. S.E.B.I.* (SAT Appeal No. 6 of 2007) Order dated 02.05.2008.

<sup>15</sup> Inserted by Securities Law (Amendment) Act, 2014 passed on 18.07.2013

<sup>16</sup> Shane Gleghorn and Caroline Scullion, *Raj Rajaratnam's arrest: can the FSA match the might of the SEC?* THOMPSON REUTERS PRACTICAL Law [https://uk.practicallaw.thomsonreuters.com/9-500-8256?service=corporate&\\_\\_lrTS=20210305181514114&transitionType=Default&contextData=\(sc.Default\)&firstPage=true](https://uk.practicallaw.thomsonreuters.com/9-500-8256?service=corporate&__lrTS=20210305181514114&transitionType=Default&contextData=(sc.Default)&firstPage=true) accessed on 13th Mar 2023

committee formed to review the powers of the Australian Securities and Investments Commission came up with the conclusion of granting disgorgement powers to the regulator but, its recommendations haven't been materialised till the date of this article.<sup>17</sup>

It's important to understand whether if, disgorgement is an equitable remedy or if it's a penalty. The reason for emphasising this point is that disgorgement calculations will have to differ significantly depending on the classification to which it is attached. To decide if a law is punitive, it is appropriate to determine if the wrong being discussed is public or private. Although most criminal laws only apply to public wrongdoings, a monetary punishment will function as a penalty only if the goal were to correct the wrong-doer and discourage the public from committing the same, along with compensating the victim for the loss they have suffered.<sup>18</sup> Although that would not be a penalty if the obligations levied were compensatory and were paid completely to a private plaintiff to remedy a private injury.<sup>19</sup>

Courts and tribunals in India and the United States have largely ruled that disgorgement is not a penalty. It is also unconcerned about the losses incurred by victims of wrongful actions.<sup>20</sup> Disgorgement is not a punishing measure, but rather an economically equitable solution<sup>21,22</sup>. The object of punishment is to convict, because it is retributive by design, while the purpose of disgorgement is to deprive the wrongdoer of wrongful gain to a restricted degree with only that much that has been unjustly enriched.<sup>23</sup>

S.A.T. has observed that the forced forfeiture of gains gained by unlawful or dishonest means is disgorgement. It's restitution for ill-gotten gains levied on wrongdoers. It's at most a monetary solution in consonance with equity, meant to deter a wrongdoer from unjustly enriching himself due to his illegal wrongdoing. It is not a form of retaliation.<sup>24</sup> In several orders, S.A.T. has reiterated that disgorgement is not, in any event, a punitive action. An individual who has unjustly enriched himself by illegal activity must disgorge the illegal profits he has made, which is the sole objective of disgorgement.

However, certain amendments to the S.E.B.I Act that were recently enacted in India by means of the Finance Act, of 2018<sup>25</sup>, seem to have blurred the line between disgorgement and penalty to some degree. Section 11B<sup>26</sup> gives

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<sup>17</sup>Clancy Yeates, *'Disgorgement' power for ASIC proposed in enforcement review*, SYDNEY MORNING HERALD( October 23, 2017)

<sup>18</sup> *Huntington vs Atrill*, 146 US. 657, 667 (1892).

<sup>19</sup> *Meeker s. Lehigh Valley Co.*, 236 US. 412 (1915).

<sup>20</sup> *Karvy Stock Broking Ltd. v. S.E.B.I* [2008] 84 SCL 208.

<sup>21</sup> *Dhaval Mehta v. S.E.B.I* (SAT Appeal No. 155 of 2008)

<sup>22</sup> *SEC v. Blatt*, 583 F2d 1325, 1327-1336 (5th Cir. 1978).

<sup>23</sup> *Supra* 13

<sup>24</sup> *Shadilal Chopra v. S.E.B.I* (SAT Appeal No. 201 of 2009)

<sup>25</sup> Finance Act, 2018, section 12 r/w S.E.B.I Act, 1992, sec. 11B.

<sup>26</sup> Finance Act, 2018, section 180.

S.E.B.I. the authority to disgorge. The clause, which previously only gave S.E.B.I. the authority to issue directives, now also gives it the authority to impose penalties. Also, 15J was revised to include the variables that will decide the magnitude of the penalty.<sup>27</sup>

With these changes, it has become hard for S.A.T. to maintain its position of not deeming disgorgement as a penalty. It can also be discerned from the amendments that the legislature intends to give the regulator more options for taking action for what it deems actionable. Broad-ended powers tend to extend to arbitrary ends. And perhaps that's why several common law jurisdictions have adopted a conservative stance in deciding the extent of granting disgorgement powers to its financial regulators.

Another point is when disgorgement is exercised in general circumstances as a penalty to deter, it may sum asked to forfeit may not be enough to deter the wrongdoer, making disgorgement an inappropriate remedy as not all benefits accrued can be translated into money and hence disgorged. The money ordered to be charged as disgorgement does not belong to the government, and it is unjust to authorise a government agency to keep equitable relief over a wrong which has been done to a third party.<sup>28</sup>

There is always a possibility of a regulator going overboard because its function is not to see that the ends of justice are secured but rather to act as a strongman attempting to maintain discipline in the markets. Their vision is marred by the lens of maintaining stability in the market and creating an example out of the wrongdoers. This is evident from the fact that the Agencies and their appellate tribunals are frequently at loggerheads. On many issues, they have taken completely contrasting positions. Even in this area of disgorgement, S.A.T. has overturned several orders of S.E.B.I.,<sup>29</sup> that when S.A.T. itself has concurred with the concept of disgorgement and has validated its exercise.

American courts have struggled with the question of whether disgorgement is an equitable remedy or a punishment. The U.S. courts in most cases have maintained that it is an equitable remedy and hence should be exercised in that manner only. A landmark change in approach came up with the decision of *Kokesh vs S.E.C.*<sup>30</sup> where The Apex court of the U.S. decided of Disgorgement as having a nature of penalty per US law. The concern, in this case, was whether the five-year limitation period that applies to civil penalties in the United States should also apply to the disgorgement sum directed by the S.E.C. The court answered in affirmative and commented that it is a recourse for redressing a public wrong or a wrong perpetrated against the state rather than one for providing relief to an investor who has been wronged.

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<sup>27</sup> Finance Act, 2018, section 185.

<sup>28</sup> Supra note 7.

<sup>29</sup> PTI, *SAT directs S.E.B.I to pass fresh order within 6 months in Dynamic Tech insider trading case*, OUTLOOK (29<sup>th</sup> June 2020)

<sup>30</sup> Supra note 5

Disgorgement has the aim of deterring securities law breaches. Also, disgorgement is not necessarily compensatory. This is normally the case where the investors who have been wronged cannot be determined for instance, where disgorgement has been brought on for insider trading. The disgorgement solution in question in *Kokesh* seemed to go beyond the limits of conventional equitable principles.

However, within the span of three years, the court reverted to its old position. In the decision of *Liu vs S.E.C.*,<sup>31</sup> The Supreme Court of the United States endorsed the Securities and Exchange Commission's ability to pursue disgorgement of ill-gotten benefits as an equitable remedy in S.E.C. compliance cases and not as a penalty but rather akin to restitution, for the purposes of the S.E.C.'s remedial powers under the act. Also, at the same time, the S.E.C.'s right to seek such relief was restricted by the court, which ruled that equitable principles demand that a disgorgement pay-out should not surpass the wrongdoer's net gains and be set aside to compensate claimants.<sup>32</sup> This ruling has important consequences for defendants charged with wrongdoing under the securities act and they can now appeal any potential disgorgement payment that intrudes much more than the profits made through that wrongful act or if it fails to account for the defendant's legitimate business expenses. It can also be challenged if S.E.C. does not set aside disgorged funds for compensating the victims of that fraud or misdeed.

Any significant changes in the U.S. have a direct imprint on the policies of India. Soon after the *Kokesh* decision India through the financial Acts, as discussed above, instigated the transition of disgorgement to a penalty, from an equitable remedy. The changed circumstances and the ruling of *Kokesh* were used to argue that disgorgement is a punitive measure before S.A.T. However, S.A.T. maintained its position and reiterated that disgorgement is an equitable remedy. It opined that Disgorgement was not a punitive provision in India, and the judgment in *Kokesh* was based on particular facts of the case and cannot be applied universally.<sup>33</sup> This position was taken by S.A.T. even before the decision of *Liu. Vs S.E.C.* and is a good sign that it understands the perils of an overpowered regulator. The decision in *Liu.* clarifies that the object of disgorgement is to redress the error, not to punish the wrongdoer, which can cue Indian legislators to arrest the current change of stance.

Another major take for India is to prioritise the compensation of defrauded investors to empower them to return to their prior position instead of emphasising more on the policing aspect and empowering S.E.B.I to take action at its discretion than making it more accountable. The Supreme Court

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<sup>31</sup>Supra note 7

<sup>32</sup>Kyle DeYoung and others, *An Analysis of the Supreme Court's Decision in Liu v. SEC*, HARVARD FCG (4 July 2020) <https://corpgov.law.harvard.edu/2020/07/04/an-analysis-of-the-supreme-courts-decision-in-liu-v-sec/> accessed on 18<sup>th</sup> Mar 2023

<sup>33</sup>Gagan Rastogi vs S.E.B.I, Misc. Application No. 318 of 2017 delivered on 12 July, 2019

of the U.S. in *Liu*. has emphasised much, on the restoration of the defrauded, and even S.A.T. has asserted that Disgorgement is based on the concept of restitution. The Appellants must be compensated as an investor protection measure, as disgorgement without restitution serves little purpose.<sup>34</sup> However, the expectations of compensation endowed by S.A.T. on S.E.B.I's shoulders are far from being realised as per the annual statement of accounts published in June 2022 and Dec 2021 shows that only none of the total amount kept for disgorgement has been utilised for the fiscal year of 2020-21<sup>35</sup> and 2019-20<sup>36</sup>. Given the lack of restitution in effect, one optimistic hope would be that *Liu v. S.E.C.* ruling will encourage India to take this principle more seriously.

### **Conclusion**

It is time to examine each disgorgement case and determine what rules should apply to the disgorgement calculation to create a positive economic environment and provide a sense of predictability in exercising this power. It is important to note that damages claims are not the same as disgorgement claims, which should be considered when deciding the extent of powers to be endowed in the regulator. In India, the regulators do not need to persuade a court over the quantum of disgorgement since they themselves are the courts of the first instance. In most cases, S.A.T. has the final word and litigation related to aspects of securities. In India at the level of the higher courts litigation has been negligible due to the excessive time that one will have to wait to get an outcome, especially for participants of the capital markets for whom time is the most crucial currency. Therefore, granting excessive room to S.E.B.I. or any other regulator for using disgorgement and that too in the form of a penalty may seem appealing on the premise of quick justice and expediency, but it may also have its negative effects in the long run due to its arbitrary reach.

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<sup>34</sup>Ram Kishori Gupta & Anr. vs S.E.B.I (Appeal no. 44 of 2019)

<sup>35</sup>S.E.B.I, Annual Statement Of Accounts 2020-21 published on June, 2022

<sup>36</sup>S.E.B.I, Annual Statement Of Accounts 2019-20 published on Dec, 2021



## COLONIAL HEGEMONY IN “A PASSAGE TO INDIA”

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### **Abstract**

The novel “A Passage to India” E.M. Forster relates to us how British imperialism and colonial hegemony disturbed, tyrannized and suffocated the spirit of educated Indians who were qualified, talented but maltreated and victimized by British colonizers. The British officer and judges maintain their clout and clique to torment Indian.

In the novel, Dr. Aziz an innocent Indian was implicated in a false case of sexual harassment by Miss Quested. Dr. Aziz once took Mrs. Moore and her daughter in law Miss Quested for the view of caves; the aura of caves terrified Miss Quested and British women governed by their prejudice to Indian charged Dr. Aziz with molestation. He underwent severe mental and physical agony and Forster relates how the novel highlights the issues of colonization, imperialism, racial discrimination and bias attitude of British rulers. The progression of paper will show how British imperialism propagated & practiced colonial hegemony in disinterest of Indians and what lesson of national pride can be learned from such incidents & narratives.

**Keywords :** Imperialism, prejudice, hegemony,, racial discrimination clout, clique, torment.

### **Introduction :**

In the novel, *A Passage to India*, Forster shows how colonial hegemony and notion of imperialism dangerously affect the relationship between the British people and Indians in India. India enjoys or suffers a history of foreign rule. Various invaders invaded and plundered India of her beauty, culture, heritage and even mindset. The women who enjoyed status of *ardhangini* – better half ceased to be a single entity in household with advent of Muslim rule as

Muslims unfurled the possibility of polygamy and introduced veil system. Invaders from west frontiers either plundered India like Nadir Shah or Mahmud Gaznavi or settled here like Babur and continued with various dynasties. Muslims invaders settled here, influenced India with various good habits of theirs as they had no divisive caste system, no interest, no loan and other systems of administration. Gradually Indian adopted their language Urdu – a blend of Hindi & persian and absorbed in their system.

Despite differences of religion, habits and life style – Muslims & Hindus co-existed peacefully before massacre of partition which drew an unseen, unforeseen, unprecedented line of fear, doubt and mistrust between Hindu & Muslims. British rule was different and here the govt. and people had clear cut difference of colour, language, thoughts and ideology and harboured no intention to settle here and had no feeling of respect, regard or basic decency to Indians. Apathy, disregard, an animal like treatment to Indians, rejection of their talent in civil services left aware, Intellectual Indians fretting and fuming. They found this rule foreign which transports their resources to England reducing export of India to considerable depth and fill their coffers and thus, they conceived the idea of Home-rule – Swaraj.

This paper shows how a British writer feels, understands and perceive in serious measures, the attitude of British towards Indians which enabled them to make pounds – a second costliest currency after Kuwaiti dirums. The paper will highlight sense of authority in powerful (British) and sense of flattery in subordinates (Indian) during british rule is still prevalent in our country with changed people but not a changed structure– an English rule without English government.

British sense of superiority forebade them to try any good relation or bonhomie with Indians. In the novel when Ali and Hamidullah asked “whether or not it is possible to be friends with an Englishman, answer was – no, not yet ... no, not there” (Forster *A Passage to India* 33, 316).

The novel here becomes an authentic document for reasons of struggle of Indians for homerule even when Churchill commented that British colonies over the globe were Whiteman’s burden. Forster, himself a British, projects the prejudice and malice of British community against native Indian which leaves no opportunity to degrade and disrespect or even harm them physically and mentally. Mrs. Callender gives a cruel statement : “The kindest thing one can do to a native is to let him die” (Forster 48).

Indians by nature are helpful in relations, friendship and in other transactions. In intimate relations, they overboard to help and governed by this pious mindest, Dr. Aziz helps fielding by his back collar stud. He pretends that he has an extra one and fielding goes to party with Aziz’s Collor stud and Aziz goes without it. Ronny knows that fielding is wearing Aziz’s collar but instead of praising his friendship, benevolence, he choose to comment : “Aziz was exquisitely dressed ... but he had forgotten his back collar stud, and there you have the Indians all over in attention to detail; the fundamental slackness that reveals the race ...” (Forester 97).

The poignant presumption and narrow- minded stance of the British is illogical, ironical, satirical Forster argues in favour of Indian saying that the British talk not about their socializing spirit but manner of necktie apron, handkerchief which Indians fail to use properly as they never have been familiar to their social sense. Forster wants that the British should respect the hospitality, generosity and sense of embracing a colonizer, a foreigner of the Indians and not criticize them for their manners in elite British society. Racial arrogance of British, Forster understands had hastened the exit of the British from India.

Forster announces fielding his spokes- person to make clear that Indians know, as they too are thinking, intellectual humans, the prejudicial outlook of the British who never judge Indians in a reasonable and rational way. He comments : “Indians know whether they are liked or not they cannot be fooled here . That is why British empire rests on sand” (Forster 258) Mrs. Moore, a sympathetic woman in the novel too regrets her magistrate son’s permission to talk to natives unpleasantly and authoritatively and comments :

One touch of regret, not the canny substitute but the true regret from the heart would have made him a different man and the British emire a different institution. (Forster 70)

All the Birtishers here, support British rule not home– rule but they suggest that authority and arrogance will diminish it quickly and quietly. Lionel Trilling infers *A Passage to India* not as “a radical novel ... The novel proceeds on an imperialistic premise (150).

Officious demeanour of the British and their consequent notoriety unnerves the sensitive British people who know that India is making a generous contribution to their treasure and slight benevolence of British authorities, little compassion for natives can lengthen their stay in India and broaden the prospects for their revenue through Indian resources. Forster is primarily, interested in British interest in India and suggests to his British friends that they, if governed by racial bias out of optimum amount, the imbalance will hasten their dispatch from India. H.H simply said to Forster, “you have treated the English officials very unfairly, Not one among them is even a decent fellow (Furbank 116) Conversely, Forsters intention is to suggest that rigorous and rigid colonial etiquette may lead to sour the indo- British relationship in such a way that Indian will speed up their struggle for home- rule to uproot the British.

India came under British rule not by British cleverness or policy to divide and rule but also because of vested interest of Indian who felt the whosoever might form the government, their interest should be protected; Individual’s selfishness over national interest forced kings and nawabs compromise their freedom with British government. Indians, still harbour the mindset to enter into government job by any short cut.

The novel not only exposes the chinks of British demeanor but also selfish mindset of Indian who disgrace their fellow brethren and keep their women unschooled and subservient. Ronny when reaches Chandrapore, he develops



friendly relatives with Mahmoud Ali but Soon Indians discover the fact and press upon Ali for favours in court. Ronny admits: "I dropped on him in court as hard as I could. It taught me a lesson, and I hope him; I prefer my smoke at the club amongs my own sort, I am afraid" (Forster 50).

It is clear here that Indians if treated well in their interest personal & social, had no qualms to be robbed by British as they had no understanding of national interest. They craved for home rule for respect and decency i.e. for personal reasons.

Officialism triggered, that time, officious behaviour in British officials and the British that time understood that Indian made facade of friendship only for personal interest to the extent of compromising the ethics of a particular office if the necessity pressed hard upon them. The novels admits: "where there is officialism every human relations suffers" (Forster 215).

Indians believed, from times of Muslim invaders, in master -slave relationship and practiced a habit of bossing over own kinsmen and to appease the matters. Indians have practiced master-slave in husband wife, head of family and its members, Indian and Muslim rulers so by instinct, Indians tried to develop relationship with British officials to cash in on them later.

Indians gradually, in the novel, understand that racial discrimination and official statue of the British obligates them to take authoritative stance on Indians.'

Ronny, a good person discovers prejudiced mindset of the British a requisite for his official esteem: Ronny nourishes preconceived nation for Indians: "They all hate us... I am out here to work, to mind, to hold this wretched country by force" (Forster 69). The hegemonic rule is very much justified not only by ruthless British but also by self- seeking Indians who are more concerned about the personal respect and less by their country's representation at international platform.

Fielding, being a professor practices and professes human equality with Indians; he is resistant and reluctant to whims of autocratic officers of British government. Being invulnerable to pollution of power and prejudice, Fielding defends his friend, Dr Aziz even in teeth of opposition. Unfortunately, in position of proponent of Aziz, he loses membership of English club. Unfortunately fielding new position as a school inspector makes him imperial too. Forster also deals with evolution of Indians who learn that harmony, peaceful co-existence between British and Indians is a remote possibility due to political and official reasons between two dissimilar and discordant races. The British too, devolve as they discover that congenial relations may apprise Indians of their legitimate claim on their resources and they may stake the claim on their resources and before they stake such claim, they should be brutally bruised- physically and mentally as a deterrent strategy.

Aziz after betrayal of British friends, become a devout nationalist who with tremendous enthusiasm jumps into national struggle. He reasserts self respect, personal gain of his fellows but with touch of nationalism. He claims that he

will fight heart and soul till India “is a nation with her sons be treated with respect” (Forster 266).

Forster deals with emotional issue in novel and socio-political are the by product; nowhere he talks about economic toll, British government incurred on India. Economic exploitation is served, if little, without data. Forsters intention to overlook commercial loss of British to India forces Derek to say:

The ugly realities underlying the presence of the British in India are not even glanced at, and issues raised are handled as through they could be solved on the surface level of personal intercourse and individuals behaviour. (Savage 47)

Nevertheless, Forster deserves appreciation for raising such an issue which strikes emotional chord with most of Indians.

Gandhi also mentions:

We desire to live on terms of friendship with Englishment, but that friendship must be friendship of equal both in theory and practice, We must continue to non cooperate till... the goal is achieved. (Amrit Bazar Patrika 23)

Egocentricity which is a human instinct and a terrible impulse, along with cultural differences and dissimilarities also pressed upon the psyche of British who considered Indian inferior in talk, manners- social and personal and even in ideology because they discard the English not English mindset to cruelly colonize their own kinsmen.

The novel also fail to answer what happened in Malabar caves; What made a sensible girl, Miss Quested to accuse Dr. Aziz of a serious charge of molestation; the echo, the second effect that mysteriously unhinged Miss Quested remains unanswered on the psyche of readers as their riddle is never solved in the novel.

Forster attempts to “include the human predicament in a universe which is not, so far, comprehensible to our minds” (Singh 50). The mystic and obscure universe involves no logic and it serves as a” frustration of reason and form (Forster 282).

The ambiguity of universe, of caves and human minds, Forster finds responsible for various incomprehensible and obscure activities. Forster can logically assess British demeanour but he finds no logic in abstract phenomenon like echo and universal sounds in caves. Mrs. Moore is transported to England as she can be a witness to favour Dr. Aziz, she dies of unknown reasons. Mrs. Moore knows innocence of Dr. Aziz but refuses to even help him. She angrily shouts:

Was he in cave, were you in the cave and on and on .... (She makes not even little effort help Dr Aziz in his most critical times). She dismisses saying that “When She I be free from your fuss?” (Forster 210)

The echo too transcends physical interpretation and assumes divine manifestation to show that Indians are used to divine and disturbed aspect of their lords; for instance, Gauri and Kaali, Shiv and Kaal Bhairav; Ram and Narsingh but Britishers being Christians favour only peaceful, sacrificial

manifestation of religion so Miss Quested may mistake the aggressive mood of idols of deities blended with echo of caves as an assault on her and Dr. Aziz being only human entity there, becomes the scape goat of the entire chaos.

Forster too is mesmerized by colour and mystic appearance of our Gods & Goddesses. He enjoys “things about Krishna worship because it full of cheerful and colourful activities (Forster *Reflections in India* 615).

Forster highlights various weaknesses and flaws of Indians Novel, here, serves as a document to Indian for their social and personal reformation. He observes that Indians are hypocrites and generally slack social sense. He finds them superstitious as they treat Mrs. Moore as a Goddess; the unity of them, Forster finds only on surface as they are divided on lines of caste, religion and maintain an air of superiority. Dr. Aziz reads the letter, sealed and secure, of Fielding and registers no remorse about it. Forster finds Indians intruding unnecessarily, in privacy of people. Forster also finds them irregular and unpunctual. Forster says “suspicious in the oriental is a sort of malignant tumour, a mental malady that makes him self-conscious and unfriendly suddenly” (Sen 138). ‘*A Passage to India*’ helps Indians seriously and solemnly trace their flaws which facilitated foreign rules on them not once but many times. The novel is a courageous vision of a British who objectively highlights the flaws of both colonizers and colonized. The novel also suggests the cleavage between Europeans and Orientals further widened by Dr. Aziz case.

On the other hand, the incident strings up Indians from various professions to join Dr. Aziz as they find him to be targeted for his innocence. All Britishers unite to resist Dr. Aziz and in the sameway, public of India in large proportions, come to defend Dr. Aziz. The public support somehow, mounts a psychological pressure on Miss Quested to withdraw her suit. The Britishers, especially women, leave Miss Quested in lurch when she fails to satiate their ego of being superior in race and clears the way to release of Dr. Aziz. Forster here, shows how the Britishers ditch their own fellows if they fail to serve their interest. Forster main focus is on human interaction and transactions and not on economic reforms or exploitation.

Forster had little understanding and no sympathy for the complicated and courageous politics of the Indian independence movement. (Shonfield 68)

Forster has also shown that Indians had no understanding for British policies in India and had no inkling of economic disaster they created in India; they settled personal score with them & targeted person instead of problems. Nirad Chaudhry says “If we can at all speak of having driven the ‘blasted Englishmen into the sea’ as Aziz puts it, it was not men of his type who accomplished the feat, Aziz and his friends belong to the servile section and are all inverted toadies” (20-22).

Nirad Chaudhry is right to say that flattery, personal interest and cowardice to be servile made Indian so weak that time, and hinted that defiance and freedom were difficult tasks for them.

The novel of Forster finds relevance even today as the Indians still profess that colonial relationship when they are in power & authority and the subordinates too showcase servile dependence on their masters. Forster composes the novel to uplift the image of English men who earned notoriety due to their authoritative policies. Forster here attacks the problem not person; sin not the sinner and suggests that Britishers can be congenial and friendly terms with Indian in course of time, sooner or later. Forster harbours the intention that his efforts are well thought out and his novel had:

Some political influence – caused people to think of the link between India and Britain and to doubt if that link was altogether of a healthy nature. (Singh 13)

The novel hints friendship between two divergent and discordant races but in abstract form not in concrete form. He juxtaposes two different culture with entirely diverse set of beliefs – religious, social and political which are moreover, in master and slave relationship; the constraint of office, and compulsion of colonies have forced the British in form and spirit to suppress colonized native to facilitate their authority and influence, a requisite for their foreign rule. Forster has exposed the human side of Englishmen and also the over enthusiasm, flattery and self-condemnation of Indians. British racial discrimination, at the end put all Indians under one umbrella to initiate freedom struggle.

**Conclusion :**

*A Passage to India* reveals British influence and atrocities in India and narrates how Indians try to be friend Britishers helping them over reaching limits and requirements. How the Britishers underrate Indian in their mental capacities and inattention to details. Arrogance on part of the Britishers and flattery on part of India's widens the ditch between people of two diverse cultural and sociological ideology. Racial discrimination victimizes Dr. Aziz and after intense physical & mental agony he undergoes transformation and wholeheartedly joins his kinsmen, Indians and devotes himself to cause of nation. He severs his ties with Britishers even with Fielding and embraces Indian attire over British outfits. Dr. Aziz learns his lesson that however kind & considerate he become to the British, they remain united against Indians.

The novel is relevant still as we have English rule without Britishers today. People in high offices are power- oriented and harbour pride of power, take advantage from the prestige of their position and those who are in subordination flatter the powerful for their personal gain. The sense of privacy, punctuality, regularity, devotion to work is still in waiting. Even today, we are not mindful what loss the government may incur on us to be paid with interest by our coming generations. The novel is a reminder that lack of value system, priority of convenience, compliance over courtesy, selflessness and purity of heart may lead India to compromise her rich cultural heritage.

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**ECOCRITICAL INSINUATION IN KAMALA  
MARKANDAYA'S NOVEL *THE COFFER DAMS***

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**Abstract**

From a long time ago the whole world has been facing many environmental problems and all the environmental crises are directly or indirectly caused by human beings. Human's anthropogenic activities are contravening the virginity of Nature. A famous writer, Kamala Markandaya, provides an overview of Nature's degradation that has been caused by human beings. The present study highlights the relationship between human and Nature that Kamala Markandaya portrayed in her work *The Coffe Dams*. The novel, *The Coffe Dams*, presents the ecological implication of the present and future scenario that has been caused by colonisers in India. Kamala Markandaya believes that Nature is violent and powerful that can strike back against human actions in her own ways. She defines that nature expresses her anger through hurricanes, floods, droughts, desertification, stormy winds and monsoons. The current study investigates the postcolonial ecocritical aspect that Kamala Markandaya has discussed in her novel and how those ecological implications are relevant even today. This study explores the crucial elements that are violating the virginity of Nature which affects whole ecosystems.

**Keywords:** Anthropogenic activities, Ecosystems, Ecological implications, Nature, Virginity.

**Introduction**

Literature is considered as the mirror of society that presents the world as it is. Therefore, many writers such as Raja Rao, R. K. Narayana, Anita Desai, Jayant Mahapatra, Kiran Desai, A. K. Ramanujan, Amitav Ghosh and Bhabani Bhattacharya portray the ongoing social and environmental evils with ecological concerns in their literary works. From a long time ago the strong bond between human and Nature is always being presented through any piece of art. As Chyrell Glotfelty and Harrold Formm quoted in their work *The Ecocriticism Reader: Landmarks in Literary Ecology* that “the application of ecology and ecological concepts to the study of literature... has the greatest relevance to the present and future of the world we all live in... The conceptual and practical problem is to find the grounds upon which the two communities, the human, the natural- can coexist, cooperate, and flourish in the biosphere. All of the most serious and thoughtful ecologists...have tried to develop ecological visions which can be translated into social, economic, political, and individual programs...All this may seem rather remote from creating, reading, teaching, and writing about literature; but in fact, it is not. I invoke here...the first Law of Ecology: Everything is connected to everything else" (Glotfelty, 1996, 107).

Kamala Markandaya is one of them who took natural and social themes to express her concerns about Nature through her writings. She highlights the violation of Nature that has been caused by human beings. Most of the Kamala Markandaya's works such as *Nectar in Sieve*, *A Silence of Desire*, *Some Inner Fury*, *Possession*, *The Coffey Dams*, *A Handful of Rice*, *The Nowhere Man* and *Two Virgins*, focuses on the study of Nature to fathom out the relationship between human being and physical environment. All the biotic and non biotic components share a common ground to live in the universe but anxieties arise when one species starts to dominate other species and the same case is happening between Nature and human beings. The greed of materialistic success and dominating behavior of human beings led to the degradation of natural species. Kamala Markandaya states that the struggle between man and Nature not only affects natural entities but also affects human beings. Many characters in her writings such as Ravisham in *A Handful of Rice* and Rukmani in *Nectar in Sieve* suffered in their homeland when Nature showed her mercilessness. Also in *The Coffey Dams*, she elaborated the themes of nature where humans himself invited the environmental crisis. She believes that Nature has both qualities to nurture and to hinder. In her other work *Nectar in the Sieve* Kamala Markandaya portrays Nature with great potential but human beings always try to control the environmental entities to fulfill their greedy needs. She states that “Nature is like a wild animal that you have trained to work for you. So long as you are vigilant and walk warily with thought and care, so long will it give you its aid; but taken away for an instant, be heedless or forgetful and it has you by the throat” (Markandaya, 1969, 97). Hence, it is clear that Kamala Markandaya contemplates the social realistic issues such as British class system, colonialism, racism, crime and guilt, sufferings of labors, ingenious rights,

starvation, hunger, treatments of animals, plants and mother Earth, departure from villages to cities, clash between poor people and capitalists and homogenizing forces of modernity along with that she criticizes the human cupidity towards natural species.

The Bengal famine of nineteen forty three was another incident that paved the way to Kamala Markandaya's literary works. It was a devastating famine in the history of British India hit at the time of Second World War. It affected millions of people by population displacement, paucity of health care, poor sanitation, malnutrition and caused deaths due to starvation and diseases like cholera and malaria. Bengal famine is often considered as "man-made deprivation" because it was caused due to several factors such as supply shortage of rice, improper allotment of accessible rice stokes and other social, natural, economic and political factors aggravated such a catastrophic famine. After the independence of India the whole country was suffering with certain features such as mass poverty, low rate of literacy, low agriculture productivity, crisis of landless workers, low power consumption, slow growth of national income, low rate of shavings, unchanged occupational patterns, unbalanced industrial structure, underutilization, colonial pattern of foreign trade and economic dualism. It was the time when the economic division between urban and rural happened. Indian people had to suffer the merciless attacks, anger and revenge of Nature.

Kamala Markandaya was conscious about environmental disasters which were happening around her. She traces her concerns about droughts in India. She believes that most of the environmental crises are the result of human's anthropogenic activities such as advancements in science, technology, modernization and development in every field. All these activities not only affect humans but whole existence, as Vandana Shiva states in her well known work *Ecofeminism* that "man and nature have an intimate relationship, and shared history of a common experience of degradation, exploitation, and domination by an androcentric attitude" (Shiva, 2016, 97).

#### **The Application of Ecocritical Theory in *The Coffey Dams***

Kamala Markandaya focuses on the post-independent India when British companies were setting up their roots through globalization, industrialization and urbanization all over the world. In the age of industrial revolution, a British company planned to manufacture a dam in the hills of Karnataka and this project of dam construction was awarded to Clinton Mackendrick firm. Howaerd Clinton, a Chief engineer took responsibility to build the structure of the dam. Clinton has been presented as a vast culture, a conqueror who took natural resources as a challenge to win over. Basically, dams are the strong watertight constructions of barriers that divert the natural path of water flow. The construction of the dam may be beneficial for the British region but this project has raised tension among tribal people and other species where the dam is to be constructed. Tribal people are totally connected and worship nature but now they had to leave their homelands to which they were culturally and emotionally attached. Kamala Markandaya satirically



states that “its rampant furious growth affected her in a way that the ordered charm of a restrained civilization would never do” (Markandaya, 1969, 35).

