



## **SELECTING STATISTICAL METHODS IN EDUCATIONAL RESEARCH**

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### **Abstract:**

It is one thing to state that statistical methods in educational researches should be the focus of a problem or should be the desired research outcomes. It is another matter entirely to achieve this, and to determine how well students are able to think and reason using statistical information upon completion of their research works, or later in their lives. We believe that appropriate content, a focus on data analysis and real problems, and careful use of high quality technological tools will help students better achieve the suggested research goals and outcomes. However no one has yet demonstrated that a particular set of teaching techniques or materials will lead to the desired outcomes. It should be and how they should be implemented. The limited body of knowledge which at present constitutes the subject matter of the educational profession can be expanded only by the use of carefully controlled research projects designed to discover and verify the existence of educational truths. The experimental study of education in India has been hampered by the failure of teacher-training institutions to provide for the presentation of suitable statistical techniques which the average student is capable of acquiring and by the type of researcher whose published studies in the field of education are of doubtful value because basic assumptions underlying the statistical techniques used in the investigations have not been considered or met. This paper proposes the consideration of nonparametric statistics as a technique appropriate to educational research and one which the average classroom teacher or student-in-training is capable of acquiring within a limited training period.

### **Keywords:**

Research method, statistical analysis, Descriptive statistics, doctoral dissertation, Education, Sciences

### **Introduction:**

Statistics is the systematic processing and interpretation of raw data to compile a conclusive result. These reports are drafted in a numerical format. They are presented in a succinct manner so that one can read and understand easily. One should be able to comprehend them at a mere glance. Statistics transforms raw data into meaningful results. It is the science behind the identification, collection, organization, interpretation, and presentation of data. Data could be qualitative or quantitative. Statistics makes information-based decision-making easier. Statistics comprises useful data interpretation tools like mean, median, mode, standard deviation, coefficient of variance, and sample tests. Raw financial data in a numerical format is interpreted using mathematical formulas. Many sectors like science, government, manufacturing, population, psychology, banking, and financial markets rely on statistical data. **Doctoral** Dissertation methodologies require a data analysis plan. our dissertation data analysis plan should clearly state the statistical tests and assumptions of these tests to examine each of the research questions, how scores are cleaned and created, and the desired sample size for that test. Selection of statistical test depends upon our aim and objective of the study. Suppose our objective is to find out the predictors of the outcome variable, then regression analysis is used while to compare the means between two independent samples, unpaired samples t-test is used. The two main types are descriptive statistics and inferential statistics.

- **Descriptive statistics:** It refers to collecting, organizing, analyzing, and summarizing data sets in an understandable format, like charts, graphs, and tables. It makes a large data set presentable and eliminates complexity to help analysts understand it. The format of the summary can be quantitative or visual.
- **Inferential statistics:** Inferential statistics derive inference about a large population. It is based on the analysis and findings produced for sample data from the large population. Hence it makes the process cost-efficient and time-efficient. It generally includes the development of interval estimate, and points estimate to conduct the analysis.

### **Some other types are the following**

- **Predictive analysis:** This analysis is used to forecast future events based on past and present data. It uses machine learning tools, data mining, big data, predictive modeling, artificial intelligence, and simulations.
- **Prescriptive analysis:** This analysis aims to prescribe the best possible outcome based on the assessed data. It helps make informed decisions and encourages efficient decision-making.
- **Exploratory data analysis (EDA):** In statistics, this method studies data sets to highlight their major features, which is frequently done using statistical graphics and other data visualization approaches.
- **Causal analysis:** It focuses on the cause and effect. In simple terms, it focuses on the crux of events occurring and the reason behind them; based on

data analysis, it aids in understanding why something didn't work out and failures in business and professional activities

Statistical methods involved in carrying out a study include planning, designing, collecting data, analyzing, drawing meaningful interpretation and reporting of the research findings. The statistical analysis gives meaning to the meaningless numbers, thereby breathing life into a lifeless data. Selection of appropriate statistical method is very important step in analysis of Educational data. A wrong selection of the statistical method not only creates some serious problem during the interpretation of the findings but also affects the conclusion of the study. In statistics, for each specific situation, statistical methods are available to analysis and interpretation of the data. To select the appropriate statistical method, one need to know the assumption and conditions of the statistical methods, so that proper statistical method can be selected for data analysis.<sup>[1]</sup> Other than knowledge of the statistical methods, another very important aspect is nature and type of the data collected and objective of the study because as per objective, corresponding statistical methods are selected which are suitable on given data. Practice of wrong or inappropriate statistical method is a common phenomenon in the published articles in Educational research. Incorrect statistical methods can be seen in many conditions like use of unpaired *t*-test on paired data or use of parametric test for the data which does not follow the normal distribution, etc., At present, many statistical software like SPSS, R, Stata, and SAS are available and using these software, one can easily perform the statistical analysis but selection of appropriate statistical test is still a difficult task for the Educational researchers especially those with nonstatistical background. Two main statistical methods are used in data analysis: descriptive statistics, which summarizes data using indexes such as mean, median, standard deviation and another is inferential statistics, which draws conclusions from data using statistical tests such as student's *t*-test, ANOVA test, etc. Parametric and their Alternative Nonparametric Methods Parametric and their counterpart nonparametric methods are given

(a) If data are censored.

(b) The Kruskal-Wallis test is used for comparing ordinal or non-Normal variables for more than two groups, and is a generalization of the Mann-Whitney U test. The technique is beyond the scope of this book, but is described in more advanced books and is available in common software (Epi-Info, Minitab, SPSS).

(c) Analysis of variance is a general technique, and one version (one way analysis of variance) is used to compare normally distributed variables for more than two groups, and is the parametric equivalent of the Kruskal-Wallis test.

(d) If the outcome variable is the dependent variable, then provided the residuals (see) are plausibly Normal, then the distribution of the independent variable is not important.

(e) There are a number of more advanced techniques, such as Poisson regression, for dealing with these situations. However, they require certain assumptions and it is often easier to either dichotomize the outcome variable or treat it as continuous.

#### Factors Influencing Selection of Statistical Methods

Selection of appropriate statistical method depends on the following three things: Aim and objective of the study, Type and distribution of the data used, and Nature of the observations (paired/unpaired).

Selection of statistical test depends upon our aim and objective of the study. Suppose our objective is to find out the predictors of the outcome variable, then regression analysis is used while to compare the means between two independent samples, unpaired samples t-test is used.

#### **Type and distribution of the data used**

For the same objective, selection of the statistical test is varying as per data types. For the nominal, ordinal, discrete data, we use nonparametric methods while for continuous data; parametric methods as well as nonparametric methods are used. [4] For example, in the regression analysis, when our outcome variable is categorical, logistic regression while for the continuous variable, linear regression model is used. The choice of the most appropriate representative measure for continuous variable is dependent on how the values are distributed. If continuous variable follows normal distribution, mean is the representative measure while for non-normal data, median is considered as the most appropriate representative measure of the data set. Similarly in the categorical data, proportion (percentage) while for the ranking/ordinal data, mean ranks are our representative measure. In the inferential statistics, hypothesis is constructed using these measures and further in the hypothesis testing, these measures are used to compare between/among the groups to calculate significance level. Suppose we want to compare the diastolic blood pressure (DBP) between three age groups (years) (<30, 30--50, >50). If our DBP variable is normally distributed, mean value is our representative measure and null hypothesis stated that mean DBP values of the three age groups are statistically equal. In case of non-normal DBP variable, median value is our representative measure and null hypothesis stated that distribution of the DBP values among three age groups are statistically equal. In above example, one-way ANOVA test is used to compare the means when DBP follows normal distribution while Kruskal--Wallis H tests/median tests are used to compare the distribution of DBP among three age groups when DBP follows non-normal distribution. Similarly, suppose we want to compare the mean arterial pressure (MAP) between treatment and control groups, if our MAP variable follows normal distribution, independent samples t-test while in case follow non-normal distribution, Mann--Whitney U test are used to compare the MAP between the treatment and control groups.

### **Observations are paired or unpaired**

Another important point in selection of the statistical test is to assess whether data is paired (same subjects are measures at different time points or using different methods) or unpaired (each group have different subject). For example, to compare the means between two groups, when data is paired, paired samples t-test while for unpaired (independent) data; independent samples t-test is used.

### **Concept of Parametric and Nonparametric Methods**

Inferential statistical methods fall into two possible categorizations: parametric and nonparametric. All type of statistical methods those are used to compare the means are called parametric while statistical methods used to compare other than means (ex-median/mean ranks/proportions) are called nonparametric methods. Parametric tests rely on the assumption that the variable is continuous and follow approximate normally distributed. When data is continuous with non-normal distribution or any other types of data other than continuous variable, nonparametric methods are used. Fortunately, the most frequently used parametric methods have nonparametric counterparts. This can be useful when the assumptions of a parametric test are violated and we can choose the nonparametric alternative as a backup analysis. There are some methods those are either semi parametric or nonparametric and these methods, counterpart parametric methods, are not available. Methods are logistic regression analysis, survival analysis, and receiver operating characteristics curve. Logistic regression analysis is used to predict the categorical outcome variable using independent variable(s). Survival analysis is used to calculate the survival time/survival probability, comparison of the survival time between the groups (Kaplan--Meier method) as well as to identify the predictors of the survival time of the subjects/patients (Cox regression analysis).

### **Selection between Parametric and Nonparametric Methods**

All type of the  $t$ -test,  $F$  test are considered parametric test. Student's  $t$ -test (one sample  $t$ -test, independent samples  $t$ -test, paired samples  $t$ -test) is used to compare the means between two groups while  $F$  test (one-way ANOVA, repeated measures ANOVA, etc.) which is the extension of the student's  $t$ -test are used to compare the means among three or more groups. Similarly, Pearson correlation coefficient, linear regression is also considered parametric methods, is used to calculate using mean and standard deviation of the data. For above parametric methods, counterpart nonparametric methods are also available. For example, Mann--Whitney U test and Wilcoxon test are used for student's  $t$ -test while Kruskal--Wallis H test, median test, and Friedman test are alternative methods of the  $F$  test (ANOVA). Similarly, Spearman rank correlation coefficient and log linear regression are used as nonparametric method of the Pearson correlation and linear regression, respectively.

### **Advantage and Disadvantages of Nonparametric Methods over Parametric Methods and Sample Size Issues**

Parametric methods are stronger test to detect the difference between the groups as compared with its counterpart nonparametric methods, although due to some strict assumptions, including normality of the data and sample size, we cannot use parametric test in every situation and resultant its alternative nonparametric methods are used. As mean is used to compare parametric method, which is severally affected by the outliers while in nonparametric method, median/mean rank is our representative measures which do not affect from the outliers. In parametric methods like student's  $t$ -test and ANOVA test, significance level is calculated using mean and standard deviation, and to calculate standard deviation in each group, at least two observations are required. If every group did not have at least two observations, its alternative nonparametric method to be selected works through comparisons of the mean ranks of the data. For small sample size (average  $\leq 15$  observations per group), normality testing methods are less sensitive about non-normality and there is chance to detect normality despite having non-normal data. It is recommended that when sample size is small, only on highly normally distributed data, parametric method should be used otherwise corresponding nonparametric methods should be preferred. Similarly on sufficient or large sample size (average  $> 15$  observations per group), most of the statistical methods are highly sensitive about non-normality and there is chance to wrongly detect non-normality, despite having normal data. It is recommended that when sample size is sufficient, only on highly non-normal data, nonparametric method should be used otherwise corresponding parametric methods should be preferred. As for each and every situation, there are specific statistical methods. Failing to select appropriate statistical method, our significance level as well as their conclusion is affected.

### **Minimum Sample Size Required for Statistical Methods**

To detect the significant difference between the means/medians/mean ranks/proportions, at minimum level of confidence (usually 95%) and power

of the test (usually 80%), how many individuals/subjects (sample size) are required depends on the detected effect size. The effect size and corresponding required sample size are inversely proportional to each other, that is, on the same level of confidence and power of the test, when effect size is increasing, required sample size is decreasing. Summary is, no minimum or maximum sample size is fix for any particular statistical method and it is subject to estimate based on the given inputs including effect size, level of confidence, power of the study, etc., Only on the sufficient sample size, we can detect the difference significantly. In case lack of the sample size than actual required, our study will be under power to detect the given difference as well as result would be statistically insignificant.

### **CONCLUSION**

Selection of the appropriate statistical methods is very important for the quality research. It is important that a researcher knows the basic concepts of the statistical methods used to conduct research study that produce a valid and reliable results. There are various statistical methods that can be used in different situations. Each test makes particular assumptions about the data. These assumptions should be taken into consideration when deciding which the most appropriate test is. Wrong or inappropriate use of statistical methods may lead to defective conclusions, finally would harm the evidence-based practices. Hence, an adequate knowledge of statistics and the appropriate use of statistical tests are important for improving and producing quality Educational research. However, it is extremely difficult for a educational researchers or academician to learn the entire statistical methods. Therefore, at least basic knowledge is very important so that appropriate selection of the statistical methods can decide as well as correct/incorrect practices can be recognized in the published research. There are many software available online as well as offline for analyzing the data, although it is fact that which set of statistical tests are appropriate for the given data and study objective is still very difficult for the researchers to understand. Therefore, since planning of the study to data collection, analysis and finally in the review process, proper consultation from statistical experts may be an alternative option and can reduce the burden to go in depth of statistics which required lots of time and effort and ultimately affect their educational works. These practices not only ensure the correct and appropriate use of the statistical methods in the research but also ensure the highest quality of statistical reporting in the research and journals. [14] One of the important criteria is the goal of our research. The goal is the purpose or objective of our data analysis. Some common goals are description, exploration, inference, or prediction. The goal of our research affects the choice of statistical methods because some methods are more appropriate for certain goals than others. For example, if we want to describe the characteristics of our data, we can use descriptive statistics, such as frequency, mean, or mode. If we want to explore the relationships between our variables, we can use correlation, chi-square, or factor analysis. If we want to infer the causal effects of our variables, we can use hypothesis testing, t-

test, ANOVA, or regression. If you want to predict the outcomes of your variables, you can use classification, regression, or machine learning.

By following above criteria, we can select the best statistical methods for our research questions and data analysis. Remember, there is no one-size-fits-all solution, and we may need to combine or adapt different methods depending on our specific situation. Always check the assumptions, strengths, and limitations of each method before applying them to data.

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## **THE FASHIONING OF RATIONALISM IN THE MUGHAL COURT**

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The development of scientific temper and rationalism in pre-modern Muslim empires generally, and in the Mughal Empire in particular, has been a subject of discussion for quite some time now. Generally it entails a comparative analysis of development of science and rationalism in the Europe and the Mughal Empire during 16<sup>th</sup>-17<sup>th</sup> centuries. And for the sluggish growth of science in the Mughal court, dearth of rationalism is believed to be one of the major underlying factors. The initial opinions drew from the work of a 17<sup>th</sup> century French traveller, Bernier, who deemed superstition and irrationality of Indians as a reason for lack of science.<sup>1</sup> Perhaps influenced by him, Max Weber also linked lack of rationality to the lack of scientific progress in the pre colonial era.<sup>2</sup> Among modern scholars, A. J. Qaiser, talking specifically from the perspective of the Mughals, opined against this notion and refuted the idea of any 'ingrained conservatism' and 'oriental resistance to innovation on the part of Indians' towards European science and technology.<sup>3</sup> On the other hand, the Aligarh school of history has rejected any important role of rationalism in the Mughal court. M. Athar Ali, for example, attributed the 'cultural failure' of the Mughal Empire resulting from 'intellectual aridity' as the prime reason of its decline, simultaneously with other major Islamic

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<sup>1</sup> Aniruddha Ray, *Francois Bernier's Idea of India*, in Irfan Habib (ed.), *India-Studies in the History of an Idea*, Delhi, Munshiram Manoharlal, 2004, p. 175, 184. Francois Bernier, *Travels in the Mughal Empire, 1656-68*, tr. A Constable, 2<sup>nd</sup> revised edition by V.A. Smith, London, 1916, pp. 162, 245.

<sup>2</sup> Max Weber, Translated by Talcott Parsons, *The Protestant Ethic and the Spirit of Capitalism*, London, 2005, pp. xxviii, xxxviii.

<sup>3</sup> A. J. Qaiser, *The Indian Response to European Technology and Culture, A.D. 1498-1707*, Delhi, 1982, p.139.

empires.<sup>4</sup> Irfan Habib also rejects any substantial investment in the development of science and rationalism by the Mughal state.<sup>5</sup> Conversely, other scholars such as Harbans Mukhia, Corinne Lefevre, Ali Anooshahr etc., applying the concept of alterity, a recent streak in Post-colonial historiography, have offered an alternative view. These scholars speak of a vibrant culture of rationalism in Mughal court, which according to them was channelized rather towards religion, law, state building and administrative practices, than towards science.<sup>6</sup> The existing historiographies may differ on the role, extent and application of rationalism, but there is no disagreement on it being one of the reasons behind little scientific progress. Still, the extent of rational constituent of their knowledge system in the development of scientific approach is rarely discussed. Also, there is a general agreement on the increasing emphasis on '*ma'qulat*' (rational sciences) under the Mughals.<sup>7</sup> However, it is treated as analogous with rational science indiscriminately on the line set up by Abul Fazl himself without considering the extent and limits of its rational component.<sup>8</sup> Therefore, the issue of development of rationalism in the Mughal court remains misunderstood. Hence it becomes important to analyse the background, philosophical foundations and trajectory of the Mughals' scientific and rational thought and whether it reflected in *ma'qulat*. Further, it would also be pertinent to analyse their perception and response towards European science and rationalism given that the contact with Europeans, who by and large, shared the same intellectual legacy, began in a significant measure during Akbar's reign. It also remains to be seen whether this contact had any impact on the *ma'qulat*.

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<sup>4</sup> M. Athar Ali, *The Passing of empire: The Mughal Case*, Modern Asian Studies, 9, 3, (1975), p.389.

<sup>5</sup> Irfan Habib, *Reason and Science in Medieval India*, in D. N. Jha (ed.), *Society and Ideology in India, Essays in honour of Prof. R. S. Sharma*, Delhi, Munshiram Manoharlal, 1996, p. 163,169-71.

<sup>6</sup> Corinne Lefèvre, *Messianism, rationalism and inter-Asian connections: The Majalis-i Jahangiri (1608–11) and the socio-intellectual history of the Mughal 'ulama*, *The Indian Economic and Social History Review*, 54, 3 (2017), p. 318; Ali Anooshahr, *Science at the court of the Cosmocrat: Mughal India, 1531–56*, *The Indian Economic and Social History Review*, 54, 3 (2017), p. 300, 310 ; Harbans Mukhia, *A Rationality Immersed in Religiosity: Reason and Religiosity in Abu'l Fazl's Oeuvre*, *The Medieval History Journal*, 23, 1 (2020), p. 50.

