



## **SOCIAL REFORMERS IN MODERN INDIA**

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The socio-religious movements flourished in India centuries before, but in the 19<sup>th</sup> century it received as impetus due to the activities of various scholars. Among them Raja Ram Mohan Roy, Keshav Chandra Sen, Swami Dayanand Saraswati, Ram Krishna Paramhans and Swami Vivekanand were most popular. In fact, the socio-religious movements received momentum after the unsuccessful revolution of A.D. 1857. Various movements surfaced in India, one after the other and they tried to reform the religion and wipe off all the evils which were rampant in society. Raja Ram Mohan Roy was the first Indian who founded a reformist movement in India. He wanted to modernize India as early as possible; therefore, he was called the 'representative of Modern age'. He was a staunch supporter of the theory of oneness of God and he was totally against idol worship, ritualism, blind faith and superstitions. In order to give practical shape to his ideals and to take them to the ears of the people, he founded *Brahmo Samaj* on 20<sup>th</sup> Aug., 1828, which was a significant step in purification of Indian culture. In A.D. 1833 Raja Ram Mohan Roy died in England when he was making efforts for reforming the British Administrative system.<sup>1</sup> God is one only he is worthy of worship. He is prohibited from being worshipped as God or Goddess. People of every caste or class had the right to worship God. There is no need of a symbol for devotion. Soul and God is immortal. Salvation can only be achieved by giving up committing of sins. These were the main principles of Brahmo Samaj.<sup>2</sup>

Swami Dayanand Saraswati founded *Arya Samaj* on 10<sup>th</sup> Apr. A.D. 1875 in Bombay and passed the rest of his life in establishing Arya Samaj branches at different places. During his life Swami Dayanand wrote three famous books – (1) *Satyarth Prakash*. (2) *Ved Bhashya Bhumika*, (3) *Ved Bhashya*. God is formless, omnipotent, beneficial, immortal, fearless. The

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vedas are the storehouse of knowledge. An individual should believe in Karma and rebirth and should not believe in idol worship and avtarvad. These were the famous principles of Arya Samaj.

The word theosophy originated from the word *Theo (God) and Sophi (Wisdom)*. Its meaning is '*Knowledge of god!*' Hence the word 'Theosophical society' means that society which is constantly trying for knowledge of God. This society was founded in New York in A.D. 1875 by *Madame H.P. Blavatsky and Colonel H.S. Olcott*. Both of them were invited in India by Swami Dayanand Saraswati and after reaching here, they came in contact with the socio-religious movements in India. Later on, a branch of theosophical society was established in A.D. 1886 at Adyar in Madras. *Mrs. Annic Besant*, an Irish Lady was the chief worker of this branch. To propound an organization of the people on the basis of brotherhood. To study ancient religion, science and philosophy available in any part of the world. To develop the divine powers of men. These were the chief aims of theosophical society.<sup>3</sup>

The Aligarh Movement played a prominent role in the all-round progress and development of the Muslims and did a lot of work in the field of education, social setup, economic progress and modernization of India seeing the Hindus progressing constantly, the Indian Muslims also began to advance on the path of progress and development. To improve the relations between the English and the Muslim. To inspire the Muslims towards the study of English and to lead them towards modernization were the two purpose of sir Sayyed Ahmed Khan. Being impressed by the ideals of sir Sayyed Ahmad Khan, Mr. Theodore Beck, the principal of the Anglo-Oriental College helped him a lot and incited Muslim communalism because he was seeing the future of English rule in India in these views of the Muslims.(Singh, Purushpttam)<sup>4</sup>

Ram Krishna Paramhans was worshipper in a small village of Calcutta. He had all faith in the Indian thought and culture but he considered in the equality of all the religions. He considered that Ram Krishna, Hari, Christ and Allah are the different names of one God.<sup>5</sup> Sincere as he always was, he could do nothing from mercenary motives, nor did he ever do anything which he did not thoroughly believe.<sup>6</sup> He did not believe in the religions dogmas and stressed the development of soul. He was in favour of selfless meditation and had faith in devotion to God. To quote Ram Krishna in his own words. "*In whatsoever name or form, you desire to call him, in that very form and name you will see him.*" Swami Ram Krishna played a significant role in the establishment of the ancient glory and honour of Hindu religion. Although Ram Krishna Mission was founded by Ram Krishna Paramhans, this name was given to it by Swami Vivekanand. The life and thought of Swami Ram Krishna are the soul of this mission. Ram Krishna did not devote himself to the task of preaching but he shook the feeling of spiritualism of India by his conduct and prepared many persons for preaching before his death.<sup>7</sup> Mahatma Gandhi writes about him, "*The story of Ram Krishna Paramhans's life is a story of religion in practice. His life enables us to see God face to face*". He inspired the people to live in this world, do your work and instead of crushing

your desires, devote them to the search of God. He emphasised the making of character very much. He used to say. *"It is useless to pore over holy scriptures and sacred sastras without a discriminating and dispassionate mind. No spiritual progress can be made without discrimination (Viveka) and dispassion (Vairagya)."* Swami Vivekananda was the disciple of Ram Krishna but there was a sharp difference of opinion between Ram Krishna Paramhans and Swami Vivekananda. Ram Krishna was a symbol of Hinduism whereas Narendranath (Swami Vivekanand) was influenced by the western education, and he believed in argumentation and intellectualism. But with the passage of time his ideas underwent a change and he became a staunch devotee of Ram Krishna Paramhans.<sup>8</sup> When Ram Krishna was on his death bed, he handed over all of his disciples to Narendra Nath and said, *"I Leave all these disciples of mine at your disposal. You see that they should remain busy in the spiritual activities and do not go back to their homes."* Reforms in Hinduism and Love towards humanity and service were the chief aims of Ram Krishna Mission but Swami Vivekananda was not only a social and religious reformer but also the most awakened man of his time who was very well acquainted with the political problems which were afflicting the contemporary society.<sup>9</sup> Swami Vivekanand also played a significant role in boosting the spirit of nationalism. Thus, it is evident that Swami Vivekananda also played a significant role in boosting the spirit of nationalism. Thus, it is evident that Swami Vivekananda played a significant role in the development of Indian civilization, culture and nationalism. His efforts infused new life and vigour into the Hindu religion which was almost dead. It not only strengthened its position in India but also enhanced the glory of Indian religion in foreign countries.<sup>10</sup> The Swami claimed himself to be not only a reformer but a greater reformer than any of the social reformers. *"To the reformers I will point out, that I am a greater reformer than any one of them. They want to reform only little bits; I want root-and-branch reform. I do not believe in reform, I believe in growth. Feed the national life with the fuel it wants but the growth is it own."*<sup>11</sup> Swami Vivekananda used to say, *"Religion is neither in books, nor in intellectual consent, nor in reason. Reason, theories, doctrines, books, religious ceremonies, are all helps to religion, itself consists in realization."* Thus, the contribution of Swami vivekananda cannot be ignored in the field of awakening, renaissance and nationalism. Really, Swami Vivekananda was the greatest gift of God to the Indian Society.

Social stratification is a characteristic of all societies. The different occupations are held in different degrees of esteem in different societies or within the society at different times.<sup>13</sup> In recent times, social mobility as a process has become more active. *M.N. Srinivas* has explained it through the processes of Sanskritisation and Westernisation. *MeKim Marriott, Louis Dumont and Rajni Kothari* have also found social mobility prevalent at different levels.

The members of the priestly class were at one time rated higher than the members of the other classes in India. But today it is not so. A doctor or

engineer enjoys greater prestige than a priest. Likewise, if a person becomes a minister from an ordinary shopkeeper, his status is also enhanced. On the other hand, if the minister loses his job and comes to his old shop, the status enjoyed by him as a minister is lost. Thus it is seen that people in society continue to move up and down the status scale. This movement is called *Social Mobility*. Mobility is to be distinguished from migration which is a movement in geographical space. Mobility has been classified as (1) *Vertical & Horizontal Mobility*, (2) *Open & closed Models of Mobility*, (3) *Inter generational Mobility*. Horizontal Mobility refers to change of residence or job without status change, such as a teacher's leaving one school to work in another or even in a factory as a welfare officer. Vertical Mobility refers to movement in any or all of the three areas of living. Class, occupation and power involving status change. Open system mobility refers to the free movement in status change. It does not recognize the formal fixation of status. In such a system, status can be achieved, mobility is motivated and encouraged. In a closed model of mobility, status is based on birth or caste. It is impossible to change one's caste. The Indian society furnishes the example of closed model whereas the American society is an open model of Mobility. Inter generational mobility refers to mobility between generations, i.e; movement between a father's generation and a son's generation. The present day industrial society is marked by inter-generational mobility.

Sociologists study social mobility in order to ascertain the relative "openness" of a social structure. The greater the amount of social mobility, the more open the class structure. In general the principal condition that favours or prevents mobility is the rate of social change. It may be noted that political, economic, religious or other revolutions may produce rapid social mobility so as to reduce the upper classes to the bottom of social scale and to elevate to the top classes formerly at the bottom.<sup>16</sup> "A socialist system needs economic development more than a capitalist one. Therefore, one of the immediate aims of the leaders of the socialist states was to reach the level of more advanced capitalist countries in industrialization, urbanization, development of communications, and mass education. All these process imply an increase in social mobility in socialist countries as well as else where." It is emphasized that the rate of social mobility is not uniform in all the countries. In India the rate of social mobility is naturally low because of the caste system and the farming culture of the country. Though under the impact of recent changes the people in the lower social scale are moving up, yet the rate is slow.

*Some aspects of social Mobility – Westernization – M.N. Srinivas* describing the process of social mobility in the Indian Society has put forth two important concepts, viz., Sanskritization and Westernization. The concept of Westernization refers to changes in the Indian society and culture as a result of the impact of Western Society. This process had its beginning during the British rule and has been strengthened after India achieved independence. From the wider perspective the term Westernization is used to denote the influence of Western societies include countries like Britain, France,



Germany, U.S.A. etc. and the Eastern societies include countries like India, Pakistan, Sri Lanka, Myanmar, etc. However from a specific perspective the concept of Westernization is used to describe the changes which have taken place in the Indian society and culture as a result of more than 150 years of the British rule in India. Prior to the British rule, the Indian society was a highly traditional society and writers have considered the Indian society of those times as static and stationary. However, Srinivas is of the view that even during the pre-British period the Indian society was not completely static and a few avenues of social mobility were available even in that period. These avenues were limited in scope and the rate of social mobility during the pre-British period was quite low. The British rule was responsible for introducing a number of factors which led to an acceleration in the process of social mobility and widespread changes in the Indian society and culture. The factors of change which were introduced during the British rule led to changes in diverse areas like technology, institutions, ideology and values.

The most important social value which was introduced during the British rule was that of humanitarianism. The notions of equality, fraternity and secularism were introduced as result of this social value. The various social reforms introduced by the Britishers were also the result of this value of humanitarianism. Under the influence of Western ideology, the notion of individualism started taking its roots in the Indian society. In the traditional Indian society, the individual was always subordinated to the group. As a result of the spread of individualism, the demand for individual freedom and lesser control of the group increased. The individuals demanded greater freedom in the matters of choice of the occupation, choice of marriage partners, etc. The notion of individualism was greatly encouraged by the western system of education and urbanization. Westernization as the most appropriate one for analyzing social and cultural changes in the Indian society, though, after independence the American and Russian models are also becoming increasingly relevant for explaining the process of change in the Indian society.

All human societies from the simplest to the most complex have some form social inequality. In particular, power, prestige and wealth are unequally distributed between individuals and groups. Social stratification is a particular form of social inequality. We find social stratification in all human societies. As Sorokin has remarked, "*Un-stratified society with real equality of its members is a myth which has never been realized in the history of mankind.*"

The movement from one stratum to another is known as social mobility. The societies where the rate of social mobility is higher are known as 'open societies' and where this rate is low, they are known as "closed societies." The Indian society is considered as a closed society because the rate of social mobility in the traditional Indian society had been quite low. However, in traditional Indian society also there were some avenues of social mobility. One such avenue was the process of Sanskritization. This concept of Sanskritization has been propounded by an eminent Indian sociologist, M.N.

Srinivas. According to him, “Sanskritization is the process by which a low Hindu caste or tribal or other group, changes its customs, rituals, ideology and ways of life in the direction of a high and frequently ‘twice born caste’ (the twice born castes include those castes which fall in the category of higher three Varnas, i.e; Brahmins, Kshatriyas and Vaishyas). Sanskritization is followed by a claim to higher position in the caste hierarchy. However, this claim is made over a long period of time. Sometimes, it may take decades or even centuries before this claim is accepted. Sanskritization is a means of social mobility in the Indian society.

Modernization has been the focus of attention of almost all the social scientists. Economists define modernization primarily in terms of man’s application of technologies to the control of natural resources in order to bring about considerable increase in the growth of output per head of population. Political scientists have been concerned with the ways in which the governments increase their capacity to innovate and to adapt to change or to make policies for the society. They also consider the ways and which the governmental elites respond to the efforts of the new participants in politics to share power and to make demands upon those who exercise power. Political scientists have mainly focused on the problems of nation and government building under the process of modernization. Sociologists and Anthropologists have been mainly concerned with the process of differentiation that characterizes modern societies. They have explored the ways in which new structures arise to assume new functions or to take on functions once performed by other structures. They give attention to the differentiations occurring within social structures, as new occupations emerge, new complex educational institutions develop and new types of communities appear. Sociologists also study some of the disruptive features of the modernization process such as rising tensions, mental illness, violence, divorce, etc. The importance of the economic dimension of modernization cannot be overlooked. Performance or non-performance in the economic sphere determines the fate of the entire programme of modernization. Economic institutions require support of an adequate administrative and legal framework and an efficient monetary and banking structure. There should be a margin for savings and opportunities for capital formation. The economy should be able to attain a degree of self-sustaining growth sufficient to increase both consumption and production. The paradigm of modernization refers to the essential indicators of modernization, but does not indicate that how these attributes have to be acquired. However, some significant correlations have been presented. For example, there appears to be high correlation between the degree of modernization and the rates of literacy, levels of exposure to the mass media of communication and extent of urbanization.

Man is inquisitive by his natural instinct. A tendency of inquisitiveness about the environment is seen in a child since the time of he takes birth. After this, when he begins to understand things, there is more increase in his tendency of inquisitiveness. After that, the area of inquisitiveness regularly

increases according to man's environment, circumstances, background and natural likes and dislikes. Together with it, desire to satisfy it also develops. Thus first the sense of inquiry rises in man, and then the desire to satisfy it. The tradition of teacher and disciple and the order of obtaining education was the result of this tendency of inquiry as the first step of civilization. Man was successful to reach a certain level of knowledge through this and investigation became a current of his life's flow, Investigation or research based search. All the dimensions of knowledge which are visible today are the results of the research based search.

The Ramakrishna Mission is a philanthropic, volunteer organization founded by Sri Ramakrishna's chief disciple Swami Vivekananda on 1st May, 1897. The mission conducts extensive work in health care, disaster relief, rural management, tribal welfare, elementary and higher education & culture. The principle workers of the Mission are the monks. The activities of Ramakrishna covers the following areas – (1) Educational works, (2) Health care, (3) Cultural activities, (4) Rural uplift, (5) Tribal welfare, (6) Youth movement.

The Ramakrishna Mission has its own hospitals, charitable dispensaries, maternity clinics, tuberculosis clinics and mobile dispensaries. It also maintains training centres for nurses. Orphanages and homes for the elderly are included in the Mission's field of activities, along with rural and tribal welfare work.

In educational activities, the Ramakrishna Mission has established many renowned educational institutions in India, having its own university, colleges, vocational training centres, high schools and primary schools, teacher's training institutes, as well as schools for the visually handicapped. The Ramakrishna Mission has also involved in disaster relief operations during famine, epidemic, fire, flood, earthquake, cyclone and communal disturbances.

The Ramakrishna Mission played an important role in the installation of Photovoltaic (PV) lighting systems in the Sunderbans region of West Bengal. Due to the geographical features of the Sunderbans. It is very difficult to extend the grid network to supply power to its population. The PV lighting was used to provide electricity to the people who were traditionally depending on kerosene and diesel.

The Math and Mission are known for their religious tolerance and respect for other religions. Among the earliest rules laid down by Swami Vivekananda for the Math and Mission has "Due respect and reverence should be paid to all religions, all preachers, and to the deities, worshipped in all religions is the one of ideals of Ramakrishna Math and Mission. The service activities are rendered looking upon all as veritable manifestation of the Divine. The Motto of the organization is "Atmano Mokshartham Jagad-hitaya Cha." Translated from Sanskrit – "व्यक्तुः स्वार्थं तदव्यक्तुः प" . It means for – "One's own salvation and for the good of the world."

The centers of Ramakrishna Mission, in India and abroad are working successfully and making progress day by day. And, lastly we can say that the

title “*Role of Ramakrishna Mission in Social Mobility in India*” is a meaningful title in itself and the proposed study be surely a mildstone in studies including social changes.

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## **EFFECTIVENESS OF EMPLOYEES TRAINING PROGRAMMES IN BANKING SECTOR - A COMPARATIVE STUDY OF PUBLIC AND PRIVATE SECTOR**

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### **ABSTRACT**

Organizations are made up of human resources and their operations. Without human resources organizations cannot exist. Organization collects, co-ordinates, utilizes resources like men, money, materials and machines. These activities are mainly handled by human resources employed in organizations. Every organization consists of human resources and complex relationship with their organization to attain goals and objectives. The study finds that the factors responsible for conducting training programmes were; increased competition; changing business strategies; expectations of top management; needs and demands from employees; and pressure for improvement of quality and productivity. The sample trainees' needs and demands for training, as they rank fifth among the major driving forces in both public and private sector banks, do not get importance that they deserved. Hence, the training cannot produce desired effectiveness unless they are designed in tune with the trainees' needs and demands..

**Key Words:** Training, Utility reaction. Kirkpatrick evaluation model

### **INTRODUCTION**

Training system in the banks in India has got a strong structural base and capabilities to handle training in large numbers. The system has developed several innovative activities in the training area. But the training function to be effective, clear policy

background and sufficient top management attention and support are needed. With this, training activity in banks can emerge as a powerful medium in evolving a positive culture. Competencies required for effective performance also necessitates training as enormous changes in banking operations taken place. The purpose of this study is to evaluate the transfer of training concerning the trained employees at the place. The training evaluation would certainly help the banks to identify deficiencies if any in the training modules and suggest the remedial measures to improve the design of the training modules in the subsequent training programmes.

Training and development is a costly investment which yield rich dividends in the long-run. Hence, the role and relevance of this most important human resource management function must be recognized and valued at all levels of an organization. Accordingly, training programmes should be planned, developed, budgeted, conducted and evaluated with greater care. But, the studies in the past by the researchers observes that one of the most optimistic estimates suggests not more than 15% of learning transfers to the job.(Cromwell & Kolb, 2004).

-Primary data are fresh data collected by the researcher from first-hand experience. Primary data originated by the researcher undertaking the study in order to address the research problem. Primary data collected through well-structured questionnaire  
Secondary data have already been collected by someone else other than the researcher to address research problem other than the research problem at hand. Secondary data are cost effective and can be accessed through various offline as well as online sources promptly

The sample size determined on the basis of Morgan's table. Sample size on the basis of Morgan table is 250

Total 2 public sector and 2 Private sector banks have been selected for the study. The selection of the banks has been based on their profitability and capital base ranking.

The 2 public sector banks selected for study are:

- ❖ State Bank Of India
- ❖ Canara Bank

The 2 private sector banks selected for study are

- ❖ Axis
- ❖ HDFC

Sample size for this study was determined on the basis of Morgan's table [250].

### DATA ANALYSIS AND INTERPRETATION

H0: There is no significant difference in the perception of public sector trainees and private sector trainees as to the effectiveness of training.

**Table -1**

Sl.No,	Factors	sector	Sample size-N	Mean	standard deviation
1	Utility reaction	Public	125	4.3	0.621
		Private	125	4.28	0.621
2	Learning	Public	125	4.26	0.48
		Private	125	3.2	0.625
3	Behavior	Public	125	4.52	0.42
		Private	125	4.02	0.415
4	Results of training	Public	125	4.36	0.347
		Private	125	4.35	0.346
	Average mean and	Public	125	4.36	0.467

	standard deviation				
		Private	125	3.96	0.501

The table 1 discloses the mean value and standard deviation for perceptual differences between public sector trainees and private sector trainees of the respondent banking industry. In case of utility reaction the mean value and standard deviation for public sector trainees are 4.30 and 0.621 respectively, and in case of private sector trainees the values are 4.28 and 0.621 respectively. For perceived learning, in case of public sector trainees the mean value and standard deviation are 4.26 and 0.480 respectively, but the mean value and standard deviation for private sector trainees are 3.20 and 0.625 respectively. For transfer of training, in case of public sector trainees the mean value and standard deviation are 4.52 and 0.420 respectively, but the mean value and standard deviation for private sector trainees are 4.02 and 0.415 respectively. The values for results of training in case of public sector trainees mean value and standard deviation are 4.36 and 0.347 respectively, and in case of private sector trainees the values are 4.35 and 0.346 respectively. Finally, aggregate mean scores of public sector trainees and private sector trainees are 4.36 and 3.96 respectively. The aggregate standard deviation being less than 1 in both the cases, it indicates consistency in the views expressed by the trainees of both the sectors

**Table 2**  
**Independent sample t-test**

		Levene's Test for Equality of Variances					
		F	Sig.	T	Sig.(2tailed)	Mean difference	Std. Error Difference
Utility reaction	Equal Variances Assumed	6.341	0.142	1.347	0.636	0.11408	0.04978
	Equal variances not assumed			1.364	0.632	11408	0.0484
Learning	Equal Variances Assumed	34.942	.000	3.175	0.002	0.12207	0.03845
	Equal variances not assumed			3.36	0.001	12207	3633
Behavior	Equal Variances Assumed	3.042	0.523	1.253	0.537	0.01352	0.0219
	Equal variances not assumed			1.259	0.533	1352	0.02169
Results of training	Equal Variances Assumed	1.87	0.357	0.513	0.834	0.36704	0.01846
	Equal variances not assumed			0.515	0.836	0.36704	0.01761

The table 2 highlights the similarity and dissimilarity in the perceptions of the sample, public and private banking sector trainees, about the effectiveness of training by using Kirkpatrick evaluation model. The implications of the results of the table are given in the following paragraphs.

#### **Utility Reaction**

The results from independent sample t-test signify that F value and P value are 6.341 and 0.142 respectively. As p value for Levene's test for equality of variance is more than 0.05, 'assuming equal variance', the t value 1.347, with an observed p value of 0.636, is considered for inferring the results. Since observed p value is more than set p value of 0.05, it can be inferred that there is no significant difference between the perception of Public and Private banking sector trainees as to the utility reaction of trainees.

The results from independent sample t-test signify that F value and P value are 34.942 and 0.000 respectively. As p value for Levene's test for equality of variance is lesser than 0.05, 'not assuming equal variance', the t value 3.175, with an observed p value of 0.002, is considered for inferring the results. Since observed p value is lesser than set p value of 0.05, it can be inferred that there is a significant difference between the perception of Public and Private banking sector trainees as to the learning.

The results from independent sample t-test signify that F value and P value are 3.042 and 0.523 respectively. As p value for Levene's test for equality of variance is greater than 0.05, 'assuming equal variance', the t value 1.253, with an observed p value of 0.537, is considered for inferring the results. Since observed p value is greater than set p value of 0.05, it can be inferred that there is no significant difference between the perception of Public and Private banking sector trainees as to the behaviour / transfer of training.

### Results

The results from independent sample t-test signify that F value and P value are 1.870 and 0.357 respectively. As p value for Levene's test for equality of variance is more than 0.05, 'assuming equal variance', the t value 0.513, with an observed p value of 0.834, is considered for inferring the results. Since observed p value is more than set p value of 0.05, it can be inferred that there is no significant difference between the perception of public and private banking sector trainees as to the results of training

Ho: There is no significant increase in employee performance after training programme.

### Model Summary

Table 3

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.872	0.760	0.758	0.308

### Predictors: (Constant), training programme

The value of R<sup>2</sup> equals 0.760, indicating that 76.0% of the variations in the 'performance of employees' are explained by the 'various aspects of training'.

### ANOVA(b)

Table 4

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	31.850	5	31.850	333.737	0.000b
	Residual	22.237	144	0.095		
	Total	54.087	149			



Dependent variable: Performance of employees Predictors: (Constant), training programme. The value of R2 is significant as indicated by the p value (0.000) of F statistic as given in ANOVA. **Coefficients(a)**

**Table 5**

Model	Unstandardized coefficients		Standardized Model coefficients		
	B	Std. Error		T	Sig.
1 (Constant) Training programme	1.7	0.141		12.097	.000
Training programme	0.593	0.032	0.872	18.268	.000

**Dependent Variable: Performance of employees**

'Performance of employees' is positively related to the 'various aspects of training' as the co-efficient for the 'various aspects of training' variable is positive (0.593). The results indicate that the 'various aspects of training' significantly influence performance of employees. This is evident from the p value of various aspects of training (0.000). The significance of co-efficient is indicated 125 if the p value is less than or equal to the level of significance which is taken as 0.05. The relative importance of the independent variable 'performance of employees' is obtained by the absolute value of the standard regression coefficient beta value 0.872. Since the significance value of 0.000 is less than 0.05, the null hypothesis: "There is no significant increase in employee performance after training programme" is rejected, and the alternative hypothesis: "There is a significant increase in employee performance after training programme" is accepted.

**Ho:** "There is no significant increase in employee performance after training programme",

**Model Summary**

**Table 6**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.921	0.848	0.758	0.352

**Predictors: (Constant), training programme**

The value of R2 equals 0.848, indicating that 84.8% of the variations in the 'performance of employees' are explained by the 'various aspects of training'.

**ANOVA(b)**

**Table 7**

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	25.256	5	25.256	202.739	0.000b
	Residual	34.632	144	0.125		
	Total	59.888	149			

Dependent variable: performance of employees

Predictors: (Constant), training programme The value of R2 is significant as indicated by the p value (0.000) of F statistic as given in ANOVA.

**Coefficients(a)**

**Table 8**

Model	Unstandardized coefficients		Standardized Model coefficients		
	B	Std. Error		T	Sig.
1 (Constant) Training programme	2.212	0.147		15.042	.000
Training programme	0.484	0.034	0.921	14.239	.000

Dependent Variable: performance of employees

‘Various aspects of training programme’ is positively related to the ‘performance of employees’ as the co-efficient for the ‘various aspects of training’ variable is positive (0.484). The results indicate that the ‘various aspects of training’ significantly influence performance of employees. This is evident from the p value of reaction (0.000). The significance of co-efficient is indicated if the p value is less than or equal to the level of significance which is taken as 0.05. The relative importance of the independent variable ‘performance of employees’ is obtained by the absolute value of the standard regression coefficient beta value 0.921. Since the significance value of 0.000 is less than 0.05, the null hypothesis: “There is no significant increase in employee performance after training programme” is rejected, and the alternative hypothesis: “There is a significant increase in employee performance after training programme” is accepted

**SUGGESTIONS**

The findings suggest that training programmes are driven by various factors. But the training programmes are not much influenced by the needs and demands from employees. Hence, it is suggested that in order to make training programmes result oriented, their needs and demands must be given importance while designing training modules. Sample units have a policy of compulsory participation in training. It is known that mere attendance is not participation. Hence, it may not motivate the trainees to attend the training with a positive mindset. Employees should participate with zeal, interest and enthusiasm which would significantly improve the trainees’ learning ability. Participation in training programmes is not compulsory in public sector banks except induction training. It is suggested to make compulsory participation of employees to training programmes as it enhances trainees’ skills in various dimensions. In the sample units, training decisions are based on top management suggestions. The sample units need to use objective and democratic techniques like advisory committee and external consultants as it provides outward looking to the training programmes. This may be adopted for more quality refinement. In training need analysis practices, the sample units must focus on all factors which influence training needs analysis as a formal process and linked to clear objectives of the banks. It is also suggested that supervisors has to be involved in identifying training needs. This brings objectivity to the training modules. The training design and implementation practices also need to be fine tuned in order to enhance its value addition to training effectiveness. The training calendars and manuals are to be given in advance to trainees as it makes them to prepare in that direction.

## **CONCLUSION**

The study conducted to evaluate the training needs of public and private sector banks clearly indicates the significance of training as a basic learning process to perform the jobs in the most effective manner. Today, banks face stiff competition among themselves and the technological innovations has provided a number of advantages to effectively counter the competition and excel in their performance. The employees of banks face a number of challenges while providing different services to customers in the ever changing dynamic global scenario. The purpose of the training programmes to the employees is to enable them learn at regular intervals so that they serve the customers better. Most of the training programmes are organized to address the various complicated issues which arise due to changes in formalities and operations so that the trainees learn to solve the issues when they return to the respective jobs. Further, training programmes are designed in such a way to accommodate the changes and modifications in the procedures. The research conducted has positive inferences both from trainer and trainee about the effective contributions from the training programmes. No doubt an employee learns what is very much essential for his effective performance which in turn helps in his career development in the organizations. On the other side, an organization improves its performance through effective workforce which helps in Human Resource Accounting concept also. Therefore, training programmes conducted by any bank should be considered as an investment which improves the abilities of the workforce as demanded by the innovative products and services offered by the banks.

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**VOICING INNER STRENGTH: A STUDY OF TAGORE'S WOMEN  
CHARACTERS**

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found the path to fulfilment? Why should not I drive fast the chariot of my quest with the reins of the mighty horses firmly tied? With indomitable expectation, even at the cost of my life, why should I not win the treasure of my quest from its impenetrable fortress?<sup>1</sup>

These lines from 'Indian Butter Tree,' a poem by Rabindranath Tagore, are sufficient to help me express the very aim of this writing. Through these questions, Tagore has attempted to gauge women's growing restlessness and their intense yearning to lead independent lives. In addition, it introduces us to the woman who bravely stands up to share her rejections and affirmations with the world and makes her bold declaration of self-realization. The traditional definitions of womanhood that see her as a decorative item to satisfy the male world's needs do not align with Tagore's conception of womanhood. Rabindranath Tagore, the most eminent and significant literary personality of Modern India and winner of the Nobel Prize, is primarily interested in issues relating to women who are battling for their justified claims in society. He has accepted the assertive presence and the significant contribution of a woman enrolling them in various characters. For him, a woman is a multifaceted source of power that can resist all social pressures and threats with all her grace and sublimit.

This paper seeks to comprehend Tagore's concept of womanhood in the light of woman's daily struggles; success and failures; her unflinching desire for equality and recognition; submission and assertion, and the continuously shifting situations that his female characters encounter in various settings.

**Keywords:** Womanhood, Inner Strength, Endurance, Independence, Identity, and Self-Realisation.

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<sup>1</sup> S. Ghose, Rabindranath Tagore, New Delhi: Sahitya Akademi, 1986, P. 114  
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“Woman should use her power to break through the surface and go to the center of things, where in the mystery of life dwells an eternal source of interest. Man has not this power to such an extent. But woman has it if she does not kill it and therefore she loves the creatures who are not lovable for their uncommon qualities. Man has to do his duty in a world of his own where he is always creating power and wealth and organizations of different kinds. But God has sent woman to love the world, which is a world of ordinary things and events.”<sup>2</sup> Tagore has distinguished Indian society and its deeply ingrained, rich culture in a spectacular way as a multifaceted writer. His works take us to a world where equality prevails as the dominant social and cultural feature. In evaluating women's participation and function, Tagore appears to be defying the conventional view of womanhood, which places a woman in the role of an assistant who is expected to serve as a mute follower of her man's commands. This cultural stereotype, which was formed by the Indian epics and Puranas, categorically denying the existence of women on an equal footing with men in society, does not match the temperament of Tagore's female figures.

His feminine figures Chitra, Sumitra, Nandini, Srimati, Aparna, and Prakriti all appear to be challenging the traditional model of women by demonstrating their extraordinary inner strength. These amazingly self-assured and well-informed women are not yet willing to accept the inferior moral and social norms established by the diplomatic culture. They bravely go forward to uphold their uniqueness and do not even think twice to fight for their equal rights maintaining their feminine grace and self-love. As we see in Sumitra, Chitra and Nandini hold the reins of power in their hands. They confidently remind their partners of their neglected duties while harbouring strong feelings of male ego and authority. As a result, they show that they are neither cognitively nor physically deficient. They appear to be ferociously shattering every gender stereotype that has governed our culture for years.

Tagore admired the electrifying vitality that today's women possess, and argued that the time when women were expected to be completely dependent on the male member of their surroundings has long passed. And now is the essential time for women to go beyond their domestic responsibilities and step forward to take on the burdens of life outside of the home. He said that women shouldn't wait to hear a message from the outside world; rather, they should step ahead and realise their inherent potential, which has been guiding this cosmos with divine grace for a very long time. Tagore used them in all forms of womanhood as the mother, wife, beloved, daughter, sister, and most importantly, a complete woman. Tagore completely immerses himself in the

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<sup>2</sup> Sisir Kumar Das, (EDT.) *The English Writings of Rabindranath Tagore:*

*Personality: Woman* vol. II (New Delhi: Sahitya Akademi) 414

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lives and workings of his female characters. M.K. Naik<sup>3</sup> calls it: “Tagore’s insight into the feminine mind.”

He has firmly advocated his idea of woman as "Shakti," the superpower and embodied representation of divine energy. The women who represent humanity, love, sacrifice, tenacity, willpower, and exquisite beauty are all included in his broad spectrum. They have received praise for being the "Mother of Mankind." She is as patient as Mother Earth in her daily struggles, mutely defending the stereotypical views of women like Sita and Savitri on the one hand while adamantly declaring their opposition to equality of rights and social status on the other. Tagore, about the importance of women in his life, says: “They came to me as the seasons come to the earth, with varied urgings of flowers and fruitfulness; they brought to my life, the inspiration of love and beauty, invocation of the power that lies dormant until touched by womanly grace.”<sup>4</sup>

He is always aware of every single emotion and struggle a woman has as she moves through her life stages. The queen Sumitra from the play ‘The King and the Queen’ supports Tagore’s vision of a contemporary, independent woman. Even though she genuinely loves her husband, she is wise enough to understand the difference between personal matters and a person’s responsibilities. She refuses to be inactive for the good of society and to uphold the multifaceted role of a woman and is prepared to take on the duties of a queen mother. As she asserts: “You are my King, my husband, and I am content to follow your steps. Do not shame me by putting me before your kingship.”<sup>5</sup>

She sets a wonderful example of sacrifice by asking her husband to focus on his responsibilities rather than her lovely wife. Sumitra quits her careless husband for his negligence. This courageous outlook represents the huge sacrifice made by a lady who is willing to sacrifice her happiness for the good of humanity. The choice, nevertheless, does not imply that Sumitra put her husband’s love ahead of her social obligations; rather, it shows the remarkable balance a woman can strike between all of life’s expectations. She claims further, “I am the mother of my people. I cannot bear their cry.”<sup>6</sup>

Through the play’s heroine, who has an incredibly ambitious mentality, Tagore has propagated the idea that a woman, who is typically viewed as having weaker authority, has fully overthrown the traditional dominance of men and

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<sup>3</sup> M. K. Naik, *History of Indian English Literature*, New Delhi: Sahitya Akademi, 1992 p., 102

<sup>4</sup> Sisir Kumar Das, *Rabindranath Tagore Woman’s Place in the world in English Writings of Rabindranath Tagore vol. III*, New Delhi: Sahitya Akademi, 1996) 677

<sup>5</sup> Rabindranath Tagore, *Rabindra Rachnavali: Sacrifice and Other Plays: The King and the Queen*, New Delhi: Rupa & Co., 2002, P.135

<sup>6</sup> Rabindranath Tagore, *Rabindra Rachnavali: Sacrifice and Other Plays: The King and the Queen* (New Delhi: Rupa & Co., 2002) P. 139

their stature. Tagore effectively communicates the idea that women have begun to take control of all the things that men have neglected since they are unable to retain their power and position owing to men's inabilities. Sumitra refuses the traditional position saying: "Allow me, King, as your Queen. I will save your subjects myself." She grows remarkably resilient and responds to all the social taboos and preconceptions that attempt to build barriers based on gender biases.

Tagore envisioned Aparna, the heroine of the play 'Sacrifice', as the embodiment of love, goodness, and innocence. She seems to be recognizing the ultimate truth of the universe, which is to love everyone while transcending earthly bounds. She portrays herself as an innocent representative of God throughout the play. She appears to be standing up and speaking for herself in the face of the wrongdoing committed in the name of religion. She dauntlessly denounces the practice of animal sacrifice in the name of religion addressing Goddess as "dead Mother", and further adds:

"Thou grantest children to the beggar woman, who sells them to live, and to the adulteress, who kills them to save the infamy, and here I am, the Queen, with the entire world lying at my feet, hankering in vain for the baby-touch at my bosom, to feel the stir of a dearer life within my life."<sup>7</sup>

Aparna has the confidence to present herself as the preserver of all good. She embodies Tagore's idea that women should use their genuine power to create new traditions. Aparna chooses her independence and refuses to be intimidated by her fate. Chitra is another example of a woman who has successfully defended both the traditional and modern roles Indian women play in society. She is a prophet of truth in addition to being a stunning force of nature. Chitra is not a silent sufferer; instead, she is skilled at achieving her goals. She is an example of a contemporary woman who firmly denies being a puppet in the hands of created fate. She strongly attacks the traditional image of womanhood by making a declaration:

"I am not the woman who nourishes her despair in lonely silence, feeding it with nightly tears and covering it with the daily patient smile, a widow from her birth. The flower of my desire shall never drop into the dust before it has ripened to fruit."

Unquestionably, Chitra's words are a fantastic illustration of a coming age. Chitra, as a role model for contemporary Indian women, wants to raise awareness of the awakening of women in all walks of life. She bears the concerns and insecurities of an Indian woman and asserts that God has given both men and women the same abilities and a similar status in the world. However, it is the male who tries to impose his authority over the woman and has set boundaries in front of her. Nandini, one of the most powerful female characters from the famous play *Red Oleanders*, represents Tagore's supremely modern and generous creation. Nandini, demonstrating great

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<sup>7</sup> Rabindranath Tagore, Rabindra Rachnavali: Sacrifice and Other Plays: The King and the Queen (New Delhi: Rupa & Co., 2002) 4  
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feminine strength, refuses to adhere to socially acceptable artificial conventions and diplomatic protocols. With her unwavering grace of womanliness, Nandini succeeds in establishing the reign of sensitivity and womanly grace in the tough and insensitive world of man. Like Sumitra, Nandini challenges the stereotypical image of Indian females by exhibiting a very powerful vision of womanhood. She not only gives the people new hope in their otherwise bleak lives but also encourages them to speak out against oppression. She forcefully asserts-“I dare you to frighten me, as you do the rest. I scorn your indulgence!”<sup>8</sup>

Nandini takes great pride in living a free and independent life. She boldly defies tradition, which encourages a woman's dependency that turns her into a plaything intended to thoroughly satisfy and entertain the males in all her life. Instead, Nandini positions herself as the champion of boundless bravery and goodness. And this creator of a new tradition encourages women to imagine a society in which they will be free to follow their interests and goals rather than the erroneous obligations of the masculine world. As a symbol of contemporary women, Nandini believes that a woman with her beautiful grace can triumph in this struggle for their independent survival. With her never-ending stream of bravery, Nandini alerts society to the untapped power of women concealed behind her gentleness and presents the true face of womanhood. Srimati, the lead character in the drama ‘Natir Puja’, makes a similar point to Nandini about the triumph of the spirit of love over the spirit of hatred. One of Tagore's most fearless female characters is Srimati, a court dancer. In her, we see a lovely amalgam of traditional as well as a strong woman who adopts a rebellious attitude against discrimination based on gender and religion. She demonstrates the strong-willed qualities of a woman and raises her voice in defiance of anyone who calls her poor birth an impediment to success. She maintains her faith in herself to overcome life's obstacles on her own. In her remark, we receive the affirmation of gradual yet consistent transformation: “The temple door does not open to the worshiper all at once. But little by little its bolts are withdrawn.” She decides to lead men out of the religiously divisive wilderness by letting go of her frailty. Srimati may vigorously advance the notion that love and truth are the most effective tools for guiding people toward reality amid the ignorance and darkness of the materialistic world. This trend has been further promoted by Prakriti, the heroine of the play Chandalika. Being a member of the Chandal (low cast) community has caused Prakriti a great deal of suffering, and she is expressly forbidden from participating in any exercise organized by members of the high cast. Ananda, the Buddha Bhikshu and Tagore's representative, helps Prakriti understand the meaning of her life. A girl who was oblivious of her powers experiences both a significant level of self-consciousness and a great sense of self-confidence as a result of her abrupt awakening. Despite the hardships she

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<sup>8</sup> Rabindranath Tagore, *Red Oleanders: A Drama In One Act* (London: Macmillan & Co., 1925) 142



must endure applying this new understanding to uplift her life, she remains steadfast in her resolve. Prakriti, who demonstrates a lot of confidence and bravery, cautions society against setting unrealistic standards for low-class individuals. Her protest is particularly admirable because despite being a woman and a member of a poor socioeconomic group, she does not let this deter her and instead succeeds in upsetting our perception of justice and humanity. To hold her dignity as an individual, she critically reacts: “Fie, fie mother, I tell you again, don’t delude yourself with this self-humiliation—it is false, and a sin. Plenty of slaves are born of royal blood, but I am no slave; plenty of Chandals are born of Brahmin families, but I am no Chandal.”

The protagonist has been able to uphold her honour and dignity despite having to endure countless hardships and humiliations to find a permanent position in society. It is a journey from the dark world of humiliations to the realm of hundreds of sparkling aspirations and desires for the future as she grows from an uneducated girl to a proud individual. She is successful in elevating her identity and presence. Finally, she is embraced by the world, which has always caused her to carry the burden of aspirations that break her feeble shoulders every day. She decides to live life independently, disregarding any constraints. All of these female figures appear as the forerunners of the tremendous transformation that our society is currently experiencing. They force us to accept the legitimate place of women in society, evaluate their everyday existential crisis, consider the factors that cause us to ignore this obvious reality and encourage us to embrace the changing face of modern women.

Today, when women are faced with a choice between adopting traditional role models and following one path set forth by their western counterparts, Tagore's female characters serve as ideal role models.

Tagore is a fervent supporter of women's human rights and works to foster an environment that allows women to develop their true selves irrespective of gender biases. According to N. Ray, who makes a point of highlighting Tagore's unwavering affection for women: “Because of his interest, sympathy, concern, and love for them Tagore’s women come off much better, much more clearly than his male characters ....”

Tagore declares: “Woman the sin has stripped you naked, the curse has washed you pure, you have risen into a perfect life, You are young as the newborn flowers and old as the hills.”

The discussion comes to an end with Tagore’s enthralling remark:

“...in the future civilization the women, the feeble creatures, —feeble at least in their outer aspects, —who are less muscular, and who have been behindhand, always left under the shadow of those huge creatures, the men, they will have their place, and those bigger creatures will have to give way.”

14. Rabindranath Tagore: Personality: Woman vol. II (New Delhi: Sanity Akademi) 416.



**CONTENT ANALYSIS OF PRIVATES UNIVERSITIES  
LIBRARIES WEB SITES IN  
UTTAR PRADESH**

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**Abstract**

Digital Technology has provided faster access to information and it is also challenging the libraries to reorganize and remodel their services by adopting the technological changes. Libraries may well reach out their services and information to all users through their websites. The study presents a web content analysis of a total of 31 Private university websites in Uttar Pradesh. To collect the primary data from the websites of the respective universities observation and survey method is used as a research methodology. For content analysis of university library websites, a checklist was prepared for data collection. The checklist comprises of general information, e-resources, collection, services, value added services, and application of web 2.0 technology and so on. The evaluation of available items is recorded as 1(Yes/Available) and 0(No/Not available). The performance on the availability scale is used to rank the university library websites.

The main purpose of this paper is to guide the librarians and offers suggestions for developing and managing better library websites. Majority of libraries provide the accessibility of library website under facility or infrastructure

rather than the direct link. A good number of the libraries provide about general information of library, hours, rules, staff and contact, e books, e journals, OPAC, online database on their websites. A few websites provide links to special collection, SDI, CAS, preservation of books, copyright, and e mail alters and very less provide opportunity for user interaction in the form of feedback. It is concluded that none of the universities obtained 'Excellent' ranked of content analysis on library websites. There is a need to design and develop a unique type of library websites containing resources & services and providing links to other online resources. This article gives a detailed account of the study and offers suggestions for developing and managing better library websites for universities of Uttar Pradesh.

**KEYWORDS:** Content analysis, Web content analysis, Web based library services.

### **INTRODUCTION**

In the present era, the web development is growing more quickly than other communication technologies. The website is the most important medium for the current updates; reflect all the activities of an institution. Words by Diaz (1998), "a library website can play multiple roles; it can serve as a workstation where a user finds databases, electronic texts, and the online catalogue. It is a way to make library-made products available, it is used as a window to the Internet resources available on a selective basis, and it is a communication tool where information about services, people and facilities and collections can be found." The library is the heart of an institution. Libraries also, create their own websites which acts as a replicate to its collection, services, resources, activities about the library facilities. The University libraries are imparting many services to their users either offline or online with the help of website. Library websites are frequently the initial place users go for information and the only way library services are used by virtual patrons who never physically visit the library (Nasajpour et al., 2014). The library website must be more informative, authentic, reliable, and attractive which can provide online reference service, Web-OPAC, general information regarding library rules, collection, links to e-journals and databases. Now days, modern libraries are able of provide multimedia information; to ask reference questions online, inter-library loan requests through online, and to find academic articles electronically on websites to fulfill their needs. The significant part of any websites is that, it must be up-to-date; information should be easily reachable and maintained properly. The library website is known as the gateway of an institution where they can communicate information with their users. The analysis of library website is an important practice and it must be done from time to time. There are total numbers of 90+ universities and institutes are providing higher education in various disciplines in Uttar Pradesh. The universities generally categorized into four types like Central, State, Deemed to be university and Private University. Private university library websites were considered in order to determine their presence and the richness of its contents in providing information services to its Internet generation users and

the quality of the contents in meeting the standard of world class universities library websites. There is need to evaluate and examine the contents of university library websites of private universities in Uttar Pradesh. Thus, performing content analysis facilitates the library websites to develop and improve a strong and sturdy website, which fulfill the information requirements of their users.

The word “content” means the ideas presented in a text about a subject or theme. Content denotes whole chapter’s distribution with heading and page numbers in books. It could be explanatory, descriptive, investigative, evaluating the specific collection of ideas or a phenomenon, creative, or imaginative. Thus, content gives a whole idea about information of chapter’s contains in a book. The content of a website should contain text and graphics both. The designing of website for libraries should be based on the users’ information need. The content of any website must be attractive, easily accessible, reliable, and serviceable to its users.

Content analysis is a technique of research for the systematic, objective, and quantitative description of the content of research data procured through observation, interviews, questionnaires, and other methods. According to Weber (1990)“Content analysis is a research method that uses a set of procedures to make valid inferences from the text.”

Chikkamanju (2015); Singh & Gautam (2016) defined content analysis as the systematic, replicable technique for compressing many words of text into fewer content categories based on an explicit rule of coding. It is an objective and systematic method of evaluating, organizing, and facilitating creation of web collection, text and graphics based on a checklist. To appreciate the relevance and usability of a university website depends on the comprehensive creation of its content.

In Social Sciences, content analysis is particularly one of the means of ‘*studying communication*’. In the field of Library and Information Science (LIS) perspective classification which is used for coding of documents is a process of content analysis. Similarly, this technique can be applied for subject indexing, analysis of article published in a journal of specific period; analysis of websites can be examples of content analysis. Content analysis essentially a technique based on systematic and quantitative description of communication (text/oral) used to transform and convert them into meaningful symbols or messages. Thus, if we want to know about the essentiality and requirement for websites of universities and its libraries then a study of content analysis must be conducted. Thus, content analysis is a qualitative research technique for the examination of recorded information. In this method, the coding categories are derived directly from the text data for the analysis of documents content.

The scope of this research work is limited to Private university Library websites in Uttar Pradesh. There are total 31 universities (listed in Table 1) which deal with different fields like multidisciplinary, language, rehabilitation and technology. The selected libraries for the study contain multidisciplinary knowledge perspectives within a combination of subject areas. Twenty-eight

universities cover the entire subject in bachelor and master levels, and PhD's. Two universities cover the whole area of science and technology. The study also selects one Language and Divyanga University for the present research.

**Table 1: List of Private University Library Websites in Uttar Pradesh\***

Sr. No.	Private University of UP	Initial	Discipline/Subjects	Year of Est.
1.	Integral University, Lucknow	IU-L	Multidisciplinary	2004
2.	Amity University, Noida	AU-N	Multidisciplinary	2005
3.	Muhammad Ali Jauhar University, Rampur	MAJU-R	Multidisciplinary	2006
4.	Mangalayatan University, Aligarh	MU-A	Multidisciplinary	2006
5.	Swami Vivekananda Subharati University, Meerut	SVSU-M	Multidisciplinary	2008
6.	Tirthakar Mahavir University, Moradabad	TMU-M	Multidisciplinary	2008
7.	Sharda University, Greater Noida	SU-GN	Multidisciplinary	2009
8.	GLA University, Mathura	GLAU-M	Multidisciplinary	2010
9.	Invertis University, Bareilly	IU-B	Multidisciplinary	2010
10.	Monad University, Hapur	MU-H	Multidisciplinary	2010
11.	Noida International University, Greater Noida	NIU-GN	Multidisciplinary	2010
12.	I F T M University, Moradabad	IFTMU-M	Multidisciplinary	2010
13.	Shri Venkateshwara University, Gajraula	SVU-G	Multidisciplinary	2010
14.	Babu Banarasi Das University, Lucknow	BBDU-L	Multidisciplinary	2010
15.	Shiv Nadar University, Greater Noida	SNU-GN	Multidisciplinary	2011
16.	Galgotias University, Greater Noida	GU-GN	Multidisciplinary	2011
17.	Shri Ram Swaroop Memorial University, Barabanki	SRSMU-B	Multidisciplinary	2012
18.	Glocal University, Saharanpur	GU-S	Multidisciplinary	2012
19.	Rama University, Kanpur	RU-K	Multidisciplinary	2004

20.	Jaypee University, Bulandshahr	JU-B	Multidisciplinary	2014
21.	J S University, Shikohabad	JS-S	Multidisciplinary	2015
22.	Jagadguru RambhadracharyaDivyanga University, Chitrakoot	JRDU-C	Rehabilitation	2001
23.	Maharishi University of Information Technology, Lucknow	MUIT-L	Technology	2013
24.	I I M T University, Meerut	IIMTU- M	Technology	2016
25.	Bennett University, Greater Noida	BU-GN	Multidisciplinary	2016
26.	Bareilly International University, Bareilly	BIU-B	Multidisciplinary	2016
27.	Sanskriti University, Mathura	SU-M	Language	2016
28.	Era University, Lucknow	EU-L	Multidisciplinary	2016
29.	MahayogiGorakhnath University, Gorakhpur	MGU-G	Multidisciplinary	2021
30.	F S University, Shikohabad	FSU-S	Multidisciplinary	2021
31.	United University, Prayagraj	UU-P	Multidisciplinary	2021

A web-based survey and observation method was conducted to discover and evaluate the content of library websites of private universities of Uttar Pradesh. The data were collected with the help of checklist through a direct access to the institutions library website or library webpage and the result of the checklist was based on the researchers' observations. The checklist was designed and prepared based on previous studies accomplished by different authors. For content analysis, the information which is given on each website was examined thoroughly during Dec 21- Jan 22. This checklist mainly divided into seven parts of evaluation criteria. These seven criteria are divided into many sub parts. The quantitative rating system categorized into two variables 'Yes' and 'No' adapted to determine presence of information on library website. 1 value is used for 'Yes/ Available' information on websites and 0 means 'No/Not Available' information on websites. Further, the collected data was presented in tabular form and analyzed for the purpose of ranking of the university library website.

**Table 2: Accessibility of LibraryWebsite**

Sr. No.	Private University Initial	Direct link on Parent's homepage	Link under facilities etc. with the title Central Library	Library Website Unavailable
1.	IU-L	N	Y	
2.	AU-N	N	Y	
3.	MAJU-R	N	Y	

4.	MU-A	N	Y	
5.	SVSU-M	N	Y	
6.	TMU-M	N	Y	
7.	SU-GN	N	Y	
8.	GLAU-M	N	Y	
9.	IU-B	N	Y	
10.	MU-H	Y		
11.	NIU-GN	N	Y	
12.	IFTMU-M	N	Y	
13.	SVU-G	N	Y	
14.	BBDU-L	Y		
15.	SNU-GN	N	Y	
16.	GU-GN	N	Y	
17.	SRSMU-B	Y		
18.	GU-S	N	Y	
19.	RU-K	N	Y	
20.	JU-B			Y
21.	JS-S			Y
22.	JRDU-C			Y
23.	MUIT-L	N	Y	
24.	IIMTU-M	Y		
25.	BU-GN	N	Y	
26.	BIU-B	N	Y	
27.	SU-M	N	Y	
28.	EU-L	N	Y	
29.	MGU-G	N	Y	
30.	FSU-S	N	Y	
31.	UU-P			Y
	<b>Counts</b>	<b>4</b>	<b>23</b>	<b>4</b>
	<b>Percentage</b>	<b>12.9</b>	<b>74.2</b>	<b>12.9</b>

Y= Yes, N=No

Accessibility plays an important role in the world of the digital and paperless era. It is necessary to have a direct link to the important contents on the homepage of their respective institutes. It helps the users to avail the accessibility of the contents easily at one search. Table 2 gives an idea about the accessibility of the private university library websites in Uttar Pradesh. It has been brought out from the study, that only 4(12.9%) universities have direct links on their respective homepage. The other 23(74.2%) universities have the library link under facilities, quick links, academic infrastructure, etc, which made the users browse and find the library link under this content. Only 4(12.9%) do not have a library website or webpage on their homepage.

**Table 3: General Information of Library**

Sr. No.	Private University Initial	About the	Site Map	Membership	Contact	FAQs	Library Rules	E mail	Ask the	Library Hours	Library Staff	History/Mission
1.	IU-L	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
2.	AU-N	Y	N	N	N	N	N	N	N	N	N	N
3.	MAJU-R	Y	N	N	N	N	N	N	N	N	N	N
4.	MU-A	Y	N	Y	Y	N	Y	Y	Y	Y	Y	Y
5.	SVSU-M	Y	N	Y	Y	N	Y	Y	N	Y	Y	Y
6.	TMU-M	Y	N	Y	Y	N	Y	Y	N	Y	N	Y
7.	SU-GN	Y	N	Y	Y	N	N	Y	Y	Y	Y	Y
8.	GLAU-M	Y	Y	N	Y	N	Y	Y	Y	Y	Y	Y
9.	IU-B	Y	Y	N	Y	N	Y	N	N	Y	Y	N
10.	MU-H	Y	N	Y	Y	N	N	N	N	Y	Y	Y
11.	NIU-GN*											
12.	IFTMU-M	Y	N	N	N	N	N	N	N	N	N	N
13.	SVU-G	Y	N	Y	Y	N	N	N	N	Y	Y	N
14.	BBDU-L*											
15.	SNU-GN	Y	N	Y	Y	N	Y	Y	N	Y	Y	Y
16.	GU-GN	Y	N	Y	Y	Y	Y	Y	N	Y	Y	Y
17.	SRSMU-B	Y	N	Y	Y	N	Y	N	Y	Y	Y	Y
18.	GU-S	Y	N	N	N	N	N	Y	N	Y	Y	Y
19.	RU-K	Y	N	Y	Y	N	Y	Y	N	Y	Y	N
20.	JU-B	NA										
21.	JS-S	NA										
22.	JRDU-C	NA										
23.	MUIT-L	NA										
24.	IIMTU-M	Y	N	N	Y	Y	Y	N	N	Y	Y	Y
25.	BU-GN	Y	Y	Y	Y	Y	N	N	N	Y	Y	Y
26.	BIU-B*											
27.	SU-M	Y	N	N	N	N	N	N	N	N	N	Y
28.	EU-L	Y	Y	Y	Y	N	Y	N	N	Y	Y	Y
29.	MGU-G	Y	N	N	N	N	N	N	N	N	N	N
30.	FSU-S	NA										
31.	UU-P	NA										
	<b>Count</b>	<b>22</b>	<b>5</b>	<b>13</b>	<b>16</b>	<b>4</b>	<b>12</b>	<b>10</b>	<b>5</b>	<b>17</b>	<b>16</b>	<b>14</b>
	<b>Percentage</b>	<b>71.0</b>	<b>16.1</b>	<b>41.9</b>	<b>51.6</b>	<b>12.9</b>	<b>38.7</b>	<b>32.3</b>	<b>16.1</b>	<b>54.8</b>	<b>51.6</b>	<b>45.2</b>

Y= Yes, N=No,NA= Library Website of University are Not Available.

\* The site of university does not contain any data of general information Table 3 includes general information related to the library. It was observed that these contents were given on most of the universities' websites. 22(71%) of university websites have provided information about libraries, and 17(55%)



informed about library hours. Library staff information is also given to library web pages for users who meet their needs. This signifies that 16(52%) of the university library websites in Uttar Pradesh have included the information, contact us, and library staff in their portal. The study revealed that information on library mission or history feature has given by 14(45%) universities, 13(42%) have information about their membership, and 12(39%) have information about library rules on their websites.

It is shown that only 5(16.1%) of university library websites have provided information on location and ask the librarian. FAQs (Frequently asked questions) are listed questions and answers which arise from previous users or are displayed to make trouble-free for users on specific topics. Some users can easily know any general query by looking at FAQs. That is why FAQ helps the users to get general information about their needs and save time for the user as well as library staff. The study discovered that 4(13%) of university library websites give information on FAQ in their portal.

**Table 4: Information about Library Collection**

Sr. No.	Private University Initial	Books	Journals	Reference Sources	Thesis/ Dissertation	Special collection	CDs/ DVDs
1.	IU-L	Y	Y	Y	Y	Y	Y
2.	AU-N	Y	Y	N	N	N	N
3.	MAJU-R*						
4.	MU-A	Y	Y	Y	Y	N	Y
5.	SVSU-M	Y	Y	Y	Y	Y	Y
6.	TMU-M	Y	Y	Y	N	N	N
7.	SU-GN	Y	Y	Y	Y	Y	Y
8.	GLAU-M	Y	Y	Y	N	N	N
9.	IU-B*						
10.	MU-H	Y	Y	Y	Y	N	N
11.	NIU-GN	Y	Y	Y	N	N	N
12.	IFTMU-M*						
13.	SVU-G	Y	Y	Y	N	N	Y
14.	BBDU-L	Y	Y	Y	Y	N	Y
15.	SNU-GN	Y	Y	Y	Y	N	Y
16.	GU-GN	Y	Y	Y	Y	Y	Y
17.	SRSMU-B	Y	Y	Y	Y	N	Y
18.	GU-S	Y	Y	N	N	N	Y
19.	RU-K	Y	Y	N	Y	Y	Y
20.	JU-B	NA					
21.	JS-S	NA					
22.	JRDU-C	NA					
23.	MUIT-L	NA					
24.	IIMTU-M	Y	Y	Y	N	Y	Y

25.	BU-GN	Y	Y	N	Y	N	N
26.	BIU-B	Y	Y	N	N	N	N
27.	SU-M	Y	Y	N	N	N	N
28.	EU-L	Y	Y	N	Y	N	Y
29.	MGU-G	Y	Y	Y	N	Y	Y
30.	FSU-S	NA					
31.	UU-P	NA					
	<b>Count</b>	<b>22</b>	<b>22</b>	<b>15</b>	<b>12</b>	<b>7</b>	<b>14</b>
	<b>Percentage</b>	<b>71.0</b>	<b>71.0</b>	<b>48.4</b>	<b>38.7</b>	<b>22.6</b>	<b>45.2</b>

Y= Yes, N=No,NA=Library Website of University are Not Available.