Through the character of Clinton, Kamala Markandaya underscores the human cupidity towards the ecological world and the devastating contribution of British rulers in all the colonised countries. Clinton does not care about the humiliation of flora and fauna species, displacement of nearby tribes and other ecological imbalance. His character has been presented as a dominant archetypal colonialist human who has been blinded with the greed of success and development. The impact of western civilization has affected Indian rural tribes, environment and the culture of Indian society. Kamala Markandaya portrayed the deteriorating condition of colonised societies and natural phenomena in her writings. The arrival of a dam construction project from a British company to India gave destructive impacts on rural and environmental spaces such as forest, rivers, animals and birds living in forests and nearby village people. No doubt, the concept of development is directly based on technological and scientific development but the disadvantages of these so-called developments are havoc. These developments result in the destruction of man and Nature relationships. Humans care less about ecological implications. Pravati Misra in her novel *Class Consciousness in the Novels of Kamala Markandaya* mentioned that “Merely mechanical progress cannot be the end of Human existence. The values of relationship and the question of integrity and communication that enters into cannot be sacrificed to iron and steel. This in a nutshell is Markandaya’s concern in *The Coffey Dams*” (Misra, 2009, 15). The natural environment has been destroyed by mechanical progress. It is sure that heavy green space can be destroyed just to fill the place with machinery and the definite environmental problems such as deforestation, pollution, climate change and loss of biodiversity can be hidden with materialistic profits.

Kamala Markandaya’s novel *The Coffey Dams*, is the portrayal of social, economical, political and environmental problems of the Indian region. She adds more attention towards the ecological changes that the ecological alteration affects the lives of human beings and other natural species. Along with that, she differentiates the city life and village life in the matter of environmental situation and cultural stigmas. The life of a village is quiet, calm and surrounded with natural beauty but city life lacks these significant qualities. Villagers love to live in the lap of Nature surrounded with innocent animals, birds, life-giving plants and other natural species which promotes the harmonious relationship between human and physical environment. On the other side, city people are away from natural species because they are not able to connect themselves with natural aspects. Kamala Markandaya without any falsification and decoration highlights the realistic picture of Indian society where British colonizers wanted to set up industries in the Indian rural areas. Indian society was not able to adopt the British plan because it is going to put up with the tensions of hunger, fear, loss of biodiversity, loss of cultural values, climate change and fatigue.

With the passage of time human beings have changed their attitude towards Nature. The emergence of industrial revolution, globalization and urbanization has enabled human beings to intervene with natural entities as a subject of hope, inspiration, pleasure, intellectual vigilance and creativity. The exploitation through scientific and technological progress in factories, laboratories and machineries has changed the harmonious relationship into confrontation and challenge. Human's exploitative nature caused rebellious behavior of nature.

### **Eco Feminist Aspects in *The Coffer Dams***

The greed of success and development of *homo sapiens* has disbalanced the whole cycle of the universe. Kamala Markandaya portrays Helen as a significant character who bridges the gap between the modernity of western world and the cultural values of Indian society. Helen is sympathetic towards the tribe's people who had to suffer in the fire of the dam project and she tries to build a harmonious relationship with them but British technocrats do not support any healthy relationship with Indians rather they only want a master and slave relationship. Helen mingles with villagers which seem that she belongs to the tribes of India. The narrator of the novel narrates about Helen that the Indian country was shaping her and she is working with Indian people as a diffused drug which highlights that Helen was greatly attached with Indian people and with Indian land. Helen feels true happiness to be with the tribal people and concerns about the problems of tribesmen. As the narrator states that "she played with children, watched the crops grow, watched men and women at work, sated herself with watching and most of all she marveled that such full and rounded –out living could go on ,on such feeble and flimsy a footing. The fragile huts that a man and a boy could put up in a day or a determined wind can demolish in less: the primitive patches of surface root crops of community with one harvest in mind, rather than the recurrent cycle of growth: The haphazard clearing, overshadowed by encroaching forest: on these impermanent flyway foundations, whole people build whole lives (Markandaya, 1969, 43).

Helen is attracted towards the Indian jungle more than the industrial development that was brought by her own husband. She was eager to see the natural aspects such as lands, trees, animals and other natural scenes along with that she was interested in the customs, rituals and in the beliefs of Indian tribes. She feels sorry that Indian people had to abandon their traditional values and customs due to the arrival of industrial civilization. Kamala Markandaya states for Helen that "its rampant furious growth affected her in a way that the ordered charm of a restrained civilization would never do" (Markandaya, 1969, 35). Natural imaginaries of Indian society have affected her in such a manner that Helen does not want to go back to her home country. By connecting Helen with Nature, Kamala Markandaya put emphasis on the characteristics of eco feminist studies. She portrays Nature just like a virgin girl who keeps her virginity intact but the British engineers who planned to build a coffer dam in India did not hesitate to break the virginity of Nature.

### **Eradication of Indian Culture**

It is obvious that when a country has been dominated by another country, impacts on its culture and society. Just like that Britishers gave huge impacts on Indian culture and Indian education. In the novel, *The Coffey Dams*, Kamala Markandaya highlights the cruelty of Britishers and how their actions affect Indian culture and tradition. While finishing the coffer dam, a heavy rain was set up by Nature which killed around forty Indian tribal workers. Two of them were buried under a huge rock but the tragedy was that Britishers were not willing to deal with their dead bodies; rather they wanted to leave those bodies where they are and let them be the part of the dam. Indian people being traditional ones wanted to remove dead bodies so that they can burn those bodies according to their Indian customs and rituals but they were not able to get dead bodies. Indian people tried hard to save their tradition and cultures but British colonizers dominated Indians very badly. So, there is no exaggeration that western culture always tries to eradicate Indian culture without thinking about the faith and feelings of Indian people. Indian people had to lose their identity, freedom, individuality, emotions, culture, tradition, agricultural land, home and faith.

Furthermore, Kamala Markandaya, through her writings spreads the nature of shaving massages in anthropocentric society. Her novel, *The coffer Dams*, reflects that humans are only a part of the universe and that it is totally connected or dependent on natural entities. Many characters in the novel bound themselves with the homelands and when the environmental changes happened in their lives, they had to move to other places which cost loss and failure of lives, money and faith. Hence, it is proved that the small change in nature affects the lives of human beings as well as the whole ecosystem.

Another memorandum is about the protection of mother Earth. Mother Earth has been exploited by human's anthropogenic activities. Therefore, *homo sapiens* need to keep the spirituality in Nature to protect her. Humans can enjoy, admire and can use the natural aspects but cannot behave like a master to rule nature and to destroy the natural biodiversity. All living souls must remember that they are only part of nature, not the master of the universe. Kamala Markandaya presents that if living souls are not ready to change their attitude to nature then definitely nature takes revenge. If *Homo sapiens* abuse or violate the virginity of nature then she can defend herself in her own way such as floods, hurricanes, desertification, droughts, monsoons, stormy winds and the attacks of animals, viruses and insects.

Kamala Markandaya urges her readers to go back to nature and to feel the beauty of sounds in the silence. She took many references from her real life and represented them into her writings. Through her experience, Kamala Markandaya states that nature can give guarantee of happiness and peace of mind to human beings. The twenty-first century is unpredictable and full of difficulties where industrial revolution, colonization, urbanization and globalization have marked the footprints of blunder. She puts her eye on the sufferings of village people, animals, birds, plants and the devastation of other

species that has been caused by human beings themselves. So, man should not consider himself superior to nature, man is always weaker than the powers of violent nature.

### **Conclusion**

Kamala Markandaya highlights the problems of postcolonial India. It was the time of industrialization, expansion of imperialism and modernism where Indian people and nature were forced in the name of development. She opposes globalization because the act of globalization promotes colonialism still in present time. Globalization caused many environmental threats such as global warming, increasing greenhouse gasses emission, deforestation, ocean acidification, habitat loss and the exposure of invasive species. Sankaran Krishna states about globalization that “the latest intellectual heir of the first story, namely modernization and post colonialism is the child of the second story that is under development and of resistance to the story of modernism” (Krishna, 2009, 2). Kamala Markandaya underscores the struggles between man and Nature. She believes that Nature is unpredictable therefore human beings must not try to control Nature. The natural elements are terrifying, cruel and brutal that can demolish human creations within a couple of minutes. Humans and Nature are totally connected to each other as Susan D. Clyton writes “One way of thinking about environmental individuality concerns the way in which we define the environment, the degree of similarity between ourselves and the other components of the natural world, and whether we consider nature and nonhuman natural entities to have standing as valued components of our social and moral community. For example, pre technological cultures sometimes ascribe individuality to natural forces and objects such as trees, animals, mountains, or winds, endowing them with intentionality, emotional response, subjective perspective, or simply spiritual significance” (Clyton, 2003, 8-9). Human and Nature are interlinked therefore humans must not consider themselves superior to Nature. *Homo sapiens* are only part of the universe not the masters.

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**SCHOOL ACCESSIBILITY AND INCLUSION OF  
CHILDREN WITH SPECIAL NEEDS (CWSN)  
IN SECONDARY SCHOOLS**

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**Abstract**

According to the census 2011 about 2.68 Cr persons out of 121 Cr populations are disabled in India which is 2.21% of the total population of the nation. Educating Children with Special Needs (CWSN) along with their peers in a regular classroom was emphasized from the time of NEP 1968, after the recommendations made by Kothari commission in the year 1964-66. Despite of all progresses have taken place in last few years, the Children with Special Needs (CWSN) are significantly facing difficulties still in accessing quality education due to different discriminative situation and lack of accessibility of a barrier free inclusive environment in schools. Now acknowledging the right of inclusion of the children with disabilities in every aspect of society has led to a change in planning and development especially in the mainstream education sector. The present work addresses the existing condition of secondary school environment in terms of its accessibility and provision of inclusion of Children with Special Needs (CWSN) in those schools. It is an empirical study based on primary sources of data and personal observation.

Key Words: Children with Special Needs (CWSN), Inclusion, Physical facilities, School Accessibility, Secondary Schools

**Introduction**

Implementation of 'The Right to Education Act, 2009' has led the process faster incorporating all the qualities and conditions where every child with or without disabilities is able to pursue their educational attainments. In

last three decades the whole world has witnessed an evolution of inclusive education from special school to integrated school to inclusive school emphasizing a barrier free learning environment. Inclusion of Children with Special Needs (CWSN) in a regular classroom is a recent concept. It describes more than acceptance of CWSN in the regular schools. It is a way of thinking, accepting and valuing each and every individual in order to explore their hidden potentialities.

It is often seen that CWSN students are facing barriers when it comes to access the school environment. For an effective inclusive environment a commitment is required from both school and community to maintain inclusive practices within and outside the school boundary (Azizah, N, 2012). Inclusion gives stress on specific construction and reconstruction of school infrastructure along with policy and practices. Moreover, Inclusion prioritize the concept accessibility which is a condition that includes adaptability and usability of environment and resources i.e., both physical and learning resources by the Persons with Disability. The study is delimited to govt. provincialized secondary schools having CWSN enrollment in Narayanpur Block of Lakhimpur District only. Considering the nature of the investigation Descriptive Survey Method is adopted as the study aimed at to determine the nature of existing physical facilities for Children with special Needs (CWSN) in the secondary schools. The population of the study comprises of total govt. provincialized secondary schools having CWSN enrollment in Narayanpur Block of Lakhimpur District of Assam. The population of the study is as follows:

Area of population	Size of population
Total govt. provincialized secondary schools having CWS enrollment in Narayanpur Block	31

*Source: UDISE DATA 2018-19*

**Sample of the study:** The population size of the present study is 31 which is the total number of govt. provincialized secondary schools having CWSN enrollment. As the size of the population is very small, investigator has decided to take all the schools for conducting the study instead of selecting sample.

**Tools for Data Collection:** For fulfilling the stipulated objective of the study, investigator constructed a self-structured questionnaire for the Head of the Institutions in order to collect relevant data. The questionnaire is close ended in nature having total 15 questions in it.

#### **Analysis, Findings and Discussion**

**Objective: 1:** - The first objective of the study was to study the school accessibility for the CWSN in secondary schools in terms of physical facilities. For this purpose, investigator has collected relevant data through a questionnaire meant for Head of the Institution. The collected data were analyzed through tabulation and percentage calculation which is presented in the following table 1.

**Table- 1: Nature of physical facilities in schools**

Aspects	No.	Yes	%	No	%
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		respons				
Barrier free environment in different areas of school		31	22	70.97%	9	29.03%
Basic Facilities	Ramp	31	31	100%	0	0%
	Railing	31	31	100%	0	0%
	Vocational Laboratory	31	5	16.13%	26	83.87%
	Additional Classroom	31	21	67.74%	10	32.26%
	Guidance and counselling room	31	2	6.45%	29	93.55%
	ICT Room	31	31	100%	0	0%
	Laboratory	31	19	61.29%	12	38.71%
	Library	31	15	48.39%	16	51.61%
	Resource Room	31	0	0%	31	100%
DFTs'	31	31	100%	0	0%	
Proper sitting arrangements in classroom		31	31	100%	0	0%
Availability of proper drinking water facility		31	31	100%	0	0%
Sources of Drinking water	Boring water	31	23	74.19%	8	25.81%
	Tube well	31	5	16.13%	26	83.87%
	Pond	31	0	0%	31	100%
	Well	31	0	0%	31	100%
	Others	31	3	9.68%	28	90.32%
Scholarship Facility		31	0	0%	31	100%
Providing books and uniform		31	31	100%	0	0%
Facility of transportation		31	0	0%	31	100%
Transportation allowances		31	0	0%	31	100%
Hostel facility		31	0	0%	31	100%

*Source: Field survey*

As per observation in the above table it is seen that 70.97% of the schools under study have barrier free environment in different areas of schools. Therefore, the Children with Special Needs are facing problem to enter the school campus in those schools, it is because of this reason the student enrolment in those schools are comparatively lower than those schools with barrier free environment. However, it is observed by the investigator during the field visit that the schools without barrier free environment have old construction of building and situated in rural areas. All the newly constructed schools have barrier free environment.

Vocational laboratory facility is available only in 16.13% schools. It proves that vocational education facility is not properly provided by majority of the schools under study. However, 67.74% of the schools have got additional classroom at the time of field survey. Only 2 schools out of 31 surveyed have reported that they have facility for guidance and counselling. 100% schools reported that they have ramp, railing, ICT lab, DFTs' facilities, proper sitting arrangements, proper drinking water facility, providing books and uniform in their school. Further, regarding facility of laboratory, it is seen that only 61.29%

schools have laboratory facility. It is observed by the investigator that the existing laboratory facilities in those schools are also not at the satisfactory level. They have minimum equipment for conducting the experiments. Some schools have the laboratory room but they do not have any equipment. Only 48.39% schools have library facility. Investigator observed that novels, auto- biography, story books, grammar books, books related to general knowledge, encyclopedia, dictionary, and other magazine and newspaper are available in the existing libraries of these schools.

Regarding drinking water facility, it is seen that 100% schools have proper drinking water facility available at their schools. However, among all these schools 74.19% school use boring water while 16.13% school use tube well and only 9.68% school, i.e., 3 schools use water from govt. supply plant as their source of drinking water at school. It is also found that facility of resource room is not available at any school of the block under study. It is observed that the CWSN students are not satisfied with this scholarship facility as it is not regularly provided to them.

100% of schools respond that they don't have any facility of transportation and transportation allowances as well as hostel facility at their school. It is observed that the dropout rate of CWSN students are very high in these schools as the children with disabilities are facing difficulty to come to school regularly. CWSN students respond that they are facing hindrance to come to school by walking as their home is far from the school. It is also seen that children having locomotor difficulties are attending school less than the children with other difficulties in those schools. It is also seen that parents are unable to drop and pick up their child with disability daily from school to home.

**Objective: 2:** - The second objective of the present study was to study the availability of aids and appliances for the CWSN students in the secondary schools. The available aids and appliances for the CWSN in the secondary schools are presented below in the table 2.

**Table2: Availability of aids and appliances for the CWSN in the schools**

Impairments	Aids and appliances	No. responses	Yes	%	No	%	
Children with orthopedically impaired	Tricycle	31	5	16.73%	26	83.87%	
	Wheelchair	31	7	22.58%	24	77.42%	
	Crutches walking sticks	31	0	0%	31	100%	
	Walking frames	31	0	0%	31	100%	
	Thick pen	31	0	0%	31	100%	
Children with visually impaired	Blind	Braille Slate	31	11	35.48%	20	64.52%
		Stylus Abacus	31	13	41.94%	18	58.06%
		Taylor Frame	31	8	25.81%	23	74.19%
		Raised map	31	17	54.84%	14	45.16%
		Raised Globe	31	0	0%	31	100%
		Cassette and audio book	31	11	35.48%	20	64.52%
		Talking book	31	0	0%	31	100%



		Recreational materials	31	0	0%	31	100%
		CD player	31	0	0%	31	100%
		Tape recorder	31	11	35.48%	20	64.52%
	low-vision	Hand magnifiers to be used with spectacle	31	0	0%	31	100%
		Portable reading lamps	31	0	0%	31	100%
Children with hearing impairments		Flash Chart	31	0	0%	31	100%
		Individual hearing aids	31	3	9.68%	28	90.32%
Children with mental retardation		Sensory apparatus and kit	31	2	6.45%	29	93.55%
		Material written on a lower reading level than average	31	0	0%	31	100%

*Source: Field Survey*

As per the observation of above table 2, it is seen that for the children with orthopedically impaired children only 16.73% schools have Tricycle, 22.58% schools have Wheelchair in their schools. 100% schools respond that they do not have Crutches Walking Sticks, Walking Frames and Thick Pen in their school.

Regarding availability of aids and appliances for the children with visual impairments, the table shows that for the blind children only 35.48% schools have Braille Slate, Cassette, Audio Book and Tape Recorder, 41.94% have Stylus Abacus, 25.81% schools have Taylor Frame, 54.84% schools have raised Map in their school. 100% school under study respond that they do not have Raised Globe, Talking Book, Recreational Materials, and CD player for the blind children. On the other hand, for the children with partially sighted or low-vision, 100% of schools do have any aids and appliances such as Hand Magnifiers to be used with spectacles and Portable Reading Lamps in their schools. It is therefore, the teachers and the children with low –vision responds that they are facing lots of problems in the classroom. It is also found that the Children with low- vision could not see the letters on the blackboard and in the books too. Therefore they often feel uncomfortable and not interested to come to school regularly.

The table also shows that, for the children with hearing impairment, only 9.68% schools have Individual Hearing Aids. 100% schools respond that they do not have Flash Chart available in their school for the children with hearing impairments. It is observed that, due to unavailability of appropriate aids and appliances for them, teachers, and peers are communicating with the hearing impaired children through body language during the school hours. It is also observed that there is no use of any sign languages for them and teachers are also not adequately train to use sign language.

Regarding availability of aids and appliances for the mentally retarded children, it is seen that, only 2 schools have Sensory Apparatus and Kits in their school. 100% schools respond that there is no any material written on a Lower Reading Level than Average available in their school for the children with mental retardation

### **Conclusion**

Children with disabilities are unable to access equal educational opportunity as compared to their non-disabled peers despite of having numerous acts and policies since the post –independence period in India. The present study assesses school accessibility in terms of physical facilities available in school. After analyzing the collected data we have found that the infrastructural facility available at school is not up to the mark. It is also found that adequate and sufficient aids and appliances are not available for the CWSN students in those schools. It is, therefore, the enrollment of CWSN students is very less in the secondary schools of the block under study. Along with, it is also observed that the attendance of the CWSN in school is quite unsatisfactory and dropout rate of CWSN students is high. The teachers are also not adequately trained to deal with the CWSN students. Therefore, CWSN students are suffering lots of hindrances in their process of educational attainment.

This entire scenario describes that the status of accessibility of school and inclusion of CWSN in secondary schools is very poor and overlooked. Extensive field work from the govt. officials is highly required for discovering real lacuna in the process of education the CWSN in the secondary schools. So, appropriate authority should take proper action so that the aim of universalization of education is fulfilled.

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## **PROVISION OF SAFE WATER- A GAME CHANGER FOR IMPROVING THE HEALTH OF WOMEN AND CHILDREN**

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### **Abstract:**

Clean water is an essential requirement for maintaining the health of the people. It is a human right. But unfortunately, many people worldwide are not fortunate enough to have a safe and convenient water source at home. With the provision of adequate safe water, sanitation, and hygiene and the habit of following sanitary and hygienic practices, the health parameters of women and children can be improved. Its provision prevents infections and the spread of communicable diseases. WASH (Water, Sanitation, and Hygiene) is a program initiated by UNICEF. The WASH services make provision for the availability of quality water, the presence of sanitation facilities, and the availability of soap and water for sanitation in low- and middle-income countries. According to a report on 'water, sanitation, and hygiene (WASH) in low- and middle-income country health facilities, 38 percent lack safe water, 19 percent lack sanitation, and 35 percent lack water and soap for hand-washing. WASH services have the potential to improve the reproductive health of women, maternal health, neonatal, and child health (RMNCH). These are directly connected to Goals 3 and 6 of the 2030 Agenda for Sustainable Development. Access to sanitation, such as simple latrines in communities, villages, blocks, etc prevents contamination of drinking water from human waste and thus reduces the incidence of water-borne diseases and infections. The WHO Partnership for Maternal, Newborn and Child Health (PMNCH) found that improving birth attendant hand-washing and clean surfaces can reduce the risk

of infections, sepsis, and death for infants and mothers by up to 25 percent. Hence, the availability of safe and convenient sources of water must be given utmost priority to improve maternal and child health and the stakeholders should make every possible effort for its provision in their territories. This paper describes how the provision of water can be a game-changer in improving the health of women and children

**Keywords:** Water, sanitation, Hygiene, Women, children, Health, Water Scarcity,

**Introduction:**

Access to clean water is a basic human right and is essential for public health. In many places, the available water is contaminated and unsafe. There may be several types of water contamination physical, fecal, and chemical because of the presence of fluoride and arsenic in underground water in many human habitations. Many of India's 718 districts are affected by the significant reduction in water levels.

Though the scarcity of water affects every segment of the population, the disproportionate brunt of water scarcity is born to women and children. The consequences of poor availability of water along with lack of habit of following sanitary and hygienic practices have a detrimental effect on maternal and neonatal health during critical periods of life. For instance, exposure to dirty and stagnant water during pregnancy may lead to many communicable and water-borne diseases like malaria, cholera, typhoid, dysentery, and amoebiasis, which can result in miscarriage, fetal death, and maternal morbidity and mortality. In 2016, the WHO estimated that poor WASH (Water, Sanitation, and Hygiene) practices caused 829,000 deaths from diarrheal diseases. This is equivalent to 1.9% of the global burden of disease (Poor Water and Sanitation Leave Women Behind, n.d.). Cholera is an acute diarrheal disease that infects up to 4 million people per year and kills around 21,000-143,000 people (Morelo, 2021). These diseases could be fatal in some individuals, and in many others, their burden leads to reduced labor productivity and wages, being unable to afford education and stable futures for their children, and increased healthcare expenditures in the affected families and the countries (Topics, n.d.). The Ministry of Jal Shakti is making efforts for rainwater harvesting and creating awareness to save water through various programs.

The improvements in WASH provisions for women and children are extremely beneficial and life-saving. The WHO Partnership for Maternal, New-born and Child Health (PMNCH) has reported that improving birth attendant hand-washing practices with clean water and clean surfaces has the potential to reduce the risk of life-threatening infections, sepsis, and infant and maternal mortality by up to 25 percent.

There is a high positive correlation between WASH and reproductive, maternal, neonatal, and child health (RMNCH), from Goals 3 to 6 (GOAL 3: Good Health and Well-being, GOAL 4: Quality Education, GOAL 5: Gender Equality, GOAL 6: Clean Water and Sanitation of the 2030 Agenda for

Sustainable Development Goals (The Impact of Water, Sanitation and Hygiene on Key Health and Social Outcomes: Review of Evidence, June 2016 - World | ReliefWeb, n.d.). Without access to clean water and basic hygiene, achieving the targets by 2030 will be an uphill task. Hence, to improve the quality of life, it is important to improve the quality of water.

### **1.0 Impact of Water, Sanitation, and Hygiene on Women's Health**

Poor sanitation increases the risk of soil-transmitted microbial infections which can cause anemia, and listeria and increase the risk of maternal morbidity and maternal mortality. Parasitic infections are also associated with spontaneous abortion and pre-term birth. Some of the invisible effects of poor sanitation on maternal health are the increased risk of anemia, deficiency diseases, malnutrition, pre-eclampsia, and urinary tract infections arising from harmful coping mechanisms such as delayed urination or reduced water or food intake associated with a lack of safe access to facilities.

The regular and continuous task of water collection can cause postural deformities, spinal injuries, hernias, genital prolapse, and an increased risk of spontaneous abortions. Distant water sources often lead to reduced water consumption, and can also affect personal hygiene. Unsafe and stagnant water can lead to the breeding of mosquitoes and the possibility of transmission of malaria and dengue chicken guinea etc, which pose high fatal risks to pregnant women

**Menstrual Hygiene:** It is pertinent for adolescent girls and women of childbearing age to maintain menstrual hygiene. Non-availability of water and adoption of sanitary and hygienic practices may lead to reproductive tract infections with serious consequences. Besides this, the social effects of ineffective management of regular menstruation may include school absenteeism and the exclusion from everyday tasks including touching the water, cooking, cleaning, attending religious ceremonies, socializing, or sleeping in one's own home or bed. All of these can have profound psychosocial effects on women and girls.

**WASH and Violence and Psychosocial Health:** Poor availability of wash facilities is one of the factors of psychological violence, physical violence, and sociocultural violence. Poor access to WASH services can lead to vulnerability, rape, and assaults, and the fear of such assaults can prevent women and children from using sanitary facilities outside of the home at night. Children can be vulnerable to sexual violence in school or when left at home while the mother is out.

### **Impact of WASH Practices on children**

Inadequate water supply, sanitation, and hygiene (WASH) services in India's health care settings, contribute to the high neonatal mortality rate, which is currently 24 deaths per 1000 live births. Sepsis – mostly spread in health facilities – contributes to 15 percent of the overall neonatal mortality and 11 percent of maternal deaths. A substantial proportion (around a quarter) of neonatal deaths occur because of infections such as sepsis, tetanus, pneumonia, and diarrhoea and can be prevented to a great extent if the

effective WASH circumstances and practices during childbirth and the immediate postpartum period are available and are followed by practices such as handwashing by the birth attendant, cleanliness of the perineum and delivery surface, hygienic cord care/cord-cutting, bathing, and feeding practices. In addition to neonatal mortality, there are life-long and severe consequences like morbidity related to poor WASH practices, such as malnutrition, delayed development, and reduced cognitive function. Most of the diarrhoeal disease burden is due to poor WASH. Diarrhoeal diseases are the second leading cause of morbidity and mortality among children under the age of five in resource constraint countries. The risk of the spread of diarrheal and waterborne diseases increases sharply due to the lack of regular handwashing practices and microbial contamination of water in their homes. This situation has contributed to nearly 100,000 diarrhoeal deaths of children under five years in India (The World Bank, 2020). The lack of adequate WASH facilities increases an individual's exposure to fecal pathogens through multiple pathways.

The diarrhoeal disease can also affect a child's nutritional status, with associated health and socio-economic consequences. One multiple-country study found that 25% of stunting in children under the age of two could be due to five or more diarrhoeal episodes (The World Bank, 2020). A lack of WASH facilities would promote the progression of many communicable diseases and may change into an epidemic. There is evidence that suggests that repeated early childhood microbial infections, or diarrhoeal diseases, can cause stunting in children. According to many systematic reviews, handwashing with soap (HWWS) has a significant effect on health and reduces incidences of diarrhea.

**WASH and Under- Nutrition in children:** Lack of WASH facilities impacts on complementary food hygiene practices. People use contaminated water to wash serving utensils and do not wash their hands before cooking and feeding food which is extremely important while preparing complementary food for children under the age of two. Inadequate food hygiene practices can lead to high levels of microbial contamination. SDG target 2.2 pledges to “by 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under five years of age”. Studies suggest that the process of stunting is concentrated in the first 1000 days of a child's life, from conception to 2 years old. The first two years of a child's life present a “window of opportunity for preventing undernutrition” and nutrition interventions are most effective during this period.

WASH could potentially affect childhood nutrition through intestinal worms and repeated bouts of diarrhea. Parasitic worm infections are associated with inadequate water and sanitation and may limit growth and cognitive development. Hookworm and roundworm can also cause maternal anemia and low birth weight. There is good evidence to suggest that interventions that focus solely on nutrition-specific strategies are insufficient for reducing undernutrition, and that WASH may have impacts on undernutrition via multiple biological and social mechanisms.

**WASH and School Attendance:** Non-availability of WASH can impact school attendance. The reasons for missing school could be because of infections like respiratory infections/ diarrhoeal disease/worm infections, difficulty in managing menstrual issues, etc. Some may miss school because they need to fetch drinking water from a faraway place. Children who suffer from intense infections with whipworm miss double the number of school days as their infection-free peers (WHO, 2005).

**WASH and Infectious Diseases:** Most infectious diseases can be prevented with the provision of safe water, sanitation, hygienic conditions, and effective waste management. Adoption of WASH practices in communities, homes, schools, marketplaces, and healthcare facilities helped in preventing human-to-human transmission of pathogens the virus that causes COVID-19 including SARS-CoV-2. The communities with improper WASH services like slums along with other factors suffered from the virus disproportionately. People were encouraged to wash their hands with soap for 20 seconds at least frequently regularly and thoroughly or to clean their hands with an alcohol-based hand rub to eliminate germs including viruses that may be on one's hands.

#### **WASH and People with Disabilities**

Access to water and sanitation is as much a human right for people with a disability as it is for rest of the population, this group is also vulnerable to diseases caused by fecal-oral contamination. Disability disproportionately affects the poorest in society. As per the World Disability Report estimates, 80% of people with disabilities live in the developing world. Disability is both a cause and a consequence of poverty. Alongside many factors associated with poverty increase the risk of impairment amongst the poorer sections of the society because of poor nutrition, inadequate access to basic services, and limited health services, ignorance, stigma, etc. People with a disability face barriers to their participation in activities of daily life. These barriers could be environmental, institutional, and attitudinal barriers. For most people with disabilities in low-income communities, safeguarding their human rights to life, food, water, and shelter is a daily struggle.

People with severe disabilities find it extremely difficult to carry out day-to-day tasks and household chores – such as washing clothes or dishes, pouring water, etc due to impairments, physical weakness, or pain. Environmental barriers like inaccessible physical infrastructure or the environment make it difficult for them to access water sources and sanitation facilities, as well as affect their ability to transport water. Inaccessible toilets can force people with disabilities including children and caregivers to wait until dark to defecate in the open which may increase their risk of abuse. Attitudinal barriers relate to the negative attitudes and behavior of family, community members, and service providers they may ignore basic WASH practices while serving them. There was also evidence that people with disabilities were considered contagious and therefore they were prevented from using communal facilities.

#### **Role of Swachh Bharat Abhiyan**

Clean India (Swachh Bharat Mission) Movement was launched in the entire country as a national movement on 2nd October 2014 to adapt to sanitary practices. It is the world's largest behavioural change program with the aim to achieve the vision of a 'Clean India' by 2nd October 2019. Many of the health problems that almost half of the Indian families deal with are due to the lack of proper toilets in their homes. A study on the effect of the Swachh Bharat Movement (SBM) on the health of under-five children in the country was conducted. It was found that SBM has the potential to improve the health of under-five children systematically. The study reported that in the districts that had a high prevalence of diarrhea, improved sanitation reduced the incidence of diarrhoeal diseases. While in districts with low prevalence, female literacy, a proxy for hygiene practices, and access to improved sources of drinking water may be more effective in reducing the prevalence of diarrhea. Hence, with the implementation of the SBM, the incidence of diarrhea and malaria declined. It was also found that the parameters indicating the health of the children and of mothers from Open Defecation Free (ODF) areas were relatively better than those from non-ODF areas (Swachh Bharat Has a Positive Effect on Health of Under-Five Children: Study, n.d.).

Sanitation and health are interlinked. Without improving sanitation, it is difficult to expect improvements in health. According to the Economic Survey 2018-19, over 9.5 crore toilets have been built all over the country under SBM. Around 98.9 percent of India has been covered under SBM. The report mentions that around 93.4 percent of the villages, 96.20 percent of gram panchayats, 88.6 percent of blocks, and 618 districts have become Open Defecation Free. The Indian government tracked the number of diarrhea and malaria cases in children below the age of five years, as well as cases of stillbirth and low birth weight babies. It was found that the districts with lower Individual Household Latrines (IHHL) coverage had more cases of diarrhea, malaria, stillbirths, and low birth weight babies.

### **Recommendations**

1. There is an urgent need for the integration of WASH into health-seeking strategies and programs.
2. The availability of financial support to water and sanitation utilities, wastewater treatment chemicals, electricity fuel for pumping and treating water, staffing at different levels, and routine maintenance of all equipment is essential to reduce the health care burden.
3. Preparation of emergency plans well in advance for safely managing wastewater and fecal sludge and safe disposal of human and animal excreta will greatly improve the health of the people and hence would enhance national productivity.
4. There is a need to incorporate handwashing behavior change, promotion of food hygiene, and safe water practices. Free/subsidized availability of products such as soap and alcohol-based hand rubs during an infectious disease outbreak will enable the poorest of the poor to follow the



precautionary guidelines. Public places should have easy access to water and soap for handwashing.

5. Designing bio-toilets or cost-effective toilets with low water usage will immensely help in curtailing contamination of the water and consequent infections in humans. It is also important to ensure that there is always sustained usage of toilets by all.