<sup>7</sup> Dipesh Chakrabarty, *Provincializing Europe : Postcolonial Thought and Historical Difference*, New Jersey, 2008 (New edition), p. xiii; See also, Kurasawa, Fuyuki, *The Ethnological Imagination Cross-Cultural Critique of Modernity*, (London, 2004), p. 13; Corinne Lefèvre, *Messianism, rationalism and inter-Asian connections*, p. 318; Harbans Mukhia, *A Rationality Immersed in Religiosity*; Ali Anooshahr, *Science at the court of the Cosmocrat* , p. 343-50.

<sup>8</sup> Abul Fazl, *Ain i Akbari*, vol. ii, p.26.

The Mughals' understanding of scientific thought was based on the influence of Hellenic and Hellenistic thought in the Islamic civilization. In the Muslim world, the reception of Greek thought, primarily, was facilitated by the growing influence of the *Mutazalites*, the *Qadarites*, and several other schools of rational thought. In this, the role of the Abbasid state was hugely significant.

Within Islam, there were two schools with respect to Greek learning. The first was the Hermetic-Pythagorean school which was based on divine rather than human knowledge. Some of its cosmological beliefs were also integrated into Sufism. It also influenced the *Ismailis* who placed divine knowledge above human intellect and reason. It became an influential component of Islamic philosophy, much more than the second- the syllogistic-rationalistic school of the followers of Aristotle, and led to a metaphysical thought in the Islamic world.

The other component of the Islamic thought was the 'atomistic' school of thought. It flourished in tenth century and was represented by the Ash'arites who denied the Aristotelian notion of causality and believed in strict consequentiality.

Apart from these, there were two other schools professing to follow the Greek philosophers. One was the Peripatetic school, whose doctrines were a combination of the ideas of Aristotle and of some Neoplatonists. Their approach was philosophical rather than metaphysical and it had become the bedrock of the scientific revolution in 16<sup>th</sup> and 17<sup>th</sup> centuries in Europe. However, it remained a secondary aspect of the Muslim intellectual life. Great scientists such as Al-Kindi, Averroes (Ibn Rushd), al-Razi (Rhazes), Ibn Sina (Avicenna) and Al-Beruni were some of the representatives of this school. It was strong during 10<sup>th</sup> and 11<sup>th</sup> centuries after which their influence weakened.<sup>9</sup>

The other school which gained prominence in 12<sup>th</sup> century was later called *Ishraqi* school. It had an enigmatic approach and was more sympathetic to the Pythagorean-Platonic school than to the Aristotelian tradition.

The growth of rationalism suffered a further setback in the eleventh century, when spurious works on *Qabus Nama* and *Siyasat Nama* of Nizam-ul-mulk Tusi were written by anonymous authors. In these works, Socrates, Plato and Aristotle were admitted to the status of Islamic sages, and were eventually uncritically appropriated in the Islamic world.<sup>10</sup> Furthermore, their philosophical heritage was never integrated into the body-politic of orthodox Sunni or Shi'i Islam. The remark of celebrated mystic Ibn al 'Arabi (l 165-1240) that 'religion is based on the law of Mohammad, whereas the

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<sup>9</sup> Irfan Habib, *Reason and Science*, p. 164.

<sup>10</sup> S.A.A. Rizvi, *Religious and intellectual History of the Muslims in Akbar's Reign*, New Delhi, 1975, p. 14.

philosophers' trend of thought follows Hermetic traditions,' clearly delineates the difference between the two branches of thought.<sup>11</sup>

In the 12<sup>th</sup> century, post-Al Jazari, science received a setback throughout the so-called Islamic world. There was a heavy onslaught on reason (*ma'qulat*) and philosophy (*falsafa*), in which Ghazali (d. 1111) played an important part. He counteracted the influence of Avicenna and his followers. In his "*Tahafut al-Falasifa*" (The incoherence of the philosophers), he denounced the Muslim followers of Socrates, Plato and Aristotle as unbelievers and infidels.<sup>12</sup> He paved the way for the theological victory of Asha'ri determinism over Muta'zali rationalism. He repeatedly and emphatically argued that materialism as well as disciplines of mathematics, natural science and medicine could all lead to unbelief and atheism. Al-Razi, Abul Barkat and Al- Amidi also carried on a severely damaging attack on Greek philosophy. Due to Al Ghazali's influence, the philosophy of Shaikh Shihabu'd Din Suhrawardi Maqtl (1155-1191) known as *Hikmat-ul-Ishraq* (philosophy of illumination) became stronger after the 12<sup>th</sup> century.<sup>13</sup> It sought to integrate the Platonic and Aristotelian philosophy with Hermetic ideas and placed 'the whole structure within the context of Sufism. It also blurred the distinction between Sufism and philosophy (*falsafa*).<sup>14</sup> The growing influence of Sufism also caused a setback to development of scientific and rational thinking because it promoted the belief that logic and reasoning were futile for spiritual fulfilment. It subordinated everything to divine will and gave supremacy to mysticism and metaphysics.<sup>15</sup> Evidently then, rather than logical explanation, it provided support to the tendency of mystification of universal phenomena. Due to these factors, transmission of Greek knowledge was in decline since Al Beruni's time.<sup>16</sup> Nevertheless, during the Sultanate period, Sultan Jalaluddin Firuz Khalji, Mohammad Bin Tughlaq and Sikandar Lodi made some serious efforts for the promotion of rational thought.<sup>17</sup> The *falasifa* were given distinguished positions and established seminaries, despite the pressure from *ulema*. This also shows their growing popularity. Even so, Ismailis and philosophers faced vigorous assault from the orthodox elements.<sup>18</sup> Also, Barani's writings (such

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<sup>11</sup> S.A.A. Rizvi, *Religious and intellectual History*, p.10; Henry Corbin, *Avicenna and the Visionary Recital*, tr. By W. R. Transk, Paris, 1954, p. 14.

<sup>12</sup> Ghazali, *Tahafut al-Falasifah*, Egypt, 1958, 3<sup>rd</sup> ed., p. 29.

<sup>13</sup> S.A.A. Rizvi, *Religious and intellectual History*, p.40.

<sup>14</sup> Ishraqi philosophy is expressed in *Kitab Hikmat-al Ishraq* (the philosophy of illumination) and other works. For the essential facts of Shihabuddin's life, see *An Encyclopedia of Islam*, vol. IV, pp.119-20. For an insightful short interpretation, see Roy Mottahedeh, *The Mantle of the Prophet Religion and Politics in Iran*, New York, 1985, p. 149.

<sup>15</sup> Aniruddha Ray, *Francois Bernier's Idea of India*, p. 169.

<sup>16</sup> S. Z. H. Jafri, *Transmission of Knowledge in Medieval India*, Intellectual Discourse, 20:1 (2012), p. 91.

<sup>17</sup> Barani, *Tarikh-i-Firozshahi*, Calcutta, 1860-62, p. 35.

<sup>18</sup> S. A. A. Rizvi, *Religious and intellectual History*, pp.7, 13, 18.

as *Fatawa-i-Jahandari* and *Tarikh-i-Firozshahi*) were also not entirely devoid of reason. He even quoted from Aristotle and Plato's writings. Even so, he persistently condemned the *falasifa*. For example, he wrote against philosophers such as Najm Intishar, Sa'd and Maulana 'Alimu'd Din, some of whom were patronized by the earlier Sultans of Delhi. He even stated that the influence of philosophers would make a Sultan ruthless, cruel and irreligious.<sup>19</sup> He particularly criticised the Avicennians and showed contempt towards the Mutazilites.<sup>20</sup> However, as Professor Irfan Habib observes, he offers a case 'where the subterranean persistence of rationalism through the continued survival of philosophy reasserted itself in an indirect manner, but he had no successor and rationalism remained marginalised from intellectual life.'<sup>21</sup>

## II

The early Mughal rulers did show some receptivity towards diverse knowledge systems. For example, Humayun allowed both Koranic and Ptolemaic models of cosmos to exist, but major Persian historians showed greater inclination towards the Koranic version.<sup>22</sup> He also patronised astrology although it was applied more for cosmological politics than for scientific advancement. Subsequently, during Akbar's period, Abu'l Fazl, his principal ideologue, was to mourn "the blowing of the heavy wind of *taqlid* (tradition), and the dimming of the lamp of wisdom. The door of "how" and "why" has been closed and questioning and enquiry have been fruitless and tantamount to paganism."<sup>23</sup> He probably stands out in the effort to develop rational sciences in India. He expressed his respect for the Hellenistic sciences and favourably cited the works of classical Islamic rational philosophers. His new syllabus showed a renewed interest in the classical sciences.<sup>24</sup> Abul Fazl severely criticized al-Ghazali for condemning sciences that were not manifestly based upon the Quran.<sup>25</sup>

However, the apparent revival of rationalism at Akbar's court was not backed or reinforced by any systematic change in composition of rational philosophy.<sup>26</sup> Their knowledge system remained based on an Islamized version of Greek philosophy to which Akbar was introduced by Abul Fazl along with his father Shaikh Mubarak and his brother, Faizi in the early

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<sup>19</sup> Barani, *Tarikh-i-Firozshahi*, p.465.

<sup>20</sup> S.A.A. Rizvi, *Religious and intellectual History*, p.12-13.

<sup>21</sup> Irfan Habib, *Reason and Science in Medieval India*, p. 166.

<sup>22</sup> Ali Anooshahr, *Science at the court of the Cosmocrat*, pp. 304, 306.

<sup>23</sup> Abul Fazl, *Ain i Akbari*, Nawal Kishore, ed., vol. iii, p. 3.

<sup>24</sup> Irfan Habib, *Reason and Science in Medieval India*, p. 168; S. A. Nadeem Rezavi, *Organisation of Education in Medieval India*, PIHC, Delhi, 2007, p. 389.

<sup>25</sup> Muhammad Hashim Kishmi, *Zubdat-al-Maqamat*, Lucknow, A.H. 1302, p. 131.

<sup>26</sup> Irfan Habib, *Capacity of Change in the Technology of Mughal India*, Seminar on 'Technology in Medieval India Century,' September, 1984, BITM, Calcutta, p.25.

seventies.<sup>27</sup> The theories of science in his *Ain-i-Akbari* reveal the persistent weight of Aristotelian philosophy on Mughal knowledge system. Besides, there was continuing influence of metaphysical and revivalist theories. Even Shaikh Mubarak who had introduced Akbar to Greek philosophy is said to have been greatly inclined to the *Ishraqi* creed of Shihabuddin Suhrawardi Maqtul.<sup>28</sup> According to Irfan Habib, Ibn al-Arabi's doctrine of Pantheism (a development in Sufism), 'which had supported the revival of classical science in the sixteenth century, became, in the seventeenth, a source for the rejection of science and revival of religion'.<sup>29</sup> In the sixteenth century, the *Mahdavi* movement had attained considerable success and it was certainly a consciously 'revisionist' doctrine. Mutazalite philosophy gained some prominence in the elite circles, but it was successfully challenged by alternative philosophies, like those of the *Ishraqi* and pantheistic philosophers.

### III

Like other subjects, the medical science at Mughal court was also under overwhelming influence of Greek medicine called Unani *tibb*, into which the achievements of Arab scientists had also been incorporated. Sir Thomas Roe commented that 'the moulas of Mahomet... can talk of Aristotle, Euclide, Averroes and other Authors.'<sup>30</sup> Fathullah Shirazi, an Iranian scientist at Akbar's court, was also a follower of Greek legacy. He translated the famous *Qanun* of Abu Ali Sina (Avicenna) into Persian.<sup>31</sup> Later commentaries on Ibn Sina's *Qanun* were written, e.g. by one Hakim Ali Gilani entitled *Sharh-i-Qanun-i-Ibn Sina* in 5 volumes, Shaikh Ahmud Qunnuji's (c.1700) *Tuhfat-ul Atibba* etc. to count only a few.<sup>32</sup>

Nevertheless, some receptivity to new ideas was evident. In 1603, for example, a discussion was held on the use of tobacco. In this year Asad Beg Qazwini brought to the court from Bijapur a small sample of tobacco and a smoking pipe for the emperor. When Akbar showed an inclination to smoke, he was dissuaded by Hakim Ali Gilani, who argued that 'as nothing was mentioned regarding tobacco in 'our medical books', it would be risky to use it without making further investigations'.<sup>33</sup> Asad Beg said that the Europeans are not so foolish as not to know about it and there are wise men among them who seldom err or commit mistakes.<sup>34</sup> After considerable reluctance, tobacco came to be used as medicine. However, this was only an exception and we do not find similar examples during the rest of the Mughal period. Mostly, the Indian

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<sup>27</sup> Abul Fazl, *Ain-Akbari*, vol iii, pp. 182-3.

<sup>28</sup> S.A.A. Rizvi, *Religious and intellectual History*, p.80.

<sup>29</sup> Irfan Habib, *Reason and Science in Medieval India*, pp. 167, 171; S.A.A. Rizvi, *Religious and intellectual History*, p. 28.

<sup>30</sup> W. Foster (ed.) Thomas Roe, *The Embassy of Sir Thomas Roe, 1615-19*, p. 312.

<sup>31</sup> *Tarjuma-i Kitab-ul Qanun*, MS., Riza Library, Rampur, No. 1272.

<sup>32</sup> O. P. Jaggi, *Medicine in Medieval India*, vol. 8, Delhi, 1981, p. 153.

<sup>33</sup> Asad Beg, *Ahwal-i Asad Beg Qazwini*, MS. BM. OR. 1996 (Rotograph in Department of History, Aligarh Muslim University), ff. 36-37.

<sup>34</sup> O.P.Jaggi, *Medicine in Medieval India*, vol.8, p.157.

physicians or *hakims* were allegedly unaware of European advances in medical science as borne out from the accounts of European travellers.<sup>35</sup> A French traveller, Careri, observes about the Muslim scholars in India: 'As for sciences they can make no progress in them for want of Books; for they have none but some small manuscript works of Aristotle and Avicenu in Arabick.'<sup>36</sup> Even as a certain degree of reluctance in the acceptance of European science is fairly evident, there was still a continuous reception of European science in the Mughal court. Father Busi, (who often held academic discussions with Dara, Aurangzeb's brother) reportedly taught Mathematics to a 'prince of Blood who was superintendent of the nobility.'<sup>37</sup> The discussion between Amanat Khan, the Governor of Surat (1690) and Manucci, the Italian traveller, on alchemy being practiced by the former is another instance.<sup>38</sup> European physicians and surgeons had established a reputation in Mughal India and were much sought after by the Mughal elites, including the kings. The Mughal rulers even allowed them to treat the female members of the royal household. In 1658, when Aurangzeb came to the throne, Francois Bernier was appointed court physician and his Indian host Mulla Shafi Yazdi alias Danishmand Khan was exempted from personal appearance at Aurangzeb's court to enable an uninterrupted translation of the European texts in Bernier's possession. Bernier gave lessons on anatomy and theory of circulation of blood propounded by William Harvey (1578-1657) to him. He even dissected sheep to explain to his host the concept of circulation, but failed to impress him. Bernier discussed with him the discoveries of both Harvey and Pecquet on anatomy and physiology.<sup>39</sup> He held discussions with him on philosophical and scientific matters which included astronomy and geography. Bernier translated the works of European philosophers, Gassendi and Descartes, into Persian for his patron and also explained the essence of the Cartesian worldview that had captured the imagination of the seventeenth century European philosophers.

The Mughal elites were aware of the atomistic philosophy of Leucippus and Democritus, for their works had been translated into Arabic by early Arab scholars such as al-Kindi. However a new interpretation of this idea suddenly acquired prominence as a result of the translation provided by Fr. Bernier of the works of Pierre Gassendi (1592-1655). The attempts by Gassendi to reconcile mechanistic atomism with Christian belief in immortality, free will

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<sup>35</sup> Niccolao Manucci, *Storia Do Mogor, 1656-1712*, vol.ii, London, 1907, p. 333. Also see vol. iii, Pt. iii, Calcutta, 1966, p. 214; John Fryer, *A New Account of Fast India and Persia in Eight Letters being Nine Years Travels Begun 1672 and Finished 1681*, Delhi, 1985, p. 114-5, Careri, *Indian Travels of Thevenot and Careri*, edited by Surendranath Sen, New Delhi, 1949, p. 247.

<sup>36</sup> Careri, *Indian Travels of Thevenot and Careri*, p. 247.

<sup>37</sup> E. Maclagan, *The Jesuits and the Great Mogul*, London, 1932, p.116.

<sup>38</sup> Niccolao Manucci, *Storia Do Mogor, 1656-1712*, vol.iv, tr. William Irvine, London, 1908, pp. 157-8.

<sup>39</sup> F. Bernier, *Travels in the Mogul Empire, 1656-68*, pp.324-5, 339, 352-3.

and the existence of an infinite God and therefore infinite creation were taken up by Qazi Muhibullah Bihari, the author of the syllabus for the students of the *Dars-i-Nizamiya*. His treatise on the *Djuz la yatadjuzza* (meaning an indivisible particle), was completed just a few years after the works of Gassendi had been circulated by Bernier and Danishmand Khan among the Mughal elites and ruling classes.<sup>40</sup> Danishmand Khan also retained the Galenic and Avicennian views of the Indian *hakims*.<sup>41</sup> The fascination with Greek and Latin learning not only persisted, but was promoted. When a noble of Aurangzeb, Mutamad Khan Rustam bin Diyanat Khan Qubad Harisi Badakhshi, a *Diwan* in Deccan, visited Europe (*Firangistan*) perhaps towards the end of the seventeenth century, he only laboured to acquaint himself with Greek and Latin sciences (*'ulum latini u Yunani*) during his long visit.<sup>42</sup> Even the orthodox Aurangzeb did not oppose the new syllabus which stressed even more on the Greek *falsafa*. The growing emphasis on Greek logic and reasoning in the *Dars-i-Nizamia* led several *mullahs* of Awadh and Delhi to denounce it as being anti-Islamic.<sup>43</sup> This is a clear reference to the ongoing Graeco-Arab legacy of the Mughal court.

To conclude, there was clearly a growing emphasis on the '*maqulat*' during the Mughal period, and even periodic revisions in it, but it did not help the case of rationality. Open to diverse cultural influences, the Mughal intellectual elite did engage and interact with European scientific thought and their knowledge system was modified, in bits and pieces, by this creative engagement as well. But it could not pose a challenge to their 'rational' sciences. Besides, with scepticism as its guiding principle, European science and rationalism does not seem to have gone down well with the *ulema* and the orthodox sections. The fight nevertheless, was not so much between fanaticism and rationalists in the Mughal court. The problem lay in the fact that the '*ma'qulat*' in essence, remained largely based on Graeco-Arab learning. And even this was held on by the so-called 'rationalists' to the point that it stifled free and critical enquiry.

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<sup>40</sup> See for details F.C.Robinson, *The Ulema of the Firangi Mahal-Islamic Culture in South East Asia*, New Delhi, 2001.