\*The site of university does not contain any data of collection

Table 4 shows the features of library collection on private university website in Uttar Pradesh. The library must have the huge number of collection either physical or in electronic form to make all the information available to the relevant users. The information about the collection of the library should be given in the library websites which fulfill users' requirement. The 22(71%) library websites have information about books and journals; 15(49%) university library websites contain information of reference sources, and only 12(39%) have informed about thesis/ dissertations on their website. Seven (22%) university has exhibited the special collections on websites of their libraries in different forms such as reports, magazines, and manuscript. The information about the collection of CD ROMs/DVDs is available on the 14(45.2%) university websites. Study shows that information about the library collection provided by the university websites has given by near about all the selected libraries.

**Table 5: Information on E-Resources**

Sr. No.	Private University Initial	E-books	E-journals	E-thesis & dissertation	Institutional repository	Online Database	Course Content	Bibliography on request
1.	IU-L	Y	Y	Y	Y	Y	Y	N
2.	AU-N	Y	Y	N	N	Y	N	N
3.	MAJU-R*							
4.	MU-A	Y	Y	Y	Y	Y	N	N
5.	SVSU-M	Y	Y	Y	Y	N	N	N
6.	TMU-M	Y	Y	Y	Y	N	Y	N
7.	SU-GN	Y	Y	Y	Y	Y	N	N
8.	GLAU-M	Y	Y	N	Y	Y	Y	
9.	IU-B	Y	Y	Y	N	N	N	N
10.	MU-H	Y	Y	N	N	N	N	N
11.	NIU-GN*							
12.	IFTMU-M*							
13.	SVU-G	Y	Y	N	N	Y	N	N
14.	BBDU-L*							

15.	SNU-GN	Y	Y	Y	Y	Y	Y	N
16.	GU-GN	Y	Y	Y	Y	N	N	N
17.	SRSMU-B	Y	Y	N	Y	Y	Y	N
18.	GU-S	Y	Y	N	N	N	N	N
19.	RU-K	Y	Y	N	Y	Y	N	N
20.	JU-B	NA						
21.	JS-S	NA						
22.	JRDU-C	NA						
23.	MUIT-L	NA						
24.	IIMTU-M	Y	Y	Y	Y	Y	N	N
25.	BU-GN	Y	Y	Y	N	Y	N	N
26.	BIU-B*							
27.	SU-M	Y	Y	N	N	N	N	N
28.	EU-L	Y	Y	Y	N	Y	Y	N
29.	MGU-G*							
30.	FSU-S	NA						
31.	UU-P	NA						
	<b>Count</b>	<b>19</b>	<b>19</b>	<b>11</b>	<b>11</b>	<b>12</b>	<b>6</b>	<b>0</b>
	<b>Percentage</b>	<b>61.3</b>	<b>61.3</b>	<b>35.5</b>	<b>35.5</b>	<b>38.7</b>	<b>19.4</b>	<b>0.0</b>

Y= Yes, N=No, NA=Library Website of University are Not Available.

\*The site of university does not contain any data of e-resources

In this era of communication technology, e-resources act as support for collection development for libraries. Libraries try to disseminate the services through e-resources which may be easily accessed by the users at any time and place. Table 5 shows the information about e-books, e-journals, e-thesis & dissertation, online database, course content and institutional repository under the e-resources. The study expressed that 19(61%) of university library websites in Uttar Pradesh have furnished the information about e- books and e-journals. The 11(36%) of university library websites gives the information about Institutional repository, e-thesis &dissertation.

An online database resource includes access to specialized subscribed databases as well as to other chosen websites that might be supportive for the online users of the library. The study revealed that only 12(38%) universities' websites have access to such databases and only 6(19.4%) websites have provided information about the course content. Course content means any informational material that is required for understanding content. Each course is self-contained, complete with interactive course content and resource materials such as assigned readings, video recordings, exams, and any other material needed for learning

#### **Findings:**

Major findings of present study on content analysis of library websites of private universities in Uttar Pradesh during the study period are as follows:

- Only four libraries of universities MU-H, BBDU-L, SRSMU-B and IIMTU-M have direct link on parent homepage and other twenty-three

library web page links are given under facilities, infrastructure and menu of the parent homepage. Remaining four university library websites did not have library webpage/homepage during the study period.

- Almost all the university library websites provide the basic information about the library, rules, working hours, staff detail, contact us, membership, features and whereas least information about the FAQ, location, and ask the librarian has been provided on the website of university.
- The library services category reveals an interesting picture of the website. Almost all the universities providing number of services to their users such as reference service, OPAC, ILL, reprographic services, availability of links, SDI, CAS, and others. None of the university provides abstracting service to their users.
- Value-added services signify that these services are not the part of library main functions but they are becoming essential to impart more modified services to their users at the same cost. At present, for libraries, it is a challenge to promote their services on Web 2.0 platforms. In the present study a good number of the libraries provide new arrivals, e-mail alters, events, and copyright information on their websites. These are very useful features for quick access to the retrieval of information and overview of services.

### **Suggestions**

The private universities play an important role in providing better education and facilities to manage their libraries. This study recommended some suggestions for improvement of library websites of universities of Uttar Pradesh.

- The universities website should more attractive and informative. The use of graphics on library academic websites attracts and motivates library patrons to enter the site and examine its content according to their information need.
- The library website should concentrate more on the information needs of the users rather than providing general or organizational information.
- The government authorities should take measure for uniform structure of content in library websites of all the universities of Uttar Pradesh.
- It is suggested to have a dedicated library professional team to look after the library website and update it at regular interval. Library website should include upgrade date on their respective website homepage as well as on other web pages connected with website.
- The librarians should understand that to keep them abreast with new technology is the need of hours which help them to serve their patrons who use modern technological applications and therefore use new technology for the library website.

- The library website should be simple, and user-friendly, and an advanced searching facility must be provided to the users for easy accessibility of information.

## CONCLUSION

The website acts as an important tool to communicate information about the activities of the organization. This study provides an insight into the information, services, collection, sections, web resources, and facilities available on 31 private university library websites in Uttar Pradesh. It is observed from the study that each library's web pages are different from one the other in many ways. Although, university libraries have a web presence and varying levels of services, e-resources, and sections there is enormous scope for upgrading the websites. The updating of library websites is very necessary to provide correct and accurate information to the users and to save their time and energy (Astani&Elhindi, 2008). Continuing education programs for working librarians may be organized which helps to adapt to the new environment and serve the users in a more effective and efficient manner. The study reveals that many universities' website requires currency, reliability, and web 2.0, and web 3.0 applications which are very essential indicators as far as the quality of a library website are concerned. Therefore, there is a need for improvement and development of the contents of the library websites, especially for those university library websites which do not have essential criteria on their respective library websites. Universities should employ users' survey and feedback techniques from time to time to improve the contents of the website.

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**RISE OF CHINA IN CONTEMPORARY WEST ASIA: A  
STUDY WITH SPECIAL REFERENCE TO CHALLENGES  
FOR INDIA**

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**Abstract**

China's foreign policy is undergone a paradigm shift in accordance with its changing geo-political and economic necessities, and so do its regional interest as well as strategies. The proposed article would explore the dynamics of the rise of China in contemporary west Asia and the challenges it may pose to India. The rise of China is a geopolitical reality of the 21st century and this reality has various shades. The vast expansion of China and its strong intention to have ties with West Asian countries are carefully observed by India. The competition is gradually increased for India as China approaches the West Asian countries for energy and trade. The objective of the paper is to highlight the security challenges India is likely to face in the West Asian region as a result of China's growing influence both in terms of military and economic footprint in the region. The paper also tries to analyze the evolution of China's foreign policy towards West Asia and the various points of convergence and divergence that have punctuated China's relations with contemporary West Asia Countries. This paper is very significant in

contemporary world politics. The paper will follow the Descriptive and analytical methods.

**Keywords:** Rising China, Development, New Silk Road, India- China, SCO

## **INTRODUCTION**

Since the 1990s, China has been quite victorious in building its ties with Western Asian countries & extending its power in the region. The approach and scheme of the Chinese government are praised by most analysts for their success. The government of China has actively been involved in international relations concerned with the western region of Asia. In China's look-west and act-west policies towards West Asia, Xinjiang positioned itself as a crucial player. Xinjiang is overwhelmed by the increasing opportunities and to be a part of a significant role in China's ties with western Asian states which has the elites who are interested in employing the "act-west policy" as a "counter-hedging approach" in Asia.

When the Arab Spring started in December 2010, Russia and China showed discretion in commenting on the events in the West Asian Region. China's presence is mainly due to its huge economic emergence and its demographic power. Russia and China constitute then a politico-economic alliance. Indeed, Russia is better placed to defy the US political hegemony than China. On the other hand, China is better placed to challenge Western powers economically than Russia. This alliance is actually complementary: Russia tries to defy the US strategically and politically and this tends to gain credibility with the assistance of China and the latter does act politically calling for the Russian assistance. China has developed over the last five years very fruitful exchanges with the Arab world. China has no specific military interests in Arab Countries, but the Chinese diplomacy is known for having a fundamental belief in states' sovereignty even when the regimes are killing their own people. If the Chinese strongly reject any military intervention in Arab, it is mainly because they do not want to see the worst economic scenario to be repeated in the West Asian region. Actually, the NATO intervention in West Asian Countries had consequences on the Chinese economy in West Asia and North Africa.

It is worthy to mention that the Chinese interests are more concentrated in the pacific region. Beijing sees West Asia as a big energetic hydrocarbon reservoir and for China, it is very beneficial to attract the friendship of Arab leaders to satisfy its production needs knowing that China's global imports of Arab petroleum are estimated to be 60%.<sup>96</sup> In this perspective, a Sino-Arab forum was created in 2004 and in 2009; China signed with Saudi Arabia a treaty and became the first customer of Saudis. (Abdenur&Desouza,2013).

## **ACT WEST POLICY OF CHINA**

Act West policy is one of the growing fresh calculated plans of China. A vital considerable action in this fresh calculation is the "One Belt, One Road" initiative. The soul of the "act-west" plan is to shift the focus of China's calculation and materials to capture states in the western region of China which are considered one of "China's counter hedging strategies". The

strategic plans also aim to dodge straight and powerful conflict with other crucial actors in the Asia-Pacific area. China's "look west" policy dates back to the 1990s. The engagement of China with the central Asian countries intensified after the breakdown of the former Soviet Union. The best testament to support the interest of China in West Asia is the active role played by China in the formation of "the Shanghai Five and the Shanghai Cooperation Organization (SCO)" (Shichor, Y. 1979). The infrastructure connectivity and economic ties with the countries in West Asia were strongly established and developed since the 1990s. Versatile collaboration among the local governments in the border areas and their equivalent in adjacent countries is involved in the "Look-West" & "Act-West" policies of China. It has been actively engaged with the neighboring countries regarding the social exchanges, trade, infrastructural connectivity and political, science & technological cooperation for more than two decades.

China is looking for a chance to play a significant part in building strong ties with the countries in the West Asian region. Since the end of the Cold War, China has become more active in West Asia (Li, 2016). It was due to the regional strategic importance prevailing in West Asia. The energy & the mineral resources available in that region remain as the strongest interest for China. It is also argued that China is occupied in calculative conflicts with other main force which includes India, Russia, America, the EU & Iran. The increasing strategic importance given by China in the West Asian region is reflected in the many works of literature. China's West Asia policy is one of the important steps taken by China under the "Act-West" policy. By both fragmenting & integrating dynamics, China's ties with West Asian countries from 1991 to 2001 have been escalating as per arguments.

An extensive strategic concordance which included elements of both economy & security was done between Beijing & Tehran in 2020. This agreement was the result of the intention of China to invest \$400 billion in Iran's unexplored energy reserves. To start the partnership, the foreign minister of Iran visited China. The growing presence of China in the west region is encouraged by Israel as their common ally is the US. The major advantage of China over Israel is the innovation, hi-tech and defence technology. The main debate for Israel is how the country could balance the increasing power of Beijing as it is under the US security architecture.

China has formed two recruitment arms in Israel to recruit the skilled people in the country were highlighted by scholars Assaf Orion and Dana Shem-Ur. It is also stated that China is conducting extensive "espionage programmes in manufacturing, technology, and cyber-related areas" to attain the targets. The attempts for further cooperation in defence and strategic affairs among the Gulf countries are continuing at a healthy pace. There are reports confirming that Riyadh which is in partnership with China has allowed "a secret Chinese military facility at one of its maritime ports to construct their own ballistic missiles to tensions between the US and the UAE over Abu Dhabi".



When UAE and Saudi Arabia faced difficulties in procuring armed drones from the West, China provided the supplies to them. As China's presence in the defence sector was noted by the US, it came to negotiation to procure a fleet of F-35 fighter jets for UAE. The realpolitik maneuvering is committed by major powers of the western region like the Gulf & Iran by approaching China to attain the goals. There are two main documents and policies to present China's view of West Asia. One is the "2016 white paper on its policy towards the Arab world" and the other one is the 2015 document that lays down Beijing's vision for its expansive Belt & Road Initiative (BRI)". All the policies formulated by China present the balancing act of the country.

### **I. CHALLENGES FOR INDIA**

Most analysts believed that the continent of Asia is to be the new Centre of gravity in world politics. In an evolving economic & security architecture of Asia, most of the countries in Asia would be looking to India or China for the future economic & security alignments. In these evolving circumstances as a military & economic superpower, the United States is in a will to play a vital role. In the backdrop of the rising dominance of China as well as a declining presence of Russia, India plays its role as a balancer. India would need to bring to bear its rapidly increasing political, economic and military capabilities to the table as a threshold great power with vital stakes in the region in a rapidly evolving situation. In the context of rising China, the emergence of the Tokyo-Hanoi-Jakarta-New Delhi-Washington axis was estimated through a simple straightforward realism' logic of politics, by its power balances & security dilemmas. This project will become a nightmare for China and the policies will be framed against that project. Through a growing trade & economic relations with India, China would also try in building joint venture in additional areas. There is a mutual agreement between China and India to procure resources from the western region of Asia. In order to acquire a 37% of stake of Petro-Canada in the al-Furat oil & gas fields in Syria, a successful US\$573 million joint bid was formed by "China National Petroleum Corporation (CNPC)" and "India's Oil and Natural Gas Corporation (ONGC)". Even though China & India have mutual cooperation in certain areas, yet when it comes to Central Asian Energy, the competition is fierce among them. It is represented when China outbid India to acquire Petro Kazakhstan which is the 3<sup>rd</sup> largest oil producer in Kazakhstan with CNPC raising its bid to US\$4.18-billion in the year 2005. Another axis running through "Tehran-New Delhi-Kuala Lumpur-Beijing" could be shaped near the Asian solidarity is also a plausible to argue. As per arguments, the energy security of India & China could be jeopardized by the attempts by the United States to bypass China, Russia & Iran for Caspian oil transit to the international markets.

Moreover, it is said that India, China & Iran need to evolve multiple strategies for security and economic cooperation in Central Asia, including a trilateral framework involving the three. Numerous anti-American fanatics both in Russia & India consider the cooperation of India-Russia-China in

Central Asia as a pet theme. The idea of the Russia-China-India triangle suggested by Russian PM Yevgeni Primakov in 1998 was discussed in unofficial forums. Trilateral political coordination is put forward by Chinese President Hu Jintao to combat some major international & regional issues and to uphold multilateralism (Jisi, 2004).

A new dimension to India-Central Asia relations is added by the recent move by the U.S. to group countries of Central and South Asia. It is an attempt by the US to change the focus of China & Russia toward the Western Asian region. A considered effort at “shaping the emerging Asian environment to suit American interests in the twenty-first century” is represented in the US policy while developing a new global partnership with India. The actions of China & United States as well as their involvements with Pakistan define India’s growing future role & alignments in Western & Central Asia. There is no choice for India, yet to function with Russia & Iran despite adding values to the bilateral association in Central Asia, when the United States is not able to impact Pakistan in dismantling the infrastructure of a terrorist as well as in facilitating facilities of transit, China maintains to have defence, missile & nuclear operations with Pakistan. The relationship between China and Pakistan is developing strongly over the last few years. China signed two defence agreements with Pakistan while the parliament of India was in a debate on the nuclear deal with India-U.S. (Blarel, 2021).

Since the SCO- Shanghai Cooperation Organization formation, India is not certain about what priority this organization deserves. The organization provides a tantalizing equilibrium in the new geopolitical situation among Russia, China and Central Asian countries. The promotion of trans-border peace, counter-terrorism as well as peace is the main aim of SCO. Even though the potential of India is regarded as a countervailing factor by Central Asian countries, India never featured in this equilibrium. The role of China in the Western region of Asia is gradually increasing. China didn’t seem interested in including India in the group even though India showed interest in the SCO initially. Only when China was also admitted to SAARC as an observer, India was greeted as a spectator in the SCO (Bruton, G. D., & Ahlstrom, D., 2003). Pakistan was invited by China to the SCO group. India’s dilemma was aggravated by the way the SCO has conducted itself in the last two years. SCO is considered a tool for encouraging regional economic integration, and trade as well as ensuring the energy security of India. With regards to the political direction of the SCO, there are many reservations. If the Dalai Lama & his followers, Falungong members & people asking for democratic rights in Central Asian republics were clustered together as separatists/terrorists/extremists, it will be a difficult position for India even though the main objective is to fight terrorism. When India becomes a significant contributor to the UN Democracy Fund, it will be difficult to digest these interpretations as the major purpose of the fund is to support democratization throughout the world. To object to the influence of the United States in Asia-Pacific, the multi-polarity objective is constantly used as

frequently raised by China. India will be vigilant in its participation in the grouping when it is in relations with the United States are steadily increasing. India was the only country among members & observers that were not embodied at the latest SCO Summit by the Head of State yet by Petroleum Minister Murli Deora as an output of these dilemmas. As India was only an observer, there was no need for the PM to attend the meeting. India is pondering over its involvement in the SCO which is a true fact. (Breslin, 2010)

Some Indian analysts have already warned about the development of the organization as it would “be imprudent for India to join the SCO”. India should work for a discrete regional organization is the suggestion made by the scholars. All countries that have a legitimate interest in the region cooperating on a la carte basis should be encompassed in that organization. This idea is similar to the concept of Frederick Starr’s “Greater Central Asia Partnership for Cooperation and Development”. Until now none of the organizations could group all the major countries together even though the region has a history of over-engagement with regional organizations. Some exits only on paper. There are many uncertainties even though SCO is regarded as a de facto regional organization by some analysts. As the dominance of China & complications arising with future extensions were increasing, Russia felt uneasiness. India would continue in participating in the SCO to improve its standing in the region in the absence of any other major organization. It would additionally strengthen the position of Russia in the SCO in the long run. India-Russia ties continue to be strong despite weak bilateral trade which is about US\$ 2 billion a year. 75% of the weapons imports come from Russia at the current stage. The possibilities of cooperation between Russia & India in Central Asia in the past are discussed by many Indian scholars. Therefore, as there is an increase in the interest in China towards Western Asia, there are more challenges for India. (Barkane, 2017)

## **II. CONCLUSION:**

The western region of Asia is becoming more and more dynamic in nature as it is the host of largely autocratic and monarchic “middle powers”. There is a huge influence on China with regards to the universal economic, political & societal system. China is gearing up to face the challenges in the power ecosystem as it is the 2<sup>nd</sup> biggest economy in the world. These combined powers place strong forces like the US as “declining power”. The main aim of the US to be a strong influence and support of west Asia was eroded during the previous years. The impact of the increasing influence of China in the areas of security, trade and energy is closely monitored by India. There is an immediate need for a policy where India can discover a strategy to reach the region over land. “India would need to bring to bear its rapidly increasing political, economic and military capabilities to the table as a threshold great power with vital stakes in the region” in a rapidly evolving situation (Jisi, 2004). There is an alarming need for India to defend its position in the changing socio-economic condition prevailing in west Asia. India faces huge

challenges during counterattack for every policy change in China with respect to western Asia. Hence, the vigilance of India was levelled up by the external affairs of India to stay aware of the socio-economic situation of West Asia as it has a direct impact on India.

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## **A GEOCRITICAL READING OF NAMITA GOKHALE'S *THINGS TO LEAVE BEHIND***

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**Abstract:** Empirical literature on historical fiction primarily focuses on the speculation of temporal manifestations of past in the present. Since space, rather than time, became a crucial in the 1980s in cultural theory, the exigency of Geocriticism has become more apparent. The theory is interdisciplinary in the manifestations of its praxis; it traverses the boundaries of geography, sociology and literary studies. The study intends to investigate Gokhale's historical novel through a lens of Geocriticism. The first part of the study establishes the analytical framework suited to meet the specific ends. The second part of the study speculates the literary representations of different kinds of spaces set in the novel. The study further explicates the historical making of the spaces in the novel. The findings are summarised in the final part of the study.

**Keywords:** Geocriticism, spatiality, space, transgressivity and imperialism

The fact is that signifying processes (a signifying practice) occur in a space which cannot be reduced either to an everyday discourse or to a

literary language of texts. If indeed signs as deadly instruments transcend themselves through poetry ... they must of necessity accomplish this perpetual transcendence in space (Lefebvre, 1991, 137).

Geocriticism is a cultural theory that encompasses multiple fields of study, particularly emphasising on spatial manifestations of cultural representation. Despite the fact that the term was coined by Westphal in his paper published in the year 2000, critical theories encompassing spatiality and literary mapping were not a new phenomenon. Works such as *The Dickens Country* and *The Thackeray Country* investigate the representation of Britain's cities. Raymond Williams's *The Country and the City* (1973) investigates the literary representation of the rural and the urban spaces by viewing them as discourses handed out by the ruling classes (Hunt, 2016). A Marxist framework is manifest in the analysis of Raymond Williams, for it takes into account the conflicts between forces of production. Geocriticism attempts to explain the literary cartography of a writer. It presumes that one of the functions of a writer is cartography: any work of literature acts as a map because the reader makes sense of spaces and places in the work and navigates through the book without any "signposts or policemen" (Woolf, 1977, 161). Literary theorists, such as Michel Foucault, Henri Lefebvre, Frederic Jameson, Hartog and Gaston Bachelard, have elaborated on spatial praxis of literary studies in their influential works.

Michel Foucault in his influential essay "Of Other Spaces" demonstrates the growing influence of spatial studies in the twentieth century over temporal studies by explicating utopian and heterotopian spaces in the society. Gaston Bachelard in his book, *The Poetics of Space*, asserts the significance of space in multiple forms of art such as painting and fiction. For Bachelard, space is confined within the limits of imagination, and that spatial imagination remains ceaseless and evolving (1969, xxxii). Henry Lefebvre proposes a triad for spatial critical theory which encompasses, 'spatial practice', 'representations of space' and 'representational space'. He continues to explain the three with respect to speculating the literary mode of production. Fredric Jameson argues that a supra-individual perspective of a globalised system is constructed for cultural consumption which could be understood through speculating the sense of individual's place in a connected world. Hartog affirms that, through narrative, the writer makes a world using myths and legends of the geographical region (Tally, 2013, 47-49).

Spatiality, in literature, assumes a specific configuration in each of its manifestation, and there is a continuous shifting of the configuration, which could be observed in literary history. Geocriticism takes into account such shifts by paying close attention to literary illustration of spaces. The core and periphery are the two critical elements in geocriticism. In geopolitics, core constitute the powerful nations that made significant profit through globalisation, and the periphery encompasses the nations that were unable to reap the fruits of globalisation (Stief, 2008). The traversing territories of empire and literature are taken into account for a Geocritical reading. The

theory also encompasses the ideological substructure, which is the inexorable consequence of imperialism.

Geocriticism also takes into account the relationship between geography and gender. The gendered presumptions of everyday spaces are speculated and revisited by feminist geographers. According to feminist geographer, Doreen Massey, the construction of spatiality through violence and exclusion affects the way in which gender is speculated and comprehended (1994, 179). In Jane Austen's novels, one could observe the connections between women and domestic spaces. In the novels of Charles Dickens, most female characters were portrayed in the domestic spaces as mere caregivers. The nomadic spatial construction is predominant in Geocriticism. The relationship between spatial survey, awareness and occupation is delineated in multiple ways by Deleuze and Guattari in their book *A Thousand Plateaus*. They argue that the nomad's space is not the same as that the state, for the former occupies places without surveying them, and the latter surveys spaces in an intent to capture them.

The novel *Things to Leave Behind* is the third of Gokhale's "Himalayan Trilogy". The novel is set during the era, in which India was then a part of the British empire. The novel articulates multiple spaces in the Himalayan landscape. The spaces, in the novel, are constructed through different hierarchies such as ethnicity, nationality, caste and religion. As the novel is set during the time period from 1840-1912, it depicts the evolution of spatial imagination throughout the novel.

First the sky, clear blue, with clouds ... The lake, somewhere blue, sometime green, the waves blinking in sunlight. I am sitting in the grass, in the foreground, a part of the picture, as he paints me. I watch myself being studied, by his observant eyes, by the intensity of the brush as it strokes the canvas (Gokhale, 2016, 1)

Thus begins the novel, as the author constructs the space and the subjects, withholding their identities. A serene depiction in the beginning of the first chapter, which becomes intense as the woman realises a call from her house which makes her feel burdened. The observation of the clouds and hills by the woman metaphorically describes the trajectories of her psyche. The author employs her spatial imagination to provide meanings for her narration in the novel. Namita Gokhale ascribes mythical stories on the landscapes of the Himalayan range. She illustrates the legends of the geographical hotspot which includes superstitions, for which the colonisers consistently show their disdain.

The brief history of the landscape, which includes conquests of Goorkhalis and the British Raj, is narrated through the significance of Treaties established by the empire to take control of spaces. The conflicts between the coloniser and colonised are depicted through their varying interests of particular spaces. The spaces that make the coloniser befriend the natives also creates a snub for each other. The British take ownership of the lake from the local feud who merely pretends to have a claim over the lake. The conflict of

interests in property becomes the foremost reason for the Indian feud to rebel the British Raj.

The domination of a local elite in the empire is illustrated in the novel through the character, Devi Dutt Pant. He constructs a house for himself after benefitting through the trade with the East India Company. Gokhale asserts that “the Brahmins and Rajputs ... carved their own ingenious ways of benefitting from the [East India] company’s dispensation” (Gokhale, 2016, 19). The illustration of colonial mindset is manifest with the depiction of historical spaces in the novel. The novelist narrates the spaces which limits its access to Europeans, their families and their horses. The voices of core and the periphery becomes increasingly apparent in the second chapter of the novel, as it commences the portrayal of the ‘Revolt of 1857’.

Gokhale illustrates a notion where the spatial significance and prowess of Britain is much inferior to that of the landscapes in India. She infers the empire’s emphasis on glories of the past and the strategic interests they hold in the Indian sub-continent. The coloniser justifies his occupation of spaces by the teleology of his temporal glory. The writer’s assertion of spatiotemporal significance should be considered a gestalt in her fictional cartography. The novel’s map could be understood through the settings assimilated by the characters.

The imperial pleader’s, Devi Dutt’s, niece, Tillie, is one of the core characters in the novel. Despite being raised in a conservative household, Tillie continues to feel the shockwaves of the Empire’s westernisation agendas. When she turns six, the family members commence the groom hunt, and it does not stop until the astrologer explains the harms for familial serenity, because of the dominating stars in Tillie’s horoscope. The astrologer continues to suggest that the girl may be wedded to a young banana tree and get it axed, after which she could be married to a groom from their community. The pleader affirms the ridiculousness of the suggestion, asserting that the times are too progressivist for such practices, in the following manner:

The white men are building trains that hurtle like a hundred speeding horses. They have invented electric lights that shine like moons in the night. It is time to leave this ancient darkness behind. It is me, pleader Devi Dutt Pant, a pundit and a Brahmin and a master of the four Vedas, who says this, Mark my words, you astrologer, who feeds on the misfortunes of the week and the vulnerabilities of the foolish (Gokhale, 2016, 24).

Through Devi Dutt Pant, Gokhale illustrates a spatial dimension of the novel, which could be explained through one of primary elements of Geocriticism, according to Westphal (2015, 46), transgressivity. The term is characterised by multiple variables that infringes upon spaces of heterogeneity. It is inevitable in understanding the postmodern representation of spaces in literature. Devi Dutt Pant transgresses his traditional spatiality, in making decisions for Tillie, by asserting an alternative construction of real



spatiality and spatial mobility. A privileged social space, occupied by the pleader, makes him look down upon the astrologer.

Having delayed her marriage, Tillie takes up longer time to raise her faculties than the girls who were born in the same family. She begins learning about her surroundings through reading vernacular newspapers. She gets married to Nain Chand Joshi, who is closely associated to spatial conception more than anyone in the novel. He works in the trigonometrical survey assisting the empire in surveying the lands to be captured and ruled over. The other characters, on the other hand, occupy spaces without surveying them. The conflict between the two over spatial interests continue to shape ontological contradictions between coloniser and the colonised.

Tillie hardly focuses on improving her prowess as a domestic caregiver. Instead, she gets her way every time she wants something from her husband. Tillie uses the domestic spatiality to her own comfort and epistemological uprising as Nain Chand Joshi travels to many other places to satisfy his calling to the mountains. The colonial projects assisting Joshi also tends to form an emancipatory space for Tillie. Even when her daughter is born, she makes a relative of hers to babysit the child. She gets her way with everything until Deoki reaches the age where a girl would be married off. Tillie's husband stops heeding to her needs. He expresses his frustration and announces his decision to marry off his daughter despite Tillie's opposition. Tillie believes that Deoki would not be empowered if she is married off in a young age. Despite the liberal self-taught education, she obtains, Tillie lacks the guts to visit the marketplace all by herself. The limitations of her self-imposed restrictions on spatial conquests exists in a dialectical relationship to the loss of power in making decisions for her daughter.

Jayesh Chandra Pant, Deoki's husband, represents a liberative spatiality through his journeys. He gets associated with Rosemary at Almora after which his guardians decide to get him married to Deoki, because providing too much freedom to Jayesh might cause significant harm (Gokhale, 2016, 130). Unlike Deoki, who is fine with being confined to the cultural domesticities, Jayesh intends to find his liberation through reading books such as *On the Origin of Species* and *The Descent of Man*. Europeanisation of knowledge permeates the psyche of Jayesh through the books which is later reflected in his psychological fluctuations. Jayesh refuses to accept his newly granted status of being a married man in a conservative household, selling pills made by their organisation. When Jayesh starts reading the letters of his friends, he becomes jealous of their existence, which is not confined through traditions. His friend asks why he has left Bombay for Almorah. He posits the question by describing the serene landscape of the two places: "What do the snow mountains have that the Arabian Sea lacks?" (Gokhale, 2016, 170).

The contradictory expositions of the two landscapes present the notions of freedom and confinement, for the sea offers opportunities to explore the globe, whereas, the mountains confine the self within its limits by providing a world withing itself. Nain Chand keeps everything about his

spiritual and spatial confinement within his head which eventually makes him leave behind every element that chained him within the traditional space. He declares that he cannot be with his wife anymore and that he is going to serve the Leprosy patients in Rosemary Boden's asylum.

To summarise the findings, the novel illustrates the myths and legends associated with the Himalayan landscape through the conflicts between the coloniser and the colonised. The revolt of 1857 is mapped from multiple perspectives. The usage of news reports on the Sepoy Mutiny proves that literature produced in the core does not necessarily support the imperialist project. The novel is also an illustration of the fact that the peripheral nations were not necessarily opposed to colonialism. Tillie's usage of domestic space to obtain liberal education rises her spirits yet keeps them within the limits when she wants to make emancipatory decisions for her daughter. Devi Dutt Pant, the first-generation pleader, transgresses his traditional space to some extent. Nain Chand Joshi completes the journey by totally disregarding his traditions, as he engages in business relations in urban spaces, which is represented as more prone to westernised emancipation. Joshi's conception of liberation and the need to transgress his spatiality reaches a high point in the novel, as he decides to abandon his family for a life in leprosarium. Hence, the spatial imagination of the novelists takes generations of characters from confinement to liberation and again to confinement with some delusions of liberation.

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**AN ECO CRITICAL APPROACH TO BENYAMIN'S  
GOAT DAYS**

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**ABSTRACT**

Desert is elucidated as arid landscape with no vegetation or little vegetation, and it is also alluded as a place where it is strenuous to subsist in. It is clichéd as the rolling sea of sand may be strikingly hot as well as cold. Perceptibly and symbolically, further, it is exempted from dubiousness and disconcertion. They are extensive, open and free of vegetation, and they represent brutal candour, impersonal endeavour, and harsh realities of survival. Mankind is dismally tolerated in the desert, an occasional visitor, who stands out clearly. One such visitor is Najeeb Muhammed in Goat Days a true story by Benyamin. This story focuses on the animal-like suffering of Najeeb who is forced to live in a farm in Saudi, amongst goats and camels with no proper sanitation, and only a strict ration of water and khubz. This paper deals with the survival of Najeeb in the desert, who faces loneliness and undergoes rigorous torments, and escapes from the desert. For Najeeb, the desert gives the experience of existing and surviving in the difficult environment. Though the desert being largely void of life, Najeeb, in the desire to survive and meet his family and his unborn child, strives hard and escapes from the chains of the slavery of the Arbab, his master, and goes back to his homeland.

**KEYWORDS:** Pallai, Rolling Sea of Sand, Sangam Literature, Dissonance of life, Self-annihilation.

M. Varatharajan one of the early researchers on Sangam literature states that “External nature is only illustration or background for the human emotions they depict” (Varatharajan,18). Sangam literature has a realist explanation of the archaic geography and landscape by juxtaposing it with the contemporary landscape making it facile to analyse the lives in the Sangam period. In a book written by Thaninayagam about landscape and poetry, he says the treatment of Nature in the Sangam poetry “in *Puram* poetry, the study of Nature is mainly objective and consists in similes and metaphors, whereas in *Aham* poetry Nature is the background and sympathetic stage for the emotional and aesthetic aspects of love” (Thaninayagam, 5). The Sangam literature has divided the land into five main categories. Pallai is one such land, which is described as dry land filled with sand. Nomadism is practiced in this region where people move from one place to another periodically. The region is both extremely cold and hot which makes that place unsuitable for life. It is also said that the southern parts of India do not possess a Pallai region. It is a Tamil word, and refers to desert in English, *an exquisite exemplar of how desolate and dangerous the elements can be when the contentment of contemporary life and man-made amenities are stripped away. This paper analyses Najeeb’s, transference from Kerala, which is rightly given the tagline as god’s own country, to Arab region. When he has entered this region, a geographical shock awaited him. Further, he has found himself in a land, where there are no mountains or hills but only the dry sky. This is observed in the following lines:*

*I sensed that we had reached a plain, with not a building or tree anywhere in sight. Far away, like a map, some mountains or hill, silhouetted against the dark sky, could be seen. A cry sprung in my heart: My Lord, where have I ended up? (Benyamin, 55)*

This clearly shows that none is far away from reality, where one must fight to survive. Whenever one thinks of the desert, the picture that comes to one’s mind is the external anxieties of fear, that perhaps our life does not feel as stable as we would like. This could also symbolize a looming challenge or an obstacle that could be more intimidating than the reality. Comparably in the novel, Najeeb as soon as entering the desert, starts fearing about his ignorance on how to escape this vast land as:

*If I run... how long will I run? Which way...? In which direction? To which place? I don’t know anything. When I thought about the hours we had travelled from the city, a fear was kindled in me about the place I had reached. I was chained to that place by that very thought. (Benyamin, 62)*

After entering into a new region, every human needs water and shelter for survival. But, Najeeb is denied of his basic needs. Water, in desert, is considered to be the precious thing, and it should never be wasted unnecessarily. People living in desert are dependent on the ground water for

their survival. So, people living in the desert respect water by using it conservatively, and also take measures to keep it clean all the time. Najeeb in this novel, who is from god's own country, does not get water even for his own sanitation. When he is about to sanitize himself with water, he is being thrashed by the Arbab. He also states that 'Water' is one of the most precious things, and should not be trivialized as 'mere water'. Najeeb is in hunger, thirst and exhausted, even to get a little water from the Arbab. He laments, "It was not as if I had a choice; I was utterly helpless, had we learned that one could get a little water only if one worked till one's bones broke, we would work till we died, not just till our bones broke" (Benyamin, 104).

After water, shelter is precluded to Najeeb. It is a basic necessity of human, which is crucial for survival in any natural hazards or conflicts. In extreme climatic conditions of the desert, the importance of shelter can never be overestimated as one cannot find a natural shelter in the desert. The climate is not even same on a single day as the day is hotter, and the night is colder. A good shelter in a desert is necessary for a man to protect himself from the elements such as sandstorms, and also the blistering heat of the sun. Here, Najeeb stays in an open space, and he sleeps in the sand, and he is not even provided a cot to stay. There is only one cot, which is occupied by the other person who stays with him, whom he often refers as a scary figure, a person without name. When he gets up in the morning his body aches, as he sleeps in the sand. "The day was already very bright though the sun was yet to rise. I got up slowly. My body ached terribly from sleeping on the sand" (Benyamin, 63). Najeeb gets a sense of relief once he hears the news of escape of the scary figure. In spite of him being left alone with the Arbab, he is happy about the fact that he does not have to sleep in the sand again "Three, and most important, I am going to appropriate the cot. I would not have to sleep on the ground again. As I got a whiff of freedom, I became very lively" (Benyamin, 100).

After all, his physical needs, like his shelter and food, are not being satiated. He also has some psychological needs, which is reflected in the novel in the form of analepsis. Najeeb's dream is to go to the Gulf countries, and earn a lot of money for his family,

and his unborn child. He is fascinated with such dreams by seeing a lot of gulf people coming to his country with gold and money. He is forced to think that he may go to the Gulf, and live a life in an air conditioned room. He is unaware that those people might have brought all those money and gold before they have come to their home town by working hard for the rest of their life. He has a misconception about those people, who have come for a vacation. They have to return to the Gulf country, and have to work hard till they return to their home town again. Illusions are compared to 'Mirage' in the deserts. It is an illusion of water or water bodies in places with very high temperature, like desert. Likewise, he is also in an illusionary world that once he visits the Gulf country, he may become rich once and for all. He has no idea of agony,

and their uphill battle behind the materialistic comforts by those visitors. This is observed in the lines below:

I smiled at the emptiness. What dreams I had had! An AC car, an AC room, a soft mattress with a TV in front of it! I laughed. What else could I do in my present condition? No one else could have realized how far my dreams were from the reality of my situation. (Benyamin, 63)

Illusion has been his psychological state of mind before visiting the Gulf country. After coming to the desert, loneliness has only been added. He has been with his family in his home town but after coming to the desert, it is only him and the Arbab. To add more problem, the Arbab has no communication with Najeeb. As there is none to talk to Najeeb, he starts talking with the goats. There is no other living being around him except the goats to accompany him. He takes care of the goats, he has milked them, has fed them with water and food, and has spent his life in the desert with them. Campbell states that "behaviours can be highly ingrained and become habits we perform automatically without thinking" (323-344). The kid is a male, so he starts hallucinating that his wife has given birth to a boy baby. He has named that kid as 'Nabeel', a name he has been thinking for his own son.

My Sainu is pregnant. When I left her, she was near delivery and I've had no news of her since. Maybe this was a good omen Allah wanted to show me. My Sainu, my wife—she has given birth. A baby boy, as I had longed for. In that belief, I named that new born goat Nabeel. The name I had thought of for my son. (Benyamin, 107)

The title of the novel *Goat Days* itself suggests that animal-like life of the protagonist in the desert. His only friends are the goats, as he is not able to meet anyone except the Arbab who is always rude with him. He has become dirty like the goats, as he did not bath for three years. The smell of himself has made him nauseating. He forgets that he is a human being, and he also sleeps with the goat. Thus, Najeeb loses his identity as a human being, and identifies himself one among the goat. According to Jacques Derrida, the self, "in departing from itself, lets itself be put into question by the other" (Derrida, 96). In its encounter with the other, "the self-indulges in the process of becoming other than itself" (Derrida, 133). The traditional discourse clearly denotes that if there is a flux in the identity, then, there can occur an identity crisis. There is flux seen in the identity of the protagonist Najeeb, hence identity crisis also plays a crucial role in the novel.

After his sufferings, there comes a faith in the form of his friends Hakeem, Hameed, who help him escape from the land of miseries and sorrow. Desert is as harsh as his suffering because even the plants have thorns, and the most animals have venom with them. The climatic conditions are harsh as one has to survive the extreme hot and cold. In spite of all his agony, he has survived in the desert because he has a belief that one day he may also be able to escape, as the scary figure escaped from this land. Each and every day, in the desert, he longs to breathe the air of freedom and happiness. He has tolerated all sorts of pain in order to survive. He knows well that if he tries to

escapeArbab may, with his gun, shoot him down. But, he tries hard to escape from him with the help of his friends. Not only his friends, but also a driver who is an Arab tries to help him. He feels that all these are 'god sent angels' to help him. Finally, he escapes to his home land, which he realises it to be a heaven. Though the desert is a hell to him, it taught him the survival instinct, and made him a better person by teaching the values of life and family. This experience of Najeebhas made him a better person, when he has returned to his home land. This story is not just the story of Najeeb but it is a real one, which provides an insight to the people who are living in the arid conditions of the desert, where the body and mind become dry. The great challenges of living in the arid region, with the shortage of water, limited resources and the permanent uncertainty of desert, definitely, have their impact on human beings living that region, where they try to emerge from the extremes. Najeeb's escape from barren, hostile, unprotected surface of his life to a life of oasis is an example of how one in 'Pallai' (region of desert)tries to escape from subjugation of body and mind along with a journey into cloud nine, through journey of darkness, to defeat self-annihilation, amidst his dissonance of life, like "a stunned response of an insect as you trample it, when it struggles for survival in the desert"(The Hindu).

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## **PROMINENCE OF POLITICAL EMPOWERMENT OF WOMEN-A HISTORIOGRAPHICAL PERSPECTIVE**

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### **Abstract:**

Political participation includes a wide span of activities per which mass promote and reveal their school of thought on the world and how it is governed, and they execute in and mould the decision that influence their lives. Political culture is the set of attitudes, credence and vice, which grant order and word to a political affairs and which impart the underlying varies of views and rules that govern geste in their political frame work. Nevertheless, women in India suffrage, run for civics and faction at lower levels more than men. Advocacy and costing vote are the brawny areas of women's political participation. This article focus to crack the status, ranking, suffrages and prevention of measures to against the evil practices of women's in India.

Keywords: Referendum, Suffrages, Feminism, Preamble, Democracy, Franchise.

### **Introduction:**

When women gain an equal share in political power, many things other than politics will have changed completely. Few more barriers have to be broken which create the development of individual talents and limit the range of human resources available to meet the needs of the society. In this regard, increasing political participation of women is both a source and a sign of social change.



To understand the status of women in the society an examination of the political status is necessary. Though the political status is interlinked with the socio economic status it has the capacity to influence the transformation of the socio economic system. It has now been accepted that women's right to vote and to occupy positions is fundamental to a women's status".

**Genesis of suffragism:-**

By the mid-nineteenth century the women's movement had acquired a central focus: the campaign for women's suffrage, the right to vote, which inspired men with the progressive expansion of suffrage. soon disappear. In India, the process of election is the main wheel of a democratic system with the prevalence of indirect democracy in almost all the democratic countries of the world. It assumes great importance as a mechanism for choosing

Generally women in traditional societies have been given a secondary status and their problems have continuously been neglected. If their difficulties have been given attention in any occasion then these have been considered alone with the difficulties of other sections of society. Even in democratic countries which gloat of having equitable social structure and democratic political orders the cause of women has not been given due importance. So far, they have not been able to reach posture of authority, in political arena. Latterly the Government of India in its various policies and plan took different measures to provide women their rightful dues in India and empower them by passing various laws, especially the 73<sup>rd</sup> and 74<sup>th</sup> constitutional amendments helped them to march towards political Prominence. While making provisions for one third reservation of seats for women at the grassroots levels. Dr.Gautam vir has traced the position of women in different religions,likely in Hinduism and Islam and pointed out the drawback of women their community and he regards the constitutional provisions. The few associations like the Bombay Graduate women's Union or the faction of the Home Rule league, which were outside the domain of social reforms.A few organizations like the women's Indian Association established in 1917 and the All India Women's conference established in 1927 had arms in constituent of the country.

Though initially, they were working for an educational potentiality of women and improving their position through social and legal revamping, later they transformed in the minds of politics. Like Saroj Nalini Dutt at Bengal, Saradadvi Choudhurani were founded different organization for an independent identify and non Indian women leaders also promoted the cause of emancipation of the Indian women.

The establishment of women's India Association, by Mrs. Annie Besant, raised the issue of women suffrage with lord Montague and as a result, limited franchise was granted to women in India. According to the Government of India Act 1919 detached thus is the first election held under this Act in 1926, underneath a percentage of women were enfranchised in Madras. It comparatively less than other provinces, further the qualifications of suffrage was prescribed for men and women voters were based on age and immanent property.

The Committee was formed by AIWC, it recommended besides the existing qualifications of age and property three more qualifications. For giving voting right to women as such a. wife of a man who had property qualification and was over 25 years of age, a widow of over 25 years of age, if her husband was franchised at the time of his death and graduate over 25 years of age .

The fasten women activist advocate the voyage of Indian women associated to fair-free state. Consequently, raising collusion of women in different phases of the freedom movement.

The hands of the women in the civil transition and their protest against injustice continued even after independence. A various endeavour made by innumerable starring roles for reverse in positive changes in the deplorable condition of women in India, independent India adopted a number of legal provisions in the country to rectify many defects of the Indian society with regard to women. This confess t is reflected in its constitution and different policies to be decided after independence.

Constitutional provisions for women:

The preamble of the Indian Constitution regards that, the people of India resoluteness to secure all its citizens justice, liberty, equality and fraternity guarantee the dignity of the individual, provides in its different articles equality for both men and women. At the same time, it makes provisions to entente the implementation to acquire their potentiality to be equal with the opposite gender of the society. The several articles of the constitutions which directly or indirectly make provision for gender equality are as follows.

- Article 14 equal protection of law with in the territory.
- Article 15 No discriminate against any citizens.
- Article 243-In this article, a provision for one third reservation in local bodies for women has been made.
- Article 326- The principle of universal adult franchise is provided in this article.

As a cable of free nation from the colonial power and the render of a representative constitution in India got the right to universal franchise and impartiality with their parallel. The constitution guarantees liberty, Equality and justice to all individuals in the Indian society and assistance to protect their dignity. It directs the state to safeguard the interest of all men and women.

A phase of provisions of the constitutions, which are directly implicate to women, several laws have also been enacted in India before and after independence and these laws have a direct bearing on women and in the year 2001, planning in National policy has consisted about empowerment of women. It emphasized on economic, social and political enhancement of women and willingness by the hard impediment in the trail laddering steps of women by postulate the changes in various sphere and computing their rights. It emphatically declared to recruit women perspectives in the developmental schemes and grant import in variable magnitude of the cognitive process. That

empowerment is the key note, it focused and aiming to achieved enunciate on the eve of nineties to be realized through demo-graphical development but has not fulfilled. There fore, couple political-economic self reliance was must influence the women's suffrage.

The ninth five-year plan accent to the empowerment of women has been mentioned and unprejudiced. Empowerment insure generate the skills of organizing and influence the phases of socio-economic order. It facilitate to focus active in politics and keen-out provisions grunt outright fairness of matters for women in civic and political rights and for a berth to persuade in around Europe, where resentful to be brawl hold-forth layer to women.

**Conclusion:**

Political instrumentation is a group of assistance as an officially and knowledgeable is not a themselves rather than fundamental strategy. Removing of affliction in the way of elevate has to be assertive to grant viable socio-economic progress. Motivating and awareness phases of reformist and activist to be enthroned and aim to attained selfless participation and fore-front their legitimate role in civil power in which proportional equalization. The structural chances brought out by the legislative measure and an enactments can be true functional. Even-though, aim of women's domain put-forth of the free-mind and their willingness and then, they overcome the evils and inequality among their community as well as in society.

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## **DISTANCE EDUCATION IN INDIA: A LOOK AT ITS LONG AND WINDING PAST**

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### **Abstract**

There is truth in the adage that "necessity is the mother of invention," and this is certainly the case with respect to distant learning. As a solution to the shortage of qualified personnel in the decades after independence, Distance Education has emerged as a viable alternative. Distance education has been around for around 50 years, and it now constitutes a sizable portion of universities' offerings. The evolution of open and distance education in India from ancient to the present is the subject of this paper. The article goes on to talk about how India's higher education system can benefit from and even be revolutionized by the use of distance education.

**Keywords:** *Distance Education, Correspondence education*

### **Introduction**

Distance learning takes on numerous titles and definitions depending on the occasion and country, such as "correspondence education," "home study," "independent study," and "open learning." India has been significantly impacted by the adoption, expansion, and growth of distance education throughout the majority of the world over the past two decades. Although the idea of distance learning is widely acknowledged by experienced professionals, only a small number of schools have actually implemented it. The majority of Institutes of Correspondence Studies and Distance Education in traditional institutions still adhere to the system's strict definition by using correspondence courses and little to no face-to-face interaction between the teacher and the students. But for some people in India, getting an education is

still a fantasy. Despite the fact that we are in the twenty-first century, there are numerous barriers in the established educational system. Due to the high cost of formal education, non-formal education is growing in popularity. Distance learning is a cutting-edge teaching strategy that enables students to focus on their own lives without physically being present in the classroom. Due to distance learning's essential role in the current educational system, the number of projects has increased year after year. Previously, the Distance Education Council (DEC) supported the institutions for distance learning and maintained the standard of distance education. All obligations relating to the distance education guidelines were transferred to the University Grants Commission in December 2012. (UGC).

Distance learning is defined by Britannica as "a kind of education in which instructors and students are physically separated from one another while instruction is taking place," with a variety of technologies utilized to facilitate communication between them. The fundamental goal of Open and Distance Learning (ODL) is to make education accessible to individuals who otherwise would not have the chance to get it. The fundamental goal of this education system is to bring education to the doorsteps of students through a wide variety of media and technological means (UNESCO, 2002). According to the National Knowledge Commission (NKC's) own words, "Open and distance education enabled and provided by information and communication technology has the promise to solve the concerns of access, and provide new, alternative forms of capacity building." (NKC, 2009, p.4). Even though the phrase "distance education" is relatively new, the concept has been around for at least 150 years. The forty-year-old International Council for Correspondence Education (ICCE) changed its name to the International Council for Distance Education (ICDE) in 1982, marking its official recognition (ICDE). This demonstrated how distance education has become more than just a theoretical framework or a catchphrase; it has become an integral part of the academic ecosystem. Several terms, including "remote learning," "open education," "correspondence studies," and others, are synonymous with "distance education," hence one phrase encapsulates the development of all of these concepts across time.

### **History of Distance Education in India**

The Indus Valley Civilization period, when it was deciphered in the form of signs and symbols, together with the appearance of the Brahmi and Kharosthi scripts, as well as the Aryan Age, may all be identified as the historical origins of India's educational system. While some attribute distance learning to St. Paul's letters, the practice has its roots in Ekalavya's time in India. A type of schooling that is now referred to as "Distance Education" is illustrated by the story of Ekalavya and his accomplishment. The story of Eklavya perfectly illustrates the fundamental idea that underpins distance learning. As a result, distance education was not unheard of in Indian history. However, with India's independence, distance learning attracted interest on a global scale, and India was not left out. The attempt at distance learning came about at the same time

as the UK Open University movement in the 1960s. The Third Year Plan (1960–1965) saw a growth in the country's need for higher education, which the traditional universities were unable to meet. An expert group headed by Dr. D.S. Kothari was created after the 28th meeting of the Central Advisory Board of Education (CABE) in 1961 resolved that a committee should be formed to conduct a thorough investigation of correspondence courses. Correspondence education, according to the Kothari Committee of, is a measure to increase and equalize educational opportunity since it wanted to provide more options for thousands of students who wished to continue their education. The vice chancellor of Jawaharlal Nehru University at the time, G. Parthasarthy, convened a working group committee ten years later. In order to build an open university in India, the Government requested that the Committee do a study on the many factors involved. Following that, it was advised in the National Policy of 1968 that "at the university stage, part-time education and correspondence courses should be expanded on a considerable scale.

#### **Evolution of Distance Education in India**

- **Elementary Level** - India was a pioneer in introducing radio into educational settings. Radio was already being utilized to enhance the standard curriculum in the early 1950s. Since its debut in 1959, television has been used for instructional purposes; nevertheless, three significant developments occurred in the 1970s. The Sattelite Television Experiment (SITE) was a project of the Indian government that ran from 1975 to 1976. It exposed 2330 villages in districts of six states (Andhra Pradesh, Karnataka, Bihar, Orissa, Rajasthan, and Madhya Pradesh) to a specially prepared television program that was directly transmitted via the ATS-6 satellite. Following SITE, the Indian National Satellite (INSAT) program currently offers instructional programs for elementary school students as well as regional programming for rural viewers in the aforementioned states. These are broadcast in Marathi, Telugu, Tamil, Hindi, and Gujarati.
- **Secondary Level** - The secondary level In order to raise the academic standards of private students, the Conference of Boards of Secondary Education proposed correspondence courses in 1965, which led to the birth of correspondence education. In 1965, the Madhya Pradesh Board of Secondary Education introduced correspondence courses for the first time. The Patrachar Vidyalaya in Delhi opened its doors in 1968. The Boards of Secondary Education of Rajasthan, Orissa, and Uttar Pradesh are some of the other organizations that provide correspondence courses for students in grades 10 through 12. In order to provide at-home instruction for out-of-school students, an Open School was founded in New Delhi in 1979. In September 1988, the 12th grade senior secondary course began. Delhi Open School was improved in 1989 to become National Open School (NOS), an

independent organization that offers instruction using the Open Learning System.

- **Tertiary Level** - Distance education in India began in 1962, when the School of Correspondence and Continuing Education at Delhi University offered the first correspondence courses. In collaboration with the Education Commission (1964–1966), the University Grants Commission established guidelines and provided seed cash to facilitate the establishment of correspondence course institutes (CCI). In 1970, at a meeting co-sponsored by the Ministry of Information and Broadcasting and the University Grants Commission, the idea of establishing an open university to provide high-quality education to the "vast majority of the people" that does not attend university was proposed. The first open university was established in 1982 in Hyderabad, Andhra Pradesh, under the name B.R. Ambedkar Open University. In 1985, the IGNOU was created. As a result of the success of developing an open university as a single-mode university, other state open universities have been formed. India boasts one of the world's largest ODE systems, with 15 Open Universities (OUs), more than 100 Directorates of Distance Education (DDEs) functioning under Dual Mode Universities (DMUs), and more than 1.7 million students pursuing their higher education in this manner (UGC, 2019).

### **Empowering Higher Education through Open and Distance Learning**

Higher education has been highlighted as vital for India to elevate its residents' standard of living to acceptable levels and mobilize its population's resources for long-term growth and prosperity. No one can question the need for a developing nation to have a system of higher education that prioritizes technical skills. To make human resource development a reality, however, higher education must be linked to a number of larger issues, such as providing access, equity, employability, deriving long-term benefits from acquired skills, cultivating life skills and soft skills, and ensuring a population that is knowledgeable and technologically savvy, among others. Open and distance learning (ODL) has been advocated as an alternative strategy for producing and disseminating education so that it is as accessible as possible and so that individuals have the opportunity to receive a low-cost education based on their skills. State open universities have evolved in India to satisfy the needs and interests of the people in each state, complementing the National Open University of India. Higher Education can be changed and strengthened in never-before-seen ways using ODL. Open and Distance Learning has the ability to assist millions of individuals acquire the education they deserve (access, equity, quality, innovation and research). In the end, ODL has the ability to expand people's skill sets, changing them into active, engaged citizens who contribute positively to society. In actuality, the purpose of higher education should be to empower students to become self-reliant and productive members of society.

### **Conclusion**

Open and Distance Learning (ODL) has been proposed as a feasible, low-cost alternative to traditional classroom settings. By offering need-based training and equipping people with need-based skills, which are necessary to sustain a reasonable standard of life, ODL may play a vital role in converting and empowering the lively adult population of a country like India into productive human resources. There has been a shift toward using the internet as a tool for learning in India, while before only inefficient methods of distance education were available. Open and distance education in today's technologically enabled times have the ability to improve and facilitate India's higher education system and its growth.

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## **MATERIAL CULTURE OF THE RONGMEIS OF NORTHEAST INDIA WITH SPECIAL REFERENCE TO DRESSES**

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### **Abstract**

The paper is an attempt to look into the importance of material culture of dresses of the Rongmei people inhabiting in Northeast India. The dress of a group or community shows their cultural identify. The Rongmei women have enough knowledge of weaving and produced clothes in the loom for the family members. They have a variety of dresses for different occasions of marriage, festival, dance etc. Their dresses have different forms and designs. The embroidery work that they made on the body of the loincloth and shawl express the beauty and aesthetic value. The function of the dress is significant that it gives warm, comfort and also indicates the age, gender, and social status. Loincloth of the mother or thread of *Langjin* (yellow thread) has religious value as it is used to ward off the evil forces. The youths wear cloths of brighter color while the aged people use faded color. The ornaments worn by the Rongmei women are meant not only for beautification, but also for defense against the attack of predators of both men and animals while venturing in the deep forest. Hence, Rongmei traditional dresses have the functional values of age, gender, aesthetic, moral and ritual. Aesthetic

Key words: *Dresses, Rongmei, Loin loom, Ornaments, Aesthetic, Ritual*

### **Introduction**

The Rongmeis are one of the natives of Northeast India belonging to the Tibeto-Burman family (Grierson 2000:477). Local tradition says, the ancestors of Rongmeis emerged out of a cave locally known as *Mahou Taobei*. A *Goichang*, mithun removed the large stone that blocked the hole of the cave

thus made the way for them out of the cave. Because of this factor, the Rongmeis have reverential attitude towards the Mithun. They use it only for sacrificial purpose but never in any manual form of works (Kamson 1977:2) like other animals. The Rongmei ancestors after coming out of the cave moved to *Makhel* and to *Ramting Kabin* and then to *Makuilongdi*, present *Senapati* District. From *Makuilongdi*, big round village they migrated to the south of Manipur. So they are known as southerners or people of the south. Like other natives of Northeast India, the Rongmei people also knew the art weaving and making ornaments for beautification and protection since early times. Local legend tells that in their migration from a place called *Ramting Kabin* they carried the weaving implements (Kamei 2004:303). The article is a humble attempt to look into the significance of the material culture of dresses of the Rongmeis of Northeast India.

Culture is “the integral whole consisting of implements and consumers’ goods, of constitutional charters for the various social groupings, of human ideas and crafts, beliefs and customs” (Malinowski 1960: 47). It has two aspects material and non-material. The material culture consists of dress and ornaments, household articles, handicrafts products etc. In general, dress means clothing and other accessories of the human body. Dress of a particular group or community is highly valued as it is distinct from others. It also denotes the cultural identity of the group or people. Like other Naga tribes, the Rongmei women also have the knowledge of weaving. It is a disgrace on the part of the girl who does not have command on the art of weaving after attending maturity. So, it is the main concern and task of a Rongmei mother or elder woman of the family to educate the daughter the art of weaving from young age to avoid gossiping in the village in near future. The women weaved clothes in their families’ loom looms. They produced clothes for their family members of different occasions like daily use, festival, and dance. They spun yarn from locally grown staple cotton and also produced the dye for coloring the yarn from herbs (Kabui 2016: 99).