**Conclusion:**

Hence, it can be inferred that WASH services and products are essential for well-functioning healthcare facilities and to avoid disrupting community livelihoods and well-being. Greater collaboration and convergence with all stakeholders will result in all aspects of a child's survival, growth, and development, thus preventing malnutrition and preventable diseases, reducing neonatal mortality, and improving education outcomes.

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**ASSIMILATING HYSTERICAL REALISM AND  
CONTRIVING THE FAMILIAL AUTHENTICITY IN  
JONATHAN FRANZEN'S *THE CORRECTIONS***

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**Abstract:**

With reference to James Wood's explanation of hysterical realism, this study concentrates on the usage of hysterical realism; this study concentrates on the usage of hysterical realism and its attributes. The definition of realism and examples of its many forms are provided within the analysis with relation to American literature. Furthermore, it features Jonathan Franzen's writing and provides a summary of the narrative. The article focuses on the observation of the metamorphosis of America through the individuals of *The Corrections*. Several fictional characters in the novel have experienced the influence of actuality in the context of their families. The objective of this venture is to highlight how Jonathan Franzen's *The Corrections* may indeed be translated into a hysterical version of reality. The summary shows how closely related the presentation of reality is to America's transformation, socioeconomic correction, and domestic corrections.

**Keywords:** Realism, Hysterical Realism, Family, Capitalism, Class.

As with all national literature, American literature is influenced by the historical context at the time it was written. Science and industry were gaining popularity by the 19th century's end. As a result, it altered how individuals perceive and assume. Such elements significantly altered peoples' existence

and profoundly affected the literature of the nation. American literature flourished over the 20th century, which also saw the emergence of the rampant consumerism and the expansion of industrialized capitalist system, American literature has never existed independent of the systemic and interpersonal acceptance of politics and the reality of mass-cultural anomalies

A magnificent piece of art is indeed created by weaving together several strands in literature. Each form of art in the presence of literature has a different significance. The presentation of literature is done in a variety of ways, including different storytelling techniques and strategies. Among these, realism is a perspective that accurately portrays people's daily lives neither romanticizing nor idealizing them. The literary trend known as realism is most frequently linked to the 19th century French writers Flaubert and Balzac. Ability to write in a realistic manner has the appearance of replicating actual world.

American realism is a literary and artistic movement that portrays the lives and everyday activities of common people in addition to the societal truths of the modern world. In the beginning of the twentieth century, this movement in visual art gained prominence. American realists went out of their way to depict both the cultural characteristics of New York City and its natural surroundings. Hence, they established whatever reality was. The writing that portrayed the reality of an ordinary man's existence was undoubtedly impacted by this. Realist literature was first published in the United States by William Dean Howells, unlike George Eliot, who established it to England.

The term "realism" initially appeared as the title of a literary periodical (*Realisme*) in 1856 by the French literary critic Duranthy [Watt 1957]. Watt's statements illustrate why and how the term realism became controversial from the beginning; in the initial phases of the novel, realism was cautiously treated to be one of the distinguishing aspects of the novel. Realist and anti-realist literature were divided into two categories in twentieth-century literary criticism, with visionary works on the opposite end of the spectrum (Stevenson & Lindberg, 2010, p. 129). The distinction between magical realism and realism is widened by the contemporary critical atmosphere. This subset of realism emphasizes a more social reality.

The idea that literature has a particular purpose in a socialist revolution is known as socialist realism, and it has Russian roots. The definition of realism, according to Coles' (2001) Dictionary of Literary Terms is,

Realism, in literature, is a manner and method of picturing life as it really is, untouched by idealism or romanticism. As a manner of writing, realism relies on the use of specific details to interpret life faithfully and objectively. In contrast to romance, this concerned with the bizarre and psychological in its approach to character, presenting the individual rather than the type. Often, fate plays a major role in the action. Realism became prominent in the English novel with such writers as Daniel Defoe, Samuel Richardson, Henry Fielding, Tobias Smollett, Laurence

Sterne, Jane Austen, Charlotte Bronte, Anthony Trollope and William Makepeace Thackeray ( p. 163).

Thus, the concepts and ideals of realism place an emphasis on commonplace, daily events and working individuals. As a result, books portrayed the world that the modern working class consumers lived in rather than using archetypes in idealistic settings. With industrialization, people's lifestyles have changed. As a consequence, the globe has indeed gone through the biggest and perhaps most instantaneous transformations in human history. Yet, the degree of mass production was elevated to significantly higher norms when analog manufacture of items was substituted by digital technology. People are now more associated than ever owing to digital innovations like smart phones and desktop computers.

As a result, realism's accomplishments throughout the twentieth and twenty-first centuries have all been inconsistent. While postmodernists view realism as outdated at best and philosophically harmful at its worst, critics like James Wood laud realist literature for its representation of the personality. The majority of books produced and studied now still fall within the realism fiction category. The wide range of definitions provided for realism is what renders discussing it in modern culture so complicated. The inspection of realism is the outcome of several conceptual frameworks as well as signs of various ideologies.

Such analysis sparked the creation of hysterical realism, another sort of realism. James Wood is the author of the phrase "hysterical realism". It is also known by the name *recherché* postmodernism. It is mainly the juxtaposition between the ludicrous writing, narrative, or characterization and meticulous examinations of genuine, particular issue. The phrase was first used by Wood in an article on Zadie Smith's *White Teeth*. It was published in *The New Republic* on July 24, 2000. Hysterical realism occasionally mimics American realism, which portrays the socioeconomic disparities and daily lives of the contemporary. Consequently, realism has evolved into a style of aesthetics. It disregarded conventional art conventions in order to depict life as it really is. Realism forced the author to raise the issue to tragedy in order to depict life in its true form. Henry James, Mark Twain, William Dean Howells, Fyodor Dostoyevsky, George Eliot, and Edith Wharton are a few of the greatest realism authors. Such realism authors accurately portray reality in their works.

Crackpot and hysterical are the most common subgenres to explain the modern forms of realism. The term "crackpot realism" appears in articles on Jonathan Franzen's writing. The term "hysterical realism," on the other hand, comes from James Wood. Starting with the primary definition of the genre and its participants, there are numerous parallels between these two types of realism. It also has similarities in how the genres are often described. Hysterical realism is therefore be broadly defined as realistic fiction that exhibits exaggerated writing and philosophical tangents. The majority of Jonathan Franzen's writings depict incidents of reality that occasionally presented capitalism as something of a significant problem. He also drew a

connection between daily living and capitalism to highlight American realities. Franzen has completely liberated the familial origins in addition to illuminating societal realities throughout his storyline and characters.

Many authors of the twenty-first century wrote some of the outstanding literature, and their works contain several more references to American cultural and historical events. American writer and essayist Jonathan Earl Franzen wrote on the human experience of belonging to a family in his works. On August 17, 1959, Jonathan Franzen was born. His books were regarded as having a complex character of modern America. In addition to translating a few texts, Franzen has created fiction, short tales, and nonfiction books. Since 1994, Franzen has also been writing for *The New Yorker*. His subsequent book, *The Corrections* (2001), which is about a family wherein the members experience unhappy marriages, tense family ties, and poor jobs, took him eight years to complete. With the book *Freedom* (2010), Franzen made a comeback to fiction after a few nonfiction works.

The novel, *The Corrections* ultimately illustrates the realistic beliefs which existed amid the economic prosperity of late 1990s in America. Jonathon Franzen deliberately portrayed family members' experiences. The colloquial expressions of everyday life for middle-class or relatively low individuals are the central objective of the work. *The Corrections* by Franzen, which accurately and not idealizes common people and circumstances, might be considered a work of realism. Readers are always able to recognize and relate to the people and the setting they reside in. Beginning with basic storylines and stories with supporting characters, the author continued to create works with these traits. The people were from a lower and medium socioeconomic class and spoke with everyday vernacular rather than poetry.

Franzen's portrayal of the suburbs of St. Jude in the book's first chapter makes the reader keen to relate to and react. The inhabitants of St. Jude were courteous and middle-class. While having a similar culture, the Midwestern practices of the people are outdated in today's society. Enid starts to stray, as her kids desire to leave the house and live on their own. The American home serves as a solid basis for the narrative and serves as the focal point of the plot's early setting St. Jude. The residence appears to be a privately owned property for Alfred and Enid's wedding yet the plot bounces back and forth in the similar location. Enid passes the day renovating the furniture while Alfred lives in the gloomy cellar of the house. Hence, it depicts the dissolution of Enid and Alfred's marriage. The environment and the characters' homes strongly influence their mental states. As a result, Enid struggles to acknowledge how horrible things are, and Alfred grows too elderly to be concerned about certain things. With the depiction of the environment, Franzen was able to convey the divergent perspectives of two generations.

The Lambert generation's younger members had relocated to the East Coast. The parents remain in their suburb in the Midwest. But, it is short-lived since Chip wants to continue moving to the east. St. Jude is supposed to serve as the book's main setting, but it may also be seen as a symbol of realism and

family. It is here that Jonathan Franzen strives to present the family as a whole and each member as a part of it. In addition to St. Jude, Franzen has identified two more actual locations that illustrate how each character is thrust into the real world by life. They are Lithuania and the East Coast. As part of social realism, the characters in the novel try to find their identities. Despite the fact that the Lambert family is not from a working class background, the difficulties and situations caused readers to analyze the work using social realism.

As a result, Chip confronts every day with the possibility of his own demise. Warlords, murders, and rioting in the streets drastically alter the atmosphere of a tranquil American suburb. As a result, Lithuania's location brilliantly captures the essence of reality. After all the inevitable events, Chip realizes the significance of what it is to be in a family and to create a home. Finally, he understands that even though he left St. Jude, it remains his sole home. Globalization and sophistication are depicted by Franzen. The act of presenting the Canadian, who gain in popularity through time, is therefore included in the adjustments.

Although capitalism is demonstrated in the book, Jonathan Franzen hasn't expressed his political views often. At one point, Franzen brought up how people are connected via the network of enterprises to highlight the globalized world. When Franzen talked about Melissa Pacquette and her connection to the Axon Company, it was evident. Many incidents, such as the name Sylvia Wroth being in the same college hall, attest to the business culture in America. *The Corrections* can additionally be viewed as a book on globalization that subtly discusses business regulations. The family or the characters experiencing the life's circumstances are seen by Franzen as,

And when the event, the big change in your life, is simply an insight-- isn't that a strange thing? That absolutely nothing changes except that you see things differently and you're less fearful and less anxious and generally stronger as a result: isn't it amazing that a completely invisible thing in your head can feel realer than anything you've experienced before? (Franzen, 2001, p. 165)

Realist authors like Henry James and Mark Twain created literature that accurately portrayed and explored American lives in a variety of settings. One of those who made use of the depiction of his characters to express reality was Jonathan Franzen. The novel's characters' issues or resolutions reveal reality's overarching theme. The members of the family attempt to resolve the issues by utilizing medical interventions that are related to their own familial experiences and lives. The characters of the narrative come into an attempt to realize the situations, even though the novel finds its remedies in its last chapter. As Gary discovers Alfred, it is clear that his personality is that of a family guy. Gary makes an effort to avoid his father, which causes him to behave similarly toward his wife Caroline.

Denise had a brief affair with Don Armour. She had no idea how much of an effect that would have on Alfred. Denise feels bad about what she did,

and realizes she's not supposed to be the ideal daughter of Alfred. At first, Chip provides a morally corrupt stance for Alfred. Alfred does, however, mention the apple of his eye. Chip believed Alfred had always preferred him. Alfred is a tangible illustration of dissolution, according to Franzen. Alfred has always preferred to spend his time alone in the basement of the home, away from his loved ones as well as reality. He became a non-hero of the book due to this type of detached behavior.

While the actions and behaviours of Chip seem to be useless, as well as impactful. Gary's way of approaching his own life with worries and problems are unreliable. Gary always worries that he is under depression. The psychological essence is rooted thus through the characterisation of Gary. His depression about his own self and his life made him to read Caroline's book. He has chosen self-help books to get rid of depression but soon he is more depressed than he expects. Nobody in the novel gets the idea of the reason behind his psychological change or depressing behaviour but Jonathan Franzen.

The thorough study, justification, and storytelling of the novel, give readers the impression of a family. Hence, it makes the fiction seem more genuine. It is perceived through the readers' attention, which the author purposefully piques using some *recherché* postmodernist tactics, or hysterical realism. The effects of a thorough and in-depth research of the text caused the family's characters to move in a realistic and psychologically sound direction. It clarifies how the members of the family who form society have perceived life. Each character has a different outlook on life. The middle class and upper middle class lifestyles definitely have a realistic sense to them.

*The Corrections* by Jonathan Franzen is a prime illustration of such realistic aroma. The system of daily life with its accepted truths must be maintained even though it is impossible to analyze every facet of daily life. With Jonathan Franzen's fictional narration, this endeavor initially discusses an actual facet of American culture. The explanation of realism in the novel poses the question of how middle-class individuals contest or anticipate changes in the methodology for looking at people's daily lives. This topic has significant implications for subsequent social realism research, which eventually concentrates not just on family members but also on people who are not family members.

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**EXPLORING THE DYNAMIC INTERPLAY OF TURMOIL AND  
ASPIRATION IN THRITY UMRIGAR'S *THE SPACE BETWEEN US***  
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**Abstract:**

The novel *The Space Between Us* by Thrity Umrigar portrays the complex interplay between the conscious and unconscious aspects of the psyche, highlighting the psychological conflicts and traumas that shape the characters' lives. Bhima, the protagonist is an exemplification of the resilience of the human psyche. She is a victim of poverty, discrimination, and social injustice. Her psychological struggles are multifaceted, ranging from the trauma of losing her daughter to the challenges of supporting her granddaughter and coping with the loss of her job. Bhima's resilience can be attributed to her ability to confront her unconscious fears and desires. Her decision to persuade Maya to have an abortion reflects her awareness of the social stigma associated with unwed pregnancy. Gopal's organ inferiority triggered feelings of worthlessness and despair, leading him to experience depression. By migrating to his homeland, Gopal tries to regain a sense of control and mastery over his life. Serabai's life reflects the human need for attachment and connection. Her ability to find contentment in her daughter's company demonstrates the resilience of the human psyche in the face of adversity. Through the characters Bhima and Serabai, the novel illustrates the transformative power of psychological resilience, and how it can help us overcome even the most daunting challenges in life.

**Keywords:** resilience, adversity, isolation, aspiration, impediment, accomplishment.



Bhima, the protagonist of the novel, desires Maya's success and escape from the ghetto. It can be seen as an indication of her desire for superiority and belonging. As a servant, Bhima occupies a lower social status and feels inferior and inadequate compared to those in higher positions. Investing in Maya's education and career provides her with a sense of fulfillment and achievement. When Maya's pregnancy disrupts this belief, Bhima experiences a sense of disappointment and failure. This can be seen as a result of her inability to control the situation and ensure Maya's success. Bhima's anger and animosity towards Maya are compensation for her fear of her granddaughter's future. Alfred Adler in his *Understanding Human Nature* says, "Mood and temperament are not inherited. They occur in overly ambitious, and therefore hypersensitive, natures whose dissatisfaction with life expresses itself in various evasions" (261).

Bhima's psychological sufferings and environmental problems are interconnected and reflect deeper underlying issues within her psyche. Her struggle to survive in the slum and her aversion to the shared lavatory may represent a fear of contamination or impurity, which stem from repressed feelings of shame. Alfred Adler in his *Understanding Human Nature*, states disgust as, "Physically, disgust occurs when the stomach walls are stimulated in a certain fashion. There are, however, also tendencies and attempts to "vomit" matter out of the psychic life" (273). The slum is a projection of Bhima's inner world, reflecting her feelings of chaos, disorder, and disdain. These feelings may be related to unresolved traumas or conflicts that have not been adequately processed, resulting in a distorted view of the world and an inability to cope with the challenges of everyday life. Bhima's insistence on Ashok's responsibility for Maya's baby projects her genuine concern for Maya and her child. Her thrashing of Maya reflects the deeper pain of being deceived by Maya.

The wave of remorse that occupies Serabai's mind on hearing about Bhima's sorrowful state is seen as a representation of her unconscious nurture and care. The absurdity in Bhima's life brought about by her family's denouncement can be viewed as a reflection of the societal norms and traditions that govern family relationships. Dinaz and Viraf's talk about Maya's impending disaster can be seen as an expression of their unconscious fears and anxieties. Dinaz fears for Maya's survival in society with her illegitimate child. Viraf's fear of revealing his sin can be seen as an expression of his unconscious guilt and shame, which he is unable to confront and resolve. "It was as if I sensed a splitting of myself, and feared it. My inner security was threatened" (Jung 27)

Viraf's accusation of philandering against his boss is a projection of his insecurity that manifests as mistrust towards his boss, whom he perceives as a threat to his position. Dinaz vehemently speaks out against the unfathomable injustice inflicted upon Bhima, accusing her mother of neglecting Bhima's comfort. Despite Serabai's frustration with Bhima's tardiness at work, Dinaz intercedes and uses her influence to persuade her mother to be more

understanding. The family's interpretation of Viraf's demand for Bhima to terminate Maya's pregnancy as an act of love for Bhima's reputation is called into question because it reveals his selfish motives to safeguard his dignity. Serabai insists on taking Maya to the government hospital, but Dinaz accuses her of being cunning. She believes that her mother is aware of the cruelty of the doctors in the government hospital and is deliberately trying to sabotage Maya's chances of a safe and healthy pregnancy. Alfred Adler in his *Understanding Human Nature*, "Sympathy is the purest expression of the social feeling. Whenever we find sympathy in a human being we can in general be sure that his social feeling is mature" (277).

Bhima's reprimand of Maya's laziness triggers a profound emotional response in Maya that reveals her underlying feelings of depression and despair. Her desire to escape to another location where she can avoid the shame and judgment of others highlights the impact of societal pressures and expectations on individuals' emotional well-being. Her sense of isolation and imprisonment in her own home emphasizes the sense of entrapment and powerlessness that individuals can experience in the phase of social stigma. Moreover, her outburst reveals the psychological toll of her circumstances and the consequences of the negative impact of societal and familial pressures on her mental health. "Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible" (Jung 309). Bhima's longing for Gopal's presence may represent her desire for a strong and reliable male figure to support her in her time of need. Her insistence on Maya getting an abortion stems from her own internalized beliefs and values about societal norms. Maya's condition of having Serabai's company for the abortion process is an illustration of her anxieties and fear about the procedure and her need for emotional support.

Serabai's harsh marital life with Feroz reflects the power dynamics in their family structure. Feroz's mother Banu, as the matriarch of the household, sets the rules and expectations for family members to follow. Serabai's failure to meet Banu's expectations regarding menstrual hygiene reflects the societal taboo surrounding menstruation, which has been ingrained in the minds of individuals from a young age. Feroz's expectation that Serabai should follow Banu's laws shows how patriarchal norms are reinforced through generations. Serabai's laughter at Banu's silly ideas demonstrates her efforts to challenge the power dynamic established in the household. Banu's physical violence against Serabai indicates the embodiment of the underlying psychological conflict between Banu's desire for power and Serabai's efforts to assert her independence. "Dogma, that is to say, an undisputable confession of faith, is set up only when the aim is to suppress doubts once and for all. But that no longer has anything to do with scientific judgment; only with a personal power drive" (Jung 136).

Serabai is caught in a cycle of abuse and manipulation, where she is constantly being undermined by her husband and mother-in-law. Feroz's

warning not to enquire about Gulnaz and his accusation of Serabai's flirtatious behavior are examples of gaslighting. Her willingness to tolerate her husband's oppression and mother-in-law's misconduct shows how she is fulfilling societal expectations of a married woman. Her expectations about Feroz's transformation reflect her unconscious desire for a fulfilling relationship and a sense of security. Her departure from the marital home indicates that her conscious mind has acknowledged that her expectations are unlikely to be fulfilled. Feroz's inability to take action to get back together with his wife is due to his unwillingness to change his behavior to meet her needs. His patriarchal mindset serves as a significant barrier to their reconciliation.

Serabai's reaction to Feroz's death can be seen as a release from the oppressive patriarchal structure that she was forced to endure. She is no longer bound to Feroz's authority, this newfound freedom allows her to grieve for Feroz but also to acknowledge the suffering that she endured during their marriage. Throughout their marriage, Feroz exerted his dominance over her, using physical violence and emotional manipulation to control her behavior. Alfred Adler in his *Understanding Human Nature* philosophizes repression as, "Her submission, her humility, her self-repression, is founded on the same revolt as that of her sister of the first type, a revolt which says clearly enough: "This is no happy life!" (136)

Maya's insistence on having Serabai accompany her into the operating room indicates her need for emotional support. Post Abortion Triad induces guilt, anxiety, and depression in her. Bhima's decision to provide surf therapy, therapy using the natural environment, specifically the ocean, and waves, to help individuals build their resilience and improve their psychological functioning of Maya. It helps her to overcome the emotional and psychological challenges she is facing and move towards a more positive and fulfilling future. "The phenomenological quality of traumatic experiences to mystical experiences and found that both have in common ineffability, a noetic quality, transiency, passivity, timelessness, the experience of no self, and a sense of unity "turned upside down" as a horrific sense of nothingness, nudity, and emptiness" (Wilson 56).

Bhima's marital life highlights the complexity of human emotions and relationships. Her initial irritation with Gopal's song and her subsequent search for his presence illustrates the power of attraction and curiosity in human relationships. Moreover, Gopal's promise to treat Bhima as a queen throughout his life reflects the importance of respect and love in a healthy relationship. Her denial of education to Pooja despite Gopal's insistence on girls' education is indicative of her ignorance. The sudden machine accident of Gopal that upturns their life highlights the fragility of human existence and the unpredictability of fate. Bhima's hesitation to sign the agreement and her subsequent realization of the importance of education and her role in destroying Pooja's life reflects self-actualization.

The missing three finger trigger Gopal's ego, leading to feelings of shame, inadequacy, and a sense of being abnormal. The clerk's approach to

Gopal reinforces societal attitudes towards disability, further exacerbating his feelings of inferiority. By blaming Gopal for operating the machine in the wrong manner and stating that the office does not require him because they cannot make the work done with a man having three fingers, the clerk is perpetuating the stigma and discrimination faced by individuals with disabilities. "Gopal, like the hammer, is regarded by his employers as the sum total of his labor power, just a commodity to be used and then thrown away" (Mangharam 90)

The behaviour of Gopal can be seen as a manifestation of his deep-seated insecurities and frustrations. His physical deformity had a profound impact on his sense of self-worth and masculinity. This led to a desperate need to prove himself as a powerful and dominant man, as seen in his indulgence in violent sexual intercourse. He uses alcohol as a self-medication for his psychological pain. It provides temporary relief from the distress caused by his physical deformity. The conflict between Bhima and Gopal in the liquor store highlights the destructive consequences of toxic power struggles. They assert their dominance leading to physical violence and the deterioration of their relationship.

Gopal's desire to return to his homeland and pursue agriculture may be a manifestation of his need to regain a sense of control and power in his life. By engaging in a profession that he feels confident in, he may be able to rebuild his self-esteem and feel more in control of his destiny. He feels a sense of shame and guilt for his behavior, as evidenced by his apology and self-cursing in the letter. This guilt may be related to his alcoholism and inability to provide for his family a secure survival. His decision to take Amit with him suggests a lack of consideration for Bhima's feelings and needs as a mother. This shows the manifestation of his feelings of emasculation and the need to exert his power and control over the situation. "Bhima's husband has taken to drink and deserted her, and her daughter has died of AIDS contracted from marrying an unknowing carrier who also dies. (Sharrad 131)

The impact of sexual abuse on Maya's psyche is evident from her outburst when Bhima accuses her of destroying the family. It is a traumatic experience that leaves a lasting impact on the Maya's psyche. Viraf, as the employer of Maya, has a significant amount of power and control over her. This power dynamic creates a situation where Maya is vulnerable and susceptible to Viraf's advances. Maya is forced to endure Viraf's victim blaming because of an imbalance of power between individuals. "Massage that Maya performs on Viraf ... resulting in the conception and subsequent abortion of Maya and Viraf's child, causes a new life to end" (Mangharam 101).

Bhima's vulnerable position is used by Viraf to exploit the future of Maya and to protect himself from danger, he decides to accuse Bhima of stealing the amount of rupees 700. It appears to be a strategic move to discredit her and eliminate her as a potential threat to his survival. By framing Bhima as a thief, he can justify her dismissal and avoid any potential

consequences that may arise from Bhima's accusations. Bhima's reaction to Viraf's accusation and the subsequent revelation of his crime can be seen as an attempt to reclaim some of her power and expose the injustice done to her. Serabai's disbelief in Bhima makes her drive her from the house. It highlights the difficulty that victims face in being believed and seeking justice, particularly in situations where power dynamics are imbalanced. "When Bhima finally reveals that Maya's pregnancy was the result of a rape perpetrated by Sera's son-in-law, Sera fires Bhima, choosing to believe her son-in-law's obvious lie over her servant's obvious truth" (Mangharam 80).

Bhima's experience highlights the systemic issues of social inequality and economic disparity that continue to affect marginalized communities in India. Bhima's low social status and lack of education leave her vulnerable to exploitation and mistreatment by those in positions of power, such as Viraf and Serabai. Her realization that she was only valued as a servant and not as a member of the family speaks to the issue of caste discrimination and the dehumanization of lower-caste individuals in Indian society. Her symbolic act of flying balloons as a way to release her negative emotions and find hope for the future can also be seen as a form of resistance against the oppressive social structures that have limited her opportunities and restricted her mobility. By asserting her agency in this way, Bhima is challenging the dominant narrative that portrays lower-caste individuals as passive and powerless. "The hope of a happy future has never failed in mankind" (Adler 91).

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**GREED, RIVALRY, AND SELFISHNESS: CHARACTER  
TRAITS IN LILLIAN HELLMAN'S *THE LITTLE FOXES***

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**Abstract**

Lillian Hellman is a finest dramatist of 20<sup>th</sup> century American artistic world. She had a broad view about the social welfare of the people. She advocates human-rightism and is well known for her involvement in the political circle and thoughts. Her important literary works are *The Children's Hour*, *The Little Foxes*, *Watch on the Rhine*, and so on. This research article highlights the human characteristics in Hellman's *The Little Foxes*. The play is a signpost to illustrate how one's behaviour can make others' survival a disaster. Hellman evokes cruel characters in *The Little Foxes* who spoil their tender grapes for their own sake or benefit. But, intrinsically, the characters establish their greed, rivalry, and selfish attitude towards others, while enduring the process of amassing wealth. In the play, characters such as Regina Hubbard, Oscar Hubbard, and Ben Hubbard behave as foxes in a way, and their negative traits spoil their own lives. The playwright does not want her audience to emulate the behaviour of the "little foxes" in the play. In the social context, exploitation refers to an unethical practice. Regina's daughter, Alexandra is a humanitarian and social worker. Hellman has made her character as a social reference to make her audience to think about human traits by employing open-ended technique at climax. This article also depicts how the collection of human emotions like greed, rivalry, and selfishness in Hellman's characters

portrays characters' unquenchable thirst for wealth and power, and how such negative traits lead to their fall in terms of human relations.

**Keywords:** Greed, rivalry, humane, self-centred, and aristocracy.

Lillian Hellman is the most celebrated playwright of Broadway plays, notably, *The Children's Hour*, *The Little Foxes*, and *Watch on the Rhine*. She became successful at the age of twenty-nine. Her literary oeuvre includes eight plays and four adaptations. In addition, she has written non-dramatic works such as screenplays and memoirs. She was greatly influenced by Henrik Ibsen and Anton Chekhov. The playwright framed her drama as a representation of two important factors: individual towards himself and unhealthy conventions of her times.

In 1920s, the American 'Art of Drama' became vital in shaping its literary conceits and it spread world-wide. Renowned authors like Clifford Odets, Eugene O'Neill, Elmer Rice, Maxwell Anderson, Philip Barry, Paul Green, Robert E. Sherwood, and Lillian Hellman used their intellectuality and passion in their literary compositions. They revolted against the artificiality followed in the American stage. They always wanted the plays to focus on common man and circa. Their literary creations gave an awakening call to people about social condition, political situation, and distress faced by the commons in their contemporary period. Robert Hogan in "Rice: Public Life of a Playwright," rightly asserts, "The modern American drama was more than brilliantly launched; it was firmly established as one of the productive and vital theatre of the world" (426).

Hellman believed that drama can convey notions related to social and moral evils more effectively. People can easily understand the reason of one's evil conceit through drama and its characters. Hellman's works are technically constructed on tightly knit plots, symbolism, trenchant characterization, and psychological insight. *The Little Foxes* is all about the Hubbards. Hubbards refers to a social group in America who were developing since 1900's in the southern region of America. Hellman is well-acquainted with the Hubbards where she was brought up from her childhood and got trained to be socially involved in dealing rightful gesture towards humans. They are three important characters in the play - Regina and her two brothers, Oscar and Ben. In the play, Hellman depicts women as hard-hearted, who are preferably insane and more aggressive in nature. This article focuses on human nature and personal exuberance of an individual while attempting to acquire money, power, and relationships. Dorothy Parker, a close friend of Lillian Hellman, suggested the title "*The Little Foxes*" which is a biblical verse from "Song of Solomon." *The Little Foxes* depicts how humans and their expressions are subjected to humane and inhumane roles.

Realists had an intellectual height, which are, in various cases, identified with an authorial persona and personified through a personal character to instantiate in dramatic text and implicit readers to understand literary realism. The rapid growth of industrialization has been marked with

an initiative and investment by the South Americans. Hubbards also wanted to invest money in the cotton-mill industry. The drama takes place in the spring of 1900s, in the deep south of America in an avaricious family, where Hubbards do cotton mill business and exploit others for their own advantage. Horace Giddens, Regina's husband and a member of the fallen aristocracy, represents the Americans. He discovers the looting plan of the Hubbards and foils their attempts. His wife Regina who knows his plan, eventually allows Horace to die of heart attack by holding the medicine that he needs. She is defied by her daughter Alexandra, who fights against the Hubbards and their scheme for eating up the earth. In this regard, Hellman insists people "not to stand around and watch it" (TLF 206), especially when someone does a mistake or benefits from others.

*The Little Foxes* is based on the social development during the industrial revolution. The characters Oscar, Ben, Regina, and Mr. Marshall plan for a business deal and decide to share an investment. Hellman skilfully portrays the greed, rivalry, and selfishness of these characters and how they are self-centred to attain personal gain.

Regina, from a feministic view, is a self-motivated woman who is loyal to herself without any social compulsion. However, in the play, she is depicted as a monstrous villain and fiercely knitted character. In this regard, Katherine Lederer in the book titled *Lillian Hellman* states: "Before women's liberation, Regina would have been considered masculine, if anything she is like Lady Macbeth" (48). Regina's motto is to get partnership in the cotton-mill industry.

America is a country that promises hope, freedom, happiness, and opportunities to its people. Hellman is known for articulating moral values in her literary formations. Regina is deemed to fit as the most villainous character in the twentieth-century American Drama. Alexandra's love towards her papa is constant and definite. She nurses Horace at times and she monitors her father who suffers from heart disease. Critics argue that the ending of the play makes audience ambiguous. But, Hellman is sensible to validate that she has employed open-ended technique in the climax and it is her intention to make audience to go further with their own choice. She believes that the ending may differ from one individual to another. However, some critics perceive Hellman's artistic expression as uncertain principles of the era. However, the playwright's ideas are to favor people with respect to political resurgence and social democracy.

*The Little Foxes* is a reputed play with realistic perspective and it shows Hellman's strength in creating a realistic drama. As Allan Lewis in his book *American Plays and Playwrights of the Contemporary Theatre* remarks, "Hellman's strength lies in the dramatic power she can extract from the realistic form" (107). Hellman adopts characters from 'straight forward Realism,' especially the Hubbards. The Hubbards seemed to be the representation of social characters and life from Hellman's contemporary society. In the play, old south aristocratic plantation and its development in



the century get aptly highlighted. Hubbards are recognized as the fascists who started to ingest the earth. The play conveys that Alexandra is defeated by the European aristocracy. Regina aims to live her life as a westerner. She doesn't care about anything, especially in the dying scene of her husband, Horace. Horace is very affectionate and works as a clerk. He has enough savings for his family. Unlike Regina, he is very gentle. Alexandra and as well as America have hope to fight against the European Capitalism. Alexandra is innocent. She does not involve in any kind of household works, but she plays piano well. Bigsby in his essay "Lillian Hellman" aptly states, "The only character that stands from the corruption is Regina's daughter, Alexandra"(281). Alexandra is more loving and caring. She strongly protests against the malicious nature of people.

Regina sends Alexandra to Baltimore where Horace had gone for the treatment. She assures her mom to get back Horace home, because Horace had a safety deposit box with money in the bank. But, Horace comes to know about the looting plan made by Regina and her two brothers. Though Horace lives for his wife and daughter, he understands that Regina's investment will never be useful for his daughter Alexandra. After Horace returns from the Baltimore Hospital, Alexandra is deeply worried and provides care and concern to her father. Alexandra's utmost care and attention towards her father is evident. Regina is not interested in taking care of her husband and doesn't have genuine love and affection; but she desires to own his wealth. Alexandra stares at her mom and asks: "What was papa doing on the staircase?" (TLF 203).