<sup>41</sup> Irfan Habib, *Reason and Science in Medieval India*, p. 170.

<sup>42</sup> *Khulasat ul-Afkar*, f. 347a. cf. Gulfishan Khan, *Indian Muslim Perception of the West during the Eighteenth Century*, OUP, Karachi, 1998, p.40, 66n.

<sup>43</sup> Muhammad Raza Ansari, *Bani-Dars-i-Nizami*, Lucknow. I am grateful to late Dr. I. G. Khan for this reference.





**CHRONOTOPE IN THE POST-MILLENNIAL MILIEU: A  
REFERENCE TO ANITA RAU BADAMI'S  
*THE HERO'S WALK***

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**Abstract:**

Anita Rau Badami's narratives explore the impact of time and place on the emotional lives of individuals in the diasporic environment. She skilfully utilizes the interconnectedness of temporal and spatial relationships to tell compelling stories. Bakhtin termed this link between time and space in literature a "chronotope." According to Bakhtin, the concept of chronotope extends beyond literature to encompass the chronotopic nature of human history. Badami, as a diasporic writer, uses both India and Canada as backdrops to depict the human predicament in the modern world. Her novels present realistic day-to-day affairs and emotions, making the characters relatable. In *The Hero's Walk*, the protagonist Sripathi, a strict Brahmin man, struggles to balance his emotions by transcending time and space. However, the arrival of his orphaned granddaughter, Nanadana, disrupts the time and space he has constructed. Despite their generational differences, Sripathi and Nanadana find common ground and adapt to their environments through the concept of chronotope, ultimately fostering survival and connection within their family and society.

**Key Words:** Chronotope, diaspora, transcend, emotional lives, post-millennial, adversity,

**Discussion:**

Anita Rau Badami is an Indian diasporic writer living in Canada. She was born on 24 September 1961 in Rourkela, Odisha, India. Her family is a

Kannada-speaking one. Anita Rau Badami got her undergraduate degree from the University of Madras. She got married in 1984. She immigrated to Canada in 1991. She did her Master's in Creative Writing at the University of Calgary. Her creative spirit did not end just with her University degrees. So she paid interest in pursuing her research work in Creative Writing. The result was tremendous because it was later published as her first novel titled *Tamarind Mem* in 1997. With all the necessary qualifications she started her career as a copywriter and freelance journalist. In 2015, she recied the privilege of working writer-in-residence at Athabasca University, Edmonton. She has received many accolades and awards for her contributions to literature. She has, so far, written four novels namely *Tamarind Mem* (1997), *The Hero's Walk* (2001), *Can You Hear the Nightbird Call?* (2006) and *Tell It to the Trees* (2011). Her novels not only speak about the diasporic angst of the characters but also, transcend time and place for the characters' need to create 'space' for their survival.

In Anita Rau Badami's narratives, time and place are the major elements that play key roles in fixing the emotional lives of individuals in the diasporic environment. The intrinsic connectedness of temporal and spatial relationships is artistically and consciously exploited by the writer in the novels for telling the tales of the individuals. The link between time and space in literature is called 'chronotope' as pronounced by Bakhtin. When generalizing the theory of chronotope, Bakhtin visualizes that chronotope is not confined to literature alone but extends to that of human history which is chronotopic. Therefore, he states: "...even in segmentation of a modern literary work we sense the chronotope of the represented world as well as the chronotope of the readers and creators of the work. That is, we get a mutual interaction between the world represented in the work and the world outside the work (255).

Being a diasporic writer Badami treats both India and Canada as the backdrops to tell her story on human predicament in the modern world. Her works contain typically the post-millennial elements as they turn the pages of 'real' in man's life. There is no exaggeration in her novels. She presents the day-to-day affairs and emotions of the character with a tint of 'real' and so they resemble the real persons. In *The Hero's Walk*, Badami presents the protagonist, Sripathi who is a strict sexagenarian Brahmin guy. He always tries to transcend time and space to keep his emotions in proper equilibrium. However, Sripathi has been suffering from psychological trauma since his childhood and it further gets deeply rooted in the run of time as a middle-class man. He becomes psychotic when he hears the news of the death of his daughter and son-in-law in a car accident. His emotional pain is accentuated whenever his wife, Nirmala accuses him of the adversities that have befallen the heads of all the family members due to his inability to fight against the adverse time and space

The time to which Sripathi belongs is socially too conservative and orthodox. Therefore, being a strict Brahmin man, he gives importance to his ideals which are certainly outdated temporarily to the modern guys like Maya and Arun.

Above all, Sripathi confines himself in a world that is too narrow and also wants his wife, son, mother, and sister to be conservative. The time and space to which he patched up himself is shattered with the arrival of his orphaned granddaughter, Nanadana. Yet, the worlds of Sripathi and that of his granddaughter overlap through time and space. Through this chronotope, both of them adapt to their environments and patch up themselves with the members of the family and society for their survival.

The place, Toturpuram, where the family of Sripathi lives serves as the backdrop to most of the novel. The Big House, the ancestral house in Torupuram is the place where Sripathi shares his time and space for making meaning in his life. The Big House where he was born and brought up, married Nirmala, and fathered two children namely Maya and Arun is the only place which is dear to his heart. In the house, he lives with his wife, children, age-old mother, Shantamma @ Ammmaya, and his forty-two-year-old spinster sister, Puttamma @ Putti. Being a copywriter, he leads a domestic life in the Big House. The monotonous daily routine such as filling water drums on the water day, going to the office on his bicycle, scolding his son for his involvement in social activities, criticizing the neighbors for their political connection, commenting on his mother's nagging talks, showing least interest in getting his sister married, and visiting his friends, who have been his friend since school days, have provided a kind of mental satisfaction to him. The domestic life of Sripathi is a chronotopic history of him in the Big House.

Besides the Big House, Sripathi also attached himself to his office. The office is a place that earns him not only money and livelihood but also a reputation as a creative copywriter. But with time, technological developments and changes in the taste of the younger generation make Sripathi an outdated copywriter. When the Boss informs Sripathi to take retirement as he wants to shift the office to Madras, Sripathi swallows the news with difficulty: "He couldn't say anything, thirty-four years I have worked here, he fought. More than half my life" (210). The familiar place, his office becomes strange to him with the thought of his retirement. With the run of time, the place seems unfamiliar and Sripathi has a kind of emotional qualms after he gets out of his office with the completion of thirty-four years of service as a copywriter:

He stood outside for a few moments, gulping down the warm air that tasted like flat cola. He wanted to cry. He wanted to laugh. This must be how a long-time prisoner feels on being released, he thought: relieved to see the open gates, yet terrified of what lies on the other side. (211)

Sripathi's dear daughter, Maya's decision to marry a Canadian groom against his wishes and blessings and their death in a car accident, and the arrival of his granddaughter, Nandana at the house big house split his heart and spoil his psychological equilibrium so he often transcends time and space through memory in order bring back his 'self' in-tact. The emotional trauma experienced by him since his childhood provides a storyline to the novel. But the shuttling of time from past to present and vice versa is to be commented and that forms the chronotope in the novel. Above all, Anita Rau Badami, to

provide various time, and space in the novel has brought out the lives of all the other characters also. The description of place in the novel is picturesque and the minute details of the places make readers view them in their minds' eyes. In fact, along with the character, the readers can view the places.

To escape from time and space, Sripathi writes letters to the editor of a newspaper for some topics in which he is interested. Though he belongs to an orthodox Brahmin family, he does not believe in God. But, at the same time, he gives respect to his wife who is so pious and puts all the burden of life under the feet of God. She is very practical but he is highly impractical and gives preferences to his ideals and practices. Sripathi recalls his life with Maya as a father after he comes to know about Maya and her husband, Alan Baker in a car accident. The death news of Maya and her husband makes Sripathi recall how he came to know about 'death' with the death of his grandmother when he was thirteen.

Sripathi was totally lost at his young with the death of his grandmother who was papering him all through his life: "She had been his buffer against his mother's expectations for him to be the best son in the whole wide world, to be a "renowned heart surgeon, the president of a company, the prime minister of India, a hero" (51-52). When he was sixteen his father, Narasimha Rao, his father died, but he was not devastated. However, he had suddenly become the hero of the house as the duty of looking after his widowed mother and his sister had befallen his head. Sripathi was also relieved from his father's tyrannical rages and the nagging quizzes from the books given to him by his father. But with his father's death, all the property except the Big House was sold out to repay the debt that his father had created with his pompous lifestyle.

Sripathi also recalls how he named "Maya" and how he loved and cared for her. He felt proud when she won a scholarship to study in the U.S.A. But he felt that she had disappointed him with her love marriage with Alan Baker. She also earned him ill-reputation through her love marriage and so he stopped talking to her since her marriage with Alan. He did not care about the birth of his granddaughter, Nandana. So, he was half-heartedly ready to bring Nandana back to India who was in the custody of Dr. Sunderraj and Kiran Sunderraj after the death of Maya and Alan.

Sripathi's journey from India to Canada keeps him away from his familiar place and time. During his stay in Canada for a month and a half, he experienced diasporic angst in all possible ways - right from food, climate, dress, culture, and social practices. Even Nandana does not patch up herself with him and for him, she is a stranger. He experiences strange emotions about the place and the house. He feels that Canada is not his usual place and he does not want to see the place and experience the weather and Nature for they seem dead to him with the death of his daughter and son-in-law. His travel to Vancouver to bring back his orphaned granddaughter does not add colours to his life as he feels dejected and empty in the alien land. Often, he overcomes time and space through his memory.

The change in time and place and the change of events in life bring changes in man, like how Sripathi is changed. He turns out to be too superstitious and intensely rational, after his return from Vancouver, Canada. He experiences the strangeness of floating in the air as if his legs have disappeared in his emotional and psychological traumatic condition. To mitigate his psychological pain, he pays much attention to superstitious beliefs. Going to the temple with Nirmala, he feels some kind of strange-peace that creeps into him. Temple is a place that gives him space and time to heal his wounds and slowly he gets out of his emotional and psychological traumatic condition, though it is hard for him to bring up his seven-year-old granddaughter, bereaved of parents.

Nandana is yet another character in the novel who suffers a lot to overcome the chronotope to which she is caught due to her adverse fate. India is a diasporic environment in which the young seven-year-old Nandana feels as if she is caught in and her condition is like an orphan. She is an orphan as she has lost her parents, Maya and Alan Baker in a car accident. She does not want to reach India with her grandfather because she believes that her grandfather made her mother cry for the loss of her mother's maternal family after her love-marriage. She feels that her house in Vancouver is her place and the time that she had spent with her parents was the real-time in her life. So, she does not accept the news of her parent's death and believes that they will come back to her. Yet she becomes speechless in the shock resulting from her parents' death. So, she could not express her opposition when the furniture and cupboards of the house were taken by men in auction. When Sripathi, her grandfather, leaves out many of the things in Vancouver itself, she packs up the coats of her parents in her suitcase without the knowledge of her grandfather. Her attachment with her parents as well as the house is explicit and it is one of the diasporic experiences:

The desire to return to the mother country, analogous to the Freudian desire to return to the womb, remains a wish never to be actualized. The reason is simple. The diaspora's journey is motivated by the principle of self-gain. (Kavita Sharma 167)

Like any other immigrant, Nandana also suffers from diasporic angst after reaching India. She painfully recalls her life in Canada, when she experienced the climatic, food, atmospheric, and cultural changes in her grandparents' place and so India became an alien land to her. Therefore, she wants to go back to Canada. Above all, she does not like her grandfather who is a self-centered and self-absorbed individual. Her grandmother, Nirmala treats her as if she is Maya. So, Nandana wants to transcend time and place and to enter into the chronotope of her familiar environment, her house in Vancouver with her parents. Nandana does not bear the hot atmosphere prevailing in India. She wants to have all amenities including the bubble bath that she had in Canada when her grandmother bathes her with water from the bucket, typically an Indian way of bathing. However, she does not make any complaint about it

mush to Sripathi's surprise. Still he is worried because the Nandana does not speak a single word even for expressing her dislikes.

Nandana does not like her school in Toturpuram, even though it is the best school in the locality. She even does not like her classmates and she does not want to make any of them her friend. She thinks that either the school or the classmates are not like the school or friends that she had in Vancouver. Above all, she does not like the lunch that her grandmother packs for her, though she knows that her mother, Maya ate the same food when she was a child living in India with her parents: "She was not going to school today. She did not want to eat those fat white idlis the Mamma Lady made almost every day for breakfast and that tasted like barf. Why Couldn't they have multicoloured cereal or waffles instead? The milk tasted funny, too, and came from the cow next door. She remembered how her father always put an n-shaped piece of cereal in her first spoonful of milk and guided it into her mouth" (166). Like another immigrant in the adapted land, she nostalgically recollects her days with her parents in Canada through her memory.

In the transcended chronotope, Nandana experiences diasporic angst. In fact, in her grandparents' house, she experiences not only the loss of the familiar place but also the loss of her parents. Therefore, in her silenced and dejected condition, she often visits her house in Vancouver and recalls her life with her parents, through memory. The comparison between the two chronotopes, that is the past life in Canada with her parents and the present life in India with her grandparents in the Big House always pricks her already pained psyche. She becomes more and more reserved with the members of the family, especially her grandfather. She often thinks that she has to escape from Toturpuram to Vancouver and so she tries to make a route from the Big House to the railway station and then to the airport in Madras. Yet, being little, she cannot go back to Canada. So, she suffers from diasporic pain. From the perspective of temporal and spatial distance to the past, Nandana tries to connect herself with her dead parents the the country that she has left behind.

Later with the arrival of the Deepavali festival, Nandana's friends in her class talk about it and the way they celebrate it by buying new dresses, preparing special sweets, and bursting crackers. Nandana does not know anything about Deepavali. At the same time, she feels pain when neither of her friends nor her grandparents know about Halloween Day. Therefore, she relates Halloween Day and Deepavali and recalls how Halloween Day was celebrated in Vancouver with her parents and friends:

It was October the fifteenth. Only two weeks to Halloween, Nandana remembered, although she didn't see pumpkins anywhere. Nobody talked about their costumes. Her mother used to buy bags of candy several weeks before Halloween, but Nandana hadn't seen any in Big House. Of course, they could be in the kitchen cupboards, which were too high for her to reach, but she doubted it. (213)

Nandana gets disappointed when Deepavali Day is not celebrated in the Big House as her friends described in the school. She does not know that it is their traditional practice in India not to celebrate any festival for one year if there is a death of a dear one in the family. So, she gets disappointed when “Mamma Lady hadn’t bought her any new clothes. Yesterday, when Nandana went to the market with her to buy some bread, she had stood for a long time in front of a shop window and stared at an orange skirt with golden spangles all over that she loved. It looked just like the dress that one of those dancing women wore in the television programs” (278).

Slowly, Nandana tries to adapt to the place and time where she is transplanted. Her inhibition to the place, time, relatives, and environment suddenly vanishes away when she is captured by Mrs. Poorna, a psychologically disturbed mother who lost her girl child, who is of Nandana’s age. Mrs. Poorna tries to feed Nandana. She gives toys to Nandana and also sings lullabies to her. Nandana gathers the courage to escape from her. Yet she is not able to escape from her. During her prison condition, at the house of Mrs. Poorna, Nandana painfully recalls her grandparents’ love and care for her. Suddenly the chronotope of Nandana shifts from Canada to Toturpuram in her crisis. Later Mrs. Poorna’s husband drops Nandana at her grandparents’ house with a lot of excuses. In a few days, Nandana tries to patch up herself with her grandparents and the place where she has been transplanted. She even gives up the inhibition in her speech and starts talking to the family members. The dumb condition caused by the sudden news of the death of her parents vanishes with the shock that she has experienced by Mrs. Poorna who tries to put Nandana in yet another chronotope. Therefore, to overcome the sudden threat given by Mrs. Poorna Nandana readies herself to adapt to the present place, the Big House in Toturpuram: “it was time now to create new memories” (322).

**Conclusion:**

Thus, Anita Rau Badami in *The Hero’s Walk* creates a chronotope that has three generations through family ties. The generational gap existing among the generations has resulted from the chronotope that each generation adapts for its survival in the changing society. Sripathi tries to connect his present and past life against the backdrop of a small dusty suburban where his father built the house called “Big House”. The house serves as one of the elements of the chronotope, namely ‘place’ in the novel. The death news of his daughter and son-in-law, the news of his expel from the office in the name of retirement, and the arrival of his orphaned granddaughter, Nandana devastate his old spirit. So, in the end, he decides to overcome the adversities of his life. To make his remaining life meaningful or at least useful to the younger generations he decides to shift himself and the family from the familiar chronotope, that is he decides to sell the “Big House”, and move the family to a house in an apartment in the city. Thus, he starts a new life in a new place with her family members, especially his granddaughter to create ‘new chronotope’ and ‘new memories’.

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**EXTERNAL INTERVENTION, POLITICS OF LABOUR  
AND TRADE UNIONISM: A REVIEW OF THE POST  
COLONIAL *GUIDED* LABOUR MOVEMENT IN THE TEA  
PLANTATIONS OF ASSAM**

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**Abstract:**

Mainstreaming the labourers, along with other marginalized communities of India, was a prime object of the Gandhian phase of Indian National Movement and hence the Indian intelligentsia intervened there. The period between the two world wars witnessed rush of intervention of external forces into the labour sector of India, which till then, was a mutual issue between the labour and the proprietor class. The motives of intervention in the Indian Labour sector had been many, viz., organization of the unorganized labour community, welfare of labourers, create politically awareness, guidance in the process of industrial bargaining etc.

However this intervention, soon, became an ideological competition among the external forces especially political parties to establish hold over the labour community. The tea plantation sector of India and Assam in particular was not exceptional to it. This is a study on labour of the tea plantation sector of Assam from 1947 to 1960. This paper aims to discuss the intervention of various ideologies as external forces and the role of the Assamese intelligentsia as an external force in the tea plantation sector of Assam, an intervening variable and as representative of various political parties with different ideologies. It covers a period of first fifteen years since Indian independence when labourers had been organized under trade unions, and trained for industrial bargaining. During this period, the tea plantation labourers practiced trade unionism under the guidance of external experts. This is study of external intervention, politics of labour and the growth of guided trade unionism in the tea plantation sector of Assam in the post independence period under the leadership of INTUC.

**Key Words:** Tea Plantation, Labour, Trade Union, INTUC

**Introduction:**

Mainstreaming the labourers, along with other marginalized communities of India, was a prime object of the Gandhian phase of Indian National Movement and hence the Indian intelligentsia intervened there. The period between the two world wars witnessed rush of intervention of external forces into the labour sector of India, which till then, was a mutual issue between the labour and the proprietor class. The motives of intervention in the Indian Labour sector had been many, viz., organization of the unorganized labour community, welfare of labourers, create political awareness, guidance in the process of industrial bargaining etc.