One of the colonial officials who posted in Manipur portrays the dress of Rongmei people. That the male wears scanty cloth and those inhabiting in the remote areas use a small square piece of cloth in front hanging below and covering the private parts and it is confined to the waist by a string. In the valley of Manipur, they wear a kilt-like piece of cloth round the waist. The men wear only thick sheet of cotton cloth in winter season (Brown 2001: 23). The female wears a piece of cotton cloth of thick texture like the *Fanek* of *Meitei* that reaches to below the knee. This garment is confined round the waist by a colored scarf with fringed ends. The color for ordinary wear is generally of muddy hews having colored stripes of various widths. Their favorite color is blue with red stripes. They wear a scarf-shaped piece of cloth of blue with a border and fringe of other colors over the shoulders .

The dress of the community or people reflects their culture and tradition. It also has direct bearing on their thinking and psychology (Ghosh 1992: 67). The Rongmeis have different kinds of dresses. These dresses are worn by male

and female members according to their age and status in the society. At the tender age a male wears a shawl called *Sineiphei* and a sarong known as *Thihnai*. While a young girl wears *Mareipan* (a white cotton cloth with strips at the side and embroidered pattern at the two tips) and *Liangri Pheiso* as shawl and undergarment. However, *Mareipan* is worn by grown-up boys and girls. Shawl is the most important item of the male dress. There are different varieties of shawls worn by male. The senior boys and married males wear *Pheingao*, a white shawl with colorful stripes and at border two ends. Middle age elders use *Masin Pheipong*, a simple white colored shawl but not as a ritual dress. They also wear traditional shawl of embroidered colors on a black body called *Chingkhuangphei*. *Kourangphei*, a shawl of black colour with two to three strips on the horizontal side and one yellow strip line on the vertical side is meant only for the aged people. At the time of marriage of their daughter they present the *Kourangphei* as an essential item of dowry (Kabui 2016: 99-100).

The Angamis use two distinctive shawls in white and in black. The white shawl is called *Loramboushu* and the other shawl known as *Lohi* is black stripe lines of three in red and green about half inch in breadth. Nice designs are put at one end of the shawl. Both the shawls are worn by both male and female members. The Zeliang also use shawls which are more or less similar to that of the Angamis in various ways (Mongro 1999: 66-67).

When a girl attained the age of teenage she begins to wear *Nai* as lower garment. There are different kinds of loin clothes such as *Langmu pheiso*, black loin cloth, *Pheingao pheiso*, white loin cloth, *Langjin pheiso*, yellow loin cloth, etc. These loin clothes are worn by both married and unmarried women. Old women of the village wear *Khim pheiso* as loin cloth (Kabui 2016: 100).

The Rongmei people love to use objects made of bird feather, cotton, animal teeth, horn, bones, and seeds (Roy 1973: 194). Therefore their ornaments are simple but remarkable for its distinctiveness since it is original. R. Brown writes, male members wear necklaces of beads and shell. On their upper arm a brass ornament is usually worn. It is made of very thick wire with a bell shaped ball and is worn round the arm pretty light about twelve times until a large deep ring is formed. Above the calf of the leg numerous rings of very thin cane and generally colored black are worn (Brown 2001: 23). The ornaments of women are similar to those of the men, but worn in larger numbers. The earrings are always large and heavy and the necklaces are numerous. Bracelets of brass are also worn besides the upper arm ornament. The legs and ankles are bare of ornaments (Ibid). In the festivals, the men wear the most prized necklaces of red pebbles. A single stone of this sort is sometimes valued at five mithuns, but such stones are usually heirlooms and are sacredly preserved. Women wear ornaments till they are married (Hudson 1996: 34).

The young men love to use hornbills tail tied with the pigtail on the head. They use spears in dancing because it gives dazzling reflection when twirled

round in rhythm. They also use metal of dao-shape decorated with colorful thread (Kahmei 1995: 413). Other ornaments used as dancing dresses are glass beads, brass ornaments, headgears and other colorful things. The women wear beads and shell ornaments abundantly. They use spear and shield in war dance. Their war dance with nimbleness in movement is very thrilling and delightful (Ibid).

The main dance costumes of male are *Mareipan* (hanging on the shoulder to the knees), *Renglan* (**It is a** red color kilt from waist to the knee), *Pheilak* and *Senlam* (waist belts) and *Pheidom* and *Phaikam* (calf covers). *Jeisu* (earring made of the feathers of *Jeisu* bird), *Banpomta* (armlet made of elephant tusk), *Guangkuam* (necklace made of Conch shell), *Nathang* (an armlet made of copper), *Dah Inpanmei*, (*Dah* is made of rice powder. Rice powder is mixed with water and painted on the legs below the knees and above the ankles), *Langbuang* (cotton ball on the top of the head), *Pikam* (crown like headgear made of bamboo splints), *Bang Chakuih* (a kind of dao), *Phaisang* (worn above calf of the leg. Several rings of cane split very thin and dyed black are used as *Phaisang* and worn on both legs below the knees), *Dah Roumei* (the calves of the legs are wattled with cane fillets, etc. decorated with yellow orchid bark) and *Bei* (white sea shells of the size of a palm worn at the back of the dancer with the help of a string) are the important ornaments worn by male.

Female members also use costumes such as *Pikhim* and *Sanadong* (decorated crown as headgear), *Langmu Pheiso* (a kind of loin cloth striped with black and white heavily embroidered), *Phang Phei*, *Beihthinglen* (earring decoration), *Tadantu* (cornelian beads), *Tadu* (brass bracelets), *Nathang* (brass armlets) and *Phailaak* (waist belt) (Kabui 2016: 101-102). *Phang Phei* is a single piece of cloth, the fringes of which are adorned with tassels of yellow outer bark of orchid plants. Goat's hair dyed red is used along with yellow orchid bark for tasselling the fringes of the cloth. This decorated piece of cloth is used by female dancers to cover the chest. Naga women's bangle is one of the most beautiful bangles in the world. They wear different types of bangles that made them bright and beautiful as the arms of women are soft and attractive. The sound produced by bangles while working and dancing is sweet and enjoyable by everybody. Tradition says that the Nagas carried the valuable ornaments including bangles while they were in the migration from the Central and South East Asia to their present habitat at different period of times. Those ornaments are regarded as the original ornaments used by the Nagas yet. The bangles made of metal, copper and brass are heavy and solid. There are two types of bangle. The first type is a thin and shining one and the second type is a flat and both ends are of trumpet like shape. This is worn in the middle of both arms. Angami, Chakeshang and Zeliang men wear aprons which cover the whole buttock. The women of these tribes also wear the second type of bangles (Mongro 1999: 97-101).

The Marings of Manipur have different dresses for both males and females. The dress of male consists of *Lingham Phi-kyil* (dhoti), *linglik* (shirt),

*marshum phi/lingkhang phi* (turban), *rulshum* (head gear). Whereas the adult female members use *phikham/karkhup meghala* (sarong), *linglik* (shirt), *lingkhang* (head cover), *kummoirei/kungoi rei* (waist cloth) etc. They wear *shangkai ruy* on their chest to fasten their *mehgala* (Meitei 2015: 102).

The mode of wearing loin cloth (*Pheiso*) of married woman is different from unmarried girl. The married woman wears the loin cloth raising the upper end of the cloth to cover the breasts. So, they did not need putting on shirt. While the unmarried girl puts on loin cloth around the waist and the upper part of the body is covered by shirt. A girl wearing loin cloth in the married woman's style was regarded immoral because it disorders the two social statuses (Sobita 1991: 203-204). In public gathering or ritual occasion, the women put on a belt around the waist not to fall their loin cloths. Regarding the color and stripe pattern of the loin cloths, the youngsters use brighter color because it indicates the source of sexual attraction for a female in the important stage of her life. The faded color is meant for the old people. They wear different ornaments. They use them not only for beautification but also to protect themselves from the attack of human marauders and animals. The ritual function of loin cloth called *Pheiso* of the mother is it is used to cover the sick child as shawl in the belief that it protects from evil forces. Secondly they use *Langjin* thread as an article in the ritual to protect against the evil spirits.

They have different style of hair cutting according to their age and status in the society. Similarly, unmarried girls cut their hair short and after marriage they are permitted to grow to its length. According to Meijinlung Kamson (1975:2), "A Kabui (Rongmei) girl could be distinguished from a married woman by her semi-circular hair cut around her forehead. Men's dresses are different from the women's. Separate design and patterns are made for the two sexes."

### **Conclusion**

After observing the above facts, we can say that the Rongmei people have enough knowledge and skill of weaving and making the dresses and ornaments since ancient time. They produce dresses for daily use, festivals, marriage, prayer and death ceremony. And there are separate dresses for old, youth and children. Mode of wearing of loin cloth expresses the status of women. The dress also indicates the cultural identity of the people or group. Thus, the material culture of dresses of the Rongmei people has the age, gender, moral, aesthetic and ritual values.

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## **MALARIA IN COLONIAL MURSHIDABAD**

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### **Abstract**

Since the beginning of the human civilization, people have been affected by various diseases. Humans have also got cures from various diseases by discovering medicine. Malaria is not a new disease to the people of India. Fever like malaria has been mentioned in various medical texts of India since ancient times. During the colonial period in India, malaria appeared several times in epidemic form. The outbreak of malaria was particularly severe in Bengal. Millions of Bengali people died due to malaria during this time. The people of Murshidabad district during the period under study experienced with various types of diseases, malaria was one of them. The worst form of malaria was seen in Murshidabad district throughout the 19<sup>th</sup> century. Trade and commerce of the British was disrupted and they withdrew British troops from Berhampore cantonment due to malaria and cholera. The population growth rate was halted due to malarial fever in the second half of the 19<sup>th</sup> century. Horrible images of fever can be seen in various reports.

**Keywords:** Malaria, Colonial, Bengal, Murshidabad.

Malaria is a life-threatening disease, it results from infection by protozoa parasites of the genus *Plasmodium*.

<sup>1</sup> Infection is transmitted to the human body by infected *Anopheles* mosquitoes. Symptoms include intermittent fever of long duration,

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<sup>1</sup> Kenneth F. Kiple Ed. *The Cambridge Historical Dictionary of Disease*, Cambridge University Press, 2003, p.88. See Enayatullah Khan, 'The Ecology of Mughal India' unpublished Ph. D Thesis, Centre of Advanced Study, Department of History, Aligarh Muslim University, Kanpur  
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enlargement of liver and spleen and anemia.<sup>2</sup> The name malaria comes from the Italian words ‘mal- area’ which means poor wind.<sup>3</sup> Another term used to refer to malaria is *Paludism*. French and Spanish say *Paludisme* and *Paludismo* respectively.<sup>4</sup> Malaria has many other names such as intermittent fever, tertian, quartan fever, quotidian, marshy remittent fever, Jungle fever, Bengal fever, Roman fever etc.<sup>5</sup> In Bengal, malaria also used to be called as *kompjwar, palajwar* or *pila jwar* etc.<sup>6</sup> Malaria has been a problem in India for centuries. The ancient Indian text *Atharva Veda*, *Charaka Samhita*, and *Susruta Samhita* mentions fever like malaria. The *Atharva Veda* mentions a type of fever called *Takman*, It is similar to malarial fever.<sup>7</sup> During the colonial period especially in the second half of the 19<sup>th</sup> and early 20<sup>th</sup> century nearly one-fourth of India’s population suffered from malaria, particularly in the states like Punjab and Bengal. According to Morehead 61.93 per cent of the European troops in Bombay Presidency were affected by fever, while 40.26 per cent of the total mortality among the civil population was due to fever.<sup>8</sup>

The people of Murshidabad district during the period under study experienced with various types of diseases, malaria was one of them. The worst form of malaria was seen in Murshidabad district throughout the 19<sup>th</sup> and early 20<sup>th</sup> century. The situation of public health in Murshidabad was possibly good until the end of the eighteenth century, if we not to say for the Bengal famine of 1770. The British East India Company started to setup their industry at Cossimbazar from 1658-59, later Dutch, French, and Armenians settled there. After the Battle of Plassey the army cantonment of the Britishers was still there. From that it is understandable that the general health condition of this place was hygienic.<sup>9</sup> However, Kabita Ray’s work *History of Public Health in*

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University, Aligarh, U. P. India, 2015; Enayatullah Khan, Health and Disease in Medieval India’, *Vidyasagar University Journal of History*, Vol. III, 2014-15, pp.38-54

<sup>2</sup> Suranjan Das & Achinta Kumar Dutta, Ed. *Dreadful Diseases In Colonial Bengal*, Primus Book, Delhi, 2021, pp.1- 2.

<sup>3</sup> Amia Kumar Hati, *Malaria*, Paschimbanga Rajjo Pustak Porsod, Calcutta, 1991, p.1.

<sup>4</sup> Ibid.

<sup>5</sup> H. Harold Scott, *A History of Tropical Medicine*, vol.1, A William Wood Book, 1942, p.114. see also- Amia kumar Hati, *Malaria*, Paschimbanga Rajjo Pustak Porsod, Calcutta, 1991, p.1.

<sup>6</sup> Amia Kumar Hati, *op. cit.*, p.1.

<sup>7</sup> *Atharva Veda*, tr. by Ralph T. H Griffith, *The Hymns of the Atharva Veda*, Vol.1, Book 1, Hymn 25, E.J Lazarus & Co, Beneras, 1895, p.30.- Susruta said that “fever is the king of diseases”.

<sup>8</sup> Mridula Ramanna, *Western Medicine and Public Health in Colonial Bombay 1845-1895*, Orient Longman, New Delhi, 2002, pp. 143-144. ; See also- “History of Science, Philosophy and Culture in Indian Civilization Vol. IX, Part 1” D.P Chattopadhyaya & O.P. JAGGI ed. *Medicine in India: Modern Period*, Oxford University Press, New Delhi, 2011, pp. 150-151.

<sup>9</sup> L.S.S. O’ Malley, *Bengal District Gazetteers: Murshidabad*, Bengal Secretariat Book Depot, Calcutta, 1914, p.81.



*Colonial Bengal 1921-1947* points out that Murshidabad district became extremely unhealthy during 1770's and many British troops were affected by argue.<sup>10</sup> According to various sources the public health condition of Murshidabad deteriorated drastically since the beginning of the nineteenth century. The trade city of Cossimbazar and its neighboring urban areas were depopulated by the attack of malaria and cholera when the Bhagirathi River changed its course in 1814.<sup>11</sup> The flowing river became a stagnant water pool. Other places like Mirzapur in Jangipur Subdivision, Baranagar of Azimganj also depopulated. Fever was considered one of the leading causes of death in Murshidabad district during colonial period.

During the colonial period Murshidabad district was under the Bengal Presidency Division or Commissionership. It is lying centrally in the lower Ganga valley. To the north the district is separated from Malda district by the Ganga River. It is bounded in the west by the district of Birbhum, in the south by the districts of Nadia and Burdwan and in the east by Bangladesh. It has an area of 5341 sq. km. of which 5254.1 kilometers are covered by rural areas.<sup>12</sup> The river Bhagirathi has divided the district almost two equal portions and flowing from north to south. The Ganga River forms to the northern and eastern boundary of the district for some distance.

In Bengal malaria was seen horribly at first in 1836, when a road was being constructed there in between Jerssore and Mamudpur. During the construction of the road one hundred and fifty workers died due to malarial fever.<sup>13</sup> Gradually malaria spread to Nadia, Hooghly, Burdwan, Birbhum, Medinipur, Murshidabad and Malda district.<sup>14</sup> However, according to Covell, epidemics of great intensity occurred in that district as early as 1821.<sup>15</sup> In the sixties of the 19<sup>th</sup> century malaria took a terrible epidemic form in the whole of Bengal. Burdwan district was hit mostly by this terrible fever in 1866.<sup>16</sup> The effects of this fever were not confine to the Burdwan district alone, but also greatly affected its neighboring districts. Almost all the districts of Bengal were affected by this epidemic fever. The death toll was horrendous in some places. Type of the fever was not being identified, due to the high prevalence of this

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<sup>10</sup>Kabita Ray, *History of Public Health in Colonial Bengal 1921-1947*, K P Bagchi & Co., Calcutta, 1998, P. 96.

<sup>11</sup> L.S.S. O' Malley, *op. cit.* p.81.

<sup>12</sup>L.S.S. O' Malley, *op. cit.* p.1; Birendra Kumar Bhattacharya ed., *West Bengal District Gazetteers: Murshidabad*, Govt. of West Bengal, Calcutta, 1979, p. 2.

<sup>13</sup> L.S.S O' Malley, *Bengal District Gazetteers: Jessore*, Calcutta, 1912, pp. 61-62.; See- Arabinda, Samanta, *Rog Rogi Rastro*, Progressive publishers, Calcutta, 2004, p. 70.

<sup>14</sup>Robert Harvey, 'Tenth Annual Report of the Sanitary Commission for Bengal 1877' *Proceedings of the Government of Bengal*, August 1878, Finance Department, Sanitation Branch .51, West Bengal State Archive.

<sup>15</sup>Kabita Ray, *History of Public Health Colonial Bengal 1921-1947*, K P Bagchi & Co., Calcutta, 1998, P. 96.

<sup>16</sup>Arabinda Samanta, *Rog Rogi Rastro*, Progressive Publishers, Calcutta, 2004, p.83.

fever in Burdwan district it was mentioned as 'Burdwan Fever' in various newspapers and medical reports during this time.<sup>17</sup> Apart from other district of Bengal Murshidabad district was also affected. But the fever was not prevalent in all parts of the district. Several areas in the south and south-western part of Murshidabad district were affected by this terrible epidemic fever due to the expansion of railway line to the north of the Ajay river in the second half of the nineteenth century.<sup>18</sup> Culverts were not properly used during the construction of railway line, it resulted in disruption of the drainage system and creation of stagnant water pool which produced large numbers of mosquitoes.

When the Bhagirathi River had changed its course again in 1839 the Cossimbazar area became unhealthy. As a result, the trade and commerce of the English was disrupted and they withdrew the British troops from the Baharampur cantonment. For this reason, there were no English soldiers present in Baharampur cantonment till 1857 except a few high ranking army officers. As a result trade and commerce of the English was disrupted and they withdrew the British troops from the Baharampur cantonment. For this reason, there were no English soldiers in Berhampore cantonment till 1857 except a few high ranking army officers. Gastrell pointed out in his *Geographical and Statistical Account of the Murshidabad District* (1860) that fever was great scourges of the district especially in the localities on the Bhagirathi River including the city of Murshidabad and its surrounding area. In the dry season when the Bhagirathi fell sufficiently low sickness appeared all along the river banks.<sup>19</sup>

W.W Hunter mentioned desolate condition of Cossimbazar in his *Statistical Account of Bengal* Vol. IX (1876), where the old stagnant canal of the Bhagirathi river has been considered as the cause of outbreak of many diseases. Hunter found malaria, cholera etc. to be epidemic diseases in the district. He also reported 12,930 people died due to malaria in between 1871 and 1872.<sup>20</sup> This time *Burdwan fever* had a huge impact on the district. The

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<sup>17</sup>Gopaul Chandra Roy, *The Causes, Symptoms and Treatment of Burdwan Fever or The Epidemic Fever of Lower Bengal*, London, 1876.; Kabita Ray, *History of Public Health Colonial Bengal 1921-1947*, K P Bagchi & Co., Calcutta, 1998, P. 96. Arabinda Samanta, *Rog Rogi Rastro, op. cit.* p.70.; (It was not understood that what kind of fever it was, many scientist compared it with black fever or *Kala-azar*. But Dr. Gopaul Chandra Ray basically wanted to compare it with malarial fever.)

<sup>18</sup> Bijoy Kumar Bandopadhyaya, Soumitra Sankar & Prakash Das Biswas, *Murshidabad Zilla Gazetteer*, Paschim Banga Sarkar, Murshidabad, 2003, p.150.

<sup>19</sup>Col. Gastrell, *Geographical and Historical Account of the Murshidabad District 1860*, Quoted by L S S O' Malley, *Bengal District Gazetteers Murshidabad*, Calcutta, 1914. pp. 81-82.

<sup>20</sup> W.W. Hunter, *A Statistical Account of Bengal Vol. IX. District of Murshidabad and Pabna*, Trubner & Co., London, 1876. p.240. ; Birendra Kumar Bhattacharya ed., *West Bengal District Gazetteers: Murshidabad*, Govt. of West Bengal, Calcutta, 1979, p.338.

report of the tenth Sanitary Commission for Bengal in 1877 shows that Murshidabad was one of the district mostly affected by the fever.<sup>21</sup> In 1877-1878 the number of cases of fever in the district was 33,896, of whom 21,788 died.<sup>22</sup>

In the eighties of the nineteenth century the prevalence of fever in central Bengal was not lower. According to Arabinda Samanta in the Presidency Division fever visited 17,036 villages in 1886 and the number of affected people were 1, 35,800 out of the population of 77,71,693. The mortality rate was more than 17 per 1000 of population.<sup>23</sup> 16,601 villages were affected by terrible epidemic fever in 1885 and the death rate was 21.11 per 1000 people.<sup>24</sup> This comparison indicates that an increase of area pervaded by the disease was associated with a negligible reduction of mortality. By 1886, the disease was in fact prevalent in all the districts of central Bengal except 24 Parganas. In Murshidabad the percentage of villages attacked was 87.80 against 76.84 in 1885.<sup>25</sup> The mortality was however lower in all the districts without exception, preeminently in Nadia and next in Jessore, where the decline in mortality was represented by 5.59 and 3.41 per 1000 people respectively. 19<sup>th</sup> Annual Report of Sanitary Commission for Bengal Reported that the city of Murshidabad, Gorabazar and Asanpur were affected by malaria and the death rates were 33.13, 29.20 and 36.77 per 1000 of population respectively.

During the period from 1860 to 1872 the population of the district increased by 10.36 percent, while from 1872 to 1891 the district population increased by only 3 percent. The 1901 census shows that the annual population growth rate of the district from 1872 to 1901 was only 0.3 per cent. The mortality rate was slightly lower than the birth rate and the mortality rate due to infant mortality, child birth and mortality from malarial fever were extremely high.<sup>26</sup> In the first decade of the 20<sup>th</sup> century the district population grew at a rate of 1.71 per cent, where the state population growth rate was 6 per cent. In the second decade of the 20<sup>th</sup> century the population growth of the district decreased by 8.99 per cent. The population of the state declined at a rate of 2.91 per cent during this decade. The reason for the declining population are fairly obvious, the average annual death rate from malaria and other remittent fever between 1901 and 1921 was 2.97 per cent of living population.<sup>27</sup>

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<sup>21</sup> Robert Harvey, 'Tenth Annual Report of the Sanitary Commission for Bengal', *Proceedings of the GOB*, August 1878. Finance Dept. Sanitation Branch, WBSA.

<sup>22</sup> Bijoy Kumar Bandopadhyaya, Soumitra Sankar & Prakash Das Biswas, *op.cit.* p.168.

<sup>23</sup> Arabinda Samanta, *Malarial Fever in Colonial Bengal 1820-1939*, Firma KLM, Calcutta, 2002. p.94.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*

<sup>26</sup> Bijoy Kumar Bandopadhyaya, Soumitra Sankar & Prakash Das Biswas, *op. cit.* pp.149-150.

<sup>27</sup> Birendra Kumar Bhattacharya, *op. cit.* p. 90.

The colonial government always blamed to the native people and Bengal's environment for the spread of various epidemic diseases. It is true that the environmental condition of Bengal deteriorated this time, but why the environmental condition of Bengal had deteriorated they avoided this issue mostly. Kabita Ray<sup>28</sup>, Arabinda Samanta<sup>29</sup>, Sujata Mukherjee<sup>30</sup>, Ihtesham Kazi<sup>31</sup> have discussed the environmental pollution theory, drainage theory, embankment theory and poverty theory for the spread of malaria in their work and lack of awareness about health of native people have also been shown. *Swasthya* also mentioned- railway embankments, road constructions, village canals, shallow ponds and government policies were responsible for the widespread outbreak of malaria in Bengal during colonial period.<sup>32</sup> Prevalence of fever was reported in Murshidabad by Magistrate of Murshidabad district in 1893 due to the constructions of embankment protecting that part of the country.<sup>33</sup> Further, the construction of embankments led to a great amount of excavations and created stagnant water pool, S.R Christopher called it "nurseries for mosquitoes".<sup>34</sup>

From the point of view of health Murshidabad district was divided into two parts like healthy areas and unhealthy areas. According to the 'Bengal Drainage Committee' the western side of Bhagirathi was a healthy area.<sup>35</sup> The region is sloping from west to east. The tributaries of the Bhagirathi river flow over the region from west to east and joined with Bhagirathi. The unhealthy areas of the district were the eastern part of Bhagirathi i.e. almost the entire Bagri area. There had many unhealthy stagnant feeders, ponds and densely forest- for this reason this area was identified as unhealthy area. Malaria prevalence was high in this region. The most malaria affected areas of the district were Bhagwangola, Jalangi, Domkal, Jiagunj, lalgola, and Raninagar. All these area are located in the eastern part of Bhagirathi. Malaria fever was less prevalent in Kandi sub-division, Farakka, Suti, Samsergusonj,

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<sup>28</sup>Kabita Ray, *History of Public Health Colonial Bengal 1921-1947*, K P Bagchi & Co., Calcutta, 1998.

<sup>29</sup>Arabinda Samanta, *Malarial Fever in Colonial Bengal 1820-1939*, Firma KLM, Calcutta, 2002.

<sup>30</sup>Sujata Mukherjee, "Environmental Thoughts and Malaria in Colonial Bengal: A Study in Social Response", *Economic and Political Weekly*, Vol. 43, No. 12/13 (Mar.22- Apr.4, 2008), pp.54-61. <https://www.jstor.org/stable/40277285>

<sup>31</sup>Ihtesham Kazi, "Environmental Factors Contributing to Malaria in Colonial Bengal", Deepak Kumar ed., *Diseases & Medicine in India*, Tulika Books, New Delhi, 2012, p.123.

<sup>32</sup>Kabita Ray, *Press and Public Health – Bengal 1921-1947*, Corpus Research Institute, Kolkata, 2009, p.42.

<sup>33</sup>Kabita Ray, *History of Public Health Colonial Bengal 1921-1947*, K P Bagchi & Co., Calcutta, 1998, p.98.

<sup>34</sup>Ibid.

<sup>35</sup>Bijoy Kumar Bandopadhyaya, Soumitra Sankar & Prakash Das Biswas, *op. cit.* p.149.

Raghunathgunj and Sagardighi etc areas. However, the effects of the *Burdwan fever* were more in the south-western part of the district.

Bengal Drainage Committee did an inquiry to investigate the prevalence and distribution of malaria in 1906-07. Captain G.E Stewart (I.M.S) and Lieutenant A.H Proctor (I.M.S) visited a strip of land on both side of the river Bhagirathi from Gorabazar on the south to the retired line of the Bhagirathi embankment on the north, few areas of Bhagwangola *thana*, Hariharpara *thana* and Lalgola *thana*. The prevalence of malaria was determined by seeing the spleen rates of children under 12 years of age. 4744 children were examined in 70 villages, where 1952 children had enlarged spleen. The spleen enlargement rate was 41 percent. This was comparatively less than Nadia and Jessore.<sup>36</sup> The actual death rate due to malaria was estimated by inquiries the actual cause of illness in 242 persons who died of fever. The result shows that malaria either acute or chronic and 21.6 per cent i.e. one third of the death were acute and 13.6 per cent chronic malaria. Dysentery and diarrhea accounted for 15.3 percent of so-called fever deaths and 1.6 percent for Leishman-Donovan infection.<sup>37</sup>

Major W.H.C. Forster did another inquiry during 1908-09 in five representative *thanas*, viz., Shamsrganj, Daulatabazar, Bhagwangola, Sujaganj and Shahnagar. He examined the spleen enlargement rate in children less than 12 years of age. Spleen growth rate was found highest in Shahnagar (55 per cent) and lowest in Shamsrganj (1 per cent). The spleen rate was extremely higher in the area adjacent to stagnant lake. Although enlargement of spleen was seen in malaria and kala-azar both. Forster examined the blood sample of children in several areas to determine the actual rate of malaria. He said that malaria is no longer epidemic, it has become endemic. However, the lowest numbers of malaria patients were found in the entire Presidency Division at the time when he conducted the investigation.<sup>38</sup>

There have many rivers, river cutoff and stagnant canals in the eastern part of Murshidabad and vast areas of this region flooded almost every year, for this reason various diseases used to be seen such as various types of skin diseases, malaria, cholera etc. Outbreaks of malaria were reported in Daulatabad, Raninagar, Lalgola and several other areas along the Padma and Bhairab Rivers. As regards the prevalence of malaria, A.B. Fry found that malaria was hyper-endemic in the southern part of the district. Baharampur and its few surrounding areas were its centers, which later influenced vast areas in the south-east. He investigated different *thana* areas and areas were classified according to the prevalence of malaria. Those areas are represented

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<sup>38</sup> L.S.S. O' Malley, *Bengal District Gazetteers: Murshidabad*, Bengal Secretariat Book Depot, Calcutta, 1914, pp. 85-86.

in the table, class 1 where malaria was frequent and class 5 where the prevalence of the disease was low.<sup>39</sup>

Class 1	Class 2	Class 3	Class 4	Class 5
Naoda.	Asanpur, Bhagwangola, Lalgolaa, Manullabazar.	Hariharpara, Raninagar, Sagardighi, Shahanagar.	Daulatabazar, Gokaran, Raghunathganj ,Shamserganj, Suti.	Barwan, Beldanga, Bharathpur, Kandi, Khargaon,Mirza pur,Nabagram, Sujaganj.

According to A.B Fry's report the prevalence of malaria was higher in Naoda, Daulatabazar, Manullabazar, Bhagwangola, Hariharpara, Lalgola and Raninagar because these areas were densely forested at that time and there were numerous unhealthy ponds and lakes also. Shahanagar, Manullabazar, Bhagwangola and Daulatabazar are situated between the Bhagirathi and Voirob river. A.B. Fry in his second report on Malaria in Bengal stated that an outbreak of malaria had occurred in the north-western part of Murshidabad district which coincided with the construction of a new railway line there.<sup>40</sup>

In his book *Malaria and Agriculture in Bengal* Bentley shows that many people in Nadia, Murshidabad and Jessore were forced to move from one place to another due to malaria. Between 1901 and 1911 a large number of people died in Murshidabad district due to malaria, which resulted in disruption of agricultural activities.<sup>41</sup> About forty percent of the total population died due to malaria in between 1904 and 1907 in Jessore, Nadia and Murshidabad.<sup>42</sup>

In the third decade of the 20<sup>th</sup> century the population of the district grew at a rate of 11.97 percent. The population growth of the district in this decade surpassed the population growth of the state. The death rate of the district was significantly reduced. However, the population in the Hariharpara police station area declined due to malaria fever.<sup>43</sup> During the period from 1931 to 1941, the population growth rate of the district was 19.69 percent. The rate of population growth was higher in urban areas than the rural areas of the district.

<sup>39</sup> Ibid. p.89.

<sup>40</sup> A B Fry, *Second Report on Malaria in Bengal*, Calcutta, 1914, p.17.

<sup>41</sup> Charles A Bentley, *Malaria and Agriculture in Bengal: How to reduce Malaria in Bengal by Irrigation*, Bengal Secretariat Book Depot, Calcutta, 1925, pp. 43-44.

<sup>42</sup> Arabinda Samanta, *Rog Rogi Rastro*, Progressive Publishers, Calcutta, 2004, p.63.

; See in details C A Bentley, *Report on Malaria in Bengal*, Calcutta, 1916, pp.6-9.

<sup>43</sup> Birendra Kumar Bhattacharya, *op. cit.* p. 91. ; Bijoy Kumar Bandopadhaya , Soumitra Sankar& Prakash Das Biswas, *op. cit.* p.153.

Undoubtedly the health condition was improved in this decade. During the period from 1941 to 1951 malaria, cholera, the Bengal famine of 1943, smallpox, communal tensions, division of the Country, all these factors led to a decline in population growth.

Malaria was infelicity to Bengal. The *Swasthya* noted that malaria was responsible for destruction of the Bengali race.<sup>44</sup> In Bengal, malarial fever gradually shifted from epidemic stage to endemic stage from the second decade of the 20<sup>th</sup> century. In Murshidabad district, malarial was seen sometimes as endemic form and sometimes in the form of hyper-endemic during the period of study. In addition to natural causes, government policy, lack of awareness about health among people and superstitions were also responsible for the spread of malaria. It was according to Col. S.R Christofer “One of the most difficult major sanitary problems in the world”. Neither the preventive nor curative measures were adopted by the colonial government to suppress malaria. Government sometimes distributed quinine to control malaria, but those were not enough. The colonial government’s malaria policy was heavily criticized in the contemporary press. Number of hospitals and dispensaries were extremely insufficient. It is not that many people died of this disease, but those who survived had also lost their ability to work.

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<sup>44</sup> Kabita Ray, *Press and Public Health – Bengal 1921-1947*, Corpus Research Institute, Kolkata, 2009, p.41.



## **RELIGIO-CULTURAL LIFE OF THE MEITEIS DURING 1891-1941: AN EVALUATION**

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### **Abstract**

The paper is a humble attempt to examine the religio-cultural life of the Meiteis in Manipur during the reign of Maharaja Churachand Singh (1891-1941). There was a process of further consolidation of Vaishnavism both in the ritualistic as well as in the social life during his time. A trend of religious conservatism which had never been experienced before and attributable to certain specific feature of colonial socio-economic and political system emerged in Manipur valley during the period. Maharaja Churachand Singh used religion as an instrument for enriching himself. The Maharaja was fully absorbed in the religious affairs and going for pilgrimages. In order to effectively enforce the Vaishnav religious life, the king revitalized the traditional religio-cultural institutions. The king in consultation of the *Brahma Sabha* took all the major religio-cultural affairs of the state and enforced the Vaishnavite rules and regulations. The Brahmins settled in all the *Mohollas* of the valley, along with a temple and a *Mandap*, controlled the religious life of the people. In return the village supported the temple. These cultural activities regulated the proliferation of Vaishnav ideology among the Meiteis. *Tulsi* plant was carefully grown in each and every compound of the houses. The presence of the Brahmins was necessary for the Meiteis in the ceremonies like birth, marriage and death. The King gave *Sana Khuji* (gold bangle), *Khamen Chatpa* (printed dhoti) worn by nobles etc. to those cultural personalities of *Sankritan* singers, dancers and *Pung* (drum) players as a part of encouragement. The system of singing *Kirtan* in Manipuri Language was



introduced by him. Because of this new innovation, Vaishnavite way of life was gradually consolidated among the Meiteis. He was also a great patron of art and culture of the state.

Key words: *Mandap, Vaisnavite, Brahmin, Kirtan, lifecycle, Tusi*

### **Introduction**

Churachand Singh (1885-1941), at the age of six ascended on the throne of Manipur after the defeat of Manipur in Anglo-Manipur War of 1891. In the year 1895, Maharaja Churachand Singh along with the Assistant political agent of Manipur left for British India for his higher study. In the trip, he accompanied Moirang Ningthou, priest, a cook and also carried with him the Lord Vishnu. At his departure, the Maharaja distributed alms to Brahmins and Vaisnavs; the people assembled and escorted the Maharaja to *Kwakeithel*. After completing education at Mayo College, he officially became the King of Manipur in 1907 and got the Maharaja title in 1918. In the year 1934, he was given the title of KCSI (Knight Commander Star of India) as New Year honor by the British India Government. Because of his true devotion to *Vaishnavism*, the *Vaishnva* society of *Nabadwip* honored him with the title *Gaur Bakti Rasarnava* in 1937. The paper attempts to look into the religio-cultural life of the Meiteis during the time of Maharaja Churachand Singh.

The study has adopted purely historical approach. The necessary data are based on available primary and secondary sources. The primary sources consist of *Cheitharol Kumbaba* (Royal Chronicle), tour dairies of Political agents, proceedings of Meeting of MSD etc. and secondary sources cover all the available published works which are within my reach.

Socio-cultural changes occurred in Europe and other parts of the world in 19<sup>th</sup> and 20<sup>th</sup> centuries. Similarly in Manipur too, changes happened in the religion and cultural life in the first half of the 20<sup>th</sup> century. However, it was quite alike to those of the 19<sup>th</sup> century. Regarding the effect of Hinduism in Manipuri society, T.C Hodson (2010: 96) opined that it is not easy to calculate the exact effect of Hinduism on the cultural of the people, outwardly they seem to have only the festivals, ritual, the caste mark, and the exclusiveness of Hinduism, while all unmindful of its spirit on inner essential. It is only of worshipping of Hindu gods and goddesses, the observance of rites and rituals and the practice of Hindu festivals. There is little effect of Hinduism in way of life of the Meiteis. There is no rigid caste system, inferior position of women, practice of sati, *Purdah* system etc. Simultaneously, the worship of traditional God like *Sanamahi, Pakhanngha* etc. remained important among the Meiteis (Ibid). But the worship of Krishna and Radha and religious fervor during *Kirtan* and festivals was clear evident of popularity of Vaisnavism (Parrat 1980 179). The Meiteis abstained from taking traditional intoxicating drink, eating of meat etc. and accepted vegetable eating and drinking of flower water. In addition, most of the traditional deities were identified with Hindu gods and goddesses. In fact, the ritualistic and cultic aspects were the influential factor for characterizing and explaining the role of Vaisnavite Hinduism in

Manipur. In other words, Hinduism had been fully integrated in Manipuri religion as an essential factor in the fate and life of the people.

In 1901 the Meiteis were constituted 60% of the total population of Manipur (Allen 2002: 61). Manipur became a protected state of the British India after the defeat of Manipur in Anglo-Manipur war, 1891. The British also did not give interference in the religious affairs of the state and even they encouraged Maharaja Churachand Singh to promote the Vaishnavism as Manipur was a Hindu State. As the head of the religion and culture, the king took over the leadership of Vaishnavite Meiteis in the socio-religious affairs. He was educated from Mayo College, UP but because of the influence of conservative and orthodox aristocrats he involved in various religious activities of the state such as *Sankitana*, *Pujas* etc. He also built temples in and outside the state like in *Radhakunda* and *Nabadweep* in India (Loken 1988: 44).

Being a true Vishnavite, Maharaja Churachand Singh revived the traditional institutions like *Brahma Sabha* (Council of Brahmins), *Pandit Loishang* (Department of scholars), *Jagoi Loishang* (Department of dance), and *Pala Loishang* (Department of music) as he knew the importance of these institutions in the Manipuri society. The *Brahma Sabha* was a council consisting of functionaries like *Hanjaba*, *Hidang*, *Guru Damandi*, *Acharya Guru*, *Purohit*, *Brahma*, *Tantradhar* and *Byabastakari* etc. (Surchand Sharma 1980: 7). The council played a very important role in religious matters of the state and also did enforce rules and regulations of the Vaishnavism. It is the council of *Brahma Sabha* which influenced the king in dealing with Vaishnavism (Kamei 2015: 50). *Pandit Loishang* (dept. of scholars), in charge of affairs of traditional religion, maintenance of temples and observance of festivals and rites was also controlled by the king. Well versed scholars in ancient scriptures and rituals supervised the *Loishang* and also responsible for the selection of *Pibas*, the head of the lineage in the village (Chaki Sarcar 1984: 31).

The *Jagoi Loishang* and *Pala Loishang* were responsible to look after the ritual performance. They also encouraged the Meitei dance and music. Every village had their own groups of *Pala* and *Jagoi*. The two groups of the village participated in the royal temple celebration and ritual festivals organized at the local congregational hall called *Mandap*. However, they strictly followed the rules of the *Jagoi* and *Pala Loishang* of the palace. Dancing and singing were part and parcel in the celebration and ritual festival which performed in year round. There was great popularity of dance and music. The main reason is mainly because of the support and protection of the King given to the Vaishnavite religion and traditional religious rites and rituals. There was loud sound of dancing and singing in the villages (tour diary of Maxwell 1904). And the cultural personalities of the state climbed up in the social and economic ladder with the support the Maharaja through the institutions like *Brahma Sabha* and *Pandit Loishang* and they were also treated as privileged section in the society. So there were many expert

*Sankirtan* singers, dancers, and *Pung* players in every village. They were given prizes in the form of *Sana Khuji* and *Khamen Chatpa* by the King (Kumbaba 1967: 599) as a part of encouragement to the artists and their gurus.

There were two groups of *Brahmins* known as *Ariba* (old group) and *Anouba* (New group). Both groups claimed to be the priests of the royal *Govindaji* temple. The king favored the new group so the *Anouba* group attempted to take control over every temple constructed in the village of Manipur. There was competition for supremacy between the two groups for about ten years this created worry among the Vaisnavites. The Brahmins were pious and their attendance in the lifecycle ceremonies of birth, marriage, death and erection of foundation stone among the Meteis was regarded would be good in the days to come. The Brahmins wherever they settled in the valley there was a temple and a *Mandap* for congregation. The local people supported the temple. They were found settling in every locality of the valley and controlled the religious life of the people.

In the local *Mandap* all the socio-cultural activities such as *Wari liba* (story telling about the episode of Ramayana and Mahabharata), *Lairik haiba thiba* (epic recitation), *Nupa* and *Nupi Pala* (Chorus singing in a circle by male and female singers), *Gostath Lila*, *Gour lila*, *Raas Lila* etc. were organized with the patronage of the local rich persons or with the small contribution from interested local people. All these cultural activities propagated the philosophy of Vaisnavism (Loken 1988: 46). Regarding the imposition of Hindu rules, B. C Allen (105: 64) wrote that the Manipuris abstained from intoxicating drinks, grew *Tulsi* plant in their campus and applied sacred mark of *Tilak* at the forehead. The new converts were full of energetic for their religion. There were important temples in Manipur namely, *Govindaji*, *Ramji*, *Mahabali*, *Nitainanda*, *Bijoy Govinda*, *Sanamahi* and *Kamyakha*. These seven temples were under the control of the king through the Brahmin priests. The way of life of Vaisnavite was slowly and steadily consolidated among the people with the introduction new system of *Kirtan* singing in Manipuri language. The new system of singing was also introduced by the King.

However, the Manipuri society was becoming hierarchical as conservatism crept in it and the houses of the Brahmins were easily distinguished because of the white flags fluttering from tall bamboos around the shrines (Allen 1904: 61). The *Brahmins* and *Rajkumars* were on top of the ladder and the common people at the other end. Any person who violated the rules prescribed by the Brahmins was outcaste and became a *Loi*. Annually *Kang Chingba* (*Rathjatra* festival) was performed in which only the people residing in Imphal area and surrounding were allowed to provide rope for pulling *Rath* and to take part in the *Rathjatra* festivals.

Being a religious minded man, Maharaja Churachand Singh visited the important places related to Vinasava religion and also erected the splendid *Govindaji* temple near the side of his newly built palace. In 1934 a conference of all Hindu Manipuri was held at Imphal under the guidance of Maharaja

Churachand Singh in which representatives of different Manipuri communities living in Cachar, Sylet, Guwahati, Jorhat, Nabadwip, Brindavan, Burma and Malaya participate (Roy 1999: 164). The main objective of the conference is to promote the welfare of Manipuri community. Because of his love and devotion to Vaishnavism, Maharaja Churachand Singh was awarded the *Gaur Bhakti Rasnarva* in 1937 by the Vaishnava society of Nabdewip (Jhulon part II). It was during his reign, the sign of reawakening became visible first in education and literature. During the childhood period of Churachand Singh the education of the state was under the charge of Sougajam Ibunga Chouba (Political Agent's letter dated 15<sup>th</sup> May, 1907). Because of his interest in education, he took over the department of education. From the very beginning of his reign the minor schools frequently started to be converted into high schools. Female education also started almost simultaneously. He established many schools apart from the premier Johnstone high school, Churachand School, Tamphasana School for girls, Tombisana School. He also helped the establishment of Bengali school for the Bengali employees of state.

The schools in Imphal mostly cemented buildings and kept in repair by the state works, but the compound walls are repaired by the people. In the remote areas of the state the schools are thatched buildings and are constantly repaired by the local people. These repairs are a source of constant trouble. There were *Pandits* who did inspect the schools. The inspecting pundits got travelling allowance at civil service regulation rate. But as they would get in future no assistance free, a fixed travelling allowance had been provided in lieu of a daily rate (Manimohon 2000: 87). In 1924 Manipuri was recognized as a Vernacular in the matriculation examination conducted by the Calcutta University and this recognition extended up to the year 1931 (Roy 1999: 164).

Maharaja Churachand Singh was a patron of sport of the state and also a sportsman. The Maharaja encouraged not only the game of horse hockey, hockey and cricke but also the traditional games of wrestling (*Mukna*), rugby (*Jubi Lakpi*), martial arts of sword and spear. The Polo team of Maharaja Churachand Singh earned a lot of recognition in matches held at Guwahati, Silchar and other places (Jhulon 67). This also proved that he loved sport.

Maharaja Churachand Singh was also a patron of literature and performing arts. Newspapers such as *Dainik Manipur Patrika* (1932), *Laitamanjuri* (1936), *Tarun Manipur* (1938) etc. were started and popular (Kamei 2015:52). It was during his period that *Khwairakpam Chaoba's* historical novel *Labangalata* and *Lamabam Kamal's* novel *Mahdavi* were written. *Manipur Sahyta Prasad* was established in 1935. Oral literature in the form of singing the story of *Khamba* and *Thoibi* accompaniment of a *Pena* (bow instrument), *Khongjom Parva* (new genre of music), sang of Manipur's epic struggle against the British in the Manipur war further developed. The Manipuri writers produced numerous original stories, dramas, novels and also translation from other literatures. The Maharaja was a patron of all these arts and culture (Roy 1999: 164).

There was theatre movement in Manipur and the pioneers in this movement were Bengali dramas. Theatre houses like Victoria club were established in 1910 by the Bengalis. Drama in Manipuri was started in 1914 and in 1925 the Nara Singh (original Manipuri drama) was staged in the palace *Mandap*. Then *Brabrubahn Pokpa* was staged in the portico of the palace main building. In 1931 Manipuri Dramatic union was established and followed by the Aryan theatre (Kamei 2015: 52). Then, the *Babupara* theatre hall was erected. In 1931 *Shakti Khongnang*, *Areppa Marup* and in 1933, *Bheigyachandra* were staged at Yaiskul.

There were many Bengali actors like *Babu Ambika*, *Ch. Ghose*, *Babu Nithor*, *Nath Benerjee* etc. who presented drama during the *Puja* every year. In 1914, the students of class VII of Johnstone School presented a drama called *Arjungi Maithiba* in the Johnstone high School compound during *Sarawsati Puja*. After some years, plays like *Ram Lila*, *Sabha Praba* were staged in Manipuri during *Saraswati Puja*, *Durga Puja* or on happy occasions. Poet Rabindranath Tagore introduced Manipuri dance at *Santiniketan* as a subject. This led to the recognition of Manipuri dance as one of the four classical dances of India

Maharaja Churachand Singh was placed on the throne of Manipur on 18<sup>th</sup> September, 1891 and he actually took over the administration of Manipur in 1907. In 1941 he completed his fifty years of reign and hence he decided to spend his last days at *Nabadweep*. In the month of September, 1941 he abdicated the throne in favour of his eldest son Bodhachandra Singh and left for *Nabadwip*. He breathed his last there in November, 1941 (Jhalajit 1965: 310; Sanahal & Robert Reid. 1942: 77).

To conclude, the Meiteis during the period 1891-1941 had accepted the way of life of the Hindus. Since the power of the state of Manipur was taken over by the British colonial authority. Maharaja Churachand Singh was allowed to champion for the cause of Vaishnavism. Throughout his reign Maharaja Churachand Singh was actively involved in the various religious activities of the state such as *Sankritans*, *Pujas*, and going for pilgrimages. He revitalized the institutions like *Brahma Sabha*, *Pandit Loisang* etc. at the palace. The king in consultation of the *Brahma Sabha* enforced the Vaishnavite rules and regulations. The Brahmins controlled the religious life of the people. The *Mandap* in the conglomeration of houses became the centers of Vaishnav socio-cultural life. Story telling from episode of Ramayana and Mahabharata, *Gosth Lila*, *Gour Lila*, *Ras Lila* etc. was organized and these cultural activities regulated the proliferation of Vaishnav ideology among the Meiteis. In each and every compound of the houses, there was *Tulsi* plant. In the lifecycle ceremonies, the presence of the Brahmins was very important and it was believed that on such occasions without the presence of Brahmins all would not good. During this period, every male member learnt *Sankritan* and *Purok*, a form of mourning ritual. And there were many proficient *Sankritan* singers, dancers and *Pung* (drum) players. As a part of encouragement, the King gave *Sana Khuji* (gold bangle), *Khamen Chatpa* (printed dhoti) worn by nobles etc.

to these cultural personalities. During the reign of Maharaja Churachand Singh the Vaishnavite way of life was consolidated among the Meiteis. In addition he was also a great patron of literature, theatre, and sports of the state. The great Hindu King breathed his last in Nabadwip in November, 1941.

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## **FEMINISM OF SHASHI DESHPANDE IN *THE DARK* *HOLDS NO TERRORS***

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### **Abstract**

Masculinity cannot be studied in isolation but only in relation to the feminine as one construct cannot exist without the other. The relationship between the two sexes has been, over the ages, one of power struggle and it is more so in modern India in which women are educated, assertive and self-reliant to some extent. In this scenario, the male has to redraw the boundaries to assert his superiority even within the marital relationship. This paper endeavours to focus on the man-woman relationship in Indian fiction *The Dark Holds No Terrors* (1980) by Shashi Deshpande.

Keywords: masculinity, entrenched, assertive and man-woman relationship.

Deshpande's concept of feminism is comparable to the modern feminism that foregrounds the need for self-realization and self-actualization of women. In her essay *Why I am a Feminist* she expresses her idea of feminism. She is not happy with the way people in India, especially those women who are in powerful position; give fallacious statements that they are not feminists because they do not hate men, leading to the impression that feminists are men haters. She feels that people in India have a terrible misapprehension about feminism that it is usually considered as "a western concept, rejecting the family and home, hating men and waging a war against them." (82)

Deshpande manifests her anxiety about this wrong opinion and its possible effect on the minds of common readers who are not well informed about the actual idea of feminism. In the same essay, the writer opines that feminism is not about lacking to be like man but an elegant acceptance of womanhood as a positive thing. She opines that a woman is a different being from man but not subordinate to him. She is much averse to self-sacrificing

image of women in Indian society that refuses individuality. She believes in the organization of family that works for the welfare of the whole society. It should not be constructed on the sacrifice of some but on the coordination and compromises of all its members for the common fortune.

Deshpande seems to be against the assertive feminists who abandon the value of family and run for divorce even for a minor reason. She further perceives that there are some women who really are happy being housewives and they should not be enforced to have careers. Nevertheless, she conveys her anxiety over the need to support oneself. She is not against motherhood but deplors women being diminished to nothing but child bearing and rearing machines. The novelist shares her idea of feminism with that of the modern feminism that endeavours for self-actualization. As Carden says, "The new feminism is not about the elimination of differences between the sexes; nor even simply the achievement of equal opportunity: it concerns the individual's right to find out the kind of person he or she is and to strive to become that person." (2)

Deshpande's women characters are well aware of the masculine framework and tradition bound culture of the society. They are conscious of their subordinate position and being victimized. Their self realization is managed by the novelist as the ground work and stepping stone towards their liberation as individuals. Her endeavour to make tremendous portrayal of women, the authentic presentation of their problems and their resentments and responses against the male domination make her novels worth studying.

Shashi Deshpande's novels bear witness to her concept of feminism. In *The Dark Holds No Terrors*, Saru, the protagonist is well aware of the inequitable treatment between her and her brother Dhruva by her parents governing the girl child to take subordinate position even at her own home. She inquires and deplors about such treatment. For example, she rejects the celebrations of her birthdays which are never like those of her brother. As a child, she is much worried by the way her parents treat her brother better than her. She demands that she should be equally treated by her parents. Such heedlessness of parents may have a perennial pessimistic impact on the future life of the child. In Saru's case, such thoughts like "Nobody likes me. Nobody cares for me. Nobody wants me" (83), haunt her and the feeling of her being unwanted has stood as a psychic reminder in her character. This has affected her whole life, mentally, emotionally and psychologically. Deshpande seems to point out the treachery of forcing such pessimistic image on the girl child by subjecting them to unequal treatment. "They had named him Dhruva. I can remember, even now vaguely, faintly a state of joyous excitement that had been his naming day. The smell of flowers, the black grinding stone that I held in my hands...." (168)

Saru suffers from the sense of inferiority complex. Outwardly, she appears to be a dominant sister to her brother, a hostile daughter to her mother; but inwardly, she is a pathetic child, who tries to receive care and affection of her parents similar to that her brother has been showered upon. For an



impertinent child like her, such morbid atmosphere of her childhood enormously affects all through her life. From then onwards, she reacts against all forms of domination and restrictions. She challenges her mother openly and defies the traditional norms. She develops a kind of hatred for her mother to the extent that she thinks, "If you're a woman, I don't want to be one" (62). She studies hard to prove herself and to have a purpose to live, and most importantly, to answer her mother's malignant question, "why didn't you die? Why are you alive, when he's dead?" (191), blaming Saru that she had killed her brother.

Resistance and rebellion become her second nature. Saru consciously neglects her mother's presence and questions when the latter asks about her decision to join medicine as a career. Saru talks to her father instead of her mother, begging him to let her join medicine.

When her father finally agrees, much to the resistance of her mother, Saru's happiness is increased. Thus, unloved and unwanted, she develops resentment towards the conventional practices during her suggestible years. Her resentment towards her mother is so terrible that she becomes disobedient just to hurt her, "I hated her, I wanted to hurt her, wound her, make her suffer" (142).

Saru marries Manohar, a man of her choice who is a low caste, making conflict with her parents. She declares her originality and individuality by ignoring conventional mode of arranged marriage.

Saru considers herself as the blessed woman on earth, as the beginning years of her marriage are full of perfect pleasure. Manu is her rescuer and the romantic hero who rescues Saru— a nymph in agony. She marries to procure the lost love of her parental home and her identity as an individual. As S.P.Swain writes: "Her marriage with Manu is an assertion on and affirmation of her feminine sensibility" (35 – 36). Saru becomes a successful doctor and smart young lady who knows her worth and how to utilize powerful people like Boozie, her teacher and medical staff, to further her career.

There is a radical change in the personality of Saru even to her own surprise. After marriage, she becomes more and more successful and her husband is still there, teaching in a third rate college. The social acceptance and recognition she gains as a doctor and the demands on her time cleave a wedge in her relationship with her husband. Manu cannot tolerate people greeting her and ignoring him. She becomes a victim of domestic abuse at the hands of her husband. She is now two divergent persons – one who reacts as a confident doctor during daytime, and another, a terrified being, during nights. She is submissive to sexual abuse when her husband turns a sadist just to prove his manliness. Saru is no longer independent in psyche, though she seems to be the same self – reliant woman. "It was strange that after all these years of having been in full control of her life, she now had this great desire to let go. To put herself in another's hands. And yet, how few they were, the people who could shoulder any burdens at all, even their own." (97)

Saru, from being self – reliant, fearless woman who denied any kind of domination that came her way, turns fearful, terrified and afraid of the dark, overwhelming nights. It seems, her feminist phase – a time when she defied and reacted against cultural encumbrance-is over, followed on close heels the feminine phase by vehemence of situations. She lets herself loose to be carried away by social norms whether she likes it or not. She speaks of sexual politics of which women are always victims, of biologism, that makes a divide between man and woman, husband and wife much to the advantage of man. And a woman has to accept that subordinate and suppressed position that does not give her a chance to enlarge her position greater than of her husband although she has better attainment and endowment. Such women fall victims to sexual harassment at home. Saru in a lecture at a girl’s college on medicine as a career for women goes on attacking male superiority in a rather ironical tone that hides and suggests her contempt for brute manliness of man. Instead of talking on the topic concerned, Saru gives out her emotions and feelings arising out of her bitter experiences. “A wife must always be a few feet behind her husband. If he’s an MA, you should be a BA. If he’s 5’4’ tall, you shouldn’t be more than 5’3’ tall...And, I assure you. It isn’t worth it... If the scales tilt in your favour, god helps you, both of you.” (137)

Then comes the final phase – the female phase of self-discovery at the very end of the novel. After her mother’s death, Saru visits her parents’ home and stays there, apparently to take care of her father, but actually to escape from her husband’s nightmarish and monstrous brutality. It is here that she begins to introspect and retrospect her life and her past; and it serves as a healing process to her wounded psyche. Like most of Deshpande’s protagonists, Saru too is facing middle life crises. C.G.Jung opines, “instead of looking forward one looks backward.... And begins to take stock, to see how one’s life has developed up to this point” (45). She realizes that she has been held herself responsible for all the past errors and mistakes and is punishing herself by bearing and remaining docile.

Even at the beginning of the final chapter, she is not sure of herself when she receives a telegram from her husband saying that he is coming to take her. She is scared to face him and asks her father to promise not to open the door when he comes. In fact, when Saru gathers up her courage and narrates the whole incidents to her father, of how she has been tormented by her husband during nights, it acts as a kind of deliverance and mitigates her from self-inflicted disorders. Her father’s kind and loving words pacify her. Slowly, she realizes, “If I have been a puppet it is because I made myself one. I have been clinging to the tenuous shadow of a marriage...I have been afraid of proving my mother right” (220).

It is evident that through this novel the novelist lays emphasis on the need and significance of having a career for woman of her own. It’s not only because of the financial freedom but also because of the emotional contentment one receives in profession that helps in self-assertion. In this novel, Saru’s self-assertion recovers when a neighbouring child comes to call

her to see his sick sister. Her role as a doctor outstrips and she is charged and self assured with her professional competence. When everything about her seems to fail – her character as a daughter, sister, wife and mother - it is her role as a doctor that saves her and asserts her uniqueness. She identifies her worth and no longer is frightened by darkness. The reader sees a different Saru who is ready to face anyone and anything when she says, “And, oh yes, Baba, if Manu comes, tell him to wait. I’ll be back as soon as I can” (221). She takes and holds the reins of her life that she says, “my life is my own” (220). She is sure of herself for the dark holds no terrors for her. At the end, she is no longer the indignant woman who says ‘no’ to fight but the one who is ready to fight hard and swim against the tide, not to get drowned but remain afloat always.

Saru, like most protagonists of Deshpande, passes through three phases. At the beginning, she is an angry young woman, enquiring, opposing and disobeying any form of domination. After marriage, she becomes scared and follows the orders of the society and the roles as directed by culture. Lastly she attains a kind personality of selfhood that leads her to a more reliable, meaningful and unconventional life. As Sunita Reddy writes: “Deshpande’s protagonists are, no doubt, victims of this unequal power structure in marriage, but in all her novels she shows how one can rise above such injustice and lead a meaningful existence.” (157)

What has been pointed out by the novelist is the perception of her central characters of their own blind spots besides those of others around them, and most significantly, they are ready to rectify them. In this sense, it may be said that Saru has completed the full circle of the feminist, the feminine and the female phases, recovering her self-image in the last phase.