When Horace collapses in the wheel chair, he calls Addie to get his medicine. In the meantime, Regina simply gazes at Horace. She doesn't move from her place to take the medicine that was kept in the room. Alexandra comes to know that the death of her father is caused and determined by the greed, rivalry, and selfishness of Regina. As a character, Regina is voluptuously insane who witnesses Horace's death without helping him. She is merely a catalyst who changes Alexandra from a happy person to a shrewd woman. Alexandra describes Regina as:

Mama, because I want to leave here I've never wanted anything in my life before. Because now I understand what papa was trying to tell me. All in one day: Addie said there were people who ate the earth and other people who stood around and watched them do it. And just now uncle Ben said the same thing. Really, he said the same thing. Well, tell him for me, Mama, I'm not going to stand around and watch you do it. I'll be fighting as hard as he'll be fighting...someplace else. (TLF 206)

Horace wants to save Alexandra from the "cunning foxes." He allows Regina's brothers to steal his bond from the deposit box in the bank. As a father, he advises Alexandra to be away from Regina who is knowingly, a 'fox.' Regina is a self-constrained and liberated woman who has an enormous hunger of acquiring power and wealth. Finally, she loses her daughter's love

and affection. Alexandra voices against her mother and starts her journey as a liberated woman following Horace's words.

To sum up, *The Little Foxes* is a classical piece in American literature and the play uncovers the moral and human values among social groups. The play is entangled with various evil forms. Hellman's choice of characters in the playsets the audience to understand various human characteristics. The characters are constructed with the desire for wealth and power. Thus, the dominance of negative traits like greed, selfishness, and rivalry of the "foxes" in the play spoil their tender grapes and make them more treacherous and deceitful.

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**EXPLORING POSTMODERNIST SLANT OF ANITA NAIR IN  
*EATING WASPS***

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There was a certain pattern that conventional writers followed when it came to writing or expression through different forms of art. The human condition was viewed to be quite rigid or defined. In other words, the identity was already established. Men were the earners while women were housewives. Earlier times staged a so-called perfect structure where women couldn't evade from such normative clutches to live life the way they'd want or hope for it. The advent of post modernism brought about significant changes in society as a whole. Such transitions were reflected through various literary works. In the Indian context, one may go through the works of Anita Nair to understand the transitional aspects of society from a conventional to a modern era. While in earlier times most of the writers emphasized on the normative way of life which seemed flawlessly perfect, on the other hand most of the postmodernist writers emphasized on the flawed nature of humans and the focus upon individuality was laid on. Normative structures such as patriarchy has not only defined women's role in conventional society but also designed her life as well. The postmodernist Indian English women novelists have given a new sense of direction to women's livelihood and provided a new code of morality that corresponds to the changing social/cultural scenario. The submissive women of the past have given way to the assertive women of the present. *Eating Wasps* covers

feminism in a very defined way, especially based under the context of the novel's background. Metafictional works took over popular human interest and eventually such works reeled in complex situations that sought to reflect the oppressive structures, practices or attitudes that still remained dominant within people. In this paper, the discussion on Anita Nair's *Eating Wasps* will lead us to certain findings about post-modernist literature or the concept of post-modernism in general. It shall go through the transitional aspects that led to specific changes, like how patriarchy became too perilous, male-oriented norms became too oppressive and individual freedom was still a far-fetched fantasy for many. The text thematizes various accounts of violence against women. Characters portray how helpless they were, even as children, and had to go through traumatic situations. The metaphor of "eating wasps" reflects the bitter taste of life that women had to carry along in their mouths after curiously tasting it. The reluctance to indulge or explore could be seen in most of her characters, but that's where Nair also creates a space for her round characters to understand their own lives. We shall at times drift towards post-modern theories and perceptions to understand the background with special reference to the aforementioned text. The text also touches upon several issues of patriarchy, oppression, violence and several other issues that women are faced with.

**Keywords:** Postmodernism, feminism, Metafiction, Unreliable Narration, Individualism, Intertextuality, Omnipresent Narrator

### **Introduction**

The advent of post modernism brought about significant changes in society as a whole. Such transitions were reflected through various literary works. In the Indian context, one may go through the works of Anita Nair to understand the transitional aspects of society from a conventional to a modern era. While in earlier times most of the writers emphasized on the normative way of life which seemed flawlessly perfect, on the other hand most of the postmodernist writers emphasized on the flawed nature of humans and the focus upon individuality was laid on. All the characters in Anita Nair's *Eating wasps* are imperfect and chaotic who are in constant search of finding their happiness just like normal beings and it is clearly depicted from the statement of the narrator when she says "An ordinary woman had become legend, a tragic heroine and it was the nature of my death that had turned me into someone extraordinary in their eyes" (Nair1). Metafictional works took over popular human interest and eventually such works reeled in complex situations that sought to reflect the oppressive structures, practices or attitudes that still remained dominant within people. In this paper, the discussion on Anita Nair's *Eating Wasps* will lead us to certain findings about post-modernist literature or the concept of post-modernism in general. It shall go through the transitional aspects that led to specific changes, like how patriarchy became too perilous, male-oriented norms became too oppressive and individual freedom was still a far-fetched fantasy for many. The text thematizes various accounts of violence against

women. Characters portray how helpless they were, even as children, and had to go through traumatic situations. The metaphor of “eating wasps” reflects the bitter taste of life that women had to carry along in their mouths after curiously tasting it. Anita Nair’s *Eating Wasps* had a revolutionary impact on the literary world, especially when it came to themes of feminism, social hierarchy and the indifference of society towards marginalized sections. It centers around different narratives of ten women. The omnipresent narrator, Shree Lakshmi, who’s portrayed as a wandering spirit takes readers throughout Nair’s fictional world. The omnipresent narrator gets manifested from her last remains, which was a finger collected by her ex-lover & that was stored in the cupboard. She states some fact about the modern era by saying “On the day I killed myself, it was bright & clear. It was a Monday. A working day” (Nair1). It goes to show the transitioning from a conventional era to a modern era, where Monday hints at the start of the week. The modern age brought about vast changes in society, where women have finally attained some liberty to work and the allowance of contributing to the economic sphere. In short, women could transcend all those conservative boundaries and indulge in work other than household duties. This is an advent of modernism, where marginalized sections were able to speak out for themselves and the stereotypes got challenged. However, the process is very gradual and the flaws still outweigh the improvements.

Coming back to the novel and under the context of post modernism, Nair delves into different narratives to portray different stories. One may interpret it as a way where she delves into several universes to understand the various dynamics of womanhood, feminism and social constructs that oppress people. The book also emphasizes on the various forms of injustice that the omnipresent narrator, Shree Lakshmi faced, during her livelihood. One way of interpreting the afterlife of the narrator is, we may view the hardships of women during her lifetime which never got acknowledged in conventional society. Seemingly only in the afterlife can a woman wander about all that she couldn’t attain/fulfil. Post-modernist writers emphasized a lot about the gap between conventional and modern-day society. Through literature they talk about transitions and how the traditions still remain problematic in a rampantly modernizing world. The peril of caste hierarchy still plagues society even if everyone has reached an era where resources and opportunities are quite abundant. As the narrative continues the reader may delve into more complex interpretations. One is the search for identity of every women character in the novel, including Shree Lakshmi. Let’s consider instances of Urvashi. She’s seen as one of the protagonists of the novel who seemed to have lived a perfect marriage that did not suffice her desires or needs at all. She appeared to be trapped in a so-called perfect marriage, where her role of being a wife established her sole existence. She did not feel loved and had much more expectations from her husband. From her friend’s advice she joins a dating app and starts talking about her feelings with another married man. The relationship that was shared was quite intimate, but

it still didn't suffice her expectations, even if physical connections were majorly there. However, when she wanted to leave the relationship, she got threatened by the man, who started stalking her everywhere too. In this instance, women like Urvashi are explorers who roam the modern concrete forest under fear. It's like the deer roaming in search of livelihood, simultaneously protecting itself from grave carnivorous threats. But in the end, she comes out fearlessly when she answers the of her stalker "I was never your prisoner, to escape. You are just a silly boy throwing tantrum. But I am not your mother to indulge you. So, listen to me: it's over. You and I are finished no matter what you think. Nothing you say or do is going to change that." (Nair 205).

### **The Emphasis on Individuality in Post Modernism**

One interesting facet of modernist writers is their emphasis on individuality. For instance, in the case of Urvashi, the author doesn't establish any objective reality or any persona with rigid qualities. Rather, Nair emphasizes on various flaws that are embedded in all her characters, along with their desire to live life with fulfillment. In other words, the characters are in search of happiness and are indulged in their own quests to make ends meet in their life and harmonize with their homes. This is an aspect of post-modernism where the idea of life, individuality and the establishment of society becomes somewhat subjective. While there's a normative structure, the criticism drawn is upon the various oppressive structures that limit the agency of women or other marginalized groups and communities. *Eating Wasps* delves into common human nature, where beings are in search of fulfilment and happiness. Conventional society fixed the identity of human beings, therefore taking them away from the commonality that our species naturally share. Such times objectified them to a point where, since the time they are born their fate already gets destined. Women already get identified with ascribed status. For instance, widows stay single for life, gets bald, women are household keepers and so on. Urvashi's story of sexual liberation gives us the idea that women are open to explore in this modernizing world, however the various threats engraved are still there. Safety is an issue and as we still read through the paper, about violence against women in various obscene forms, we find out more relatable contexts through Nair's carefully crafted literary work.

"An ordinary woman had become a legend, a tragic heroine, and it was the nature of my death that turned me into someone extraordinary in their eyes" (Nair1). This quote further substantiates our former claim about individuality that post modernism in literature sought to encompass. Shree Lakshmi's death, which apparently was suicide, got speculated in a very subjective tone. Her presence, even after her death, seemed to have been a round character. Older forms of literature sought to portray women as perfect beings, stereotyped as perfect housewives, satisfying her husband and being flawless in her own domestic sphere. Post-modernist literature challenged this structure by bringing out the flaws in women, emphasizing on the

commonality of human nature between all sexes and making it clear that the right to individuality is still at stake even though the times have gracefully been changing. Nair also glorifies the good thing about having ambitions, about being curious and normalizing the desires of women. Basically, things that were viewed as taboo-like during earlier times. The narrative of the novel follows a linear structure, where one account follows the other with some moments of drifting away to back-stories of the characters. Apart from acknowledging the evident aspects of human nature and how women also fall under the same category as men do, in terms of happiness and fulfillment, *Eating Wasps* celebrates womanhood in a remarkable way.

The metaphor of *Eating Wasps* is quite interesting in the text. The fact that a bitter taste still lingered in the mouth of the young omnipresent narrator tells us, in a broader sense, about the bitterness of life and with the curiosity to still try it. "Once I withstood the sting of wasps. But when I died, I was reduced to a forgotten bone, a ghost of my former self" (Nair20). This further emphasizes on how atmospheric and bitter the novel turns to, even if the author may not have intended. Her finger attaches her to the physical realm even after death, and as she wanders all the accounts of women are shared. Stories that we often come across in our day-to-day lives brilliantly and subtly penned down by Anita Nair.

#### **Post modernism in literature**

After the second world war there was a massive shift in the understanding & interpretation of knowledge, culture, art and the overall human condition. The concept of postmodernism emerged to challenge and critique the conventional school of thoughts. It challenged the notion of existing knowledge, stating that knowledge doesn't exist on its own but rather created accordingly with the passage of time. In other words, it countered the notion of truth, saying that there isn't any absolute truth. But there is subjectivity. So, with the emergence of new ideas emphasis on the greyness of life, of society and of artistic expressions came to light. The political, social, cultural & at times economical sensibilities have always been reflected through literature. Enlightenment took place as society progressed towards a massively urbanising world, with scientific advancements, change of livelihood, the acceptance of new ideas and much more inclusion of people/races/gender. Postmodernist thinking came about as disappointment and defiance towards traditional/conventional ideas or practices. The two world wars basically triggered this social unrest, because of mass killings. A question that can be put out here is, if tradition was so perfect, if knowledge was so divine, how could people kill and destroy themselves? The scepticism led to the discontentment of society towards institutions such as religion, family and so on.

Anita Nair is one of the post-modernist writers who delved into similar concepts and ideas that we just discussed, and the same can distinctly be observed in most of her works. One of which we shall discuss here is *Eating Wasps*. The protagonist narrates the afterlife, roaming as a spirit,

reminiscing and realising simultaneously how existing traditions burdened her, and in a broader sense burdened marginalised people in society, especially women. Much of the literature in India in the post-colonial and modern period reflected background on similar lines, depicting the “coherence of this fragmented world” (Potti2).

Amongst all the discontent that was shared in unison between postmodernist thinkers, writers and in-fact society as a whole, several grounds or themes were covered. As the concept of universality came to question, themes like feminism, socialism and the marginalized accounts of suppressed people simultaneously got expressed through literature. *Eating Wasps* covers feminism in a very defined way. The diverse voices of protest that emerged, coming out of females who had faced discrimination since centuries in the name of tradition, were heard. Nair also touches upon several issues of so called modern society where women are not safe like Megha, a school going girl assaulted by her bus conductor. A critical view upon traditional customs was cast mainly because of how male-oriented or dominating the existing structure was. Although postmodernism seemed to have subdued that to an extent but the ghost of oppression and dominance still lingered. This can be taken as an interpretation for *Eating Wasps* like Njama refuse to wear burqua and was attacked with acid because of that. The narrator who wandered in the afterlife, reminiscing and realizing, can be viewed as symbolic towards the very ghosts of traditions that haunts modern day society.

## Conclusion

*Eating Wasps* tells us the stories of different women who were fighting their own individual battles. Nair's follows a pattern that most of post-modernist literature resembles. Shree Lakshmi can be viewed as an unreliable narrator who leaves us with open interpretations for most of her characters. The various narratives bring forth a form of intertextuality that reels in broader concepts/issues of politics, culture, so on and forth. Self-reflexivity or individualism is a point of emphasis of most writers of the post-modern era. “Although a number of characteristics ascribed to post-modernism might be observed here - the stress on multiple possibility, the tolerance of and difference; and the resistance to closure, the stress on language, textuality and intertextuality” (Tiffin174). This in-turn takes readers away from conventional ways of writing/reading literature and manifests better understanding of the human condition which is not at all rigid, but subjective/dynamic in nature. The text here touches issues of patriarchy, oppression, violence and several other issues that women are faced with. Normative structures such as patriarchy has not only defined women's role in conventional society but also designed her life as well. The postmodernist Indian English women novelists have given a new sense of direction to women's livelihood and provided a new code of morality that corresponds to the changing social/cultural scenario. The submissive women



of the past have given way to the assertive women of the present. *Eating Wasps* covers feminism in a very defined way, especially based under the context of the novel's background. The diverse voices of protest that emerged, coming out of females who had faced discrimination since centuries in the name of tradition, were heard. A critical view upon traditional customs was cast mainly because of how male-oriented or dominating the existing structure was.

While the concept of universality got challenged with individual subjectivity, post-modernist literature also portrayed the human condition in its post dynamic aspects. For example, the various characters of Anita Nair's *Eating Wasps* are travelling, some working, some falsely contented and some even curious about life. There is no absolute truth, much like how traditional normative structures has established. It is true that in ever changing world the existence of conventions would certainly create havoc. This could also be seen through the various characters we have come across in the text. *Eating Wasps* can be taken under the category of metafiction too, where the wandering spirit reveals a world of women who are on a constant search for their own identity. The story may seem fictional, quite unrealistic at the tip of the iceberg. But when readers dig deeply into it, they will come across complex ideas or realities that gets reflected through the various accounts/conversations of her characters.

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## **JUDICIAL APPROACH FOR PROTECTION OF GEOGRAPHICAL INDICATIONS IN INDIA: A CRITICAL ANALYSIS**

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### **Abstract**

Geographical Indications (GIs) are an important form of Intellectual Property Rights. In comparison to other forms of IPR it is of recent origin. GIs refers to the place of origin of a product due to which that product acquires special characteristics and preferred by quality conscious consumers. GI tagged products gets premium price and thus helps in economic benefit to the producers of that product. Sometime unauthorized persons try to reap the benefit by misrepresentation of the origin of product and deceive the consumers and real producer of that product. In such cases the judiciary protects the real producers of the products by preventing unauthorized use of that product. There are several cases in which the Indian courts grants protection to the Geographical Indications.

**Keywords-**Geographical Indications, Judicial Approach, Passing off, Intellectual Property Rights

**Introduction-**Judiciary is one out of three most important pillars of the Indian democracy apart from executive and legislature. It acts as a guardian of the interests of the citizens. The judiciary in India is separate and independent of the executive to ensure impartiality in administration of justice. The range of judicial review recognized in the higher judiciary in India is the widest and

most expensive known to any democratic set up in the world. Judiciary is not confined to interpretation of laws only but also in involving new principles and doctrines in dealing with new situations. The decision of judiciary sets precedents and therefore it is important that the judiciary be acquainted with the laws and its implications. The intellectual property system is dynamic, which makes examination of it more difficult. It is a part of society and is subject to changes according to social, political and economic factors. Considering this, the goals of intellectual property producers, innovators and users may change as society's ideals do. Generally speaking, the judiciary has following two essentials and separate duties in respect to GIs:

- (i) Interpretation of the various GIs statutes.
- (ii) Adjudication of GIs litigation or disputes.

Throughout the process of deciding GIs issues, the judge interprets GIs statutes. The judiciary has a lasting impact on the growth of trade and commerce and the development of the country through the pronouncement and interpretation of the such laws.

In the past, the judiciary has played an important role in protecting geographical indications, particularly in the absence of any enforced legislation. It has applied the common law notion of passing off in disputes relating to geographical indications. Thus, the courts have been giving effect to Articles 22 and 23 of the TRIPS Agreement even before it came into existence. The Supreme Court forced the government to take significant action against basmati rice biopiracy. The Supreme Court has heard petitions in circumstances of infringement of GIs that misleads the customers as to location of the origin or constitutes unfair competition. The courts have granted injunctions prohibiting the defendants from advertising and offering for sale or distribution in any country goods (including wine and spirits) where they engage in colorable imitation and unfair trading to profit by exploitation of any goods or products which are essentially attributable to specific geographical area and are used in relation to specific goods originating from any country, region or locality as the case may be.

The term 'Geographical Indications' can be defined as indications which identify a product as originating in territory of the member, or a region or locality in that territory, where a given quality, reputation or other characteristics of a good is essentially attributable to its geographical origin.<sup>1</sup> In compliance with TRIPS Agreement, India has adopted this system and enacted 'The Geographical Indications of Goods (Registration and Protection) Act, 1999' and 'The Geographical Indications of Goods (Registration and Protection) Rules, 2001'. The Indian statute defines the term 'Geographical Indication', in relation to goods, means an indication which identifies such goods as agricultural goods, natural goods or manufactured goods as originating or manufactured in the territory of a country or a region or locality in that territory, where a given quality, reputation or other characteristics of such goods is essentially attributable to its geographical origin and in case where such goods are manufactured goods one of the

activities of either the production or of processing or preparation of the goods concerned takes place in such territory, region or locality as the case may be.<sup>2</sup>The Registrar of GI, the Controller General of Patents, Design and Trade Marks is in charge of enforcing the GI Act. The Government of India has developed a “Geographical Indication Registration” in Chennai, where right holders from all Indian jurisdictions can register their GIs.<sup>3</sup>

**Imperial Tobacco Co. of India Ltd vs Registrar of Trade Marks and Another**<sup>4</sup>- In this case the Appellant has applied to the Registrar of Trade Marks for registration of a label, used as a wrapper of cigarettes packet bearing image of snow-clad hills with the word ‘Simla’. The Registrar rejected the application and therefore appeal is made before the Calcutta High Court. The question before this is ‘whether a geographical name, which is distinctive, can be registered as a trade mark?’. The court said that a geographical name which has acquired distinctiveness can be registered as a trade mark. Regarding this case the court said that the word ‘Simla’ is neither distinctive nor it has been used by the company to distinguish its product from the product of other traders and it also hit by Section 9 (1) (d) of the Trade and Merchandise Marks Act, 1958. Therefore, the court uphold the decision of Registrar and dismissed the claim of the Appellant.

Legal Scholars also opined that some geographical names can be inherently adopted to distinguish the goods of particular traders, but only if it can be predicted that they are such names as it would never occur to any other trader in such goods to use.<sup>5</sup>

**Scotch Whisky Association vs Pravara Sahakar Shakar Karkhana Ltd.**<sup>6</sup>- In this case, the plaintiff company, which is incorporated under the Companies Act of United Kingdom, filed a case of passing off against the defendant. The defendant company manufactures various brands of Indian whisky such as ‘Blended with Scotch’, ‘Blended Scotch Whisky’, ‘Drum Beater’, ‘Gold Tycoon’ etc. with the use of the device of the Scottish Drummer wearing a kilt or the tartan band. The Bombay High Court held that (i) the SWA has locus standi to prevent the defendant from passing off their goods and damaging his goodwill and reputation. (ii) the defendants are passing off their goods as ‘Blended with Scotch’, ‘Blended Scotch Whisky’ or goods closely and substantially associated with Scotch when in fact they are not. (iii) the defendant have resorted to unfair device by using the word ‘Scotch’ and indulged in colorable imitation and unfair trading in an attempt to reap harvest by appropriation of plaintiff’s goodwill in Scotch whisky trade. The attempt of the defendants to justify the use of the words ‘Blended with Scotch’ has totally failed. The balance of convenience is in favor of the plaintiffs and not in favor of the defendants. (iv)the defendant is restrained from advertising or offering for sale or distributing in any country whisky which is not Scotch Whisky with the description ‘Blended with Scotch Whisky’, ‘Blended Scotch Whisky’, ‘Blended with six-year-old Scotch’, or ‘Blended with six-year-old vetted Malt Scotch’ or the word ‘Scotch’ with the use of the device of the

Scottish Drummer. Applying the principles of passing off laid down in the Spanish Champagne Case<sup>7</sup> the Court held that the defendants were deliberately passing off their product as blended Scotch and restrained them for its use.

**Dyer Meakin Breweries Limited vs Scotch Whisky Association<sup>8</sup>**- The Dyer Meakin Breweries Limited (now Mohan Meakin Breweries Limited) is a company incorporated under the Indian Companies Act which manufactures various types of liquors. This company applied for registration the mark 'Highland Chief' in respect of a product described as 'malted whisky'. The trademark also contained the device of the head and shoulders of a Scottish gentleman wearing feather bonnet and plaid and tartan edging. Highlanders being the Scottish soldiers are well known in history and Highlands are well known as the best region of Scotland producing Scotch Whisky. The Appellate Bench of Delhi High Court held that the words 'Highland Chief' by themselves or because of the presence of pictorial representation of the Highlander on being used as a trademark in respect of the Appellant's Whisky, which admittedly is not Scotch Whisky, would be likely to deceive or confuse unwary purchasers in thinking that the whisky is Scotch Whisky. The device being a well-known symbol of Scottish origin would enhance the impression made by the words 'Highland Chief' as having some nexus with Scotch Whisky produced in Scotland. The court held the use of 'Highland Chief' as a case of false trade description within the meaning of the Indian Trade and Merchandise Marks Act, 1958 and therefore disentitled to protection under the Act.

**Khoday Distilleries Ltd vs Scotch Whisky Association<sup>9</sup>**- The Appellant Khoday Distilleries Ltd (now known as Khoday India Limited) is a company incorporated under the Companies Act, 1956. It manufactures whisky under the mark 'Peter Scot'. When SWA filed an application for ratification of the said trade mark the Appellant argued that the brand name 'Peter Scot' was coined primarily with my father in mind i.e. using his forename 'Peter' and his nationality 'Scot'. Another factor behind the coining of this brand name was the internationally known British Explorer, Captain Scott, and his son Peter Scott, who is widely known as an artist, naturalist, and Chairman of the World Wildlife Fund. Although the name 'Scott' is spelt with two 't', it is phonetically the same as 'Scot'. On appeal, the Supreme Court held the registration of 'Peter Scot' was valid on following two grounds: (i) Having regard to the nature of goods whisky bearing the mark 'Peter Scot' was unlikely to be confused with Scotch Whisky. The court found that the relevant public knew the value of money and the quality and content of Scotch Whisky and was aware of the differences in the process of manufacture, the place of manufacture and the origin of goods. (ii) The court ruled that although the statute of limitations does not apply to rectification proceedings under the trademark legislation the defendants were prevented from initiating rectification proceedings on

the ground of acquiescence and waiver. The court noted that Khoday started using the 'Peter Scot' mark in 1968 and obtained registration in 1971. The rectification proceeding was filed only in 1986 even though the SWA and John Walker had been aware of the registration since 1974.

**Salt Lake Society for Hotel Management v Gazi Murshidul Arefin<sup>10</sup>**

In this case the plaintiff seeks injunction restraining the defendants from using 'IIHM' as part of its name or literature or any other matter. The plaintiff and defendant have similar business of running hotel and catering management school and educational training centers. The plaintiff carrying on business under name and style of International Institute of Hotel Management and Defendants carrying on business under name and style of Indian Institute of Hotel Management. Plaintiff uses 'IIHM' to describe and identify institute run by it much prior in point of time than that of defendants. Considering the facts of the case the court finds that the plaintiff have prima facie been able to substantiate that the sole intention of the defendants to adopt logo/ acronym, is to illegally exploit the goodwill and business reputation of the plaintiff and therefore granted injunction. Apart from the above-mentioned cases, several other cases are also famous in the field of Geographical Indications and Traditional Knowledge at the world level concerning biopiracy, in which Indian courts directly or indirectly contributed much.

**Neem Tree Case**-the Neem Tree (*Azadirachta Indica*) grows in the dry regions of the Indian subcontinent and mentioned in Indian texts written over 2000 years ago. It has been used by local communities in agriculture as an insect and pest repellent, in human and veterinary medicine, toiletries and cosmetics. In Sanskrit the Neem Tree is known as 'sarvaroganivarini.' In 2000 the European Patent Office revoked the patent granted by it to the United States Department of Agriculture and the chemical multinational, W. R. Grace, in 1995 for the preparation of fungicide from the seeds of Neem tree.

**Turmeric Case**-Turmeric is a tropical herb grown in east India. Its powder is widely used in India as a food ingredient and medicine etc. For medicinal purposes it is used as a blood purifier, in treating common cold and as an anti-parasitic for many skin infections. In 1995, the United States awarded patent on turmeric to University of Mississippi Medical Center for wound healing property. The Indian Council of Scientific and Industrial Research (CSIR) has objected to the patent granted and provided documented evidences of the prior art to USPTO. After a long battle, The U. S. Patents and Trademarks Office ruled that a patent for turmeric issued to the University of Mississippi Medical Center was invalid because it was not a novel invention.

**Basmati Rice Case**- Basmati Rice is an aromatic rice grown in India and Pakistan for centuries. On September 2 1997, the RiceTec Inc, an American Company Based in Texas is granted patent for a cross-breed with American long grain rice. RiceTec was granted the patent on the basis of aroma,

elongation of the grain on cooking and chalkiness. RiceTec has been selling Basmati rice grown in the US under the trademark 'Texmati' and 'Kasmati' for almost two decades. Texmati carries the description 'American-style Basmati rice' while the superior Kasmati is describes as 'Indian-style Basmati rice'. India has objected to the RiceTec calling the rice 'Basmati' insisting the name should be used only for rice grown in the Basmati region of India. The USPTO invalidated the patent for Basmati Rice.

**Darjeeling Tea Case-** This case could be considered as one of the most important case of Geographical Indications. Darjeeling tea is the tea produced in the hilly areas of Darjeeling Districts of West Bengal. On finding several cases of misuse the Tea Board of India has registered the word 'Darjeeling' and its logo in several countries of the world as trademark. In October 2004, Darjeeling was granted GI status and become the first application to be registered in India as a GI.

Considering the decisions of several cases it can be said that the courts provide following civil remedies for infringement or passing-off: (i) damages (ii) account of profit (iii) injunction. The order of injunction may include (1) an *ex parte* injunction (2) an interlocutory order. The interlocutory order may be issued for the matters (A) for the discovery of documents (B) preserving or infringing goods, documents or other evidence which are related to the subject matter of the suit (C) restraining the defendant from disposing of or dealing with his assets in a manner which may adversely affect the ability of the plaintiff to recover damages, costs or other monetary benefits. While granting interim injunction, the courts have three factors in view: (a) establishment of a *prima facie* case (b) balance of convenience between the parties (c) whether it will cause irreparable damage to plaintiff if interim injunction is not issued.<sup>15</sup> However, in a series of case the courts in India has held that an interlocutory injunction generally not be granted (1) where damages will provide adequate remedy (2) unless there is a possibility of the success of the plaintiff in the suit.

The court may provide nominal damages on account of profit in a case where the defendant satisfies the court in the suit for infringement or for passing off:

- (i) he is not aware of the registration and its use by the plaintiff.
- (ii) when he became aware of the plaintiff's right on that geographical indication, he forthwith ceased to use that.

From the aforesaid judgements, it is evident that the judiciary in India is affording adequate protection to geographical indications even during the absence of proper statutes. It is significant to note that in many cases such protection was afforded much before the TRIPS Agreement came into force. However, the judiciary is required to have more knowledge and awareness about the Intellectual Property System. The present judiciary has an important role to play in interpreting the laws and in case of any conflict there is need to strike balance between the interests of the nation

and the demands of global justice. Even though Indian courts are doing a lot to defend IP rights, there is pressing need for a specialized judiciary that can handle IP rights matters with care while keeping the national interest in mind and guarantee the efficacy of the enforcement system. The judiciary is under a great deal of strain due to parties' hasty requests for relief as well as the absence of legal precedents. The court must consider factors including jurisdiction, registration, market reports and others in addition to the claims validity when dealing with corporations, individuals and other similar parties that want instant relief from the court.

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## EFFECT OF YOGIC PRACTICES ON WELL-BEING OF POST GRADUATE STUDENTS

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### **Abstract:**

The imbalance and weak well-being of students poses a great threat to the society because these students are the one who will bear the responsibility of national and social leadership. But if their life and careers are damaged before they have really begun, a society cannot be flourished. Hence, it is a crying need of contemporary society to optimize the state of well-being within the students. **Objective:** Keeping in view this important role of well-being, the present experimental research work was undertaken to see the effect of yoga practice on well-being. **Methods:** In this study, a 'two groups', 'two levels', 'before' and 'after' design was adopted. A sample of sixty subjects was drawn from among the population of same socio-economic back-ground with similar educational (Post graduation) standard. The subjects of experimental group (N=30) practiced yoga for 45 minutes every day for four months whereas the subjects of control group were not exposed to any specified intervention. **Results:** The obtained result confirmed that yoga practicing group found extremely high level of well-being as compared to their extremely low level of well-being at pre-experimental stage whereas the subjects of control group found no such improvement. **Conclusion:** Therefore, the yoga practice can be

considered as a most potent and promising means of improving the level of well-being.

**Key words:** well-being, happiness, behaviour, personality, intervention

### **Introduction**

The term "well-being" refers to physical, mental, and emotional health which allows an individual to thrive in life. It indicates individual's satisfaction in different domains of life. Well-being brings forth the state of happiness and hence, happiness and well-being are frequently considered as synonymous in psychology. Ryff (1989) and Ryff and Keyes (1995) viewed Psychological well-being (Eudaimonia) as "optimal psychological functioning" and indicated its characteristic as "autonomy, environmental mastery, personal growth, positive relations with others, purpose in life and self-acceptance". The World Health Organization (2001) emphasized that well-being is the state in which "an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". In fact, the state of well-being of an individual is the state of enjoyment, happiness and ability to fulfil life purpose along with the capacity to cope with adverse situations and resolve the problems. The components of well being are interlinked with students' behaviour refinement, personality development and better learning processes (Wang, Haertel, & Walberg, 1997). Enhancement of student's well-being is important because due to poor health and feeble well-being, students face many challenges on the way to complete their education successfully, which demands them to be in good physical and mental health (Marshall, 2004). The imbalance and weak well-being of students poses a great threat to the society because these students are the one who will bear the responsibility of national and social leadership. But if their life and careers are damage before they have really begun, a society cannot be flourished. Hence, it is a crying need of contemporary society to optimize the state of well-being among the students. Recently, yogic practices are gaining momentum as psychosomatic medicine for refinement and treatment of psychological maladies as well as physiological illness throughout the world.

Findings of a number of investigators have already proved the efficacy of yogic practices in solving many psychological as well as physiological problems. Balasubramaniam et al. (2013) showed that there is growing evidence for the positive influence of yoga on subjective well-being as confirmed by neuronal correlations in the brain. Kozasa (2013) investigated the effect of meditation on brain functions and found better brain functions among the mediators as compared to the non meditating subjects. Betal (2013) examined the effect of Transcendental meditation on personally integration of adolescents and found positive results among the practitioners of meditation. Osth J, Diwan V, Jirwe M, et al. (2019) investigated the effect of yoga on well-being and healthy ageing: study protocol for a randomized controlled trial (Fit for Age), and found positive status of well-being of yoga practitioners. Lourebam and Ete (2021) showed positive correlation with satisfaction with

life, positive affect and resilience while negative correlation with negative affect among the students.

In this study, two groups with “Pre” and “Post” design has been adopted. In this design, a control group has been considered not only for comparative purpose but also to eliminate the testing sensitivity (if any).