However this intervention, soon, became an ideological competition among the external forces especially political parties to establish hold over the labour community. Soviet Union soon after the Revolution started to influence the rest of the world through its international labour policy. Subsequently the socialist and the communists tried to influence in Indian labour force through local intelligentsia and organization.<sup>1</sup> As the counter force, the colonial capitalist class, in fear of communist dominance, encouraged the Congress leaders to organize the labourers in a democratic way. Thus the Indian labour sector turned in to a battle field of various ideological forces who wanted to impose their own model with specific ideological orientation.

The tea plantation sector of India and Assam in particular was not exceptional to it. This is a study on labour of the tea plantation sector of Assam from 1947 to 1960. This paper aims to discuss the intervention of various ideologies as external forces and the role of the Assamese intelligentsia as an external force in the tea plantation sector of Assam, an intervening variable and as representative of various political parties with different ideologies. It covers a period of first fifteen years since Indian independence when labourers had been organized under trade unions, and trained for industrial bargaining. During this period, the tea plantation labourers practiced trade unionism under the guidance of external experts. This was also the period when the labourers were molded by various political ideologies mainly the Congress party and the left parties. The Congress volunteers and communists toiled hard to organize them in their political line and exploit them as the vote bank (the *Ali –Kuli Rajneeti*) in the electoral politics of post colonial Assam. Thus this is study of external intervention, politics of labour and the growth of guided trade unionism in the tea plantation sector of Assam in the post independence period under the leadership of INTUC.

This paper is based mostly on first hand information or data, collected through extensive historical enquiry and survey. The secondary sources are duly acknowledged where ever used.

**The Background: The Colonial Period**

Intervention of external forces was already there in the tea plantation labour sector of Assam during the colonial period. The progress of

organization of labourers in the tea plantation sector of Assam during the colonial period was successful under the leadership of AITUC and Congress volunteers, although the pace was remarkably slow. The motion was further slowed by the Second World War. However after 1945, there was an upsurge in the labour movement in India in virtually all sectors of industry. The period from 1945 to 1947, witnessed the biggest explosion of strikes and union activity in the country's history.<sup>2</sup> After the second world war, the Indian Tea Association laid down conditions for the recognition of Trade Unions. 'To qualify for such recognition, the office staff and the labour were not to belong to the one and the same union, and one-third of the relevant labour force had to be playing members. Besides, in no case was it to be directly or indirectly affiliated to the CPI.'<sup>3</sup> This had great adverse impact on the Left ideological activities in the tea plantation sector of Assam while was an advantage for the Indian National Congress.

In 1945, a few members of the APCC came out to organize the labourers of the tea plantation sector of Assam. At this initial stage, a meeting was held in Voklongia Tea Estate, Jorhat, where great enthusiasm was noticed among the labourers. However no remarkable progress was made in this regard.<sup>4</sup> At that time, the Congress volunteers who set out to work among the labourers of the tea gardens of Assam had to face great difficulties at all levels. First of all there was acute shortage of workers needed to organize the labourers. Except Dibrugarh, there were few workers in the other districts to work for the labourers.<sup>5</sup> To meet the problem a few workers were selected at first, in each district from the Congress volunteers as well as other social servants. Secondly, a few representatives namely Jagannath Singha, Mohitosh Purkayastha, Atul Ch. Saikia, Sarat Goswami, Gakul Ch. Barua and Rajendra Nath Phukon were sent to Bombay to get training at a six month workshop organized by *Hindustan Mazoor Sevak Sangha*, Ahmedabad.<sup>6</sup> Moreover to train the workers locally, a permanent trade union training centre was established at Roroyyah, Jorhat, at a house abandoned by army. After getting trained at Bombay and Roroyyah, these activists began unionization among the tea labourers of Assam. The major hurdle in the way of unionizing the labourers was posed by the tea garden managers. The tea garden management at that time did not allow the trade union activists to enter into the garden campus. However the communists with their long experience, continued to work among the labourers, but secretly. In 1945, Prof. Sarwan registered a union named *Asom Chah Banua Association* and organized meetings. The Congress workers finding it difficult to enter into the gardens had to organize meetings in nearby '*hats*' and other central places to create awareness among the labourers. Only after the Independence, the situation changed following an understanding between the ITA and the INTUC officials at the initiative of Gopinath Bordoloi, the then Chief Minister of Assam.<sup>9</sup>

Till 1945, AITUC, provincial branch was Assam's only central working class organization. At that time it was under communist domination.<sup>10</sup> But the polls of 1946, gave the Congress upper hand in the labour

constituencies and this encouraged the Assam Pradesh Congress Committee to work for the labourers and in an effort to strengthen their hold in the tea plantations. To this end, the Congress Labour Cell was formed with Rabin Kakoti and B.C Bhagawati as its leading members.<sup>11</sup> It was a part of the national trend of Congress reaction to the upsurge of the Indian labour movement after 1945. It reacted in two ways- through legislation which curtailed the independence of the unions (legislation made the State, not unions the arbiter of industrial conflicts) and through creation of a new federation, i.e. INTUC sponsored by the Congress. Congress leaders and activists, quite naturally applied pressure on the workers to join the Congress backed unions.

### **Intervention in the Post independence period: Unionisation, Practices of Bargaining and the Role of the Indian National Congress and INTUC**

The Independence necessitated solid unionization. The Congress Labour Cell decided to form a trade union of the office employees of the plantations first hoping that it would influence the plantation labourers to be unionized. Accordingly, on 9 February, 1947, the *Assam Chah Karmachari Sangha* was established at a meeting held at Tinsukia and was registered under the Trade Union Act of 21 April, 1947, with Dibrugarh as its Head Quarters. B. C Bhagawati assumed the office as its president. After a few months of its establishment the Indian National Trade Union Congress was formed on 3 May, 1947. The Assam branch subsequently came into existence on 3 September, 1947 with K.P Tripathi as its President .<sup>12</sup>By November, 1947, trade unions were formed by the INTUC in about 200 tea gardens and the spade work was extended in many more.<sup>13</sup> Thus by the time India achieved her independence, the labour movement in the tea plantation sector of Assam took a solid shape. Since Independence, industrial labourers in India have established a close link with political parties. Moreover, ideological conflicts and splits, dominance of outsiders over the movement, State intervention and tripartite consultations have been witnessed.<sup>14</sup> These features were also prevalent in the labour sector of the tea plantations of Assam.

This was the period when political consciousness grew up among the tea garden labourers. Moreover, it was the period when the labourers started to organize themselves under trade unions. In 1946, at a conference of the workers of the Labour Cell, headed by Bijoy Chandra Bhagawati, held at Guwahati, it was resolved to form an organization named *Asom Mazdoor (labour) Sangha*. Jadunath Bhuyan and Mohendra Hazarika were appointed as Joint Secretaries. A charter of demands of the tea garden labourers was framed at that conference and the responsibility of placing the demands in the Tripartite Labour Convention, to be held in New Delhi, was also given to Bijoy Chandra Bhagawati. Moreover threadbare discussion was held there regarding how to organize the labourers of the tea plantation sector. In that conference, it was also unanimously decided that before organizing the labourers it should be appropriate to organize the office employee first.<sup>15</sup>

Accordingly, in February, 1947, there was a conference of the Assam Tea Employees at Jorhat. Mohendra Nath Sarma was the secretary of the Reception Committee of this Conference and subsequent to this conference, as already mentioned, the *Asom Chah Karmachari Sangha*, a trade Union of the office employees was born on 9 February, 1947. Rabin Kakoti, Amio Kumar Das, Jadunath Bhuyan had toiled hard to establish this Union. Bijoy Chandra Bhagawati was elected as President, Jadunath Bhuyan and Lakhmi Prasad Goswami as Vice-Presidents while Mohendra Nath Sarma was elected as General Secretary.<sup>16</sup> Prior to this, P. Sarwan, Professor of English, J.B College, Jorhat, had organised the labourers under a union named the Assam Tea Labour Association in 1946. But the influence of this Union was limited to the gardens of Jorhat district only.<sup>17</sup> During 1946-47, major strikes occurred in the Borbari Estate and in the Assam Company gardens demanding better pay for the workers. On 11 August, 1947, labourers of the Maijan Estate in Dibrugarh submitted a 22point memorandum to the management. In the same year, as per the invitation of the left trade unionists, a delegation of the World Youth and Students' Federation comprising of youths from Russia, Yugoslavia and Denmark paid a visit to the Maijan and Borbari Tea Estates.<sup>18</sup> Thus it is apparent that the process of organizing the labourers in the tea plantations of Assam had started even before independence. But in the teeth of the Planter Raj, illiteracy of the labourers and the indifferent attitude of the common people, it did not develop into a strong movement.<sup>19</sup>

After independence, the hurdles before trade union activists lessened, as the government forwarded a helping hand towards them, even by providing them with vehicles and microphones. A section of the planters also encouraged the organization of the unorganized labourers. Lie Wellyn, the Representative of the tea cultivators, met Kamakhya Prasad Tripathi, the President of INTUC, Assam branch, and expressed his desire to support the cause of the labourers. Most probably the proprietor class wanted a safety valve to the growing discontentment of the unorganized labourers in the tea plantation sector.<sup>20</sup> Accordingly, vide a circular dated 21 July, 1947, the Indian Tea Association appealed to the management of the tea gardens to cooperate with Rabin Kakoti, the representative of INTUC, in the organizational work of the labourers. Thus the age of trade unionism in the tea plantations of Assam began in a slow but steady way. In the words of P. Griffiths, "the old 'ma-bap' (literally mother-father) relationship was to a great extent replaced by codes of rights and by settlements arrived at in tripartite conference or by collective bargaining."<sup>21</sup>

The Indian National Trade Union Congress (INTUC), took the initiative in organizing the labourers of Assam. The Shillong Conference of INTUC of the same year formed the Assam branch of INTUC in December, 1947, with Kamakhya Prasad Tripathi as President and Rabin Kakoti as General Secretary. As the General Secretary of INTUC Assam branch, Rabin Kakoti paid extensive visits to the labourers of Assam with the objective of organizing them on Gandhian lines. Towards this end, he encouraged the

formation of trade unions, viz., *Chah Mazdoor Sanghas*, in district and circle levels, at Dibrugarh, Tinsukia, Sibsagar, Jorhat, Nagaon, Guwahati, Mangaldoi, Tezpur and North Lakhimpur. Although, the unions were named as *Jila* (district) *Chah Mazdoor Sanghas*, they did not necessarily cover the entire district. Some Sub-Divisional unions were also termed as *Jila Chah Mazdoor Sanghas*, e.g. the *Jorhat Jila Chah Mazdoor Sangha*, *Tezpur Chah Mazdoor Sanghas* etc. Jorhat, Tezpur were Sub-Divisions at that time.<sup>22</sup>

Under the Dibrugarh *Jila Chah mazdoor Sangha*, there were several circles like Dumduma, Panitola, Naharkatia, Tingrai and Dibrugarh. In the Dumduma circle, Krishnananda Goswami was the Secretary; in Panitola Parasuram Dutta was the President and Upen Sanatan, the Secretary; in Naharkatia, Madan Sarma, the Secretary; in Tingrai Jadu Bhuyan was President and Bancha Saikia acted as Secretary and in Dibrugarh, the presidentship was shouldered by Dalbeer Singh Lohar while Debendra Nath Bordoloi was the Secretary. Sibsagar district was supervised by Durgeswar Saikia and it was divided into the circles of Sonari, Nazira and Moran. In Sonari circle Mangalu Teli was the President while Suren Mishra was the Secretary; in Nazira, Satyaram Ram was the President and Durlav Bhuyan the Secretary; in Moran Sunia Bhatt was the President and Satya Dutta the Secretary. Jorhat, Golaghat and Nagaon were not divided into circles. They remained as *Jila* units. In Tezpur, there were three circles, viz. Borsala, Bishwanath Chariali and Tezpur. Borsala circle was under the presidentship of Pratap Kalita, Tezpur under the presidentship of Biswadev Sarma and in Biswanath Chariali, Gopal Sarma acted as Secretary. The Mangaldoi circle was headed by Dhanu Tanti Paniram Das<sup>23</sup>. Later Mangaldoi was supervised by Sri Debendra Nath Bordoloi as Secretary.<sup>24</sup> In Nagaon and Guwahati, the organizational work was not up to the mark, although responsibility of Guwahati was taken by Deben Sarma,<sup>25</sup> Atul Saikia as well as Hariram Sarma<sup>26</sup> and of Nagaon by Liladhar katoky<sup>27</sup> and Birbal Kalindi.<sup>28</sup> In North Lakhimpur, *Jila Chah Mazdoor Sangha* was under Mahananda Bora as secretary.<sup>29</sup> Sardar Bairam Singh of Dibrugarh, Ghanakanta Moran, Upen Sanaton, Rajen Phukon, Loknath Shyam of Tinsukia; Krishnananda Goswami and Prafulla Sarkar of Margherita and Jogen Rajmedhi, Lili Sengupta of Dumduma worked hard to organize the labours of the tea plantations of the Brahmaputra valley of Assam. The contribution of Lokonayak Amio Kumar Das and Bijoy Chandra Bhagawati to the labour movement of Assam was tremendous. They contributed a lot to the organization of the labourers even at the circle level. Amio Kumar Das was the president of Borsola (Dhekiajuli) circle of *Chah Mazdoor Sangha*.<sup>30</sup>

The Unions formed during that time, both at the Circle and district levels, were registered according to the Trade Union Act. These Unions prepared constitutions of their own and functioned accordingly.<sup>31</sup> Side by side with the organizational work of the labourers, the labour force continued to pressurize the management to fulfill their needs through strikes especially by the socialists groups. In June, 1947, there was a strike in the Tin Ali tea Estate

(near Naharkatia) under the guidance of the Socialist party of Assam. The strike was organized by Madanlal Sarma who was promptly arrested by the police. In protest, the labourers of the Tin Ali Tea Estate, along with the labourers of neighbouring Naharkatia Tea Estate, struck work. The strike lasted for eleven days. The management took stern measures and many labourers were deported as punishment.<sup>32</sup> As an off shoot of this strike, Socialist labour leaders broke away from the All India Trade Union Congress and formed another national trade union, the *Hind Mazdoor Sabha* in 1948 and organized the labourers under its banner. Subsequently, the *Asom Chah Sramik Sangha* was formed under the leadership of Nibaron Bora, Golap Borbora, Mohendra Hazarika, Badya Borpujari and Gakul Barua among others.<sup>33</sup> On 16-17 May, 1948, the first session of INTUC was held in Bombay, where almost hundred and fifty representatives of labourers of Assam tea plantations participated<sup>34</sup>. In 1948, 31 labour strikes occurred in the Brahmaputra valley of Assam. That year the total number of labourers in the tea plantations of the valley was 5, 23,610 and the total man days loss, due to strikes was 24,365 and daily wage of Rs. 15,194 and 34,975 kg. of tea.<sup>35</sup> On 20 June, 1948, the AITUC observed a “Demand Day” in many tea gardens.<sup>36</sup>

In 1949, Durgeswar Saikia tried to bring the INTUC influenced *Mazdoor Sanghas* of various districts and circles, under one banner, but he did not succeed.<sup>37</sup> In 1950, a conference of the *Chah Mazdoor Sanghas* were united under the banner of *Assam Chah Mazdoor Sangha*. Late Sanu Kheria was elected as President while Late Durgeswar Saikia was elected as Secretary of this newly amalgamated Union. The office of this united Assam Chah Mazdoor Sangha lasted only for two years and according to the decision of the INTUC Assam branch, it was dissolved into various districts and circle units again and registered likewise.<sup>38</sup>

In 1951, there were at least twenty two strikes in the tea plantations of the Brahmaputra valley of Assam. between 1949 and 1951, in each of the years the total man days loss in the in the tea plantations of Assam or Brahmaputra valley was 21,270, 17,890 and 16,085 respectively.<sup>39</sup> The causes of this discontentment was the poor economic condition of the state and resultant pressure in the tea industry. Moreover, the quantum of rice ration of the tea garden labourers was reduced from 4<sup>1</sup>/<sub>2</sub> *seers* per week per labourer to 3<sup>1</sup>/<sub>2</sub> *seers* per week per labour.<sup>40</sup>

In 1951, the Plantation Labour Act was passed in the Parliament which was fruit of a discussion between the Standing Labour Committee on Plantation, of the Government of India and the Tea Planters held in 1950. Kamakhya Prashad Tripathi, then president of INTUC Assam Branch, represented the Standing Labour Committee on Plantation, from Assam. In the same year, the minimum wage for the tea garden labourers was fixed at Rs.1.75. however it included the bonus paid instead of the facility of providing ration of Sugar, pulses, kerosene, and mustered oil. This supply of ration was introduced by the English Tea Planters during the time of Second World War to attract the labourers.<sup>41</sup>

In the same year, the *Hindustan Sevak Sangha*, Assam Branch (formed in 1946, headed by Gopinath Bordoloi, President and Rabin Kakoti, Secretary) prepared a plan aimed to uplift the unemployed youths of the tea garden community. The plan was accepted by Assam Labour Welfare Board on 6 October, 1951. According to this plan, in various tea gardens, mentioned below, five “*Banua Unnyan Prakhishan Kendra*”s were established.<sup>42</sup>

Cachar District-----	Labak Tea Estate
Dibrugarh District----	Kanji Khowa & Khowang Tea Estate
Sonitpur Tea Estate---	Monabaree Tea Estate
Darrang District-----	Orengajuli Tea Estate

In 1952, there was a crisis in the tea industry of India due to the falling of demand, which resulted in the closure of many tea gardens in Assam. To save the Industry the owners followed a policy of wage cut, *ipso facto* the labourers had to suffer hard. The working days in many tea gardens were reduced to 5 or 4 days from 6 days per week during the last part of 1952 and the early part of 1953. In some gardens workers were employed only for two days. Moreover, no wage or ration was given to the workers for the off days.<sup>43</sup> Hence the largest number of strikes took place in 1953.<sup>44</sup> The INTUC, which was at that time the most representative union of the workers in the state took the lead. The then *Jila* and Circle *Chah Mazdoor Sanghas* operated as affiliated unions of INTUC. In 1953, strike record in the tea industry of Assam is as follows:<sup>45</sup>

No. of strikes	Total labourers	Labourers involved	Man days lost	Loss in wage	Loss of tea in maunds
203	5.49 lakhs	1,73,430	2,24,291	2,80,382	13,853

Table no. 1.01

Among the strikes, the most prominent was that of the tea gardens of Mangaldoi district. About 70,000 workers from 22 tea gardens of Mangaldoi subdivision took part in the strike.<sup>46</sup> The tea garden workers of Mangaldoi struggled under late Mohendra Nath Sarma, then General Secretary of INTUC, Assam Branch. He along with Dhanu Tanti and Debendranath Bordoloi, President and Secretary of Mangaldoi district *Chah Mazdoor Sangha* respectively, directed the strike.<sup>47</sup> After the Election of 1952, various new trade unions emerged in different industries. This post 1952 trade union movement however relinquished its old responsibility of socio-political reformation or to represent the class ideology of the labourers. Now it took the shape of “Pure Trade Unionism” and confined itself to the economic demands of the labourers and followed bureaucratically framed regulations.<sup>48</sup>

After 1953-54, the number of strikes declined, indicating a peaceful environment in the tea plantation sector of the Brahmaputra valley.<sup>49</sup> However the organizational work of the labourers and training of the leaders to that end was among the top priority at that time. In 1954, there was a 17 days’ workshop of International Confederation of Free Trade Union at Jorhat at the initiative of late Sarbeswar Bordoloi and others.<sup>50</sup>



The crisis in Indian tea industry came to an end in 1953.<sup>51</sup> The President of Indian Tea Association, however, proclaimed in 1954 that crisis still existed.<sup>52</sup> In spite of the fact that the tea gardens gave dividends between 200 and 1000 percent. The labourers obviously reacted to this sharply. The INTUC demanded wage hikes for the tea garden labourers. The tea companies immediately reviewed their assets to hide the real profits<sup>53</sup> and the demand for wage hike was rejected on the ground of un-economic units. The INTUC demanded bonus when the demand for wage hike was rejected.<sup>54</sup> This bonus issue continued to be the bone of Contention till 1956,<sup>55</sup> when in a meeting held in New Delhi at the initiative of the Government of India, it was agreed to pay bonus to the labourers.<sup>56</sup> Thus the tea plantation labourers of Assam were able to get bonus for the first time, with arrears calculated from 1954.<sup>57</sup>

In 1956, the Dibrugarh Circle *Chah Mazdoor Sangha* established the *Dibrugarh Chah mazdoor Kalyan Samaj* to uplift the weaker sections of the labourers, especially the women. To run the organization, a Governing Body with eleven members was also formed.<sup>58</sup> In the same year, INTUC Assam branch formed the Tea Plantation Labour Cultural Troop.<sup>59</sup>

At the Sixteenth Session of Indian labour Conference, held in Nainital, on 19 and 20 May, 1958, it was decided that “where there were several unions in an industry or establishment, the one with largest membership should be recognized.”<sup>60</sup> Probably following this decision, INTUC Assam branch, under the initiative of late Mohendra Nath Sarma proceeded to organize the tea plantation labourers of Assam under one banner. A meeting was held at Bardubi, on 9 August, 1958, with the executive members of Assam branch INTUC and executive members of the prevailing *Jila* and circle *Chah Mazdoor Sanghas*. In this meeting it was decided to bring all the *Jila Chah mazdoor Sanghas* and circle *Chah Mazdoor Sanghas* under the united banner of the *Assam Chah Mazdoor Sangha* (ACMS).<sup>61</sup> Unification of different independent INTUC unions in the Tea plantations of Assam into the *Assam Chah Mazdoor Sangha* strengthened the position of the branch in the tea plantations.