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## **AN EMPIRICAL STUDY OF IMPORT & EXPORT BETWEEN THE EAST ASIA & THE PACIFIC REGION**

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### **Abstract**

The objectives of this research paper were to compare the import, export and country's economic growth between East Asia and the Pacific Region. In East Asia and Pacific Region, there were eight countries as Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. The exploratory research design was used to formulate the null and alternative hypotheses. The descriptive research design was used to test the hypotheses. The ANOVA statistical tool was used. The SPSS 23.0 version statistical software was used for coding, editing, data entry, and data analysis. The findings of this research we are concluded, as import and export between East Asia and the Pacific region are not the same whereas country growth between East Asia and the Pacific region is the same.

*Keywords: Import; Export; Country's Economic Growth*

### **Introduction**

The Exim policy of any country is very important and it requires special attention with respect to international trade. An import refers to a product or service produced overseas that is bought in your domestic country. Countries are most likely to import goods or services that their domestic industries cannot produce as efficiently or cheaply as the exporting country. Export refers to a product or service produced in one country but bought by a buyer

abroad. Exports are one of the oldest types of economic transfer and occur on a large scale between nations. The economic growth of a country is the increase in the market value of the goods and services produced by an economy over time. Economic growth is measured via the increase in a country's total output or real Gross Domestic Product (GDP) or Gross National Product (GNP). In this study, East Asia, and Pacific region countries as Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka were selected. The Import, Export and Country's economic growth were studied with respect to East Asia and Pacific region. The comparative study among East Asia and Pacific region countries was performed based on the data of Import (US\$ Thousand), Export (US\$ Thousand), and Country's economic growth (%).

The authors worldwide have given their opinion concerning the issue of gender equality. The J-Gate portal was also used for the exploration of new facts, new knowledge, and new information on Import, Export, and Country's economic growth of East Asia and Pacific Region. The Indian economy has gained considerable momentum over the last decade, by achieving and sustaining an annual GDP growth rate of over 7 %. East Asian GDP on average expanded by 5.4 % per year and South-East Asian with the aid of 5.9 % per year in the past decade. As a result, Asia has considerably improved its regional share of world GDP over the past decade in contrast to other world regions. **(European Parliament, 2016)** The Asian Century has begun. Already the world's largest regional economy, Asia is set to continue to grow in scale and influence. **(Ringholz, 2017)** In latest decades, international integration together with openness to trade has been a catalyst for sturdy financial growth for many countries, generating employment and reducing poverty. **(Trade & ITC, 2012)** In recent decades, economic integration in the Asia-Pacific has accelerated markedly, with the expansion of regional production networks and grant chains, the growth of regional multinationals and the intensification of exchange connections between countries in the region. **(Sampson, 2019)**

### **Hypothesis**

The Null and Alternative Hypotheses are as follows:

H<sub>0</sub><sub>1</sub>: Import between East Asia and the Pacific region are the same

H<sub>0</sub><sub>2</sub>: Export between East Asia and the Pacific region are the same

H<sub>0</sub><sub>3</sub>: Country's economic growth between East Asia and the Pacific region are the same

Exploratory and descriptive research design was used in this study. The exploratory research design was used to get new information, new facts, and new knowledge from reviewing the related literature on import, export, and country's economic growth between the East Asia and Pacific region (Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka). This new information, new facts, and new knowledge was used to formulate the null and alternative hypothesis. The descriptive research design was used to test the null and alternative hypotheses. Since there was a comparison of East Asia and the Pacific region (Afghanistan, Bangladesh,

Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka), hence ANOVA test was used. ANOVA test was used to compare the mean values of more than two groups. The past nine years' secondary data were retrieved from <https://wits.worldbank.org/>. The SPSS 23.0 version statistical software was used for coding, editing, data entry, and data analysis.

**.Results and Findings**

*Import ( US\$ Thousand)*

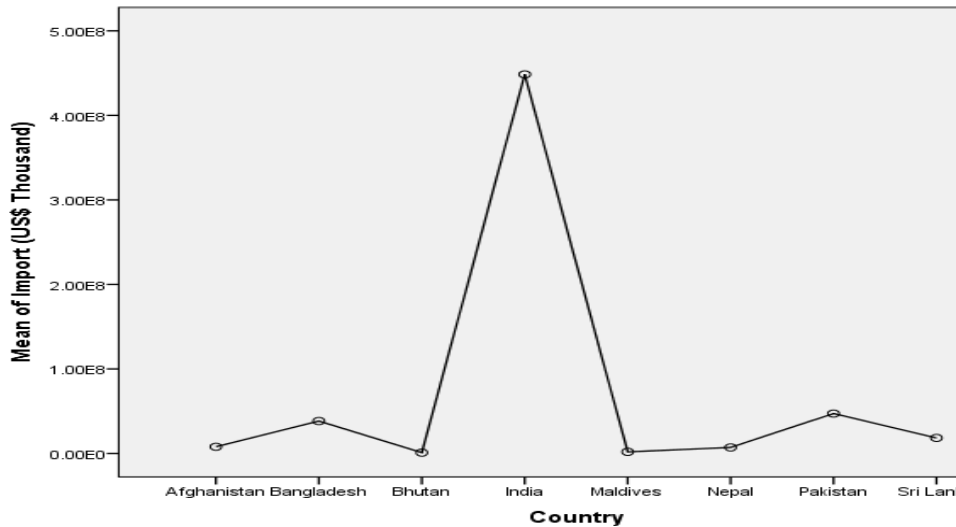
An import refers to a product or service produced overseas that is bought in your domestic country. Countries are most likely to import goods or services that their domestic industries cannot produce as efficiently or cheaply as the exporting country.

**Table 1:**ANOVA : Import (US\$ Thousand)

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1427681397560055550.000	7	203954485365722208.000	195.627	.000
Within Groups	53170908968122496.000	51	1042566842512205.800		
Total	1480852306528178180.000	58			

*Source: Author’s calculations based on World Integrated Trade Solution (WITS)*

Since the first null hypothesis was  $H_{01}$ : Import between East Asia and Pacific region are same and from table 2, it is clear that p-value (0.000) is less than 0.05, hence it is safe to reject null hypothesis  $H_{01}$ , therefore it can be concluded that Import between East Asia and Pacific region are not same or researcher can say that there is a significant difference between East Asia and Pacific region concerning Import value (US\$ Thousand). The mean plots have shown the more refined results of Import values.



**Figure 1: Mean Plot of Import (US\$ Thousand)**

*Source: Author’s calculations based on World Integrated Trade Solution (WITS)*

*Export ( US\$ Thousand)*

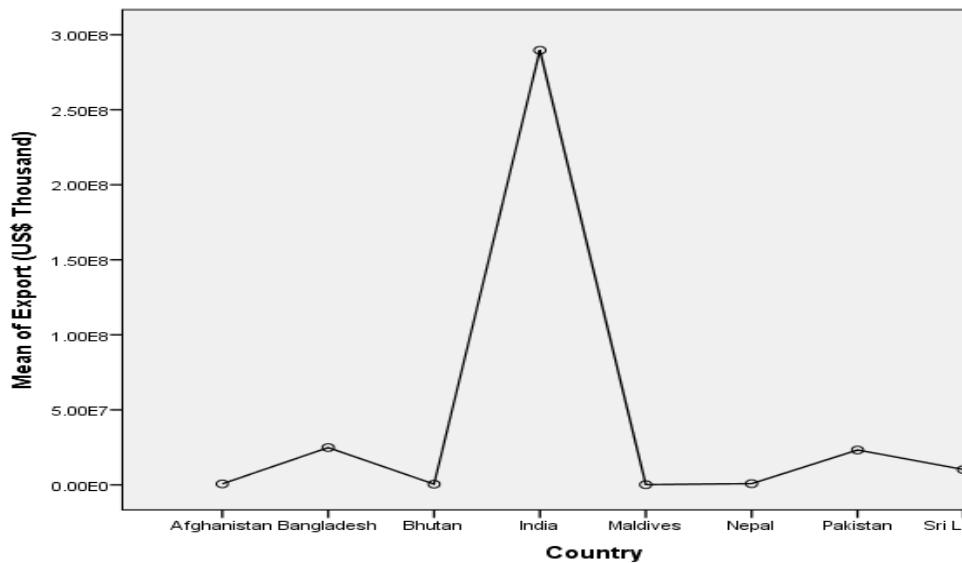
Export refers to a product or service produced in one country but bought by a buyer abroad. Exports are one of the oldest types of economic transfer and occur on a large scale between nations.

**Table 2:** ANOVA: Export (US\$ Thousand)

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	607639094608638720.000	7	86805584944091248.000	416.897	.000
Within Groups	10619130129227910.000	51	208218237827998.250		
Total	618258224737866620.000	58			

Source: Author's calculations based on World Integrated Trade Solution (WITS)

Since the second null hypothesis was  $H_{02}$ : Export between East Asia and Pacific region are same and from table 2, it is clear that p-value (0.000) is less than 0.05, hence it is safe to reject null hypothesis  $H_{02}$ , therefore it can be concluded that Export between East Asia and Pacific region are not same or researcher can say that there is a significant difference between East Asia and Pacific region concerning Export value (US\$ Thousand). The mean plots have shown the more refined results of Export values.



**Figure 2:** Mean Plot of Export (US\$ Thousand)

Source: Author's calculations based on World Integrated Trade Solution (WITS)

The economic growth of a country is the increase in the market value of the goods and services produced by an economy over time. Economic growth is measured via the increase in a country's total output or real Gross Domestic Product (GDP) or Gross National Product (GNP).

**Table 3:** ANOVA: Country Growth (in %)

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	202.327	7	28.904	.339	.932
Within Groups	4343.778	51	85.172		

Total	4546.106	58		
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Source: Author's calculations based on World Integrated Trade Solution (WITS)

Since the third null hypothesis was  $H_{03}$ : Country's economic growth between East Asia and Pacific region are same and from table 6, it is clear that p-value (0.932) is more than 0.05, hence it is safe to accept null hypothesis  $H_{03}$ , therefore it can be concluded that country's economic growth between East Asia and Pacific region are same or researcher can say that there is no significant difference between East Asia and Pacific region concerning country's economic growth (%). The mean plots have shown the more refined results of the country's economic growth (%).

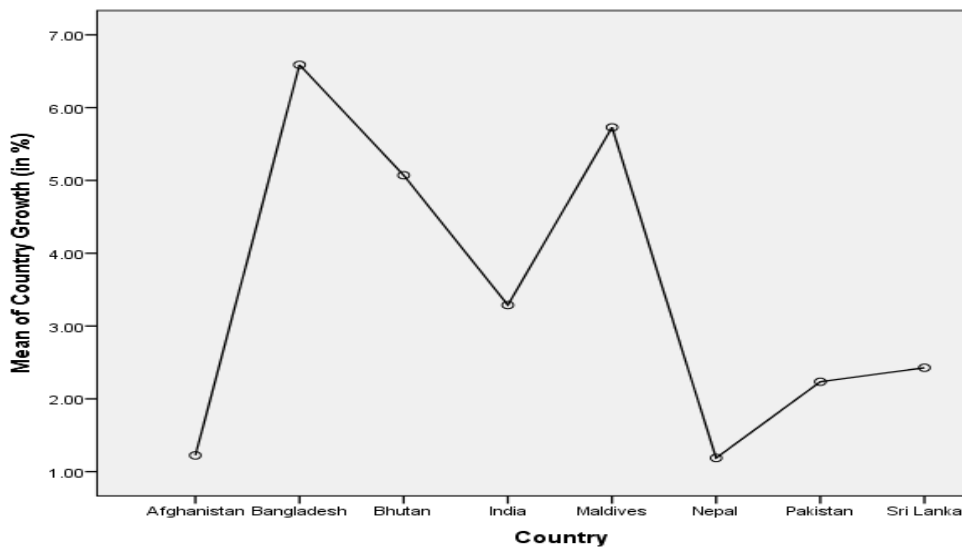


Figure 3: Mean Plot of Country' Economic Growth (in %)

Source: Author's calculations based on World Integrated Trade Solution (WITS)

### Conclusion

Based on the analysis, there is a significant difference between East Asia and the Pacific region concerning Import and Export values (US\$ Thousand) and there is no significant difference between East Asia and Pacific region concerning country's economic growth (%). Therefore, the conclusion of the above study was India's import is very high in comparison to other East Asia and Pacific region. The Import values of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, Pakistan, and Sri Lanka were almost similar. India's export is very high in comparison to other East Asia and Pacific region. The Export values of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, Pakistan, and Sri Lanka were almost similar. The country's economic growth for Bangladesh and Maldives is very high whereas the country's economic growth is very low for Afghanistan and Nepal. India's economic growth was in between the other East Asia and Pacific region. Bhutan's economic growth



was above India's economic growth whereas Pakistan and Sri Lanka's economic growth was below India's economic growth.

The findings and conclusions in this study are those of the authors and do not necessarily represent the official position. The opinions expressed in this article should be attributed only to its author.

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## **RE-EVALUATING THE LANDSCAPE DEPICTED IN THE INSCRIPTIONS OF EARLY ASSAM UPTO 1200 AD**

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### Abstract

Studies on socio-geographical landscape of early Assam are limited mainly due to the paucity of primary sources. The inscriptions provide valuable insights into the socio-geographical conditions of the period. Inscriptions are integral part for studying the early period of Assam. Inscriptions give information pertaining to royalty, patronage, landscape and other socio-economic aspects incidentally. The paper includes the study of various constituents of landscape of early Assam like settlement, population, flora and fauna etc. and their role in shaping the cultural landscape of early Assam.

Keywords: landscape, Assam, epigraph, copper plate, flora, fauna

The early inscriptions of Assam are in Sanskrit possibly due to the lack of indigenous script or the kings preferred Sanskrit as divine or the language of rulers as it was followed by rulers across the subcontinent during the period. These inscriptions are generally installed on places where people gather, religious and economic centres, rocks on foothills and riverfronts, stone images, copper plates etc. lately on the canons. Copper plates or *tamrapatra* / *tamrasasana* 'an order in copper plate/s' or 'a charter' were also common. Inscriptions are commonly categorised into (i) commemorative (ii) commemorative cum donative (iii) eulogistic cum donative (iv) eulogistic cum commemorative cum donative (v) royal decree (vi) literary. In regards to script eastern form of Brahmi script was used till 9<sup>th</sup> century in Dubi, Nidhanpur, Hyunthal and Tezpur plates, from 9<sup>th</sup> century east Indian variety of

*Siddhamatrka* or *Kutila* script also called early *Nagari* or proto Bengali script were employed in Parbatiya, Uttarbarbil, Nowgong, Bargaon, Sualkuchi, Guakuchi plates. From late 11<sup>th</sup> century north Indian Brahmi mixed with Devanagri. Kamauli grant of Vaidyadeva (1142 AD) used Devanagri and Assamese script was introduced with the Kanaiborosibowa inscription of 1205 AD. The contents of rock inscription are varied. Inscriptions throw light on royalty, religion, politics, caste, sects etc. The earliest inscription Umachal rock inscription speak of king Surendravarmans excavation of a cave dedicated to Balabhadra. Barganga inscription is also similar in nature and content. In Dubi plates issued by Bhutivarman and reissued by Bhaskarvarman records donation of a land to Brahmin named Priyankaraghosasvami incidentally the epigraph mentions sharks, alligators, cranes, waves of ocean. elephants, gazelle, lion as adjectives defining prowess of the sovereign. The Nidhanpur plates are similar to Dubi in content, it is a *Agrahara* grant made to Brahmins numbering 208, named Mayurasalmaragrahara in Candrapuri visaya where a revenue free tract of land was given for the purpose of *bali* (worship), *caru* (oblation) and *satra* (hospitality) and mentions rivers named Gangini in west, Kausika in the east, potters pit on north-west, *Jatali* tree on the north, on the north-east are the pond of *Vyavahari*, Khasoka, and that of *Sushka Kausika* forming the boundary. It mentions passingly potters pit and tradesman and *Jatali* tree to demarcate the boundary. Harjaravarman issued an epigraph on the bank of Brahmaputra upon a rock stating a naval conflict among Kaivartta, Naurajja and Nakkajosadhikarin over fishing rights or command over the territory bounded by mountainous country corroded by salt water on east, Nakkajosa, Pravarabhumi and Abar hills on west, south and north respectively. The dispute settled in favour of royal police and area was demarcated with hill called Sililaksarabhaksa in east and Nakkajosa in west among the parties and stated whoever crosses the boundary will be fined five *buttikas* (100 *cowries*) (Sharma, 1978). Hyunthal plates of Harjaravarman issued in the memory of departed souls of his parents. The Tezpur plates of Vanamala records donation of a village bounded by Trisrota on western side, Dasalangala on western side, Candrapuri on south-east, Avari on south, a *Pushkarni* on south-west, Naukuva on west, and Dasalangala on north-eastern side to Brahmin named Indoka. The grant mentions temples, musical instruments, parks with sacrificial chants, beautiful ponds with lotuses. The city of Harupeswara is described settled by people of all castes and ashrams and are happy and also inhabited by fortunate and honest scholars, royal roads were crowded with kings came to pay homage to king Vanamala and mentions elephants, horses and *Sivikas* also river Lauhitya along with snakes, peacock, *agaru* trees, muskdeer, leopards, deers, Kamakuta Mountain being abode of Kamesvara and Mahagauri. It also mentions prostitutes with red teeth indicating betel chewing. The Parbatia plates of Vanamala is also similar in content and intent. The name of the granted village is Haposa and curses those who intends or try to defy the donation. Two Harihara image inscriptions also are reported from Deopani belonging to similar period mentioning two

monarchs Maharajadhiraja Jivara and Sri Diglekhavarma (Sharma. 2003). The Uttarbarbil plates of Balavarman III records donation of land capable of yielding two thousand units of paddy sliced off from the Vappadeva pataka, to a Brahmin named Garga and relayed the benefits of the donation to his sons. The grant consist of homestead land, paddy fields, ponds, mounds and rendered free from all the troubles on account of fastening of elephants, searching of thieves, inflicting of punishments, tenants taxes, duties due to different causes and grazing of animals such as elephants, horses, camels, cows, buffaloes, goats and sheep. The mentioned land was bounded by *vaikanka* trees on the east, silk cotton tree on south-east, *palasa* tree on south, *kadamba* tree on south-west, cane tree on the west, banyan and *viti* trees on the north, black berry tree on the north and *sonaru* tree on the north-east. The first part of the grant was eulogy to king Vanamala praising his ancestry and royalty. The engraving mentions areca nut trees covered by encircling betel leaf creepers, the black sandal trees encircled by cardamom trees. The Nowgong plates of Balavarman III records donation of land to brahmana named Maladhara Bhatta bounded by Koppa and a cattle path on the east, a blackberry tree and *Sriphala* tree on south east, to the south is highway and the *sonaru* tree, to the south-west is mango tree, to the west is highway and silk cotton tree, to the north-west the big banyan tree and the tank of Diddesa. To the north half of the Seva pond and to the north-east a pond and the wave leafed fig tree on the southern bank in the district of Dijjina, there is a land called Hensiva where this donation is made. The donated land consists of homestead land, paddy fields, dry lands, ponds, grounds and mounds. The Howraghat copper plate grant of Balavarman III records donation of land to a brahmin named Garga of Upamanyu gotra having a son. The mentioned plot of land is bounded on the north by earthen mound of Vaikanka, a silk cotton tree on the south east, on the south is *Tripatraka* tree, in the southeast is a *Kadamba* tree, in the west there is a *vetasa* tree, in the northwest there is a *Pipala* tree standing on the earthen mound of Nisi, in the north there is a black berry tree in the northeast is a *Swarnadaruru* tree (Sharma, 1978). Bargaon copper plate of Ratnapala belonging to 1035 AD with this the capital was shifted to new city of Durjaya, in the kingdom of Pragjyotisa records a land grant made to Brahmin named Devadatta. The donated plot of land is capable of yielding two thousand units of paddy situated in the field of Lavukuti, comprising also of a plot of land sliced off (apakrsta) from the Mahadevapataka and belonging to the visaya named Trayodasagrama of the north bank. The said land includes homesteads, paddy fields, dry lands, ponds, grazing grounds, refuse lands. The boundaries of the mentioned land had a silk cotton tree on east on the high road, on south-east also a silk cotton tree on the steep bank near the marine boundary of the people of Rusiganapata. To the south is a plum tree, to the south-west is a Kisimbala tree on the marine boundary, to the west a banyan tree standing on steep bank a field dividing lane running to the west and then to the north and also a Kisimbala tree, to the north-west Hijjala tree on dividing lane, two silk cotton trees on the north, a

Kisimbala on the south and two silk cotton trees on east and Kisimbala tree on the north and to the north east is cane trees on high road. This suggests the said land was adjoining to the road on one side and agriculture field on other sides (Sharma, 1978). The Sualkuchi grant of Ratnapala also speaks the same as the Bargaon and both belongs to same period. The land was donated to a Brahmin named Valadeva. The said donated land has *sakkaramula* tree and a mango tree, a brick-field on the east. To the south east are cane trees on the boundary common to Daksapatinauki. To the south is a *hijjala* tree on the boundary common to sadhavanauki, to the south-west tree known as *Bhadraksa*. To the west is silk cotton tree recently planted on a boundary common to Candenauki. To the north west the southern part of Kalamgadandi, a *coraka* tree on the southern part of Sadhava and Kalangadandi at the end of an eastward curve, then the northern part of Kulasonta at the end of a southward curve, a *varuna* tree on the northern part of sadhava and Kulasonta along an eastward curve, and a *hijjala* tree along a northward curve. Towards the north the northern bank of Diyarambarajola and to the north-east a cane tree (Sharma, 1978: 177). The Gauhati grant of Indrapala issued from Durjaya records a land donation to a brahmin named Haripala. The donated land is bounded by eastern bank of Kosthamakkiyana beel and the dividing lane lying on the boundary of the Makutimakkiyana bhumi, under the occupation of Kuntavita and Khambhava on the eastern side of the grant. To the south east exists road lying as border of the two lands viz. Kuntavitalakkhavabhoga and the Kasipataka. On the south there is a large road and a pond (Bhogadirghika) of the Svalpadyuti Kaivarttas, a part of land of Kostha and three bamboo bushes. On the south-west lies the Dirgumma river which turns towards north and then to east, and land of Kosthakaasipataka and a curve towards north lies a homestead. To the west and north-west is the Dirghumma River. Towards the north a *sakhotaka* tree lying on the field dividing lane on the border of Bhavishya Bhumi under the occupation of Adityabhatrakas as granted by the past king and a southern bank of a pond made by Pasupati and a field dividing lane. To the north-east is the eastern bank of the Kosthamakkiyana beel. The inscription speaks of number of white washed temples of Shiva. Guwakuchi grant of Indrapala, records donation of a land in Vainama village to a Brahmin named Devadeva. The said land produces two thousand units of paddy. The boundary of the land is describes as on the eastern side a jack fruit tree on the road bordering the Pandari bhumi, Rajaputra pataka and Markkamyikokva belonging to Mahagauri and Kameswara, a field lane the land takes westward curve and borders the Pandari bhumi and the Mukutikumyara belonging to Vira, taking a southward curve a field-dividing lane on the margin of the donated land. To the south-east is Pandari bhumi belonging to Mahagauri and Kamesvara. On the south is the north bank of Kaharavijola river. On the west is the Pandari bhumi belonging to Vasumadhava, and a *Jingani* tree. Following the eastward curve and than northward, there is the southern bank of the river Sakhotakajola. To the north-west is the southern bank of river Sakhotakajola, which runs from

north to west and a mango tree. To the north is the south bank of Srotasijola lying at the boundary of Pidakagrama bhumi, the boundary than runs to north, with the curve to the east (the boundary becomes identical with) the south-eastern bank and the south bank at the boundary of that village. To the north-east, a homestead dividing road at the boundary of the Pandari bhumi belonging to Mahagauri and Kamesvara of the said donation. The Gachtal Copper plate grant of Gopalavarman dated to 1080AD records a donation of land capable of yielding eight thousand unit of paddy sliced from *Kharikonakoncibhumi* belong to Barsrojambuba visaya to a Brahmin named Sambhrama. It also mentions *cakravaka* birds and lotus.

The Khanamukh Copper Plates of Dharmapala dated to first half of 12<sup>th</sup> cen records a major land grant to a Brahmin named Ummoka, borned in madyadesa and holding post of Rathika belonging to Ksyapa *gotra* and follower of Kanvasakha of Yajurveda in a hamlet of Meru yielding 2000 units of paddy sliced out of the territory of Digalgandi situated in Puruji district in the presence of Rajas, Rajnis, Ranakas, Rajanyakas, Rajaputra and Rajavallabhas. The boundaries of the said donation are on the east is the plot of land of Hakkevatti, Phettasimmalidighalandi and the Hamlet of Meru yielding 6000 units of paddy belonging to Bhatta Mahabahu. On the east a banyan tree lying on the land of Sankhupataka is the boundary. On the south is Bhallachana tree in the land of hamlet of Arijja. To the south is also a banyan tree. To the west there is land of the Khantapataki and the plot of Swayambhudeva. On the north there is the chartered land of Devanathasakta and, the *asvattha* (banyan) tree and the plot of Khagali. To the north of it there is the *Jadmaka* stream in the land of Panchapataka and also Daksinapataka. The boundaries of other parts consist of Diglandi and Merupataka are as follows- to the east there are Chokkapataka, the Paschimapataka chartered for Kumarapataka a jack fruit tree, a pond, a *vata* tree and the Pannavanadaksina pataka, in a slight bend there is pond of Bhavadeva, the Uttarapataka a large ridge of Konchalividi lying to its north. On the west the boundary is formed by the ridge lying in the plot called Puraputta chartered for Madhumathana. The southern boundary is formed by *vata* tree, to the south of it there are the plot of Panchaka, the stream of Mausarola and the hamlet of Ulottara. To the east there is the pond of Valabhadra, land of Chokkapataka and the Uttarapataka, hamlet of Jolapaschima, a large ridge, the *sahadajotaka* tree and land of Sri Dandu belonging to the Mandala family and land of Dighalandi and granted immunity from fastening of elephants, fastening of boats, searching of thieves, the inflicting of punishment, the tenants taxes and duties due to different causes and grazing of animals like elephants, horses, camels, cows, buffaloes, goats and sheep. The inscription also mentions paddy fields, dry lands, grazing grounds, refuse lands etc.

Shubhankarapataka copper plates of Dharmapala, the charter intends to donate a plot of land yielding 6000 units of paddy in the locality of Shubhankarapataka. The land is bounded by *Ka* tree, *Sakhota* tree, walnut tree on the boundary of the chartered land belonging to Kurmanatha on the east. To

the south east is field lane of chartered land belonging to Vira. To the south, is *asvattha* tree. To the south-west is a river, to the west a fig tree. To the north-west is a silk cotton tree and an *Oddiamma* tree. The boundary of other part comprised the land of Kanjiyabhiti included in a locality called *olinda*. To the east there is a *lochana* tree on the boundary of the land of *Orangitantra* and a *hijjala* tree. To the south-east is silk cotton tree. On the south there is a Kantavakkara tree, a bamboo bush and the Orascoshajola, a *hijjala* tree, and a field dividing lane. Towards the west is the holy fig tree. A bamboo bush, a *lahucha* tree and *Dummari Mastaka*. To the south west on the border of the Ballabhithi there is a land of Dhumaradeva. To the west there is a banyan tree with hanging roots and nearby there is hedge of bamboo. On the north-west a bamboo bush on the margin of “victory fortune navy” to the north there is a field demarcating foot path and a silk cotton tree, and after a curve there is Orascosajola, a *kasimla* tree on the margin of land of Brhadrava, a fig tree and a field dividing lane. On the north-east a *Bahula* tree standing on the boundary of the land of Orangi tantras and an ant hill. Pushpabhadra Grant of Dharmapala records a land grant to a Brahmin named Bhasvara. Dharmapala issued the land known as Guheswara joined with Digdola capable of yielding 10000 units of paddy. The donated land is bounded by field lanes of Nokka Debbaripala, Govabha, Bhoga, Alipana on the east. To the south is the western bank of the Camyala joli (stream), south bank of Jaugalla River. Running to the south there was two streams (*jolyau*) named Nekkadeuli and Singadi and land of Dijjaratihadi. To the south is river Bekkasuska. To the south-west are reeds on a lane. To the west, there are Thaisadobbhi, the Chakkojana (a stream) and the stump of a *parali* tree. On the north-west there are three bamboo trees. To the north there is stump of a *Suvarnadaru* tree at the south bank of the Dijamakkajola. The land in possession of Mano belonging to Nokkatada has Dijamakka (stream) running through it.

Kamauli Grant of Vaidyadeva (1142 AD) records grant to a Brahman named Sridhara in the visaya of Bada, in mandala of Kamarupa, in the Bhukti of Pragiyotisa. The donation includes two villages demarcated by their four boundaries, with water bodies, dry lands, forests, gardens and grazing lands and according to the principles of Bhucchidra free from every type of tax. The boundary extends from the land of Digdandidhara to the western bank in the northern direction upto Dighdandi.

Assam plates of Vallabhadeva (1185 AD) records an alms house was established by the King Vallabhadeva in the memory of his parents. And for the maintenance of this alms-house he granted seven villages along with the bushes and trees, villages, inhabitants, waters, dry lands situated within four boundaries. Chadi, Devunikonchi, Sajjapiga, Vangaka, Samsrahikoncika and Dosipataka formed seven beautiful villages called Sonchpataka. The boundaries are clearly demarcated and command to possible encroachers. On the east is Mantakasvatha, on the west Gosaridhara, on the north Rajakani and on south Karddamalika and outside the boundary in between Maitada and Dvaripata, six hamlets also were given and also Acadahedika. Five assistants

Thati, Padharu, Vathola, Lohatadi and Rasayana along with their sons and wives also attached to the land (Sharma: 1978).

### **Brahmadeya, Devadana and Agrahara Land Grants**

The inscriptions of ancient Assam if it is engraved on rock are religious and copper plates are Agrahara (settlement of Brahmins) or Brahmadeya (to Brahmins for some specific ceremony/occasion). In broad terms however both means same as the beneficiary in both the case are Brahmins. Archaeological evidences shows that mainland cultural activities in Assam started by the early centuries both Buddhist and Hindu. Buddhist concentrated their activity culturally and Brahmanas politically and religiously. There was a cultural lag till Bhaskaravarmans period since then the mainland sects pushed themselves very vigorously. His period showed an unprecedented migration of Brahmins from distant places of mainland that are to have a considerable impact on the landscape of Assam. The migration was however so large that they have to be settled through the devices of agrahara and brahmadeya by the state. What triggered this migration cannot be known exactly but it had a lasting impression on the culture and landscape of Assam. The expansion of agriculture had enduring impact on land cover and land use patterns. The resulting population growth together with competitive land use caused land scarcity, conversion of wild lands to agriculture and other uses; the anthropogenic factor has an important land use and land cover changes. Paddy is the only crop mentioned in the inscription showing limited crop diversity in the region. Endowed with various immunities (criminal and civil) they ushered reverse acculturation and triggered retreat of otherwise indigenous people towards forests and hills. With ever increasing economic and social immunities it gave rise to social and economic disparities and further consolidated caste and streamlined various types of exploitation. In such a scheme of analysis, land grants become not agents of dismemberment, but instruments of state formation. As states extended their power through the countryside, the integration of rural economy and society led to the creation of an agrarian base upon which new ruling groups could assert themselves. Thus, rather than a period marked by political fragmentation, there was an intensive growth of regional kingdoms. Many of these kingdoms endured for several centuries (Kulke 1982: 245). This extension of agriculture also led to intervention of Brahmins in rural society involved the imposition of a bureaucratic and priestly elite resulting into sanskritisation of local power, creating a differential access to power and resources within local communities and these differences only increased with time and increased subjection of the peasantry and appropriation of forced labour are seen as essential. Brahmadeya triggered integration of existing rural settlement into a new economic order dominated by Brahmins proprietor further intensified caste system.

### **Flora and Fauna in Inscriptions of Assam upto 1200 AD**

Various flora and fauna were mentioned in the inscriptions of early Assam which throws light on the climate and geography of the area are:



*Agaru (Aquilaria Agallocha)* has Ayurvedic properties, Sodhala Nighantu and Rajnighantu mentions three and four variety of agaru. It grows in the north-eastern region of India and has aromatic and insect repelling properties. It prefers highly humid, sub tropical climate with rainfall 1800mm-3500mm.

*Akhota (walnut)*

*Palasha (Butea Monospema)* a sub tropical tree, beautiful tree when flowered.

*Kadamba (Neolamarekia Cadamba)* is an evergreen tropical tree.

*Vetra/ Veta (Calamus Rotang)* popularly known as cane, it is a tropical plant.

*Vata/ Banyan (Ficus Benghalensis)* considered sacred in Indian philosophies.

*Veeti* is probably rosewood tree.

*Sonaru (Cassia Fistula)* a tropical to subtropical tree.

*Vaikanka tree (Flacourtia India)* a tropical tree having medicinal properties.

*Simalu/Silk cotton tree (Bombax Ceiba)* an Asian tropical tree, deciduous.

*Areca nut / tambul (Areca Catechu)*

*Black Berry (Robus Occidentalis)* A tropical tree.

*Cardamom (Elletaria Cardomomum)* a tropical and sub tropical tree.

*Shriphala/ Bel (Aegle Marmelos)* a tropical and sub tropical tree.

*Hijjala (Barringtonia Acutangula)* freshwater mangrove and mangopine, normally found near fresh water rivers and swamps.

*Bhadraksa (Scaevola Taccada)* found in coastal locations in tropical areas.

*Mango (Magnifera Indica)*

*Coraka/Choraka tree (Angelica Glauca)*, a shrub grows at the altitude 8000-10000 feet. It grows only in damp soil, preferably near rivers or deposits of water. It has medicinal properties.

*Varuna tree (Crateva Nurvala)* grows on lowland to an altitude of 1000 metre MSL. It occurs in glades, at the edge of a forest near rivers and lakes etc.

*Sakhotaka tree (Streblus Asper)* used in Ayurvedic and folk medicines, grows in native to dry regions.

*Ka tree (Terminalia Carolinensis)* used for timber, canoe manufacture; it is medicinal and edible nuts.

*Odiamma*, mentioned as king of mangoes.

*Kantavakkara* possibly Kantakari? (*Solanum Virginianum*) (Yellow Berried Nightshade) it has medicinal values and found throughout India.

*Jinghani/Jinghini (Lannea Coromandelica)* Indian Ash tree grows at temperature 32° - 40° and tolerates 8° - 47° and rainfall 1200mm - 2000mm and can tolerate 600mm - 3800mm.

*Lahucha (Artocarpus Lacucha)* known also as monkey fruit, it is a tropical tree, Wikipedia mentions it *Dewa* in Bengali and Assamese.

*Bamboo (Bambusa Vulgaris)*

*Bahula/ Bakula (Mimusops Elengi)* a tropical trees with medicinal values.

*Lotus (Nelumbo Nucifero)* aquatic rhizomatous herb.

*Jack fruit (Artocarpus Heterophyllus)*

*Patali (Stereospermum Tetragonum)* known as *Dhopatita* in Assamese.

*Jatali/Jarul (Lagerstroemia Flos Reginae)*, also referred as Queen's flower, the Giant Crape Myrtle & Banaba. It is a deciduous tree growing in India and Sri Lanka. it is a popular herb used in folk medicine.

*Sakkaramula* (a willow like shrub) popularly known as *mitha alu* locally.

Plum tree (*Prunus subg Prunus*) a fruit generally not found in wild but along settlements.

The other trees which are mentioned but cannot be identified were *Dumbari* (fig tree), *Lochana*, *Kasimla* and *Bhalluchana* tree. The trees other plants and herbs mentioned in the inscriptions indicate the area in discussion has tropical to semitropical humid climate with few rainforest trees. Most of the flora mentioned bears medicinal values, therefore the composers of the plates were well versed with Ayurveda.

The animals mentioned in the inscriptions are elephants (*Elephus Maximus*), horse (*Equus Caballus*), camel (*Camelos*), cow (*Bos Tourus*), buffalo (*Bubalus Bubalis*), goat (*Capra Aegarus Hiscus*), sheep (*Ovis Aris*), alligator, crane (*Gruidae*), shark (*Selachimorpha*), gazelle (*Gazella*), lion (Panther Leo), *Chakravaka* bird (Ruddy Shelduck) commonly known as Brahmany duck or goose. The absence of reference of rhinoceros and other exotic species of the region indicates the Brahmanical expansion limited to the plains of Brahmaputra upto Tezpur area.

#### **Place names**

In these inscriptions names of various places occurs but nothing can be said for certainty about the location if these places but the suffixes in the place names like jola/joli, kanda/kandi, sola/suli, kol/kula, ca/cha/cho, tenk, dagi, guri, so/sol, pol, kunda, khila etc. appears in the names of the places from early Bengal which variously means water channel, homestead, house, arid land, river bend etc. The geographical aspects of the inscriptions of Assam are studied and captured comprehensively by Baruah. Baruah studied all the aspects relating to the settlement geography (urban and rural), ancient fluvial profile, flora and fauna etc. he also tried to trace the size of various land grants basing on literary and popular formulae. The size ranges from 50 bighas to a village to 10,250 bighas for Mayurasalmara agrahara of Nidhanpur grant (Baruah, 2010: 70) with average grant being of 50-100 bighas of land.

Apart from the major centres Pragjyotisa, Harupeswara and Durjaya, names of few other places specially *visaya* (district) appeared located on either bank (*kol*) of Brahmaputra. However the locations are not traced successfully. The earlier inscriptions were mostly found in lower Assam and are elaborate a somewhat mainland influence thereafter the inscriptions were issued from Tezpur and Nagaon region however the grants of the period are not as elaborate as earlier period. The Pala inscriptions (grants) were issued from Kamrup region and are similar with preceding inscriptions from Nagaon and Tezpur but are not elaborate like early inscriptions. It seems some fluvial disturbances occurred during 800-1000 AD in Guwahati region that the age long seat of Kamarupa was shifted to Tezpur region. It is likely that the region was flooded during the period for geologic reasons evident from the raised

water table in Ambari Archaeological site during the period, which the tank built in early centuries, had to be filled with stone blocks as it became unusable the structure is still under water. There seems no reason why the brick stairs be made under water possibly it was inundated due to raised water table. However no such incidents are mentioned in any texts. By the close of 12<sup>th</sup> cen issue of such eulogistic land grant charters are dropped significantly. Inscriptions and land grants continued during the Ahom period but in medieval times alternate mediums of writing were available in the form of palm leaves and later paper which are easy to cope with. The inscriptions of Ahom period carries a regular date unlike the inscriptions of earlier period. The Ahom inscriptions remained short and few land grants during the period are known. Ahom inscriptions mostly are commemorative of some event. By mid 18<sup>th</sup> cen the inscriptions became obsolete and paper was taken up as material for documentation for their operational and reproductional ease (Shastri, 2018).

Information pertaining to early historical cultural landscape is based on two principal sources archaeological and epigraphical. The landscape mentioned in epigraphs or history of early Assam resembles typical rural landscape until recently. The landscape particularly of settlements and agriculture remain same till pre-industrial era. By this time the paddy fields were owned as demarcated and taxation was instituted on land and its produce. There seem occasional disputes among the landowners for the boundaries of their land holdings owing to various natural reasons like erosion and changing of river courses etc. The demarcation were done on some natural and human made features like rivers, trees, pond, brick field, potters pit, neighbouring land etc. as mentioned in various inscriptions. The flora mentioned are mostly lowland vegetations, forest vegetations were absent even wild animals are not mentioned therefore forcing us to draw inference that the early wetland agricultures were done on plain homestead areas whereas the far flung areas are avoided as it was hard to guard those fields. The population though increased but not overwhelmed therefore gradual expansion of agricultural grounds was taking place the reason we saw numerous grants were issued, the new donees insured better production by cruel exploits, monitoring of activities in his holding.

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## **THEORY OF YOGA REFLECTED IN MINOR UPANISHADS**

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### **Abstract:**

Vedic Literature is the most valuable scriptures in the world literature. It is the real contribution of our ancient saints to the goodness of the human beings. Upanishad is the path of knowledge of the Veda. Upanishad is an ocean of spirituality from which the streams of knowledge are continuously flowing in this world and purifying the heart of all the human beings. The Upanishads are the principal sources of Indian philosophical thinking. The Yoga, its style of practice and different divisions has been described in the Upanishads. The spiritual learning of the Upanishad is based on the source of Yoga. The Upanishad is the base of liberation. Liberation is impossible without transcendental knowledge and transcendental knowledge can not be attained without Yoga. Thus it appears that the Yoga has an interrelation with the Upanishads. Yoga is admitted as the best resources for self-realization. Yoga is explained on more than one times in the Upanishads. With main subject matter of Upanishads, Yoga has been determined completely in some of the Upanishads and Yoga has been discussed casually in some Upanishads. In this Research Paper, we will find the origin of Yoga and its usefulness to the human society. Basically this paper is prepared in the basis of nature and concept of Yoga which is reflected first time in the particular Upanishads.

**Keywords:** Yoga, Upanishad, Salvation, Mind, Philosophy, Veda, Soul etc.

### **Introduction**

Upanishad is the pride of the Indian Philosophy and culture. The Upanishad is the path of the Vedas. The thought of Upanishad activate the initial inner inspiration of the human soul. From the Upanishads various streams of thoughts can be obtained. In the Upanishad along with a picture of truth we get indications as the basic facts of religion. Upanishad is the best

and highest teaching of our religion. So Upanishad is related to our daily life. The Upanishad is the sources of energy and inspiration to the soul.

The aim of the Upanishad is to search for truth. In the various ways the truth is reveal. The reality of Brahman can be grasped through self-realization. Complete joy and peace which is god is the mans highest and ultimate goal. Brahman, knowledge of Brahma, self-realization etc are the main subject of Upanishad. With the main subject matter of Upanishad yoga has been also discussed casually or elaborately in some Upanishad. Yoga is the path of achievement of the ultimate goal of Upanishad. The main dealing of Upanishad is to attain the supreme soul. Yoga is the mediator to fulfill this goal. Brahman can be known by sravana, manana, and nididhyasana.

According to *paingalopanisad*, the act of hearing the spiritual advices from preceptor with a respectful bent of mind is called sravana. The act of searching for the meaning of things heard in a lonely place is manana. The determination of mind with perfect attention of the meaning is nididhyasa. Nididhyasa is knowledge of science. Sravana of the cause of manana, manana is the cause of nididhyasa and nididhyasa is the cause of attaining Brahman. This is the path and process of yoga. Yoga is one of the means to attain Brahman .By practicing yoga and knowledge one may realize Brahman. After yoga inner soul can be purified, the sense organs, mind, intellect can be organized, then Brahman can be realized.

The root of yoga philosophy is planted in the Upanishad. And the eight fold division of yoga is also discussed.

The word yoga has been formed by the root yujir *yoge*, in the means to be united, *yuj samadhau* in the meaning meditation, *samadhi scittavrttinirodha*, *yuj samyamane*.

The word has been used in different meanings. According to the upanisadic point of view *yujir yoge* ' *yujyate anena iti yogah*. Meditation is the main point of Patanjali. In meditation connection of one to other is yoga. Mostly union is yoga which is reflected in our ancient text. Meditation is also the union. Meditation is the path of emancipation. Emancipation means detached means viyoga. This viyoga is yoga. Then the root *yuj samadhau* is important. Samadhi is the pre step of detached and yoga is upper step of union. This is original yoga. Dictionary meaning of the yoga is, the act of yoking joining, attaching, harnessing, putting to, team, vehicle, conveyance, application, performance, occasion, opportunity, union, combination, contact with, connection, relation,, concentration of thoughts, abstract contemplation, meditation and self-realization etc.

Yoga is connection union etc. this connection is not ordinary connection. Human spirit may attain complete union with supreme spirit are isvara. The union is individual soul with the universal soul. Yajnavalkyas view is 'union of atma and paramatma is yoga'. [*samyoga yogaiti ukto jivatmaparamatmanayah*, sarvasarsanasamgraha.]

This union is Samadhi. samadhi means samyavastha of jivatma and paramatma. Vyasa in his vyasabhasya said 'yogah samadhih' [yogabhasya,

2.1] yoga is Samadhi samyavastha.so yoga is possible in all ground of citta. Samadhi become successful only when there is union between concentrated mind and the object to be meditated.

### **Yogic tradition**

The anusasana of yoga is ancient. Yoga is our ancient monument. Very common use of the word yoga is connection. The word connection has created an internal secret meaning by the philosophers. Many places of the Vedas yoga have been mentioned. [RV, 1.5.3, 1.18.7., 1.30.7; SV 163,742,743; VS .1.14; AV.20.26.1 etc.]

Both the word yoga and yogi has been praised. Prayer of god is yoga which is reflected in Vedas. The idea of yogic science developed in Brahmana, Aranyaka, Upanisad and Puranas. Most of the puranas has show the process of yoga with its divisions. Yoga has been described as emancipation. Emancipation is possible after deep meditation. Meditation is successful after self- realization. Self realization is the cause of control of mind. In yogic science mind is first and foremost important chapter.

*Srimadbhagavatgita* is the foundation stone and the star building of yoga. If we want to discuss may be all the slokas of *gita* is related with yoga. The unattachment starts from visada and end in moska

According to yogasastra when a man forsakes all his thinking, that dissoluted condition of mind is called yoga. *Yajnavalkyasamhita* say, 'connection of individual self and supreme self is yoga' [1.44, *samyoga yoga iti ukto jivatmaparamatmanoh*]

*Yogavasistha* mentioned that yoga is crossing of this ocean of universe [*samsarottarane yuktir yogasabdena kathyate*, 6.1.13.3]

### **Upanishad yoga**

The Upanishad is the spiritual manasa lake from which the stream of knowledge continuously flowing in this world and purifying the heart of all human beings. The theory and practice of yoga have been described in the Upanishads . The spiritual learning of the Upanishad is the based on the soil of yoga. The Upanishad is the base of emancipation. Emancipation is impossible without transcendental kbowlwdge.Trancidental knowledge cannot be attained without yoga,. Yoga is admitted as the best means for self- realization.

The characteristic of yoga has been determined in different manners in Upanishads.

*Mahopanisad*- The means for complete peace of mind is called yoga. [*manah prasamanopayo yoga iti abhidhiyate*,5.42]

*Sandilya upanisad*- Yoga is restraint of mental action. [yogas *tadvrttirodhah*,1.41]

*Kathopanisad*- The motionless condition of the sense organ is called yoga [*tam yoga iti manyante sthiram indriyadharanam*, 2.3.11]

*Aksyupanisad*- here there is no existence of other thing excepting the individual soul and the supreme soul is called yoga.[*avedanam vidur yogam cittaksayam akrtriman*,1.2.3]

*Maitrayanyupanisad*- Yoga is restraint of the sense organs from their own function and unification of mind and soul.[6.25]

*Yogasikhopanisad*- The combination of duals like anus and soul, rajas and retas, the sun and the moon, that the individual soul and the supreme soul are called yoga. [1.68-69]

#### **Theory of Mind in the Upanishads**

Mind is the most powerful and king of the sense organs. Mind is the cause of all positive and negative behavior. *Mahopanisad* say, peace of mind is yoga. Peace is the key point. The nature of mind is fickleness. Mind always moving and the restless of mind is ignorance. The *mahopanisad* said, 'destruction of mind is destruction of ignorance' [*esa eva manonastv avidyanasah*, 4.109]

For salvation it is necessary to keep the mind under control. Mind is the cause of bondage and emancipation of a person. Both attachments with body and detachment of over body are hold by mind. It moves both anger and jealousy.

Restraint of mind is yoga. Mind without its function is called restraint of mind. Motion is the nature of mind, so the motionless or action less or mind is yoga.

*Kathopanisad* says, yoga is quite condition of the sense organs. The sense organs always like to attach with his own objects. This is called restlessness of sense organ but the act of divesting the sense organs from their own objects is action less position of sense organs. When the sense organs become inactive means controlled mind gradually attached to Brahman and all the desires and doubts of mind is removed. So the *kathopanisad* mentioned that whose sense organs are not inactive they can never attain the supreme soul. [*kathopanisad*,1.2.24]

According to *aksyupanisad* sensation of no other thing save the individual soul and supreme soul is yoga. After the control of mind all the sorrow and troubles disappear. Then the mind is dissolved in the soul and only truth is remains.

*Maitrayanyupanisad* is said yoga is the union of mind and soul after separation from all types of thinking. The supreme soul sustains two types of soul, prana and surya. Prana is inner soul and surya is the outer soul. With the help of practicing yoga the sense organs become inactive and mind of the yogi becomes concentrated and the doors of the emancipation open. *Yogasikhopanisad* point out that, the dual connection is yoga. The connection like apana and prana, rajas and taijas, surya and candra, individual soul and supreme soul.etc. The knowledge of individual soul and the supreme soul is called yoga and union is these two is yoga.

#### ***Nirvanopanisad***

Yoga perfected through truth is the true monastery. [*satyasiddhi yogo mathah*,33] Yoga is union with the self. This self is attained through truth and through rejects of untruth.

Purity of mind leads to perfect knowledge. With self knowledge

Brahman is identify. *Taittiriyanishad* [2.1.1] says 'knower of brhman attains the supreme statuses

Mind restraint self control is their patched garment.[*Nirvanopanisad,manonirodhini kantha,37*] Cloth protects body against cold, heat etc. So also the mind detached from sense objects because of constant dwelling upon Brahma protect the yogis against cold and heat etc.

Union of the soul either Brahman one sets blissful nature of the self.[*Nirvanopanisad,*

*yogena sadananda svarupadarshanam,38*] Various grades of happiness mention in *taittiriyanishad*. The increasing levels of happiness are associated with increasing level of vastness of the self with which the individual identifies himself. The degrees of happiness are only the expression of the supreme bliss of the true self. In *nirvikalpaka samadhi* one attains this supreme bliss.

### ***Kaivalyopanisad***

Seeking a solitary peace, sitting in a comfort posture, maintaining internal and external purity and keeping the neck, head, and body erect, is meditation. [*Kaivalyopanisad,4*] A man of self restraint should resort to a solitary peace for mediation on the self or Brahman.Meditation is internal and external purification of the being. There is only one path, the path of purity which leads to divinity. External purity related to body and its external environment. Internal purity is related to mind and its internal environment. Practice of yoga is possible to purify the internal and external parts of our body.

### ***Amritabindopanisad***

Mind is mainly twofold that is pure and impure. Impure mind is that which hankers after objects of desire and the pure mind is that which is free from desire. [*Amritabindopanisad,1*] The various steps of mind like super mind, illuminated mind, over mind etc. Mind is the cause of bondage and liberation. When engrossed in sense organ is bondage when release from sense organs is liberation. [*Amritabindopanisad,2*]

The mind should be restraint. So long till it dissolves in the heart. This is jnana (self realization) and dhyana (meditation) the rest is mere argumentation and verbosity. A yogi restraint the mind with the firm conviction that nothing else exists apart from atman and nothing over originated out of this atman. Being one with that consciousness, the yogi attains intuitive realization of atman.

### ***Muktikopanisad***

According to *muktikopanisad* method of mind control is study of spiritual knowledge, association with religious people, complete renunciation of desire and control of pulsation of life force. These are the perfect method to control the mind.[ *muktikopanisad* 44-45] Mind cannot control by force, the Upanishad say those ignorant people who want to conquer the mind by force they want to bind the frenzied elephant with lotus fiber [*muktikopanisad* 47]There are two seeds for the tree of the mind, one is



pulsation of prana (vital energy) and the second is intense desire.[*muktikopanisad* 48]

*Sandilyopanisad*-[11] Eight types of yogas are described.

*Mantrabrahmanopanisad*[1/1]Eight types of yoga are discussed.

*Jabaladarsanopanisad*[1.3] Eight types of yoga are discussed.

*Advayatarakopanisad*[1] and *mandalabrahmanopanisad*[1.3]= Mainly two types of yoga namely, tarakayoga and amanaskayoga. The taraka yoga is also two types, murtitaraka and amurtitaraka.

Much more Upanishads are discussing about the yoga and varieties. In general the varieties of yoga according to Upanishad are, 1. jnanayoga 2. karmayoga 3. mantrayoga 4. layayoga 5. hathayoga 6.

rajayoga 7. dhyanyoga 8. astangayoga 9. tarakayoga 10. amanaskayoga etc.

### **Kaivalya in Upanishad:**

Crossing all the boundaries created by ignorance man's detachment from this universe is kaivalya. Kaivalya is in different names as moksha, mukti, paramapada, attainment of bhagavat, amritadhama, nirvana etc. In this world person are binding with more affairs. The demolition of binding is emancipation. [*niralambopanisad*,1] Removal of the pride of creatures is moksha. [*sarvasaropanisad*,1]

When the mind is moved the world moves when it stops it is known as moksha. [*yogasikopanisad*.6.51] Mind is the cause of bondage and emancipation. When it attaches with men they get tied and when detached from men they proceed toward emancipation. [*amrtabindopanisad*,1-5] For kaivalya or moksha or emancipation practice of yoga is the method.

This yoga has both samyoga and viyoga. Samyoga is not possible without viyoga and the process of yogaviyoga depends upon the mind. So yoga is cittavrtti nirodhoh. Protest to function of mind is yoga.

### **Problem and Solution:**

In the path of yoga a yogi must face obstacles. So a Yogi can not reach his target without patience. With the patience Yogi can cross the stairs one after another and then gradually can get his goal.

The Upanishads describe the obstacle of the path of the yoga. According to *yogatattvopanisad* [30-31] laziness, pride, deceitful talk, accomplishment of mantrata, greed for women etc. are the obstacle during practice of yoga. *Amrtanadopanisad* mentions fear, anger, laziness, unnecessary sleep, unnecessary waking, unlimited food, starvation are the obstacle of the path of yoga. The yogi should forsake these obstacles.

All these depend upon mind, the *kenopanisad* said; the supreme Brahman can be obtained by *tapa*, *dama* and *karma*. [4.8] *Sama*, *vicara*, *santosha* and *satsanga* are the door keepers of emancipation. *Mundakopanisad* says that the devotee devoid of all demerits attains Brahman remaining in his own body in the form of luster through truthfulness, austerity and observance of brahmacharya. [3.11.5] *Pasupatabrahmanopanisad* also mentions the same. Paravidya can be mastered by truth, austerity, and brahmacharya. [22]

The Brahman is to be obtained through sravana, manana, and nididhasana.

Mind is both pure and impure. Mind without desire is pure and with desire is impure. Impure mind is the cause of bondage of human being and the pure mind brings emancipation. [maitrayanupanisad,4.6-11; brahmabhinoupanisad,1]

#### **Conclusion**

Yoga is the matter of self realization. All cannot realize equally. Each yogi can have realized according to his capacity. The method of practice of all is not same. Each Yogi practices Yoga as per his goal. Although the goal of all is same but the processes are different. In all process mind with sense organs are the cause of emancipation. Transformation of the sat- cit- ananda in this body is the proper yoga. The body is the temple of the gods. The Upanishads also say the body is the temple of Siva and it can attain all types of success.[yogasikhopanisad,1.168 ;skandopanisad,10] In Upanishadic yoga it is said that human body is the place of many pilgrimages, gods,lokas, Vedas, matras etc. Knowledge arises from yoga and involvement of yoga comes from knowledge. A complete idea of yoga and its positive and negative reaction for human being is completely discussed in the Upanishads. This is reflected in yoga philosophy.

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## **JUSTIFIABILITY OF THE RIGHT TO FOOD**

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### **Abstract:**

Over the past decade, a series of events in India have brought the question of food security into loud focus. The aim of this paper is to provide an analysis of the present legal and institutional governance structure of the India's human right to food, further it attempts to give an idea of the conditions of food security and in brief the government measures to boost it. The right to food can be seen from at least three different perspectives. One is the Indian Constitution. Secondly, we can see towards international declarations and conventions on this matter, starting with the Universal Declaration of Human Rights. Thirdly, right to food as a moral and social right. This right is of crucial importance for the enjoyment for all other rights i.e., right to life and right to health. It applies to everyone.

**Keywords:** Human Rights, Right to Food, Food Security, Constitution

### **Introduction-**

Life is precious, Food security is a fundamental human right. The right to food is closely linked to Right to life under Article 21 of the Constitution of India, 1950. <sup>1</sup>'Right to food is a basic human right'. Food is one of the basic requirements of human existence. It is as important for living as air is for breathing. Every human being has a right to be free from hunger and to have access to safe and nutritious food. Right to food has been rendered universal acknowledgement as a human right. No government practice or action can be allowed to ignore this right to people. Human Rights are inalienable and indivisible. The repudiation of one right inevitably affects the enjoyment of other rights It protects the right of all human beings to live in dignity, free from hunger, food

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<sup>1</sup> Article 21, Constitution of India, Protection of Life and Personal liberty – No person shall be deprived of his life or personal liberty except according to procedure established by law, Universal Publication Press.

insecurity and malnutrition. It is not about charity, but about safeguarding that all people have the capacity to feed themselves in dignified manner.

The right to food is an inclusive human right recognised under national and international law, which protects the right of human beings to access food and feed themselves, either by producing their own food or by buying it. Generally understood as the right to feed oneself in dignity, The right to food is linked to one's right to life and dignity.

It is important to emphasize certain elements of the right to food

**Availability** which means that food should be available from natural resources either through the production of food, by refining land or animal husbandry, or through other ways of obtaining food, such as hunting, fishing or gathering. On the other hand, food should be available for sale in markets and shops.

**Accessibility** food to be guaranteed physically and economically. Economic accessibility means that food must be affordable. One Person should be able to afford food for an adequate diet without compromising on any other basic needs, such as school fees, medicines or rent.

**Adequacy** means that the food must satisfy nutritional needs, taking into account the individual's age, health, occupation, sex, living conditions, etc. For example, if child food does not have the nutrients which is necessary for their physical and mental growth, then it will consider not adequate. Food that low-nutrient and can contribute to obesity and other illnesses, could be another example of inadequate food. Food should be safe for human feeding such as contaminants from industrial or agricultural processes, including residues from veterinary drugs, pesticides, hormones etc.

**Links between the right to food and other co-dependent human rights**

**The right to health:** right to health and the right to food have the common component that is nutrition. For example, giving medical care and attention to a sick person or an elderly is not sufficient if it is not attributed to adequate food.

**The right to life:** When people are not able to feed themselves, they face the risk of death by starvation, malnutrition or resulting illnesses. and children born with infirmity and other diseases which is a difficulty to the right to have a decent life.

**The right to water:** right to food cannot be realized if people lack access to safe and clean drinking water for personal and domestic use.

**The right to education:** Hunger and malnutrition hamper the learning abilities of children and may force them to drop out of school and work instead, limiting and undermining their enjoyment of their right to education.

**The right to work and to social security:** Social security and employment are often vital means of gaining food. On the other hand, minimum wages and social security benefits are often established taking into account the cost of basic food in the market.

**The right to information:** information is key for the right to food. It empowers individuals to know about food and nutrition and the allocation of resources. It strengthens people's participation and free consumer choice. Protecting and

promoting the right to seek, receive and impart information thus facilitates the enjoyment of the right to food.

In India 'right to food' is protected under Article 21 of the Indian Constitution. Article 21 guarantees right to life and personal liberty and when we read it with Articles 39(a) and 47 it gives an effective realization to the right to food. Article 39(a) of the Constitution, enunciated as one of the Directive Principles, state direct its policies towards securing that all its citizens have the right to an adequate means of livelihood, while Article 47 talks about the it is the duty of the State to raise the level of nutrition and standard of living of its people as its main or we can say primary responsibility. The Constitution of India makes the Right to Food a guaranteed Fundamental Right which is enforceable by feature of the constitutional remedy which is provided under Article 32 of the Constitution.