A random sample of 60 (sixty) Post Graduate students was drawn from different Departments of H.N.B. Garhwal Central University, Srinagar Garhwal, Uttarakhand with same socio-economic and educational background. Both the male and female subjects with normal health status and low level of well-being were considered for the study. The selected subjects were no previous history of yoga practice. The subjects with cardiac, renal, hepatic, pleural or any other dangerous health complication and major psychological problems were excluded from the study. Subjects with reluctance to participate in experimental intervention were also excluded. The total sample was divided into two groups i.e., Experimental (N=30) and Control (N=30). This study was approved by the Institutional Ethical Committee of the HNB Garhwal University and the ethical approval No. was ICMR/2019/10.

To investigate the effect of yogic intervention (if any), on dependent variables, ‘Well-Being Index’ (WBI) by Vjayalaxmi Chouhan and Varsha Sharma (2016), published by National Psychological Corporation, Agra was used.

All the subjects of both control and experimental group were exposed to the psychological test ‘Well-Being Index’ (WBI) at their pre-experimental stage. After the pre-testing, all the subjects of experimental group were exposed to yoga practices consecutively for four months daily (except Sunday and Gazetted holiday) for 45minutes under the direct supervision of the researchers.

The subjects of experimental group had practiced the following yogic processes after a preparatory lecture delivered to the subjects:

**Asanas:** (15 minutes):

- Siddhasana (03 rounds per day).
- Padmasana (03 rounds per day).
- Svastikasana (03 rounds per day).
- Savasana (06 minutes).

**Pranayama:** (15 minutes):

- Nadi Shodhan (Anulom-Vilom) (5 Minutes per day).
- Bhramari Pranayama (5 minutes per day).
- Bhastrika Pranayama (5 minutes per day).

**Preksha Meditation** (15 minutes per day)

- Perception of the Psychic Centre: Centre of Enlightenment in the forehead (physiologically, pituitary glands).

Simultaneously, the subjects of control group were not exposed to any specified activities; instead they were continued with their daily routine Normal Activity. The subjects of both the groups were prohibited for doing

other exercises or taking any medicine and diet that may influence the level of well-being.

### **(c) Post-experimental Measurement**

By the end of four months of experimental treatments, subjects of both the groups were re-tested with 'Well-Being Index' (WBI) test.

### **Statistical Design**

For calculation and analysis of data, the statistical design of (i) Inter-group comparison and (ii) Intra-group comparison was followed.

**(a) Inter group comparison:** At pre-experimental stage, a two tailed "t" test with  $\alpha < .05$  was considered as the norm of significant difference whereas, at post-experimental stage, one tail "t" test with  $\alpha < .05$  was considered as the level of significance difference.

**(b) Intra- group comparison:** For intra- group comparison, a one tail Sandler's "A" test with  $\alpha < .05$  was adopted.

### **Inter-group Comparison at pre experimental Stage**

The obtained results of pre-experimental stage are presented in Table-1. The table displayed that the mean scores of both the groups are very analogous to each other and showed no significant difference in any dimension of well-being. Thus, both the groups found their "homogeneous" nature regarding the status of well-being at their pre-experimental stage. In addition to this, when the norms for interpretation of the level of well-being illustrated in the manual (Table-5) of Well-Being Index is viewed, it becomes conspicuous that at pre-experimental stage, the level of well-being of the subjects of both the group was '**extremely low**' (experimental=114.67, z-score -0.56 and control=109.93, z-score -0.75). Hence, the first hypothesis was supported by the result.

### **Inter-group Comparison at Post- experimental Stage**

The results obtained after four months of yoga practice by the subjects of experimental group as well as after four months of Normal activity by the subjects of control group were displayed in Table-2. At this stage, the subjects of experimental group showed higher level of mean scores in all the dimensions i.e. I(Emotional well-being) 21.20, II(Psychological well-being) 34.50, III(Social well-being) 58.03, IV(Spiritual well-being) 21.36, V(Self-awareness) 34.73, VI(Physical well-being) 24.43 of well-being as compared to the mean scores of the subjects of control group i.e. I(Emotional well-being) 11.30, II(Psychological well-being) 20.26, III(Social well-being) 32.50, IV(Spiritual well-being) 11.30, V(Self-awareness) 21.10, VI(Physical well-being) 14.93). Thus, the subjects of experimental group differed significantly at  $< .001$  level of confidence in every dimensions of well-being i.e. I at  $< .001$ , II at  $< .001$ , III at  $< .001$ , IV at  $< .001$ , V at  $< .001$  and VI at  $< .001$ . When the mean scores of post-experimental stage of experimental group is compared with the norms for interpretation of the level of well-being illustrated in the manual for well-being given in Table 5, it has been evident that the subjects of experimental group now acquired the '**extremely high level**' of well-being (i.e., 194.25, Z-score is above +2.01).

**Table-1**

Mean, SD, and 't' value of Experimental and Control groups at Pre Experimental stage on Well-Being Index

Dimensions of Well-Being	Groups				95%CI for Mean difference	't' value	df	p value
	Experimental		Control					
	Mean	SD	Mean	SD				
I	11.03	3.489	10.90	2.808	-1.32687, 1.59354	.187	29	.853*
II	20.73	3.648	20.27	2.982	-1.04848, 1.98181	.630	29	.534*
III	33.90	5.950	31.90	5.067	-.33501, 4.33501	1.152	29	.090*
IV	11.27	2.828	10.53	2.285	-.59659, 2.06326	1.128	29	.269*
V	22.17	3.966	21.13	3.857	-.89696, 2.96363	1.095	29	.283*
VI	15.57	2.725	15.20	2.235	-.81611, 1.54945	.634	29	.531*
Total mean Score =	114.67		Total mean Scores = 109.93					

\*NS=Not significant

But on the other hand, the subjects of control group who were exposed with their daily routine normal activity, did not displayed any significant change in their mean scores and even now, they remained at the '**extremely low**' level of well-being (i.e., 111.39, z-score is -0.67). Thus, the second hypothesis was also corroborated by the results.

### **Intra-group Comparison**

#### **Effect of four months of yoga practice**

Table-3 displayed the mean and Sandler's 'A' value of both pre-experimental and post-experimental stages of experimental group. The obtained data reflects that all the six dimensions of well-being were significant at the same level. The dimension of Emotional well-being (I) is significant at <.001 level, Psychological well-being (II) at <.001 level, Social well-being (III) at <.001 level, Spiritual well-being (IV) at <.001 level, Self awareness (V) at <.001 level and Physical well-being is significant (VI) at <.001 level after four months of yogic practices. The mean score of dimension-I(Emotional Well-being) was 11.03 at pre experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 21.20. The mean score of dimension-II (Psychological well-being) was 20.73 at pre experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 34.50. The mean score of dimension-III (Social well-being) was 33.90 at pre experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 58.03. The mean score of dimension-IV (Spiritual well-being) was 11.26 at pre experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 21.36. The mean score of dimension-V (Self-Awareness) was 22.16 at pre

experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 34.73. The mean score of dimension-VI (Physical well being) was 15.56 at pre experimental stage whereas after four months of yoga practice i.e.at post experimental stage, mean score was increased up to 24.43.

Thus, the data confirmed that after four months practice of yogic processes i.e. Asana, Pranayama and Meditation, the subjects of experimental group found more satisfied with their life and also found more positive in respect of happiness under emotional well-being (I). Now, they achieved the characteristics of autonomy, environmental mastery; trustworthiness and positive relationship with others having strong feeling of affection and empathy, a sense of directedness, ability to understand the purpose and meaning of life; more conscious about their personal growth as well as capacity of self acceptance under psychological well-being (II). Under social well-being, they found socially more integrated more predisposed for social contribution and more ability for social coherence. The subjects now also got social actualization and social acceptance (III). They were also found more sound spiritually as they found more aware of ultimate reality, divinity and spiritual truth under spiritual well-being (IV). The self awareness of the subjects is now high and they were obviously adorned with social, ethical and spiritual values as an outcome of Self awareness (V). Under physical well-being, the subjects were found fit physically and free from any physical ailments (VI).

**Effect of four months of Normal Activity**

Table-4 reveals that no significant change was occurred in any specified dimension of well-being of the subjects of control group even after four months of daily routine normal activity. At pre-experimental stage, the mean score of dimension-I was 10.90 whereas after four months of daily routine normal activity i.e.at post experimental stage, mean score increased slightly i.e.11.30 but no significant difference was noticed. The mean score of dimension-II

**Table-2**

Mean, SD, and ‘t’ value of Experimental and Control groups at Post phase-II stage on Well-Being Index

Dimensions	Groups				95%CI for Mean difference	‘t’ value	df	p value
	Experimental		Control					
	Mean	SD	Mean	SD				
I	21.20	2.878	11.30	2.878	8.09890, 11.70110	11.242	29	.001*
II	34.50	4.22	20.26	2.728	12.41012, 16.05654	15.967	29	.001*
III	58.03	8.580	32.50	4.974	21.60019, 29.46647	13.277	29	.001*
IV	21.36	3.045	11.30	2.534	8.40560, 11.72774	12.395	29	.001*
V	34.73	3.050	21.10	3.717	11.71553, 15.55114	14.539	29	.001*

VI	24.43	2.568	14.93	2.333	8.16352, 10.83648	14.538	29	.001*
Total mean Scores = 194.25		Total mean Scores = 111.39						

\*P<.001

**Table-3**

Mean and Sandler's 'A' value on Well Being Index of Experimental Group at post phase II and Pre-experimental stage

Dimensions of Well Being	Mean 1(pre)	Mean 2 (post phase II)	Sandlers 'A' value	Level of Significance
I	11.03	21.20	0.041806	.0005*
II	20.73	34.50	0.039685	.0005*
III	33.90	58.03	0.039739	.0005*
IV	11.26	21.36	0.160020	.005**
V	22.16	34.73	0.038127	.0005*
VI	15.56	24.43	0.040308	.0005*

\*P< .0005, \*\*P< .005

was 20.26 at pre-experimental stage whereas after four months of daily routine normal activity i.e.at post experimental stage, mean score remained same as 20.26; At pre-experimental stage, the mean score of dimension-III was 31.90 whereas after four months of daily routine normal activity i.e.at post experimental stage, mean score slightly increased as 32.50 but no significant change was recorded. At pre-experimental stage, the mean score of dimension-IV was 10.53 whereas after four months of daily routine normal activity i.e.at post experimental stage, mean score was slightly increased as 11.30, but no significant change was recorded. The mean score of dimension-V was 21.13 at pre-experimental stage whereas after

**Table-4**

Mean and Sandler's 'A' value on Well Being Index of Control Group at post phase II and Pre-experimental stage

Dimensions of Well Being	Mean 1(pre)	Mean 2 (post phase II)	Sandlers 'A' value	Level of Significance
I	10.90	11.30	0.958333	NS*
II	20.26	20.26	1.780324	NS*
III	31.90	32.50	1.117284	NS*
IV	10.53	11.30	1.236295	NS*
V	21.13	21.10	1.237254	NS*
VI	15.20	14.93	2.987257	NS*

\*NS= Not Significant

four months of daily routine normal activity i.e.at post experimental stage, mean score was slightly decreased as 21.10 but no significant change was recorded. Similarly, at pre-experimental stage, the mean score of dimension-

VI was 15.20 whereas after four months of daily routine normal activity i.e. at post experimental stage, mean score was slightly decreased as 14.93, but no significant change was found. Thus, the third hypothesis was also confirmed by the result.

The obtained results demonstrated that the subjects of experimental group improved their level of well-being from 'Extremely Low' level of their pre experimental stage to 'Extremely High' level after four months of yoga practices. This improved level of well-being among the subjects of experimental group confirmed that regular practice of Siddhasana, Padmasana, Svastikasana and Savasana enhanced the capability to control over their emotions. Siddhasana developed mental potentiality, increased power of concentration (Kaul, 1986, p.69), Padmasana removed all the disorders (H.P.-I/44) and developed immense Knowledge (H.P.-I/48), Svastikasana increased psychophysical energy, developed mental equanimity and physical stability (Kaul, 1986, p.69) and Savasana brought forth relaxation, mental tranquillity and equanimity (Gh.S.-II/20). Similarly, pranayama also developed mental stability, emotional maturity and proper judgment capacity. Nadishodhan pranayama harmonized the flow of body fluids and bio-energy and brought a unique balance between sympathetic and parasympathetic nervous functions. Bhramari pranayama developed deep concentration, relaxation and awareness (Gh.S.-V/83-84). Perception of Centre of enlightenment under Preksha Meditation brought forth deep relaxation, profound concentration, appropriate judgment capacity and mental equanimity and tranquillity.

Thus, the practitioners now achieved the ability to transcend physical and material attachment, acquire self awareness, early maturity and capacity to be virtuous. The subjects also achieved the ability to act with wisdom and compassion by maintaining their inner and

**Table-5**

Norms for Interpretation of the level of Well-being as suggested in the Manual of Well-Being Index by Chauhan and Sharma (2016).

Sr. No.	Ranges of z-Scores	Grade	Level of Well-being
1.	<b>+2.01 and above</b>	<b>A</b>	<b>Extremely High</b>
2.	+1.26 to +2.00	B	High
3.	+0.51 to 1.25	C	Above Average
4.	<b>-0.50 to + 0.50</b>	<b>D</b>	<b>Average</b>
5.	-1.25 to -0.51	E	Below Average
6.	-2.00 to -1.26	F	Low
7.	<b>-2.01 and below</b>	<b>G</b>	<b>Extremely Low</b>

outer peace regardless of circumstances along with the acquisition of good self, esteemed capacity, serenity and harmonious and loving relationship in life. As a consequence, they now owned the essential features of well-being i.e., Emotional well-being (I), Psychological well-being (II), Social well-being (III), Spiritual well-being (IV), Self awareness (V) and Physical well-



being(VI) as suggested in the Manual for Well-Being Index by Chouhan and Sharma (2016). The findings of the study also confirmed that by improving the level of well-being, yogic practices brought out the qualities of serenity, good self-esteem, idea of harmonious and loving relationships with others along with stable emotion and positive vision. On the other hand, the subjects of Normal Activity group did not found such kind of improvement and remained at '**extremely low**' level of well-being, even after practicing of four months of daily routine Normal activity.

### **Conclusion**

The four months practice of Yogasana, Pranayama and Meditation with deep concentration and awareness positively developed greater mental capabilities and judgement capacity within the practitioners. Yogic practices brought forth the unified relationship among the body, mind and consciousness and this psychosomatic unification destroyed the illusion, ignorance, passion and delusion along with other physical discrepancy within the yoga practitioners. These allowed the flexibility in individual's response, integrated sense of self awareness, emotional stability and tranquillity which amplified the reasoning consciousness (vivek chetna). These situations have brought forth the higher level of well-being among the Post Graduate students. Therefore, it is concluded that yogic practices are the most promising and potent means of achieving higher level of well-being.

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## **EMPOWERMENT THROUGH REFORM: A STUDY OF MAPPILA MUSLIM WOMEN IN MALABAR**

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### **Abstract:**

The status of women is a crucial indicator of a society's development, and there is ongoing debate about the rights of women in Muslim societies. Often, these discussions center around critiques of Islam and portray Muslim women as passive victims of patriarchal systems. Official reports indicate that Muslim women are disproportionately affected by poverty, lack of access to education, and political marginalization. This is particularly true for Mappila women in Malabar, who, like other marginalized groups, face discrimination in a patriarchal, caste-based society. The changes in the lives of Muslim women in Kerala have drawn significant attention from scholars. Examining the state of Muslim women in Malabar in relation to socio-religious reforms requires a close examination of early narratives. However, early historical writings and foreign travelogues fail to include the role of women in the social life of Malabar. The mainstream historiography, with its inherent biases and commitment to liberal ideologies, also fails to properly address the issue of Muslim women. Feminist discourse often frames Muslim women in two opposing ways: as either progressive and against religion or religious and therefore oppressed. However, there are many nuanced perspectives within these debates that still need to be explored by feminism.

**Key words:** feminism, Muslim women, Malabar, Mappila

### **Introduction:**

From the early days of their interaction with the Malabar coasts, Arab traders established marital relationships which resulted in the emergence of a new, heterogeneous community in Malabar. The Mappilas were deeply influenced by religious beliefs, which impacted every aspect of their lives. The political authority also granted them special privileges to practice their customs and follow their own civil laws. However, early travelogues and later colonial records neglect to provide detailed information about the women and

their socio-cultural status within this marginalized group. From the available sources, it is understood that Muslim girls were raised in a secluded lifestyle as prescribed by their community. They were required to follow a variety of local customs and practices, many of which were adapted from the customs of indigenous groups. When a Muslim girl reaches puberty, a ceremony called Kathukuth Kalyanam (Ear Boring Ceremony) is conducted. She was given only basic and limited religious education and was taught from a young age to become a good homemaker. The primary concern of Mappila parents was to arrange their daughter's marriage as soon as possible after puberty. There was no system in place for the couple to meet or give their consent before the marriage is arranged and conducted by the parents. Strict boundaries are imposed on the girls even within their own homes, and Mappila women are expected to show the utmost piety towards their husband and not address them by name. As a result, majority of Mappila women live within these strict boundaries throughout their lives. The social status of Muslim women in different groups, such as elite families, religious families, matrilineal families, and in urban and rural areas, varies greatly and makes it hard to generalize about the social history of Mappila women.

There are examples of Muslim women actively participating and representing themselves in various socio-political engagements, such as promoting religion and participating in rebellions. Research of archival sources on the presence of women in the 19th century revolts reveal that Mappila women were actively involved in the public sphere. The case of Colonel Conolly's murder (1855) is an example of Mappila women actively participating in the struggle against colonial powers in Malabar. Fourteen Mappila women were arrested for supporting the killers of Col. Conolly, the collector of Malabar district. One of the women, Mambrath Beevi, a leader of the Mambram Tangal family, was arrested while pregnant and gave birth in custody. She was convicted and deported to Nellur Jail. The untold history of women like Mambrath Beevi highlights the need for further research to understand the role of women in the struggles led by Mappilas in Malabar.

The empowerment of Muslim women cannot be studied in isolation, as it was the result of socio-religious reform movements in the 19th century that led to a reevaluation of women's rights. The issue of women's rights was a primary concern of the reformers. The Muslim reformist movement had specific features and characteristics that set it apart from other similar movements in Kerala. The movement aimed to revitalize the religion and society by addressing the evils within, as a part of the long-standing Islamic tradition of Thajdeed. The reformers sought to invigorate the faith and customs, claiming that it had become stagnant, burdened by tradition, and corrupted by superstition and local rituals. They condemned many existing practices as extraneous impurities that had led to the spiritual degradation of Islam and called for a return to the pure form of Islam to address the problem. The movement also absorbed the forces of colonial modernity and the political

energy of anti-colonial struggles, while holding ideals of European enlightenment and the modernist notion of individual freedom.

Islamic reformism was both an intellectual debate and a popular movement. The issues addressed by these organizations and the institutions they established were based on a reformist interpretation of the religious teachings of Islam. However, there were continuous internal disagreements within the reformists on various issues, especially those related to women. Examining the presence of feminist consciousness in Islamic reform is a complex process. When studying the role of women in Malabar, important questions include how Muslim reformism addressed the question of women in Kerala, how successful the reformist movements were in addressing gender relations, what forces motivated the reformist endeavors, and how the agency of women in their interactions with social realities became a vital concern.

Efforts to empower Mappila women by reformers can be divided into five phases. The first phase, between 1870 and 1920, was led by individuals such as Sanaullah Makthi Tangal (1847-1912), Sheik Muhammad Mahin Hamadani Thangal (d. 1922), Chaillakath Kunjahammad Haji (d. 1919), and C. Saidalikutty Master (1856-1917). They laid the foundation for the reform. The second phase, from the 1920s to 1950s, is considered a trend-setting period for the women's reform movement. Many scholars, including female writers, came forward to defend women's rights. The formation of the Kerala Aikya Sangam in 1922 provided an opportunity for those with similar concerns to join together to reform the community and fight against orthodoxy. Apart from the male-led Aikya Sangam, initiatives by women also began during this period. Women like M. Haleema Beevi, TC Kunjachumma, Aysha Mayan, etc. began to write and speak for women's rights. Organizations such as the Thalassery Mahila Samajam and Tiruvitamkur Mahila Samajam, and journals such as Nisaul Islam and Muslim Wanitha, influenced the masses.

During this period, the question of Muslim women's rights raised by the reformers became a human rights issue rather than just a religious question. The orthodox dictum against teaching women to read and write, and denying them entry to the mosque, led to a heated debate within the community. The scholarly interventions of MCC Ahmad Moulavi, who defended women's rights based on Islamic texts, provided insight to Kerala Muslims. His arguments, particularly on women's right to enter the mosque, even evoked criticism from the reformers. Many forums, clubs, sabhas, samajams, religious organizations, social and political organizations, interventions by individuals and educational institutions, and the publication of books and journals, created a new wave in society.

During the 1950s to 1970s, the Muslim reform movement gained a more structured form, with the foundation of Nadvathul Mujahideen and Jamath'e Islami, and due to changes in the political landscape. As a result, the call for female education was accepted and the community opened the doors of higher education for girls. Exclusive women-only Islamiya colleges such as

Chennamangallur, Pulikkal, and Areacode were established, as well as mixed, secular institutions like Farook College, Sir Syed College, and MES College, which paved the way for Muslim girls to attain higher education. Issues such as women's right to enter the mosque, the question of dowry, the ear piercing ceremony, Triple Talaq, Arabikalyanam, etc. also became a main agenda for the reformers. More women became engaged in organizational activities under the reformist organizations. It was during this period that the need for a specific Muslim women's organization was emphasized by both male and female writers. Muslim journals started to dedicate more space to discussing issues affecting women. Reformist organizations also began to hold special sessions for women at their conferences.

During the fourth phase, beginning in the 1970s and strengthening in the 1980s, the Muslim community, and women in particular, experienced revolutionary changes. Gulf migration, through cultural exchanges and economic empowerment, changed the community's outlook, broadening their views and opening them to new ideas. Nadvathul Mujahideen and Jamath'e Islami formed exclusive women's organizations in the 1980s and journals like Aramam and Pudava were started for women. This period saw a planned and gradual growth in female activism in Malabar. The role of individuals and socio-political organizations in empowering Mappila women was also significant. Changes were experienced in all aspects of life, such as in dressing styles. The adoption of diverse attire, such as Sari, Salwar, Dhavani, Churidar and Purdha, from the traditional Mappila female dress of Kaachi, is not only an indicator of the apparel culture but also of the socio-cultural changes experienced by the community. However, the popularization of Purdha in the latter part of the twentieth century had both positive and negative impacts on the multi-cultural society. Hijab and Purdha became a topic of public discourse and academic discussion. While Purdha has been portrayed as a symbol of patriarchal domination, it also provided an opportunity for women to break free from the restrictions of seclusion and move into the public sphere. As Purdha became commonly worn among Muslim women, the secular view that Hijab is a restriction to their advancement and the orthodox view that women should be confined to their homes were challenged. Muslim women proved that they could uphold religious and familial values while also serving society at large.

The fifth and ongoing phase of the Muslim reform, which began in the 1990s and was strengthened in the 2000s, has unique features. Well-educated young female leaders, researchers and writers came forward to lead the movement. Women's agency and identity in the women's movements were emphasized. They took legal action to protect their rights as provided by Islam. Positive court

The rich literary tradition of Mappila literature, particularly Mappilapattu, played a crucial role in shaping the ideals of reform and the concept of women's empowerment among the Mappila community in Kerala. Mappilapattu, with its deep heritage and influence in daily life, was widely

used as a medium for disseminating reformist ideas and served as an informal agent of change in the community. In the 20th century, the rise of printing and publishing led to a proliferation of literature on various topics. Mappila literature, particularly poetry, increasingly focused on social issues, including those related to women, as the socio-political climate evolved. The popularity of female education was a significant change experienced by Muslim women during this time, and Mappilas developed a specific education system to provide basic religious education to all, regardless of gender or economic status. However, the introduction of secular education by the British colonial authorities created a debate within the Muslim community, as scholars disputed the appropriateness and extent of education for women. Issues such as teaching girls to read and write, mixed education, and the aims and approach of education were at the center of these discussions. Some also feared that education would negatively impact religious beliefs and morals.

The early reformers had mixed views on the purpose and extent of female education. Many believed that it should be limited to creating educated housewives and learned mothers. There was also a significant amount of internal debate among the reformers on the goals and scope of education for girls, with some, like Makthi Thangal, Vakkom Moulavi, PK Moosakutty Sahib, KM Moulavi, MCC Ahmad Moulavi, EK Moulavi, and Seethi Sahib, showing a patriarchal perspective. However, despite these differences, all the reformers agreed on the importance of providing basic education to girls and defending their right to learn.

The resistance towards female education among the early Muslim reformers in Malabar was eventually overcome by a combination of factors. The colonial government's positive attitude towards Mappila education post-1921, along with the efforts of reformers, political leaders, and community organizations, as well as the increase in the number and infrastructure of educational institutions, led to the educational empowerment of Mappila women. By the end of the twentieth century, there was a significant shift in attitudes towards female education within the Muslim community. Barriers to education for girls were removed and the community as a whole now fully supports female education. Enrollment in higher educational institutions and academic achievements by girls have also seen significant improvement. Parents, non-governmental organizations, and political parties all provide support and financial assistance to girls to access education. Even those who were previously opposed to female education are now actively involved in promoting it.

The educational advancements of Muslim women in Malabar have been significant, but they have not translated into professional or societal empowerment. Despite high enrollment rates in higher education, many Muslim women ultimately become "well-educated housewives" and have a high dropout rate. Additionally, participation in government jobs and politics is low and socio-economic upward mobility is hindered by poverty, social neglect, and traditional practices such as polygamy and early marriage. Gender

discrimination remains prevalent in the Muslim community and leadership tends to reinforce patriarchal norms.

In summary, Muslim women in Kerala have made significant strides in challenging conservative values and establishing their own identity. The influence of secular education, the Gulf boom, economic independence, socio-religious reform movements, and exposure to new technologies and outside cultures have had a major impact on their social and cultural status. A new generation of educated Muslim women is emerging, who are asserting their identity and actively engaging in the public sphere through organizations and media. They are able to provide a humanistic and modern interpretation of Islamic teachings and are increasingly visible in all areas of society, including those who wear Hijab and Purdha. Despite these advancements, challenges still remain in terms of poverty, discrimination, and patriarchal attitudes in the community. However, the well-educated and empowered Muslim women of today are well-equipped to tackle these challenges.

#### **Conclusion:**

The progress of Muslim women in the Mappila community has been significant, but there is still a long way to go to achieve gender equality. Despite the formation of women's organizations and the empowerment of educated women, patriarchal attitudes and male chauvinism continue to shape the community's social psyche. These attitudes limit the engagements and opportunities of women and even sometimes, women's organizations themselves perpetuate patriarchal ideals within society.

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## **BADRI NARAYAN'S 'REPUBLIC OF HINDUTVA':**

### **AN ASSESSMENT**

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Wardha Maharashtra India

The book 'Republic of Hindutva' by Badri Narayan is published in 2021 by Penguin Viking (New Delhi). Badri Narayan is a very serious thinker and writer, sociologist in contemporary social sciences. He is the Director of the G. B. Pant Institute of Social Sciences, Prayagraj. His writings are radical in the history of Dalits, women and the marginalized. His book on Kashiram is intriguing. Apart from this, he regularly writes in periodicals like Economic and Political Weekly, and dailys like The Hindu and Indian Express. Recently, he has also received a Sahitya Akademi Award for his poetry. Therefore, it is very important to look at his writings as a neutral thinker.

The book 'Republic of Hindutva' is a complete account of the various policies, activities, governance decisions, movements of the Rashtriya Swayamsevak Sangh (hereafter Sangh) and Bharatiya Janata Party (hereafter BJP) in Uttar Pradesh from 2014 to 2020 and how to peacefully polarize the society in the face of the changed situation due to the Corona era. This is documented. The subtitle of the book is 'How Sangh is Reshaping Indian Democracy'. The book is 260 pages and consists of six chapters and ends with an epilogue. For the readers of Maharashtra, some aspects are more important to understand. Sarsanghchalak Mohan Bhagwat has clarified that we cannot agree with all the views of Guruji. Therefore, the Sangh, which was established in 1925, is now not only nationwide in 2025, but is in power from 2014 to 2024. It is a fact that the path of any power in India passes through Uttar Pradesh. So Badri Narayan has gone straight to the point without any philosophical discussion of the establishment of the Sangh, its history or Guruji's thoughts from his book 'Bunch of Thoughts'. From 2014 to 2020, what role did the Sangh and its affiliates take, what activities did they take,



which led to the BJP coming to power in 2017 and how it won the most Lok Sabha seats in 2019? It is not a part of this book but as a result of this policy, the people of UP have elected the BJP for the second time in 2022. Therefore, while revealing the complex electoral politics of the multi-colored, multi-faceted, multi-religious, multi-caste and multi-caste voters in one of India's most populous states like Uttar Pradesh, Badri Narayan has worn the whole of UP, visited huge areas. Badri Narayan's book will help you if you want to understand what kind of politics a political party does in a heavily populated state rather than whether you like the BJP or agree with its views. The study will remain mandatory as a reference book for political analysts, intellectuals and critics and scholars in the country.

Criticism of the Sangh is not about the Sangh but the shadow of the Sangh. He says in the first chapter 'Reinvention of the Sangh' that the Sangh changes itself every day and we do not take note of the changed Sangh. He gives many examples of how the Sangh has transformed itself. Sanghis shown to have evolved into a range of ideas, from technology to same-sex marriage. He has noted how the Sangh propagates and disseminates Hindutva ideas with the help of its numerous (nearly 800) affiliates, and how it attracts Dalits, underprivileged, backward castes and tribes through its work. U.P. The various castes and tribes in the country have been exposed to the camouflages that they use especially how the team works together and recognizes the needs, feelings and ambitions of the community.

Uttar Pradesh is a region full of numerous castes. This book is to understand the process of the Sangh to organizing the non-Jat and non-Yadav society and converting them to its ideology. The Muslims, Dalits and Mahadalits (i.e. the most backward Dalit castes who are termed MBC- in U.P.) in view of the change in the politics here since the recommendations of the Mandal Commission and the Samajwadi Party. In the province where Kashiram and Mayawati's Bahujan Samaj Party has a strong presence, the math of totality is very demanding, to embrace the united community, to accept their great heroes, to fulfill the small needs of that community, to celebrate their festivals, to help their children in education, to accept their inspirations. And appropriating them is a process and how did the Sangh do it, like the National Muslim Forum was started for the Muslim community like Pasi Rajbhar, Kurmi, Kushwaha, Kunjar, Paneri, Julaha, Tanti, Kovid, Kori, Jogi etc. It will be very interesting to read how Ravidas panthi followers were treated, how they attracted Pasi Mahanayak Baldev, Pasi Rajbhar's Mahanayak Suheldev, Musahar Samaj's Dina-Bhadri, Ahira's Mahanayak Lorik Dev and Sardar Patel. How the leaders of each caste were accommodated among us, their great heroes in the Ramayana, Mahabharata, medieval conflicts underline how important they were. Badri Narayan has also discussed how the core voters of SP and BSP changed and what role initiatives like Samarasata Mancha play in this. It describes how the Sangh has changed its mind by working with tribes and slums. Uttar Pradesh has a total of 66 scheduled castes known as Dalits. But people know about Jat, Pasi, Kori, Valmiki. Castes such

as Hari, Beggar, Vanmanush, Tatwa, Kuchbadiya, Kabutara, Musahar are invisible. Notably, Badri Narayan also mentions the most prominent castes of Mahar, Matang, Chambar in Maharashtra, Mala and Madiga in Andhra Pradesh. The second chapter gives a better account of how the Sangh and the BJP tried to get their rights to the marginalized castes of the Dalits as well as the OBCs.

What exactly does the Sangh do in the election, what responsibility does it take, how does it directly or indirectly help the BJP, from organizing the meeting to preparing the feedback of the speech in the meeting, what people felt about the speech in the meeting and what questions and aspirations are in their minds, and how issues are also provided for the next speech. Badri Narayan has presented the information obtained through the actual study group. He has given information about how he has fulfilled the responsibility of booth management, which is not only to please the people, but also to keep in touch with them and to bring them to the booth on the day of polling and get them to vote.

Badri Narayan has shown with many examples how politics is only a war of narratives and how those who can create good narratives succeed. It shows how the Sangh subsumes other narratives and assimilates people into the grand narrative or Mahakathan of Hindutva. In states like Uttar Pradesh, 'Dudhwala Vs. Chaiwala', 'NYAYA (Minimum Income Scheme)', Nationalism, 'Backward' and 'Paper Backward', 'Jai Reservation', 'Kumbh Mela', 'Ali Vs. Bajrang Bali' by telling many things about the religion of the people of this province, their main castes, their sub-castes, Patel, Maurya, Murav, Nishad, Lodh, Kachi are backward castes and Bind, Kasera, Kumhar Thatera, Tamboli are extremely backward castes, Pasi, Nai, Dhobi, Valmiki, Sonkar, Khatik Dalit caste, Musahar, Nat, Kanjar Kutbadhiya non-caste Dalit caste besides Nishad, Mallah, Kewat etc. caste, he explained that in the politics arising from the fabric of castes, those who have more 'stepney' votes win. The subtle and gross distinction of this caste is conveyed to the readers. Along with the Sangh, many extremist Hindu ideological groups have also emerged which are not associated with the Sangh. It is also feared that the Sangh will be affected by many of his actions in the future. How people were made active by using different narratives should be read from the very beginning.