### **Concluding Observations:**

During this period, the labour movement in Assam was organized and lead by persons who were not plantation labourers. In fact, the number of plantation labourers, involved in the organizational work as well as trade union activities was negligible. Thus we can notice the existence of *guided labour movement* in the tea plantation sector of Assam.

First of all, let's tackle the question; why did the external factors such as political parties and the Assamese intelligentsia as their agents intervene into the labour scenario of Tea plantations? This was probably because of lack of political consciousness, leaders among the tea plantation labour community, managerial opposition to the labour movement at initial stages and most importantly, lack of an adequate number of literate persons among them. The trade unions had to perform complex functions, analyzing and implementing industrial and labour laws, attending labour tribunals, consultative committees,

tripartite and bipartite conciliations etc. and it was not possible for an average worker to handle all these with his low level of education.<sup>62</sup> Involvement of the external leaders was therefore a necessity. The Plantation Enquiry Committee (1956) reported that plantation labour unions could not function properly without outside leadership.<sup>63</sup> It is evident that during this period (even after) ,most of the Circles or *Jila Chah Mazdoor Sanghas*, formed in the line with INTUC, were run by a person of tea labour community as president while the secretary was usually an *outsider* or an Assamese political or social worker. Thus a *guided labour movement* was initiated.

#### **What were the other hidden interests of the intervening forces?**

During 1947 to 1958, the organization of the tea plantation labourers of Assam was carried out mainly in tune with the INTUC, although the Left activities were also there in some places. The task had been performed by the Congress volunteers as the INTUC was dominated by the Congress party workers. Moreover, the then Congress government extended full support to this organizational work. During this phase, the INTUC leadership, as Weiner has observed, were first loyal to the Congress party, then to the Congress government, to the Institution and last of all to the workers who belonged to their unions.<sup>64</sup> Moreover, when confronted with a choice between the patronage of the ruling party and genuine worker support, the INTUC usually opted for the former.<sup>65</sup> The Left wing although pioneered the process under the banner of AITUC, had to face occasional setback in the rivalry. All the political parties, thus, tried to unionize the labourers by influencing or imposing their own political ideology. The main aim was to create a sincere, obedient, 'motivated' or manipulated group of people forming a vote bank in the electoral politics. The Assamese intelligentsia as agents to various ideological groups dedicatedly involved themselves in the service of the labourers. The labour movement in the tea plantation sector of the Brahmaputra valley of Assam thus experienced more or less the same trend throughout the period of our discussion.

#### **Why did the Labourers join trade unions? Why did they welcome external forces to the industry for intervention?**

To answer these questions we should put forward the observation of Windmullar. Regarding external influences over labour sector, he rightly observed that external interests and internal needs complement each other.<sup>66</sup> The internal need of the labour sector of Assam's plantations was the labour welfare or better living and working condition, which has so far been neglected by colonial planters or by its legacy under Indian proprietors. Some of the farsighted and progressive labour leaders of tea gardens , although majority were unaware, realized that only trade unions could secure labour self . And they could realize that without the help of the external forces they won't be able to meet the desired goal in the short run period. Therefore the tea plantation labour sector welcomed the intervention of external forces without hesitation, to guide and lead themselves in the process of industrial bargaining. However they could unionize themselves because they had been allowed to do

so by the tea planters in one point of time. At first the British planters feared the process of unionization considering these as communist propaganda of class struggle. There were several instances of labour unity and ban on formation of union. Therefore Congress workers were encouraged by the colonial planters to form unions of labourers and participate industrial bargaining in a democratic way just to keep the communists away from the scene. Later in independent India the government has intervened and labour sector was strictly monitored. During the period of the first three Five Year Plans (1951-56, 1956-61, 1961-66), the state intervened actively in the formation of trade unions as well as in the determination of wages and working conditions of the tea garden labourers. However the state intervention was not against the Planters as the then Labour Minister, inaugurating the INTUC Assam branch, in December, 1947, stated that the existing order of affairs would not be drastically disturbed while advancing labour interests.

**How far external intervention was labour friendly? Was it a beginning of pure trade unionism? To what extent it was successful from labour point of view?**

Whatever hidden motives the external forces had, yet they at least were successful to organize the labourers under trade unions. INTUC and congress volunteers were successful to create the biggest trade union Assam Chah Mazdoor Sangha(ACMS) in tea plantations of Assam in 1958. It was the beginning of pure trade unionism. The labourers were not only organized but also educated politically and to be competent in the industrial bargaining. During this period much more importance was given to the training of the trade union activists, as they were new in the field. The Hindustan *Mazdoor Sevak Sangha*, which was established in 1932 at the initiative of Mahatma Gandhi, played active role in this regard. The *Royoyyah Banua Unnyan Prakhisan* Kendra was established in 1947, under its supervision.<sup>69</sup> It was started in a thatch roofed house under the Presidentship of Kaliprasad Deba Sarma. Thirty trainees were enrolled in the first batch of the course. This was the first training school for the trade union activists in Assam. In 1949 the centre was inspected by Union Labour Minister Jagjiban Ram who commented that it was “the first of its kind in Asia”. Many industrial bargaining in bilateral or tripartite level took place with great success. To implement the provisions of Plantation Labour Act 1951 INTUC, ACMS other trade unions pressurized the management and the government of Assam and were with success. The wage hike was another striking success of tea plantation labour movement. So a trend of pure trade unionism began in the tea plantation sector of Assam especially after 1952 and more profoundly after the formation of ACMS. However the INTUC or ACMS led movement was not free from criticism. The Left organizations often criticized them for not securing labour self as adequately as required. Many argue that the aim of the trade unions during this period ,more or less at least up to 1970, was to gain a political foothold while the employers’ organizations, aimed at obstructing trade union movement by perpetual litigation from court to court and at

frustrating demands by legal complications. The tendency of the employers in the teeth of the organized trade union movement was to drag disputes from court to court, to take up extremely legalistic attitude towards the workers' grievances and to back up, although in a limited way, trade union rivalry as means of keeping labourers divided. Though, the government encouraged trade unions to grow, at times political considerations received greater priority. Therefore pure trade unionism although began steadily, it could not pick up the pace of rapid growth and maturity and desired success. It paved the way for multi-polar trade unionism in the next decade. Dissatisfied with their leadership of ACMS many labourers became inclined towards other trade unions, especially towards the Left trade unions.

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## **UNIFORM CIVIL CODE IN INDIA: CRITICAL ASPECTS AND CHANGES**

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### **Abstract:**

This article focuses mostly on the concept of the Uniform Civil Code and its impact on the law. This study examines the primary concepts and implications of the Uniform Civil Code, as well as its legal perspectives and concepts. The first section of the article provides an overview of unified civil law. It describes what the concept is and examines its origins. This section also discusses if a Uniform Civil Code is required or desired, whether it should be implemented, and its advantages and downsides. This article investigates, in line with the methodology of the research study, the relationship between the Uniform Civil Code and secularism, how the adoption of the Uniform Civil Code leads to the disintegration of the state, and how this results in the breakdown of peace and harmony. The conversation then shifts to the Uniform Civil Code and Constitutional Guarantees. The website also includes Indian judicial decisions and viewpoints on the Unified Civil Code. This study concludes with some findings and recommendations. The researchers collected secondary data. This is a scientific examination. In order to create a comprehensive picture, researchers also use remarks, books, treatises, articles, memos, commentaries, and other publications to include the varied perspectives of a vast number of jurists.

**Keywords:** Uniform Civil Code, Pluralistic Society, Religious affiliations, Religious Diversity, Vote Bank, Secularism, Personal Laws, Hindus, Muslims,

### **Introduction:**

The phrase "universal civil code" refers to the civil code. People of many religions and from various corners of the globe will be required to adhere to the same civil law. In India, the "Civil Code" is the collection of laws governing civil concerns such as marriage, divorce, inheritance, and other subjects that are presently governed by various personal laws. The

"Uniform Civil Code" refers to the establishment of a unified family law that replaces the several personal laws governing marriage and other matters for Hindus, Muslims, Christians, Parsees, and Jews. Therefore, the concept of a "universal civil code" is restricted to a "uniform family code" for all towns throughout the nation. This is done to ensure that the weakest members of each group are treated equally in matters of marriage, divorce, child custody, adoption, and inheritance.

<sup>1</sup> The phrase "uniform civil code" consists of the phrases "uniform," "Civil," and "Code." The word "uniform" refers to the shape of something. In article 44 of the Indian Constitution, the word "uniform" is used instead of "Common," but the two words were used interchangeably during the discussion of the clause. Civil is a broad term that can be used in many different ways. The Latin word "civili," which means "citizen," is where this word comes from. In contrast to criminal, government, and other statutes, the term "law" in refers to a citizen's private rights and remedies. The word "Droit civil" comes from the Latin word "jus civil," which has changed over time to mean different things. But none of these are what people in English call "civil law." "Civil law" comes from the Latin word "jus civil," which means "law of a city-state." It is ruled by private law, not public law or international law. It is also used for illegal things.

From the Latin word "codex," which means "book," comes the word "code." According to the history of European legal codes, a code was often used to govern marine traditions and usages, which were widely accepted all over Europe, as well as other old sets of legal rules. A "code" is a whole book of laws that control a whole area of law or an important part of law, as long as they are organized in a logical way and are based on common sense. It is a list of all general laws that are put together in a "code" under the word "enact code" in a way that makes sense and is clear.

### **In Modern India, There Are Contextual Issues**

In modern India, there are primarily three contextual difficulties concerning the Uniform Civil Code. They are as follows:

1. Legitimacy
2. Majority viz. Minority
3. Gender Equality

#### **1. Legitimacy: -**

It could be claimed that in 1858, a foreign colonial power would have been wise to avoid areas relating to religion and personal custom in order to maintain peace. However, in independent India, where sovereignty is vested in the people, no foreign restriction can hinder the Indian Government, which has been For seven decades, duly and successively

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<sup>1</sup> Agnes, "The Supreme Court, the Media, and the Uniform Civil Code Debate in India." *The Crisis of Secularism in India*, 2006, pp. 294–315.



elected to power on the basis of universal suffrage, from legislating on a shared uniform personal code.<sup>2</sup>

2. **Majority viz. Minority:** -Non-Hindus may object strongly to the enactment a law that regulates their most fundamental ideas and religion, as well as their rituals and behaviours. Due to the vast variances in customs amongst its numerous castes and clans, some Hindus have also expressed objection to the principle in question.
3. **Gender Equality:** -It is also generally known that Hindu law has traditionally discriminated against women by denying them the right to inherit, remarry, and divorce. Because of this and other prevalent practises, their situation was dire, particularly for Hindu widows and daughters.<sup>3</sup>

#### **Need of Uniform Civil Code**

1. It promotes true secularism: India practices selective secularism, meaning that we are secular in some areas but not in others. A Uniform Civil Code means that Hindus, Muslims, Christians, and Sikhs are all subject to the same rules. The freedom to practise one's faith is not hampered by a Uniform Civil Code. It simply means that everyone will be treated fairly, which is true secularism.
2. All Indians should be treated equally: Every religion has its own laws. This means that in India, a Muslim can get married four times, but a Hindu will go to jail for doing the same thing, which goes against what the Indian constitution says about equality. All Indians should follow the same rules about marriage, inheritance, family, land, and other things. This is the only way to make sure that all Indians are treated the same.
3. It would provide women more rights: Jawaharlal Nehru, who was our first Prime Minister, said that by looking at the situation of women, you can tell how the country is doing. The only thing that could tell you where women stand in India is the Uniform Civil Code.<sup>4</sup>
4. It can be found in every modern country: The unified civil code is a sign of a modern, progressive country and shows that the country has moved away from politics based on caste and religion. In fact, social and cultural norms may have reached a point where neither modern nor traditional values are more important. A single civil code will help India grow and become more like a developed nation.
5. Status of Women : The women's movement has been singing the praises of the Uniform Civil Code since before independence. The

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<sup>2</sup> Chavan, Nandini, and Qutub Jehan *Personal Law Reforms and Gender Empowerment: A Debate on Uniform Civil Code*. Hope India Publications, 2006.

<sup>3</sup> Dhagamwar, Vasudha, and Indian Law *Towards the Uniform Civil Code*. 1989.

<sup>4</sup> Kumar, *Uniform Civil Code: Challenges and Constraints*. 2012.

main goal of this movement is to stop equality in the name of religion, caste, personal preferences, etc.

6. Using the Uniform Civil Code to create unity and integrity: All Indian citizens are equal before the law, which means that criminal laws and all civil laws, with the exception of personal laws, are the same for all. As a result, a Uniform Civil Code is required to achieve national integration.
7. As a precaution against political interference control: The Uniform Civil Code acts as a deterrent to political dominance through minority fundamentalism, avoiding the encouragement of communalism in order to achieve political objectives.

**The following issues revolve on UCC:**

- Diverse religions have various religious faiths centred on fundamental religious practises, which makes applying a basic platform of practises for every religion problematic.
- The parliament is just replicating the Western legal model by attempting to adopt this policy.
- Minorities, such as Muslims, Sikhs, Christians, Buddhists, Jain, and Zoroastrians, worry that UCC will abolish their religious practises and force them to accept the majority's religious practises.
- The conflict between religious liberty and equality before the law, as well as the right to equality
- The most serious issue is people's lack of knowledge about UCC's objects, which is caused by a lack of education, fake news, illogical religious beliefs, and other factors.

**1954 Special Marriage Act:** With the Special Marriage Act 1954, a secular law of marriage, divorce, and inheritance was introduced for the first time (which superseded the Act of 1872 of the same title). Marriage was monogamous under this Act, whereas succession was governed by the Indian Succession Act of 1925.<sup>5</sup>

The Act allowed any two Indians, regardless of faith, to marry. The 1954 Act improved on the preceding 1872 Act in that the former required couples to renounce their faith, whereas the 1954 Act permitted couples to marry without renunciation their religion. The Act of 1954 was optional, and it was not enforced as required legislation on Indian citizens.

The Special Marriage Act of 1954 guarantees a common or uniform marriage to all Indian citizens, regardless of religion or caste. In this way, it allows any Indian citizen to marry outside of the purview of a certain rigid religious rule. C.C. Biswas stated during his presentation of the Bill in the Lok Sabha that the bill was an attempt to establish uniform marriage legislation for the entire country. Inter-religious marriage is a union between people who

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<sup>5</sup> Choudhary, "A Proposal for Uniform Civil Code for Law of Succession in India." *SSRN*

*Electronic Journal*, 2010.

belong to two different religions. The Special Marriage Act is an extraordinary law that was enacted to accommodate a distinct sort of marriage, by enlistment in which the gathering to the marriage is not required to denounce his or her religion.<sup>6</sup>

**The 1955-56 Hindu Code:** It is true that there were substantial modifications in Hindu personal laws prior to independence. Thus, Indian legislation continued to define and amend Hindu personal law soon after the ratification of the Constitution. For various reasons, several groups opposed the government's decision. Instead of a simple Hindu law of persons, the government was recommended to adopt a unified civil code. This applies to all Indian communities. It has been observed that article 44 does not allow for partial treatment and the government's action violates the equality principle of the 'Constitution.'<sup>7</sup>

Proponents of the bill, in turn, hailed the government's decision as an important step towards the government's goal of passing a unified civil code. According to the government, the Hindu Code Act was the first step towards creating a unified civil code. After massive opposition, it appears that the only comprehensive Hindu code of law can be enacted as an individual law.

The reform of Hindu personal law was decided to be the correct approach, yet the opponents' objections were not without merit. The government defended its action by arguing that it did not consult with other groups.<sup>8</sup>

**The Dowry Prohibition Act of 1961 states :** The Dowry Act of 1961 prohibits all persons, regardless of religion, from engaging in monetary or other transactions in marriage. However, the Act expressly excludes from its use the system of Mehr (Dower) under Muslim law. Dowry is a social evil that has resulted in unimaginable tortures and atrocities against women, as well as the devastation of the Indian marital system. Dowry is a monetary or in-kind payment made to the in-laws of a bride upon her marriage.