#### JUDICIAL COMMITMENT

The right to food is a vibrant or very important human right that, if we denied this right human life will become stunted, painful, or null. A splendid step was taken by the Supreme Court in expanding the scope of Article 21 when it observed that The right to life is vital to our basic existence; without it, we cannot survive as human beings 'it's not merely mean 'animal existence' but living with 'human dignity' Another broad announcement of the right to life with dignity can be seen in *Bandhua Mukti Morcha vs. Union of India*.<sup>2</sup>The Supreme Court of India, in this public interest litigation case observed "to live with human dignity, free from exploitation. It is important to eliminate the carpet industry's use of child labour, issue welfare directives prohibiting child labour under the age of 14 and provide children access to education and health facilities in an effort to eliminate child labour. These are the minimum conditions which must exist in order to enable a person to live with human dignity and free from exploitation. No govt can take action to deprive a person of the enjoyment of these basic rights.

The Supreme Court in *Chameli Singh v. State of Uttar Pradesh*<sup>3</sup> held that the need for a decent and civilized life includes the right to food, water and decent environment. The court has observed in this connection: "In any organized society, right to live as a human being can't be ensured only by meeting only the animal needs of man. It is protected only when he is assured of all facilities to develop himself and is free from restrictions which constrain his growth.

In *Kishen Pattnayak and ors. v. State of Orissa*<sup>4</sup>, It was alleged that the people of Kalahandi, Koraput and other districts of Orissa, there are many people dying there due to hunger. Justice P.N Bhagavathi observed that 'No one in this country can be allowed to suffer exploitation particularly when social justice is the watchword of our Constitution'

The Supreme Court of India has committed itself to the realization of the right to food in India. *People's Union for Civil Liberties (PUCL) v. Union of India*

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<sup>2</sup> AIR 1984 SC 802.

<sup>3</sup> AIR 1996 SC 1051.

<sup>4</sup> AIR 1989 AIR 677

&Others<sup>5</sup>, explicitly established a constitutional human right to food and determined a basic nutritional floor for India's impoverished millions. Government Efforts in India to Promote Food Security and the Right to Food: The Indian government has instigated a variety of policies and programmes to promote food security and the right to food. The Supreme Court has not only figured specific government food schemes into legal entitlements, setting out in detail minimum allocations of food grains and supplemental nutrients for India's poor, but has also clearly expressed how those Government schemes are to be executed and identified which public officials to hold accountable in the event of non-compliance. The Right to Food Case is possibly the longest continuing mandamus in the world on this matter. The Supreme Court held that the right to food is a legally enforceable, constitutional, justiciable, reviewable, expandable, right opened up new avenues both for political discourse and for concrete action. PUCL's case has brought remarkable footprint on the lives of millions of people in India. To ensure proper distribution of food grains, the first major interim order of the Supreme Court in this PIL was issued on 28th November 2001. This order focuses on eight food-related schemes:

- The Public Distribution System (PDS);
- Antyodaya Anna Yojana (AAY);
- The National Programme of Nutritional Support to Primary Education, also known as "mid-day meal scheme";
- The Integrated Child Development Services (ICDS);
- Annapurna;
- The National Old Age Pension Scheme (NOAPS);
- The National Maternity Benefit Scheme (NMBS); and
- The National Family Benefit Scheme (NFBS).

Basically, 28th November 2001 interim order converted the benefits of these eight "schemes" into legal entitlements.

#### DISRUPTION OF FOOD SUPPLIES DURING COVID-19 EPIDEMIC IN INDIA

The impact of lockdown and complete closure due to Covid-19 has disturbed the life of aboriginal people, deteriorating their health and livelihood. It has had a negative impact on the economy of the country as well as healthcare and agriculture system in general. If we talk about the last 2 years, Covid-19 has been a global crisis which has severely affected people's lives. The socio-economic position along with the healthcare system has shattered in many countries. The pandemic shows a serious negative effect on the global economy. food supply chain, considering one of the most important sectors of the economy, it has been seen that COVID-19 has an sever impact on the whole procedure from the field to the consumer. It has impacted all four aspects, namely stability, utilization 'availability, and access, of food.

#### INDIAN RESPONSE TO COVID-19

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<sup>5</sup> Writ Petition (Civil) No.196 of 2001

To improve the situation evolving out of the Covid-19 pandemic and to prevent any major destruction by way of loss of human lives and livelihood, the country has unitedly taken some quick verdicts. The government enhanced its social safety programs including direct benefit transfers such as liberal financing under MGNREGA, advance disbursement cash transfers under PM Kisan scheme, more, direct cash grants to construction workers and release of free and subsidized food grains under Pradhan Mantri Garib Kalyan Yojana to ensure food for everyone. The Government declared AtmaNirbhar Bharat Scheme with the objective of making the country independent against the tough competition in the global supply chain and to help in empowering the poor, labourers, migrants who have been adversely affected by the situation of Covid.

#### INTERNATIONAL COMMITMENT

Before we talk about India's specific jurisprudential progression towards finding and founding a constitutional human right to food, it is important to note that adequate legal guarantees to the right to food existed prior to the establishment of a right to food in India. Indeed, the right to food has been enshrined in international legal documents for over half a century and is a part of the modern international human rights agenda that has both influenced and been influenced by India. The international human rights law regarding the right to food relies largely on national action for implementation which means the national and the international human right to food interact and inform each other. Progress at one level can be rendered into progress at the other, and so it is important to understand the larger international framework in which the Supreme Court case exists the right to food.

Access to food was first declared a right in Article 25 of<sup>6</sup> the Universal Declaration of Human Rights (UDHR), 1948, and the right was subsequently codified by Article 11 of the<sup>7</sup> International Covenant on Economic, Social and Cultural Rights (ICESCR), which encompasses two separate but related norms: the right to adequate food and the right to be free from hunger. The Committee on Economic, Social and Cultural Rights has further defined the right to food provided for in the ICESCR in its General Comment 12. Other international legal instruments that India has ratified and that further articulate the right to food in Article 27 of<sup>8</sup> the Convention on the Rights of the Child

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<sup>6</sup> Article 25 of the UDHR, 1948 States that "[e]veryone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food"

<sup>7</sup> Article 11 of the ICESCR reads: 1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent. 2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programmes, which are needed: (a) To improve methods of production, conservation and distribution of food by making full use of technical and scientific knowledge, by disseminating knowledge of the principles of nutrition and by developing or reforming agrarian systems in such a way as to achieve the most efficient development and utilization of natural resources; (b) Taking into account the problems of both food-importing and food-exporting countries, to ensure an equitable distribution of world food supplies in relation to need

<sup>8</sup> Article 27(1) of the CRC recognizes "the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development". The States Parties to the Convention have the duty to "take

and Article 12(2) of<sup>9</sup> the Convention on the Elimination of All Forms of Discrimination against Women. In addition to these legal obligations, India has signed up to such political declarations as the 1996 Rome Declaration of the World Food Summit, thereby pledging its political commitment to ensuring its citizens access to adequate food. Despite declaring that such a right exists, none of these legal texts is particularly specific in defining what a state party must do in order to ensure the right to food. Thus, it is particularly important for states, such as India, to give shape to this right through national programmes.

**Conclusion:**

Right to food is one of the most basic or we can say essential rights that one person should be enjoy. It is a right upon which all other fundamental rights rely. The governments of all the States around the world should safeguard food for every individual so that the nation can develop. Hunger is an issue was and will be but it does not mean that it cannot be solved. Right to food should be made enforceable by law and States should take appropriate steps to eradicate hunger and problems related therewith.

At present the right to food has become an inviolable part of the constitution because survival without food is impossible. Lack of food for human being may create problems of law and order and the freedom as enshrined in the constitution would be meaningless. It can be concluded with the statement of Mr. Justice M.B. Shah -Life without liberty would result in some or the other form of slavery. Liberty cannot be there to a person having an empty stomach. The individual's right to life will have no meaning if the state fails to provide adequate food or food articles. The Indian Constitution provides "right to life" as a Fundamental Right. That right is given a wide interpretation by the Supreme Court so as to include "right to food" so that democracy and full freedom can be achieved and slavery in any form is avoided. (Justice M.B. Shah)

There is no time to waste. Everyone needs to lend a hand. Governments, academia, the private sector, UN agencies, civil society organisations, international financial institutions and the people who bring us the food we eat, the smallholders should come together and help each other in every way possible.

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appropriate measures" to assist parents in fulfilling their primary responsibility to implement such right, "particularly with regard to nutrition" (art. 27(3)). Moreover, article 24(2)(c) of the CRC commits States to combat child malnutrition

<sup>9</sup> Articles 12(2) of the CEDAW, States have to ensure to women "adequate nutrition during pregnancy and lactation".





## **DOMESTIC WORKERS IN INDIA: CHALLENGES AND SOLUTIONS**

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### **Introduction:**

Care economy everywhere is run by vital workers and it means paid/unpaid services/ labour that is done in furtherance of caregiving in all its forms. The most important care workers for almost every household are domestic workers. According to Oxford dictionary, domestic worker is a person who is paid to help the employer or his family members with cleaning and other menial tasks in their home. According to ILO<sup>1</sup> Domestic workers are those workers who perform work in or for a private household or households. They are considered to be an important part of any country's care economy<sup>2</sup> due to their direct/ indirect help to any family. Cleaning, washing, cooking, pressing clothes, a child, elder and sick member's and house care etc. are some of the duties done by a domestic worker. The classification of domestic worker is:

1. Migrant Worker,
2. Local Worker; both these workers can further be subdivided into:
  - (i) Full time worker or Live in worker; employed by single household/ agency and residing in employer's house
  - (ii) Part time worker or Live out worker; employed by single household/ agency and residing in his own house

### **NUMBER OF DOMESTIC WORKERS AT WORLDWIDE**

It is noteworthy to mention that at world level, out of 75.6 million DW's, 76.2 % are women DWs thereby only quarter are men. In African region, out of 5.2 million DWs, 3.8 million and 1.4 million are women and men respectively. The

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<sup>1</sup>International Labour Organisation

<sup>2</sup>ILO, *Who are Domestic Workers*

demand of women in DWs workforce has increased due to involvement of middle-class women in employment sectors.<sup>3</sup> Moreover, 2.2 % population in Africa is in labour force depicts DW is a major source of employment. In USA, approximately 2.2 million and in Europe 9.5 million DWs are doing the care jobs for others. Asian and Pacific region countries are considered to be the largest employer of DWs in world with data of 38.3 million number of DWs.<sup>4</sup> In India, officially, this number is 4.75 million, out of which 3 million are women workers but in reality the actual number range from 20 to 80 million.<sup>5</sup>

#### ISSUES RELATING TO DOMESTIC WORKERS IN INDIA

As per data it is very much clear that domestic workers are crucial support for needed families but still are un-recognised. The concerning problems relating to domestic work includes working hours, remuneration, leave, forced labour etc. In an important study, “Indispensable yet Unprotected: Working Conditions of Indian Domestic Workers at Home and Abroad” conducted by ILO in 2015 in collaboration with SEWA in India studied highly used route for domestic female migrants - (i) from Kerala to Arab country and (ii) from Jharkhand to New Delhi; and it has been concluded in this study that maximum migrant labours are victim of trafficking and forced labour as per international definitions. Forget of their rights, they are not even provided with ‘social protection’. According to ILO, barely 6% of the domestic workers are having access to social protection casing injury, medical care, maternity, old age and unemployment etc. and rest 94% are still lacking and struggling. In another report, “Making the Right to Social Security a Reality for Domestic Workers: A Global Review of Policy Trends, Statistics and Extension Strategies”, it has been found that most of the domestic workers are not having any coverage and only few are legally covered by at least one benefit and it practice only one out of five in reality is getting coverage as greater number of domestic workers are employed informally. The worst part is that these workers are even excluded in national social security legislations. The situation become nastiest when 76.2 % are women domestic workers. The situation for domestic workers became extra challenging during Covid-19 and majority of workers lost their jobs.

#### STATE OF DOMESTIC WORKERS DURING COVID 19 IN INDIA

As stated earlier, 4.75 million domestic workers are in India and as per the study done in Bihar, Delhi, Gujrat, Madhya Pradesh, West Bengal and Uttarakhand by SEWA in May 2020, it has been found that 82% and 37% domestic workers didn't get their wages during the period of lockdown and

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<sup>3</sup>Segatti, A. (2016). *Regional report for Africa – Contribution in Decent work for migrant domestic workers: Moving the agenda forward*, Report of the EU-funded Global Action Programme for Migrant Domestic Workers

<sup>4</sup>ILO in Asia and Pacific. *Informality and exclusion from labour laws remain barriers to decent work for Asia Pacific domestic workers*. Press release. Bangkok, Thailand.

<sup>5</sup>The Wire. Analysis. Labour. *With No Central Policy, Indian Domestic Workers Left at Mercy of Varied State Laws: Global Report*.

lost their livelihood opportunities respectively. The findings were corroborated by one more study conducted by SEWA and WIEGO<sup>6</sup> in November 2020. In the study 80% domestic workers were reported to have suffered from monetary crisis due to the covid-19 when 43% of them have 3-7 dependants in their families. According to ILO estimation 75% to 80% of domestic workers were reported to be the sole bread earners in their families.<sup>7</sup>

#### CONDITION OF DOMESTIC WORKERS IN INDIA

All type of worker is vulnerable part of the society and prone to exploitation because of absenteeism of provision of social security for them. In reality, the street vendors and construction workers are working in much fair conditions and have protective legislations for them in India. Study by WIEGO, indicated domestic workers as least paid workers in India. Official data recorded much lesser number of domestic workers than the actual number.<sup>8</sup> The situation is shoddy when out of 4.75 million, 3 million are female domestic workers, as per ILO. India is a country when most of the minds are entangled in caste-based hierarchy, therefore, there are separate workers for cleaning and cooking; maintaining separate cutlery for domestic workers is very common. Most of the workers don't have access to separate toilets and proper food. Bangalore study report concluded 75% of the workers belongs to Schedule Caste and only 2% are from different castes. But, as a matter of fact, these circumstances never been categorised as 'untouchability'. The relationship between both is more alike master-servant instead of employer-employee, therefore, master seems reluctant in supporting protective legislations for servants in India.

#### RESISTANCE TO POLICY CHANGE

Many women and others are able to contribute their services in labour force only because of the help landed by the domestic workers in their households. Besides gender and caste factors many other factors are also responsible for restraining the policy change in favour of domestic workers. One, generally domestic workers work in homes as helpers which is undoubtedly a private space, thus it's very difficult to regulate the working conditions at such workplace. Further, the said home doesn't come under workplace legal definition, therefore, domestic workers are excluded from labour laws purview also. Resultantly, they are least paid and not considered as "workers" as well. Secondly, a majority of them works as full-time worker, thus, living within the premises of employer. Consequently, they are out of the scope of organisations and unions if any. Overall, discussed aspects are barrier creating factors for domestic workers and they are in negligible position to bargain collectively for any of their reasonable demand, if any.

In India, the condition for domestic workers, is getting favourable for them but at very small pace. The important progress has been made in India to include

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<sup>6</sup>Women in Informal Employment: Globalizing and Organizing

<sup>7</sup>Aditi Yajnik and Sanjana Haribhakti in IDR Rights. *Securing Rights for Domestic Workers*.

<sup>8</sup>Recorded data is of only 4.75 million but the actual number is approximately 50 million.

them within PMJAY, in Unorganised Sector Social Security Act, and in Sexual Harassment at Workplace. Furthermore, six states<sup>9</sup> in India have also notified minimum wages for domestic workers and to add into, the State of Maharashtra has also established a welfare board for them. An accord towards providing social security to domestic workers is gaining strength yet the consensus for standard wages and working conditions etc. is still missing. Though, certain rights are also available to them but their implementation is bitty. As mentioned earlier, the state of Maharashtra has established the welfare board but the hard reality is that the board is almost defunct from the past 6 years. Further, its pertinent to note that the six states that have notified the Minimum Wages Act, it is not clear which workers falls within the provisions of the Act and wages in all these states also vary considerably with no formula of calculation.

Whatever gaps are existing in policies are needed to be addressed with the help of settled targets. It would help them in making them independent and provide them uniform rights. The Convention No. 189 passed by ILO that has now been ratified by 35 countries but India is not one of the them. The convention talks about certain targets to be achieved and on the basis of these targets a comprehensive legislation can be enacted for domestic workers. Social security, wages, working conditions, right of association, protection from all kind of abuse, elimination of discrimination etc. are some of the significant targets mentioned in convention no. 189.

In India, between 2015 to 2017 a bill was introduced in Lok Sabha which proposed to cover some significant provisions given in C-189. If India had ratified C-189, the bill could have been passed and taken the shape of statute. CHRI<sup>10</sup> identifies decentralised as the reasons for 'piecemeal approach' of India towards domestic work. The States are left on their own for making and implementing policy for domestic workers.

#### COMPREHENSIVE LEGISLATION FOR DOMESTIC WORKERS IS NEED OF HOUR

India is a signatory of the Convention No. 189 of the International Labour Organisation but has not ratified it by enacting an all-inclusive Act to regulate the conditions of the domestic workers which is indeed the need of the hour especially in India when we have 4.75 million domestic workers and most of them are working in vulnerable conditions.

**Unorganised Worker Social Security Act 2008:** The Act was enacted in 2008 for regulating the working conditions of various workers working in unorganised sector but there is a dodge in the Act; as it doesn't include the definition of "domestic worker" thereby excluding them from the application of the Act. Though the Act was enacted 14 years back but till now no steps has been taken in this direction by labour ministry. Moreover, the Act lacks its effective implementation, therefore, domestic workers are being exploited

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<sup>9</sup>Karnataka, Andhra Pradesh Bihar, Rajasthan, Kerala and Jharkhand

<sup>10</sup>Commonwealth Human Rights Initiatives

silently at their workplaces. In Sharmjeevi Samiti case<sup>11</sup> the hon'ble Supreme Court of India directed the Central/ State govt. to get register domestic workers under the Act and asks the government for effective implementation of the Act too. In Vandana Prasad case<sup>12</sup>, the appellant didn't get the information on the of domestic workers who got maternity benefits under Social Security Act 2008. The Commission directed the ministry to provide information to the appellant on statistics of domestic workers within 90 days and to effectively implement the provisions of this Act because as per provided information only point decimal women workers were getting the maternity benefit. Again, in Domestic Worker Right Union case<sup>13</sup> the court reiterated that the domestic workers be brought on record by registering them and benefit of Rs. 2000/- as announced by Karnataka Government be given to domestic workers as soon as possible.

**Domestic Workers Welfare and Social Security Bill 2010:** The bill was drafted by NCW and has a clear definition of domestic workers and have unambiguous provisions to safeguard the interest of domestic workers but the bill is not yet passed in the houses of parliament since 2010 till 2022.

**Code on Social Security 2020:** The code came with an objective to enact the law with regard to extend the social security provisions not only to employer working in organised but in unorganised sector as well. Considering, unorganised sector for benefit, is remarkable but the code has two main flaws:

- (i) It has not defined domestic workers
- (ii) The home of employer is not recognised as the workplace

Resultantly, the domestic workers are out from the application of the code to get any right to social security. Further, it is pertinent to mention that the code has not been implemented yet, therefore, all workers who would be getting benefit under the code are still at the receiving end.

### **Conclusion:**

domestic workers working in unorganised sector are extending their help by cooking, washing, cleaning etc for needed families but still they are overworked, undervalued, invisible and living a hidden painful life due to lack of proper acknowledgement. In most of the part of India, domestic workers are migrant from one state or the other as they are cheap labours but they are looked down upon and sometimes an animal like treatment is given to some of them. Forget about getting minimum wages and leave; their rights are violated by delay of payment, verbal and physical abuse, sudden fire without assigning any reason, long working hours without any rest time etc. If anything, get lost from the house, domestic worker usually become the victim of suspicion. The situation become more grievous when this domestic worker is a woman or a girl who can't struggle to fight for her rights, dignity and justice. Hence, it is of utmost necessity that such workers get their fair share of wages and social

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<sup>11</sup>*Sharmjeevi Samiti vs. State of NCT Delhi*

<sup>12</sup>*Vandana Prasad vs. Ministry of Labour and Employment*

<sup>13</sup>*Domestic Worker Right Union vs. Union of India*

protection. Since they work in specific conditions, in private homes, they need to be considered specifically as well. Therefore, some actions need to be taken in this regard:

- (i) The Government of India who is signatory of C-189, must ratify the same.
- (ii) Enactment of a comprehensive legislation is the need of the hour. Till the enactment is not done, present Code on Social Security, 2020 needs amendment by adding the definition of 'domestic worker' as per ILO C-189.
- (iii) The Domestic Workers Welfare and Social Security Act 2010 is still waiting the nod of the parliament. It's been 12 years and parliament should pass the bill to give benefit to domestic workers.
- (iv) Government should also create an agency in each State where mandatory registration of domestic workers can be done to get the accurate data about the number of the domestic workers in a particular state.
- (v) Government must also take initiatives to spread awareness among citizens about rights of the domestic workers.
- (vi) E-Shram portal launched by government of India where informal workers can online register themselves; in reality is inaccessible to thousands of workers. Government of India should consider this point that when some well-educated person feels themselves uncomfortable to do anything online.

Domestic workers are the exigency especially of working families and they render indispensable service to keep households operational. Therefore, as recommended by second Labour Commission an umbrella legislation needs to be enacted for them.



**CONFLICTS OVER RENT SEEKING: ROLE OF  
“ASSIGNED REVENUE” IN ADMINISTRATIVE  
TRANSITION IN TIRUNELVELI DISTRICT (1781 – 1785)**

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**Introduction**

Thanks to the administration of Krishnadevaraya, in between of 1509 to 1529 A.D, deliberate colonization of Tamilnadu took place with Telugu speaking peoples of Hampi and Northern Karnataka.

<sup>1</sup> After the seizure of territorial power from the native people of Tamilnadu, the freshly emerged political environment had also unavoidably created number of new incursions, passed on their political control to Vijayanagar Empire. The Nayaks of Madurai, the deputies of Krishnadevaraya

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<sup>1</sup> Sanjay Subrahmanyam, “Reflections on State-Making and History-Making in South India, 1500-1800,” *Journal of the Economic and Social History of the Orient*, 1998, Vol. 41, pp. 385-386.

of Vijayanagar, had controlled the Pandya and Chola regions of Tamilnadu.<sup>2</sup> While, Ariyanatha Mudaliar one of the ablest ministers of Visvanatha Nayak, had made vital efforts to suppress the chiefs of Maravars and Kallars of Tamilnadu in the battlefields. After a number of wars Visvanatha Nayak, with the help of Ariyanatha Mudaliar, prepared a conciliatory policy in which among the 72 *Palayams* the chiefs of Maravars were assigned 18 *Palayams* (Poligaris) for their rule and designated as 'Palayagarar' (Poligar). After 1565 A.D, subsequent to the decline of Vijayanagar Empire, in search of asylum huge number of Telugu speaking people moved into the lands of Tamilnadu.<sup>3</sup>

By accepting the Poligar system the Maravars of the Tirunelveli had maintained their political authority and administrative dominance in the customary local native realm of South Tamilnadu. The Madurai Nayaks, despite of a central government authority, never interfered in the internal administration of Maravar *Palayams*, where independent Maravar chiefs had constructed forts and maintained their own militia with a promise to support the Nayaks while of their predicament situations.<sup>4</sup>

After many invasions of Aurangzeb and his ablest *Wazirs* (Ministers) the governance of Tamilnadu went into the hands of Nawab of Carnatic. The territorial expansion of Mughal and Maratha administration in the Deccan had accelerated the disintegration of Nayaks' rule in Tamilnadu.<sup>5</sup> In the meantime, the Poligars of Tirunelveli were neither involved nor extended their support to the internal and external wars of central administrators of Madurai.<sup>6</sup>

During the year 1736, by the war of Ammaya Nayakkanur (which is located in the modern district of Dindigul of Tamilnadu), the era of Nawab of Carnatic was established over the Nayak kingdom of Madurai.<sup>7</sup> In 1745, Nawab Anwaruddin Khan had made his son Mohammad Ali as governor of Madurai.<sup>8</sup> In the meantime to remove Anwaruddin Khan from the position of

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<sup>2</sup> Nicholas B. Dirks, *The Hollow Crown: Ethnohistory of an Indian Kingdom* (Cambridge: Cambridge University Press, 1987) p. 33; see also Burton Stein, *Peasant State and Society in Medieval South India* (Delhi: Oxford University Press, 1980), p.28.

<sup>3</sup> H.R. Pate, *Madras District Gazetteers: Tinnevely*, Vol. I (Madras: Government Press, 1917), p. 373; see also Amit Varma, "Law Enforcement," in S. Muthiah (ed.), *Madras: A 400 Year Record of the First City of Modern India (The Land, The People and Their Governance* (Chennai: Palaniappa Brothers, 2008), p.442.

<sup>4</sup> *Report on Tirunelveli District Collectorate Records*, Vol. 3560, 1799, pp. 37 – 38; see also T.B. Pandian, *Ancient Heroes of South Indian Peninsula* (Madras: G. Stonman, 1893), p.14; See also T. Rajaram Rao, *Manual of the Ramnad Samastanam* (Madurai: Cleghorn Press, 1891), pp. 310-311.

<sup>5</sup> R. Sathyanatha Aiyar, *History of the Nayaks of Madura* (Madras: Oxford University Press, Humphrey Milford, 1924), p. 205; see also T.B. Pandian, *Ancient Heroes of South Indian Peninsula*, p. 17.

<sup>6</sup> see also S. Kadhivel, *History of Maravas, 1700 – 1802* (Madurai: Madurai Publishing House, 1977), pp. 63-64.

<sup>7</sup> William Taylor, *Oriental Historical Manuscript* Vol. II (Madras: Charles Josiah Taylor, 1835), pp.234-235.

<sup>8</sup> N.S. Ramaswami, *Political History of Carnatic Under the Nawabs* (New Delhi: Abinav Publications, 1984), p. 88.



Nawab of Carnatic and to gain political and trade advantage in the South of Carnatic, Joseph-François Dupleix, the Governor General of French establishments in India was raised three lakhs rupees from Pondicherry Council to pay a war indemnity to Marathas to set Chanda Sahib and his son Abid Sahib free from prison of Satara in which Dupleix had made an attempt to install Chanda Sahib as the Nawab of the Carnatic wherein Dupleix succeeded. In addition to that, Chanda Sahib was also appealed to Dupleix for a military aid in which he dispatched a body of 420 French soldiers, 2,000 *Sepoys* (Soldiers) under the command of d' Auteuil. On 3<sup>rd</sup> August 1749 the force met at Amboor in which Anwaruddin Khan was killed in the battlefield.<sup>9</sup> By becoming the Nawab of Carnatic Chanda Sahib had initiated a fresh conflict in the middle of the *Nevayat* and *Wallajah* dynasty.<sup>10</sup>

Meanwhile the growing influence of French in south Carnatic had disturbed and displeased the merchants of English East India Company in which by the advice of Admiral Boscawen whom were extended their support to Muhammad Ali.<sup>11</sup> On 17<sup>th</sup> June 1752, while of the second Carnatic war Chanda Sahib was also murdered by a Maratha General of Tanjore.<sup>12</sup>

On 31<sup>st</sup> December 1754, the Second Carnatic War was ended by the Treaty of Pondicherry<sup>13</sup> which was ensured the dominance of English East India Company in the regions of Carnatic. To continue the monopolization of trade and to keep the French at bay the English merchants had made Mohammad Ali as a puppet Nawab of Carnatic until 1795.<sup>14</sup> While most of the Poligars, Nayak and Maravar, of Madurai and Tirunelveli region had turned out to be a source of trouble to the administration of Nawab of Carnatic and English East India Company. Simultaneously it was reported to Nawab of Carnatic that the Maravar poligars of Tirunelveli and their *Kaval* chiefs were involved into arbitrary exactions of taxes from the people of their respective region and particularly the Kaval chiefs of the former central administration of Madurai Kingdom had behaved as if a self-styled kings of the region and whom were not able to mollify.<sup>15</sup>

The article studies about the transition of revenue administration in Tirunelveli district within the period of 1781 to 1785. The conflict of interest over the extraction of taxes had created multi fold misunderstandings in the

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<sup>9</sup> Sarojini Regani, *Nizam-British Relations 1724-1857* (New Delhi: Concept Publishing Company, 1963), pp. 23-24.

<sup>10</sup> K. Rajayyan, *History of Madurai (1732 - 1802)*, p. 95.

<sup>11</sup> Edward J. Rapson, *The struggle Between England and France for Supremacy in India* (London: Trubner & Co, 1887), pp. 61-63.

<sup>12</sup> Ibid. see also H. H. Dodwell (Ed.), *The Cambridge History of the British Empire Vol. IV: British India 1497 - 1858* (Cambridge: The University Press, 1929), p. 130.

<sup>13</sup> Richard Owen Cambridge, *An Account of the War in India Between English and French on the Coast of Coramandel from the Year 1750 to the Year 1760* (London: T. Jefferys, 1761), p. 73.

<sup>14</sup> C.U. Aitchison, *A Collection Treaties, Engagements, and Sunnuds Relating to India and Neighbouring Countries*, Vol. V (Calcutta: The Foreign Department Press, 1864), p. 180.

<sup>15</sup> S. Kadirvel, *A History of the Maravas, 1700 - 1802*, p. 89.

district. To make the objective of the study lucid the article is prearranged as follows: The first section gives a brief account over the revenue administration of Mohammad Ali, mounting disagreements with the refractory Poligars and the assistance of the English East India Company for conducting expeditions to collect revenue arrears from them in Tirunelveli district. The second sections deals with the growing debts of Mohammad Ali, weakened treasury and the financial mismanagement of Carnatic Nawab. The final section is comprehensively discussing about the fear of expected expenses over the second Anlgo-Mysore war, financial crisis of English East India Company, initiation of Assigned Revenue, establishment of a new revenue administration and Company expedition over Maravar Poligars in Tirunelveli district.

## I

### **Mohammad Ali: Revenue Administration in Early Stage**

In fear of coming obliterated war, run the administration and to maintain the troops, Mohammad Ali the Nawab of Carnatic, was continuously borrowed large sums of money from the English East India Company. Initially the officials of English East India Company had notified the Nawab on the growing debt and the arrears, besides warned him that non payments of the loan would hurt him at Court in which to settle the loan the Company officials proposed a plan of selling the entire lands of the Government of Carnatic to their Company for which Mohammad Ali gave his consent. On 6<sup>th</sup> March 1754, to ensure the assistance of the English East India Company, the Nawab of Carnatic had given a general Mortgage Bond as a security for his debt. In addition to that George Pigot and other committee members were strenuously advised Mohammad Ali to discharge the greatest part of his troops to reduce his expenditures.<sup>16</sup>

Meanwhile to put an end to the financial deception of the *Kaval* chiefs and to regulate the Poligars of Tirunelveli and Madurai, in the month of September 1755, Mohammad Ali was decided to assess the exact value of the revenues of the regions with the help of English East India Company officials. However, in contrary to the claim of the Treaty of Pondicherry by acknowledging the request of Nawab of Carnatic, on 4<sup>th</sup> February 1755 Colonel Heron was appointed by the Governor George Pigot of English East India Company of Fort St. George to collect the revenue dues of the Poligars of Madurai and Tirunelveli and he was permitted to initiate the expedition with 1,000 *Sepoys*.<sup>17</sup>

While of the expedition Colonel Heron officially communicated, all the Poligars of Tirunelveli, about his visit and the intention in which sternly warned the defaulting poligars to settle the *Peshcush* (Tribute) in devoid of

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<sup>16</sup> *Report on the Records of Fort St. George: Military Department Diary and Consultation, 1755*(Madras: Government Press, 1912), pp. 146-147 and p. 163.

<sup>17</sup> *Ibid.*, p.25; see also Richard Owen Cambridge, *An Account of the War in India Between English and French on the Coast of Coramandel from the Year 1750 to the Year 1760*, p. 83; see also Robert Orme, *History of the Military Transactions of the British Nation in Indostan: From the Year MDCCXLV* Vol. 1, p. 377.

any more balance and further forced them to acknowledge the sovereignty of Nawab of Carnatic, otherwise threatened them to face the consequences of a military action. While many of the Poligars of Tirunelveli (Nayak) were voluntarily come forward and declared their unconditional acceptances of the authority of the Nawab of Carnatic and promised to pay all the revenue arrears immediately to the exchequer and few of the Poligars, in absentia, dispatched messengers to pass on their memorandum of willingness and acknowledgment of suzerainty of the Nawab over them. However, on 25<sup>th</sup> March 1755, to crush the unacknowledged Poligars of Tirunelveli Colonel Heron and Mahfuzkhan (brother of Mohammed Ali) had made a visit. Among the Poligars of Tirunelveli, in the western side, Kaththappa Puli Thevar, ruled in between of 1715 to 1768 A.D. of Nerkattumseval and Kattabommu, ruled in between of 1736 to 1760 A. D. of Panchalankurichi, in the eastern bloc, were considered as the prime enemies of Nawab of Carnatic and the English East India Company, because whom were not accepted the suzerainty of Nawab Mohammed Ali and Colonel Heron and refused to pay their taxes. On 1<sup>st</sup> May 1755 Kattabommu, the Poligar of Panchalankurichi, was threatened by artillery firing and as a security against of his revenue due Buxey and Mudaly made him to sign an agreement of Rs. 80,000. Following him, other Nayak Poligars were obeyed the order of Colonel Heron and accepted the hegemony of Nawab of Carnatic.<sup>18</sup>

## II

### **Financial Issues: Growing Debts of Mohammad Ali**

In consequence of the growing debts and to settle the financial issues, Mohammad Ali, decided to bring Tirunelveli to his control.<sup>19</sup> Following the victory over the mutinous Maravar and Telugu Poligars of Tirunelveli in 1761, Muhammed Yusuf Khan curbed and brought most of the Poligars under the control of English East India Company administration in which made them to pay the fixed tributes very directly to him on in time for three years. Despite as promised he did pay the collected taxes neither to the English East India Company nor to the Carnatic Nawab instead proclaimed himself as an independent ruler of Madurai and Tirunelveli. When the officials of English East India Company and Carnatic Nawab had made attempts to siege and arrest the infringed Muhammed Yusuf Khan while his foes were aligned with them. On 15<sup>th</sup> October 1764, Muhammad Yusuf Khan was brutally executed by Carnatic Nawab Mohammed Ali.<sup>20</sup>

However, the aforementioned incidents were reflects two undeniable truths that either the Nawab of Carnatic or the English East India Company could not suppress the rebellious Maravar Poligars of Tirunelveli for long time

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<sup>18</sup> Ibid., pp. 157 -162.

<sup>19</sup> S. Kadhivel, *A History of the Maravas, 1700 - 1802*, p. 97.

<sup>20</sup> M. Sendurpandian, "Hegemony of the Maravars of Vadagherri," *Avana Amudham*, October – December 1992, p. 9; see also V. Shanmugasundaram, "History (1600-1900)," in S. Muthiah (ed.) *Madras: The Land, The People and Their Governance* (Chennai: Palaniappa Brothers, 2008), p.211.

and in devoid of the support of English East India Company the Nawab of Carnatic could not rule the invaded territories in Tirunelveli.

With the help of the British East India Company and its modern military power, Muhammed Ali successfully breached all the hurdles from the *Nevayats* and southern Poligars and substantiated his throne of Carnatic. At the same time, the British Company regularly collected the stipulated sum from the Nawab for their assistance in the wars. It had created a situation in which no plan could succeed without the intervention of the Company in the Carnatic. As a result of the wars between 1754 and 1780, the Nawab weakened the treasury and could not control his expenses. A large sum of money was borrowed from the Company and its servants.<sup>21</sup> Now the amount of debt was touched into 4,440,000 *Sterling Pounds*.<sup>22</sup>

### III

#### **Financial Crisis of English East India Company: Initiation of Assigned Revenue**

Meanwhile the English East India Company was also caught in the middle of terrible financial crisis and to meet out the expenditures of the Second Mysore War whom were expected financial assistance from various quarters. Hence, the Company officials decided to collect the accumulated debts from the Nawab<sup>23</sup> in which to manage the critical situation the Nawab was advised to entrust a few portions of his territory to the Company in the year 1781 from which the expected expenses of the second Anlgo-Mysore war was decided to meted out.<sup>24</sup>

On 28<sup>th</sup> February 1781, Charles Smith and other committee members informed George Proctor, Auditor of Accounts and Member of Committee of Assigned Revenue of Fort St. George, that, “His Highness the Nabob (Nawab) having assigned over to the Honorable Company all the revenues of the Tinavelly (Tirunelveli) country under whatever denomination that they may be collected towards defraying the expenses of the war, we have appointed your receiver of these revenues on behalf of the Company, and Mr. Richard Thomas Piper would be your assistant.

We direct that you proceed to Palamcotah (Palayamkottai) will all possible dispatch, & make such arrangements as appear to you most expedient for carrying this service into immediate execution. We have ordered Captain Eidingtown to afford you such military assistance as you may receive for this service, but we desire you will be extremely careful that other power be exercised in a manner the best exceptionable, & most favourable to the inhabitants.

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<sup>21</sup> C. Muruganantham, “Tirunelveli under the Rule of the Nawab of Carnatic, 1744 - 1801,” Unpublished Ph.D. Thesis, Submitted to Madras University, Chennai, 2018, p. 89.

<sup>22</sup> Parvathi Menon, “The Carnatic Debts and the Agrarian Crisis of the Eighteenth Century,” *Review of Agrarian Studies*, Vol. 9, No. 1, January – June 2019, p. 16.

<sup>23</sup> S. Kadhivel, *A History of the Maravas, 1700 - 1802*, pp. 171 – 172.

<sup>24</sup> Edmund Burke, *The Works of the Right Honorable Edmund Burke* Vol. III (Baston: Little, Brown and Company, 1889), pp. 3 – 4.

We desire you will employ on the most reasonable terms such *Conecopolies* (a Tamil term referred to accountants), & other servants as may be indispensably necessary for conducting this business in a clear effectual manner, & that you send those a regular & account of your receipts disbursements. We recommend your taking particular were that all receipts of money or grain shall be authenticated in such a manner as appears to you best calculated for preventing also future disputes, that if practicable one or more of his Highness Servants be present at the receipt & delivering of grain.

From other amount of the money you receive or this account, we desire you will furnish Mr. Sullivan Light paymaster at Palamcottah (Palayamkottai) & Mr. Robert Banlay paymaster Madura (Madurai) such sums as they may require for the payments of the troops, & also deliver their grain at the market place for the same purpose, should they acquire it. It is highly expect that the Nabob's (Nawab's) share of the revenues of the Tinavelly (Tirunelveli) country be according to his intentions and engagements wholly appropriated to the publick (public) service during the war; we particularly inform you to see that this object be fulfilled, & in order to remain every impediment that may be thrown in your way by these concerns of individuals or Natives, would hereby authorize you to enforce, if it be necessary, the direction given by the Nabob (Nawab) for suspending the operation of all functions or assignments of a private revenue until the conclusion of the loan, and for this purpose you will apply to the commandant officers at Palamcotah (Palayamkottai) to render you every assistance in his power.

The great distance you will be from the presidency as well as the confidence we place in your exertions have induced as to give you so great a latitude, & we shall only add that we persuade ourselves your conduct will justify these resolution, and strengthen the opinion the committee have entertained of your merit.”<sup>25</sup>

Accordingly, the Nawab's *Amuldars* (Manager of the District) had to pay the revenue due to receivers of the Company in those assigned provinces. However, this agreement did not allow the Company servants to intervene in the internal administration of those provinces. But, this was not a good effect unexpectedly due to the opposition of Nawab. Therefore, on 2<sup>nd</sup> December 1781, a new treaty was signed which paved way for the transfer of the revenues of the Nawab in Tirunelveli and Tiruchirappalli to the John Company for a period of five years.<sup>26</sup>

On 16<sup>th</sup> October 1781, to administer and collect the revenue in assigned provinces, the Committee of Assigned Revenue was formed with six members including George Proctor and Eyles Irwin. On 8<sup>th</sup> December 1781, among the six members, George Proctor was appointed as Civil Superintendent of Tirunelveli. Later, this designation was called as Collector

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<sup>25</sup> *Report on the Records of Fort St. George: Military Consultations, dated 28<sup>th</sup> February 1781*, Vol. 73C (Manuscript), pp. 609 – 612; see also *dated 3<sup>rd</sup> March 1781*, pp. 622 – 623.

<sup>26</sup> S. Kadhivel, *A History of the Maravas, 1700 - 1802*, p. 172.

of the district.<sup>27</sup> Instead, the Governor had to pay Mohammed Ali one-sixth part of the revenue and the remaining five parts of the revenue shall be placed to his credit with the Company. Like the revenues collected from the *Circar* (Government) territory, the treaty regulated the *Peshcush* received from the Poligars. The Governor to furnish receipts to the Nawab from time to time for the sums that shall be received on the Nawab's account. It was remarkable that during the period the Nawab had no right to dismiss any renter without the consent of the Governor. The Nawab ordered his *Fauzdars* (Military Commander) and *Amuldars* in Tirunelveli to follow the new arrangements according to the new Treaty. The Madras Government directed Captain Eidington and Lieutenant Colonel Nixon to ensure the military assistance to Tirunelveli province whenever the Collector George Proctor might require.<sup>28</sup>

In August 1783, because of a charge of financial mismanagement George Proctor, the Collector of Tirunelveli, was replaced by Eyles Irwin. In the same month the English East India Company government utterly authorized Eyles Irwin to lease the revenues of Tirunelveli to his decision.<sup>29</sup> Meanwhile Colonel Fullerton reported to Lord George McCartney that as Eyles Irwin stressed to dispatch a portion of the southern army for his command.<sup>30</sup> Lord George McCartney, by accepting the words of Colonel William Fullerton, ordered to dispatch a strong army under the command of Colonel William Fullerton for the suppression of the Poligars of Tirunelveli.<sup>31</sup>

At the end of the expedition the Poligars of Sivagiri and Panchalankurichi, Chinna Thambi Varagunarama Vanniyan and Kattabomma Nayak, were ordered to pay a war indemnity to the English East India Company for which each of them were paid 30,000 *Chuckrum* separately. Besides to restore their forts bonds worth of 15,000 *Pagodas* were also secured from them.<sup>32</sup> On 28<sup>th</sup> June 1785, the Committee of Assigned Revenue was dissolved. Even after the strong objection of Madras Government, by the

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<sup>27</sup> Robert Caldwell, *A Political and General History of the District of Tinnevelly, in the Presidency of Madras: From the Earliest Period to its Cession to the English Government in A.D. 1801* (Madras: E. Keys, The Government Press, 1881), pp. 143 – 144.

<sup>28</sup> *Ibid.*, p. 144.

<sup>29</sup> *Report on the Records of Fort St. George: Military Consultations, dated 13<sup>th</sup> May 1783*, Vol. 88B (Manuscript), pp. 1967 - 1968.

<sup>30</sup> *Report on the Records of Fort St. George: Military Consultations, dated 13<sup>th</sup> August 1783*, Vol. 92A (Manuscript), pp. 3731 - 3732; see also Robert Caldwell, *A Political and General History of the District of Tinnevelly, in the Presidency of Madras: From the Earliest Period to its Cession to the English Government in A.D. 1801*, p. 148.

<sup>31</sup> *Report on the Records of Fort St. George: Military Consultations, dated 3<sup>rd</sup> September 1783*, Vol. 92B (Manuscript), pp. 4059 - 4063.

<sup>32</sup> William Fullerton, *A View of the English Interests in India: And an Account of the Military Operations in the Southern Parts of the Peninsula, During the Campaigns of 1782, 1783 and 1784* (Edinburgh: T. Cadell, 1787), pp. 135 – 136.

direction of the Governor General of English East India Company and the Board of Control, surrendered the Assigned Revenue with Mohammad Ali.<sup>33</sup>

**Conclusion:**

On 28<sup>th</sup> June 1785, to surrender the Assigned Revenue of Tirunelveli a Preliminary Treaty was signed between of Nawab Mohammad Ali and the Governor and Council Members of English East India Company of Madras in which the Nawab was consented to pay the proportion of the existing charges, which was fixed as 4,00,000 of *Pagodas* per annum, until the exact proportion could be determined by the Company with a new Treaty in which the whole sum was fixed as 16,00,000 of *Pagodas* which the Nawab of Carnatic had to pay as three installments in the following manner: First *Kist*, 30<sup>th</sup> September - *Pagodas* 3,00,000; Second *Kist*, 31<sup>st</sup> January - *Pagodas* 6,00,000; Third *Kist*, 10<sup>th</sup> July - *Pagodas* 7,00,000.<sup>34</sup> On 11<sup>th</sup> February 1787, Military Commander of Palayamkottai Thomas Birdges, through a report, informed the Governor Sir Archibald Campbell of Madras regarding his anguish over the hostile activities and mismanagement of Iktibar Khan, the Military Commander of Nawab in Tirunelveli.<sup>35</sup> To induce the process of re-surrendering the revenue administration of Tirunelveli to the United Company of Merchants of England Trading to the East Indies, on 24<sup>th</sup> February 1787, Governor Sir Archibald Campbell on his part again prepared a Treaty, in a name of perpetual friendship, alliance and security, in which Nawab Muhammad Ali was signed on behalf of his heirs and successors. The treaty was determined that annually the Nawab of the Carnatic had to contribute 9,00,000 *Star Pagodas* to the Company towards to maintain the military peace establishment in the district.<sup>36</sup> However, they could assume the management of the Nawab's country from 1790 to 1792 for the war expenses through a proclamation. To administer the province of Tirunelveli, Benjamin Torin was appointed as Collector of Tirunelveli.<sup>37</sup> The Nawab's involvement in the frequent warfare activities, even after the collections of large amount of tributes from the Poligars of Tirunelveli, exhausted his treasury.

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<sup>33</sup> Robert Caldwell, *A Political and General History of the District of Tinnevelly, in the Presidency of Madras: From the Earliest Period to its Cession to the English Government in A.D. 1801*, p. 155.

<sup>34</sup> C.U. Aitchison, *A Collection of Treaties, Engagements, & Sunnuds relating to the India and Neighbouring Countries*, Vol. V, pp. 222 – 226.

<sup>35</sup> *Report on the Records of Fort St. George: Military Consultations, dated 11<sup>th</sup> February 1787*, Vol. 115B (Manuscript), pp. 396 – 399; see also H.R. Pate, *Madras District Gazetteers: Tinnevelly* Vol, p. 455.

<sup>36</sup> C.U. Aitchison, *A Collection of Treaties, Engagements, & Sunnuds relating to the India and Neighbouring Countries*, Vol. V, pp. 227 – 228.

<sup>37</sup> Robert Caldwell, *A Political and General History of the District of Tinnevelly, in the Presidency of Madras: From the Earliest Period to its Cession to the English Government in A.D. 1801*, p. 159.



## **IMPORTANCE OF KANTIAN MORALITY IN INDIAN SOCIETY**

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### **Abstract:**

It is well-known to all of us that men are only social animal whose activities are considered to be rational, which means free of brutal force. That is why only human activities are come under the dimension of morality. Among the all-lively creatures, only the human beings in this universe have the power to do something without bounding by the brutal force, and this is the reason why human beings have to take the responsibilities of all their activities. Because of being a part of the society every human being either directly or indirectly have the responsibility to perform in such a way so that the society and the people of the society may not harm anyway along with themselves. So, in this regard, men should have to follow a criterion through which they can lead their acts or activities. Kant is a philosopher who talks about a basis, which will help a person to perform his all activities, that can be helpful for the betterment of our society. Here in this paper how Kantian morality can play an important role to build a healthy society has been discussed.

**Keywords:** Goodwill, Categorical Imperative, Hypothetical Imperative, Freedom, Deontological Theory.

### **Introduction:**

Aristotle said that '*man is by nature social animal and man cannot live without society alone*', So, to live in a society they should have to follow some moral rules so that everyone can live peacefully in the society. Human beings do have something special with themselves as a reason that makes them different from other living creatures in this universe. Human beings do have some control over themselves which is why we consider only human beings as a moral agent. Because only human beings have control over their appetite and



the brutal force, the other creatures do not have such control over their appetite and the brutal forces. So, human beings have the power to make their own choices and decisions about what to do and how to do. And it is the basic reason for which human beings are considered to be moral agent in ethics. Apart from that, there are so many controversies regarding many moral issues among the philosophers of western as well as Indian, but both of them consider human beings as the only moral agent in ethics.

So, this paper is an attempt to analyze Kant's moral philosophy and his views regarding right or wrong actions, and focuses on how Kant's moral philosophy can make a good society if it is properly followed.

**Kant's views on freedom:**

It is well known to all of us that if we are going to discuss any action done by the agent; whether it is right or wrong, all that happen on the basis of the presupposition that the agent must have freedom of doing the action or refrain himself from the action. That means the concerned agent must have had the choice of doing it or refusing it, while he performs the action. According to Kant 'will' means to define the causality of actions done by living beings so far as they are rational. Such types of 'will' is free when it acts causally without caused by other than itself. The non-rational beings cannot act causally without being caused by something else, that is what called as natural-necessity which is opposed to freedom. For example, we can say, when one billiard ball causes to move another one, this movement of the ball itself caused by something else and that is why the billiard ball can act as a cause of other ball's movement, this means the movement of other ball just happen through natural-necessity. That is why it has been said that only the rational beings do have the capacity of doing something under the freedom of will, further it also described by Kant as the autonomy of will. Because rational beings are morally responsible for their actions as far as the action performed by the agent considered as done by none other than his own concerned, here the agent presuppose the autonomy of action while he is doing the action. We generally consider a work or action as good or bad on the basis of the consequences of the concerned action. That means if the result of an action is good then the action will be considered good, but if result is not good then the action will be considered bad or wrong. Here lies the difference between Kant and other philosophers who evaluate any action on the basis of the result of that certain action. While discussing about the actions done by the agent, Kant basically focuses to the will power of man because according to him there are free will or freedom of will resides in all human beings with the help of which they can choose between at least two alternatives of action either to do something or refrain of doing the thing. That does not mean here all types of will are included rather he just said that only the '*Good Will*' alone is good and here it is not necessary to discuss about the other will which is not good at all.

**The Good Will:**

According to Kant the good will alone is good in itself, it never depends on the result of the concerned action rather the motive or the good will behind the concerned action. Sometimes it may happen that the person unwillingly performs an action and its result is somehow stated as good, according to Kant it does not mean that we will consider such types of action as good on the basis of the result, if the reason behind the action is not the good will of the concerned person. On the other way if a person with a good will performs an action but somehow the result of that action is not as he motivated to be; here his intention or the good will is considered as good in itself, it does not need to depend on its result at all. It is clear by the above discussion that Kant gives much more importance to the intention or the good will behind any action rather than the consequences of the action. Accordingly, the will to do something is alone justified even if it fails to provide the required result. Because it is only the 'will to do something' which is under the control of the concerned agent. The result of that action is not under the control of agent completely, because there are so many outer factors which can manipulate the actual result of the concerned action which is completely beyond the control of the concerned agent. That is why Kant did not give much more importance to the result of any action, rather he is very much concerned about the motive or intention behind any action, it does not matter if the intended result is not reached, but the good will that means the intention of doing something good is alone good in every situation. Let's take an example for better understanding the situation, suppose a person with the intention of injuring the beggar, throws some coin towards the head of the beggar, but some-how he misses the target and the beggar collect the coin and the beggar feels happy. Now what can we say by watching the above scenario is that, the concerned person gave those coin to the beggar what a kindness person is he! But according to Kant just watching the outcome we cannot say that the person is kindhearted because the concerned person's main intention behind throwing the coins towards the beggar is to injure the beggar. Now let's take an opposite of this, suppose the person with a good intention of giving some coin to the beggar throws the coins and unfortunately it hit the beggar's eye and make him injured. According to Kant the person in second example is not guilty, he is right because what happened is not under his control at all, his main intention is not to injure the beggar, but to give him the money. So, it's being clear that the outcome of any action cannot manipulate the goodness of any 'good will'; the good will alone is good without depending upon anything. On the basis of this, Kant talks about "Duty for Duty-sake" that means one should do something on the basis of duty only, so that the result of the action, if differs from the intended one, even though it cannot make any presser to the concerned agent. Accordingly, an action done from duty has its own moral worth in itself, it does not have to wait for the result at all, rather it lies on the maxim through which the duty is to be performed whatever it may be.

Kant further in his moral philosophy talks about two types of imperative or command on the basis of what one should do or ought to do. The first one is

hypothetical imperative, these kinds of imperatives are merely outcome-centric, here the agent comes to know about the means, with the help of this means one can achieve a certain goal. That means it tells us about, exactly what we should do to attain a certain goal. Let's take an example for better understanding the situation, 'if you want to make a healthy and good body shape then you have to keep exercising every day.' This is a hypothetical imperative, here it says that, if a person wants to own a healthy and good body shape then, the concerned person must have to follow the way it has been mentioned in the command. According to Kant these types of imperatives have nothing to do with morality. Because these are totally self-centric, and nothing to with moral evaluation.

For him it is the categorical imperative which are playing a very much important role in moral philosophy. Because these types of imperatives are not any-how dependent to other or any consequences, its all are self-worthy nothing to do with its outcome or any other things. These are come from the basis of the well-known maxim introduced by Kant that is, "*act only according to that maxim whereby you can at the same time will that it should become a universal law.*" This statement is the main basis of his categorical imperatives, this is the way through which the moral principle "*duty for duty-sake*" came. So, in this paper only the categorical imperative has been discussed because according to Kant only categorical imperative plays an important role in morality.

**Categorical imperative:**

Kant's moral principle "Duty for Duty-Sake", basically focused on the action only. Accordingly, one should perform any action as his duty only, and its moral evaluation will be done under the basis of the agent's will to perform the duty, rather than the outcome of the performed action. That is why, Kant in his work '**Ground work of the metaphysic of morals**' said that, "*An action done from duty has its moral worth, not from the results it attains or seeks to attain, but from a formal principle or maxim-the principle of doing one's duty whatever that may be*". Here from in this statement, we can confidently infer that, Kant mean to say that only that kind of actions performed by the agent will be considered as right, if it has been performed out of the 'good will' to performed the duty, accordingly no action can be morally evaluated on the basis of its outcome rather than the 'good will'.

According to Kant's moral philosophy, every-time an agent performs an action, he performs the action on the basis of a certain maxim, it may be self-centric. But for him the maxim should be universal not self-centric. Here he indicates us to the maxim which has been previously mentioned in this paper, accordingly an agent must have to do that types of things only which he can infer as a universal law. That means Kant tells us to perform that type of action, if the same action under the same situation performed by others there will be no issue at all. According to him if a person follows this maxim thoroughly, then the moral evaluation of his action will not depend on the outcome of the action, that means the action is alone morally self-worthy, and

it has nothing to do with, if it has been reached the intended goal or not. The will to do the action is alone is good in itself. Let's take an example, making a false promise for getting a loan is wrong, because the agent himself who is making the false promise will not wish to make this as a universal law. Because it is really wrong whatever the situation is, because if the agent already knows that he is unable to repay the payment of the concerned loan, then he should not make the false promise for the allowing the loan. Another categorical imperative is, always speaks the truth or do not tell a lie. These types of imperatives are intuitively come under the mind of rational being, that is why according to Kant these imperatives are not any sort of means lead by others, rather than the agent himself. These are also called as 'Deontological Theories' which means 'duty', these are comes under the 'duty' because as a rational being human beings does have a moral responsibility for the betterment of the society, they just cannot act like what non-rational beings do, as self-centric way only. Accordingly human beings do have to perform such types of action which can be accepted by all at the same situation.

#### **Importance in Our Social life:**

Kant's moral theory is very-much important in moral philosophy as well as in our social life, for the betterment of our day-to-day activity, and make a good social structure. If we thoroughly go through his moral theory basically the maxim which is the main basis of Kant's moral philosophy, then we will understand how it can play a tremendous role to make a healthy society. His main focus is not towards the achievement or the fulfilment of the required goal rather he gave very much important to the action taken by the agent, if the action performed by the agent is good that means it's intention if good when he performing the action then it is nothing to do with if the intended outcome is not there as a result of the performed action. According to Kant the 'good will' of the agent behind performing the action alone is morally worthy without depending upon any outcomes. The categorical imperatives intuitively known by the human beings, because of rational beings they can understand as a rational being what should be the moral duty, by the application of the maxim mentioned by Kant, which tells that act only in such a way so that at the same time you can wish to make it as a universal law.

And really if the maxim introduced by Kant well performed by every human being there will be no problem at all in our society. Because before doing anything, at first a person thinks by keeping himself/ herself outside the situation, but if others will do the same, then is it acceptable for the person? Just because of this thinking, the person will feel, what should he/she do? Again, if everyone performs 'Duty for Duty Shake' as mentioned by Kant, the society will be as healthier as we have not dreamed yet.

Many philosophers criticize Kant's deontological theory by presenting dilemma, in his theory with the help of some critical moral examples one of them is like that,

If someone needs lots of money to cure his mother and also to make his family stable. For this, the man should have to get loan from somewhere, and to get

the loan the man has to make a false promise of repaying the loan amount, although he well knows that he could not keep his promise. Here the agent facing a big problem of moral dilemma-

1. According to the maxim introduced by Kant the agent cannot make the false promise because he would not consider this as a universal law, that everyone in such a situation makes false promise because it is really wrong.
2. The agent also has moral obligation to solve his family problem.

Here the agent is in such a dilemma that, whatever he will do, he cannot wish it as a universal law. That is why many philosophers try to reject this and keeps it under the observation. But if we clearly go through Kant's main basis of his moral theory, then we will understand that there is no dilemma at all within the above given situation. Because the moral maxim introduced by Kant is not only to be followed by the victim but also the person to whom the victim is asking for help. So here the victim not need to make any false promise at all, he can just simply express the situation before the person to whom he urges for the loan. And the person should have to give money as much as possible for himself, and show the way to the victim how he can get over from his problem. Because the moral maxim should have to followed by that person also; putting himself under the victim's situation and think if he is not being helped at that situation what will happen. That means if he is not going to give money, is it accepted by himself as a universal law. Now it is clear that if everyone follows Kant properly then there will remain no dilemma in any moral situation, just everyone should have to follow the duty for duty shake only. And main duty of every agent is to do such type of acts in a certain situation whereas if every agent under the same situation does the same, there will be no issue for the concerned agent at all.

Let's take another well-known example which was taken by many philosophers to criticize the 'deontological theory.' That is, 'Don't tell a lie', because you cannot consider this as a universal law, that means you will not wish it to be performed by everyone. According to some philosophers, if we follow this every time there is a dilemma. Let's take an example:

Suppose some robbers looking for the victim to kill and rob, and you are the person who knows exactly where the victim is. Now in this situation you are in a moral dilemma whether to speak the truth and make the victim killed and robbed or tell a lie and violate the categorical imperative, i.e., 'don't tell a lie'. Here in this situation the moral agent faces such a moral conflict that whatever he will do, it makes him guilty either for violating the imperative or to make the victim robbed and killed. In the both sides he might make a mistake. This is also a dilemma on the basis of which some philosophers try to show the lack within the categorical imperative mentioned by Kant.

But if we properly go through the maxim which is the main basis of Kant's categorical imperative, then we will understand clearly that there is no dilemma at all, because if everybody follows the maxim in proper way, then the situation what assumed to be, will never come. Let's clear the statement,

the maxim introduced by Kant says that every moral agent should have to perform such types of action in a certain situation so that at the very same moment, if other moral agent also performs the same act, it will be acceptable by the concerned agent. So, for being a rational being the robbers also are the part of morality, and they also should follow the maxim. And if the robbers follow the maxim, they would not rob or kill any person. Because they do not wish this as a universal law; no person will wish to be killed or robbed. That is why if Kant's moral philosophy is properly followed by the people of the society, then such type of situation will never come under the existence and so, it is meaningless to assume such type of dilemma to criticize and show the lack within Kant's moral philosophy.