Many people were wondering what the BJP would do after 2019. The BJP enacted the Triple Talaq law for Muslim women and removed Article 370 related to Jammu and Kashmir, passed the Citizens Rights Act. It was during this period that the final verdict of the Ram Janmabhoomi Babri Masjid was also announced. It was during this period that some important decisions were taken which shook the entire politics of Uttar Pradesh. There were numerous non-Schedule and non-Jat castes who were among the Scheduled Castes and OBCs, but did not have the capacity to benefit from it. Therefore, two very important and far-reaching decisions were taken to give representation to that social group in politics and Quota into quota. Reservations in Scheduled

Castes and OBC categories were restructured. Caste was divided into 10 percent for Group A (which included the Jatav and Dhusia castes) and 11 percent for Group B. The OBC community was divided into 3 groups. Group A, which consists of the Yadav and Ahir castes who are relatively more advanced, was given a 5 percent reservation. For group B, 9 percent reservation was given to more backward castes like Jat, Karmi, Lodh, Gujjar as compared to the first group. Group C, comprising the most backward castes, which had benefited from very little reservation so far, was given 14 per cent reservation. Many difficulties were faced earlier in giving such reservation. Those difficulties were very skillfully overcome all the hurdles and the reservation was granted to them as promised to their target groups. Regarding such reservations, Badri Narayan says that in many provinces such discontent has arisen or is occurring among castes whose population is small and which do not benefit from reservations. Therefore, Badri Narayan expressed the opinion that such a province would also have to pay such a quota.

Once elected, it is natural for there to be a tug-of-war between groups who were promised power in politics. This is the biggest challenge before BJP. The change politics after 1990 is also commented on. The qualitative differences between the politicians of the post-independence period and the leaders who emerged after the nineties have been commented upon. On the one hand, it has been discussed how the Sangh and BJP turned to secular issues after the end of socio-political issues, why environment and Ganga cleanliness were taken from them, and how they prepared for it, and what effects they could have on the Indian society.

According to Badri Narayan, while the process of Hindutization of society in North India was going on, suddenly the world was hit by the epidemic of Covid-19 and the whole world, including India, went through this crisis. During this epidemic, people of various castes who were working outside Uttar Pradesh in the provinces and cities came back to their native villages bearing numerous hardships due to the loss of employment. Faced layoffs, remained segregated, endured heavy blows of the caste system. Even in such a time, how was the Sangh helping the corona victims. Badri Narayan has asked how a new kind of physical untouchable has also arisen when people think it is important to save their lives and how people have relaxed caste as a religion during the time of immigrants but will it remain the same after all the situation is over.

The book 'Republic of Hindutva' is not written to glorify the Sangh and its affiliates or their Hindutva agenda, but by taking a close look at the politics of Uttar Pradesh, tracking the development, Indian culture, the dreams of the emerging ambitious youth and how party policies are formulated. It is necessary to see from Badri Narayan's point of view how due to reservation, a gap is created or made in backward castes and tribes, how justice is taken along with the disaffected groups who are only backward in documents but do not get any benefits from it and as a result how it gets political benefits.

Another point not covered in the book, but which Badri Narayan now writes about critically, is the creation of a narrative about defense in Uttar Pradesh by Yogi Adityanath of the BJP. There have been 183 encounters since March 2017 till the murders of the notorious Atiq and Ashraf . He has promised to provide security for the people in 2022 and protect them from the land mafia, Hence he is known as Bulldozer Baba. Therefore, they have been able to successfully portray the narrative of people's protection and zero percent crime. This narration is taken from an article written by him in The Indian Express dated 17 April 2023.

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## **THE ROLE OF JOURNALS IN TAMIL NADU TO THE INDIA'S MARCH TOWARDS FREEDOM**

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### **Abstract**

The journals Tamil Nadu which played an important role in the Indian freedom struggle. The services of journals in Tamil Nadu to cause of the Tamil Nadu state and also the India were commendable and further than descriptions. The journals that acted as an important and best events recorders and also educated people about Freedom of India. These journals reflected public opinions with the regard to very important issues of India. The journals infused the feelings of patriotism into hearts of Tamil people and freedom movement were sides of one coin. This also confirms about part which played by journals all through Freedom Movement. These were made probable symbolic share of the human experience and providing the general understanding, the common basis for the collective actions.

**Key words:** Tamil Nadu , Indian independence, The Madras Times, Madras Mail, Swadesamitran, communalism, Krishnasami Pavalur, Upavasadinam, Kudi Arasu

### **Introduction:**

The important position played by journals in Tamil Nadu in Indian independence has been more confirmed in words of the Lord List last Secretary of state in India, These Newspapers also have each reason to proud of part and they have also played in huge constitutional changes and of very good influences, they also have excised on the opinion of the Indians journals

which contributed a lot for upliftment of the weaker institution of the society , even rise of journals of Tamil Nadu

'The Madras Times' (1860 C.E.) 'Madras Mail' (1867 C.E) were also started with objects of criticize economical exploitations and also social discriminations of the Indians. In the year after the year 1858, the journals were owned and also edited in Tamil Nadu was also increased. Most of Journals which published the editions in the English language. All of these played an important role in education of common people and also helped in development of patriotism and sentiments. The Press in the Madras which also took sudden lee onward with arrival of Subramaniam Iyer into public life of the Madras Subramaniam and Veera Raghavachariar and also other laws publishing.

#### HINDU WEEKLY

Hindu , weekly in the English language started on 20<sup>th</sup> of September in the year 1878 C.E. The another causes for starting of Hindu were absence of the political associations or newspaper in the Madras Presidency protest against English Government fervently

#### SWADESHAMITRAN

Although emergence of the another news paper in Tamil Nadu 'Swadesamitran' in the year 1881 marks the beginning of the political press of Tamil, period 1905 C.E-1939 C.E Tamil Nadu state played a obvious role in the freedom movement . It also participated with the anecdotal degrees of the success at all stages of freedom movement.

#### GANDHIAN ERA IN TAMIL NADU

On constructive sideS of Freedom Movement , Tamilnadu state achieved an impressive results in the Khadar work. These associations and leaders employed traditional modern's media reaching people. Besides Tamil press , the newspapers in the English language like Hindu and New India, 'Swarajya' and 'Indian Express' books and also pamphlets were published by Mr Dhunskodi, Subramania Iyer, S. Ganesan and G.A. Natesan. The novels of the Saminatha Sharma, Kalki Krishnamoorthy and also the Venkataramani, plays also enacted by the Viswanthar and Krishnasami Pavalar formed media which also kindled flames of the patriotism and intensified in various times struggle for the Indian freedom.

'Madras Mail' which absorbed 'Madras Times' in the month of October in 1920. Latter's R.W. Brock ,the editor launched own 'Daily Express' on the 9<sup>th</sup> March of 1921 in columns and features of the interest dominated popularly. The partition in the Bengal which was affected in time at what time political climate of India was also changing. Among them 'educated middle class' 'national' and 'international' events which had caused audible change of the outlook.

#### SWADESAMITRAN

The Tamil journal Swadesamitran which continued energetic campaign of the swadesi movement and also boycott all through in the year 1907 C.E. and 1908 C.E. By the publishing full reports and also fervent the appeals, this

secured sympathy and collaboration of people for victorious working of 'Swadeshi' shipping against the British between Colombo and Tuticorin .The Moderates in the Madras state were principal aids of Annie Besant in cause of the 'Home Role movement". In the changed conditions, press of Tamil Nadu had to play an another new role of energizing identities.

Contesting forces of the nationalism and also communalism which called into the existence as a minimum three numbers of the important Newspapers in Tamil Nadu of the following

1. Desabhaktan.
2. Dravidan.
3. Prapanchamitran.

The Publications of the newspapers and the journals was very difficult undertake Thiru Vi.Ka. who by had taken also a very active role in politics of province. He had also become secretary of 'Madras presidency' association. Then, he resigned the teaching job in the month of November, and on the 7<sup>th</sup> December of 1917 'Desabhaktan' ( means Patriot) began as the daily under editorship of Thiru Vi.Ka..

Swadesamitran, Hindu and Hindunesan were also penalized for the participation of them . The another news paper 'Hindunesan' which was edited by Anandha Iyer had also published 12<sup>th</sup> of March in 1919, Satyagraha messages of Subramania Iyer, congress man. The Swadesamitran paper turned out the two leaflets of the following

1. Satyagraha Day' ( English )
2. Satyagraha Upavasadinam (Tamil).

The leading daily in Tamil 'Swadesamitran', Hindunesan' and Lokopakari turned against the non cooperations. In the circumstances Thiru. Vi.Ka's Desabhaktan and the Varadarajulu Naidu who commenced the publication of weekly in Salem and this named as Tamil Nadu. The Tamil Nadu news paper was an important newspaper firstly to published from the mofussil town was first newspaper which adopted popular easy literary style in the Journalism in Tamil Nadu .The new entrant in the occasion of Non cooperation press was 'Navasakthi' by Thiru. Vi.Ka. This Navasakthi was very first and also one of the important voices of the Mahathma Gandhi in Tamil Nadu and Thiru. Vi.Ka. was the editor of 'Desabhaktan' patrika which had made an ineffaceable mark in Tamil Journalism.

P. Varadarajul Naidu Thiru Vi Ka. and V.V.S. Iyer by the lending supports to the non co-operation movement through Navasakthi News paper , The Dravidian of the Justice Party and the Kudi Arasu of E.V. Ramasami Naicker accused the Tamilnadu as attempting to appease the Brahman and to prostrate before the Swadesamitran with business motives. The Kudi Arasu questioned in what way the nonBrahmans would be benefited, if the Tamilnadu was to follows the policy of the Swadesamitran which had always opposed non-Brahman advancement. The Kudi Arasu gave a call to the non-Brahm

Conclusion

The journals in Tamil Nadu played an important role in the Freedom struggle in India. Thiru. Vi. Ka who devoted the entire life for political freedom and social betterment of the countrymen by his journal. The press in Tamil Nadu also had played very pivotal role to kindle nationalism in the Indian subcontinent. These News papers developed the nationalism gradually and effectively in the Madras presidency. These also led to the formation of the most of the organizations included INC ( Indian National Congress) finally resulted in freedom struggle in India

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## **AN AESTHETIC INQUIRY OF A. K COOMARASWAMY'S PHILOSOPHY**

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### **Abstract**

A.K. Coomaraswamy was an art historian and philosopher whose theories had a considerable influence on the subject of aesthetics during his time. His aesthetic theory was founded on a profound comprehension of traditional art forms, which he regarded as an essential component of religious rituals and as a medium for imparting spiritual wisdom to individuals. Coomaraswamy held the belief that art and religion were inextricably linked, and that traditional forms of art were developed within a religious framework as a means of gaining access to the transcendent reality that lies at the foundation of all existence. This article is an investigation into the aesthetic aspects of A.K. Coomaraswamy's philosophy, with a particular emphasis on three main areas: his views on the nature of art, the relationship between art and religion, and his metaphysical concepts and their influence on aesthetics. In the first part of this article, we explore Coomaraswamy's concept of the nature of art, which he saw as a means of accessing spiritual truths and insights. This leads us to the second part of this article, in which we discuss the nature of art. We discuss his beliefs regarding the significance of traditional art forms in the process of enabling spiritual change, as well as his criticism of contemporary artistic practices.

**Key words:** religion, spiritual truths, artistic practice

### **Introduction**

The production of art has been an integral component of the experience of being human ever since the beginning of time. From the period of prehistoric cave paintings all the way up until today's digital installations, art has played an essential role in enabling humans to convey their thoughts, ideas, and experiences. This has been the case from the beginning of humankind until the

present day. The study of art and aesthetics, which is more commonly referred to as the philosophy of art, has captured people's interest for as long as history has been recorded. Ananda Kentish Coomaraswamy was a prominent figure in the fields of philosophy, history, and art criticism. He was born in Sri Lanka and passed away in 1947. He was born in 1877 and passed away in 1947; aesthetics scholars consider him to be one of the most significant personalities in the history of the field.

His research into Indian philosophy, most notably Hinduism and Buddhism, had a tremendous effect on how Coomaraswamy viewed art and how it ought to be conceptualised, and his vision on the world as a whole was profoundly altered as a result. He believed that art was not only a source of decoration or enjoyment but rather an essential component of human existence that had the ability to link individuals to a reality that extended beyond their day-to-day lives. He believed that this potential was what made art so important to humanity. For Coomaraswamy, art was a means of expressing the spiritual aspect of reality and of revealing the ultimate truth that lay beyond the curtain of appearances. He believed that the ultimate truth could be found by seeing beyond the veil of appearances. The reason for this was that Coomaraswamy held the belief that the spiritual element of reality remained beyond the curtain that covered appearances.

An research into the aesthetics of Coomaraswamy's philosophy of art is going to be carried out as part of this study. This work is going to study his views on the nature of art, the relationship between art and religion, as well as his conceptions of metaphysics and the impact they have on aesthetics. Also, this work is going to look at the impact that his ideas have on aesthetics. In addition to that, the purpose of this study is to analyse the ways in which Coomaraswamy's contributions have influenced contemporary aesthetics.

The organisation of the paper can be broken down as follows: In the first section of this essay, we will provide a summary of Coomaraswamy's opinions on the fundamental elements that make up art. In the second half of the book, we are going to examine the link between art and religion by situating it within the framework of Coomaraswamy's philosophy. In the third part of this discussion, we are going to examine the metaphysical ideas held by Coomaraswamy as well as the impact such views have on aesthetics. The fourth and final portion will be devoted to the exploration of the impact that Coomaraswamy's work has had on contemporary aesthetics (Sinha, 2021).

The objective of this study is to provide a comprehensive understanding of Coomaraswamy's philosophy of art and to demonstrate how that philosophy can be applied to contemporary aesthetics. By examining his ideas on the nature of art, the connection between art and religion, and his metaphysical framework, we can gain a deeper appreciation of the role that art plays in human life and its connection to spirituality. This will allow us to better understand the connection between art and spirituality. Because of this, we will be able to gain a deeper comprehension of the relationship that exists between art and spirituality.

### **I. A.K. Coomaraswamy's views on the nature of art**

According to A.K. Coomaraswamy, the genuine function of art is to convey the realities and meanings of the spiritual world to the viewer. He regarded the creation of art as a means of communicating the transcendent reality that lies behind all things and of bridging the gap between individuals and this reality. His profound admiration for traditional art forms, in especially those that are found in India and other non-Western civilizations, had a significant role in the development of Coomaraswamy's perspectives on the nature of art

Coomaraswamy stated that traditional forms of art were superior to contemporary forms of art because they were developed with the intention of serving a spiritual purpose, as opposed to being made for the sake of individual expression or for the purpose of financial gain (Hoffer, 2020). He believed traditional artists did not create art in order to convey their own personalities or feelings via it; rather, they did so in order to impart spiritual truths and insights that were greater than themselves. As such, traditional art forms were characterized by a sense of universality and timelessness, as they aimed to express truths that were relevant across cultures and across time.

The beauty of traditional art forms, in Coomaraswamy's view, rested not only in the formal features of the works themselves, but also in the spiritual truths that were communicated through them. He held the belief that one should evaluate works of art not just on the basis of their technical prowess but also on the basis of the spiritual revelations they offered (Sullivan, 2020). His perspective was that the genuine objective of art was to shed light on the spiritual aspects of existence and to assist individuals in establishing a connection with these aspects (Chekuri, 2020).

Coomaraswamy also held the belief that traditional forms of art were developed as a part of a larger cultural and religious context at the time they were first produced. For instance, traditional Indian art was frequently produced within the context of Buddhist or Hindu religious traditions, and it was intended to transmit spiritual truths to people who participated in these practises (Sullivan, 2020). He argued that a proper comprehension of this environment was necessary in order to comprehend the authentic character and function of traditional forms of artistic expression (Di Liscia, 2020).

The way that academics and artists think about the function of art in society has been significantly influenced by the concepts that Coomaraswamy proposed regarding the essence of artistic creation. Many artists have been motivated as a result of his emphasis on the spiritual aspects of art to investigate the connection between art and spirituality, and his critiques of modern art have encouraged academics to consider the limitations of individualistic and commercial approaches to artistic expression (Rao, 2021).

A.K. Coomaraswamy's views on the essence of art constitute an original and influential approach to the study of aesthetic theory. By emphasizing the spiritual dimensions of art and the importance of traditional cultural and religious contexts, Coomaraswamy has encouraged a deeper appreciation of

the role of art in connecting individuals with the transcendent reality that underlies all existence (George, 2021).

## **II. The relationship between art and religion in Coomaraswamy's philosophy**

According to A.K. Coomaraswamy, religious contexts often inspired ancient artistic practises since they were seen as a means of conveying spiritual truths and insights. He considered the arts to be an essential aspect of religious rituals and recognised their special ability to bring people closer to God (Sinha, 2021).

To Coomaraswamy, traditional art forms were developed within a larger religious tradition and were meant to convey spiritual truths to worshippers. For instance, traditional Indian art was frequently produced in the context of Hindu or Buddhist religious practises, with the goal of facilitating a greater awareness of and appreciation for the divine and a greater comprehension of spiritual truths.

Coomaraswamy thought art could change people for the better by bringing them closer to the ultimate reality that resides beyond the material world. In this way, he considered the creative process a spiritual discipline that may lead to enlightenment (Biswas, 2021).

Nonetheless, Coomaraswamy acknowledged that not all art was made with a religious framework and that some artists were motivated by other considerations, such as self-expression or financial gain. But he argued that these artistic methods fell short in their goal of bringing people closer to God and closer to a deeper understanding of spiritual truths (Shukla, 2021).

Coomaraswamy believed that the connection between the arts and religion was more than superficial; the two were inextricably intertwined. The religious context in which traditional art forms emerged provided a way by which spiritual truths could be shared with worshippers and so facilitated a deeper connection with the divine. On the other hand, religion supplied both the cultural setting in which art flourished and the spiritual ideas that it aimed to convey.

Coomaraswamy's views on how art relates to faith are novel and potent within the field of aesthetics. He has paved the way for a more nuanced understanding of the role of art in establishing a personal relationship with the divine and fostering inner growth by stressing the inseparability of the two (Gayathri, 2022).

## **III. Coomaraswamy's metaphysical ideas and their impact on aesthetics**

The metaphysical principles of A.K. Coomaraswamy are foundational to his aesthetic philosophy. The material world, in his view, is but a reflection of a more fundamental spiritual reality. This perspective stems from the ancient Indian metaphysical idea of Maya, which holds that the material world is merely an illusion or a veil that masks the true spiritual nature of things (Hegde, 2022).

According to Coomaraswamy, it is the artist's responsibility to employ conventional artistic methods to expose the spiritual reality beneath the visible

world. He thought that traditional art could lead people to enlightenment because it was a window into the ultimate reality that underlies everything.

Coomaraswamy's appreciation for aesthetics was influenced by his metaphysical beliefs. He thought that something's inner essence or spiritual quality, rather than its outward form, was what made it truly beautiful. He believed that true beauty could only be conveyed through traditional forms of art because they revealed this inner essence or spiritual character (Hegde, 2022).

The relationship between art and religion was another topic on which Coomaraswamy's metaphysical theories had an impact. He felt that traditional art forms were developed within a religious environment in order to communicate spiritual truths to persons involved in religious rituals, and he considered religion as a means of accessing the transcendent reality that lies beneath the earthly world.

Coomaraswamy's aesthetic philosophy was greatly influenced by his beliefs about the metaphysical. He gave a compelling defence of the use of traditional art forms to disclose the spiritual basis of the universe and to aid spiritual transformation by stressing the significance of accessing the underlying spiritual reality. Furthermore, his thoughts pushed against traditional ideals of beauty and promoted a focus on the intrinsic value of objects (Sardar, 2023).

#### **IV. Coomaraswamy's Influence on Contemporary Aesthetics**

The idea of art that was formed by Coomaraswamy has had a huge impact on the aesthetics that we employ in our present day. His ideas about the relationship between art and spirituality, the role of tradition and context in the comprehension of art, and the transformative power of art have had an influence on a number of current artists, academics, and critics.

One of the most significant contributions that Coomaraswamy has made to the study of contemporary aesthetics is the emphasis that he takes on the actual performance of conventional modes of artistic expression. He was of the idea that not only did traditional types of art look pleasant to the sight, but that they also held some sort of religious or philosophical significance. According to the theory presented by Coomaraswamy, traditional forms of art, such as Indian and Islamic art, were not only things of beauty; rather, they embodied spiritual truths that could not be articulated in words. This was the case with both Hindu and Islamic art. Indian and Islamic art were two examples of traditional artistic practices.

This perspective has had an effect on a significant number of contemporary artists, many of whom have discovered ideas in more conventional means of expressing their artistic vision. For instance, the contemporary Indian artist Jitish Kallat was inspired to produce his work after learning about the age-old Indian tradition of rangoli. Rangoli is a vibrant art form that can be created using colored rice or sand, and it features a variety of patterns and colors. Not only does Kallat's use of rangoli in his artwork commemorate traditional Indian art, but it also draws attention to the spiritual meaning of the art form, which is an important aspect of rangoli.

In addition, Coomaraswamy's insistence on the relevance of spirituality in the aesthetic experience has been a crucial role in the creation of modern conceptions of aesthetics. Coomaraswamy is credited with being one of the most influential thinkers in the field of modern aesthetics. He believed that the ultimate purpose of art was to provide individuals with a window into a reality that extended beyond themselves and the ability to experience revelations about their spiritual selves through the medium of creative expression. In contemporary conversations about the qualities that constitute beauty and the function that onlookers play in the aesthetic experience, this point of view has been taken into consideration as an important factor.

The concept that Maya is an illusory world that hides the ultimate reality has also been used as a framework in studies that study the relationship between art and spirituality. This was accomplished by utilizing Coomaraswamy's Maya notion as a guide. Maya can be thought of as a metaphor for the veil of appearances that individuals let to obscure their eyes and prevent them from perceiving the reality that lies beyond appearances. According to Coomaraswamy, art has the power to lift the veil of Maya and provide a glimpse of the reality that lies beyond appearances. He holds this position because he believes that art possesses this potential. This point of view has had an influence on contemporary artists, who use their work to study spiritual themes and offer a look into a reality that exists beyond the physical world.

In addition, the emphasis that Coomaraswamy places on the significance of context and tradition in the act of understanding art has had an effect on recent debates that have been taking place in this area. He was of the opinion that art could not be understood in isolation but rather had to be appreciated within the context of the history and culture to which it was connected. This perspective has been incorporated into contemporary debates on the interpretation of art, which underline how essential it is to understand the historical and cultural context of the piece of artwork that is being interpreted.

Coomaraswamy's philosophy of art has been significant in the development of contemporary aesthetics, and it continues to be a source of inspiration for a wide variety of creative professionals, such as artists, scholars, and critics. Coomaraswamy's philosophy of art has also been influential in the growth of contemporary aesthetics. His ideas on the relevance of traditional forms of art, spirituality, and the transformative power of art have had an influence on a number of current artists and philosophers.

## **V. Criticisms and Responses to Coomaraswamy's Philosophy of Art**

Although Coomaraswamy's philosophy of art has had a significant influence on modern aesthetics, it has also been criticised by a wide range of academics and aesthetics specialists for having deficiencies in its reasoning and application.

One of the most significant criticisms that can be levelled against the philosophy of Coomaraswamy is the contention that it places an undue amount

of significance on traditional forms of art while ignoring contemporary art. This is one of the most significant complaints that can be levelled against it.

Critics assert that Coomaraswamy's preference for the spiritual over the tangible, as well as his disdain for modernity, are reflected in his concentration on traditional forms of artistic expression. Additionally, they claim that Coomaraswamy's focus on traditional forms of artistic expression betrays his contempt for modernity.

In addition, there are many who argue that Coomaraswamy's emphasis on the universality of beauty and the transcendental character of art ignores the social and cultural contexts that have an effect on how art is interpreted. Several of Coomaraswamy's critics are on board with this line of reasoning, and it has their support.

These criticisms have been addressed by a number of academics who have argued, in response to these concerns, that Coomaraswamy's idea of art is not entirely dismissive of modern art. They imply that Coomaraswamy's emphasis on the transformative power of art and the possibility of spiritual insights through aesthetic experiences can also be applied to contemporary forms of art. Coomaraswamy's emphasis on the transformative power of art and the possibility of spiritual insights through aesthetic experiences.

The emphasis that Coomaraswamy places on the transformational potential of art and the possibility of achieving spiritual enlightenment through aesthetic encounters is particularly noteworthy.

However, the importance that Coomaraswamy focuses on the role that context and tradition play in the understanding of art is something that may be applied to the appraisal of contemporary artwork as well.

Critics of Coomaraswamy's philosophy frequently overlook the fact that he believed that the interpretation of art depended not only on the formal qualities of the work but also on the cultural, historical, and social contexts in which it was created. This is something that critics of Coomaraswamy's philosophy frequently fail to take into account. This is something that many people who disagree with Coomaraswamy's philosophical outlook fail to take into consideration.

### **Conclusion**

In conclusion, our aesthetic inquiry of A.K. Coomaraswamy's philosophy has revealed a complex and multifaceted system of thought that encompasses a wide range of disciplines, including art, aesthetics, religion, and metaphysics. At the core of Coomaraswamy's philosophy is the belief that art and religion are intimately connected and that the highest purpose of art is to reveal spiritual truths. His ideas on aesthetics have had a profound impact on the way that scholars and artists think about the relationship between art and spirituality, and his insights into the nature of art and its relationship to the spiritual realm continue to influence artistic and religious practices around the world.

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## **THE KATHE: MIGRATION AND RELIGIOUS PRACTICES IN BURMA DURING THE PRE-COLONIAL TIMES**

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### **Abstract**

The relationship between Manipur and its neighbouring kingdoms was documented in multiple literary sources, both Manipuri as well as in Burmese sources. Political ties, matrimonial alliances, trade and commerce among other reasons shaped the relationship with the neighbouring kingdoms and migration across the border was inevitable. The Royal Chronicle of Manipur, Cheitharol Kumbaba, mentioned the relationship between Manipur and Burma (modern-day Myanmar) which trace back to the reign of Meidingu Naotheringkhong (663–733 AD). It documented the visit of the King of Pong and stayed at the Apong Inghol in Meitei Leibak for 10 years. The Manipuris were referred to as Kathe by the Burmese from ancient times onwards. The present day Kathe Community in Myanmar are the descendants of native Manipuri people settled in Burma during various waves of migration. This paper shall focus on the migratory nature of Manipuri people. It will also deal with an aspect of how the migrated Manipurians conserve their original religious practices even after having lived in different foreign environment and also how new religious elements were assimilated into their fold.

**Keywords:** Religion, Kathe, Burma, migration, Manipur, Cheitharol Kumbaba

### **Introduction:**

The Ancient Kingdom of Manipur, in the north-eastern part of the present India has known to have been existed from 2000 years ago. The kingdom shared its border with powerful kingdoms of Burma, Tripura, Cachar and Ahoms during the pre-colonial period. Due to geo-

strategic threats from the above mentioned powers, the kingdom had often been exposed to territorial aggressions, power dynamics and warfare. As a result the kingdom had been involved in crucial defensive and offensive engagements. It also launched campaigns of consolidation and expansion towards its neighbouring kingdoms. The territorial possession of Manipur kingdom fluctuated numerous times depending on the fortunes and favours of the princes. The kingdom's fluctuating political runs compelled the rulers to pursue a policy of both force and diplomacy which subsequently led to the migration of people across the borders under various circumstances.

Ancient Manipur was inhabited by seven major ethnic groups belonging to seven major principalities and the native hill tribe bearing separate ethnic names in two broad categories, i.e., the Manipuri Naga and the Manipuri Kuki (Chin) (Naorem Sanajaoba, 2005, P-xxxvii). The influence of many cultures of different ethnic groups contributed to the growth of civilization in the hilly state. 'Manipur' literally means the city or the land of gems. However, this land and her people were known by different names to the neighbours. To the Shans or the Pongs of the upper Burma it was known as Cassay, to the Burmese as Kathe, to the Assamese as Maklee (Gangumei Kabui, 1991, Pp-1-2). In both the history of Manipur as well as in history of Burma, cross border migration of large numbers of Manipuri natives toward Burma is mentioned and therefore, cannot be ignored. The relation of the two kingdoms, in particular, took both friendly and hostile nature depending on its power dynamics. The rise of Toungoo (1510-1752 CE) and Konbaung (1752-1885 CE) dynasties of Burma engaged Manipur with continuous aggression and counter attacks between the two kingdoms. Multiple sources both literary as well as archaeological sources have been found to establish the relationship between the two kingdoms since ancient times onwards.

Burma (ancient name for Myanmar before military Junta changed its name in 1989) is situated in the south-east of Asia. The name is derived from its majority Burmese Bamar ethnic group. Burma was home to some of South-east Asia's earliest civilizations, notably the Pyu kingdoms in the central dry zone, the Mon states along the southern coast, and the Arakanese nations along the western littoral.

The Pyu people were the earliest inhabitants of Burma (D.G.E. Hall, 1970, P-141). Hall also stated that the 'Burmese Era' which began at 638 AD might have been equivalent to Pyu Era. Due to Burma's vastness, the governing sovereigns found it challenging to maintain complete authority over the whole country for most of the time. As a result, they maintained their feudatory states so that they could continue to reign independently and without outside influence.

The Pagan Empire was founded in the 9th century by the Burmans of the Kingdom of Nanzhao. The Pagan Empire and the Khmer Empire were the two dominant empires in mainland Southeast Asia in the 12th and 13th centuries. Due to Mongol invasions (1277-1301), the Pagan Empire was overthrown and a number of nations came into being. The Shan who came along with the

Mongols stayed back after the invasion and a number of rival Shan nations eventually came to control the whole north-western to eastern arc around the Irrawaddy valley. The Ava Kingdom and the Hanthawaddy Kingdom were established in the 14th century. From 1481 A.D onwards, Ava became significantly weaker and began to gradually disintegrate. The union of Shan (Pong) States eventually overcame Ava itself in 1527 A.D and controlled Upper Burma until 1555 A.D. The Taungoo Dynasty which for a brief moment was the biggest empire in the history of South-east Asia, restored the country's unity in the 16th century (it was a tributary state of Ava). The Konbaung Dynasty dominated the area in the early 19th century. Following three Anglo-Burmese Wars (1824–1885), the British invaded Burma. (Puran Chandra 2013, pp-1-5)

Burma (Myanmar) had seven states and seven regions, which were originally known as divisions. The seven states were the Kachin, the Mon, the Rakhine, the Shan, the Kayah, the Kayin, and the Burmans states. The Seven Divisions were Tanitharyi Division, Bago Division, Magway Division, Mandalay Division, Yangon Division, and Ayeywaddy Division. There were approximately one thirty five different ethnic minorities in the nation, including the eight major races Bamar, Shan, Karen, Rakhine, Chinese, Mon, Kachin, Chin, Indians, and Kayah. The Manipuris settled in Burma were known as the Kathe. The Manipuri Brahmins were known as Ponna, and non-Brahmins were referred to as the Kathe (Mutau Bahadur, 2014, P-17).

*Soraren Macha Khunkumba* described Meitei and Pong's (Shan) close relationship. The Royal Chronicle of Manipur *Cheitharol Kumbaba* (Nepram Bihari, 2012, P-33) and *Soraren Macha Khunkumba* (Konsam Manikchand Singh, 2014, P-30) bore witness to the visit of Samlongpha, the younger brother of Mao-Shan king Sukan-pha to Manipur during the reign of King Naothingkhong. It is also mentioned that the Pong king lived in Apong Inghkol in Imphal for ten years. (Nepram Bihari, 2012, P-33). It is revealed to the Manipuri king that he was his true grandson (*Soraren Macha Khunkumba*, 2014, P-31). Again the same manuscript mentioned the relation of Meitei king Kyamba and King Khikhomba of Pong Kingdom.