It is worth noting that the Dowry Act of 1961 was one of the first of its kind to be implemented on secular lines. However, experts have demonstrated its limitations in combating the vice of Dowry. This vice has reached grave proportions not only among Hindus but also among other communities.

As a result, such rules are required because their absence would generate further obstacles for women. It is argued that a truly secular Act is essential to curb the vice of dowry among all Indians.

**1971 Medical Termination of Pregnancy Act:** Unwanted pregnancy has long been one of the most serious issues confronting women. There has been a national and worldwide debate on the termination of an undesired

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<sup>6</sup> Hazarika, "Should India Have a Uniform Civil Code?" *SSRN Electronic Journal*, 2010.

<sup>7</sup> Dr. Pankaj Dwivedi; - *Uniform Civil Code*, Vayu Education of India, New Delhi, 2016

<sup>8</sup>, Sharda Sharma "Uniform Civil Code and Adoption Laws in India."

pregnancy. Women have claimed that a woman should have the only right to abort a pregnancy. However, opponents have questioned this claim; such a law has attracted substantial criticism and opposition in a modern society such as America, while the Act of 1971 has not had the same level of opposition in India.<sup>9</sup>

The Act, which allows women a realistic choice in circumstances of unwanted pregnancy, is regarded to be a critical step towards a more secular approach to social sin. Furthermore, only secular legislation may solve social problems related to religion and tradition, and legislation should not be interpreted as interfering with personal laws or religion.

The 1976 Indian Adoption Act: The Bill for Indian Adoption was introduced in order to modernise personal adoption laws. The government saw this as the first step towards developing a Uniform Civil Code in India. The Bill's goal was to allow all Indians, regardless of faith, to adopt a child.

Except for two communities, Muslims and scheduled tribes, the adoption Bill had widespread support. The scheduled tribes' complaints were grounded in practical concerns, and they asked the law to find a solution by making certain concessions to the community. The rest of the Muslim leaders, with a few exceptions, rejected the bill, alleging that it violated Muslim personal law by permitting a Muslims should overlook the Quranic prohibition on adoption. Adding more people to the list of prohibited degrees of relationship for marriage would be a violation of inheritance law. The Bill was accused of being nothing more than an attempt to impose Hindu law on minorities. The joint committee of parliament issued its findings in August 1976, recommending a new draught of the Bill. The bill does not apply to schedule tribes unless specifically listed in certain states in the gazette, according to the draught. According to Section 125 of the Criminal Procedure Code, great attempts were made in India to incorporate the spirit of the Uniform Civil Legislation into the criminal procedural code. Section 125 of the Code of Criminal Procedure provides a rapid, effective, and low-cost remedy for individuals who neglect or refuse to support their dependent parents, children, or wives. Though the subject matter of these provisions is civil in nature, the fundamental reason for their presence in the code is because the remedy provided is quick and inexpensive.

According to Section 125 of the Criminal Procedure Code, If anybody has ample finances yet fails to maintain:

- His spouse,
- His small child, whether legitimate or illegitimate (married or unmarried),
- His biggest child, whether legal or illegitimate (not being a married daughter),
- His father or mother.

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<sup>9</sup> M.P. Jain, Indian Constitution Law 904 (5th Ed., Wadhwa And Company Nagpur New Delhi 2008) .

### **Judicial Interpretation with respect to Uniform Civil Code and Secularism:**

Even after more the five decades from the framing of the Constitution, the ideal of UCC under Article 44 is yet to be achieved. However, efforts in this discretion continued as reflected in various pronouncements of the Supreme Court from time to time. In *Mohammad Ahmed Khan v. Shah Bano Begum*,<sup>10</sup> popularly known as the Shah Bano's case, the Supreme Court held that "It is also a matter of regret that Article 44 of our Constitution has remained a dead letter." Despite section 127 of Cr.P.C. 1973 (which provides that if a woman has received an amount under personal law, she would not be entitled to maintenance under section 125 of Cr.P.C. 1973 after divorce) Muslim women would be entitled to maintenance if amount received by her as "dower" under personal law is not sufficient for her sustenance. Though the decision was highly criticized by Muslim Fundamentalists, yet it was considered a liberal interpretation of law as require by gender justice. Later, on under pressure from Muslim fundamentalists, the Central Government passed the Muslim women's (Protection of Rights on Divorce) Act, 1986, which denied right of maintenance to Muslim women under section 125 of Cr. P.C. The activists rightly denounced that it "was doubtless a retrograde step. That also showed how women's rights have a low priority even for the secular state of India. Autonomy of a religious establishment was thus made to prevail over women's rights."<sup>11</sup>

In *Danial Latifi and another v. Union of India*<sup>12</sup>, the Court upheld the validity of Sections 3 and 4 of the Muslim Women (Protection of rights on Divorce) Act, 1986, as not being violative of articles 14, 15 and 21 of the Constitution of India. Under section 3 of the Muslim Women (Protection of rights on Divorce) Act, 1986, a Muslim husband is liable to make reasonable and fair provision for future of divorced wife which includes maintenance also, so she is not entitled to claim maintenance under section 125 of Cr.P.C. Under section 4 of the Act, divorced Muslim woman unable to maintain herself after iddat period can proceed against her relatives or wakf Board for maintenance.

Rajendra Babu, J., on behalf of a five judges bench consisting of Patnaik, Mohapatra, Doraiswamy, Patil, JJ.. and himself observed that:-"In interpreting the provisions where matrimonial relationship is involved we have to consider the social conditions prevalent in our society. It is a small solace to say that such a woman should be compensated in terms of money towards her livelihood and such a relief which partakes basic human rights to secure gender and social justice is universally recognized by persons belonging to all religions."

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<sup>10</sup> *Mohammad Ahmed Khan v. Shah Bano Begum* (1985) 2 SCC 556.

<sup>11</sup> Kumar Virendar, Towards a Uniform Civil Code: Judicial Vicissitudes [from Sarla Mudgal(1995) to Lily Thomas(2000)] 42 Journal of Indian Law Institute 315 (2000)

<sup>12</sup> *Danial Latifi and another v. Union of India* (2001) 7 SCC 740

In *John Vallamattom v. Union of India*<sup>13</sup> the Supreme Court in a PIL by a Christian Priest, John and other citizens of Christian community, challenging the validity of the section 118 of the Indian Succession Act, 1925, while striking down the said section as being violative of article 14 of the Constitution, and also concerned over the contradictions in marriage laws of various religions, in a historic judgments, emphasized the need for a Legislation by Parliament on common civil code. Stressing that there was no “necessary connection” between religious and personal laws in a civilized society, a three judge bench held that it was matter of regret that Article 44 of the Constitution, which provided for the state to ‘Endeavour’ to secure a UCC for its citizens throughout India, had not been affected. The Court further observed that “Parliament is still to step in for framing a UCC in the Country. A UCC will help the cause of the National integration by removing the contradiction based on ideologies.” It can be said that after mentioning the apex court view regarding the implementation of UCC that Art. 44 needs to be interpreted to sustain the plurastic character of the Indian community. It should be on the gender justice rather than on uniformity. Although the Supreme Court has not yet interpreted Art 44. On all his decisions the Court enjoined upon the Parliament to enact a UCC without specifying what a UCC would mean. However, the word “uniform” should not mean the same law for all but it should mean similar laws for all and similarly should be regarding equality and gender justice.

*Shayra Bano v. Union of India* :<sup>14</sup> In a yet very recent judgment the Apex court while joining six petitions on the subject matter invalidated the practice of Talak-ul-Biddat. It has been a victory for Muslim women with respect to their basic human rights and right to equality guaranteed under the Indian Constitution. The judgment though cannot be held in favour of UCC in stricto sensio. The grounds of invalidating the said form of talak have primarily been the non mandatory and unapproved practice under the respective Holy text of Muslim. The bench did not go into the question of violation of Fundamental Right alone, mentioned in the Constitution. The answer to the question, whether a personal law can violate the Fundamental Right of any citizen seems to be in negative. In presence of such judicial precedent, every provision of the personal law needs to be studied on particular and specific level, that too, with respect to respective religious text and not Constitution.

### **Conclusions:**

The Uniform Civil Code looks at how a country deals with its own diversity and how it treats men and women equally. In India, religious freedom lives alongside other rights like equality and not being treated differently. India's liberal multiculturalism keeps things from being random or

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<sup>13</sup> *John Vallamattom v. Union of India* 2003 (5) SCALE 384.

<sup>14</sup> *Shayra Bano v. Union of India* Writ Petition [C No. 118 of 2107]

letting cultures choose for themselves. Instead, it creates a balance. He is willing to change the ways of the majority while protecting people in minority groups who are weak.

In any case, the time has come to talk about our goals and disagreements so that we can find a civil law code that works for everyone. In the seven decades since the Constitution was written, no real effort has been made to start such a conversation. Articles 25 and 26 of the United States Constitution are also not broken by the Uniform Civil Code. It should be a brand-new law, not a bunch of old ones put together.

When you mix different rules together, there is always a chance of prejudice. Parliament is expected to pass new laws that are similar to the 1954 Special Marriages Act and don't favour or discriminate against any religion. People need to realize that religion and law go hand in hand and are not the same thing. This is because the Constitution lets people practice their religion, which won't change even if a set of rules is made that everyone follows. The Uniform Code won't get in the way of their freedom to practice or talk about their religion. Even though punishments for crimes are written about in religious texts, the Indian Penal Code of 1860 is the only criminal law that applies in India. So, it's long past time for people to stop putting religion and laws together and instead focus on giving everyone more power. India really needs laws that are all the same.



## **CROSS- CULTURALISM IN ‘ON BLACK SISTERS’ STREET BY CHIKA UNIGWE**

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### **Abstract:**

The modern world is rightly said to be a global village. In this age of globalisation and urbanisation people are moving beyond their countries for jobs, better future or securing a livelihood. The west has always lured people with different opportunities, proper life, economic stability and a place where all problems can be solved. Physical and geographical distances are getting blurred and El Dorado, a perfect world always looks brighter from the other side. In the present times, when the physical barriers are disappearing and people of different cultures come together, there are chances of cross- cultural conflicts and differences. The world of today is a melting pot where people of different nationalities have to live together amid cross cultural influences. The objective of the paper is to analyse the cross culturism in the novel ON Black Sisters’ Street and the impact that cross- cultural influence that one has to go through when transported to totally new cultural spaces.

**Keywords-** Culture, Class, Identity, Barriers, Prejudice, Voice of Black women.

As a wonderful young writer, Chika Unigwe writes on various themes ranging from culture, class, society and gender to female consciousness and voice of black women. To Chika Unigwe literature is not just for entertainment but it also serves social and political purposes. Chika Unigwe earned a Ph.D. from the University of Leiden, The Netherlands in 2004. The title of her Dissertation was “In the Shadow of Ala: Igbo Women Writing as an Act of Writing”. She lived in Belgium until 2013. There she pursued her writing



career and taught Flemish to Immigrants. She has been the recipient of many awards and fellowships like Writing Fellowship at Cove Park (Scotland), 2013, Sylt Fellowship for African Writers, 2014 etc. to name a few. She won her first prize for short stories in the year 2003 BBC Short Story Competition and a Flemish literary prize for 'De Smaak van Sneeuw', her first short story written in Dutch. Her stories have been broadcasted on BBC World Service and Radio Nigeria. Her first novel De Feniks was published in Dutch in 2005 which is the first fiction book written by a Flemish writer of African origin. Its original English version was published in 2007. Her other famous works are On Black Sisters' Street(2009), Night Dancer(2012) and The Black Messiah(2013) which is published in Dutch. Apart from these four novels, Chika has written numerous short stories, essays and poems.

Previous studies on the novel On Black Sisters' Street have mainly focused on the theme of prostitution but the paper tries to study the cultural differences that the black women have to face when brought in a different cultural place where life becomes a struggle in many ways.

It is important to understand the meaning of culture. It can be said that it is an intangible aspect of our social life. Culture is a set of values, beliefs, language, behaviours, traditions, social practices, rules, norms and communication systems etc. which are common to the people of a particular group or society. It is a very important aspect of their lives. Our social life is influenced by that. It sets the way how people behave, talk, make relationships and communicate and interact with others. There are differences in the ways a society behaves. Culture shapes how individuals make meaning out of life. As Lisa N. Cole says-

Sociologists see the two sides of culture—the material and non-material—as intimately connected. Material culture emerges from and is shaped by the non-material aspects of culture. In other words, what we value, believe, and know (and what we do together in everyday life) influences the things that we make. But it is not a one-way relationship between material and non-material culture. Material culture can also influence the non-material aspects of culture (Cole, N.P.). So it is the Culture that impacts on people's lives in different ways. Culture cannot be taken as a different thing but it is a part of life of people. That is why when people of one nation go to live in other country, it becomes difficult for them adjust in other culture. They take their culture along with themselves.

The idea of culture cannot be restrained to a particular geographical area. It is more than that. It is also the connections and relations that people make with each other.

The roots that ground oneself in culture and the routes that traverse that cultural identity mean that we can think about culture as more than simply bound within a single place. I, for example, live in London. If I think about the culture of London, I am forced to do more than look at what happens or has happened within a single geographical place and to do more than look at the people that occupy that particular territory. In order to understand the culture

of those people who live in London, I have to look also to the connections that are made to peoples, communities, places, media and cultures across and outside of that particular geographical locale. (Oswell,p.19)

The term 'Cultural Conflict' was used in year 1949 for the first time. The term can be defined as "differences in values and beliefs that creates a disagreement between two parties" (Chaudhary& Yadav, p. 80). In terms of Culture, conflict relates to contradictory, inharmonious or opposing norms, values, choices, priorities, selections and motives. The reactions of people in different circumstances would differ from one area to another. Conflict arises as different people can have different values and different thought process.

Chika Unigwe was born and brought up in Nigeria. After her marriage when she is shifted to Belgium, ChikaUnigwe was exposed to a culture that differs from her native place. In a conversation with Femke Van Zeijl she talks about her experiences of migration in Belgium. She had to learn 'etiquettes and forms of politeness' all over again. She shares how in her in- laws home, she had to be present at the dinner table while in Nigeria you can have your food when you feel hungry in your bed. Back in Nigeria it is not that strict. She further says:

In Belgium you are expected to integrate, preferably assimilate. To whisk away your own culture as much as possible. You are supposed to eat chips with mayonnaise, like a proper Belgian. People prefer to hear that you like that more than your own food from home. Then you are a successful migrant. When a European comes to Africa though, nobody expects of him that he will integrate or assimilate. On the contrary: the biggest African ghettos are the compounds where white people live (Unigwe,N.P.).

It seems as if they are two different worlds. Femke Van Zeijl is a Belgian shifted to Nigeria. In a conversation with Chika, she says that sometimes "for a moment I find myself longing for half an hour of silence in her Turnhout street" as being a Belgian she enjoyed the silence. On the other hand Chika enjoyed writing in 'crowded café'. There are two different ways of leading life which differs from culture to culture. Chika Unigwe shares a personal experience:

A while ago I was interviewed on Belgian radio about classical music. Back home we never listened to that and the first remark of the presenter was 'So you did not have a culture of music at home?' So I asked her: 'Do you know highlife music? No? Well, my father always listened to that, and would consider you a barbarian because you have never heard of it.' She had never thought of it that way. There is no absolute standard for civilisation; it is different for each culture (Unigwe, N.P.).

There are no such standards on which you can make judgements about people. Sometimes we are prejudiced about the culture of people of other nation and just judge. The idea for harmony is to respect the culture of others and lead lives in a peaceful way.

There are different perspectives of knowledge and two approaches namely 'emic' and 'etic' approach that can be useful for our understanding of

culture. The emic approach refers to the perspective of the insider or the way an insider holds a certain view of his own culture. "This approach aims to understand the cultural meaning and significance of a particular behaviour or practice, as it is understood by the people who engage in it (Mostowlansky, N.P.)". In the emic approach, subject is the most integral part of that culture.

The opposite of emic approach is etic approach. This approach studies the practices of a particular culture from outside. It's an outsider perspective. The observer from outside studies the given culture and tries to find out the significance of a particular culture. "Etic research seeks to define common phenomena across cultures which can be used to define a set of universal phenomena among all cultures, whereas emic research lacks this aspect" (Fetvadjev et al). It can be said that sometimes emic approach can be partial because the subject himself is the part of it and can be partial but the etic approach could be more scientific. Emic and etic approaches are widely recognised in Anthropological researches.

As per the emic approach study should be taken from within its own cultural context. It can be used to understand the culture of the native people. For example while doing a research on the learning strategies of students of Nigeria, it can be related to the Nigerian culture for achieving better results. In etic studies, the comparison can be drawn between two different cultures for example Nigerian vs. American or British students through the use of questionnaires and interviews.

Kenneth Pike, the Linguist, coined the terms emic and etic in 1954. Emic and etic are taken from the linguistic terms 'phonemic' and 'phonetics'. Phonemic displays the elements of meaning and phonetics displays the elements of sounds. Pike said, "The starting point would be the verbal expression to reach the nonverbal" (Pike, N.P.). This signifies that the ethical is a way in which the emic is achieved (Medeiros, N.P.).

Marvin Harris, a renowned Anthropologist gave a different connotation of these two terms from that of Pike. Pike, Harris, and others have argued that cultural "insiders" and "outsiders" are equally capable of producing emic and etic accounts of their culture. Some researchers use "etic" to refer to objective or outsider accounts and "emic" to refer to subjective or insider accounts (Headland, N.P.). Harris maintains that the inside of the natives is represented by emic and this can be perceived through their language, speech, customs etc. our understanding of human beings do not occur only through the binary parallels. If we talk in binary opposites like white- black, day- night, beautiful- ugly, it is not in the mind of the subject but it is in the mind of the observer who observes.

Reflecting on this, Harris then assumes that is feasible for mental processes to be contemplated both emically and ethically, as well as the behavior stream. What was put into reflection was that the observed phenomenon must be analyzed by means of a comparison between the emic-ethical both related to the mental structure and the behavior of the observed people. (Medeiros, N.P.)

In this context it is important to understand the real cultural meaning of what is truly expressed by the subject. Since the researcher or outsider does the research from outside and may be unfamiliar of the culture, should take utmost care while working on it. It is important to see and find the connection between speech, action and thought that is “what is spoken, what is accomplished, and what is thought” (Viertler, N.P.).

Indigenous or emic perspectives not only contribute to the development of more universal knowledge, but also help us to understand *our own culture and behaviour* (Erez et al). People across the world can behave in different ways, in any fashion they like to behave. Some features that are supposed to be progressive in one culture can be regressive or recessive in another culture. If further research is done in this area then it can be fruitful for the understanding of culture and ways of people, why they behave in a particular way and how a harmonious balance can be achieved among people of different cultures. Emic and etic aspects can coexist and work together because many phenomena studied in cross-cultural research have both universal and culture-specific aspects (Velichko et al). Both the approaches can be used as emic is culture specific and etic is more universal.