### **Conclusion:**

In this paper, Kant's moral philosophy has been discussed and analyzed. After analysing the examples and discussing the facts it is clear that Kant's moral philosophy is very much important to make a healthy and peaceful society. A tremendous similarity between Kant's moral theory and great Hindu scripture Gitā's Karmavāda has been observed in this study. Both are saying to follow the Karma only. Both of them focus on the performed action rather than involving themselves into the outcomes. The good will behind the action alone is morally worthy, its nothing to do with the outcome. And this is really very much useful for the betterment of the society. Basically, if the maxim that is, "*act only according to that maxim whereby you can at the same time will that it should become a universal law*" is properly followed by every moral agent in our society, then many problems will be vanished, and there will be a new era in human life, where entire society will be free from crime and violence, and living peacefully.

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## **IF SHE BUILT THE COUNTRY: CELEBRATING THE UNACKNOWLEDGED WOMEN ENVIRONMENTAL CRUSADERS**

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### **Abstract:**

Women all over the world have always played a pivotal role in the conservation of environment despite having a systematic subjugated position in the society. This paper focuses on the documentary “AgarWo Desh Banati” (If She Built the Country) which effectively and poignantly highlights the plight of people especially women in different villages of Chattisgarh where coal mining is so rampant that it has completely ruined the environment and is posing a serious threat to the health of its inhabitants. Women remain undaunted in the face of life threatening forces and their undying spirit to fight for their land and rights deserves the attention of all.

“If Women had wielded more power they would have created different sorts of institutions and different sorts of wealth.” Chris Cuomo

The role that has been assigned to woman by men and not only because of the biological function of reproducing has resulted in building sensitivity and empathy in women towards Nature. Both, Nature and women have been victims of oppression and exploitation by men and it brings women closer to nature. For men, development and progress mean generation of more wealth, more industries and more mechanization but women are more inclined towards improving the public health, mentalwellbeing and strong social relationships. They worship and value nature and its bounties. They are ready to face ordeals to save it as they are one with nature and hasreciprocal connection with nature. Nature has boundless wealth to offer us and we can enjoy it without desecrating and demeaning it.

Environmental conditions have different impacts on the lives of men and women due to existing gender inequality. In addition, the choices women and men make and how they can be agents of change depend on their roles in the society. Females of the household have always been carrying out their traditional tasks like growing crops for food, collecting water and wood for fuel to cook. These responsibilities of a woman being the care giver closely connect her to the available natural resources. Compounding this, several factors contribute to women's particular difficulties in redressing environmental imbalance: insecure land and tenure rights; obstructed access to natural resource assets; limited opportunities for participation in making decisions. Women at grass root level who shoulder double burden of responsibilities both inside and outside the household are ironically devoid of basic education and they do not have access to markets, capital, technologies and training.

Due to these and other longstanding inequalities that silence their voices and neglect their needs, women in general and poor women in particular, are disproportionately impacted by increasingly soil degradation, deforestation, and other negative environmental changes.

This paper studies the 60 minute Documentary "Agar WoDeshBanati" (2018) made in four years directed by MaheenMirza and produced by The Public Service Broadcasting Trust in partnership with DoordarshanPrasarBharti Cooperation. It covers the struggle of tribal women in Chattisgarh against the companies and their project of displacing them and digging the coal mines in their land.

The very title of the documentary Agar WoDeshBanati (If She Built the Country) brings to the mind the opening lines of Eighteenth century English poet William Cowper's poem God Made the Country and Man Made the Town that leads to the ultimate truth that it is the man who created the ugly urbanization in the garb of development by exhausting the natural resources with his machines and technologies and defiling the pristine nature with deforestation, coal mines.

According to Forest Rights Act, 2006, the forest dwelling schedule tribes and other traditional forest dwellers have rights to hold and live on forest land for habitation or self-cultivation for livelihood. According to Forest Rights Act 2006, without the clearance of the Gram Sabha Diversion of forest land to any developmental project is not to be allowed. Since 1997, massive mining operations started in Tamnar and Ghargoda blocks of district Raigarh. Through coal extraction and thermal power generation projects, over 15 companies have generated profits in crores. The Panchayats (Extension to Scheduled Areas) Act (PESA), 1996.

Areas with a majority tribal population fall under the 5th schedule of the Indian constitution.



PESA was enacted to protect tribal communities who have been in the margins historically and continue to be further marginalized due to the nature of modern development.

The Panchayats (Extension to Scheduled Areas) Act (PESA), 1996-The act enables gram sabhas to implement a system of self-governance with respect to control over their land and resources and empowers tribal communities to autonomously decide the pace and priorities of their development.

Janki Sidar from village Nagamuda, Chhattisgarh had to fight for 14 years to get back her land. Her husband was beaten, her family was thrashed. The Monnet Company usurped her land by violence and forgery. She hid herself in the jungle, drank water from the nearby field. Then she was followed by some armed men and again she had to save her life by hiding herself under river water. But Janki filed the case against company Monnet Steel Ltd. in 2000. In 2015, Janki won her criminal case. The company's official and middle men involved in the fraud were sentenced to imprisonment.

Bhagwati Bhagat of village Sarasmal with the people of her village filed a petition against environmental pollution in the National Green Tribunal. In July 2018, the NGT delivered its verdict indicting Jindal Power Limited and South Eastern Coal Limited of violating environment conditions and causing harm to health, livelihood and environment. The companies were directed to restore damage caused in the areas. Punitive action against the companies was also ordered. Bhagwati Bhagat was awarded with Chingri Award in 2015 at Bhopal Chingari award presentation for her activism in saving forests and land.

The tribal women face gender subordination and patriarchal domination in more violent forms through the projects of development.

In this documentary, the tribal women like Janki Sidar and Bhagwati Bhagat are in the crisis of survival as they are removed from the management and control of their land, water and forests.

Vandana Shiv says in her 'Staying Alive' that the neglect of nature's work in renewing itself, and women's work in producing sustenance in the form of basic, vital needs is an essential part of the paradigm of maldevelopment, which sees all work that does not produce profits and capital as non-or unproductive work.

These tribal women might be poor in the ideology of development as they do not participate in the market economy but they are self-sufficient as they can fulfill their basic needs by growing crops in their land and from forests.

This documentary also catches the combinations of feminism, leftist philosophy and grass roots activism. Male domination, depletion of natural resources is bound together.

The companies took their land with the tall claim of serving them in the name of development but who determines what development is. Women lose access to the resources from there they can earn their livelihood.

'Development' could not but entail destruction for women, nature and subjugated cultures,

Which is why, throughout the Third World, women, peasants and tribes are Struggling for liberation from 'development' just as they earlier struggled for liberation from colonization. (Vandana Shiv – Staying Alive)

Environmental degradation has the worst ramifications for women all over the world. There have been several such incidents when women were sexually abused or assaulted on their way to collect water from far off water resources and many cases have been reported of women getting seriously injured while carrying heavy vessels on difficult terrains or while climbing down the almost dried up wells. Polluted and contaminated water proves to be detrimental to women as it leads to reproductive tract infections which may develop into fatal diseases. The worsening environmental conditions are posing great challenges to the already marginalized women in the rural areas.

Poor women from the villages are the most affected by the degradation of environment. Rising with every new day for these women means treading long distances and toiling hard for finding water, fuel and fodder. These rural women who are sandwiched between poverty and environmental destruction work hard reaching the limits of their physical endurance. That's why the protests and movements led collectively by the women in India against the environmental destruction show their deep concern and longing for safe environment. Examples of Woman participation in saving environment are numerous like Bishnoi woman Amrita Devi of Khejrli, Rajasthan in 1730. When men with large axes came on their horses to her village, Amrita Devi and her three daughters came out of their house to see what these men were doing. She came to know that they were men of King Maharaja Abhay Singh who had sent them to axe down and take away the khejri trees to Mehrangarh Fort in Jodhpur as the Maharaja required wood to construct his new palace.

Amrita Devi tried to stop the men from cutting the trees and when they did not stop then she hugged a tree and said loudly to them that even if she had to give up her life to save just one tree, it would not be a bad bargain. Those men killed her to cut the tree. Her three shocked daughters, seeing their mother's beheading, went ahead bravely, hugged the trees and sacrificed their lives too. This had no effect on those men and they continued felling the trees. Then hearing this dreaded news, Bishnois of 83 villages gathered at Khejarli. They decided that for every living tree to be felled; one Bishnoi would give up his/her life. This is how 363 Bishnois from 49 villages became martyrs that day to save trees.

When this dreadful news reached the king, he ordered to stop the felling of trees. He apologized to the community and to honour those Bishnois he issued a decree carved on a copper plate prohibiting the cutting of trees and hunting of animals in and around the Bishnoi villages.

Nearly 230 years after it happened, the Khejarli story inspired another environmental movement—the Chipko Andolan (1973) in the Tehri-Garhwal Himalaya where women physically hugged trees to prevent their felling by men and machines. This inspired many other protests like the Jungle

BachaoAndolan (1982) in Bihar and Jharkhand, the AppikoChaluvali (1983) in the Western Ghats of Karnataka. The objective of all these were to preserve and protect the natural environment which resulted in altering the public policies. The 'tree-hugging' tactic of the ChipkoAndolan and its messages became popular leading to protests across many countries like Switzerland, Japan, Malaysia, The Philippines, Indonesia and Thailand.

Chandi Prasad Bhatt, the great Indian Environmentalist expressed his appreciation for the activism of women to save environment in Garhwal region and confessed that ecology was much more important to women than to men. The environmentalists like Bahuguna and Bhatt encouraged active participation of women in the activities of the Dasauli Gram Swarajya to save and develop environment.

Women around the world can be seen playing a crucial role in combating some of the biggest environmental issues of the earth planet, from climate change to species loss, to pollution.

Mindy Lubber who is the CEO and President of a non-profit organization the Ceres, that employs hard data to demonstrate the investors and corporations that clean technologies, like solar power, wind energy and water recycling, are not only good environmentally but they're also good business.

Activist and leader of the Waorani people living in Ecuador's Amazon rainforest, Nenquimo filed a lawsuit against her own government. In 2019, the Waorani people successfully stopped oil drilling in the Ecuadorian rainforest and protected 500,000 acres of the Amazon from environmental violation, saving lives and livelihoods, and ensuring a legal precedent for the rights of the indigenous regional people.

The Genge Makers, a company in which the paving blocks are made of the discarded plastic. Matee who is founder of this company, developed a machine that compresses a mixture of plastic and sand into sturdy bricks that are both lighter and more durable than cement. Her company's pavements which are used to build walkways reduce a considerable amount of plastic waste.

Xiaoyuan "Charlene" Ren is the founder of MyH2O, an app that helps people to find clean sources of drinking water by charting the groundwater quality. With an estimated 50 per cent of China's shallow groundwater contaminated by agricultural runoff and factory waste, Xiaoyuan "Charlene" Ren has focused her attention on providing rural communities with safe drinking water.

The tribal women in this documentary don't have any formal education but their survival and dependence on nature like the umbilical cord connection of mother and child has given them a heightened awareness to save their land and forests from the hollow dreams of devilish development promised to them by the big corporate elite people and owners of mills and mines.

Janaki Sidar, a tribal woman, featuring in this documentary thinks collectively when she said, "If we do not fight, others will also remain behind." Janki who faced a lot of atrocities and hardship given by the money and muscle power of the Monnet Company and fought a fourteen years long legal battle

to win her land back inspired many other tribal people to muster courage to fight against the corrupt system and seemingly invincible bigwigs. These companies are digging mines in the name of development but indeed they are minting wealth only for themselves by doing irreparable damage to the earth planet and snatching their means of survival by uprooting the tribals.

In the beginning of the documentary, a group of tribal women are taking the narrator to the vast stretches of the agricultural land turned into horrible blackened expanse dug up for coal mining and telling the saga of corruption of powerful people, false promises made by companies to usurp the land of naive tribals and how the life and future of their children have been made difficult, unsafe and uncertain by coal mining. The walking away of group of tribal women on a road has been timed up with the flashing up of the title of the documentary *Agar WoDesh Banati* (If She built the country) on the screen. The board pitched on one side of the road says, "Chalosadameethechaal, Khabhinahogabankabaal" has been put there to remind the drivers to drive slowly. But these dimly visible lines in Hindi seem like setting the theme of the documentary that will run through it that how man has become reckless in plundering the natural resources of planet earth to satiate his greed without giving time to it for healing. This board has the underlying reminder for the viewers that if humans want to be safe on the planet earth then they have to slow down in their mindless and rapid violation of the nature.

In this documentary the director has put light on the hypocritical attitudes of the company as the camera is focused on a board amidst the sprawling coal mines boasting of their concern towards planet by spreading the slogans like plant trees, but the tribal women like Bhagwati Bhagat, Pavitri Manjhi, Janaki Sidardebunked the fake claims of the company as they are uprooting the million years old trees and new plants will take many years to become trees. These coal mines have made their land hard and they cannot grow paddy. All the harmful chemical, plastics, bottles etc. from the mines are released into their fields and rivers making their food and water poisonous for animals and human consumption.

Pavitri Manjhi, the sarpanch of the village Bhengari also deflates the claims of the Government of taking care of the health of people with their campaigns of making the state free of open defecation, or instructing the people to be free of Tuberculosis etc. But she questions the same government which is hand in glove with these big business tycoons why it does not stop the pollution by closing these coal mines.

Towards the end of this documentary *If She Builds the Country* (*Agar WoDesh Banati*), the illiterate tribal woman but environmentally awakened Bhagwati Bhagat sums up beautifully at the back drop of the dancing tribals both men and women hand in hand that we can develop only if we join hands together without any discrimination of rich or poor. All should equally enjoy the fruits of labour.

Conclusion: Women should be considered equal when it comes to take decisions regarding environment. Women being great leaders, experts, innovators, educators can be great contributors in preserving and protecting environment. Their participation is indispensable in the policy making and implementation. Women's experiences and perspectives in relation to the environment can prove to be greatly significant in making policies to achieve sustainable development. A large number of rural women play an active role in agriculture but the lack of equal land rights as men become a major hurdle in improving their lot and their empowerment in the male dominated society. If the wellbeing of coming generations is to be assured then the women voices must be integrated into policies and other endeavors for the conservation of natural resources and eco development. The goal of sustainable development cannot be reached without empowering the women who are often ignored while taking the decisions regarding the management and conservation of natural resources. There is a ring of sincerity in the claims made by women in this documentary 'Agar who DeshBanati' that they would have never sold the land if it was in their name. These women deserve respect and appreciation for their undying spirit to fight for their rights.

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## **SOME REFLECTIONS ON SRI AUROBINDO'S CONCEPTION OF IGNORANCE**

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### **Abstract:**

The discussion about ignorance has been going on from a very early age in the Indian tradition. In this scenario Sri Aurobindo present a new perspective regarding the nature of ignorance. Sri Aurobindo's conception gives a status of reality to the worldly existence. He speaks, due to ignorance we are unable to perceive the hidden truth of cosmos and regard it as all illusion. Ignorance is not opposite of knowledge. It is a limitation of knowledge. It arises due to oblivion of Integral self-awareness and confined to an exclusive concentration of conscious-force in a single field of action, knowledge and movement. Man's aim of life is the cancelling of sevenfold ignorance by the corresponding sevenfold knowledge i.e. the original, the cosmic, the egoistic, the temporal, the psychological, the constitutional and finally the practical. In evolutionary process one can grow into the state of knowledge that one can attain perfection.

**Keywords:** Ignorance, Integral Knowledge, Consciousness-Force, Evolution, Brahman.

### **Introduction**

Sri Aurobindo was a great leader of true Vedanta in so far as he has established the philosophy of Integral Advaitism. He says that the true and ancient Vedanta teaches us not to give up the world as something false and unreal. Aurobindo's Integral Advaitism establishes the oneness of the Absolute Brahman without denying the reality of the world. So Brahman is both Being, and Becoming. The Absolute manifests itself as the world. It is the Conscious-Force of Brahman that manifests itself in the forms of matter, life and mind through the process of self-concentration. The world is Brahman for

Sri Aurobindo, since everything is the manifestation of God, there is nothing unreal; the world is as real as the Absolute Reality.

Sri Aurobindo goes further and says that the world is as real as the Divine; it is “a self-finding and self-unfolding of the Spirit, a self-revelation of the Divinity in things.”<sup>1</sup> Sri Aurobindo’s conception gives a status of reality to the worldly existence. But due to ignorance we are unable to realise the whole truth of Brahman and consider its partial aspects as the sole truth. Sri Aurobindo points out that Ignorance is the root cause of cosmic illusion. The whole cosmos and the entire humanity are covered by the dark veil of ignorance. However, ignorance is not absence of knowledge, but incomplete or partial knowledge, and also because it is from the state of ignorance that one has to grow into the state of knowledge. Since, evolution requires elimination of ignorance. The integral knowledge is the liberation out of seven fold ignorance. Man attempts to realise the Divine Truth through the long procedure of evolution.

### **Nature of Ignorance**

Ignorance, according to Aurobindo, is a poise of consciousness-force through limited, practical and exclusive concentration. It is heightened by man’s exclusive concentration on the present, oblivious of the past as well as the future. Sri Aurobindo is of opinion that knowledge and ignorance are the dual powers of the Supreme Reality. They are not two contradictory principles. Ignorance is not void of knowledge. Consciousness or the divine light lies secretly within ignorance and ignorance is an inevitable necessity used by Nature for purposes of manifestation and the cosmic play. Thus ignorance is not the opposite or absence of knowledge; it is a limitation or deformation of knowledge. Due to ignorance the mental being is unable to realise the unity of Brahman as ignorance leads to separation or disunity. Ignorance germinates due to self-absorbed concentration of Tapas or consciousness-force in an action on a separate movement of force. Sri Aurobindo says, “Between two oppositions of inconscience and superconscience as a mediary term we see Consciousness working with a partial, limited self-awareness which is equally superficial, for behind it and acting through it is the divine All-Knowledge. Here in its intermediate status, it seems to be a standing compromise between the two opposites, between the supreme Consciousness and the Nescience, but may prove rather in a larger view of our data to be an incomplete emergence of the Knowledge to the surface. This compromise or imperfect emergence we call the ignorance, from our own point of view, because ignorance is our own characteristic way of the soul’s self - withholding of complete self knowledge.”<sup>2</sup>

Thus, it can be seen that Knowledge remains concealed within ignorance and ignorance tries to transform itself into Knowledge by its progressive enlightenment. By this the face of the Supreme Omnipresent Reality is revealed in the Cosmic manifestation. Thus knowledge and ignorance are not absolute dynamic opposite phenomena, ignorance is also a kind of knowledge. It is half truth, or imperfect knowledge. The whole cosmos

and the entire humanity are covered by the dark veil of ignorance. Man attempts to realise the divine Truth through the long procedure of evolution.

### **Origin of Ignorance**

Ignorance emerges at the level of mind. Mind is the root cause of Ignorance. Mind always works on the basis of division, differentiation. Though mind in its essentiality is identical with the Divine, yet it is unable to grasp the unity of Brahman. It regards the partial aspects of Brahman as the sole truth. But mind as a whole is not responsible for the aspect of ignorance. Sri Aurobindo specifically points out, “But Mind also is a universal principle, is One, is Brahman, and therefore it has a tendency to a unifying and universalizing knowledge as well as to that which marks off and particularizes. The particularizing faculty of Mind only becomes ignorance when it separates itself from the higher principles of which it is a power and acts not only with its characteristic tendency, but also with a tendency to exclude the rest of knowledge, to particularize first and foremost and always and to leave unity as a vague concept to be approached only afterwards, when particularization is complete, and through the sum of particulars. This exclusiveness is the very soul of ignorance.”<sup>3</sup> Besides the particularizing faculty of mind exclusive concentration of Conscious-Force or Tapas is the most important factor which is responsible for ignorance.

### **Role of Tapas**

Sri Aurobindo mentions about Tapas at the level of Brahman and mental Being. Brahman possesses the concentration of Conscious-Force or Tapas both in manifested and unmanifested states. He says that Tapas of Brahman is expressed in two forms, one passive and immobile in dwelling upon itself in a self-absorbed concentration and the other releasing itself into a dynamic mobility and travelling in a million waves of action. Sri Aurobindo writes, “there too is a concentration of force, but a multiple concentration, which seems to us diffusion. But it is not really a diffusion, but a deploying; Brahman does not cast its energy out of itself to be lost in some unreal exterior Void, but keeps it at work within its being; conserving it unabridged and undiminished in all its continual process of conversion and transmutation. The passivity is a great conservation of Shakti, of Tapas supporting a manifold initiation of movement and transmutation into forms and happenings; the activity is a conservation of Shakti, of Tapas in the movement and transmutation.”<sup>4</sup>

The concentration of Conscious-Force of Brahman however is not the cause of ignorance because it is very original nature of the Supreme Divine Conscious Being. The Absolute distributes its concentration of Conscious-Force into the various infinite beings. Sri Aurobindo specifically mentions that exclusive concentration of Conscious-Force on a particular object is not something contradictory to the spirit of awareness. It is rather one form of self-gathering power of Tapas.

Ignorance in its origin has not this self-existence or this authenticity; it exists by a limitation or absence or abeyance of knowledge, error by a



deviation from truth, falsehood by a distortion of truth or its contradiction and denial. But it cannot be similarly said of knowledge that in its very nature it exists only by a limitation or absence or abeyance of ignorance: it may indeed emerge in the human mind partly by a process of such limitation or abeyance, by the receding of darkness from a partial light, or it may have the aspect of ignorance turning into knowledge; but in fact, it rises by an independent birth from our depths where it has a native existence. Sri Aurobindo remarks, "Our world-knowledge is therefore a difficult structure made up of the imperfect documentation of the sense-image, an intuitional interpretation of it by perceptive mind, life-mind and sense-mind and a supplementary filling up, correction, addition of supplementary knowledge, co-ordination by reason."<sup>5</sup>

In order to overcome the ego-sense which causes a limited knowledge the individual must firstly attempt to find out his real inner being. Sri Aurobindo says that one must, while penetrating to the inner-being, guard against vital deformation. He further speaks of taking out "desire from its bleeding roots; because with every desire that is pulled out, its roots bleed for the while and there is pain and a sort of regret."<sup>6</sup> Knowledge, according to Sri Aurobindo, is an integral consciousness of the Reality in all its integrity. It is not created but discovered. It is not an activity but truth itself. It is the same as the Brahman, the One, the Eternal, the Infinite. It is the very stuff of man's spiritual consciousness. Thus, knowledge is one indivisible whole in which the highest and lowest are linked through all the mediating links.

### **Seven Forms of Ignorance**

Sri Aurobindo recognises that the ego-sense of an individual is the most important factor which is responsible for ignorance. The individual due to ego-sense thinks that he is the centre of the whole universe. He regards other persons as different from him. He always separates himself from others. The ego wall shuts the individual from the world within and the external world. The egocentric individualization of body, life and mind creates a wall between the surface-self and the inner-self. The inner self is veiled behind the egoistic surface self. So the individual knowledge is confined to the surface level. This creates seven types of ignorance.

**Original Ignorance:** Original Ignorance is the most fundamental form of ignorance. The Absolute is the source of all being and becomings. Due to Ignorance we forget the true nature of the Absolute and consider either its Being or Becoming facets as the sole Reality. We do not look at the whole of our existence; we identify ourselves with partial movements, partial facts of being, and take them to be the whole truth of our living. We participate in the innumerable relations in which our life is woven and look upon them as everything.

**Cosmic Ignorance:** We are too involved in the movement of life and take movement, incessant mobility, to be the entire character of our existence. Due to cosmic ignorance we are ignorant of the spaceless, timeless, immobile and immutable Self working behind the cosmic becomings. On the other hand we

consider the becoming aspects of the cosmos which is constantly mobile, mutable and bounded by time and space as the whole truth

**Egoistic Ignorance:** We are always centred in our egoistic self. Due to this ignorance we forget our true self and universal nature. We identify ourselves with the egoistic surface being. Our consciousness is severely limited to our individual range; it is not normally aware of a cosmic consciousness enveloping it from all sides. Living as we do under these compulsions of separative factors, we miss the underlying unity that holds the universe together. The unity we speak of is a mental concept, not a concrete truth of life.

**Temporal Ignorance:** We are totally ignorant of the vast stretch of Time across which our whole existence is spread. We are ignorant of our eternal becoming in Time, but take the present short span of life to be the beginning, the middle and the end of life.

**Psychological Ignorance:** Due to this ignorance we consider the surface nature of our being as the sole reality. Our surface being really forms only a small part of our whole being. We are not aware that behind the surface being lies the Subliminal, Superconscious, Subconscious and Circumconscious Being. We are thus ignorant of major ranges of our being.

**Constitutional Ignorance:** Due to this kind of ignorance we are unaware of our Integral Being. We think either the body, or life or mind or a combination of these to be the whole man. We are not conscious of the soul-principle that governs the whole complex of our being, directly and indirectly. We are not aware that by the emergence of this element from within, our life begins to acquire wholeness and a distinct individuality

**Practical Ignorance:** The practical ignorance which is responsible for all the errors, evils, falsehood and pain in this world, in the individual and society. Thus for Sri Aurobindo due to all the above six kinds of ignorance we miss the true Knowledge and we are unable to enjoy our life in the world. We are ignorant in every way in thought, will, sensations and actions, return wrong responses at every point in our life activities. We are tossed between errors and desires, efforts and failings, pains and pleasures, sins and stumbling and follow a crooked road groping blindly for a changing goal.

But Sri Aurobindo points out that this wall of egoism is not permanent. It is only provisional individualization. The individual through the evolutionary process can discard this narrow egoism and ascend to the level of cosmic consciousness. Sri Aurobindo recognises that we can escape from sevenfold ignorance by obtaining integral knowledge.

### **Purpose of Ignorance**

Sri Aurobindo emphasises that knowledge and ignorance are the dual powers of the Supreme Reality. They are not two contradictory principles. Ignorance is not void of knowledge. Consciousness or the divine light lies secretly within ignorance and ignorance is an inevitable necessity used by Nature for purposes of manifestation and the cosmic play. Each side of the manifold ignorance has, according to Sri Aurobindo got its own justification and serves a necessary purpose in the scheme of creation.

The Brahman or the Supreme Reality, for the sake of cosmic manifestation, descends into the material Nescience and veils itself by putting a superficial mask of phenomenal ignorance. So the aim of humanity is to attempt to remove the dark veil of ignorance through the evolutionary process so that the Divine Light descends into the lower triple existence of Matter, Life and Mind. Sri Aurobindo points out that “the ignorance is a necessary, though quite subordinate term which the universal knowledge has imposed on itself that movement might be possible, not a blunder and a fall, but a purposeful descent, not a curse, but a divine opportunity. To find and embody the All-Delight in an intense summary of its manifoldness, to achieve a possibility of the infinite existence which could not be achieved in other conditions, to create out of Matter a temple of the Divinity would seem to be the task imposed, on the spirit born into the material universe.”<sup>7</sup> Thus, Sri Aurobindo does not regard ignorance as a “blunder and a fall, but a purposeful descent; not a curse, but a divine opportunity.”<sup>8</sup> According to Sri Aurobindo the purpose of creation is lila (Divine Play). The concept of lila escapes all the traditional difficulties in assigning purpose to the creator. Lila is a purposeless purpose, a natural outflow, a spontaneous self-manifestation of the Divine. The supreme spirit put on the garb of ignorance in order to enjoy the pleasure of self-discovery.

### **Conclusion**

Ignorance is neither original nor primal but a minor, subsequent and relative movement. It is only a temporary phenomenon. Ignorance always strives to rise towards Divine knowledge. The focus of ignorance lies in the exclusive concentration of Conscious-Force in particularization, or partial ignorance arises as a result of exclusive concentration of Conscious-Force due to separative indirect knowledge, ego-sense, particularizing faculty of mind, limiting the individual self to the surface level, incapability of realizing the superconscient Being and failing to identify oneself with the Supreme Divine. Humanity can remove the veil of ignorance by ascending to the supramental level and by realizing integral knowledge. It is possible to realise the Divine Truth or integral knowledge again only through the spiritual evolutionary process. Spirituality is essential to realize the self to be relieved in the diversity of nature and to transform ourselves into the very essence of nature. A Devine life can be realized in this spiritual humanity.

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## **A VIEW ON FREEDOM STRUGGLE AND BOYCOTTS IN SALEM DISTRICT**

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### **Abstract**

India's Freedom Struggle is a unique event in the history of Modern India. Indians fought for centuries and attained independence. The contribution of the urban and rural societies towards securing independence is a remarkable one. The society that emerged in the stormy struggle included peasants, traders, artisans, craftsmen, small landlords, formless laborers, etc. All these appeared on the stage either as leaders or volunteers and thereby streamlined the anti-British programs of the Congress. Because of the mass participation, the freedom struggle took the form of a national struggle and was sustained over years. During the struggle, the British superiority failed before the courageous resistance of the Indian masses, which resulted in getting India freedom. So, this paper exposed the freedom struggle in which the freedom fighters have undergone the pain of pursuing liberty.

**Key Words:** National Movement, Sepoy Mutiny, Non-Co-Operation, Salt Satyagraha, Quit Movement, Salem.

### **Introduction**

The urban and rural masses contributed significantly toward Indian independence, but most historians have failed to reveal the contribution of the masses. This type of gesture undermines the service of the masses. As a result, their extremely valuable contribution goes without recognition in society as

well as in history. The mass consciousness of national Unity and opposition to British rule were found visible throughout India, including Tamil Nadu. But the national struggle is a great event, micro-level regional studies will only help to understand the contribution of the masses to the freedom struggle.

### **Impact of Sepoy Mutiny on Salem district**

In 1857, the Sepoy Mutiny broke out in Northern India against British rule. But this mutiny did not have much impact on Madras' presidency. There were some instances of disloyalty. These had no direct connection with the Northern Mutineers. The Madras Eighth Cavalry was ordered to go to Bengal. They demanded higher allowances. The authorities did not pay any heed to the demand. So the Cavalry refused to do so. The authorities disbanded the Eighth Cavalry. Similar echoes were heard in Salem District at that time. Some disturbances occurred only in the areas where the Muslim population was great. One among them was Vaniambadi which was then under the Jurisdiction of the Joint Magistrate of Salem. He ordered a special police force to that place to control the rise. Except for this, no such widespread uprisings happened. But the anti-British sentiment was not suppressed altogether. The Madras government let sleeping dogs lie. The Madras government grew conservative and complacent. It became a tradition for Fort St. George to resist any initiative for reform. Edwin Montagu visited India in 1918. He remarked that "Madras was the most immovable of the many immovable governments on the subcontinent." Exciting Indian civil servants avoided serving in Madras. They christened Madras the "benighted presidency".

### **Non Co-operation Movement in Salem**

India helped the British Government during the First World War. As a reward for it, the Indian National Congress demanded some favor from it. The government, instead of awarding any favors, enacted the Towlatt Bill in 1919. In opposition to that Bill, the Indian National Congress announced a protest, called the Non-co-operation Movement in August 1920. The movement spread throughout India, including Salem District. The Indian National Congress to embark on Non-Cooperation resulted separately from the impetus supplied by the Muslim-based Khilafat Movement and partially by the Jallianwallabagh massacre, which affected to an equal degree both the Hindus and Muslims. Having total faith in the declared aim of Britain and her Muslim-based

Allies that they were fighting to make the world safe for democracy during the First World War, India responded to the call of the British Empire. After the war, the Mont-Ford Reform Act of 1919 was passed, which was substandard for the Indians. Further, it was headed by the Rowlatt Act which was enacted on 21st March 1919 amidst the united opposition of all the Indian members of the Legislative Council, the Congress, the press, and the public. Its enactment evoked much opposition and condemnation. Immediately, the MPCC held a meeting and constituted an Anti-Rowlatt Committee with S. Kasturi Ranga Iyengar, C. Vijayaraghavachari, A. Rangaswami Iyengar, V.O. Chidambaram Pillai, Sinramania Siva, T.V. Kalyana Sundara Mudaliar, C. Rajagopalachari, S. Satyamurti, T.V. VenkataramaIyer, T.S.S. Rajan and T.

Prakasam to oppose the Rowlatt Act. At their request, Mahatma Gandhi visited Madras and they had a discussion with him and decided to oppose the Act through Satyagraha. Hence, satyagraha sabhas were formed to enlist volunteers and force the government to withdraw the Rowlatt Act. Congress was suddenly divided on that question. One section of the Congressmen in Tamil Province under the leadership of S. Satyamurthi desired to capture the councils and fight for Swaraj from within the council. They were called the Nationalists or Congress pro-Changers. They were mainly Madras City-centered Congressmen and were the followers of C.R. Das. The other group, led by C. Rajagopalachari, wanted a council boycott and were known as Congress Gandhians or Congress No-Changers. Mahatma Gandhi was their guru.

### **Swadesh propagation in Salem district**

In support of the Non-Co-operation Movement, the Congressmen in the Salem district started to circulate Swadeshi ideologies through meetings, processions, and door-to-door literature. On 19 August 1920, there were propaganda meetings widely in the Salem district. In August 1920, a procession was organized at Salem Town which ended with a meeting wherein the local leaders asked the people to use khaddar and other handmade articles. On 28 August, a meeting was held under the presidentship of Rajaji. More than a thousand people joined in that meeting. On that day, he opened a swadeshi store in Salem Town. In course of time, more than 120 branch stores were established throughout the district. Rajaji toured the district and instructed the Congress workers to boycott British goods and advocated the use of khaddar. He was of the firm view that foreign goods were a handicap to the industrial and economic growth of India. On 29 August, a public meeting was held at Kondappanayakanpatti in Salem Taluk. Like Narashima Iyer, wearing a khaddar dress, said that we had to take an oath to wear khaddar. The audience raised their hands as a mark of acceptance. On the same day, the "Sourashtra Association" organized a political propaganda meeting. In that, Narashima Iyer and prohibition and Vijayaraghavachari and other leading Congressmen spoke, highlighting swadeshi, boycott, prohibition, and other ideologies. The Sourashtras took an oath to use only swadeshi goods. Handlooms D.S. Gopalachari, K.V.Ayyana, P. Muthialu, S. Kuppiandi, and others carried on door-to-door propaganda explaining to the villagers the use of khaddar and swadeshi utensils and abstain from foreign-made goods. In connection with it a number of propagandists were arrested and convicted. the District Congress Committee of Salem recruited unemployed youths and handloom to propagate swadeshi. Accordingly, even the mariband masses in the Salem District began to participate in political programs. Meanwhile, Gandhi's visit activated the Congress party in the district. There on the Congressmen began to organize protests with much more enthusiasm.

One of the major off-shoots of the Non-Co-Operation program was a boycott. Congressmen in Salem District during 1920-1922 continued to boycott the courts. The leading nationalist, Rajaji, supported the boycott

program and showed a clear perception of the program and its implications. Rajaji, while preaching Non-cooperation messages, asked the public “Not to fall into the trap set by repression and violence”. The most prominent lawyers of Salem include Vijayaraghavachari. V.S.Subramanya Iyer, K.V. Subba Rao, V.M. Ramasamy, and D.S. Gopalachari gave up their practice and took a resolution to devote their entire time to making the Congress Movement a successful one. In January 1921, M.G. Vasudevayya abstained from his practice and devoted his time to Congress work. On 10 January, he addressed a meeting. A large crowd attended the meeting. Some police authorities came to the spot and arrested the speakers and a number of people that formed the audience.

In 1921, in Salem District, Rajaji and other leaders gave many lectures on the boycott of the British educational system. The school and college students were very anxious to hear their speeches. The speeches inspired students to leave their educational institutions. In Salem, prominent leaders like V. Ramaswamy Iye, K.V. Subba Rao, and N.G. Vasudevayya withdrew their children from the government and grant-in-aid schools. They demanded the establishment of a National Girls School in Salem and the introduction of Spinning for girls as a subject in the schools. They were also ready to offer financial help to such ventures.

The first general election to the Legislative Council was conducted in December 1920. The Indian National Congress rejected the reform proposals and decided to boycott the election. Rajaji requested the people to boycott the election as decided by the Calcutta Session of Congress. As a result, Vijayaragavachari and S. Srinivasa Iyengar, who had filed their nomination, withdrew their candidature. Finding a lack of support, Sdinarayana Chettiar, another candidate, too decided to withdraw his candidature and requested the voters to boycott the polls. It greatly induced the people to boycott the election and many candidates followed the model of Adinarayana Chettiar.

When the Prince of Wales visited India in 1921, protest demonstrations were held in several places. Tensions prevailed in Salem District. Following the visit of the Prince of Wales, Lord Willington and the Governor of Madras toured the Presidency. Many attempts were made to boycott him. But to earn the goodwill of the Governor his Ministers in the council from Salem welcomed Lord Willington. Despite such measures, the boycott of the election in the Salem district was a complete failure. The absence of Congress candidates created a favorable ground for non-Congress men. This new political party emerged during the negotiations over constitutional reforms. The failure of the boycott program had an adverse effect on Congress in Salem. There was a crucial setback for the Non cooperation movement in this district.

### **The Temperance Agitations**

In support of the Non Co-operation Movement, temperance agitation was organized in Salem District. Rajaji, Vijayaraghavachari, E.V. Ramasamy and others strained much in forming and encouraging the temperance

agitations. In November 1921, Krishna Chettiar of Namakkal organized a procession containing about 200 Congress volunteers. The percussionists went into the main streets of Salem Town shouting anti-British slogans and chanting the songs of Poet Namakkal Ramalingam Pillai. Towards the end of the procession, a toddy shop was picketed. In this connection, Abdul Rahman of Kitchipalayam and other picketers were arrested and remanded for two months at Coimbatore jail. During the Non-Co-operation Movement of 1920-1922, the Congress people of Salem District involved themselves in different anti-British programs, including swadeshi, Boycott, and temperance agitations. For such anti-British activities, about 104 Congressmen were arrested and imprisoned at Salem, Madras, Coimbatore, and Alipuram jails in varying terms of imprisonment. Taluk wise arrested prisons as follows in Salem District during 1920-1922 Attur 12, Salem 52, Sankagiri 09, Namakkal 08, Rasipuram 11, Paramathi 03, Omalur 09

### **The Constructive Work**

The constructive work in Salem District gained momentum with the formation of “Gandhi Ashram”. Rajaji established an Ashram at Punupalayam near Trichengode on 6th February 1925 and christened it as “Gandhi Ashram”. A number of Congress people, including E.V. Ramasamy Naicker, M.G. Vasudevayya, and Rathnasabapathi Gounder shouldered much of the Endeavour of Rajaji. Rathnasabapathi founder of Pudupalayam donated his land for the Ashram. The Ashram streamlined the constructive works. The members of the Ashram participated in all sorts of propaganda meant to popularize the constructive programs in the district. “Vimochanam” a Tamil journal and “Prohibition” an English journal, made people aware of the evils of drinking. These papers were run by the Ashram.

On April 13, 1930, the Tamil New Year's Day, Rajaji organized a famous Vedaranyam Salt March (i.e., salt Satyagraha). In Salem, Congress leader Anandachari strained much for forming the march. Rajaji had chose one hundred Satyagrahis after carefully analyzing three hundred applications received from Madras, North – Arcot, South – Arcot, Tanjore, Salem, and other districts. About nine satyagrahis (Arumugham of Kitichipalayam, Bhaktan of Ammapet, Subramaniya Achari of Pallapatti, Ramachandra of Pottanan, and Abdul Subban of Salem) were nominated from Salem District. As it was a long march, the satyagrahis began to chant the songs of poet Namakkal Kavignar Ramalingampillai to forget their fatigue. The following song of Namakkal kavignar Ramalingampillai was sung by the satyagrahis: “Here comes a war, without blood, without a sword, all those who believe, in the eternity of truth, join” Subramaniya Bharathi’s songs were also sung by the satyagrahis, and the songs awakened the people end route to Vedaranyam.



### **Khaddar Propaganda and Boycott of Foreign Goods**

The Tamil Youth Congress Conference was held on 6th June 1930, under the Chairmanship of Lakshmiipathi of Salem. Hundreds of Congressmen including Bhavansingh and Palanisami Pandaram of Arisipalayambe there at the conference. The conference permitted a resolution supporting the boycott of foreign goods. Rajaji, after his release from Bellary jail on 10 October 1930, visited the district addressing a number of political meetings highlighting the importance of Khaddar. On 18 January 1932, S. N. Narasimha Raju, Secretary of the Town Congress Committee Salem, along with a number of Congress volunteers enclosed a native cloth shop in Salem Town. The Sub-Inspector of Salem town ordered lathi charges against the activists. S.N. Narasimha Raju was seriously beaten. He was condemned to 5 months of severe imprisonment and was also ordered to pay a fine of two hundred rupees. C.Vijayaraghavachari represented the matter to the Collector and required that such kind of incident should not occur again. The Collector assured him that there would not be any further lathi charges on activists. The speech of Bhavansingh cemented a way for fierceness in the district. In a meeting held at Salem, held declared thus for the last 150 years, we have been slaves. We have no liberty either to speak or write. The police are taking stern measures. There is bloodshed. In February 1933, Anandachari, an advocate and Member of the District Congress Committee continued to propagate in support of the struggle. He was arrested and awarded six months imprisonment. During 1930 – 1934, in Total of 154 Congressmen were arrested in Salem District as follows Attur 07, Salem 83, Sankagiri 17, Namakkal 23, Rasipuram 12, Paramathi 05, Omalur 07.

#### **Satyagraha in Salem District during 1940– 1941**

In 1939, the Second World War began. Lord Linlithgow, the then Governor General of India proclaimed India's participation in the war without the agreement of the Indian Nationalists. As a mark of protest, the Indian National Congress announced the Satyagraha in 1940. This was to propagate against and obstruct people from rendering any help to the British in connection with the Second World War. As the period was dangerous, Gandhi did not inspire mass participation but wanted only the participation of a few particular individuals. The distinct Satyagraha spread throughout India. This movement also increased support in the Salem District. Satyagraha was inaugurated in Salem District on 8 November 1940 and Rajaji began the Satyagraha by expressing his anger against the British war efforts. An extract of the speech is given below "As the British is waging war essentially for its own imperialist ends and for the preservation and strengthening of its own empire, we the Indians never render the British either men or money." On 25 December 1940, P. Subbrayan and his wife Radhabhai Subbrayan of Kitichipalayam in Salem Taluk delivered a speech in support of the Satyagraha. They were decorated and presented to the public by the President of the Salem Congress Committee. In the meantime, the police arrested and transferred them immediately to the local police station. This was the first arrest of a woman in

linking with the Individual Satyagraha. The public became wild and began to indulge in violent activities against the arrest of a woman. They also staged an objection in front of the police station in Salem, challenging her release. However, she was sent to Alipuram jail, warding six months of rigorous imprisonment. On 25<sup>th</sup> December, in Rasipuram, a number of Congress people, including Chinnaswamy of Rasipuram, Perisawamy of Vennandu, Narasimha Raju of Seerapalli, and Natesa Chettiar of Mallur delivered antiwar speeches. They all were arrested and sent to different jails in Madras, Salem, and Coimbatore .On 25 April, the “Jawahar Sangam” in Salem distributed anti-war pamphlets secretly. The pamphlets appealed to the public to purchase only swadeshi goods and to join in ant-war propaganda. The antiwar pamphlets were seized from the house of Muthu of Rasipuram and he was sentenced under the Defense of India Rules. In June 1941, in the district, there were eight Congressmen were arrested for the anti-war Individual Satyagraha. From November 1940 – June 1941, in Salem District, for the Individual satyagraha 75 Congressmen were arrested as criminals following Attur 06, Salem 47, Sankagiri 06, Namakkal 03, Rasipuram 07, Paramathi 02, Omalur 04. The movement lost its potency all over the Madras Presidency in June 1941. The above-said facts reveal that the people of Salem District exhibited courage and patriotism during the time of the Individual Civil Resistance of 1940 –1941.

#### Quit India Movement in Salem 1942

Sri Stafford Cripps Mission came to India in March 1942, with new suggestions to win over popular support. The Congress, not believing the Mission, decided to organize an agitation against it. The All India Congress Committee which met in Bombay on 7 and 8 August 1942 passed the Quit India Resolution. As soon as Congress passed the resolution, the government arrested the Congress leaders and banned the Congress organizations. Gandhi was arrested on 9 August 1942. The arrest of Gandhi shocked the entire masses in India, including Salem District, and they began to take part in anti-British agitations. The Quit India Movement ended completely in Salem District by the end of December 1942. In connection with the movement, 126 Congress people were arrested and awarded rigorous imprisonment. They were awarded varying terms of imprisonment from 3 months to I year. It may be said that the contribution of the people of Salem to the Quit India Movement was an important one, and for the reason of Independence they had hurt and forfeited a lot.

In Salem district, it was tried in the Attur Taluk. Illegal distillation and smuggling became a hazard in the taluk. The reopening of the arrack shops in the area was ordered. Total prohibition of arrack, as well as toddy, was also tried during 1930-1933 in parts of Namakkal, Rasipuram, and Tiruchengode Taluks, on the representations of the social reformers like Rajaji. Social reformers alone supported prohibition. As soon as Congress Ministry assumed office, the reason of prohibition was taken up with great enthusiasm. Chief Minister Rajaji piloted the Bill in the legislature to introduce prohibition in

Salem and then in other districts of the presidency. The bill was passed as the Madras Prohibition Act, 1937(Madras Act X of 1937). It was the first of its kind in the whole of India. Prohibition was announced in the Salem district on 1st October 1937. From that date, all liquor and opium shops were closed. All advertisements for intoxicating alcohol were banned. The task of enforcing the Act was entrusted to an increased police force. The Excise staffs were withdrawn from the district. A prohibition officer was appointed to assist the police in the preventive work. Village officers were also especially required to assist the police.

In 1925, E.V.R. organized the "Self-Respect Movement," aiming at the upliftment of the Dravidians. That he also exposed the Brahmin oppression and the dishonest methods by which they controlled all spheres of public life. He openly ridiculed the Puranas as fairy tales, not only imaginary and foolish but also totally immoral. E.V.R. treated the imposition of Hindi as a suppression of the Dravidians, which could only be avoided through the creation of a Dravidian State. In the Justice Party Convention in December 1938, it was resolved that Tamil Nadu should be made a separate state, loyal to the British Raj and directly under the Secretary of State for India. The demand soon became the main issue of the Justice movement and helped the survival of the dying Justice Party. Politically E.V.R. was not interested in capturing places of power but in acting as a force behind the scene to effect the implementation of his ideologies through those in seats of power. This role of E.V.R. came to significance slowly from 1935 and became his unique achievement after independence.

#### **Self-respect Movement in Salem**

Dissemination of iconoclasm and equality in society were the main principles of this movement. This was for improving the social and political condition of the Non-Brahmin (i.e., Backward Class) by changing their thinking and attitude. It encouraged free thought and rationalism and appealed to remove the caste system which was created by the Northern Aryans. Branches of this movement were recognized in all leading towns and villages in this district. Under the name suyamariyadhi Sangam, Reading rooms were maintained in many places. The father of this movement, E.V. Ramasamy, spoke at Salem in 1940. He declared his provision for the creation of Pakistan and demanded this separation of South India with the slogan of Dravidians rather than for the Dravidian slogans. Mountbatten assumed the office of Viceroy and Governor General of India on March 24, 1947. He announced his plan on 3 June 1947 which provided for the establishment of two separate dominions of India and Pakistan from the day of 15 August 1947. The people of the Salem District celebrated it with a lot of joy.

#### **Conclusion**

Thus all Freedom Fighters who fought valiantly in India's Independence Movement. Nine satyagrahis Arumugham of Kitichipalayam, Bhaktan of Ammapet, Subramaniya Achari of Pallapatti, Ramachandra of Pottanan, and Abdul Subban were leading revolutionary in the Indian

independence struggle against British rule. They were actively involved in the Non co-operation Movement. Most importantly, freedom fighters inspired and motivated others to fight injustice. They are the pillars behind the freedom movement. They made people aware of their rights and their power. It is all because of the freedom fighters that we prospered into a free country free from any kind of colonizers or injustice. The Indian National Movement was an organized mass movement concerned with the interests of the people of India and affected by both internal and external factors.

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## **MANAGEMENT PHILOSOPHIES AND HRD PRACTISES AT INDIAN COMPANIES**

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### **Abstract**

Assumptions made by top management about its employees are usually the foundation upon which a company's administrative philosophy is built. It reveals how the company's upper management values its employees. Company management tenets are ingrained in the culture at large. These approaches to management are known as "Theory X" and "Theory Y" respectively, according to McGregor (1960). The purpose of this article is to investigate the link between HR practises and management ethos in Indian corporations. This was achieved by surveying HR professionals on their attitudes about their own firms' workers in order to gauge the management's mindset. Two public sector organisations and two private sector organisations made up the study's sample size of 119 and 95, respectively. The research indicated a negative but significant relationship between the management philosophies of private sector businesses and the HR practise variables (planning, recruitment, and selection). This indicated that Indian businesses had a more conventional approach to management. Traditional managerial philosophy, which emphasises the importance of managerial control, has historically been the most popular and closely associated with managerial practise. The older

management ideology "never disappeared; instead, images and behaviours important to each were gradually institutionalised" as the newer ones emerged (Barley and Kunda, 1992). In government agencies, management theory presented an unclear image. Analyzed replies showed that managers in these businesses did not have a clear understanding of the organization's management philosophy, despite top management's opinions and the balance sheet's emphasis on Theory Y.

**Keywords:** Human Resources Development, Management philosophy, Psychological contract

### **Introduction**

The like a result of the shifting economic environment, the Indian business sector has turned inward to cultivate its own talent pool (HR). Improving and connecting workers' skills and abilities to the modern needs of the market is crucial if Indian businesses are to grow and retain their competitive edge. According to Marvel (1997), the end goal of developing a company's strategic competence is to make it smarter and more adaptable than its rivals. As a result, human resource management (HRM) is now a major part of many businesses' operations. It didn't emerge out of thin air, but rather within the context of broader shifts in industry and the expanding economy. When it comes to human resources, management needs to take a different approach. Human resources presents both the biggest problem and the greatest potential because of its unique traits. Human resources are brittle, relationships are delicate, employees' contributions are unpredictable, and a company's stability is in doubt. Since employees are allowed some leeway in leaving their company, Youndt (2000) said that unless information is transferred, shared, transformed, and institutionalised, firms risk losing intellectual capital. Human resources are among a company's most valuable assets. Workers bring a wide range of experiences, perspectives, and perspectives to the table. According to Barney (1991), a company can maintain an edge over the competition if it has access to a talent pool that its competitors can't easily replicate or replace. During the hiring process and subsequent time spent working for the company, individuals receive an initial dose of organisational culture. Schuller (2000) argues that "skills, knowledge, and competences are the key variables" in determining an organization's or a nation's success.

The most efficient use of people depends on the communication between workers and their employers. An informal "psychological contract" between employee and company is formed. There are benefits that the member can look forward to in exchange for their dues and efforts. As a result of the individual's efforts, the organisation will deliver benefits. Human resource planning, work analysis, leadership, job motivation, appraisal and reward, and a positive company culture are all useful tools for managing this interface. Psychological contract, as proposed by Spindler (1994), generates affect and orientation, which in turn shape and regulate behaviour. According to Sims (1994), a long-lasting and happy relationship requires both parties to have a fair psychological contract.

Human resource management is a topic of discussion since people are paying more attention to business and corporate strategy. To a large extent, the widespread promotion of strategic management in academic and professional management literature accounts for the field's now-ubiquitous prominence in the real world (Peters, 1988; Peters and Waterman, 1982). The works of Mintzberg (1978) and Porter (1985) have also aided in making the term "strategy" more familiar to human resources professionals. Several researchers from different countries (Ichniowski, Delaney, and Lewin, 1989; Ichniowski, 1990; Huselid, 1993) and India (Rao, 1982; Rao and Pereira, 1987; Business Today, 1996; Singh, 2000) found a correlation between a thorough measure of HR practises and the financial performance of businesses. In the early 1990s, it became a major topic of study to examine how HR policies affected top-level organisational outcomes like output, retention, performance, and profit. Human resource practises and firm growth were the primary focus of the research.

Human resource theory in the United States can be broken down into two camps: the Harvard model (Beer et al., 1985), which places an emphasis on HR's developmental aspects, and the Michigan model, or the "matching model" (Fombrun, Tichy, & Devanna, 1984), which places an emphasis on HR's utilitarian/instrumental functions in the attainment of managerial objectives. Related studies argue that a company's current and future human resources should play a significant role in the formulation and implementation of the company's strategic business plan. Although much of this work is theoretical, it does draw the conclusion that HRD practises can contribute to the development of a competitive edge that can be maintained over time. The Harvard model is an analytical framework predicated on the belief that the majority of HR issues can be resolved if only general managers adopt a point of view regarding how they would like employees to be involved with and developed by the firm. Known as the "soft variation" of the matching model. It focuses more on the employer-employee connection and, thus, the human side of human resources. As an added bonus, it brings attention to the needs of various groups inside the organisation.

The layered structure of this model makes it possible to examine these results from several angles. It can provide as a solid foundation for HRM comparisons (Poole, 1990). The matching model lacks this kind of strategy. This model's fundamental flaw is that it fails to discuss the deep connection between strategic management and HRM (Guest, 1991). The theoretical foundations of the Michigan model can be traced back to the work of Chandler (1962) and Galbraith and Nathanson (1983). (1978). Some contend that a company's strategy determines its internal structure (Chandler, 1962).

This line of reasoning was developed further by connecting personnel policies and practises such as promotions, pay, and management styles to the organization's ultimate goals (Galbraith & Nathanson, 1978). The unitarist assumptions of the matching model have led to criticism that it is overly prescriptive (Boxall, 1992). It places an emphasis on a "tight fit" between

corporate strategy and HR strategies, while disregarding employees' needs and viewing HR purely in a reactive, implementations capacity.

The philosophy of management is founded on the beliefs of the company's upper echelons regarding their employees. Managers make choices about how to interact with their superiors, peers, and subordinates based on these assumptions, whether or not they are conscious of them. Schein (1970) explains that a manager's managerial strategy and his idea of the psychological contract between the organisation and the employee are based on the manager's assumptions about the nature of people. The doctrine of rational-economic man, which has its roots in hedonism and asserts that people act in ways that maximise their own self-interest, is central to the philosophy of management, according to Schein (1970). Based on this premise, Adam Smith developed his economic doctrine, which held that organisations and customers or buyers should be left to work out their own arrangements in the market, as they would be regulated by the pursuits of the two parties' individual self-interests. For close to two centuries, our capitalist system has been based on Adam Smith's ideas as outlined in his book *Wealth of Nations*.

The modern philosophical approach to management is founded on a positive view of human nature. They may be innovative, dependable, and cooperative. This approach to management, which McGregor (1960) calls "Theory Y," is widely held in the business world. 'Theory X' refers to the prevalent view held by many managers that the typical employee in any given organisation actively dislikes their job, shies away from taking on accountability, isn't particularly driven, and prefers to be micromanaged. This fundamental 'fact' leaves management with no choice but to exert tight control over the workforce and resort to coercion and threats in order to get the job done. The conventional view holds that a company's top-down chain of command is absolute and that employees must defer to their superiors. Command is the means by which power is exhibited.

Human resource development procedures in terms of planning, recruiting, selection, performance evaluation, training and development, career management, and compensation are closely tied to the management philosophy.

The standardization was applied to the questionnaire, and split-half reliability was determined to be 0.07. This 69-item list included the following variables: Human resource planning: The items focused on the process of analysing an organization's human resource requirements and developing the activities required to meet these requirements under changing conditions. The items focused on discovering and attracting people for existing and future employment opportunities. The selection criteria focused on identifying candidates most likely to satisfy the desired performance levels.

The management belief questionnaire investigated the theory and beliefs of managers regarding the philosophy of top management toward employees in firms. This questionnaire was designed in 1966 by Haire, Ghiselli, and Porter, who surveyed the views of 3,000 managers in 14



countries worldwide. In this study, a questionnaire with eight items is utilised to analyse the management ideology toward organisation employees.

The sample consisted of 214 individuals employed by four distinct organisations, including two from the public sector and two from the private sector (see Box for a description of the companies). There were 95 responses from organisations in the commercial sector (Organization 'A' and Organization 'C': 54+41) and 119 respondents from organisations in the public sector (Organization 'B' and Organization 'D': 68+51).

**Table: 1**

*Private sector HRD and management philosophy correlations*

Variables	Philosophy of Management
Planning	-23
Recruitment	-23
Selection	-23
Performance evaluation	-28
Training and development	-23
Career management	-17
Rewards	-8

Source: Primary data Significance: < .01

**Table: 2**

*Public sector HRD and management philosophy correlations*

Variables	Philosophy of Management
Planning	0.9
Recruitment	0.8
Selection	0.9
Performance evaluation	-16
Training and development	-2
Career management	-9
Rewards	-6

Source: Primary data Significance: < .01\

Here analysed the data and calculated correlations to explore the relationship between HR practises and management ideology. Tables 1 and 2 show results. The negative association between management philosophy and HRD practises demonstrated that private sector businesses still believed in McGregor's Theory X. In India's fast-changing. It's concerning that Indian private sector organisations still trust 'Theory X' after liberalisation and globalisation.

Public sector management philosophy was unclear. Though top management's opinions and the balance sheet stressed 'Theory Y,' the reaction demonstrated that the management philosophy was not clear to organisation managers. Contrary to the prediction, the data showed no significant association between HR practises and management philosophy in the public sector, but in the private sector, training and development and rewards were highly but adversely associated to management philosophy. Consequently, this investigation has somewhat supported hypothesis.

The Managers tended to have significant concerns about their ability to demonstrate initiative, individual action, and leadership, despite their belief in shared goals, participation, and individual control, which is a paradoxical conclusion. Public sector leaders' writings show they subscribe to the modern philosophy of management, yet poll findings provide a muddled image of this idea. According to Micklethwait and Wooldridge, managers often "live in dual realities: the realm of officially sanctioned ideology and the world of reality" (1996). Therefore, they pretend to be "reengineering" their businesses when in reality all they're doing is firing some of the unproductive staff, or they talk about "empowerment" while frequently hoarding authority. It has been suggested by Haire, Ghiselli, and Porter (1966) that an awareness of cultural norms can enhance an individual's capacity to comprehend the perspectives of managers. As key influences on managerial philosophies, morals, and the very idea of man, economic and cultural traditions were taken into account.

Companies need to develop a management ethos that takes into account the value of human life. Future businesses will be influenced by the current managerial ideology. Human resources ideas that are bundled with contemporary managerial ethos have the potential to completely transform businesses. In the end, all people want want to feel loved and valued. In return, businesses expect loyalty and honesty from their employees. A successful combination of committed people \sand a charitable organisation would be helpful in the long run. In order to do this, businesses must integrate contemporary managerial philosophy with their human resource operations.