### **Migration of Manipuri to Burma under various Circumstances**

Migration of people was influenced by socio, political, economic and cultural factors. Migration through matrimonial alliances between Kingdoms was very common during ancient period. It would not be wrong to state that every matrimonial alliance was backed by political interest. Many sources have listed the numerous Manipuri princess betrothed to neighbouring Kingdoms for diplomatic reasons, however it cannot be traced back beyond 12<sup>th</sup> century A.D (Naorem Sanjaoba, 2005, P-xii). But Mutau Bahadur stated that the first matrimonial alliance between Burma and Manipur was established in 11<sup>th</sup> century during the Pagan rule. He recorded the particular Pagan King Kyan Sit Thar (King Kyanzittha 1084-1112 A.D., a contemporary of Meitei king Loyumba 1073-1121 A.D.) to have had a Manipuri princess as his wife. In the

process, numerous native of Manipur were given as gifts, companions and playmates to the married princess to serve her royal duties (Mutau Bahadur, 2011, P-11). Another matrimonial alliance is mentioned in *Cheitharol Kumbaba* during Meitei king Mungyamba (1562-1597 A.D) with the kingdom of Kobo. It has been mentioned that several elephants were presented as the bride price of Kobo Reima Sana Langmeirembi (Nepram Bihari, 2012, P-46). From another Manipuri Chronicle *Ningthourol Lambubait* is known that a daughter of Meidingu Thangwai Ningthou Kyamba named Tampha Wangamlon Ayangphabi was given to the Chief of Kyang, a Shan state as requested by the latter to maintain friendly relation after the defeat of the Kobo in 1585 (*Ningthourol Lambuba*, 1967, P-281). Again, the Royal Chronicle of Manipur, *Cheitharol Kumbaba*, furnished that two Manipuri princess, Kapo Reima Sna Hekpi and Kapo Reima Snapubim married to the king of Kobo in 1601 A.D. and 1610 A.D respectively during the reign of Meidingu Khagemba. Awa Reima Tourangpi left for Awa (Burma was referred to as Awa for the first time) in 1637 A.D. with the bride price of three elephants. *Cheitharol Kumbaba* also have given account that Lourembam Chanu, the Awa Reima left for Burma in 1704 on 23<sup>rd</sup> Friday (Saroj Nalini, 2005, P-144). The Chronicle also mentioned the departure of Maharaja Garibaniwaj's niece Princess Satyamalato be married to a Burmese king (Saroj Nalini Parrat, 2005, P-167). She was only 12 years old and because of her young age she was accompanied by a large number of playmates, and the like. (Naorem Sanjaoba, 2005, P-16). Matrimonial alliances during the 18<sup>th</sup> century served one of the most important tools of diplomatic ties between the neighbouring countries particularly between the Kingdom of Burma and Manipur have greatly affected in political relations.

The diplomatic marriage alliances served as a mechanism of foreign policy which involved huge numbers of natives being relocated in the new kingdom in the process. The people accompanied their princess to their new wedded home as royal servants, playmates, guards. These large bands of people lived there permanently and engaged into different service groups such as Katche horsemen, elephantiers, weavers, miners and into many other services. In the history of human civilization, migration is a general phenomenon however, it also resulted due to political compulsion.

Many a times it has been found mentioned in various sources about the development of cordial and friendly relationship between the two kingdoms. Good trade relationship and communication was maintained between Manipur and Burma. Traders from Manipur travelled to Burma and even to China on horseback during 4<sup>th</sup> century (Naorem Sanjaoba, 2005, P-xi.). This also promoted movement and settlement of people across the borders.

The invasions and counter-invasion between Manipur and Burma have also led to substantial population movement. One of the early references of the Manipur- Shan connection is found in the Khuman-Meitei conflict during the reign of Puranthaba (1247-1263 A.D). Following the death of Puranthaba in

the 11<sup>th</sup> century, his younger brother Khumomba became the Meitei King in 1263A.D. His reign marked the start of the Meitei kingdom's eastward expansion. The decline of the KhumanPrincipality not only initiated the hegemony of the Ningthouja clan in Manipur Valley but also pushed the kingdom into direct contacts with the Shan Dwellers of the Kabaw Valley in Upper Burma's Chindwin basin. (KakchingtabamRuhinikumar, 2022, P-56). From the fifth to theeighteenth centuries, important attacks and counter-raids were documented. War broke out between Manipur and Burma during the reign of Meetei King Khumomba in the 13th century which affected both the countries for over five centuries and a half ( Naorem Sanjaoba,2005, xliii). From 1758 until 1824 the Burmese army led by King Alaungpaya invaded and devastated Manipur 66 times(Naorem Sanajaoba,2005, P-16). During the time of King Gourashyam, Alungpaya initially sent a raiding expedition to Manipur to punish the Cassayers (Meiteis).Burmese had more advanced military and weapons and the use of guns terrified the Manipuris who fled to avoid the horrors. This desertification becameto be known as '*KhuntakAhaanba*' ( NaoremSanajaoba, 2005, P-17) in the history of Manipur. The conflict ended with a deal with the invaders which resulted in the surrender of young men and women as war hostages to the king of Burma. The captives were made to be settled in districts of Amarapura and Sagaing. The famous Acheik pattern embroidered inBurmese loin cloth, used mainly by the Royalties but today is famous amongst the common peoples was introduced by them. The captives were also enrolled into Burmese cavalry corps. Five hundred Manipuri horsemen accompanied Burmese king Alaungpaya while invading Siam (Thailand).Over two thousand Kathe horsemen were employed in the Crowns Cavalry group and were given subsistence to lands and provisions. Kathe royalties were permitted to live in the south-east corner of Innwa during Myeidu-Min's reign. More than forty thousand Kathe people populated the region during King Badon and Sagain min.(Nwe Ne Hliang, 2015, P-3)

List of villages where Kathe settled during King Badon and Sagain Min.

1. Sagaing District	Sein-don, Hsin-tat, Bye`-ta yaw Mo-za Linzin
2. Amarapura	Nwa-no-daw-su Leik-hsan-khun, Shwe-kyet-yet, Shwe-khe` Nge-toe Hsin-daing(east) Hsin-diang(west) Da-da-le Le-thama-su Pagyi-su Ponna-su Myit-tu Yei-gyi-pauk
3. Mandalay	Ma-de`E-kin

Fig: Source ( New Ni Hliang)

Today, the decendants of the survivors and those who came to Burma voluntarily resides in and around important centresare given below.(NaoremSanajaoba, 2005, p:19)

1. Mandalay
2. Bhamo
3. Rangoon

4. Mythianu
5. Kalemio
6. Samjok
7. Tamu
8. Kalewa
9. Haizang
10. Mangun
11. Mingin
12. Tuangji
13. Moklai
14. Tenanyung
15. Hemzadu
16. Maniwa
17. Sagain

It is inevitable that these Manipuris relocated to Burma under various circumstances carry with them their social, cultural and religious beliefs. They were able to preserve their original religious practices and social norms, while incorporating Burmese socio and religious beliefs into their system. Hence, resulting in cultural assimilation.

#### **Religious Practices of Kathe**

The huge population of Manipur taken to Burma under various circumstances comprised of Brahmins, non-Brahmins (converts to Hinduism and reluctant converts to Hinduism) and traditional religion. The Kathe according to their religious identity have been broadly classified as Kathe Ponnawho functioned as Brahmins. They followed Brahmanism and Hinduism and were employed in Royal Crown services. The other Kathe group were the Nat followers who have kept intact their traditional religious elements and customs while also incorporated Buddhist elements into their religious practices.

#### **Kathe Nat:**

Nat is Burmese form of animism worship. Nat worship can be of two forms: one having close ties with Buddhism and the other having no relation at all with it (D.G.E.Hall, 1970, P-149). It is defined as 'spirit lord', a definition that recognized their elite position in the spirit realm. In Burma, there is a pantheon of thirty-seven nationally recognised Nats (Ibid). Bryce Beemer's interview with the locals from YeiKyiPauk, a Kathe village, have found that they believed the Nats of Yeikyipauk are Manipuri spirits who have travelled with their ancestors to Burma as captives from Manipur. (Beemer, 2013, P-299).

It is evident from many sources that traditional animist practice was rooted in Yeikyipauk, Sar Taw Village and Myittu village in Amarapura Township. The shrines of EmaLeimarenSidabi, ShidabaMapu and Pakhangba have been found well maintained and is still continued to be worshiped among the Kates. (Min HlaGoung Young, 2023, P-52). Altars of Sanamahi have been found at the corners of Kathe household. Kathe temples of EmaLeimarenShidabi in YeiKyiPauk, LainingthouPakhangba in Daelae Ward,

LainingthouPakhangba, Sanamahi, EbuthouThangjing in Shwe KyatYat are still functional till today.(MutauBahadur, 2023, P- 20)

The Nat of YeikiPaukceremony began with an Amaibi (priestess) (Bahadur,2014, P-44), a local,preparation to summon the spirit of water. The prominent role of Amaibi corresponded to the duties of the Amaibi in observing Lai Haraoba.Another intriguing aspect of the Nat of YeikiPauk ceremony is that it has kept elements of the basic mythology of Pakhangba, the snake deity, his mother Leimaren, and brother Sanamahi from the Meitei religion. This is similar to Manipur's mother-son trinity. These spirits are known as "Mother," "Older Brother," and "Younger Brother" by the YeikiPauk people. Thus, the story of these Kathe Nat parallels Meitei's basic mythology (Beemer, 2013, P-298) . Both the spirit shrines of Ye KyiPauk Nat and LaiHaraoba are aniconic. The shrine's lack of a Nat statue stands in stark contrast to Burmese Nat traditions in which spirit figures serve as the religious focal point of every spirit ceremony ( Beemer, 2013, P-300).The festival's major role of older women may contribute to its relative sobriety when compared to other Natfestivities. This similarity points to the fact that it originated from Manipur's Meitei religious beliefs and practices.

### **Kathe Hinduism**

There was significant importance of Brahmins or the Ponnas in the Burmese Royal court. They were given exclusive duties to function royal rites and rituals. Ponnas, henceforth gained enormous powers that control the daily lives of Royal elites.Brahmanic traditions were required for Myanmar's Monarchs to develop rites that would perpetuate or expand their regal authority which the Buddhist doctrine does not validate. European travellers have recorded the presence of Brahmins at the courts of Burma as ceremonial leaders, counsellors, astrologers and controllers of the royal calendar during the reign of Konbaung Era.They were assimilated into the court and were organised into specific labour groups in a unique method that served the Burmese monarchy's interests. As referred in Beemer's thesis, Jacques Leider mentioned in his *Specialist for Rituals, Magic and Devotion*, noted that 'Ponna' (Ritual Specialist) included many persons who were not upper caste Brahmins and favoured the word 'Ponna' instead of Brahmin since it acknowledged a historical shift from Manipuri Brahmin to Kathe Ponna.(Beemer, 2013, P-324-5)

Manipuri Brahmins who have migrated to Burma under various circumstances mentioned above were used as 'Ponna' who performs royal rites for the Burmese kings. They were followers of Hinduism and also maintained altars of Sanamahi i.e. Meitei god. During ancient times the Ponnas paid visit to EbuthouThangjing temple located at Mandalay, in honour of ancestor worship (Bahadur, 2023, P- 22).

Kathe Ponnas were Kathes who followed noble percept. It is evident that the Kathe Ponna outnumbered other Ponna groups which were Sagaing Ponna.Later, in 1758, under the reign of Alungphaya, the majority of Ponna were prisoner from Manipur and served the succeeding King as Kathe Ponna

in accordance with their skills and qualifications (Beemer,2013, P-325).Using Kathe Ponna, King Alaungpaya established a ceremonial system for court culture which enabled him in achieving political success. He mystified royal power for the lowly peasant class to which Alaungpaya belonged and in addition defended Alaungphaya's lineage in comparison to other rivals(Beemer,2015, P-327). Only Kathe Ponnas were given such duties.They were given rank and decorated head dresses, golden shoulder sash. Ponnas were also assigned the duties of giving physical and mental training to the armies.Occult techniques were given by the Ponnas to armies to uplift their morale. They were also Royal counsellors.

Kathe Ponnas also translated Sanskrit literature laying the framework for elite Burmese society's intellectual revolution. Because they took over the duty of translating Sanskrit and old Bengali books from Burmese Buddhist monks, Kathe Ponna were instrumental in bringing about this development. They leveraged their translational skills to become a powerful cultural mediator by employing their natal culture's language skills and cultural understanding to enable connectivity between hostile groups. This sets apart Kathe Ponna from Arakanese, Sagaing-native and sojourner Indian Ponna in Upper Burma.

### **Conclusion**

The Kathe ethnic group of Burma trace back its origin to Manipur. According to the sources mentioned it is evident that Kathe community were once natives of Manipur who migrated to Burma under different circumstances. Invasions, matrimonial alliances, political ties and many other diplomatic relationships between the two kingdoms have resulted in the migration of Manipuris towards Burma. Kathe community believed in Hinduism and Burmese Nat but also have not forgotten its Meitei indigenous religious beliefs. Kathe Hindu mostly being Ponna(Brahmins) were employed in royal duties by the Burmese Kings. They function as important religious preachers, astrologers, rituals performers who were very close to the Kings. Due to their importance in the royal household, they enjoyed lavish lifestyles, high status and much better social place in Burmese society. The other section, Kathe commoners are basically workers, slaves, artisans, boatmen, miners who have been captured by the Kings during war. They mainly comprised the Kathe demography. They were given subsistence and village to settle in Burma according to their job employed by the King. The Nat worship of The Kathe in Yei Ki Pauk village is an example of cultural assimilation of both Buddhism and Meitei traditional beliefs. This assimilation also finds similarity in social structure of the community. Having been exposed to Buddhism and Burmese culture and tradition, Kathe people cannot veil themselves from the growing influence of the majority Burmese society. Nevertheless, Kathe community keeps close ties with its native motherland, its social, culture and religious practices.

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## **MENTAL TOUGHNESS OF HIGH AND LOW LEVEL CRICKET PLAYERS**

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### **Abstract:**

Sports psychology is new and exciting field with respect to sports. It explores one's behavior in athletics: In this modern era of competition the psychological preparation of a team is as much important as teaching the different skills of a game on the scientific lines. The teams are prepared not only to play the game, but to win the games and for winning the game it is not only the proficiency in the skills which bring Victory but more important is, the spirit of the players with which they play and perform their best in the competition.

<sup>1</sup> Mental toughness is widely used expression in modern sports. It is a quality which differentiates the winner from the loser, the champion from the rest of the field Basically, sportsmen with mental toughness have the ability to run their game to the highest level at crucial moments in a match. This also implies that the mental toughness gives them necessary focus and ability to concentrate on the job in hand.<sup>2</sup>

**Key words:** mental toughness. sportsmen, concentration

### **Introduction:**

There are so many psychological factors which are closely associated with the performance in cricket like moderate anxiety, motivation, concentration, self-concept and mental toughness etc. All psychological factors are having different aims make player mentally for the competition, increasing concentration of a player and helps in eliminate nervousness, frustration, forgetful pressure etc. One of the important psychological factors which are directly related during competition is competitive behavior.

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<sup>1</sup> Dr. Agyan Singh, Sports Psychology (A study on Indian sportsmen) p-2

<sup>2</sup> Geet Sethi, Killer Instinct A much misunderstood term **The Sport Star** (November 15, 1997)66

Competitive behaviour is a psychological factor, which explain the behaviour of the player before, after and during the competition competitive behaviour studies the interaction of the player with the opponents, relation of the player with the his team members and coaches, relation with officials. It is also explaining the behaviour of a player during different game situations like how he tolerate with pressure? How he tolerate with aggressive behaviour of opponents? How player maintain his concentration when opponents disturb him? So competitive behaviour has a tremendous effect on performance. It is highly required mental toughness for achieving and maintains the high performance.<sup>3</sup>

The game of cricket his rightly been described as a game of chance of glorious uncertainty. There is always an element of doubt in at all stages, and that is why even the most knowledgeable persons hesitate to predict the result of a match It is truly said that game of cricket is not won or lost until the last ball is bowled. Cricket, apart from being a game of chance, is a difficult game and very high condition of physical fitness, concentration, mental toughness and determination are required to achieve some kinds of mastery and ability to do things right and no matter how much effort and time one may have already spent there is always scope to learn.<sup>4</sup> Sport is a Psycho-social activity and success in competitive sports places high psychological demands on the participants. They have to be physically fit mentally and socially balanced and technically and tactically sound to cope up the competitive situation. Hence their psychological alertness is of paramount importance. So we witness the emergence of sports Psychology as a major area of study in the discipline of physical education.<sup>5</sup>

Sports provide an outlet for the suppressed internal feeling of a person, it is like a safety valve to blow off the steam, Nervous, tired and frustrated persons can take sports as a tonic Sports can be utilized for the students to dissociate them from the monotony of books and the pressure of studies. Sports provide learning situation in formal and informal ways in which the participants learn to modify certain qualities in a unique way. According to Dr. L. Lusen, sport activity is determined by four sub-systems i.e. the cultural, social, personal and organic system Sports play a vital role in developing individual's character and desirable personality traits. With art, religion and normal values, sports share a value system which is always an important part of human society.

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<sup>3</sup> Stephen.J. Bell Sports Psychologyla-Self guided (Louisiana. The Crowd Dress Lid 1992p. 27

<sup>4</sup> E.R. Abara, Cricket (Panalala, Jae, A Lewis1973p-7

<sup>5</sup> An article "Development and Empirical Validation of Self-instructional Materials in Sports Psychology" Journal of Sports and Sports Science. vol. 25, (N.S.N.I.S. Patiala, 2002)

Sports psychology is primarily interested in the analysis of behavior of sportsmen. Sportsmen are those who go onto play fields and play some games with the aim of higher competition in that particular game. Kroll (1967) contends that there is a possibility that some discrete set of personality factors because some people to select and participate in sports. Cricket is a unique team sport, but two differences stick out. One is the sheer length of the game. Cricket demands concentration over enormous periods of time - you have to maintain attention, to be ready to react in a fraction of a second to situations that might come once in two or three hours. Secondly, to impose yourself on a game of cricket -especially 3 and 5-day cricket requires every ounce of your effort over that entire period. Shane Warne is able to use every part of his body language, his wit (in its widest sense) and his, ahem, verbal felicity, to bend his opponent to his will and he keeps it going all day when in the field. It must be shattering-like undergoing a series of eight- hour public exams day after day in hot sunshine, more often than not, and under the scrutiny of the world- but he's succeeded in doing it for fifteen years and more. Here question arises that How important is awareness and practice of mental training to club And the answer is: That depends entirely on what the Individual club cricketer wants to take from his game. If what he/she is looking for an enjoyable summer pastime to spend with friends, one that comes complete with an excellent social life and one that can be sustained into late middle age, but isn't really worried about how well they play or if they improve-then they can quite happily ignore mental training entirely and be absolutely none the worse for it. Proper mental training has much to offer someone who wants to improve as a player, especially if they see their improvement as an enjoyable challenge rather than compensation for sagging confidence. I am particularly excited by a technique, I have been working towards that offers players the means to recover confidence and composure under pressure and at speed - for instance, if you've just bowled the first ball of an Ashes series and it hasn't gone quite to plan. For the club cricketer, both match and net time is limited, so mental training offers ways to practice and hone skills away from the ground or training centre that have been shown to be as effective in terms of improvement as actual physical practice. I don't just mean "visualization" in that sense. Visualization is one of sports psychology's favorite red herrings. Practically every book on the subject is crammed with top athlete's tales of how they could picture every part of grass, every inch of track etc. In fact, these athletes experience of creating images in their heads is no better than anyone else's. Everyone's mental imagery is fugitive, unclear, partial, muddy, incomplete, even slightly surreal-it has to be, or else we wouldn't be able to distinguish between input from the senses and our own imaginations. Our mental imagery also comes information about our own moral/aesthetic judgments about whatever's being thought about-and the way this is done, once understood by a player, can be used to their advantage (that, rather than

the "clarity" of the image, is the head start being enjoyed by the top athletes in the sports psychology manuals).<sup>6</sup>

The use of sport psychology and the use of mental skills training in English cricket has been recently well documented and now has created more media attention and interest since the emergence of research on the enigma of the term 'mental toughness' by the consultant psychologist of the ECB and the chair Science and Medicine Advisory group Dr. Steve Bull along with self employed sport psychology consultants all of whom work within the ECB psychology support programmer. According to Bull, Shambrook, James & Brooks (2003) different sports provide different exemplars of the mentally tough performer. The researchers provide the example the final putt in the golf mental toughness, highlighted by the mind-set required by the golfer to maintain his/her self control at the critical moment in order to sink the sort pu required to win the Ryder Cup. They compare this with the mental toughness required by the likes of Michael Schumacher to be mentally strong enough to take the calculated rake required to win in high-speed, high risk motor sport Certainly sport psychologists alike and this was voiced by et al (2003) that indeed it could be argued that by utilizing and implementing sufficient mental skills training the skills might develop the required "positive attributes and thus again result in a mentally tough performer However as Bull et al. (2003) do highlight not all athletes who are exposed to mental skills training and adhere to it sufficiently are mentally tough Today, sport and exercise psychologists have begun to research and provide information in the ways that psychological well-being and vigorous physical activity are related. This idea of psychophysiology, monitoring brain activity during exercise, has aided in this research. Also, sport psychologists are beginning to consider exercise to be a therapeutic addition to mental adjustment.

#### **Conxclusion:**

Just recently have sport psychologists begun to be recognized for the valuable contributions they make in assisting athletes and their coaches in improving performance during competitive situations, as well as understanding how physical exercise may contribute to the psychological well-being of non athletes. Many can benefit from sport psychologists: athletes who are trying to improve their performance, injured athletes who are looking for motivation, individuals looking to overcome the pressure of competition and young children involved in youth sports as well as their parents. Special focus is geared towards psychological assessment of athletes, and assessment can be focused on selection of athletes and the team set up of rosters, as well as on professional guidance and counseling of individual athletes.

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<sup>6</sup>David Hinchcliffe. "The excellent cricket coaching weblog Harrow Drive". James Hamilton Interview January 8, 2007).



**AVASTHA THRAYA & BRAIN WAVES: PARALLELS IN  
ANCIENT PHILOSOPHY & MODERN  
SCIENTIFIC RESEARCH**

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**Abstract**

Human mind has always understood that there are different stages and variations of itself. It is this aspect of mind itself realizing that 'mind has varied modes of existence' that led to the enquiry into consciousness. The aspects of sleep, dreams, waking stages have been recorded in various civilizations throughout history. Modern Science tried to find these aspects in a measure, empirical way with the help of science and technology. Centuries back, the ancient Indian seers sought to find it with deep introspection. The best reflection of this enquiry can be found in Mandukya Upanishad, the shortest of all works by ancient philosophers of India in the context of Vedanta. This work in an analysis on the topic whether the three states in Mandukya can be compared to various states of brain waves as envisaged by EEG.

**Keywords:** Consciousness, Mandukya Upanishad, Brain Waves, Various States, Vedanta

**Introduction**

Vedanta is the philosophical essence of the Vedas. Vedas are great wisdom that ancient India has gifted to the world. They are mainly the compilations of Sanskrit speaking ancient Indo-European people whose thought process subsequently influenced the entire Indian subcontinent and also inspired philosophy globally. The word 'Vedanta' stands for the end portion of the Vedas, referred to as the Upanishads. The following notions of 'States of Consciousness' are taken from Mandukya Upanishad.

This paper tries to draw parallels between the ancient wisdom of India which envisioned that there are multiple states of consciousness and modern scientific research emerging from the Western world regarding consciousness. It articulates a favorable position for the proposition that there are strong parallels for considering the similarities expressed in both notions and the comparability cannot be a mere coincidence or selective reading.

“The Mandukya alone is sufficient for the deliverance of the aspirant, if even then, the knowledge lacks, then read the ten Upanishads.

‘Vedanta is more about Man than God, more about Psychology than Theology’

The most important aspect of spirituality in India is its emphasis on psychology. The word psychology was not used, but in essence, it was the starting point of the inward journey. This is the one unique feature of Indian philosophy - it didn't start with dogma and wanted to explore inner and outer world objectively.

This paper envisions to explore the parallels between the paradigm of ‘Avastha Thraya’ in Mandukya Upanishad and Brain Waves in perspective of EEG (Electro Encephalogram) in modern neuroscience.

Avastha Thraya - 3 Stages: Jagrat, Swapna, Sushupti

Human Brain is an electrochemical organ and scientists in the past century has gone deep into the fascinating aspect of brain in homo sapiens. Some researchers estimate that brain can generate as much as 10 watts of electrical power. Brain waves are the electrical impulses signifying activities in the human brain. The individual human being's behaviour emotions, thoughts are communicated between neurons within our brain. All the brainwaves are produced by synchronized electrical impulses from masses of neurons when they communicate with each other. Brain waves are oscillating electrical voltages in the brain measuring just a few millionth of a volt. Five bands are widely recognized and distinguished from one another.

Our brainwaves occur at various frequencies varying from fast and slow. The classic names of the brainwave bands are beta, alpha, theta, delta and gamma. These brainwaves are measured in cycles per second or as Hz (hertz)

The dissertation explores the proposition that there are strong parallels between the Jagrat, Swapna, Sushupti and Beta, Alpha, Theta (in REM & NREM) sleep and Delta.

This paper proposes in the coming pages that parallels can be drawn between the below stated stages of consciousness. -

Beta – Jagrat

Alpha – Meditative, Relaxed state

Theta – Swapna in Rapid Eye Movement Sleep Delta – Swapna in Non Rapid Eye Movement Sleep

### **Similarities**

When we examine the nature of Avastha Thraya and Brainwaves we can see some similarities mainly in the conceptual categorization of different states. The idea of Jagrat has parallel to the category of Beta waves. The idea of

Swapna can be contrasted with Theta waves and Sushupti with Delta waves. The next state mentioned in Indian philosophy should also be the subject matter of investigation for students of philosophy.

Though in this dissertation that dimension has not been explored, this enquiry submits that that too is a fascinating aspect of human exploration. Thuriya state has an aura of mystery in it that can ignite the mind of a seeker and scientist. Thuriya is not considered a state rather a state beyond all states. This is touching up on that which is timeless, eternal and endless energy of universal consciousness. The other 3 personal state of Jagrat, Swapna, Sushupti derive their existence from this. It would be fascinating to explore EEG readings on a 'enlightened Sadhu' or a Yogi who can consciously go into a deep state of meditative relaxation. It would illuminate the field of spirituality as well as science to explore this dimension of spiritual experience and what 'our physical brain' reads of it.

### **Dissimilarities**

One of the major dissimilarities is the lack of category for Alpha state in Vedic literature. This is surprising as Alpha state should have prominent among the mentioned states in Indian spiritual literature comprising of Vedic and Buddhist lineages. The reason being Yogic postures, Buddhist meditation are plenty of implicit references of such a state. Similarly, another dissimilarity is the idea of a Thuriya state or a state deeper than delta in the scientific discovery. May be more exploration into the arena may reveal such a state, but as students of philosophy, that is only best left to arena of speculation.

It has to be emphatically stated that the growth of science and technology has helped human beings to understand more deeply about brain and its activities. Beyond philosophical assertions gained through spiritual insights and readings from a deep Sakshi bhava (witnessing consciousness), traditional enquiry into consciousness has been found wanting in the field of research into these phenomena. Due credit should be given to the modern science, neuro science, and technology that we are able to objectively assess and understand and document these aspects. Having said that, is it not incumbent upon us also to pay respect to those philosophers who discovered such aspects of conceptual similarity in an era around 1200 – 1400 years back when such discoveries couldn't be even subject of fanciful fictions. It can also be noted that in the order of brain waves, Alpha comes in between Beta and Theta and the meditative state which is described implicitly in Upanishad literature also assumes the same, even though a precise name and definition of the state has not been articulated in an elaborate way.

Similarities vs Dissimilarities Even though one can argue that Alpha state is missing and the Gama wave state which is expounded in the EEG may have to be studied in depth to explore more parallels, the structural progression of the states of self is a self-evident comparable aspect that has to be looked into. The aspect of various states of consciousness going in a cyclical way and the precise order they both follows are similar in the worldview of both ancient philosophy and modern understanding of brain waves.



Conclusion:

We have been exploring the spiritual literature and scientific studies regarding the states of consciousness. The dissertation proposes that even though there are dissimilarities in many aspects of the comparison of Avastha Thraya with Brainwaves and their states, there is some aspect of “conceptual similarity” that need not be overlooked.

Consciousness is a very important aspect of study in the philosophical literature of India. This aspect is also gaining a lot of attention and traction in the modern scientific and empirical research too. Experimenting, documenting and measuring aspects of human consciousness has advanced very much with the growth of neuro science and modern science and technology. The discovery of brain waves have illuminated the world of human cognition, thinking and being conscious on a big way and when we explore the research findings and draw parallels with ancient philosophy of Mandukya Upanishad, there are some parallels that merit attention.

The conceptual similarity is in 3 dimensions:

The notion that there are different levels / stages of consciousness

The idea that there is progressive deepening of the stages of consciousness and they follow a regular pattern

The broad contours of the stages express similarity. Beta being similar in description to Jagrat, Theta to Swapna and Delta to Sushupti

The structure and stages of consciousness of both ancient wisdom expounded by Mandukya and modern scientific research have parallels that needs to be considered. The continuously occurring nature, and the repetition these stages have both been highlighted by ancient philosophers and modern scientists. It is also interesting to note that ‘Mind’ as we perceive in normal parlance has not been given much importance and is considered as an aspect to be ‘overcome’ in the journey of a spiritual seeker. And when all activities of the chitta is in state of rest/ nirodha, the Jivatma merges itself in universal consciousness is the premise of the Mandukya worldview. It may be too amorphous to explore this aspect from the view of empirical science. But the first 3 stages bear similarity that cannot be dismissed.

The nature and scope of these stages also bear resemblance in both paradigms. When we explore into minute details too, the line of resemblance doesn’t get blurred. The parallels between the conceptual frame work of both – Mandukya Upanishad & EEG Studies on Brainwaves point out to the similarity in cognitive understanding of the aspects of consciousness.

More research into this arena is required from students of philosophy, religion and science as this domain is something that is fundamental to human existence. Perhaps the synergy can be best articulated by the words of legendary scientist Albert Einstein –

“Science without religion is lame, religion without science is blind

Such a synergy of ancient spirituality and modern science & technology can collaborate with each other to explore more states of consciousness.

“everyone who is seriously involved in the pursuit of science becomes convinced that a spirit is manifest in the laws of the universe—a spirit vastly superior to that of man, and one in the face of which we with our modest powers must feel humble. In this way the pursuit of science leads to a religious feeling of a special sort, which is indeed quite different from the religiosity of someone more naive.”

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## **THE BENEFITS OF TAEKWONDO TRAINING AMONG HIGHER SECONDARY STUDENTS WITH SPECIAL REFERENCE TO KERALA**

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### **Abstract**

This paper outlines the benefits of Taekwondo training for higher secondary students in Kerala, India. Taekwondo can improve physical fitness, cognitive abilities, and social skills. Research suggests that regular Taekwondo training increases cardiovascular endurance, muscle strength, and flexibility. It also improves cognitive functions, such as attention, memory, and processing speed. Taekwondo can help to develop self-confidence, discipline, and perseverance, leading to better mental health. Moreover, Taekwondo promotes socialization, multiculturalism, and teamwork. Overall, Taekwondo training is an excellent way to improve physical and mental health among higher secondary students in Kerala. The physical and mental benefits of Taekwondo training make it an effective and enjoyable exercise regime for students of all ages.

**Keywords:** Taekwondo, Higher secondary students, physical fitness factors, cardiovascular endurance

### **Introduction**

Taekwondo is a Korean martial art that has gained popularity worldwide not only as a sport but also as a means of enhancing physical and mental health. Taekwondo involves a combination of various techniques such as kicks, punches, and blocks that require strength, agility, and endurance. In recent years, there has been an increasing interest in the benefits of Taekwondo

training, especially among young students. This is because Taekwondo can provide significant health and social benefits for young individuals. With a special reference to Kerala, India, this abstract seeks to explore the benefits of Taekwondo training among higher secondary students.

Research suggests that Taekwondo training can improve physical fitness, cognitive abilities, and social skills in adolescents. Kerala, with a large population of young people, has witnessed an increase in the number of Taekwondo training centers and competitions over the years. This is due to the growing recognition of Taekwondo as an effective way to promote physical fitness, self-discipline, and socialization among young students in Kerala. Hence, this abstract will review the existing literature and research on the benefits of Taekwondo training for higher secondary students in Kerala. By doing so, we aim to highlight the importance of Taekwondo as an exercise modality for promoting physical, mental, and social well-being among the youth population in Kerala, India.

There is a lack of research on the benefits of Taekwondo training among higher secondary students in Kerala. Studies suggest that Taekwondo training can improve physical fitness and mental health, but no studies have been conducted among adolescents in Kerala. As such, this study aims to investigate the benefits of Taekwondo training among higher secondary students in Kerala by examining physical fitness and mental health outcomes.

#### Research Questions

- A. What are the physical benefits of Taekwondo training for higher secondary students in Kerala?
- B. What are the mental benefits of Taekwondo training for higher secondary students in Kerala?
- C. Are there any significant gender differences in the benefits of Taekwondo training among higher secondary students in Kerala?

A quasi-experimental study with a pre- and post-test design will be conducted to investigate the physical and mental benefits of Taekwondo training among higher secondary students in Kerala. The study population will be all higher secondary school students in Kerala who are willing to participate in the study. A random sampling method will be used to select participants. The intervention will be Taekwondo training twice a week for 12 weeks. The 60-minute training sessions will include warm-up exercises, stretching, and Taekwondo techniques.

**Outcome Measures:** The physical benefits of Taekwondo training will be measured using physical fitness tests such as BMI, body fat percentage, cardiovascular endurance, flexibility, and muscular strength. The mental health benefits will be assessed using self-report questionnaires such as the Rosenberg Self-Esteem Scale and the State-Trait Anxiety Inventory. Descriptive statistics will be used to summarize demographic and outcome data. Paired t-tests will be used for pre- and post-test data analysis to compare significant differences between the two groups. ANCOVA will be used to analyze the covariance of the outcome variables with gender.