The novel *On Black Sisters' Street* portrays the challenges and problems in the life of four women namely Sisi, Efe, Ama, and Joyce who happen to come together into a sisterhood and lead their life together. They have left their homes in Africa for the promises of a better life in Europe. They move to Antwerp where they are forced to work in a red light area to satisfy the urges of men and in turn earn money that is essential for them. The life of prostitute has not been presented in such a straightforward way without mincing a word. Chika Unigwe explores the inner, deep spaces of the four women and sheds light on their inner struggles. It also explores the character's physical and mental trauma in leading life in a foreign land that is so different from their home country. This change in culture, values, ideals and ways of life leads to questioning of search of self-identity and surviving in difficult situations.

The four characters in the novel *On Black Sisters' Street* have emic approach towards their culture. Their values, customs and beliefs to which they are an important part reflect the same when they move to another country. They have the deep rooted respect for their culture and ways of living live. The emic approach is also useful in analysing or unearthing the backward or regressive part(s) of a culture and evolving it. When the natives of one country immigrate to other country where people have different culture, the etic approach of research can be useful in researching the ways in which people behave in different ways. For example the word ‘family’ can have different meanings to different people; for some it can mean responsibility and for some it can be the reason for their life. The term family “may mean different things in different cultural contexts” (Zeynep, N.P.).

The novel *On Black Sisters' Street* highlights the differences in people's beliefs, their customs and rituals and how these women find themselves to be estranged from their society and culture. The way people live their lives is

different in different places. There is a marked difference in the ways they do things. For example people have different ways to show their emotions either of grief or joy. The novel *On Black Sisters Street* opens with three women who mourn the death of Sisi, one of them alive sometimes ago. They came to know about the death of Sisi and started talking to each other. Here they cannot mourn the way they feel and do back in Nigeria. Efe says loudly, “Back home in Nigeria neighbours would have gathered to cry with us. Nobody let you cry alone(Unigwe, p. 95)”. Back at home in Nigeria, in episodes of grief neighbours never left people alone to bear their burden of grief. They will always come to support and help. But the situation is different in Belgium. Efe further says-

Here their grief has to be contained within the four walls of their flat. No matter how much it becomes for them they must not let it swell and crack the walls. She recalls when her mother died. Neighbours had come to cry with them. Their mother’s sister had come to live with them for two weeks, helping with the cooking and the cleaning. After she went back to Warri where she lived the neighbours had taken over. They had taken turns cooking and looking after the family..... (Unigwe, p. 95).

It is very difficult for these women to survive in such contrasted lives where they cannot even show their feeling of loss and cry loudly. It’s a different world altogether. Even the Madam for whom they work doesn’t share their grief and is indifferent towards them. These four women go through the psychological effects and culture loss that they hold and value their Nigerian identity. De Mul Sarah in her research paper ‘Becoming black in Belgium: The social construction of blackness in Chika Unigwe’s authorial self-representation and *On Black Sisters’ Street*’ states how Chika Unigwe was asked culturalist questions by a Journalist Kathy Mathys about the ways of Nigerian people which are different from the Flemish culture:

Recently, in the wake of the publication of Unigwe’s recent Dutch novel *Night Dancer* (2012), journalist Kathy Mathys (2011) asks Unigwe, in an interview with the Flemish newspaper *De Standaard*, culturalist questions such as whether children growing up without a father are nowadays still stigmatized in Nigeria or whether Unigwe is amazed about the ways “the Belgians” mourn, given that Nigerian funeral scenes described in her novel are completely different. (De Mul, p.17)

These are the types of questions that affect people as there are some commonplace ideas about blackness that affect the perceptions of people as here in Belgium.

The novel *On Black Sisters’ Street* portrays the underworld of illegal prostitution in Belgium where the four women i.e. Sisi, Efe, Joyce and Amago through the pains of identity crisis as their passports are confiscated by the Madam who has in a way locked them in a house from where they move outside in the darkness of night to be displayed like commodities behind the transparent glass windows inviting white men. The novel gives voice to the experiences of black women who are illegally transported to Belgium. The

women have to live under the close watch of their Madam who denies them any kind of liberty. They have to pay back an amount of thirty thousand Euros to Oga Dele which is the transportation charges for Belgium that they have to pay in monthly instalments. Talking to her sister, Efe says, “He (Oga Dele) says a woman can earn easy money there. They like black women there”(Unigwe, p. 84). Efe further tells her sister Rita when she decides to go to Belgium, “And as for liking black women, Dele had told her they were in great demand by white men, tired of their women and wanting a bit of colour and spice”(Unigwe, p.84).

This social construction of blackness affects the lives of people abroad. In her article ‘Becoming Black in Seven Lessons’, Chika Unigwe puts forth that one is not born black or “African”. One becomes black or “African” in Europe. When one is born in this world, no labels attached to him or her. One is just a simple human being. In another write up ‘How to be an African’, Unigwe writes:

Finally, (remember the old adage, *while in Rome, do like the Romans*) integration is the key word for African migrants. You must not compare yourself to western expatriates in Africa who mainly stick to their kind, occasionally talking to the native gardener, maid and gateman to give instructions; who often driving long distances to get the perfect cheese, or other familiar fare they consider essential for survival in Africa. They might have packages of peanut butter and chocolate spread sent from home by nervous family keen to aid their survival. Do not get the idea that you are equal to them, and start stinking out your neighbours with the smell of the food issuing from your kitchen. If you live in an apartment, please see that the food you cook does not irritate the sensitive nostrils of your neighbours. You might be reminded that an essential part of integration is learning to adapt to the food of your host country. And the only way to truly show your gratitude to your host country is by your willingness to completely subsume your old identity (eating habits included) and take on the new, civilized one. (Unigwe, N.P.)

There is this binary of white and black. There is this supremacy of white race over the Black people of Africa. In Europe they are treated as ‘African’ by hegemonic discourses. The whites have a pre-conceived notion of the identity of black people. Their roles are pre decided. They just have to adjust themselves in their surroundings without questioning or asking. Sarah De Mul writes, “The act of being recognized as such becomes an act of identity formation. Being perceived as black African animates one into existence, constitutes one within a possible circuit of recognition, within the terms of language and only there one’s social existence becomes possible”(13). The novel *On Black Sisters’ Street* “uncovers the postcolonial ideas of black Africa as Europe’s ultimate “other””( De Mul, p. 13).

Food habits are another point that differs with places, societies and cultures. Choice of food is different for different people. The Europeans are smell and taste sensitive. Food which is loaded with spices might irritate them. In the novel Sisi’s mother packed a pumpkin while she was leaving for Antwerp. She

dumped it in one of the dustbins outside the washroom. She says to herself in her anticipation of future life, “True, she liked pumpkin and it crossed her mind that she might not find any in this place she was moving to “White people eat only bread. Drink only tea. Eiya! You are going to die of starvation” (Unigwe, p. 98). But she tries to change herself to accommodate in foreign culture. She needs to change her food habits and choice of her favourite items. She thought of adjusting to new environments and learning to cultivate taste for new food items.

White people have different tastes, different food choices. While Nigerians like their food a bit spicy, white people avoid pepper and oil in their food items. Efe on her way to Belgium in a flight is disturbed by the smell of dinner of potato and salad. Efe says, “White people might be good at a lot of things but their culinary skills left a lot to be desired: No pepper. No salt. No oil. How can they call this food? It’s like eating sandpaper, she thought, levelling the mashed potato on her plastic airline fork with a knife” (Unigwe, p. 88)

The difference in food habit can be seen among Nigerians, Kenyans and Ghanaians too. Food choices change with change in places as in India we have variations in food with the change of states. In a party thrown by Efe at her birthday, guests from various nations arrive-

Ama spied two Ghanaian guests going for a third helping of rice and smirked to Sisi that surely, surely, Nigerians cooked better, made tastier fried rice than Ghanaians. (People who threw whole tomatoes in sauces could not really cook, could they?) and both women agreed that Ghanaians were just wannabe Nigerians and Antwerp was , for all its faults, the best city in the world and Belgium had the best beers, the Leffes and the Westmalles and the Stella Artois. (Unigwe, p. 11)

Whatever is the case, there is a sense of the best for the western culture. The blacks have this fascination for the west. For Sisi also, food in Belgium has more meaning rather simply being the food. Food here symbolises better life and better choices. When Sisi arrives in Antwerp, she is offered bread and jam by Efe- “Sisi slathered jam on the bread. When was the last time I had jam? The magenta- coloured spread delighted her taste buds. She could get used to this, to living like this. The life of the rich and the arrived”(Unigwe, p.106).The food is not of her choice but she thinks of getting used to it and enjoying it. She relates food there with the better choices and better future.

These cultural differences have a deep impact upon people dealing with these changes. It is visible when Dele, the pimp takes a girl to the hairdresser to make her hair look like that of white woman. He disapproves of African hairstyle as it is not liked by white people there in Belgium. Dele is illegally sending the girl to Belgium over false promises of a good job and better life. He angrily asks the hairdresser, “Braid? I tell you say she dey go abroad, you wan do shuku for am? Perm am. Put relaxer. Make she look like oyibo woman! I wan’ make she look like white woman!”(Unigwe, p. 31)

Shuku is a hairstyle that means basket in Yoruba language. It is a traditional hairstyle that has originated from Nigeria. It’s about 2,500 year’s old hairstyle

(The History of Hair, N.P.). He wants her not to look like a Nigerian but like a white woman. For this she needs to change her hairstyle. That is why use of wig is so much in use for them to conform to look like the others. These cultural differences somewhere impede the path of progress.

**Conclusion:**

Although there are many differences among cultures, it is important that people should develop aptitude to adapt with such differences. Cross cultural diversity which nowadays is being treated as a boon may turn into bane if not handled carefully. Although, diversity embraces the individual differences based upon age, gender, race, ethnicity, value systems and personality but also provide the unexpected challenges (Chaudhary&Yadav, p. 79). The challenges may come from cultural clash amplified with divergent value systems impeding the overall atmosphere and disturbing the concerted effort of people. It is important that we should try to understand the differences and find a way out to make this world a beautiful place to live in for everyone.

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## **REPRESENTATION OF THE MENTAL TOUGHNESS VARIABLE'S BETWEEN HIGH AND LOW LEVEL CRICKET PLAYERS**

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### **Abstract:**

The analysis of the data on mental toughness collected from the central zone cricket players and intercollegiate cricket players of Devi Ahilya University Indore. Both the groups considered of forty subjects each. All the subjects of high and low level had their responses to questionnaires of mental toughness. This consists of five dimensions, such as rebound ability, handle pressure, concentration, confidence and motivation.

**Key Words:** rebound ability, handle pressure, concentration

### **Significance of Mean difference between High and Low level cricketers on Mental Toughness the dimension of Rebound Ability.**

**Table-1**

<b>Cricketers</b>	<b>Mean</b>	<b>M.D.</b>	<b><math>\sigma</math> DM</b>	<b>T-Ratio</b>
<b>High Level</b>	5.02	1.9	03	63.34*
<b>Low Level</b>	3.12			

N= 40

Degree of Freedom = 78

Significant at 0.05 level's' 0.05 (78)=2.00

It is clearly evident from the above table that the calculated 't' is 63.34 and tabulated of "tis 200.Hence calculated 't' is greater than tabulated "t". It means there is significant difference between the means of both groups. Mean of high and low level cricketers indicates that high level cricketers dominate in rebound ability than the low level cricketers. On the basis of the hypothesis

stated earlier that "there will be significant difference between the High and Low level cricket players of rebound ability" is accepted.

**Significance of Mean difference between High and Low level cricketers on Mental Toughness dimension of Handle Pressure.**

**Table-2**

Cricketers	Mean	M.D.	$\sigma$ DM	T-Ratio
High Level	5.08	1.65	.21	7.85*
Low Level	3.43			

N=40

Degree of Freedom = 78

Significant at 0.05 level's' 0.05 (78)=2.00

It is clearly evident from the above table that the calculated 't' is 7.85 and tabulated value of 't' is 2.00. Hence calculated 't' is greater than tabulated 't'. It means there is significant difference between the means of both groups. Means indicate that high level cricketers dominate in handling pressure than the low level cricketers. On the basis of the hypothesis stated earlier that "there will be significant difference between the High and Low level cricket players of de pressure" is accepted.

**Significance of Mean difference between High and Low level cricketers on Mental Toughness the dimension of Concentration.**

**Table-3**

Cricketers	Mean	M.D.	$\sigma$ DM	T-Ratio
High Level	4.22	.98	.22	4.45*
Low Level	3.24			

N=40

Degree of Freedom = 78

Significant at 0.05 level 't' 0.05 (78) = 2.00

It is clearly evident from the above table that the calculated 't' is 4.45 and tabulated value of 't' is dis 2.00. Hence calculated 't' is greater than tabulated 't' It means there is significant difference between the means of both groups. Means of both groups indicates that high level cricketers dominate in concentration than the low level cricketers. On the basis of the hypothesis stated earlier that "there will be significant difference between the High and Low level cricket players of concentration" is accepted.

**Significance of Mean difference between High and Low level cricketers on Mental Toughness the dimension of Confidence.**

**Table-4**

Cricketers	Mean	M.D.	$\sigma$ DM	T-Ratio
High Level	5.07	1.52	.24	6.34*
Low Level	3.55			

N=40

Degree of Freedom = 78

Significant at 0.05 level 't' 0.05 (78) = 2.00

It is clearly evident from the above table that the calculated 't' is 6.34 and tabulated value of 't' is 2.00. Hence calculated 't' is greater than tabulated 't'. It means there is significant difference between the means of groups. Means of both groups indicates that high level cricketers dominate in confidence than the low level cricketers. On the basis of the hypothesis stated earlier that "there will be significant difference between the High and Low level cricket players of confidence" is accepted.

**Significance of Mean difference between High and Low level cricketers on Mental Toughness the dimension of Motivation.**

**Table-5**

Cricketers	Mean	M.D.	DM	T-Ratio
High Level	5.02	.55	.2	2.75*
Low Level	4.47			

N=40

Degree of Freedom = 78

Significant at 0.05 level 't' 0.05 (78) = 2.00

It is clearly evident from the above table that the calculated 't' is 2.75 and tabulated value of 't' is 2.00. Hence calculated 't' is greater than tabulated "t". It means there is significant difference between the mean of both group. Means of both groups indicates that high level cricketers dominated in motivation than the low level cricketers. On the basis of the hypothesis stated earlier that "there will be significant difference between the High and Low level cricket players of motivation" is accepted.

**Significance of Mean difference between High and Low level cricketers on Mental Toughness**

**Table-6**

Cricketers	Mean	M.D.	$\sigma$ DM	T-Ratio
High Level	26.45	8.58	.72	11.91*
Low Level	17.87			

N=40

Degree of Freedom = 78

Significant at 0.05 level 't' 0.05 (78) = 2.00

It is clearly evident from the above table that the calculated 't' is 11.91 and tabulated value of 't' is 2.00. Hence calculated 't' is greater than tabulated 't'. It means there is significant difference between the mean of both group. Means of both groups indicates that high level cricketers dominated in Mental Toughness than the low level cricketers. On the basis of the hypothesis stated earlier "there will be significant difference between the High and Low level cricket players of Mental Toughness" is accepted.

**Information Pertaining to Techniques Adopted by Conches**

• **Dr. Deepak Mehta (U.T.D. Coach)**

1. Do you believe in psychological training?

Ans. yes

2. Which techniques do you use to increase the rebound ability?

Ans. Focus on match situation. Perception of possibilities.

3. Which techniques do you use to handle the match pressure?

Ans. By the activation and relaxation techniques.

4. What are the techniques do you use to improve concentration?

Ans. Removal of distractions and focus on immediate task.

5. How can the confidence of a player be increased?

Ans. To give variety of experiences, different situation and believe in yourself and your coaches.

6. What psychological approach do you use to increase the motivational level of Your player?

Ans. By goal setting and develop good relationship with players.

7. Do you find any effect of psychological training on the performance of your players?

Ans. yes.

8. What do you think? Increasing in the confidence, concentration, handling pressure, rebound ability and motivation increase the mental toughness?

Ans. yes.

9. Do you think that the mental toughness is necessary to increase the performance?

Ans. yes.

• **Mukesh Sahani (M.P. Ranji Coach)**

1. Do you believe in psychological training?

Ans. yes

2. Which techniques do you use to increase the rebound ability?

Ans. Focus to target, fully effort.

3. Which techniques do you use to handle the match pressure?

Ans. Challenging. Self belief, be positive

4. What are the techniques do you use to improve concentration?

Ans. Think about one ball at time.

5. How can the confidence of a player be increased?

Ans. Encouragement, and remember your best.

6. What psychological approach do you use to increase the motivational level of Your player?

Ans. Positive reinforcement, play your own game.

7. Do you find any effect of psychological training on the performance of your players?

Ans. Yes.

8. What do you think? Increasing in the confidence, concentration, handling pressure, rebound ability and motivation increase the mental toughness?

Ans. Yes.

9. Do you think that the mental toughness is necessary to increase the performance?

Ans. Yes.

**Nitin Kulkurani (M.P.U-19, Coach)**

1. Do you believe in psychological training?

Ans. yes

2. Which techniques do you use to increase the rebound ability?

Ans. Focus your goal, fully effort.

3. Which techniques do you use to handle the match pressure?

Ans. Match simulation, positive reinforcement, self-belief.

4. What are the techniques do you use to improve concentration?

Ans. Yoga, meditation.

5. How can the confidence of a player be increased?

Ans. Encouragement, and Play at low level.

6. What psychological approach do you use to increase the motivational level of Your player?

Ans. Positive reinforcement, self belief, positive thinking.

7. Do you find any effect of psychological training on the performance of your players?

Ans. Yes.

8. What do you think? Increasing in the confidence, concentration, handling pressure. rebound ability and motivation increase the mental toughness?

Ans. Yes.

9. Do you think that the mental toughness is necessary to increase the performance?

Ans. Yes.

• **Amit Yadav (Jammu. U-16, Coach)**

1. Do you believe in psychological training?

Ans. yes

2. Which techniques do you use to increase the rebound ability?

Ans. Focus your goal, and positive thinking

3. Which techniques do you use to handle the match pressure?

Ans. Creating match situation in net practice, and self-belief.

4. What are the techniques do you use to improve concentration?

Ans. Yoga, Ball tapping on the bat.

5. How can the confidence of a player be increased?

Ans. Encouragement, and Play at low level.

6. What psychological approach do you use to increase the motivational level of player?

Ans. Be Positive thinking, remember your best performance.

7. Do you find any of psychological training on the performance of your players?

Ans. Yes.

8. What do you think? Increasing in the confidence, concentration, handling pressure, rebound ability and motivation increase the mental toughness?

Ans. Yes.

9. Do you think that the mental toughness is necessary to increase the performance?

Ans. Yes.

**Findings:**

The data obtained and analysis of data has revealed that the mental tough high level players is solid. And low level cricket players mental toughness is very low he they are need of mental toughness training.