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## **DEVELOPMENT OF WOMEN'S STUDIES IN INDIA AND ASSAM: A HISTORICAL OUTLINE**

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**Abstract:** The writings of Indian history for a long time dominated the deeds of man. The early historical writings were only about success and failure stories of every countable personality and were strictly limited to the political aspects. It is seen as ignorance towards other aspects like society and the economy. But changes occurred in the history writing from the mid of 20<sup>th</sup> century with D.D Kosambi's book *An Introduction to the Study of Indian History (1956)*. By writing this book he changes the paradigm of historical writing from political to social and also makes history an interdisciplinary subject. By following his ideology several other historians also emerged and turn history writing to another extent. Since the 1980s women's history became rich as some prominent writers started writing history from a feminist perspective. Some of the historians who belonged to this category are Uma Chakraborty, Tanika Sarkar, Urbashi Butalia, and Kumkum Roy. A new understanding of patriarchy and the position of women came to be explored by these historians. They also started to criticize the Altheckarian perspective about the position of women in Indian society. In the context of Assam, only a handful amount of writings is found. In the recent past, the changes and transformation of Assamese society in the colonial period and the changing position of women had been explored.

Keynotes: Women's study, Female education, Social Reforms, 21<sup>st</sup> century

### **Introduction:**

A long silence always maintains on depicting women as they are devalued for a long time. During the nationalist discourse on women also they were not allowed to speak rather women were the central point of their discussion. When they speak they are not being heard and also not given a platform to

share their thoughts. Though it existed it is not taken into account and also not talked about. In the article, *The Nationalist Resolution of the Women's Question*, Partha Chatterjee discusses that the nationalist resolution separated the sphere of the realm into two- the material and spiritual. In nationalist understanding, women are placed in the spiritual category which should be untouched by the western culture as it represented the utmost culture and tradition of India and this is superior to the materialistic nature of the western world. In the 19<sup>th</sup>-century reform movement, not a single female reformer was seen, and also can't be assumed to have a conversation between the sufferer and reformers. Again, *Sreebodh* was the first women magazine published in India and *Balabodi* was the first women magazine in the Hindi language edited by the male reformer named Bharatendu Harichandra and *Mullah-e-Nissan* was a pioneering journal in Urdu for women. The earliest Bengali magazines are- *Bamabodhini*, and *Bharathi* edited by Swaranakumari Devi created a space for women writers from Bengal. In south Periyar's Self Respect Movement journal *Kudi Arasu*, *Puratchi*, *Patgutharivu*, *Samadharmam* gave space to women to write their articles related to women issues. *Sarada and Mahila* were two prominent women magazines from Kerala. There were three prominent women magazines in the initial time of its emergence. 1. *Grihalakshmi*-edited by Gopala Devi reforming women and domesticity.2. *Streedarpan*- edited by Ramaswami Nehru propagated education, political awakening and fought against gender discrimination.3. *Cannada*- encouraged full participation of women in the public sphere. *Arya Mahila*- edited by Sanatan Dharma Mahamandal looked at the status of women based on Vedic knowledge. *Maduri* and *Saraswati* were journals that published articles about the lifestyle of women in other countries. *Andhra Lakshmi*, *Hindu Yuvathi*, *Bharatha Mahila*, *Grihalakshmi*, *Viswagnami Y Asoda*, was some journals that urged women participation in the freedom struggle movement. But the early writers, reformers and historians of that time not considered these sources as important while understanding the grievances of women. So, here an attempt has been made to reveal the development of women's studies in India as well as in Assam. Also to find out the things that left behind.

From the nationalist outline to the present, several changes has manifested in Women's studies. As an example, Altekar's *The Position of Women in Hindu Civilization: From Prehistoric Times to the Present Day (1938)* study on the position of women in Hindu civilization primarily based on 'Brahmanical' sources and outlines the position of women from the earliest times to right up to the mid-fifties of this century; when the Hindu Code Bill was under consideration. The work unravels the entire body of opinion of the lawmakers on such areas as the education of women, marriage, divorce, and the position of women in public life, property rights of women, and the general position in society. Further, he is just concerned with women in the context of the family and one almost gets the feeling that the status of women needs to be raised to ensure the healthy development of India. But he left to discuss some

phenomenal attempt of women as there have present so many courageous women in his time who were quite advanced in the different fields. Women of that time created organizations intending to empower women morally as well as materially. Such organizations include the 'Mahila Samaj' (Lady's society) which was formed in 1882 by Swarnakumari Devi, Sharada Sadan in Bombay as well as Arya Mahila Samaj in Pune also 1882 by Ramabai Saraswati, and in 1910 we have Saraladevi Choudharini's Bharat Stree Mahamandal. All the women organizations were founded to have a women's exclusive platform because till then all women's meetings were also being held in conjunction with the meeting of the National Congress. So, to have a platform for own such types of organizations were founded. As far as the professional women were concerned Kadambini Basu and Haimavati Sen were two of India's first women doctors; Santosh Kumari Devi and Prabhati Devi in Calcutta became trade union leaders. Muthulakshmi Reddy was the first woman legislator appointed to the Madras Legislative Council in, 1927. These women also came from the Hindu family but Altekar left this advancement of women aside while depicting the position of women in the Hindu society in his book, *The Position of Women in Hindu Civilization: from Prehistoric Times to the Present Day*.

Development of female education, women enfranchisement, women organizations and the nationalist movement that started at the first half of the 20<sup>th</sup> century led to liberate women, especially women from the elite or middle-class. But some of the fundamental stereotypes remained as same as not a single man from the liberal section and elite women had undertaken the stand to remove the basic set-up of the society. So, the role of women and the nature of women that were projected by the Shastras and Dharmashastras remained the same. Moreover, if we review the topics that had been discussed in the different phases of the public sphere then we realised that no one from whichever group they belonged had ever tried to break the fundamental setup of the society. All of them just want some modification on the role of women but most of them desired to reserve the duties like cooking, cleaning, stitching in which needs the minimum effort for women and otherwise the works that needed the highest efforts mostly assigned to the men. In the case of the distribution of the behaviour of human nature, the kindness, calmness, forgiveness, tolerance, consideration, selflessness, noble and understanding are reserved for women and nature like boldness, courage, bravery, heroism, audacity, vigour, mettle, daring, dominant, prevailing, leading, and might are saved for men. In this case, in the book, "*Women and Society in India*" Neera Desai and Maitreyi Krishmaraj said,

"Though the social reform movement of the 19<sup>th</sup> century and nationalist movement of the 20<sup>th</sup> century helped the elite group of women to enjoy freedom for society as a whole, sex roles, stereotype images and the Indian woman's conception of herself or her role in life remained virtually unchanged."

This outlook changed with the coming of feminist historians. The feminist historians who worked in the modern period mainly focus on various letters and autobiographies of women that were written privately while understanding what women felt for them and what role played in the home. In the book, *The Hindu wife and Hindu Nation: Domesticity and Nationalism in Ninetieth Century Bengal*(1992), Tanika Sarkar discusses the status of a Hindu wife in the family, the life of a widow, and Hindu personal law that led to shaping the ideal Hindu wife. She also traces the autobiography of Rassasundari Devi, *Amar Jiban* while examining the duty of women in a Hindu household. She argued,

“The woman was, moreover, required to provide heavy unpaid and often unacknowledged labour at home.”

In the book, *Women in Modern India* (1996), Geraldine Forbes traced the history of Indian women from the 19<sup>th</sup>-century reform movement to the impact of modern education upon them. She tries to give a detailed account of the progress of Indian women. She also examines the works of the female organizations and women’s engagement in the Gandhian freedom struggle movement. In her opinion freedom struggle movement provided greater opportunities for Indian women to take a public stand. She also reviewed the works of women’s journal and magazines as these are the basic sources to depict women’s perspective and thinking.

The former middle-class reformers Rammohan Roy, Vidyasagar, Dayanand Saraswati, and Vivekanda only tried to establish the ideas of religious scriptures and did not put courage on the things which are not available in scriptures. The Dalit reformers even dared to burn religious scriptures. Mahad Satyagraha, which took place on 20 March 1927 under the leadership of Ambedkar and Jyotiba Phule, also rejected the caste system which projected inequality and injustice against the lower sections of the society. He also rejected the Sanskritization (coin by M.N. Srinivas in his book “Religion and Society among the Coorgs of South India”) process taken by some sections of lower caste, who tried to upgrade their position in the caste hierarchy by adopting the rituals of upper caste. According to Phule Sanskritization process created more differences between the higher caste and lower caste and it would project the acceptance of cruelty of the caste system. To get rid of the exploitation, Phule appealed to all lower sections to unite in a ‘larger group’ or ‘Bahujansamaj’, to stand against the Brahman monopoly. Lower caste reformers not only raised their voice against the caste system but also they speak for the emancipation of women. They also opened several girls’ schools. The drawbacks of earlier feminists are that they ignored these reforms and never placed them in their writings. Till the end of the twentieth century also no attempt has been made to explore the problems of Dalit and lower class women and they also not interested to examine the attempt of the Dalit reformers on such matter.

From the 21<sup>st</sup> century onwards some changes has seen in the attempt of feminist writers as they considered women's writing, while representing women. In her book, *Gendering Caste: Through a Feminist Lens (2003)*, Uma Chakraborty argues, "Ritualising female sexuality through endogamy and archaic obsession with cultural purity is devised to maintain the caste hierarchy. Upper-caste women are considered as the objects of 'moral panic' and as the carriers of status, rituals, and class their mobility is therefore restricted." A lower caste man's sexuality is a threat to an upper caste pure blood; therefore, hypogamy is much more detested than hypergamy in the Brahmanical text. In her other book, *Conceptualising Brahmanical Patriarchy in Early India*, she described the sexuality of upper-caste women reserved only for upper-caste men. For that reason, women were restricted to go out and strictly under the supervision of males in their families.

The book, *Feminism in India (2004)* edited by Maitrayee Choudhuri, compiled many articles written by various authors. The editor gave importance to tracing the feminist movement that took place in the modern period. Apart from these three articles three women are included in this volume. In this essay, the above mention three are analyzed as Cornelia Sorabji, Rukeya Sekhawat Hussain, and Tarabai Shinde and named as early feminists because their voices were ahead of the time. They had questioned some of the prejudices observed by society against women. They were the earliest, who represented self and discusses the individual identity of a woman that is distinct from the men's projection about women. Autobiographies and self writings of women are the basic sources for understanding what women feel for themselves, and what responses they gave to society's presentation of them. It is because as victims of gender, patriarchy, caste, and tradition women always have a different story to tell. As example, Tarabai Shinde in her book *A Comparison between Women and Men* showed the custom and traditions of society which are used as a tool to control women and as well control her free movement. She claimed if there had no restriction for men to remarry after the death of their wives then why the same role does not exist for women. If the same god builds both (men and women) as necessary for one another then why do women only suffer the pain of widowhood? Why does society blame only women for everything rather than blaming their crucial practices of child marriage and polyandry? In support of some liberty for women, she claimed that Women are *Lakshmi* by themselves and they have the strength to maintain peace in their family. So, she prayed for women as "May shine like lightning stars and utilise their conduct as *prativratas* in their husband's families and their own". Cornelia Sorabji in her autobiography, *Stray Thoughts of an Indian Girl (1891)* speaks about women's education and raised voices against child marriage. She is in favour of a woman's own decision for her marriage rather than following the family decision. She also had given importance to the aspect of the 'individuality of women'. The Hindu custom prepares women as *prativarta* and dutiful to her laws family and never valued the self-identity of women. It's assumed that the religious duties of women will open the door

of heaven to their families. So Sorabji argued that she never wants to go for resistance but just respect the growing self-identity of a woman and wanted to open the door of heaven for herself along with her family. Rassundari Devi, the first Indian woman Autobiographer wrote in her autobiography *Amar Jiban (1876)* about her hardship to fulfil her desire of reading. She knew that reading was taken as a sinful act for girls but Rassundari Devi made everything possible to fulfil her desire of reading. It was believed at that time that the woman who reads would be a widow in the future. Her autobiography is an important testimony of the plight of women in the late 19<sup>th</sup> century. Rokeya Sakhawat Hossain in her book *Sultanas Dream (1905)* dreamt about a utopian world for women where they freely move anywhere without any fear. Where women ruled and managed everything and men were subordinate to women and remained in fear. She humorously noted down every injustice, inequality, and suffering faced by women.

In the case of Assam, there is only a handful amount of writings just available on women. In her book *Journey of Assamese Women (1836-1937)*, Aparna Mahanta traces the journey of Assamese women from the 19<sup>th</sup> century and their entry into the new world. She evaluated the progress of women's education too examined society's responses to it. Unduly, she presents a summative account of the struggles and responses of the new women through their writings. She appraises the works of women's organizations, especially Assam Mahila Samiti. By discussing those she avoided the major subjects like conjugality, widowhood, and marriage. So, the journey which she tries to illustrate in the book is not demonstrated properly. Like these magazines and journals *Ghar-Jeuti's* first Assamese woman journal was compiled and published later by Aparna Mahanta. *Ghar-Jeuti* was the first ground that gave women to improve their writing abilities. It also provided women with a space to share their thoughts on the different aspects of society. *Ghar-Jeuti* became an important forum that set several questions regarding the position and existence of women in society. As the earliest vehicle for running women's idiom, it provided larger information about the desire of women that inundated women's thoughts. *Status of Women in Assam (With Special Reference to Non-Tribal Societies)*, a proceeding volume that included 17 research papers. This book edited by the S.L Baruah and published in 1992, deals with the status of women in the non-tribal Assamese society. Here she examines the eminence of non-tribal Assamese women in politics, education, society, culture, economy and family, law, and administration.

In his book, *Chandraprabha Saikiani, (2001)* Achyut Kumar Sharma traced the life of Chandraprbha Saikiani. He provided a very brief note on the life and experience of the Chandraprabha Saikiani and avoided critical observation of contemporary society.

*Development in Women's education: a Study of Assam*, Bina Lahkar glimpses the development of women's education from the missionaries to the later advancement. She just deals with the documented account while understanding the advancement of women's education in Assam.



In her book, *Assamese Women in the Freedom Struggle Movement (1993)*, Dipti Sharma examined the engagement of Assamese women in the freedom struggle movement. She deals with the political aspects and avoided the socio-cultural impact of the movement.

In his PhD thesis entitled, *Rebuilding the Nation: The Discourses of the Women's Question in Colonial Assam C. 1884- C.1926 (2009)* submitted to Dibrugarh University. Here Bipul Chaudhury discusses the questions that arise in the colonial time which helps in the re-enactment of the Assamese nation. By discussing it he dealt with the aspects like social reforms, education, conjugality and domesticity, and political participation of the women. He also tries to examine 'colonial modernity' which allowed women some space in the public sphere. Greater concern also showed on the 'Assamese Nationalism' as it led to the growth of consciousness among Assamese people for their existence again stipulated the respect for own beliefs. His PhD thesis entitled, *Society and Patriarchy in 20<sup>th</sup> century Assam: Chandraprabha Saikiani and her Experience (1901-1972)* was submitted to Dibrugarh University in 2018. Here, Ajit Konwar discusses Chandraprabha Saikiani's efforts to break the obstacles like seclusion and patriarchal norms to make an active presence in society. He also estimates other aspects like the contemporary society of the Chandraprabha Saikia, prejudices that are observed for females' external existence, and restrictions made on women's education. He also provided an overview of the women's movement that took place in the cited era. *Self Narration and Identity Formation a Critical Study of Selected Women's Autobiographical writings in Assam* is a PhD thesis of Lakhpriya Gogoi that was submitted to Gauhati University. Here she examines some specific women's self-narratives accounts. With the help of those accounts, she evaluates the experiences of these women in the different aspects of their life. She also located the condition of women in society and the role of gender in framing women's position in society.

The whole studies only depicted about the women who came from the affluent families. Earlier they had to maintain rigid seclusion as patriarchal norms preserved the ideology of controlling the female sexuality. But a larger part of people belongs from the tribal community in where women almost have a good position. In his book 'History of Assam' Edward Gait said that in comparison to other states of India women Assam gets quite a better place in the society. As an example in the Garo, Khasi, and Jaintia (that time Meghalaya, Arunachal Pradesh under Assam) women could choose their husbands and children took the clan name of their mother instead of father name. Among the Lalungs, inheritance is matrilineal. The youngest daughter inherits the property of her mother and she does not leave her original home instead of that her husband comes to live with her. The women of the Naga, Dimas, and Karbi communities also enjoy better liberty as these tribes have communal ownership. The women of the Ao community get an almost equal position in the household as for their engagement in Jhum. The husband cannot behave badly; otherwise, he becomes answerable to his community.

Though a daughter of this community did not enjoy the property ownership a little share of the property is given to a widow for maintenance of herself and the minor children. A widow is also treated well by her other members of the family. But, these got minimum appreciation while studying women of Assam.

Women's studies even today also limited to highlighting inhuman practices against them and the rescuing activities and reforms by the men to give them a better place in society. Only just a few writings are available that 'wholeheartedly' speak about their development by seeking their equal position. This scenario is almost the same in all the societies of the world and India is also not different in such. So, it is the main factor in creating the gap in women studies in India as well as in Assam.

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## **MANKIND, NATURE, AND THE DIVINE: UNDERSTANDING PERSPECTIVES**

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### **Abstract:**

Mankind has always been curious about their origin, existence, and demise as well as the world they perceive and also about their relationship with the latter. Irrespective of race, language, or geographical location, there have evolved many stories, myths, and songs about all of these intriguing curiosities. They have observed the causality of each and every aspect of the world. This observation led them to a greater quest: what is the cause of the world? Who created the mountains, stars, rivers, and the mighty ocean? What is controlling them? And how will everything get destroyed in the end? Different cultures around the world have come up with multitudes of answers to these questions and have assumed their own distinctive stances. However, by and large, we can classify all of these different standpoints broadly into two perspectives. According to one perspective, a supreme being, God, created the sun, moon, earth, water, flora and fauna, animals, birds, etc., and also humans, and granted the latter exclusive power to rule over his every other creation. The other perspective considers the entire creation as the manifestation of the creator itself, and mankind as a mere part of this creation. This work is an analysis of these two perspectives. The former perspective is taken from the Book of Genesis and the latter from *Purusha Sukta* of Rigveda, the ancient book which is considered as the sacred

text of Hindus. Today, climate change and other environmental issues raise questions about even the survival of mankind. The UN, various government organizations around the globe, and several NGOs are working tirelessly to arrive at a solution. In this context, perspectives are of paramount importance and a critical evaluation needs to be made to address the effect they may have on the environment we live in. We should aim for a holistic approach and a macro perspective.

**Keywords:** Ecology, Creation myth, Vedic literature, Perspectives on Nature, Religions

**Introduction:**

Today, climate change and other environmental issues raise a very significant question about the survival of life on the planet. Climate change leads to many critical issues, from the melting of the glaciers, precipitation, increase in sea level, etc., and all this leads to a number of problems that will threaten the very existence of life on Earth. From 1901 to 2016, the surface air temperature increased by 1.0 °C. Many scientists predict that this trend will continue acutely and in the following years the temperature rise would be even more. Evidently, there is no more scope for a debate on the existence of climate change since we are experiencing it at present times.

In fact, our one and only home, the Earth, is at a critical juncture of environmental crisis. The United Nations, governments of different nations, and many organizations are tirelessly working to sort out this crisis. Conferences, summits, and scientific research are happening towards this end. While discussing the environmental crisis and searching for solutions to it, it is much more important that we must analyze our perspectives towards nature and its impact on our lives and our environment.

Since being gifted with high intelligence, humans are always inquisitive about everything. They curiously observed their fellow beings and everything around them. Through continued observation and reasoning, they tried to answer many questions about the world and the life inside it. They identified the cause-and-effect relationship in nature. The never-ending quest to know the cause of this creation ignited different cosmogonic myths. The metaphysical nature of the subject gave enough room for diverse opinions and numerous viewpoints. But by and large, we can classify these different standpoints into two perspectives. Let's examine the creation myth from the book of Genesis 1.

This creation myth is similar to all three Abrahamic religions, and we can find it in the Bereshit of Tanak, Genesis of the Holy Bible's Old Testament, and The Holy Quran.

*"In the beginning, God created the heavens and the earth"*(Mathews, K. A. 1996). Here, the book of Genesis identifies the entire world as a creation of a supreme creator, God. The book further describes how God continues His creation process; the earth was formless and empty, and darkness was over the surface of the deep. God created light, and he separated it from the darkness. He created the sky, land, and seas. As per God's order, the land produced various kinds of vegetation. He also created two lights, the sun, and the moon, to govern

day and night. He then created all the living creatures, including animals, birds, and aquatics. Finally, on the sixth day of creation, God created man from the soil in His own image - their likeness,

St. Clement of Alexandria (c. 150 CE - c. 215CE) was a prominent theologian and church father in the Christian faith. In his work, 'Miscellanies' he has a detailed discussion about the real meaning of the scriptural reference to the Sabbath or the seventh-day rest of God. In this, he clearly points out that Genesis should be read allegorically and not as a historical account (Origen, & Chadwick, H. 1980).

Many debates have happened regarding the logical and scientific contradictions in Genesis. In the second century, through his book 'The True Word', the Greek philosopher Celsus raised many theological and logical questions against Christianity. Around 248 CE, Christian theologian St. Origen (184 CE–253 CE) wrote an apologetic work named "Contra Celsum" to counter the arguments of Celsus. In this work, Origen considers many descriptions in Genesis as not literally but more figuratively (Shaff, P. Clement of Alexandria, ). In one of his other works, "De Principiis; On First Principles," Origen again emphasizes the allegorical interpretation of Genesis (Trigg, J. W. 1985).

"I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally." (Trigg, J. W. 1985).

Another important early Christian theologian and philosopher, St. Augustine of Hippo (354 CE-430 CE), takes a similar stand on this subject. By quoting from Genesis; "In the beginning, God created heaven and earth?", he states that we cannot take the literal meaning of this since, first of all, in creation is the world-the only begotten son of God. So he suggested that these verses mean that in the beginning, God created spiritual and material creatures. He suggests that the scriptures should be understood by considering both their figurative and historic aspects.

"Scripture is to be explained under both aspects. What meaning other than the allegorical have the words: "In the beginning, God created heaven and earth?" Were heaven and earth made at the beginning of time, or first of all in creation, or at the Beginning who is the Word, the only-begotten Son of God? And how can it be demonstrated that God, without any change in Himself, produces effects subject to change and measured by time? And what is meant by the phrase "heaven and earth"? Was this expression used to indicate spiritual and corporeal creatures?" (Agustín (Santo, Obispo de Hipona), & Taylor, J. H. 1982).

While many early Christian scholars and philosophers such as Clement of Alexandria, Origen Adamantius, and St. Augustine of Hippo are back to the allegorical interpretation of the creation myth, other scholars, including St. Basil of Caesarea, St. Ephrem the Syrian, and St. John Chrysostom, are against the allegorical reading of the holy book.

St. Basil of Caesarea (329 CE -379 CE) was one of the most influential theologians and philosophers in the history of Christianity. Basil was the bishop of Caesarea Mazaca in Cappadocia, Asia Minor (Turkey). In his opinion,

considering the story allegorical is equal to doubting the common sense of Holy Scripture. He asserts that the scripture should take it as in its literal meaning. (McVey, K. (Ed.). 2010).

*“I know the laws of allegory, though less by myself than from the works of others. There are those truly, who do not admit the common sense of the Scriptures, for whom water is not water, but some other nature, who see in a plant, in a fish, what their fancy wishes, who change the nature of reptiles and of wild beasts to suit their allegories, like the interpreters of dreams who explain visions in sleep to make them serve their own ends. For me grass is grass; plant, fish, wild beast, domestic animal, I take all in the literal sense. ‘For I am not ashamed of the Gospel’ [Romans 1:16].”*

- St. Basil of Caesarea (McVey, K. (Ed.). (2010).

In the commentary on Genesis, St. Ephrem the Syrian (c. 306 CE - 373 CE) rejects the possibility of allegorical reading of the creation story. According to him, no one can say that it is meant to be some other thing or a meaningless thing. (Chrysostom, S. J. 2001)

St. John Chrysostom (c. 349 CE - 407 CE) was the archbishop of Constantinople, and he was an important figure in the early church fathers. In his commentary, aka Homilies on Genesis, he strongly suggests that the creation story should be believed as it is in the scriptures. He says that even if other people (he particularly mentioned the other philosophical schools in his time: the Manichaeans, the Marcion, and the Valentinians) laugh at us, we should not lose our belief in the scriptural teachings. (Van Till, H. J. 1996).

However, in this scientific era, theologians from most Christian streams accept Genesis as an allegorical or poetic description of creation. The religious head of the major Christian group, the Roman Catholics, Pope John Paul II, interpreted Genesis as, “not in order to provide us with a scientific treatise, but in order to state the correct relationships of man with God and with the universe.”

*“Cosmogony and cosmology have always aroused great interest among people and religions. The Bible itself speaks to us of the origin of the universe and its make-up, not in order to provide us with a scientific treatise, but in order to state the correct relationships of man with God and with the universe. Sacred Scripture wishes simply to declare that the world was created by God, and in order to teach this truth it expresses itself in the terms of the cosmology in use at the time of the writer. The Sacred Book likewise wishes to tell men that the world was not created as the seat of the gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God. Any other teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how heaven was made but how one goes to heaven.”* (Haffner, P. 1986)

Even though differences of opinion are present in the interpretations of Genesis, the literal meaning of the scripture and the various interpretations are meeting at a common point. They all agree that God created the entire universe from nothing, He is the creator of all animate and inanimate things including animals,

birds, mountains, rivers, seas, the sky, stars, and man. And they equally agree that God created man in His image

Genesis's story proposes an anthropocentric view; in his essay, Lynn White Jr. states that the Christian worldview played a significant role in today's ecological crisis. He argues that "in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends." (White Jr, L. 1967).

Let us look at another viewpoint. The Purusha Sukta of Rigveda describes the entire universe as the manifestation of Purusha—the supreme being. Rigveda explains how Purusha manifested as the creation (Krishnananda, S. 1970);

*"puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,  
utāmṛtattvasyeśāno yadannenātirohati.  
etāvānasya mahimā ato jyāyāgiṣca pūruṣaḥ,  
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi."*

*"All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His form as food (the universe). Such is His Glory, but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being"*

(Krishnananda, S. 1970).

Here we can clearly observe that the Rigveda considers the entire creation as Purusha. In contradiction with the Abrahamic idea of a creator, who created the world from nothing, Purusha is the one who Himself manifests as creation.

The sukta continues;

*"From Him were born horses and whatever animals have two rows of teeth. Verily, cows were born of Him; from Him were born goats and sheep."*

*"The Moon was born from His mind; the Sun was born from His eyes. Indra and Agni came from His mouth; from His vital energy air was born."*

*"the firmament came from His navel; the heavens were produced from His head; the earth from His feet; from His ears, the quarters of space—so they constituted the worlds."*

We can see a very similar explanation in the Mundaka Upanishad about creation (Mundakopanishad 1:7);

*"Yathornanabhih srjate grhnate ca  
yatha prthivyamosadhayah sambhavanti;  
Yatha satah purusat kesalomani  
tathd'ksarat sambhavattha visvam"*

Meaning,

*Just as the Urnanabhi, a species of spider, creates a thread out of its own body and takes it back, just as the plants grow from the earth by their own nature, just as hairs grow on a human body—and all" (Vivekananda, Swami. 2000)*

Here the Upanishad takes an example of a spider, which creates everything from its own body. This really rejects the Genesis idea that God created everything from nothing, but proposes that the entire creation is nothing but an extension of

God himself. By saying that earth, water, fire, air, ether, mind, intelligence, and false ego are God's own nature divided eightfold, the Bhagavad Gita resembles the same idea. (Sivananda, S. 2000)

*“Apareyamitastwanyaam prakritim viddhi me paraam;  
Jeevabhootaam mahaabaaho yayedam dhaaryate jagat.”*

Meaning,

*“Earth, water, fire, air, ether, mind, intellect and egoism—  
thus is My Nature divided eightfold.”* (Sivananda, S. 2000)

Contemporary Hindu spiritual leaders are also proposing the same idea. Renowned spiritual leader and social reformer Sree Narayana Guru of Kerala praises God as creator and creation in his Daivadasakam (Guru, Narayana.2014). As per Sri Mata Amritanandamayi Devi; the entire creation is nothing but a visible form of the Divine itself. (Devi, Sri Mata Amritanandamayi. 2014).

“The creation and the Creator are not two, When we see Mother Nature as the embodiment of God, we will automatically serve and protect her.”

This perspective does not allow one to take an anthropocentric standpoint toward nature. Here human beings are nothing but children of mother nature, and birds, animals, snakes, and other creatures are not means of human pleasure but siblings with equal rights to our home.

Diverse traditions and practices bear the spirit of this perspective. From the sun to the sand, everything is divine to a common Hindu. Consider the example of the Bishnoi Community. The Bishnois are a sect of Vaishnavism localized in Rajasthan. For Bishnois, environmental conservation is part of their religious practice. In his study, Alexis Reichert reports that Bishnois are even ready to sacrifice their lives to protect the trees and wild animals. (Reichert, A. 2015)

In the southern parts of India, particularly in Kerala, ‘Kaavu’ or sacred grove, is an integral part of the traditional houses. A sacred grove is a reserved area, where human activities are prohibited. The wide variety of plants, trees, and creepers overgrown in this place makes it a perfect ecosystem for different species of birds, small animals, and snakes. Sacred groves are revered as the abode of the Naga Devatas—or the Snake Gods. (A. R., Amritesh. 2018). We can see a similar example in the Garhwal Himalaya, Uttarakhand. The work of M. Kala, gives insights into the role of sacred groves in the protection of biodiversity in that region. (Anthwal, A., Sharma, R. C., & Sharma, A. 2006).

These beliefs and traditions help Indian societies get a deeper connection with nature and evolve to a sustainable lifestyle. (Kala, M., & Sharma, A. 2010).

#### **Conclusion:**

Our perspective toward nature is playing a key role in the process of tackling the environmental crisis. The book of Genesis 1 proposes an anthropocentric idea of creation, where God created everything from nothing and the purposes of creation are;

- (i) Service of man
- (ii) Glory of God



This perspective toward nature has a critical role in the current environmental crisis.

In contrast to this anthropocentric idea of Genesis, Purusha Sukta of Rigveda suggests an idea of creation that considers the creation as a manifestation of the creator. Therefore, everything in creation is divine. Scriptures in the same stream like Mundaka Upanishad and Bhagavad Gita also underline the same. The teachings of contemporary Hindu spiritual leaders, including Sri Narayana Guru and Sri Mata Amritanandamayi Devi, also align with this idea. This view provides a greater scope to develop love and respect for the environment. To be really serious in our endeavor to conserve nature, there is no doubt we should evolve from an anthropocentric attitude to a wider view that embraces man, nature, and our fellow creatures together.

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## **AGRARIAN RESISTANCE AND ITS RELEVANCE IN INDIA DURING COLONIAL REGIME IN 19<sup>TH</sup> CENTURY**

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### **Abstract**

In this article we have to discuss how aggressive exploitative strategy of the British ruler compelled the India's peasant to choose the path for their agrarian resistances against different well-formalized and also well-organized mediators such as 'Zamindar', 'Sahukar' etc. The exploitative attitude had begun from the year 1757 that is, from the year of battle of 'Palassey', by capturing the 'Zamindari Right' from the ruler of Bengal. It forced and oppressed the peasant for cultivating commercial crop that is, "Indigo" from 1777. The collection of revenue had grown up nearly two-times from two million pound to four million pound within very short span (from 1765-66 to 1770-71) of the East Indian Company. In the given scenario, the socio-economic condition of the peasant had started to deteriorate and side by side large scale starvation was faced by farmers' and other communities and nearly two million people died within 1770 in Bengal. The way of aggressive extraction had extended to other parts of India and famine had become common phenomenon to different region, section, caste and community in British's colonial regime. Therefore, the British dominated colonialize India and its colonised revenue extracted economic policies compelled the people of India to start in stiff resistance against the prevailing system. In that exploitative situation, number of conflicts of different nature had started among all section of 'Ryots', Peasant, Farmers, Labourers, Rulers and their Mediators. These issues and lowered class problems have properly been scrutinised and examined in this article that may be considered as 'anti-British' movement.

**Key words:** Peasant, Exploitation, Starvation, British Colonised System and Mediators

**Introduction:**

The British Ruler expanded its imperialist power on the other nations to raise the number of colonies by considering India as main base point since India was the biggest colony almost for two centuries that is, 18<sup>th</sup> and 19<sup>th</sup> Century. In India, with help of the merchant company which is known as East India Company (EIC), the British imperialist ruler had established his dominating rule when the Nawab of Bengal, Siraj-ud-Daula, had lost his power at the Battle of Plassey in 1757 and in this year the *zamindari* of the 24-Paraganas district had gone in hand of East Indian Company. Later, another three districts such as Burdwan, Midnapur and Chittagong were becoming under control of the East Indian Company's *zamindari* in 1760. In this motion the company had captured the *Diwani* of Bengal from the Mughal Emperor by the agreement of annual tribute of twenty-six lakhs (Rs 26 lakhs) in the year of 1765 (Allahabad Treaty). Therefore, the way of accumulation of land revenue was changed and it became slowly but steadily more aggressive and exploitative. In that regards the company developed the auction scheme to maximize revenue with the applied tactic of terror of the company. It ultimately excluded the benevolent *zamindars* and opened up the door to welcome new group of people like the Baniyas and money lenders who had nothing to do with landholding. The East India Company of India (EIC) fixed the agreement of land lease with the created new lease-holders for short period and the lease holders behaved unrestrained arrogance for collecting the last *paisa* of land tax from the peasantry for paying the revenue to the company as per their quota. In that circumstance any way due to the agrarian disasters that is in situation of agrarian crisis, the peasant failed to pay the tax to the *patta* holders, the pressure as well as arrogance of lease-holder so reached at the extreme level, the peasants were forced to accept as a last option the way of social revolt against British policy. In the agriculture, the totally new and separated rule had developed by British Ruler for achieving their ultimate goal of colonial exploitation. In that system two distinct social groups were generated; at the top level the following group such as landlords, intermediaries and money lenders were included and at the bottom level *tenants-at-will*, share croppers and agricultural labours were existed. These two classes had obviously antagonistic interests. This type of social pattern was neither capitalism nor feudalism it could be treated as 'semi-colonial' and 'semi-feudal' in character. In order to strengthen and to secure quickest method of collection of land revenue from the agriculture, the British Raj formed three types of land settle technique which were popularly known as (i) Zamindari tenure or permanent settlement (1793), (ii) the Ryotwari tenure (1820) and (iii) the Mahalwari tenure in different parts of India. The first land tenure settlement was imposed in Bengal Presidency, the richest province of India<sup>9</sup>. On the other hand, the second and third land tenure systems were applicable in Madras Presidency and Western India respectively. By all these

technique, the colonial spirit directly hit the peasant groups and they compelled to fall in grips of landlords and money lenders. Besides due to the destruction of small and marginal scale handicrafts in rural area and continuously increased in pressure of land tax created jobless situation among many millions of artisans and cultivators. As a result, nearly seventy-seven percent<sup>3</sup> peasants blindly took part more actively in the anti-imperialist struggle.

The present analysis will come in to have consideration on the following objectives: (i) How the agricultural commercialisation motive of the British Raj compelled the peasant to revolt against imperialist? (ii) Impact of agricultural commercialisation on society in 19<sup>th</sup> century? and (iii) what are the outcome of the revolt against the British Raj?

Prior to British regime the Indian economy was totally village based isolated and self-sufficient economy. At this system of economy, the agriculturalists, village artisans and menials, and village officials were three distinct classes. There were mainly two sources of credit such as the village moneylender and landlord. In that type of credit environment, they charged exorbitant rates of interest. Again before the colonial ruler the India had been governed by many invaders but there was no drain of wealth because the early invaders at the time being settled in India and they became Indianized themselves. On the other hand, the vested interest of the colonial ruler totally desisted. The ruler always had negative intention for earning an exorbitant revenue by bifurcating or dismantling the ongoing Indian's system. Therefore, to achieve their goal, they created extreme pressure on the different people in the society and finally their earnings were sent to Britain. The draining of wealth became a natural and continuous strategy of the colonial ruler from our country. The exploitation level so vivid that could be reflected by few statistics represented by Tharoor in his novel book, "An Era of Darkness: The British Empire in India"<sup>10</sup>. He pointed out that the twenty-three percent (23%) was the contribution of India to the world economy on the opening of eighteenth century, which was as much as greater than that of the share of all European countries put together. But this share had fallen to less than three percent (3%) after just leaving the British ruler from our country<sup>11</sup>. Another important figure of the drain of wealth from India to Britain was approximately (1 Pound Sterling = 92.82 Indian Rupee) £18,000,000 each year between 1765 and 1815<sup>12</sup>. The regime of the British ruler in our country broadly can be split into two separate eras. One was the regime of East Indian Company (EIC) during 1757 to 1858; the second was the British Government Regime in between 1858 to 1947. In the entire regime of colonial ruler, the ruler did not take interest for developing India, but all the little bit initiative of development such as expansion of railways or education, mining, shipping corporations, spread of irrigation or generation of new land settlement etc. were helped to proper channelize all mechanism of economic drain to their own country from our country.

In the First stage of Colonial Ruler which ruled by East Indian Company, the cultivation of commercial crop was started through the Indigo plantation. The cultivation of Indigo had been started in Bengal in 1777. It was so important profitable commercial crop that at the end of 18<sup>th</sup> century, the entire investment of the East Indian Company was gone for the development of the plantation of Indigo. The company started to earn huge amount of profit which was 400 percent of on its investment<sup>8</sup>. Therefore, indigo planters on behalf of the company instigated the peasant to cultivate indigo instead of food crops. Its cultivation was spread in the large part of Bengal such as Burdwan, Bankura, Birbhum, North 24 Pargnas and Jessore. In that situation it became an important income earning crop of Bengal. It happened due to enjoying the monopoly power in trade system by the company. Due to this scenario, the Bengal was supplying almost all the Indigo required for the consumption of the world during 1815-16. As it was reflected as a lucrative crop, therefore, the planters supplied the loans in advanced, called *dadon*, at very high rate of interest and if any peasant took loan for cultivation of indigo then he falls in loan trap. Ultimately they couldn't come out from the trap because the planters paid the meagre price for the indigo which was only two and half percent (2.5%) of the market price. On that time, the cultivators were totally unsecured from exploitative and aggressive motive of the indigo planters. At any circumstance if the peasant refused to take loan in advance or not agree to cultivate indigo, the planters with the help of different machineries such as mussel power (*lathials*) of *Zamindars* or different form of intermediaries or administrators, either they destroyed their (peasant) property or crops other than the indigo say paddy or looting and burning crops, kidnapping the farmer's family members, etc. Besides, this suppressive environment, another important bad situation was the economic depression in England in 1827. The indigo market had collapsed causing the production of indigo in Bengal. It had fallen nearly fifty percent. As a result, by 1834 all the largest agency houses, which provided capital for indigo, went bankrupt. However, the planters were also protected by an act in 1833 from any kind of forcible activities on the peasants. Further, during 1826 to 1856 that is for thirty years, the lucrative commercial crops indigo was replaced by Opium, so the export of this crop reduced remarkable level. In the decade before 1859 indigo accounted for only ten percent of total exports of Bengal<sup>8</sup>. This decline in the importance of this crop led to a corresponding diminishing in the status of the indigo planter. Under these types of multiple severe oppressive situations, there was only one option in front of the peasant for their resistance to revolt against the planters or other machineries.

For the agricultural resistance, the peasant started revolt first in the year 1859 by refusing to take advances for planting indigo. During the same year, the peasants around the Krishnagar, also near the town of Murshidabad refuse to take advance from the planters for the cultivation of indigo. In the indigo revolt for leading the peasant, the Biswas brothers (Bishnucharan Biswas and Digambar Biswas) of Nadia district, in case of Malda Rafiq Mondal and Kader

Molla of Pabna play the vital role in 1859. The revolt rapidly spread to the other parts of Bengal just in Murshidabad, Birbhum, Burdwan, Pabna, Khulna, and Narail. For agricultural resistance the situation so aggressive and forcible that the cultivators burnt down the indigo depot and many planters fled to avoid for fearing to be captured by farmers. Further, this revolt was so aggressive that a public trial and executed was imposed on indigo planters. The Zamindar of Naril, Ramrattan Mullick had supported the Indigo revolt enthusiastically. But it was controlled ruthlessly by the help of large police force and military which is backed by the British Government and their followers such as *Zamindars*. This suppressed activity was so unsympathetic and force-full that a large number of peasants were killed. On that time one of the greatest example of the ruthless and unfeelingness role of the British ruler was the punishment of Biswanath Sardar alias Bishe Dakait in 1808 at the village of Assannagar in Nadia district. He had played an important role as a great leader of both indigo and peasant revolt. Out of such direct revolt of the farmers, many concerned middle classes and also intellectual persons supported the revolt of the peasant. But the British government always blindly supported the planters and provided many privileges and judicial protections. In that type of environment, the E. W. L. Tower commission pointed out that "not a chest of Indigo reached England without being stained with human blood"<sup>13</sup>. In that Circumstance, the British government was compelled to form the Indigo Commission in 1860<sup>6</sup> due to Nawab Abdul Latif's initiative with the goal of putting an end to the repressions of indigo planters (by creating the Indigo Act 1862).

Another vital revolt had been organised by the Santhals Communities against the British Rulers with the leadership of Sidhu and Kanhu Murmu, well-known rebel leaders of the Santhals Community on 30<sup>th</sup> June 1855. The forest region had played the vital role in the life of the Santhals Community. Their livelihood was dependent on the forest. They were not also free from the exploitative machineries of the British ruler. Therefore, the British Ruler fixed a region specially for settling the tribal in that region. This region was popularly called as the *Damin-i-koh* region. This region, now a day it is known as Jharkhand State. Due to assurance of the British Authorities, the Tribal Community started to shift from that region to other part of the Bengal Presidency, such as Cuttack, Dhalbhum, Manbhum, Hazaribagh, Midnapur etc for their livelihood.

To generate new sources of revenue and to raise the collection of revenue from that region, the forest, the ruler had deputed various types of intermediaries as tax collecting authorities. The most popular intermediaries were mahajans and zamindars. In that circumstance, large numbers of Santals became the victims by the corrupt money lending practices of the sub-ordinate of the government. By means of financial support, these intermediaries gave money as loan at very high rate of interest. Due to this scenario, the Tribal Communities had reached ultimately at the level where their capability to pay the tax was totally lost. In that position their lands were forcibly taken by the

authorities and finally they turned into bonded labourers. This type of severe economic condition had compelled the tribal communities to revolt against the ruler. The revolt had been led by two big leaders, Sidhu and Kanhu Murmu. The picture of revolt was so aggressive and widened that many intermediaries, money lenders and their operative had been punished and killed by rebels. But the British ruler had caught two key leaders (Sidhu and Kanhu Murmu) of revolt and killed them by applying well organised muscle and administrative power. This was another symbol of brutal attitude of the ruler. Since the accumulation of revenue was the prime goal of British Ruler. Therefore, the ryots of other part of India had not got any relief from taxation. As for example, the ryots of Deccan region of western India had to suffer from the tools of heavy taxation by the system of Ryotwari.

The economic conditions of the ryots were worsened because the price of cotton was reduced drastically after the end of the American civil war in 1864. But there was no concern of the ruler about the weakened economic condition of the ryots. Again the Government had decided to raise the land revenue by 50% in 1867. But a succession of bad harvests also resulted in creating deplorable situation of them. The farmers in this region also had revolted against the moneylenders, but this revolt also had failed.

India was the largest colony of the British Ruler. In the mid of 19<sup>th</sup> century, there was remarkable change in the economy of England. The industrial revolution began in Great Britain. Therefore, the huge demand for various types of raw materials had been gradually grown up by industries. The cotton, jute, sugarcane and groundnuts were especially major demandable raw materials for growing industries. In this type of environment, the local traders had offered a higher lucrative market price to the peasants for commercial crops. So they were highly interested to cultivate different types of commercial crops by replacing essential food-crops. In some districts, among the peasant, the addiction to the cultivation of commercial agricultural crops were so remarkable that they had begun to collect essential foodstuffs from local *mandis* for their needs of own family<sup>2</sup>.

Thus it has been observed that the new form of land revenue system of the British Ruler and side by side the lucrative attitude of peasant about commercial crops both were pushed the country to fall in plagued of frequent famines. The famine become a part of Indian life. During 1765 to 1858 that is the period of company rule twelve major famines and four major scarcities occurred in various part of the country. During the time period from 1860 to 1908, twenty famines occurred in a period of forty-nine years<sup>2</sup>. From this scenario it is cleared that as such there was no positive intension of British to develop the economy of India. The little bit development was observed in few sections such as railways, irrigation, education, the creation of revenue settlement of the country during the colonial regime etc. But, behind these developments, one of the supreme goals of the British was to smooth the path of economic drain from India.

**Conclusion:**

It is noticed that the British Government and its company had entered in India as a trading business partner. But after the Battle of Plassey EIC became the ruling authority of Bengal and expanded its imperialist rule on the other territory by considering India as the main base point. Therefore, the British ruler for fulfilling their own motive of colonial exploitation from time to time had developed new and totally separated land tenure system in the agriculture. Such as, (i) Zamindari tenure or permanent settlement, (ii) the Ryotwari tenure and (iii) the Mahalwari tenure in different parts of India. The British always had negative intention for earning exorbitant revenue by dismantling the ongoing Indian political system. In such prevailing situation, they had created extreme pressure on different group of people in the society and finally their earnings were sucked to Britain. The draining of wealth became a regular and perpetuas strategy of the colonial ruler from our country. From details discussion it is also realised that the exploitation of the British Government had started with provocating the cultivation of different commercial crops. Among the commercial crops, the Indigo plantation was most important one. In such circumstance for protecting the agricultural resistance, the peasants had gone through the revolt in various ways against the different formalised and well established machineries of the British Government such as Indigo revolt and Santhals revolt middle of 19<sup>th</sup> Century. Besides, due to strong commercial motive in agricultural of the British ruling authority, the country had to face a series of severe famines such as during 1765 to 1858, twelve major famines and four major scarcities in various parts of the country, and from 1860 to 1908, twenty famines in a period of forty-nine years. Therefore, people had to suffer with inhuman cruelty and mental torture, unnoticed earlier in any phase of Indian history.

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## **JOURNEY OF AN EXTRAORDINARY WIDOW IN AN UNFINISHED AUTOBIOGRAPHY**

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### **Abstract:**

Women have long been considered to be one of the most disadvantaged sections of society in India. Women's low status particularly for widows can be traced back to Post- Vedic Period when widows are prohibited from taking part in social and religious rituals and rites. The living condition of widows remains ghastly in society, despite improvements in the standard of living for the general populace. Widows face unique challenges and hardships as a result of the constraints placed on their lifestyle and the maintenance of negative social views against them. Indira Goswami has focused in detail on the pitiable existence of widows in Sattrra. She is remembered as the extraordinary female writer of the autobiography in the 20th century and her relationships in the social setup written in her pen portrait *An Unfinished Autobiography*. It is originally written in the Assamese Language, named *Adha Likha Dastavej* but later translated into English in 2002. This paper tries to explore the difficulties of writer's widowed life.

**Keywords:** Widow, disadvantaged, prohibited, ghastly, constraints.

The ever-changing reality of a writer's life definitely reflects itself in its literature. The situation of women in society is no special case to these phenomena. The status of women everywhere throughout the world, especially in India has experienced a quick change in recent times. Women are characterized as the focal point of culture, but she is really detained in the walls of the family and shackled by convention, present views herself from an alternate edge. The Indian autobiography writers have voiced their thoughts and feelings through their sensibilities, and their mindfulness about female problems. It is the male-controlled society, which constrains her to select her domestic work as per their accommodation. She has to compel to go about as

either a slave or a symbol. Indira Goswami, the prominent Assamese writer, poet, and novelist of English translated fiction in her self-portrayal. Her intention of a psychological extraordinary passage is completely true in the presence of the readers.

*My experience of life was yet limited and vague; still I started writing, and tried to render sensitively in words my perceptions of life, however, inadequate. (11)*

In the personal writing *An Unfinished Autobiography* done on the essentials of everlasting clash and a momentous life, the scene which Mamoni Raisom has made there, likewise has an alternate intrigue. This intrigue is related to interminable happiness in profound musings and unworldly things. That is the reason the impression of humanism represents here in this autobiography is really mixed with feelings and nervousness.

*I felt an indescribable pain in my heart when I looked into his eyes. As if somebody was hitting my heart with a hammer. (179)*

Goswami communicates opposition towards widowhood in her life account. She shows hatred toward society's mentality against widows. She depicted how the widows known as "Radheshymis" in Vrindavan, were poor and made on a pitiful wage that they earned from singing Bhajans in sanctuaries. There was nobody to give them asylum. She additionally confronted such revulsion in the public. In one such case, she was made to sit independently from others for a lunch at some events, but she gave her abhorrence by promptly escaping that place. Such oppositions toward common acts of the time were shown that Goswami drove an autonomous existence without pestering much about traditions in man-made society. By opposing certain practices common in her occasions and reaffirming her own convictions and confidence, she esteemed her independence.

*Adha Lekha Dostabez is one such book that I myself did not want to write. After Madhu's death, I came to Guwahati for some time and again left to join my job at the Sainik School in Goapara. (223)*

Indira Goswami is associated with the Assamese community, where she was born. She brought up a well and higher identity of Brahmin patriarchal culture and tendencies. She was celebrated as an Assamese writer of contemporary Indian literature. She was regarded as a princess of Assamese literature, she wrote her autobiography in the Assamese language on the basis of Assamese culture tradition, and Civilization. She was a representative woman writer of her own age. She chiefly explored the social evils and the problems faced by upper-caste women, who expected an equal rank in her own society, the family, the patriarchal society, and its cruel behavior towards women and Windows. Goswami went into opposition to society to find her own freedom existence.

*Her autobiography allows a peep into a segment of her life up to 1970 and is therefore called an unfinished autobiography. It is written with area sensitivity, intensity and passion that is what we look for in autobiography*

*hidden secret of relations and the opposite sex and the twisting of the soul in unbearable pain. (1)*

She emphasized demolishing the casteism and exploitation of women in Indian parts. It explains the commendable absence of a shrill voice even when the author's notes some outrageous indignities against women in an apparently impersonal way. The entire exercise of her autobiography made for a good foil for her fiction. She displayed some merciless grip in dealing with the events in her own life.

*I was very young at that time and I had no worry any other girl of my age in that situation would have spent her days in carefree Joy. But probably I was not destined to live a life of such unruffled happiness. A sort of deep sorrow and anguish burdened my heart even at that tender age. )1)*

Goswami's autobiography frankly accepts as an unbiased account of her life. She feels that her life is filled with suffering and so she searches, discovers, and recognizes her own life step by step. In her life, she took more and more experiences from her childhood to the last time of her life. Her life and her writings are filled with experiences. She wrote about those places where a woman took away herself into the dark inner recesses of her soul. She communicated, "*Adha Lekha Dastabez* is one such book which I myself didn't want to write. After Madhu's death, I came to Guwahati for some time and again left to join my job at the Sainik School in Goalpara (223)". She reached into the tranquillity. The struggles began very early in her life when she was merely a schoolgirl. Even at her tender age, she was touched by the mysteries of destiny and the world of human relationships. When she was born, an astrologer predicted, "Her horoscope is very bad, indeed (34)". She could not understand what her real future in her life was.

*Indira Goswami has turned it to her advantage by rising it to a higher pedestal.... It brings out her struggles in most vivid details. It, in fact, does proud not only to the Assamese literature, but to the entire Indian Literature. (223)*

It expresses the author's starting childhood in the family of Umakant Goswami and Ambika Devi Goswami. Both were the greatest parents in the world. Her father was a professor at a college in Shillong. He was a caring person in his family. Goswami remarked, "My father always insisted on plain living and high thinking as a matter of principle. Consequently, whenever I attended the birthday of some daughter of the high-ups, I sat in a corner, quite as a dove (14)". In his heart, there was respect and important for every woman as a goddess. She was more attached to her father than to her stepmother, but she liked Indira as her real daughter. After the death of her husband, she has to face alone herself just her own aunt who lost her husband when she is simply sixteen years old. The other Brahmin women in her family and her neighbors wore away their daughters, when they come to visit her on "bereavement... Don't touch her; don't touch this woman who has just been widowed! She will bring ill luck (67)".

It is divided into three sections and perusing them turns out to be a very fascinating attempt. The First Part of this autobiography *Life is no Bargain* is additionally isolated into four sub-parts. The first sub-part is about her youth days. Her childhood is an odd blend of despondency and joy. She herself says at the start of the primary sub-part:

*Those were the days when I was quite young: a mere slip of a girl, who has no worries, living in a world of fun and frolic and happy abandon. Any girl, as happily placed, could be expected, naturally, to enjoy herself. But I was not destined to have a mind that remained at ease. )3)*

She says that she will commit suicide and euphoria dive into the most profound part of the water body. She asked about a few features of female “empowering in India”. The chief among these are mentalities to girl children, marriage, and widowhood. Her life mentions significant changes. She married a young man Madhavan Ransom Iyengar, an engineering contractor of building and bridges. She delighted in cheerful marriage within eighteen months. At a youthful age, after passing only eighteen months of ecstatic married life, she lost him in a jeep accident in Kashmir, where he went to watch over the building of a bridge. It was the last of the world for her as she lived in fearful and dark worlds by persevering in contemplations of suicide. She covered herself in her forlorn cell in a private school in Goalpara. She found comfort in perusing letters, journals, and personal papers of her father, whose departing was the first horrible experience of her life. Her expending distraction with the recollections of her first youth found innovative articulation in her books, an assertion of her soul’s triumph over affliction.

*Madhavan’s death drives Indira to a state of unending torment; her agony of separation from lover resembles the yearning of a gopika for Krishna. She is so much a Viyogini or Virahini constantly meditating on her beloved. Where else can her agony express itself as intensely as in Vrindaban? Whatever is even remotely connected with Madhu induces in her painful yearning. )118)*

She started to stretch out her sensitivity to trebles, workers, and other mistreated and discriminated people from the public. She additionally began seeing nearby other people the precise, standardized, and pitiless persecution of women who lost their spouses and their designated place in their family and network. As a craftsman, she brought into the sharp center the awfulness of their lives.

Indira reviews when she closes herself in a little room in Goalpara and tries to commit suicide, her purpose is to pass her days in solitary sustenance. She has the memory of a cheerful youth and the letters of her father. She passes her day seeing the lighted world, but at the end of the day, it is beginning to seem to cast a dull shadow in Indira’s mental self-sight much more than her outside conditions. In some disarray, she acknowledges a proposal to pass her life in Vrindavan, the most conventional goal for the discriminated Hindu widows. It is not that she has no different potential outcomes. She describes in her diaries that two ways are suitable to live in

freedom. Firstly, she would go to London, “that land of ancient Western tradition and culture (109)” or she would move to Vrindavan, “the centre of ancient Hindu tradition and culture (110)”.

Indira Goswami confronts herself against the battle and hardships fearlessly. Her destiny testes her to make due in the most unfortunate states of her life as she says, “It is only in a man’s power to lead another from darkness to light. It is man alone who can bestow a new life upon another. For this, in love and understanding, lies the key (25)”. She dives into the ocean of enduring as a genuine warrior, battling courageously with the solid rushes of the destiny, and comes to the shore with a more experienced viewpoint towards life. The incidents of her life drove her to be more developed to take a gander at life from a more extensive point of view.

As an Indian woman, Indira Goswami is against the blind rules of her society. There is a tribute against these visually impaired standards. This is a terrible turn in the works of Ashapura Devi, who says, “how hard is a widow!”. She ponders with agony, “Many years have rolled by since but the colour of Madhu’s bones has not undergone any change. Only I have changed several of the caskets in which I have preserved them” (25). Goswami features the widow’s life of Assam in adventure. By submitting suicide amid her making amends for her live dead body, she communicates her defiance. Here, even in Assam, there is visually impaired strategy-no standards have been disregarded.

Her physical changes make her aware of her own body and her distinction from the male people in society. She winds up mindful of other sights, gestures and signals. This is the first step to organizing prompting her transformation where she needed to face herself with fate.

*Thoughts of self- destruction and suicide seemed to have taken a very firm route in my mind in those days. Even at that tender, age thoughts of the terrible agony that I might feel at the loss of my near and dear ones afflicted my innermost mind with a deep sense of unexplainable grief. (10)*

Indira’s life was not all that simple. At a point, she returned to composing her experiences. Her days were passed in Madhya Pradesh and Kashmir, where she wrote two books *Ahiron* and *Chenabor Srota*. She was influenced by her teacher Upendra Chandra Lekharu to go to Vrindavan and enjoy asking about work for significant serenity. Her encounters as a widow and in addition an analyst discovers articulation in her novel *The Blue Necked Braja*, which is about the predicament of the Radheswamis of Vrindavan who live hand to mouth and convey cash giving up their everyday sustenance with the goal that they get a better than average, ritualistic incineration after their demise. In any case, the greater part of them are precluded even from securing this and the bodies never get incineration as per Hindu customs and the cash is grabbed. Indira uncovers this part of Vrindavan, the city of Lord Krishna, mercilessly in her novel. It is the primary novel to be composed about this matter.

The second part of her Autobiography, entitled *Down Memory Lane*, gives a flashback of Indira Goswami's hopeless life. In any case, she has perceived how the inflexibility of traditions incurred significant damage to her closest relative and how she is considered "polluted" after her widowhood. As she declines to watch the customs, Goswami turned out to be more separated and desolated. In this manner, in her own case, Goswami is pushed to the fringe in light of the fact of her sexual orientation, regardless of her introduction to the world in a high- society Brahmin family.

*The movement of the narrative in the second part called 'Down Memory Lane' is slow, backward looking, shadowed by nostalgia and acute depression. The focus shifts to the author's beloved father, his diaries, anecdotes about her grandfather, memories that keep her company during her stint as a teacher at Golpara, after the bereavement. The reader's interest begins to flag. (73)*

At the time, when a woman requires the emotional and mental support of her family and the people around her, society made her a stranger to reality. Indira emphasizes here on her yearnings for the flesh and hunger for the sexual union that she expected to her husband day and night. She confines herself to a single room and renounced the world, which cannot bring solace to her scorching heart. The dark, isolated room symbolized the emptiness and vacuum in her life, which nobody can occupy without her will. Indira Goswami writes, "Who can determine how the abrupt end of a happy conjugal life affects the poor wife? Most of the time, as I realized, a sense of endless, ruthless pain suppressed all the yearnings of the flesh (54)".

Her research work for genuine feelings of serenity was on *A Comparative Study of Tulsidas' Ramcharit Manas and Madhava Kandali's Ramayana*. She wrote *Ramayana from Ganga to Brahmaputra* after completing her thesis for the Doctorate. Professor Lekharu said, "... may god bless you. I know you have already suffered much in life. I would never like to be the cause of any suffering or unhappiness to you (104)".

The third part of this book entitled *The City of God* gives us an impression of Indira's life spent in Vrindavan as well as presents a reputed image of the spot that she had framed in her brain before visiting this spot. It now illuminates the different endeavours made to "defeminise" and "desexualise" widows at that time. Her parents wanted to send her daughter to London, but the holy place of Hinduism was only Vrindavan to solace and peace rather than Britain. The third part of her autobiography describes her two years stay when she shows herself as a widow and a researcher found articulation in her novel *The Blue Necked God*, which is about the predicament of the Radheshyamis living in miserable and enduring sexual abuse. She observes the life of the people in the holy city, pitiable Radheshyamis in rags, lustful priests, Sanyasis, Sadhus, beggars and half naked men and women.