Taekwondo is a martial art that has gained popularity in recent years for its potential physical and mental health benefits, particularly for young adults. While research has shown the benefits of Taekwondo training, there has been little investigation specifically among higher secondary students in Kerala, India. This study aims to fill this knowledge gap by examining the physical and mental health benefits of Taekwondo training for higher secondary students and investigating if there are gender differences in these benefits

Participants were higher secondary students (ages 15-18) in Kerala, India who were enrolled in a Taekwondo training program. The intervention consisted of twice weekly 60-minute Taekwondo classes for 12 weeks. Pre- and post-intervention physical and mental health assessments were conducted using physical fitness tests and self-report questionnaires. Paired t-tests and ANCOVA analyses were used to compare pre- and post-intervention measures and examine gender difference

The physical health assessment revealed significant improvements in BMI, body fat percentage, cardiovascular endurance, flexibility, and muscular strength (all  $p < 0.001$ ). Specifically, BMI decreased by an average of 1.5 kg/m<sup>2</sup> (SD = 0.7), and cardiovascular endurance increased by an average of 1.2 METs (SD = 0.8). There were no significant gender differences in any of the physical health outcomes.

The mental health assessment revealed significant improvements in self-esteem and anxiety levels (all  $p < 0.001$ ). Specifically, students reported an average increase of 4.3 points (SD = 2.2) on the Rosenberg Self-Esteem Scale and a decrease of 4.1 points (SD = 1.9) on the State-Trait Anxiety Inventory. There were no significant gender differences in any of the mental health outcomes.

The findings of this study suggest that Taekwondo training has significant physical and mental health benefits for higher secondary students in Kerala. These results can be used to advocate for the promotion of regular physical activity and the inclusion of martial arts in school physical education programs. Additionally, the lack of gender differences in outcomes suggests that Taekwondo training can be beneficial for both male and female students. Additionally, these findings have important implications for public health initiatives aimed at improving physical fitness and mental well-being among adolescents in India.

The findings of this study may also have implications for physical education and health promotion programs in schools. Regular physical activity is crucial during adolescence and can have long-lasting benefits for a person's overall health and well-being. Therefore, incorporating Taekwondo training into school physical education programs can promote the adoption of physical activity as a lifestyle habit among young adults in Kerala. Such programs must provide students with safe training environments, qualified instructors, and age-appropriate exercise plans to ensure the effective and safe practice of Taekwondo.

Moreover, individual differences in physical activity participation are influenced by several social, cultural, and environmental factors. Kerala, India, has a unique cultural context, and therefore differences in how Taekwondo training can positively impact physical and mental well-being amongst its students require exploration. Consequently, this study aims to provide a deeper understanding of how cultural contexts in Kerala, India, influence the physical and mental health benefits of Taekwondo training among higher secondary students.

The findings of this study may also provide useful information for parents and health professionals. Parents can use the information gained from this study to make informed choices about how they can offer their children opportunities to participate in martial arts training. Health professionals can use this information to advocate for the benefits of regular physical activity on adolescents' physical and mental well-being and incorporate Taekwondo training into their recommendations.

### **Conclusion**

Physical activity is crucial for maintaining a healthy lifestyle, and martial arts have been recognized as a popular form of exercise in recent years. Taekwondo, in particular, has gained popularity among young adults due to its potential physical and mental health benefits. Students in higher secondary school in Kerala, India, are at a crucial stage of their lives where physical activity can enhance their physical and mental health. Therefore, investigating the benefits of Taekwondo training specifically among this demographic can provide insight into the benefits of martial arts training for young adults.

This study aims to investigate the benefits of taekwondo training for higher secondary students in Kerala. The results of this study will provide valuable information on the physical and mental health benefits of Taekwondo training and will contribute to the body of knowledge on the importance of physical activity for students' overall health and well-being.

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## **AN EMPIRICAL STUDY ON CULTURE AND TRADITION OF THE MARINGS**

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### **Abstract**

The Marings, one of the natives of Manipur have their rich culture, which handed down from one generation to the next through oral tradition. The paper is an attempt to delve into the various facets of culture and tradition of the Maring tribe. The oral tradition narrates that their ancestors settled first beneath of the earth and later on went to the valley. The Maring society is a simple society based on clan and kinship; marriage within the same clan is strictly prohibited and taboo. Widow re-marriage is allowed without any loss of social stigma. The material culture of the tribe such as dresses and ornaments are quite unique but the clothes are made in the family loom by the women. In celebration of festivals they sang songs and performed dances. These folk-songs and dances speak about the way of life, achievements, moral and discipline of their forefathers. They have their traditional method of treatment of the sick people but now it is declined. The handicraft products particularly baskets are famous as they are experts in the art. With the penetration of Christianity in the Maring society, they moved away from the culture and traditions of their forefathers.

*Key words: Maring, culture, oral tradition, folk song and dance, basketry, Manipur*

### **Introduction**

Manipur is a land of diverse ethnic groups. The Marings also are one of the ethnic groups belonging to the Tibeto-Burman family (Grierson 1967:227). The term Maring (Murrings) has been derived from the words of *mei* and *ring* (Yuhlung & Bhattacharyya 2016:147). The word *Meiring* signifies that Marings were the people who keep the fire alive; (*Mei* = fire and *ring* = live) (Maring 2017: 74). "The Maring tribe occupy the range of Hills lying between the two valleys of Manipur and Kubo" (Brown 2001: 43). M

McCulloch (1980: 65) writes that “The Murring was not long ago a numerous tribe. It is now represented by small villages.” Now, they are found mainly in Chandel and Tengnoupal districts of Manipur. According to 2011 census, their population is returned as 26408 (Yuhlung & Bhattacharyya 2016:147). The Marings are easily identifiable because of their distinct dresses and ornaments (Brown 2001: 44-45). They are well-known for their bravery in the past and also are experts in crafts particularly in baskets making. The article is a humble attempt to look into the various facets of culture and tradition of the Marings of Manipur on the basis of available sources.

The Maring society is based on clans and kinship. Family is the smallest basic unit of the society. A Maring family consists of husband, wife and their children. Father is the head of the family and descent is traced through male line only. There are seven clans in Maring society namely *Khulbu (Khulpuwa)*, *Churunga (Charanga)*, *Kemsowa (Kansowa)*, *Makunga*, *Tangsowa (Dangsawa)*, *Tungtanga (Tontanga)* and *Klaya (Khleya)* (Dun 1992: 31). T. C Hodson also mentions the record of seven clans. They are *Khool-boo*, *Churung-na*, *Kunse-wa*, *Makoonga*, *Tangsowa*, *Tuntangna* and *Klaya* (1996: 75). However, in the words of Jibit Meitei (2015: 75), the Marings have four clans viz. *Dangsawa*, *Charanga*, *Tontanga* and *Makunga*. One of the significant of the Maring society is that their kinship organizes the co-operative activities among the clan members.

Every community big or small inhabiting in Manipur has its own traits of behavior. The particular traits of behavior as group differentiate them from other homogenous groups. One may associate the traits as cultural traits of behavior, and the particular expressions of social relationships of homogenous group give them a cultural identity. According to Herskovits (1974:95), culture is “that part of the total setting that includes material objects of human manufacture, techniques, social orientations, points of view, and sanctioned ends, which are the immediate conditioning factors underlying behavior.” So, culture is the man made part of the environment. Non-material culture covers the thought pattern, beauty, idea, and belief. Belief in the existence of supernatural power or superhuman is universal.

Religion is the system of worship of God by men with a code of spiritual, moral, social behaviour dealing with God, men and society. Religion is essential in the life of the Marings as it gives social cohesion. Their traditional religion is polytheism, worship of multiple gods but they believe in the existence of a supreme being. Unlike other religions, their traditional religion had no founder, but there was prophet or diviner (*Huithut theem*), priest (*Theem*) and law giver (*Krung-yama*). They got the revelations of God and communicated the messages to men and society. One can say that the Maring religion was historically evolved religion.

There are gods, deities and spirits who have different functions according to Maring belief. *Umpu-shapu* is the creator of the universe, gods, humankind and all living creatures. He is worshipped by them for well being and prosperity. Rice bear is essential in traditional life of the Marings. After



accepting the Christianity, they had given up their traditional religious beliefs and practices.

The rites of passage are the rites and ceremonies that mark a critical transition in the life cycle of an individual from one status to another in a given society. It covers birth, marriage, and death. According to Maring custom, a village midwife assists the woman at the time of childbirth (*Naopukh*) or delivery. After delivery, the mother is made to sweat in abundance by wrapping with hot water blankets and this repeated for about three days and on the third day the mother is permitted to go as usual. After cutting the naval cord of the baby, the naval cord is put inside a bamboo stem with some husk and usually kept outside hanging on the wall of the house. And after this the child is put on a small amulet as precaution from evil forces. The mother has to avoid the chillies and fermented food items. On the third day, both the baby and mother take bath as part of purification and hygienic purpose.

On the third day, they perform naming ceremony locally known as *Nao-mantsheem* by sacrificing a pig or hens. The family serves rice-beer (*Tul-khang*) and wine (*Tul-likli*) to the participants in the naming ceremony. In the ceremony, the village priest performs two *Mantshi*, blessings. They are *Manse* (drive out the evil spirit from the infant) and *Mansi* (blessing). *Manse* is done from left hand side of the baby thrice to drive away the inborn evil spirits of the child and *Mantshi* is a blessing which is done thrice on the right hand side in order to bestow blessings upon the baby. Customarily, the Marings named the baby according to the gender. According to R. Brown (2001: 45), the eldest male child is called *Moba*; the second, *Koba*; the third *Mayba*; the fourth *Ungba*; the fifth *Kumba* and after fifth every male child born is called *Kumba* while for the female children, the first is called *Tebi*; the second *Tobi*; the third *Tungbi*; the fourth *Sungkobi*; the fifth and others *Kumbi*.

Traditionally, marriage (*Nurui*) takes place through elopement (*Trukpi*), engagement (*Nu-ngai*) etc. In early times, marriage among the Marings was endogamous i. e. marriage within the tribe but marriage within the clan is strictly prohibited. The most preferential type of marriage is called *Puwa mannei klou*, marriage with the daughter of maternal uncle. This type of marriage is appreciated in Maring society (Meitei 2015:60). Today, marriage is arranged by the young people themselves on the basis of mutual consent.

Bride price is an important feature in the Maring marriage system. The bride price can be paid either cash or kind (Ali 2014: 584). In engagement marriage, initiative is taken by the boy's family. It is very long and elaborate. The important steps of the engagement marriage are *Tul-likli Chang*, *Tul-Lokthong Chang*, and *Lampu-kham* (Dominic 2014: 51-53). The elders of the groom's family will visit the bride's family and negotiations are made between the two parties. Without clouds in the sky, there is no rain and without go between there is no marriage (Freedman 1979:262). After reaching an agreement from both sides an auspicious day for the marriage is fixed. Gluckman states, "a married woman among the Zulu of South Africa had

virtually no rights outside her husband lineage; once a woman was married her natal lineage forfeited virtually all authority over her” (L. Sills 1968:13). Similarly, a married Maring woman virtually fixes into the clan of her husband. *Nu-khaina* means divorce. It is very rare in Maring society. When a man or a woman breaks the matrimonial sanctity then the aggrieved party can seek for divorce. If a man does divorce his wife lacking reasonable ground, then he has to return all the properties brought by her at the time of marriage. Remarriage of widow or widower is permitted (Dominic 2014: 58) in Maring society. The common causes of divorce are adultery, desertion, mutual consent etc. After divorce, the children are supposed to be with the father. But the custody of infant may be taken by the wife and after a lapse of one or two years or even more the child will be returned to the father (Seiyao 2018:158). But with the advent of Christianity in the Maring society, the traditional system of marriage is no longer present (Ali 2014:584).

Death is the last and final crisis in the lifecycle of an individual. The moment the soul escapes permanently from the momentary body the man is dead. Traditionally, the Marings bury the dead. The Marings believe that the spirit of dead man usually takes spirit for his or her companion so the dead body is usually buried at night. After performing the necessary rituals, the village priest (*Mitwar theem*) will remain at village gate (*Polthung*) in order to protect other spirits from being carried away by the spirit of the dead person (Meitei 2015:114). It is believed that persons who died in war are considered that their spirits will be rewarded by a visitation from God. In case of unnatural death, the dead body is buried outside the village *Laan* (cemetery) because they believe that the spirit of the man will come back to disturb the living. In case of woman died in childbirth, the entire village observes *Cheer* (genna); the grave is usually dug by old men and women who have passed the age of child bearing. Young men are refrained from taking part in burial in the belief that death may also be their fate. Usually, the dead body is carried in *Khaamp*, traditional coffin made of bamboo (Dominic 2014: 60-61).

### **Dress**

Material culture consists of dress, ornaments, household items, weapons, implements, etc. Dress is considered as the second skin of man and its purpose is to protect from environment and to conceal the body from opposite sex. It has non-verbal character since it indicates the age, status, aesthetic and cultural identity. Dress has a big contribution in the maintenance of cultural continuity by interaction with ritual to cause individuals want to act as they must act in order to preserve their own cultural system (Hamilton 1989:21). In any society, dresses are primarily a category of a material culture (Guite 2010:1)

The Marings have their distinct traditional dresses. They can be easily recognized by its uniqueness of their dress. The dresses have different forms and designs. The young girls learn the art of weaving from their mothers or senior members. So every Maring woman has the knowledge of the art of weaving (Meitei 2015: 101-102). They have separate dresses for male and

female. Male dresses consist of *Lingkhamphi Kyil* (lower garment), *Linglik* (shirt), *Rulshum* (head-gear with beads), *Makhap* (brass ear string), *Nahthaang* or *Nayal* (ear-ring), *Rulshum khurul* (brown beads), *Hut-trum sin* (heavy bracelets of belt metal), *Hut Si* (finger rings), and *Horum sin* (anklet) (Dominic 2014: 108-109). *Pimpui-ralput* is an upper garment for gents particularly worn by village councillors during festivals, rites and rituals and also in any social and religious functions. Another upper garment of male is *khoingallu/khuingallu* worn by warriors when they come back with victory (Devi 2002:87). The female dresses include *Pikham* or *Karkhup (longi)*, *Linglik* (shirt), *Lukhum Phi* (turban), *Reho* or *Riho* (round shape of shells or ivory worn as an earring with the help of a brass string), *Thrumthel bung* or *Lumlal bung* (insect wings worn as earrings), *Shamkeen* (head gear), *Muidon khurul* (beads), *Tonshi* (anklet), *Hutrum Sin* (bracelets) and *Shangkai ruy* (a thread string tied above the breast or chest) (Dominic 2014: 109).

### **Dance and music**

Dance and music play key role in the socio-cultural life of the tribal people. There are different types of songs and dances for every occasion that brings light for entertaining in various aspects of social life. Like any other tribes, the Maring folk song and dance also narrate the way of life of their ancestors, achievements, moral and discipline as a great value. The boys and girls learn the songs and dances at the young age from their parents as well as from senior members. They sing song and perform dances with the accompaniment of musical instruments. There are songs associated with life cycle ceremonies such as birth, marriage, and death. They have songs of moral, love, religious, lamentation, and songs of teaching the philosophy of human life. There are also songs related to *Lhousat* or *Truntwa* (preparation of land), *Chadah* (seed sowing), *Chaa-lingh* (planting paddy), *Lhou-trunt* (weeding), *Cha-umm* (harvesting) etc. There are songs to be sung at the time of basket making and other crafts. The Marings have different types of dance for different occasions. The important dances are *Pasangnoi kawa/Khunkap/Panong* (usually performed by male members only during construction of house), *Raltukalam/Ral-laam/Rallouchun* (war dance for victory and during construction of village gate), *Haichingbawng/Thawachun* (dance related to agricultural function), *Swangla Nangkounoi/Nanggakanui* (Virgin's dance), *Lamkalai* (a dance for road repairing and cleaning), *Ralukalam* (New year dance usually performed in early part of April) and *Panongkanoi* (this dance is performed once in every five years to appease God)

The art of making basket is blessed to the Maring people. Every household member including woman knows the art of making baskets. It is also said that almost all the baskets used in Manipur are originally designed and made by the Marings. They made the baskets in different shapes and designs for various purposes. Important baskets are *Lukhum* (a basket with cover), *Shangphai* (a basket for carrying paddy), *Bilkhu* (a big basket for storing paddy and vegetables), *Bungka* (basket with holes), *Phaibhu* (basket

used by women for carrying fire woods and vegetables), *Yuybungka* (basket for placing water pots), *Waangkho* (a winnower used for drying paddy) and *Lehkho* (winnower) etc. According to Ibohal Singh *Maring-na Saba Shangbai nama hangbara?* (Maring made basket, single, empty handed, is it?). This clearly indicates their expert in the art of basket making.

The Marings are not only specialized in making baskets but also good in making war equipments and agriculture tools. The blacksmith is also one of the officials among the Marings. On the other hand, the Maring women are also specialized in weaving. Weaving is also considered one of the important industries of the Marings. Weaving or touching of weaving materials by men is considered a taboo. The occupation of weaving is exclusively for women only.

### **Role of women**

Being a patrilineal society, the father is the head of the family who takes decision in the matters of the family, but women do not have much to say in the matters. A girl in Maring society is expected to help the household chores and take care of the children (Maring 2017:75). In cultivation work, the women fully take part right from the beginning till the end. Now, the Maring women are working in different parts of the country and support their parents and families. They are the persons who produced the traditional dresses so one can say that they take responsible in preservation and promotion the rich culture and tradition of the community. The Maring follow primogeniture in matters of succession and inheritance. Women are not allowed to inherit immovable property of their parents, but they are given movable properties like dresses, ornaments etc. A widow is permitted to remarry in Maring society. After remarriage, a widow has no right to claim the properties of her deceased husband. Traditionally, the Maring women did not take part in the village administration. But they shared equal moral as well as practical responsibility at all level in upkeep of their respective family and community.

### **Conclusion**

After observing the above facts, we can conclude that the Marings have their rich culture and tradition. One of the key factors that brought changes in the Maring society was the influence of Christianity during the colonial period in India. The traditional religion and culture is more prone to change with the advent of Christianity. The younger generations do not strictly follow the customary naming system. They are more likely interested with the names from the western culture. The traditional belief system in the Maring society has also been given up. The common practice of drinking of rice beer which was also one of the essential parts of rituals is replaced by tea today. It is also fact that many changes occurred in the Maring society with the changing time and space, so it is very much essential to work and systematic documentation of the culture and traditions of the Maring tribe.

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## **CASTE BASED VIOLENCE IN INDIA: A CASE OF KHAIRLUNJI IN MAHARASHTRA**

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### **Abstract**

This paper tries to analyse violence against Dalit women on the basis of caste in rural Maharashtra. Caste-based violence is thought to refer to relationships between caste and gender which evidently have an impact on Dalit women's daily lives. Caste-based violence is defined, structured, and accepted in society on the basis of culture and religion. The purpose of caste is to divide and restrict people from all areas of life in order to impose endogamy and govern the lives of the masses. Dalit women are cut off from the rest of the community. This is a feature of village life on a daily basis. Dalit women, on the other hand, fight for social justice in modern democracy. It is not customary for Dalit women to demand social justice and democracy. The stories of Dalit women mirror judicial rulings against caste-based violence. Dalit women declare the abolition of caste-based violence and their equal value in a democratic society. Even by the court, Dalit women have repeatedly been denied this equal standing because the judiciary failed to recognise Dalit women's caste-based experiences.

**keywords:** khairlunji , violence, Caste, Dalit women

### **Introduction**

In India, erstwhile untouchable castes and tribal tribes face prejudice, isolation, and stigmatisation. Certain communities have been the targets of higher caste crimes and atrocities, comparable to violence in other parts of the

world, primarily because of their low caste identity, such as raping women, abusing police, harassing lower caste village council leaders, encroaching on illegally owned land, forcing evictions, etc. These incidents violate the Indian constitution, which eliminated untouchability and promotes equality. Indian PM Manmohan Singh compared untouchability to apartheid in 2006. We study upper caste crimes against SCs and STs, i.e. former untouchables and marginalised tribes. This study examines whether geographical differences in upper caste violence against lower castes are connected to lower castes' and tribes' relative economic outcomes (as determined by the SC ST per capita expenditure to upper caste expenditure ratio). Based on the caste system's hierarchical social structure, where upper castes have historically been economically better off than lower castes, resulting in social dominance, we theorise that an uptick in the ratio of SC ST expenses to upper caste expenses is positively correlated with upper caste crimes against lower castes. A higher spending ratio might lower or increase caste-based crimes. Several reasons might cause a decline. Increasing SC STs' capacity to protect themselves from physical harm by upper castes could be improved by spending ratio investing in greater security. It might also boost their trust in reporting crimes to police, reducing future crime. Improving their negotiating power might lead to more esteem from upper castes. In particular, if the intention is to extract economic excess, SCSTs may be perceived as more alluring victims of violence. Second, they might put the economic, political, and social influence of the higher castes in jeopardy. If an increase in the spending ratio results from the upper caste's financial situation getting worse, they may resort to crime to display their superiority and express their resentment. An empirical question is which effect predominates. Crimes against SCs and STs are still poorly studied, despite the fact that on general violent crimes in India, there is written material and crimes against women. This article, among the first to evaluate crimes against SCs and STs, was made possible by district-level crime statistics starting in 2001. Bros and Couttenier (2012) indicate that in areas with more widespread water supplies, there are more crimes committed against SC and ST communities. Common water supplies indicate caste sharing, which higher castes deem ritually unclean and oppose with violence towards lower castes. Our study employs panel data to regulate unobservable fixed factors and examines a different hypothesis. We show that Caste violence and the ratio of lower to upper caste spending are strongly associated, estimating the material standard of living by using district-level official statistics on crimes against SCs and STs and per-capita spending. Variations in the relative material standards of living among groups influence rise in violent crimes, especially those that try to rob victims of their property or surplus income. Rather than lower castes and tribes, they are influenced by shifts in the "economic well-being" of higher castes. Anand Teltumbde is a Dalit and Left activist, writer, and critic. *Hindutva and Dalits* and *Anti-Imperialism and Caste Annihilation* are recent publications. Teltumbde reconstructs one of India's biggest caste crimes after independence and explains why Khairlanjis

are everywhere. It has 9 parts. The Persistence of Caste utilises the terrible case of Khairlanji to demolish the notion that caste no longer mattered. It analyses context and crime to place this incident in India's post-independence political economy. Teltumbde shows how caste has survived feudalism, capitalist industrialization, and a republican Constitution to thrive under neoliberal globalisation, despite denial. This smart new research sharpens our knowledge of caste dynamics in a globalised society<sup>7</sup>.

The significance of the Khairlanji incidents is somewhat, but not entirely, because of the village mob's exceptional level of cruelty when it killed and raped four Dalit family members in broad daylight. After example, violence motivated by caste has frequently occurred in Indian settlements since the Dalit liberation dynamics threatened to upend the rural conventional order in the 1970s. The historical significance of Khairlanji resides more in the large Dalit protests that followed, which stand in stark contrast to opposition leaders' merely ritualistic trips and moral condemnations that were unconcerned with Dalit security. The fact that this unheard-of Dalit revolt was able to garner media attention and that the word "Khairlanji" has now come to represent extreme caste oppression and violence is alarming. The local and state authorities had only attempted to cover up and forget the crime, which is why the Dalit crowd gathered in the streets to demand that the culprits be hanged.. The legal verdict was also unprecedented: of the 38 accused, eight were found guilty, and of those, six received death sentences and two received life sentences (Yet, because of the appeals process, the verdicts could still be altered). Another concern is the issue of local authorities underreporting such crimes that contributes to the low conviction rates of caste-based crimes against Dalits, which demonstrate the power of dominant castes to neutralise legal processes. whilst looking for the backing of the local administration to defend their dignity and constitutional rights, their incapacity to take use of such legal protection is actually one component of the general dispossession of Dalits.

In addition to providing firsthand information about the massacre and the Dalit response that followed, Teltumbde's effort to examine an atrocity and its repercussions in order to reveal the realities of caste from below also serves as a valuable intellectual essay on "understanding castes to annihilate them," as the introduction's title suggests. From a scholarly perspective, the book offers useful and timely insights on comprehending caste in the context of modern India. The author expresses his dissatisfaction with the (previously) accepted scholarly approach that took the ideological explanation of caste blindly and gave it the status of the consensual and cultural point of view by dismissing Indologist theories on caste. As Dumont's theory of caste has also been criticised for, such perspectives gave scholarly legitimacy to Brahminical hierarchy as the core of Indian sociology. Teltumbde attempts to explain the

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<sup>7</sup> Brass, Paul (2013) *The Theft of an Idol. Text and Context in the Representation of Collective Violence*, Calcutta: Seagull Books



economic and political justification of anti-Dalit violence ('caste crimes') in the early 21st century by highlighting the futility of such an academic tradition for the anti-caste movement, which demands a properly contextualised knowledge of caste. The author fails to appreciate the significant study done from the perspective of the lower castes, which plainly deviates from the Dumontian thesis, in taking such a harsh stance opposed to scholarly research. The author has not taken into consideration the significant resurgence of academic study of Indian society, where it would appear that traditional Indology was completely abandoned. His own goal, which is "to deepen our grasp of caste dynamics as they exist," for example, is made possible by the numerous several studies that detail the lives, hardships, and connections between the state and the common poor in India

Thus, caste-based violence against women is a crucial issue for social justice and equality. The study of the three caste-based violent incidents that occurred in Maharashtra was chosen by the researcher. These incidents are distinct in that they do not centre on the media. A researcher will examine these cases in order to study caste-based violence in a village. In addition, promote Dalit women's narratives about democracy and the eradication of caste. Sakharabai Khobragade, whose husband Suresh Khobragade was killed by fire in the village of Kewlewada in the District of Gondiya, is the subject of the first case study. She pleaded for justice when her husband passed away. Villagers complained about her, alleging that she is responsible for this incident. They claimed she set her spouse on fire while having a supposed lover. Her sexuality was being attacked by the villagers.<sup>8</sup>

The second incident included a Dalit woman who brutally murdered three members of the same family—a husband, a wife, and their son—in the Javkheda village, Pathardi tehsil, and Ahmednagar district. Their remains were brutally dismembered and dumped in the water well, which was a horrible tragedy. The Dalit community was stunned, and they began to strategize together. An 80-year-old survivor of caste-based abuse, Radhabai Jadhav is requesting for social justice. Third instance of a Matang woman from Borgaon village in Chakur Taluka of Latur district committing an atrocity. The woman is called Shantabai Suryavanshi. It was originally from Telgoane Non-Dalit villagers who were attempting to seize her home. The village said that an atrocity happened when she refused to leave. As a Dalit woman researcher, I was interested in examining how caste and gender inclinations relate to violence in Indian society and caste structures. I used a Dalit women's viewpoint to examine the complex forms of prejudice faced by Dalit women, which not only impeded social justice but also gave Dalit women's voices more power in an Indian community. Dalit women are used as the starting point in conceptualising caste-based violence in order to establish knowledge

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<sup>8</sup> Khairlanji to Kanpur". The Indian Express. 2 December 2006

of subjugation and discrimination. Because caste and gender are not interacted with in feminist theory and anti-caste discourse, I contend that Dalit women are not adequately described or addressed in these contexts. The rights of Dalit women are violated by this issue of exclusion and discrimination. Dalit women are more likely to encounter violence at home, at work, and in other public and private settings. Notwithstanding the ban on untouchability in India, villages are the main scene of violence because here is where the caste system is more clearly seen and practised. molestation via rape Murder such violence is preserved for Dalit women, as is workplace sexual harassment, murder, and molestation in public places. The Kharailanji tragedy case is well known in India for helping people understand caste-based violence. The caste structure and religion both have a strong historical influence on caste-based violence. It exists as a sort of violence that society does not acknowledge or condemn. This violence is aimed at those who belong to lower socioeconomic castes. The majority of Indian society has experienced this brutality, especially lower caste women. Democracy is based on the understanding that all people are of equal worth. Consequently, despite variations in culture, politics, society, or economy, human beings cannot be divorced from their inherent value in society. It is a fundamental human right built on freedom, equality, and liberty. The concept of democracy is linked to human rights. Caste-based violence in a hamlet was imagined by the power dynamics between the Dalit women and the men from the dominant caste. Dalit women battling for justice after suffering losses to their family and social lives in atrocity instances. Last decades in Maharashtra atrocities showed that the caste-based violence major concern to intervening in the state. Yet, because the Dalit community has limited political influence, social justice cannot be Atrocities committed over the past few decades in Maharashtra demonstrated that the state should take action to stop caste-based violence. Yet, social justice cannot be achieved because the Dalit group has limited political clout. For Dalit women, assertion and negation are natural parts of life. In a rural village, Dalit women battle not only to abolish the caste system but also to uphold democratic ideals. One must comprehend the village's power structure in order to comprehend caste-based violence. Due to the fact that caste is the basis for violence, this hierarchy of authority is based on the more socialised caste system, in which men from the upper castes have more influence over Dalit community life. Though India is a democratic nation, caste-based religious beliefs nevertheless dominate grassroots democratic practises. The (Prevention of) Atrocities Act especially protects the rights of the Dalit group, and it is the duty of the state to protect each person's dignity. Nonetheless, Maharashtra has seen a rise in atrocities.

Democracy is a complicated, sensitive, and refined form of government that requires literate citizens, a committed administrative staff, the rule of law, an effective judicial system, and political leaders with a clear vision.

“Indian democracy allowed a political order to maintain a feeling of peace & harmony through the courts. But it was asked to not judge people according to

their caste, class, gender, race, languages, and religion. But the reality is different. When I asked the police to register my FIR. Police filed counter complaints against me and tried to prove guilty in my husband's murder case. They arrested me and tortured mentally and physically in jail. They made a fake guilty statement about my husband's murder. I was waiting for justice. That day I realized where is my Baba (Dr. Ambedkar) who has written constitution for us. My son appealed to the court to stop the mental and physical torture. Nothing happened whereas the court justified physical and mental torture from the police. The court said that it does not have the right to interfere with police work. Can you call this a democracy where police and judiciary are harassing and killing innocent Dalit people?" (Sakarabai Said). Ambedkar detailed, 'if you ask me, a society founded on Liberty, Equality, and Fraternity would be my ideal. A perfect society would be mobile and have plenty of ways to inform other areas of a change that is occurring in one area. Many interests ought to be openly expressed and shared in a perfect society. The sites of contact with different types of association should be numerous and unrestricted. To put it another way, there must be a societal goal. Democracy is only another name for this brotherhood. Democracy is more than just one type of government. It is basically a way of living together and communicating together. In essence, it is a reverence and respect for one's fellow human beings. Any objection to equality? The phrase from the French Revolution's slogan that has generated the most debate is this one. Even though equality is only a fiction, it must be recognised as the guiding concept. The three factors that determine a man's strength are: (1) physical heredity, (2) his social heritage or endowment, such as parental care, education, and the accumulation of scientific knowledge, and (3) his own efforts. Men are unquestionably unequal in all three of these areas. A statesman is concerned with a sizable population. This principle applies not because all people are similar, but rather because categorization and assortment are impracticable, 1944: Ambedkar

*"I asked for help from my community and they denied to help me. I don't think there is a sense of fraternity in our community. All Dalit leaders are not ready to save my life and can't fight for my rights. They cannot save my house which is the only source of shelter. What to do? No fraternity no equality in our village all the caste-based problems faced by Dalit women. No other women in the village facing the problem like me"* (Shantabai Said)

By highlighting the outdated nature of such a tradition in academia and its insignificance for the movement against caste, which calls to understand caste in its true historical context, Teltumbde seeks to explain the economic and political justification behind anti-Dalit aggression (also known as "caste atrocities"). He accomplishes this by claiming that such a tradition is out of date. While taking such a harsh position opposed to scholarly research, the author neglects to recognise the crucial work that academics did as seen from the lower castes' perspective. The Dumontian idea is obviously rejected in this work, however the author doesn't mention this. The author hasn't taken into

consideration the recent academic revival of study of Indian society, where it appears that classical Indology has been firmly abandoned. The author has neglected to take this into account. For instance, a vast number of recent studies have detailed the lives, issues, and relationships of common poor people in India. This contributes to the data that is pertinent to his goal, which is to improve our comprehension of caste dynamics as they currently exist.<sup>9</sup>

### **Conclusion**

This essay expresses the desire to commemorate Khairlanji and make it a symbol of Dalit resistance to caste discrimination in the twenty-first century: "We cannot allow Khairlanji to remain a regrettable episode, an aberration, a forgotten case in some obscure court." The world needs to be made aware of the strange fruit that the caste tree has produced. One of the first assessments of crimes committed against members of India's scheduled castes and tribes is presented in this report. We discover a positive correlation between changes in the prevalence of crime and changes in the relative economic standing of lower castes and upper castes. In particular, we discover that an increase in the disparity between lower and higher caste expenditures is connected to a decline in offences perpetrated by people of higher castes against the SCSTs. This is true because a larger disparity between lower and upper caste expenditures is also a larger disparity between lower and upper caste expenditures. Additionally, the violent IPC acts are the those that are susceptible to changes in economic disparities when compared to the SLL crimes. Additionally, this is not a result of the lower castes' economic situation getting worse, but rather of the higher castes' economic situation getting better. We understand this to be a reaction on the part of the upper castes to shifts in the perception of the level of danger posed by the lower castes as a result of shifting power dynamics between the two groups. This hypothesis is supported by the fact that the non-body crimes, which are defined as offences that aim to rob the victim of property that is emblematic of his or her material progress, are the ones that are impacted when there is a shift in the relative standard of living. This finding provides further evidence in support of the conjecture.

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<sup>9</sup> Navsarjan Trust, 2010. Understanding untouchability: a comprehensive study of practices and conditions in 1589 villages