The high level cricketers dominated in rebound ability than the low level cricket players may be due to the follow factors such as good psychological training, experience of the game, physical fitness, team spirit, but in these factors low level cricketers might be lacking.

The high level cricketers dominated in handling pressure than the low level cricket players belonging to high had variety of experiences of different situation which may be the reason and they might know the various techniques of activation and relaxation to be adopted during the pressure situation. Low level cricketers were found to be not very efficient in handling be pressure may be due to the lack of experience. Research studies have quoted that handling pressure tends to improve with improved level of performance and achievement.

The high level cricketers were found to be more concentrated than the low level cricketers may be due to perception, self-belief, stubborn, focus on the game and narrow mention but low level cricketers may not be enough trained about these aspects. Players In the dimension concentration of mental toughness high level cricketers were found to be more focused and concentrated the reason may be the fact that they might be knowing the various dimension of attention which are key to improve concentration, low level cricketers lacks in this ability may be due to reason of insufficient practice session unqualified coaches and other measures may be.

The high level cricketers are more confident than low level cricketers may be due to self belief, physical toughness, winning desire, resilience but these facts were lacking in low level to cricketers due to lees motivation in them .

The high level cricketers dominated in motivation than the low level cricketers may be due to recognition now days players get in the game of cricket low level cricketers were also found to be motivated but slightly less than the high achievers. Motivation also increases with de achievement and performance level.

All the coaches when interweaved were of opinion that psychological training methods are very essentials for performance enhancement in the game of cricket. All were of opinion each that coaches must adopt the required measures to improve the mental toughness aspects of the players.

The views of all coaches on psychological training were very positive. They all believe in psychological training. Players should focus on match situation to understand and to do their best. There are many activation and relaxation techniques which must be incorporated for psychological training in

all aspects should be encouraged and players must be reminded of their best performances to bring the confidence level up during the game: Goal setting, positive reinforcement and self belief are important aspects to be motivated. These all aspects should be kept in mind during psychological training to bring positive results in the performance of players.

To improve the mental toughness of the player's coaches were of view that the players must expect the unexpected. They said that could not control nature and others do. You can anticipate what may happen, and prepare for them as best you can.

Some of the coaches recommended that players must listen and read the experts in the field. Biographies and audio programmers telling of winners may overcome tremendous setbacks to become successful.

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 raise 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.

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.

Mental toughness is a psychological factor, which explain the behavior of the player before, after and during the competition competitive behavior 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 behavior of a player during different game situations like how be tolerate with pressure? How he tolerate with aggressive behavior of opponents? How player maintain his concentration when opponents disturb him? So competitive behavior has a tremendous effect on performance. It is highly required mental toughness for achieving and maintains the high performance.

The game of cricket has rightly been described as a game of chance of glorious certainty. 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 acket is not won or lost until the last ball is bowled.

The present study has a clear purpose to investigate the mental toughness of high and low level of cricket players.

1. The study was delimited to the 40 male cricket players at Ranji level of central zone and



40 male cricket players of up to intercollegiate level of Devi Ahilya University, Indore=

2. The age of the subject was ranged between 18 to 28 years

The subjects for this study were 40 male cricket players of Ranji level team of central zone and 40 male cricketers up to intercollegiate level of D.A.V.V. Indore (M.P). Age group of the player had ranged between 18 to 28years. Individual and team coaches were also serve as subjects of the study.

The Criterion measure chosen for the study were the scores obtained from the questionnaire of mental toughness prepared by Dr. Alan Goldberg and the subjective information regarding techniques reported by the coaches.

The questionnaire of mental toughness prepared by Dr. Alan Goldberg has thirty items which have five categories namely, rebound ability (6 questions), handling pressure (6 questions), concentration ability (6 questions), confidence (6 questions), and motivation questions) A sample statement under rebound category read.

" I frequently worry about mistakes."

The subjects were instructed to response to each item according to how they generally felt in competitive situations.

Every statement has two possible responses i.e.

A. True

B. False

There were no time limits for the completion of the questionnaire but the subjects instructed not to ponder too long over any statement and response all the statements in the questionnaire independently.

The questionnaires on mental toughness were administered to high and low level of cricket players.

Researcher taken prior permission from the coach of the Ranji team and intercollegiate s for administering the questionnaire. Researcher was also take the consent of the subjects fill the up the questionnaire. Subjects were ensured that the responses given by them on the questionnaire would be strictly confidential and not be revealed to anyone.

A score of 6 in any one of the five sections indicates a special strength in that area AS indicates solid skill and 4 or less highlights that particular area as a mental weakness that needs be addressed.

A score of 26-30 indicates strength in overall mental toughness. Scores of 23-25 indicates range to moderate skill in mental toughness. Scores of 22 or below mean that you need to start putting more time into the mental training area.

Mental toughness is a key property of any athletes or sports player. It is directly related to the performance of the player. It is necessary to know the methods and effects of mental toughness training on the sport outlook of the players.

Research scholar meets to different coaches to know which mental toughness training used by them and how they are handle their athlete in competition situation.

For this purpose research scholar asked some questions of related to the mental toughness training . Questions of mental toughness are prepared by experts and research scholar.

**Example as**

1. Do you believe in psychological training?
2. Which techniques do you use to increase the rebound ability?.

**Recommendations:**

In the light of the conclusion drawn above, the following recommendations.

1. The coaches can develop specific mental toughness programmed for cricket players in accordance with the findings of this study.
2. The results of this study can be used by coaches as an aid for screening and selection of players at different level of performance in cricket.
3. In the special training programmed for cricket players, emphasis must be laid on the important of mental toughness variable.
4. It is also recommended that a similar study may be conducted on female cricket players.
5. It is recommended that a longitudinal study may be conducted to determine the various factors which go along with the improvement in cricket performance.
6. A similar study can also be conducted in other games and sports.

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## **COMPARATIVE STUDY ON REACTION ABILITY AMONG FEMALE PARTICIPANTS BELONGING TO DIFFERENT SPORTS**

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### **Abstract**

The purpose of the study was to find out the comparison of reaction abilities among sportswomen belonging to Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis. The subjects for this study were sportswomen selected from different universities who participated in Zonal, inter varsity competitions and All India Inter University Competitions in various games and sports. A total of 360 sportswomen consisted of 30 for each selected game was selected. The age range of subjects were from 18 to 25 years. The static group comparison design was used for the study. Orientation Ability was selected as a dependent variable and different team games i.e. Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis were considered as independent variables. The Reaction ability was measured by the ball reaction exercise test and was recorded in centimeters as suggested by Peter Hirtz. For comparison of reaction ability among female participant belonging to different sports one way analysis of variance (one-way Anova) was used and level of significance was set at .05. The findings of this study revealed that significant difference was found between sportswomen of different games and sports,  $f(11,348)=1.81$   $p=7.33$ . Based on the finding and within the limitation of the study it is noticed that the all female participants belonging to different sports are not equal in reaction ability.

**Key words:** Reaction ability

**Introduction:** Man's life is a continuous flow of activity. Every moment he is doing something and his every activity is the result of the joint efforts of the body and mind, more integrated efforts yield more success to the individual. Things in this world outside ourselves come via body (some organs) into our mind and things in our mind reach the world outside through the body.

Seemingly, co-ordinative abilities have no essential significance in sports with standard structures of the movements and relatively constant permanent competitive conditioning. However, purposeful development of coordinative abilities in the given case is one of the determining aspects of sports functioning, on which above all depends the level of the sports technical and tactical mastery. If account is not taken of this, constant specialization in standard form of movement will lead to stagnant motor skills and will narrow the very possibility of their restructuring and renewal.

There are seven coordinative abilities identified. These are: (1) Orientation Ability (2) Differentiation Ability (3) Coupling Ability (4) Adaptation Ability (5) Rhythm Ability, (6) Balance ability and (7) Reaction Ability. All the coordinative abilities are important for learning of sports techniques and for their continuous refinement and modifications during long term training process. The motor learning ability depends to a large extent on the level of coordinative abilities.

**Objective of the study:**

The purpose of the study was to find out the comparison of reaction abilities among sportswomen belonging to Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis.

**Subjects:** The subjects for this study were sportswomen selected from different universities who participated in Zonal, inter varsity competitions and All India Inter University Competitions in various games and sports. A total of 360 women athletes consisted of 30 players for each selected game were selected. The age range of subjects were from 18 to 25 years.

**Variable:** reaction Ability was selected as a dependent variable and different team games i.e. Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis were considered as independent variables.

**Criterion measure:**

The reaction ability was measured by using numbered medicine ball run test and was recorded in seconds as suggested by Peter Hirtz.

Design of the study the static group comparison design was used for the study. Orientation Ability was selected as a dependent variable and different team games i.e. Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis

**Statistical analysis:** For comparison of reaction ability among female participant belonging to different sports one way analysis of variance (one-way Anova) was used and level of significance was set at .05

## Findings

**Table 1**  
**ONE WAY ANALYSIS OF VARIANCE OF REACTION ABILITY IN DIFFERENT GAMES**

Source of Variance	DF	Sum of Square	Mean of Square	'f' ratio
Between Groups	11	22365.79	2033.25	7.33*
Within Group	348	96512.200	277.33	

\* Significant at 0.05 level

$$Tab f_{(0.05)}(11,348)=1.81$$

Table 1 revealed that there was significant difference in twelve different categories i.e., Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis in Reaction Ability as obtained 'f' ratio 7.33 was higher than the value of 1.81 required for 'f' ratio to be significant at 0.05 level.

Since the one-way analysis of variance was found significant in relation to Reaction ability, the least significant difference test was applied to find out the difference of the means which amongst the sportswoman belonging to Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis and is presented in Table 5.

**Table 2**  
**LEAST SIGNIFICANT DIFFERENCE POST HOC TEST OF THE MEANS OF FEMALE PARTICIPANTS BELONGING TO JUDO, ATHLETIC, KABADDI, KHO-KHO, FOOTBALL, HOCKEY, BASKETBALL, CRICKET, GYMNASTICS, VOLLEYBALL, BADMINTON AND TABLE TENNIS IN RELATION TO REACTION ABILITY**

Judo	Mean											Mean Difference	Critical Difference
	Athletic	Kabaddi	KhoKho	Football	Hockey	Basket ball	Cricket	Gymnas tics	Volley ball	Badmin ton	Table Tennis		
164.93	159.30											5.63	8.43
164.93		162.57										2.36	8.43
164.93			158.17									6.76	8.43
164.93				154.60								10.33	*8.43
164.93					139.27							25.66	*8.43
164.93						167.63						2.7	8.43
164.93							165.37					0.44	8.43
164.93								147.93				17.00	*8.43
164.93									166.20			1.27	8.43
164.93										158.27		6.66	8.43
164.93											159.03	5.90	8.43
	159.30	162.57										3.27	8.43
	159.30		158.17									1.13	8.43
	159.30			154.60								4.70	8.43
	159.30				139.27							20.03	*8.43
	159.30					167.63						8.33	8.43
	159.30						165.37					6.07	8.43

	159.30								147.93				11.37	*8.43
	159.30									166.20			6.90	8.43
	159.30										158.27		1.03	8.43
	159.30											159.03	0.27	8.43

\*Significant at 0.05 level

**LEAST SIGNIFICANT DIFFERENCE POST HOC TEST OF THE MEANS OF FEMALE PARTICIPANTS BELONGING TO JUDO, ATHLETIC, KABADDI, KHO-KHO, FOOTBALL, HOCKEY, BASKETBALL, CRICKET, GYMNASTICS, VOLLEYBALL, BADMINTON AND TABLE TENNIS IN RELATION TO REACTION ABILITY**

Mean												Mean Difference	Critical Difference	
Judo	Athletic	Kabaddi	Kho Kho	Football	Hockey	Basket ball	Cricket	Gymnastics	Volley ball	Badminton	Table Tennis			
		162.57	158.17										4.4	8.43
		162.57		154.60									7.97	8.43
		162.57			139.27								23.30	*8.43
		162.57				167.63							5.06	8.43
		162.57					165.37						2.8	8.43
		162.57						147.93					14.64	*8.43
		162.57							166.20				3.63	8.43
		162.57								158.27			4.30	8.43
		162.57									159.03		3.54	8.43
			158.17	154.60									3.57	8.43
			158.17		139.27								18.9	*8.43
			158.17			167.63							9.46	*8.43
			158.17				165.37						7.2	8.43
			158.17					143.93					14.24	*8.43
			158.17						166.20				8.03	8.43
			158.17							158.27			0.10	8.43
			158.17								159.03		0.86	8.43
				154.60	139.27								15.33	*8.43
				154.60		167.63							13.03	*8.43
				154.60			165.37						8.77	*8.43
				154.60				143.93					10.67	*8.43
				154.60					166.20				11.6	*8.43
				154.60						158.27			3.67	8.43
				154.60							159.03		4.43	8.43

\*Significant at 0.05 level

**LEAST SIGNIFICANT DIFFERENCE POST HOC TEST OF THE MEANS OF FEMALE PARTICIPANTS BELONGING TO JUDO, ATHLETIC, KABADDI, KHO-KHO, FOOTBALL, HOCKEY, BASKETBALL, CRICKET, GYMNASTICS, VOLLEYBALL, BADMINTON AND TABLE TENNIS IN RELATION TO REACTION ABILITY**

Mean												Mean Difference	Critical Difference
Judo	Athletic	Kabaddi	Kho Kho	Football	Hockey	Basketball	Cricket	Gymnastics	Volleyball	Badminton	Table Tennis		
					139.27	167.63						28.36	*8.43
					139.27		165.37					24.1	*8.43
					139.27			143.93				4.66	8.43
					139.27				166.20			26.93	*8.43
					139.27					158.27		19.0	*8.43
					139.27						159.03	19.76	*8.43
						167.63	165.37					4.26	8.43
						167.63		143.93				23.7	*8.43
						167.63			166.20			1.43	8.43
						167.63				158.27		8.36	8.43
						167.63					159.03	8.6	*8.43
							165.37	143.93				21.44	*8.43
							165.37		166.20			0.83	8.43
							165.37			158.27		7.10	8.43
							165.37				159.03	6.34	8.43
								143.93	166.20			22.27	*8.43
								143.93		158.27		14.34	*8.43
								143.93			159.03	15.1	*8.43
									166.20	158.27		7.98	8.43
									166.20		159.03	7.17	8.43
										158.27	159.03	0.81	8.43

\*Significant at 0.05 level

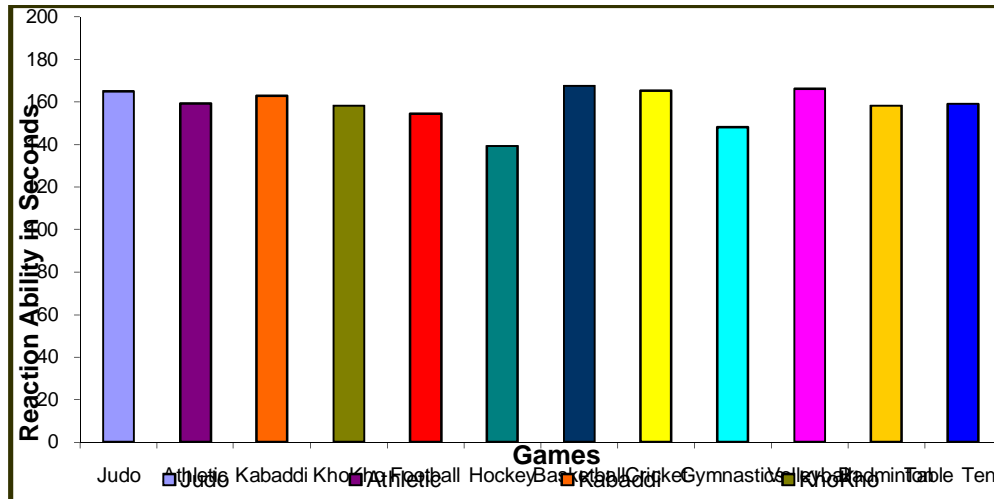
It is evident from Table 2 that significant difference existed between the means of Football, Hockey and Gymnastics with Judo; Hockey and

Gymnastics with Athletics; Hockey and Gymnastics with Kabaddi; Hockey, Basketball and Gymnastics with Kho-Kho; Hockey, Basketball, Cricket, Gymnastics, Volleyball with Football; Basketball, Cricket, Volleyball, Badminton, Table Tennis with Hockey; Gymnastics and Table Tennis with Volleyball; Gymnastics' with Cricket; Volleyball, Badminton, Table Tennis with Gymnastic.

On the other hand insignificant difference was found between Athletics, Kabaddi, Kho-Kho, Badminton, Cricket, Volleyball, Basketball, Table Tennis with Judo; Kabaddi, Kho-Kho, Basketball, Cricket, Volleyball, Badminton, Table Tennis with Athletics; Kho-Kho, Football, Basketball, Cricket, Volleyball, Badminton, Table Tennis with Kabaddi; Football, Cricket, Volleyball, Badminton, Table Tennis with Kho-Kho; Badminton, Table Tennis with Football; Gymnastics with Hockey; Cricket, Volleyball, Badminton with Basketball; Volleyball, Badminton, Table Tennis with Cricket; Badminton, Table Tennis with Volleyball; Table Tennis with Badminton as in all case the critical difference 8.43 is lesser than mean difference.

The graphical representation of Reaction ability among the sportswomen of Judo, Athletic, Kabaddi, Kho-Kho, Football, Hockey, Basketball, Cricket, Gymnastics, Volleyball, Badminton and Table Tennis have been presented in Figure 1.

**COMPARISON MEANS OF REACTION ABILITY AMONG SPORTSWOMEN BELONGING TO JUDO, ATHLETIC, KABADDI, KHO-KHO, FOOTBALL, HOCKEY, BASKETBALL, CRICKET, GYMNASTICS, VOLLEYBALL, BADMINTON AND TABLE TENNIS**



**Results and conclusion:** Based on the findings and within the limitation of the study, the performance related to reaction ability was in sequence with



increasing order of mean in the games – Judo, Athletic, Kho-Kho, Kabaddi, Hockey, Table Tennis, Gymnastics, Basketball, Cricket, Badminton, Basketball, Volleyball and Football.

**Discussion of Findings:** Results of the study revealed that significant difference was found among the Judo, Hockey, Basketball, Gymnastic, Cricket, Volleyball more than other games and sports. This may be due to the basic nature of all these games. All these games required to have a very quick reaction not only in initiating, an attacking maneuver but also needs to make defensive movements.

Hockey players proved better reaction because of the demands required in game of hockey. At present hockey in a fast ball game played on artificial turf which requires faster reaction ability in attack as well as difference over and above this the hockey player need to pass the ball at the right time and in right manner keeping the changing scenario in mind. Besides this, hockey player needs to possess a good reaction ability for intercepting a ball which moves almost at lightning speed.

The findings of the study are in consonance with the findings of Dixit. Further the findings of the study are contrary to findings of Lal and Bhanot and Sidhu.

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