*Women, lepers, rapacious and pilgrims guide lying on the roadsides waiting for death, exploitation, corruption and heartlessness of men. The*

*entire scene of Vrindavan gives her raw material for her novel The Blue Necked God. (290)*

This work uncovered the monstrous substance of Vrindavan welcoming feedback from the moderate areas of the public. It remains exemplary in modern Indian Literature. It was self-portraying the character as she said the anguish of the principal character in this novel Saudamini reflects what she had experienced after her husband passed on. The novel depended on her examination of the place and additionally genuine experience of living in the place for a while before she joined the University of Delhi as an instructor she lived alone on Roshanara Road. She declares her choice of the two places, the capital of India and the holy place of Vrindavan.

The mental torments of society and the memories of the passing days with Madhu wherever she goes, she remains in her mind. Rather than any solution for her agonies, she starts to take a heavy dose of sleeping pills to sleep to forget everything. When she comes to know the reality of the widows, she leaves her agony and starts to think about the religious bad faith of these holy people who exploit youthful powerless widows and destitute people for the sake of religion. She parades the incongruity of the circumstance that from one viewpoint, there are people who bite the dust because of destitution and starvation, and on another. “She comes across a fiery-eyed and robust-bodied holy man coming directly from the Himalayas. The monopoly and dictatorship of these religious men seem to be complete (113)”. She discovers the holy people and the “sadhus” who stay occupied with growing their business.

*They throw their left over crumbs of food falling from their mouths to the devotees. Devotees on their part, received those crumbs with utmost reverence, put small bits on tier heads and ate up the rest. )145)*

It is trusted, that widow's life in can dodge their appalling parcel in their next birth by dedicating their widowhood days to Vrindavan the administration of Lord Krishna, the all inclusive wives. On the off-chance that this hypothesis seems whimsical, it's down to earth is similarly shocking. Numerous Radheshyamis from everywhere throughout the country, particularly Bengal, stay in Vrindaban, not to enhance their destiny in the following birth but since they have no other alternative. They are vulnerable. They are down and out. They do not have the cash to pay for their last rituals. They live with poor people and pariahs, eating filthy scraps tossed by faithful travelers. In some cases, their bodies are eaten by worms. These women are compelled to carry on with this loathsome life without any nobility, or peace. She writes:

*I came across another old Radheshyam, lying on the ground, clutching a bundle of her ragged clothes. I went near her and asked her why she was lying there like that. There amidst all those tattered clothes and other ragged things, she looked more like a vulture with the broken wings, than a human being. She muttered something, but I could not understand anything) .128)*

Indira Goswami mentions that some cleverer, more youthful and more intelligent Radheshyamis surrender themselves to the desires of men and endure. Lalita Dasi says to Goswami, “You must have observed the ways of these Munshis (the secretaries). They engage these young widows for doing their household chores. Sometimes they force them to sleep with them (157)”. She meets with strange experiences in her search for this holy place and women who have come from Vrindavan, Gokul, Nandagram, Barsana and many other places of Mathura region as the name of Radheshyamis who are mostly widows or the separating women from their husbands or families. They live in the small “hovels” under the patronage of priests of the temples. They visit places to place and sing songs celebrating the deep grief of Radha in their separation from Krishna.

*Among the Radheshyamis who sang Bhajans in the portals of Bankebehari, or Sevakunja or at Kashighat or Chirharanghat ever adorned by the flow of the Yamuna, there were also some elderly prostitutes) .139)*

Goswami's *An Unfinished Autobiography* is a source of personal essence from her early life to the death of her husband. Her early life was touched by the mysteries of the world of nature and human relationships. It was a kind of romantic agony that seemed to perplex the Goswami's being. She has known love and death, ups and downs, and failure and frustration. Throughout her life and career, she discovered herself a high-strong young lady. Reading it, I rightly conclude that Indira Goswami has enriched herself by openly responding to the performance of the external world. Indira Goswami, with all her prodigious success, was contemplated as a serious Assamese writer. Her intention of a psychologically explanatory passage is completely true in the presence of the readers. Self-freedom, self-opportunity, estrangement, and self-satisfaction East West, North, and South experiences North and South experiences forlornness identity crisis worldwide surgery are the themes of the short stories of Indira Goswami.

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## **EXPLORING THE IMPACT OF THE RELIGIOUS CONVERSION ON THE TRADITIONAL RELIGION OF THE BODOS**

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### **Abstract:**

The Bodos are regarded as one of the oldest tribes in North Eastern India. Since ancient period they have been following Bathou religion as their traditional religion. However, the influx of new religious sects over the years has had a notable impact on their traditional religion. They began converting to other religions as a result of the influence of other religions. People were compelled to embrace other religions due to poverty, ignorance, sickness, blind faith, compulsion, inferiority feeling, and humanitarian services provided by others. It was crucial for a traditional religion to stop its adherents from converting in the face of the massive engulfment of Christianity and various Hindu sects. The illiterate, uneducated, and impoverished Bodo people easily accepted other religions. This paper made an attempt to examine how the arrival of Christian religion and Brahma Dharma affected the traditional Bathou religion of the Bodos.

**Keywords:** Bodo, Bathou religion, Christian religious, Brahma Dharma, Conversion, and Impact.

### **Introduction:**

The Bodos are one of the largest indigenous tribes of North East India. They belong to the Tibeto-Burman family of the Mongolian race (Brahma, 2006, pp. 7-8). Their language is related to Tibeto-Burman language family

and their physical features are Mongoloid (Siiger, 2015, p. 2). The Bodos are now spread almost all over Assam and in some parts of North Bengal, Nepal, etc. However, they are numerous in the Northern part of the Brahmaputra Valley of Assam, constituting the present Bodoland Territorial Council. The Bodoland Territorial Council includes the districts of Kokrajhar, Chirang, Baksa, and Udalguri. Kokrajhar stands as the principal area of their activities (Brahma, 2006, p.1). The forefather the Bodos have been worshipping Bathou as their traditional religion. Polytheism is the basic character of the Bathou religion. Bwrai Bathou is the Supreme God of the Bathou religion. However, all the gods and goddesses are identified as his subordinate. Idol worship is unknown to them. However, they worship *Sijou (Euphorbia Splenden)* tree as a representation of Bwrai Bathou. In each and every courtyard of the follower of Bathou religion the *Sijou (Euphorbia Splenden)* tree is planted in the middle of the Bathou altar (Siiger, 2015, p. 8).

At present the Bodo society is multi-religious society. Brahma Dharma, Christianity, Satsang, and other branches of Hinduism were among the numerous religious groups that arrived in the Bodo society. Numerous Bodos adhered to these religions. The process of the conversion had greatly impacted the solidarity of the Bodo community and the conversion disintegrated their traditional religion. It may be mentioned that the Bodos and their culture became rudderless between the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. It ultimately led to gradual wearing down of their rich culture and tradition and it was probably the darkest period in the history of Bodo society (Hazowary, 1998, p. 123) Many Bodo people had given up their tribal identity and embraced Hinduism (Narzary, 2022). The traditional Bodo society came under the uncontrolled odious position in the name of traditional Bathou religious. For instance, a large number of disproportionate and habitual uses of *Jou* (rice beer) and meat in the name of traditional religion and festivity had demoralized the common people in the Bodo society. Thus, a considerable portion of the Bodo people had converted to different religions like- Christian, Brahma religion, Satsang, etc. The age-old religious beliefs and social system were crumbling. An unhappy state of affairs was prevalent among them. Therefore, the process of Sanskritization or Hinduisation was also continued without any disruption throughout the 19<sup>th</sup> and 20<sup>th</sup> century (Narzary, 2009, p. 1). The racial derogating attitude inflicted by other was also a reason for conversion. They found the newer religions are much better organized in comparison to Bathou religion (Basumatary, 2022).

### **Coming of Christianity among the Bodos**

The Charter Act of 1813 allowed Christian missionaries to propagate the Christian religion throughout India. Since then, various denominations of Christian Missionaries made their way to India. Among them mention may be made the name of American Baptist Mission, the Presbyterian Church of Scotland, the Roman Catholic Church, Society for Propagation of Gospel, Australian Baptist Missionary Society, etc. Since mid-19<sup>th</sup> century the processes of conversion to Christianity was started among the Bodos.

Education and health care facilities of the Christian missionaries attracted the Bodos towards Christianity. When the traditional religion of the Bodo was unable to ensure the inevitable process of growth and development which every tribe and nation has to go through for its very survival and existence, Christianity offered an opportunity to worldwide solidarity without losing their identity (Pulloppillil, 1997, pp. 47-48). Additionally, the missionaries' unselfish efforts to improve Bodos' access to healthcare and education broadened their minds. The missionaries founded hospitals and educational institutes.

The Christian missionaries came among the Bodos in the early part of the 19th century. Many Christian Missionaries by different names and denominations appeared in Assam to propagate Christian religion among the Bodos. However, in the early period, the Christian missionaries could not take much advantage to propagate the Christian religion among the Bodos. Bodos were persuaded by showing love and the principle of charity (Basumatary, 2020). Their charitable relief and care for the sick, provided the missionaries much needed good attention, sympathy and goodwill from the Bodo people. Many new missionary schools and churches were opened in the Bodo populated areas and became available. Most of the churches or centres were set up in the Bodo areas with schools attached to them. Among the Christian Missionaries, it was the American Baptist Foreign Mission Society who were the first to come into contact with the Bodos (Assam Mission, 1992, p. 212). They established a centre at Gauhati in 1843 and started a boarding school in 1846. They admitted a few Boro pupils. Their contact with the Boros was first by Rev. Barker soon after the establishment of the Mission center at Gauhati in 1843. There he opened a school boarding house in which several Boro pupils were accommodated (Mosahary, 2000, p.275). A twelve-year boy named Apentha from the Jhargaon village of North Kamrup joined the school. He was baptized at Gauhati Church in 1849 after three years. Aphinta thus he goes down in the history of the evangelization of the Boros of Assam and elsewhere in India as the first Boro Christian. According to the records of Goalpara Bodo Baptist Church Union, American Baptist Foreign Mission Society missionaries controlled the Goalpara mission field from Guwahati. They visited the field only during the time of the annual conference. However, Rev. Miles Bronson of American Baptist Foreign Missionary Society bought a house at Goalpara town to the south of the Brahmaputra for Rs. 800 in 1867. From 1867 to 1947 American Baptist Foreign Missionary Society worked in the erstwhile Goalpara district. However, the American Baptist Mission could not continue the mission work for a longer due to shortage of workers. They handover the field to the Australian Baptist Missionary Society in 1947 to work among the Bodos (Webster and D.N. Cheney, 2000, p. 12; Sebastian, 1997, p. 45). In turn, the Australian Baptist Missionary got connected with the local people and significantly Goalpara Baptist Church Union was formed. Thenceforth, the villages like Bamungaon, Tukrajhar, Haraputa and many other villages came under this mission (Sebastian, 1997, p. 45).

The Society for the Propagation of Gospel (SPG) was established in Tezpur by Mr. Hessel Mayor who belonged to the Anglican Church. The main objective of the SPG was to spread the gospel among the Bodos of the Tezpur area. Rev. Sidney Endle was deputed by the Society for the Propagation of gospel. Rev. Sidney Endle arrived in Tezpur in 1864 and by that time a good number of Bodos had already converted to Christianity. As a consequence, a full-fledged Church was established by him at Bengnabari near Harisinga under present Udalguri district of Assam for the spreading of Christianity among the native people (Sebastian, 1997, p. 45). Thereafter, a good number of Bodo people converted to the Christian religion.

By 1922 numerous Christian missionary centres were established in Gaurang (near Kokrajhar) in 1927, Bongaigaon in 1938, and Parkijuli in the Kamrup district, respectively (Pulloppillil, 1997, p. 45; Basumatary, 2015, p. 4). After arriving in Assam, the Lutheran Missionary established a colony in Goalparadistrict. Rev. Holger Winding and Rev. Aksel Christiansena who visited India in 1927 worked with Santals and the Bodos respectively. The missionary gave the responsibility of the Bodo church to Aksel Christiansena. Later he invited Bodo people of neighboring areas to attend the church. By 1887 a good number of Bodo people accepted the gospel. They went to the church as well. Sekhar Brahma and Sebastian Ayilookunnel stated that the Scottish Presbyterian Church also extended their service to the Bodos of Duar areas and established a centre at Panbari for missionary activities and to spread Christianity. A good number of the Bodo people of Jalpaiguri district of West Bengal had professed Christianity (Pulloppillil, 1997, p. 45). In 1893 the Catholic Missionary started the work of spreading Christianity. Initially, they concentrated to work with the hill tribes and in the plain, they could not get connected with the Bodo people. Since no workers from the Bodos were at hand. However, it was in the year 1928 a Bodo from Udalguri invited Fr. Piaseski, later he baptized him along with a small number of Bodo people. To spread Christianity two missionaries namely Fr. Alessi and Fr. Ravalico carried out their work among the Bodos of Darrang District (Pulloppillil, 1997, p. 45). Fr. Scunderi a Catholic Priest from Gauhati was invited by Phulsing who was one of the leaders of the Bodo. Subsequently, the first Catholic Community in Kokrajhar was established at Nandorbari village (Pulloppillil, 1997, p. 45). Later many new centres were opened at different places like- at Tanglain 1965, Udalguri in 1966, at Bengtol in 1966 and at Saraibil in 1972, respectively. Gradually the Bodo congregations were swelled in numbers and found in more places by 1940s, Sidli, Tukrajhar, Baghpara, Debitola, Gaurang, Dumbajhar, Rajadabri, Bongaigaon Mandabari, Patakata, Joema, etc. (Moshahary, 1986, pp. 170-173).

#### **Advent of Brahma Dharma among the Bodos**

At the beginning of the 20<sup>th</sup> century, another great collapse of traditional Bathou religion occurred when Brahma Dharma emerged in the Bodo society. It was propagated in the early part of the 20<sup>th</sup> century by Kalicharan Mech, who was later known as Gurudev Kalicharan Brahma. He

was born at Kajigaon village of the Porbatjhora area of the present district of Kokrajharin 1862 A.D. Kaola Ram Mech was his father and his mother was Rindini Mech (Brahma, 2006, p. 65). His father Kaola Ram Mech was a timber businessman. Kalicharan studied up to only class IV standard. He was proficient to read and write both Hindi and Bengali. At the age of fifteen, he entered into family life and after the death of his father; he looked after the timber business of his father as *Ejadar*.

The follower of the Bathou religion are called Mech or Mleccha by Hindu neighbours in a derogatory sense (Brahma, 1364, p. 24). They felt humiliated and ashamed when called by the name Mech. To escape from such humiliating treatment, there was a tendency among the well to do sections of the Bodos to convert themselves into other's faith (Brahma, 1981, p. 42). As a result, some of the Bodo converted to Christianity and some became Saraniya by adopting *Ek Saran Nam Dharam* of Srimanta Sankardaeva. In such a terrifying period, Gurudev Kalicharan came out as a hero and realized that the Bodos needed education for the development of the entire socio-economic and political condition and also realized that religion like Christian or *Ek Saran Nam Dharam* could not protect the identity of the Bodo community for which he decided to preach Brahma Dharma to save the Bodos. Subsequently, in 1906, Kalicharan Brahma took Brahma Dharma from the Shivanarayan Param Hansa Swami of West Bengal (Pullopillil, 1997, p. 65) and preached among the Bodos (Brahma, 1992, pp. 19-20; Basumatary, 2005, p. 53). In 1906 A.D., Kalicharan Brahma brought Phani Bhusan Chatterjee from Calcutta as a *Purohit* and *Hum Yajna* was performed in a village named Bwinyaguri (Brahma, 2006, p. 66). In this *Yajnahuti* thousands of the Bodos participated and came to be known as the beginning of the *Vedic* religion among the Bodos. Following this, in the same year, another *Yajnahuti* was performed at Kajigaon with a massive gathering. Gurudev Kalicharan Brahma preached the Brahma Dharma not only in the Parbatjhora area but also in other villages like Adabari, Auabari, Banargaon, Khashibari Roumari, Khagrabari, Bamungaon, Dangaigaon, etc. Many of the Bodos became followers of Brahma Dharma under the leadership of Gurudev Kalicharan. The Bodo people were more attracted to the Brahma Dharma and many of them became the upholder of Brahma Dharma. The credit for following the Brahma Dharma by the Bodos goes to Gurudev Kalicharan Brahma. It was he who took a painstaking effort to preach Brahma Dharma among the Bodos with the aim of eradication of the evil practices that cope among the Bodos before the advent of the Brahma Dharma.

### **Impact on Traditional Religion**

The main work of Baptist missionaries was education. There were no good schools in the Bodo inhabited area to educate the people on the eve of the Baptist missionary. The establishment of the educational institution began in northeast India with the coming of the Baptist missionaries. The purpose of establishing an educational institution was to educate the people so that they could read the Christian literature and scripture, and to help them to

understand Christianity. Another purpose was to give the knowledge through education that they might see holistic development (Daimari, 2014, p.37). The Christian Missionaries along, with the preaching of their religion, were instrumental in the matter of starting the written form of Bodo language. They wrote Boro grammar book and translated the Bible into Bodo language for spreading Christianity (Howard and Linda, 2002, p.65). They also made remarkable contribution towards the early creation of written Boro language and nurture its growth and development in the subsequent years. The missionaries also played a significant role in the backward tribal societies by bringing about change in their religion, social customs, tradition and cultural lives. The Christian missionaries have brought outstanding social change and of transformation through their commendable contribution in the field of education even in the far flung area of the Boro domicile. Subsequently, certain age-old traditional beliefs, customs and traditional rites and rituals was discarded by the newly formed Christian Bodo society. They discarded their traditional Bathou religion and gave up all the *Puja* connected to traditional religion like- *Kherai Puja*, *Garja Puja*, *Hambai Puja*, etc. The Christian Bodo started to celebrate Christmas, Good Friday and Easter of the Christian faith. The advent of Christianity witnessed a significant change in the traditional Bodo marriage. They started getting married in the Church. Thus, from the last decade of the nineteenth century, the rapid growth and development of Christianity in the Bodo populated areas influenced a large chunk of the Bodo population affecting the authority of the traditional Bodo religion.

The number of the conversion of the Bodos into Christianity had been gradually increasing every ten years from 1851 is shown in the following table:

**Table: 1**

Serial Nos.	Year	Number of converts
1	1851	3
2	1861	70
3	1871	130
4	1881	210

Source: Assam Mission, 1992, p. 46

The Brahma *Dharma* brought many significant changes in the socio-religious life of the Bodos. Kalicharan Brahma initiated the religious reform movement of Brahma *Dharma* in the Bodo society. This religious movement greatly affected the age old beliefs systems, religious practices and traditional culture of the Bodos which were mostly associated with the Bathou religion. The formation of the BoroChatraSanmilan in 1919 at Kokrajhar was another turning point in the development of the Bathou religion in the Bodo society (Brahma, 2022). It brought about social consciousness among the Bodos and thereby contributed a lot to the development of literature and language besides religion. The BoroChatraSanmilan adopted some voluntary measures along with the BoroMahasanmilani to bring reforms in the age old beliefs and practices in the society. But the opinion of Gurudev Kalicharan Brahma in the *Kanpur Philosophers ISSN 2348-8301, Volume 9, Issue 2, 2022* page | 791

BoroMahasanmilani to abandon the traditional Bodo musical instruments, such as *Kham* (drum), *Sifung* (flute) and *Jotha* (cymbal) at the religious ceremonies received a hard opposition from one of his disciples like Nepal Chandra Brahmachari popularly known as FwrlangBabaji and some followers like Satish Chandra Basumatary, Rupnath Brahma and others. Realizing the importance of the rich cultural heritage of the Bodos, FwrlangBabaji strongly held the view that the unique identity and culture of the Bodo vested in these three musical instruments. The preservation of rich cultural heritage thus sprang up in the minds of a section of the educated Bodo Brahma converts. Consequently, a section of the Bodo intellectuals who were staunch Bathou worshippers attempted to reform the traditional Bathou worship with some modifications to preserve their traditional religion and culture.

The religious conversion of many Bodos into different religions fragmented the traditional Bodo society into several religious sects. By the end of 19<sup>th</sup> century and early part of 20<sup>th</sup> century many Bodos were seen divided into different religious faiths (Gait, 1926, p. 6). Even today the conversion of the Bodos in large numbers into other sects of religion is continued. It also adversely undermined the age-old practices among the Bodos. Subsequently, the morality of the Bathou religion was invariably degraded in the Bodo society. To counter the new religious reform movement there were no organized platforms by which the followers of Bathou religion could resist. However, for modification of the traditional Bathou philosophy, some intellectuals Bodos came up with the objectives and spread of the Bathou religion. For the preservation of Bodo culture and their traditional religion, a section of people came forward and consequently, in 1958 SadouAsomBathouMahasanghawas organized by DhuparamBasumatary (Narzary, 2011, p. 74). In 1975 under the initiative of BihuranBoro, Sanja Darang BathouDwhwramAfadwas formed in the district of Darrang to guide the followers of the Bathou religion.

The main objective of the SadouAsomBathouMahasangha was to spread the messages of the traditional Bathou religion and to preserve the traditional reties and rituals. Following the same objectives to spread the traditional religion of the Bodos in 1960, a Bathou Dharma Mahasabha was convened by BhabenSwargiary popularly known as BhabenFwrwngiri. The sacrificial offerings of ducks, goats, pigeons, fowls, and offering and drinking *Jou* in the name of deities at different religious occasions and festivals began to be demeaning and unacceptable in the modern concepts of religion. So, a section of the Bodo elites began to feel ashamed of this uncivilised act and tried to find the superior features of other faiths from the beginning of the 20th century onwards. This ultimately led to the formation of the DularaiBathouGouthum or All Bathou Mahasabha (All Bathou Religious Union) on 10<sup>th</sup> May, 1992 for reformation and modification of the age-old practices. DularaiBathouGouthum advocate revitalising Bathou religion along with propagation of its religious preaching all over the world. This organisation also works to preserve sacred the divine ideas of Bathouism along

with its related traditional rites and rituals as well as social customs. To enrich the philosophy of Bathou religion, thought, beliefs, moral teaching, hymn, etc., organisation proposed to hold periodical discussions, seminars, research, etc. from time to time (Basumatary, 2021).

Thus, and thus the reformation leaders under the above mentioned organization tried to give an organized and unified institutionalized shape to the Bathou religion. The fact is that the leaders of this organization were inspired by their adherence to the traditional values. Thus, a section of Bodo elites played a very crucial role in reviving the old Bathou religion and gave it a new form and a sense of status. By the last two decades of the twentieth century, the different sects of Bathou worship emerged among the Bodos, such as GudiBathou (BwliBathou), ZangkhraoBathou, BibarBathou, RupamoniBathou, Bathou Siva dharma of Swami NabinBrahmari (Brahma, 2022). All types of Bathou worship are now accepted as different sects of Bathou religion. The most ancient and original form of Bathou worship is found in Gudi or BwliBathou.

### **Conclusion**

The arrival of new religions among the Bodos witnessed a significant change in the traditional religion of the Bodos. The traditional religion of the Bodo could not ensure the inevitable process of growth and development which every tribe and nation has to go through for its very survival and existence. Thus, many came to look upon Christianity as a religion that will satisfy their inner yearnings. The process of conversion to different religions like Christian religion, Brahma religion, Satsang, Saivism, Vaisnavism, etc. brought many reforms in the traditional Bodo society as well. Changes were brought in age old traditional religious beliefs, marriage institution, traditional rites, rituals and customs of the Bodos. After embracing the Christian religion, the Bodos gave up all traditional fairs and festivals. However, due to the rapid spread of the Brahma Dharma, the process of conversion among the Bodos into the Christian religion was checked to some extent.

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## **MAHATMA GANDHI'S CONCEPTION OF SARVODAYA: A BRIEF STUDY**

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### **Abstract:**

In the context of India, Mahatma Gandhi's ideology is particularly strong and relevant. He had a strong awareness of the ethos and ideals of Indian culture and tradition, which is why he used philosophy to provide a clear image of society. He discussed Indian society's socioeconomic and cultural difficulties, as well as the obstacles it faces. Through his theories in form philosophy, he also proposed answers to these problems. The independence did not address the difficulties and challenges; rather, they became more acute and serious. Gandhian philosophy has become increasingly significant as a solution to these problems. All of the socioeconomic and cultural issues have yet to be addressed. The Gandhian philosophy may be utilised to address these current concerns in Indian society. The Gandhian philosophy's main concepts of "nonviolence" and "satyagraha" are timeless in their application to solving socio-economic, cultural, and political problems. Indian society has been through a period of extreme violence in numerous ways. Terrorism, naxalism, caste, and sectarian violence are serious socioeconomic problems in India that may be addressed more effectively by embracing Gandhi's philosophy of "Non-violence." Satyagraha refers to a strong stance for 'Truth,' and it may be used to address issues of discrimination and exploitation of submerged society by the dominating class. For Indian society, corruption is like a termite infestation. The idea of Satyagraha may be used to combat corrupt individuals. To better understand the topic of corruption and other associated difficulties, the notion of 'Ends and Means' may be better comprehended.

Keywords: Non-violence, Satyagraha, Mankind, Organic Unity, Sarvodya

### **Introduction:**

There are traces of Sarvodaya throughout the world's most ancient cultures. Because human beings have placed a high value on health and well-being

from the dawn of civilisation. Their message was that everyone should be happy. In order to be happy, they said, one should first consider the happiness of others.

Although Jaina thinker "Samant-bhadra" introduced the word "Sarvodaya" for the first time, its meaning was unclear at the time. In contrast, Mahatma Gandhi, the father of our country, gave this movement a definite shape. The Sarvodaya movement would not exist without him. A continuation of the job that Gandhiji was performing in India before he was assassinated, a work that has now been disrupted." [1].

### **Etymology and Meaning of Sarvodaya**

Sarvodaya is derived from the Sanskrit language. Sarva means "all" and Udaya means "welfare" or "upliftment" in the Sanskrit language. As a result, Sarvodaya's etymological meaning is "the wellbeing of everyone." It is our highest and the Sammaumbonum to strive for the well-being of all people, according to Gandhi. As well as animals and the natural environment, it is concerned with the wellbeing of mankind." There is a lot of room for exploitation, prejudice, injustice, and violence in Sarvodaya society. In order to reduce economic and political dependency, it aims to create a self-sufficient social order" [3].

Gandhi's Sarvodaya aimed at an all – round development or welfare of man as a whole. Everything from social and political to economic and spiritual growth is included in this "all-around" development or wellbeing for men. With Sarvodaya's vision in mind, Gandhi worked tirelessly for the liberation of the Indians. When it comes to the creation of human civilization, it is seen as a "unparalleled effort by mankind." [4]

### **Social order of Sarvodaya**

"In social philosophy, Sarvodaya might be considered India's unique contribution [5]. Equal treatment is consequently emphasised in the Sarvodaya social order. As an outgrowth of his advaitic beliefs, Gandhi's conception of equality differs significantly from the traditional conception found in mainstream sociology and political philosophy. In order to avoid stratification, discrimination, or exploitation of any type in the social structure of his vision, Gandhi recommended structural solutions. Every person under such a social order, inspired by the vision of a glorious millennium, would hold his abilities and money in trust and utilise them for the benefit of everyone, particularly the most needy and the downtrodden, in an environment of increased awareness and moral checks and balances. It will therefore be possible for the social structure to be devoid of ills and so establish circumstances that are most favourable to everyone's whole growth and, ultimately, to self-realization.

### **Economic order of Sarvodaya**

Gandhi rejected the idea prevalent in the modern economic thought that economics is an autonomous activity operating according to independent principles and laws derived from its own organization. So he wanted economic life and laws to be based on the values that are inherent in the quest for self realization and insisted on integrating economics and ethics. In other

words, he envisaged the ethical order of the economic life of man by replacing the values of competitions, exploitation and domination underlying the existing economic system by non – violence, co – operation and self – reliance. Based on these moral values Gandhian Economic organization emphasizes limitations of wants simplicity, self- sufficiency, de-centralized and need based production and distribution and trusteeship management. Gandhi visualized a net work of such self sufficient and autonomous communities reaching out in creative independence.

#### **Educational order of sarvodaya**

In the educational order, the emphasis that Gandhi laid on the aspect of the transformation of the individual and his total liberation. The very definition that he accepted for education is that education is the drawing out of the best from the individual. Gandhi understood education as a process which would prepare the educands for the final goal of life. His basic education scheme had been generally acclaimed as the best programme for developing all the three dimensions of the human personality in an integrated manner. Gandhian education demonstrates an explicit pragmatism and thus qualifies to be an effective tool for social reconstruction.

Sarvodaya's objectives and aspects M.K. Gandhi's philosophy was that the greatest benefit for the greatest number could only be attained via nonviolent means. However, it cannot merely be a matter of monetary gain; it must also be a matter of societal growth and wellbeing, achieved by nonviolent means. Decentralizing authority and employment, regional self-reliance, self-restraint, self-discipline, basic requirements and civilised cultural society are some of Sarvodaya's main goals for Gandhiji's Sarvodaya philosophy. To be a true disciple of the Lord, one must possess the following qualities: spiritualism, truthfulness, nonviolence, non-stealing and non-accumulation, celibacy or brahmacharya, division of physical labour, tastelessness and from slavery of palate, self-dependent and self-reliance, secularism and religious equality, etc. Self-sufficiency is at the heart of Gandhi's worldview. People who are self-reliant and self-restraint may construct a society where everyone has the opportunity to grow, according to Gandhi. Developing Sarvodaya, he believed, required self-control and self-discipline. When it came to Gandhiji's Sarvodaya philosophy, it was eerily similar to communism. People of all socioeconomic backgrounds should have equal access to resources and satisfy their needs and desires, regardless of their wealth or status, according to this policy. Coexistence and living for others are at the heart of this philosophy. It, too, aspires to the creation of a society devoid of any and all divisions, much like communalism. Furthermore, it envisions the creation of a society that is devoid of any kind of oppression.

#### **Indian thought and its implication**

In Indian thought 'Sarvodaya' is based on principle of love and non-violent, to make the incapable, capable of doing things and establishing human values. According to Karl Mark, the struggle for ushering in communism is inevitable but to Gandhiji "Love is inevitable" for ushering in Sarvodaya. Sarvodaya

does not recognize struggle as inevitable and natural part of human progress. It aims at behaving with a clear heart and in a loving manner. Sarvodaya is not easy to change the present existing social order suddenly. In ushering Sarvodaya, certain things have to be done. The thinking that have to be done for establishing the Sarvodaya, have come to be known as technique. Through these techniques only it is possible Sarvodaya or society that aims at upliftment and welfare of all. These techniques are namely non-violent revolution, board mindedness, satyagarh or truthful, non-violent struggle and Dan or gift or giving away of what is in surplus.

According to Gandhi, he has evolved a new technique known as Non-violent Revolution or the process of changing the heart of all. It involved social change through non-violent technique. Those people who have not broad mind and outlook cannot realize what to say achieving it. He opines that co-existence can be achieved through eliminating struggle and, violent means. Non-violent revolution can only be carried out by those who are broad minded and are prepared to put up with the view point of other.

The main object of Satyagarh is to persuade people to acquire truthful and non-violent life. Those who do not believe in the ideals of Sarvodaya, have to be persuaded to believe in through love, co-operation, and peaceful persuasion and if necessary through self-pain. Through these methods only it is possible to change the heart of other. It is infact an instruction for persuading others to accept the objective of truth and the non-violence.

#### **Sarvodaya society& modern culture**

Those who have more in Sarvodaya society must give it up, and those who don't will get it. This can only be accomplished without resorting to violence. People's economic positions may be equalised via this kind of action. Using Gandhiji's formula of trusteeship or theory of trusteeship, this inequity may be eliminated by Bhoomi Dan, Gram Dan, Shampathi Dan, etc. That exact concept of Sarvodaya is the basis of this new movement, which aspires to unite service with nonviolence. It aspires to create a culture and civilised society that recognises the dignity of work and provides equal political possibilities via peaceful and nonviolent ways. A society guided by truth, nonviolence, and love will be created as a result of this movement.

The assertive, competitive, aggressive, and violent traits of modern men have shaped modern society and culture. It's a one-way street in modern society. Humility and love, two feminine values, must be included into social and economic institutions and political systems as motivating factors. Rather of mimicking the macho ways of behaving, women must give their feminine magnificence, grace and elegance. Existing habits of conduct can only be liberated via this method.

J.P.Narayan and M.K.Gandhi on Philosophical aspect of Sarvodaya and its impacts in Indian thought and Culture

The non-violent philosophies of Mahatma Gandhi were of little interest to J.P. Mahatma Gandhi respected J.P.'s self-sacrifice even back then. Some of Gandhi's words are an excellent reflection of his personality. The British

authorities detained J.P. in Jamshedpur, India, in March of 1940, accusing him of interfering with the manufacturing of war materials such as bombs. He was brought before the D.C. court in Singbun, where he admitted his guilt and gave a statement in support of his actions. Mahatma received a copy of J.P.'s statement.

Gandhi replied to his detention in the Harijan (dated March 16th, 1940) and also published J.P.'s remarks in his weekly in the wake of the incident. As a social activist during Gandhiji's time, he was more than just a worker. Being knowledgeable about socialism, he was an excellent fisherman. The things he didn't know that no one else in India did about western socialism. The depths to which he could go in terms of pain were unfathomable. In court, J.P. said that the British had punished him for his patriotism and open-mindedness.

He'd given the government no warning. For him, it was a goal to rid the world of both imperialism and Nazism. Both British imperialism and Nazi Germany were seen as foes and evils by India at the time. Exploitation and oppression were at the root of both sides' motivations. To him, the most important thing was the triumph of liberty and democracy. A form of ardent humanitarianism was how Gandhiji saw his remark In 1942, his daring escape from Hazaribagh prison aimed to inspire young people to emulate the spirit of the Quit India movement's last battle for independence, which he organised. After securing the high prison wall, they escaped via March and woodland in the dead of night. He was sent away once again. Mahatma Gandhi presented his name for the presidency of the Congress in 1946, but the working committee did not like the idea. Her husband's political views differed from hers, but Prabhapati's faith in Gandhi remained unwavering. Neither of them had a family. A Vedic marriage was performed in October of 1920 for these two people. It said that Prabhapati was the one who persuaded J.P. to become a Gandhian. After Gandhiji's death, his focus on democracy's moral and spiritual foundation made him a true Gandhian. Gandhiji's spiritual heir, Jayaprakashji, was Nehru's political heir. His job as a Gandhian to be tied in the right areas. he. At the Ashram in Ahmedabad, Mahatma treated Prabhapati like his own daughter. J.P.'s life was dedicated to bringing about a social order characterised by equality, justice, and prosperity for everyone. Experiments were undertaken with Marxist philosophy, democratic socialism, Sarvodaya, the reformation of deceased dacoits and hostile Nagas, and even with the Janata Government. He couldn't come up with an appropriate response. When seen from the outside, he seems inconsistent, enigmatic and visionary. He worked at a level that is incomprehensible to the average person. However, the general public could not comprehend his message. In the eyes of the average human, he was an incomprehensible perfection beyond comprehension.

J.P. defined Sarvodaya movement as an endeavour to uncover and embody the spirit of India and its fulfilment in the social and economic realms, according to him. It aimed to reestablish India's political and social structures on the foundation of the country's recreated agricultural culture and behavioural patterns. Sarvodaya, on the other hand, emphasises the need of self-abnegation

in a period of crazed competition for power. It aims to replace party strifes jealousies and cut-throat rivalries with the rule of reciprocity and dominating benevolence. In village panchayats, unanimity is emphasised above majority vote. Enshrine virtue and character as the main rather than the skills of manipulation and self-assertion in this manner. In terms of the ideals and aspirations embedded in our Indian culture, it speaks to our head and heart.

A Gandhian social-economic structure founded on nonviolence and truth, as described by Dr. S.C. Kumarappa, is Sarvodaya, which aims to elevate everyone up. According to J.P. Narayan, socialism does not conflict with Indian culture's dominant values. The concept of the individual's liberation from the tyranny of the lower ego, covetousness, dualities, acquisitive-cupidity, ignorance, rage, and aversion has been glorified in Indian culture. "Samvibhaga" is one of the most fundamental principles in Indian culture, and so it's absurd to decry socialism as a threat to the western world's materialist and hedonistic outlook. Socialism's formal economic precepts were not developed in the West, but the ideology's underlying ideals are deeply ingrained in Indian culture.

#### **CRITICAL EVALUATION**

(i) Theory of ethics, Sarvodaya is one of them. It aspires to satisfy the human soul by using material possessions. Would treat them as a means to an end, not as the goal. Sarvodaya is an antidote to the materialism that permeates much of our culture. That Sarvodaya philosophy does not take a pessimistical stance should be taken into consideration. Even if material items are important, they should not be the primary objective of all human endeavours. Unlike socialism, Sarvodaya's approach is based on spirituality.

(ii) Secondly, whereas the main technique of socialism is nationalisation, that of Sarvodaya is villagisation.

(iii) Third, communism, the most extreme form of socialism, sees violence as an effective means of overturning capitalism. There is no place for violence in Sarvodaya's ideology or practise, though. As a matter of fact, it claims that only non-violence can serve as the cornerstone of a society that is free of exploitation and injustice. Russian politics was mercilessly criticised by Vinoba and Jayaprakash Narayan.

(iv) To sum up, Sarvodaya is a moral philosophy that seeks to address the issues that face humankind as a whole. It argues that the human heart and intellect may be regenerated. Vinoba's Gramdan and Sampattidan movements are based on this principle. Its goal is to refine representative democracy's workings via the application of moral idealism. It takes a valuation-based strategy rather than an institutional one.

#### **Conclusion:**

Finally, we come to the decision that Sarvodaya (Sanskrit) stands for development of everyone. Mahatma Gandhi used this term to emphasize that he was not for the development of any particular class like labour, farmers, dalits, or Brahmans or merchants but for development of all citizens irrespective of gender, caste or creed. Sarvodaya lays stress on spiritualism of

Gandhian philosophy. It has found exposition in the work and writings of Acharya Vinoba Bhave. They wish to have a society in which there will be: Equality (ii) Freedom, (iii) Equal opportunities (iv) Mutual Co-operation (v) A good moral standard (vi) Decentralisation of authority (vii) Development of cottage industries (viii) Reduction in state functions (ix) Rural and urban small communities and (x) No distinction between manual and mental labour. Gandhi disagreed with the belief of communists in class war or the fanatics of every breed who cared only for their favourite groups. His politics was mixed with his piety and life strong faith in humanism of human beings. He found a good person in every man or woman and had sympathy and best wishes for all. . When faced with an issue, there is no one-size-fits-all approach to finding a solution. Those who seem to be following in Gandhi's footsteps know how to develop strategies that are distinct from Gandhi's. As stated by Evikson, "Many people are now familiar with Gandhiji's instrument, which was first invented by a couple of men under certain cultural and historical circumstances, via what we may term "ritual dissemination." It now needs leaders who can take it apart and put it back together in a new way, including the original's personal or historical motivations, but also incorporating new aspects."

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## **RELIC OF PAST IN *THE HOUSE OF MIRTH***

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### **Abstract**

Gambling is as old as civilization. From the times of Mahabharat, it has shown its irresistible temptation, its favourable and terrible effects on mankind. Gambling allowed Duryodhan to rule for thirteen years indisputably and allowed Pandavasa to strengthen themselves and to regain what was snatched from them by deceit. Gambling in *The House of Mirth* is practiced by Lily Bart, the heroine of the novel. She inherited the genepool for gambling from her father and practised it make money for herself. She takes help from her friend's husband but she is cheated by all. In her attempt to make a nest of her own, she turns to easy money making. She tries stock market and playing cards for money. She consequently earns a bad repute historically, attached to gambling and dies by overdose of sleeping position. The progression of paper will highlight how the history interferes with activities of a person. Gambling has a history of notoriety and since time immemorial gambling is a forbidden sport for women. Lily's treat of it jeopardizes her life beyond repair. History truly proves how gambling should be banished from civilization.

**Keywords :** Gambling, Panorama, Jeopardize, Immemorial

### **Introduction :**

The paper discusses how history guides us on several occasions and with various paradigms Gambling has a historic notoriety attached with it how it has ruined people like Yudhister, Prithviraj Chauhan and others. The relics of past serve as a lesson to people but the temptation of Gambling is hard to resist. Lily Bart in *The House of Mirth* by Edith Wharton is one such girl who with a background of rich father as a broker enters into business of gambling with the help of her friends but she is cheated by them callously and brazenly. Lily is a smart girl who is over confident to earn a husband with her beauty and tacts; to select and reject people

on her terms and conditions and to live life without social sanction. Her gambling with her associations, her manipulative and tactful nature earn her a reputation of a woman full of duplicity, caprice and cleverness. Manifestation of such traits in a woman render her unfit for a society which wants women honest simple, sacrificing & full of precautions and prevarications, concealment and compliance, moreover, her taste for gambling and beauty show in pageant render her to be fit for a show piece not to be an honoured wife of a gentleman.

Lily's gender does not allow her to be over smart and jostle in a bastion meant for men alone; her misdemeanour – social and personal flesh her out of her elite circle and no other life or world she ever knew to join. The fear of poverty and dinginess mounts on her terribly in loss of fortune, inheritance and also her reputation to earn her a husband to take her out of miasma of circumstances. Lily – alone, tired, confused take help of chloral to exit from a world which allows a place to women but under ownship of one men or all. History here, plays the role of a jury to tell that Lily died for what is easily available to women today.

The heroine of *The House of Mirth* by Edith Wharton, Lily Bart is criticized for her liberty with conventional ethos, primarily with her habit of gambling and speculations on stock market with help of her friend's husband, Gus Trenor. Her stance is noble but the time of Wharton compromises her ability and her sense of sensibility.

Lily is from very influential family and a rich background. Her father was active at stocks and shares – a risky business and her mother was a spendthrift and extravagant woman who considered herself worthy of all entitlement of world and underrated all her kinsmen. Lily's father died a slow death and lost almost all his finances leaving Lily and her mother rudderless. Lily's mother showed no affection to her dying husband and concentrated all her efforts on moneymaking and material gain. She changed various homes but failed to settle anywhere and succumbed to her pain and resentment. After death of parents, Lily became an orphan, very much at the mercy of her relations but her relations registered their reluctance to accept Lily at their home because of glamour, style and selective privileges of Lily. Only Mrs. Peniston allowed her stay for one year. Lily's house was different from Mrs. Peniston in decoration; in shape and size; in form and formulation; in rules and regulations. Lily's problems aggravated with Mr. Peniston as Lily's circle of friends was very large, diverse and scandalous.

Wharton projects Lily Bart as a cleaver girl who tries her luck everywhere. Lily is one who believes that she is smart enough to trick everyone. She deliberately stalks Selden who is already aware of her designs and manipulations, she engages him in superfluous talks and enjoys the risk of being alone with him in his flat. Wharton shows :

“Mr. Selden – What good luck!”

She came forward ... in her resolve to interception him ...

... she still had the art of blushing at the right time ...

Why not? it is too tempting – “I'll take the risk” She declared.(Wharton

5)

Like a gambler, Lily is interested in taking risk with conventions. She knows that being alone with a bachelor is unsocial gesture for a girl of marriageable age. She also knows and trusts her smartness to trick people by her Charm and appeal. Her choice to take risk, blush at the invitation of tea in Selden's flat reveals to the readers that she is a girl who works on excitement and impulse not on reason and sagacity. Wharton showcases her as an engaging beauty, arresting personality and calculating girl who is overconfident to admit that any man can play a second fiddle to her. Lily is not much guided by chance and luck, lady luck hardly smiles on her as she is noticed by Charwoman and Rosedale visiting Selden all alone in his flat. Her lie to Rosedale that she approaches the building for seamstress is thwarted by him as he owns the building meant for bachelors with no seamstress. Her flirtation with Selden or her friendship with other men is understood objectionable to conventional American society as history has always observed women pious, pure and absolutely obedient to social canons. Lily is not an adulterous woman but frank, funfule and she needs company of Selden to ward off boredom and dullness, weariness of travelling. She has unusual, unreasonable excitement seen in gamblers which invites upon her downfall & eventual death.

Lily gambles with relations, marriage suitors and even circumstances. Lily knows that Mrs. Peniston is ill and her rumours may distance her from her aunt. Instead of clarifying the rumours, Lily chooses to accompany Bertha on her cruise. She gambles her with Grace Stepheny who in her absence cajoles and flatters Mrs. Peniston in her favour and usurps the lawful possessions of Lily. Lily knows that who pleases aunt Julia, Mrs. Peniston can get from her what she wants, still she makes no effort to impress her. Grace takes her turn and in this game of dice, Lily loses before throwing the dice.

She gambles even with Bertha who has spoilt her marriage prospects with Percy Gryce telling him about her habit of playing card. Bertha takes Lily to her cruise to engage attention of her husband so that she can engage with her boyfriend. Lily gambles for three month luxury and sincerely indulges with Bertha's husband but Bertha airs the rumour of her affair with her husband. Lily's gambling ends here with a reputation of grabbing husbands of her friends.

Lily is pursuing Percy Gryce and attracts him with her aloofness, an deliberate distance but Selden's arrival and his indulgence with Bertha is intervened by Lily to spoil the intimacy of Bertha with Selden. Bertha settles her score by revealing before Percy- Lily's habit of gambling. Lily gambles for Selden even when she is serious with Percy. Both the times she gambles with Bertha and loses due to her carelessness and callousness. Lily being unconventional and self assured has a moral code only to her choice and caprice; she solace & satisfaction in risk, excitement and escape from unpleasant, ugly situations; gambling has satisfied her impulse and choice but being novice, she loses every time.

Gambling blinds a person with passion, risk, pleasure and privilege. Lily earns money through gambling or she is made to earn money so that she may fail to resist its temptation. Lily's temptation to spend afternoon with Selden when she is courting Percy looks like a blind game where risk is very high and dangerous. She gambles here with conventions too that a woman may have an understanding

friend along with a husband. Lily fails to notice that society can condone powerful people or males. She is neither powerful like her friends—Bertha and Judy nor she is a man. Ruth Benard suggests here:

Lily exists as a measure of what her culture throws away ... a world in which people acquire and maintain status by openly displaying how much they can afford to waste. (Yeazell 714)

Lily is a woman of frank and liberal ideas she is ahead of her times as she conceives the ideas of financial independence, male friendship, her accountability of her purity, chastity of fidelity to herself but social media is very hostile and unfavourable, the conventional society cannot let her go scot free easily. Today, all women are independent, more or less. Most of the women gamble, have male friends and speculate at stock exchange. Lily loses to rigid society as women history, relics of past interfere and men register their reluctance to accord women such a liberty where they are sure to be challenged by women. The world which Lily inhabits is dominated by dogmatic doctrines and the seductive seducer leave no change to suppress the women in their interest and those who are undaunted, are sure to be suppressed more terribly. Lily is beautiful and in a beauty show, she presents herself in a white, one sheet. Here, again, she gambles with her body. Her idea is to show that she is still beautiful, presentable and marriageable at twenty-nine but her body with fine curves tempts only lascivious people like Gus Trenor and others who repent for not noticing her in that form and are very much convinced that Lily deliberately chooses one sheet more to show her beauty & body in a promiscuous way and less as a piece of art.

Lily's "inevitable defeat of art in a cross materialistic society" (Trilling, 109) is what presented by Wharton to highlight how women are appreciated and looked on more for their beauty and less for their art or talent. Today, there are beauty peagants where women present themselves in swim suits but they are honoured and applauded; Lily's failure lies not in her gesture or gambling in her times but in the narrow-mindedness of her times. Lily is targeted by male hounds who find in her only a beautiful body not the art and potential of a promising share brokers. Lily is honest even in gambling; she is not a trickster but a plain speaker. Rosedale proposes her when he was struggling to establish himself in elite society of America and where marriage with Lily could facilitate his entry easily. Rosedale tries to marry Lily for his financial escalation not out of love, companionship or fondness. Lily on that occasion was depressed and bruised mentally by misdemeanour of Gus Trenor.

Lily in search of relief, joins cruise of Bertha and politely rejects Rosedale's proposal. Here, Lily again gamble for peace, pleasure and escape from such friends who in name of financial guidance seek sexual favours from her. The reason to reject Rosedale was also Lily's repulsion to him. Rosedale noticed once Lily descending from Selden's flat and this misgiving to Gus Trenor make him think that she is easily available to men for financial favours.

Rosedale spoils repute of Lily when she gambles liberty over social sanction. Lily's friend July once sent Lily to receive Gus Trenor. Lily takes advantage of his company and convinces him to speculate for her on stock exchange. She

again gambles with financial independence over social misdemeanour. Rosedale's misgivings, presentation of Lily in beauty show make Gus Trenor feel that Lily lures men by her charm and beauty and money is her only priority.

This conviction of Gus Trenor is also strengthened by the fact that Lily dresses up smartly and with no apparent income to support herself. Her misadventure with Gus Trenor is aired as a rumour by Grace Stephney to unnerve aunt Julia as Grace convinces Julia about extravagance of Lily in cards and affairs. Here, Julia is terrified by the fact that Lily will ruin her estate if she inherits it and Grace becomes the heir of Julia, Mrs. Peniston. Lily in her alliance with Gus gambles for enrichment of financial resources, for pleasure and excitement but hounds like Gus and Grace strip her of her inheritance, repute and make her a pauper, characterless with apparently little marriage prospects.

Lily gambles out of necessity as she has no parents, a distanced aunt with no fixed income and stylish expenditures but her friends take advantage of her situation and depleting resources "Lily is too beautiful to survive, deliberately destroyed, hunted by ruthless and shallow group that comprise fashionable set and never really has a chance of surviving" (Auchincloss 72).

Lily is betrayed by her friends and kinsmen with no iota of compassion and kindness for a girl who is orphan with guard and guardian; such savage relations take a toll upon Lily mental health and she finds ultimate peace in sleeping potion. Restuccia finds Lily as a victim of male hegemony and patriarchal setup and also of a social fable that definitely indicts "fashionable fin-de-siecle New York society for producing human feminine ornaments that has no qualms about crushing" (Restuccia 223).

Commodification of Lily like an ornament, Wharton dislikes and hastens her demise as she does not recommend duplicity and dishonesty in women. Wharton likes Lily gambling as her protective measure for herself, her smartness is misconceived even by Selden who feels that Lily conceives marriage as a business. Lily's strategies to embrace a luxurious and leisure full life is misconceived by her friends and kinsmen as her duplicity. Wharton here approves Lily who refuses moral compromise & embraced death for her inability to blackmail her friends – Bertha and Selden; she disapproves Lily who is not competent and self reliant like Gerty Farish and depends on marriage and men for financial gains. She ironically engaged the activities of mind but make a show of body; her miscalculation entangles her in a tangled mass of show of beauty, male attraction, financial & social independence and personal choice, out of which she fails to recover from. Cynthia feels that Lily is a woman "destroyed by Worst elements of fashionable society for her pernicious from of femininity" (Wolff 109).

Lily is progressive in her mind and with the help of men, she wants to be well versed in stock exchange speculations like her father. She harbours no intention to cash on Gus Trenor as she pays off the debt of Gus before her death. Lily fails

to express herself and her silent suffering makes situation more complicated for her.

Lily's puzzling and contradictory relationship to the market place is noticeable; she much of her time marketing herself clearly aware and caught up in "the ethos of exchange but never completes the sale (Dimock 783).

Lily's frankness is mistaken for her flirtation and her own kinsmen make mockery of her saying that she makes all efforts for sowing but reaping time is not her choice. Patrick Mullen finds:

Lily's craving for her social standing is her weak point and her problem of embodied consciousness and the relationship between this consciousness and the capitalistic market. (42)

Lily plays game, everybody plays as life itself is a game. Life is fraught with risks and speculations; Lily like men takes risks to make life better. She grows friendly with Gus Trenor, Rosedale and Selden as men have their social network; it has been unfortunate with Lily that men of her circle are driven not by her business sense but beauty and try to trap her taking advantage of her novice nature.

Wharton disapproves Lily's game as in her times such games or any manipulation was prohibited to women. Wharton says :

It was part of the game to make him feel that her appeal had been an uncalculated impulse, provoked by the liking he inspired; and the renewed sense of power in handling men while it consoled her wounded vanity. (98)

It is very much clear here that Lily is right in her ideology of autonomy and independence but the relics of past – her fathers background of risky business, her mother's scandalous repute, mistrust of her aunt on her, her own caprice interfered with her practices in a society in which women are decreed to be dependent on men and they have no other career than marriage.

Wharton too here, focuses on social and personal ambition rising hood in a woman's heart. The women in Wharton times, too, having been craving for ostentation gradeur and wealthy life style.

Wharton is also observed in a precarious relationship with the material world of which she felt herself as a part at the same time that she was in severe resistance to it ... Yet she practiced the self respecting tradition that found itself under threat. (Zabal 15)

Lily wants money not in moderate means like Gerty Farish but in big proportions to meet her elite taste and transaction; she is exposed to gambling as it has been a sport of elite class, of wealthy, dull and greedy women. She wants self- respect too and that's the reason why she appoints Gus Trenor to speculate for her in share market.

She is not greedy or oppurtunist as just before her death, she draws a cheque in favour of Gus Trenor to payoff the money.

Lily dreads poverty and she is extremely poor in absence of parents, fortunes, husband and personal income. Lily is convinced :

She is not made for mean and shabby surrounding for the squalid compromises of poverty. Her whole being dilated in an atmosphere of luxury. It was the background she required, the only climate she could breathe in, but the luxury of others was not what she wanted. (Wharton 29)

Lily is driven, by fear of poverty, to gambling; she also tries marriage as a business and she attends the elite parties of her friends to earn her a wealthy husband. “An honest fear of poverty that extinguishes beauty and the vulgarity that annihilates taste and quality” (Zabal 15) terrifies Lily to hire Gus Trenor for money making; in pressure of poverty, she fails to gauge that the men, she is surrounded with are after her body not her talent.

#### **Conclusion :**

Gambling has been a notorious sport since ages and history has witnessed so many men ruined by it. Lily being orphan, poor and dependent has no other means to earn money except speculation on stock exchange. The relics of her past, her genepool of a broker father and her affluent past with risky speculation collaborate to embolden her to try her luck at stock exchange with able guidance and experience of Gus Trenor. Unfortunately, men around her are the hounds who know only the language of lust. Selden is her friend but no where,, he guides her to make her self- dependent. Rosedale knows her worth and her purity but reluctant to marry her as her social reputation is chequered by her friends; he wants her as a friend, as a concubine but not as a wife nor he supports her as a friend. Lily embraces death as her risks leaves her with two options – moral compromise or suicide. She truly gambles with men, life and relations in quest of “free spirit quivering for flight” (Wharton 74) but in her last gamble she takes the option of suicide and saves her soul by rejecting material pleasure for which she earlier, entered into gambling.

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## **EMPOWERMENT OF TRIBALS - A STUDY ON THE WELFARE SCHEMES OF STATE GOVERNMENT OF TAMIL NADU**

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### **Abstract:**

At the present time in the tribal society who plays an important role in the social, the cultural, the economic and also religious way of their life and they are considered as the economical assets in the society of the Tribals. But tribal being economically very poor and also backward socially live at near to the grounds level scale of their quality life. The Economical Empowerment of these people may be also understood as "when there is a income and there is work security and they have assets in their name , they feel strong independent economically and also autonomous. This study is conducted in tribal dominated places of Tamil Nadu state in India with help of the design of exploratory research and data is collected from the various departments of Government of Tamil Nadu , India and also the Union Government . This paper also an important attempts to identify the various schemes to empowerment of Tribals in Tamil Nadu state.

Key Words: Indian Society, Economical Status, Schemes and Programmes, Large Areas, Multi-Purpose. Appropriate Policies, Tribal Sub Plan, Large Area Multi-Purpose

### **Introduction:**

In the Indian sub continent, the very important features of the society are an unity of the various diversities of the culture. Particularly, Tribal people in Tamil Nadu are especially much concerned also about preserve culture of these people and preserve unique identity of them. But economical and social position is backward and therefore these people need constant exceptional attention in the society of Tamil Nadu. However, Tribals who live in the harmony with the nature and these people are also considered as lynchpin an

India's ancient civilization. Hence, Union Governments of India and Tamil Nadu State Government are taking different measures to develop lives of Tribal people by creating number of welfare schemes and also designing the appropriate policies of the government.

In separate Directorate for the Tribal people in Tamil Nadu state which also has been set up wholly for welfare of Tribal people. This is contributed greatly to upliftment of tribal's livelihood in Tamil Nadu. The very general problems that also faced by these people are the lack of insufficient medical facilities, education, low income, malnutrition, and also displacement because of destruction of the forest resources. Then various schemes and policies are being also implemented by the government of Tamil Nadu to come out of various troubles of the tribals.

### **TRIBAL SUB-PLAN**

The important objectives of Tamil Nadu Government schemes are to bridge social and economical gaps between common and tribal people in Tamil Nadu. The unique features of these schemes are to provide the health facilities, to provide the educational services, to provide protections against exploitations and oppressions and to provide the financial securities. These strategies that to seek ensures sufficient flow of funds for the tribals development from State Plan of Tamil Nadu allocate to the implement various schemes and also programmes. The State Government of Tamil Nadu has adopted the concept 'Tribal Sub Plan' improving the social and the economic conditions of the Tribals from 1976-77.

This Tribal Plan is also implemented through 21 Sectoral Departments. Nodal Officers are appointed also in the Department's monitoring 'Tribal schemes' being implemented also under the Plan. AD&TW (Adi Dravidar & Tribal Welfare) Department has selected as A Nodal Department and Secretary is the Nodal Officer to formulate and to implement of this plan. Tribal's Welfare Director also has designated as a 'Monitoring Officer' to monitor review schemes of the Tribals under the plan in district level of Tamil Nadu.

### **HOUSING SCHEME**

This is an important scheme is implemented by Tamil Nadu Government in order to develop standard of living of tribals who are living in the hilly region as well as also in the plains. The Provision of the drinking water supply of their tribal areas and the number of the steps are taken providing the facilities drinking water. Every year, the Government of Tamil Nadu allocated funds to this purpose. Apart from these, such as the digging bore-wells, construction of water tanks, Laying pipelines, etc. are also being implemented in the areas of the Tribals.

### **ECONOMICAL DEVELOPMENT**

The LAMP (Large Area Multi-Purpose) Co - operative Societies have also been formed to enable Tribals to the market their products and to provide the short and also medium term of credits to supply necessary consumer articles to them in a fair prices. This Co- operative society helps tribal women

by providing credit and engaging them in livelihood activities and improving financial contribution to their families.

#### **HADP (HILL AREA DEVELOPMENT PROGRAMME)**

In 1981, Hill Area Development Programme was introduced and it's covering 15 districts comprising all the hilly districts. The HADP for the Welfare of the Tribals and this Programme is implemented by Tamil Nadu Government through the Planning of Development & Special Initiative Department. Under the programme, the works like provision of the cement concretes road to habitations of the tribal region, water supply, the link roads between tribal habitations to main village or Town and also provision of the solar lights.

#### **WGDP (WESTERN GHAT DEVELOPMENT PROGRAMME)**

This programme for welfare of the Scheduled Tribes and this is implemented by Tamil Nadu state Government through the Special Initiative Department and Planning Development in various districts. The Funds are also allotted for this implementation of welfare schemes of the tribals such as provision of water supply, construction of kitchen cum store rooms in the GTR schools, cement (concrete) roads and extension of the water pipe lines in tribal areas, the formation of link roads construction in the tribal habitations and also the provision of Solar Lights in their habitation.

#### **IMPLEMENTATION OF THE SCHEDULED TRIBES & OTHER TRADITIONAL FOREST DWELLERS (THE RECOGNITION OF FOREST RIGHTS ACT, 2006)**

The Government of India has enacted this Act which came into force on 29.12.2006. The main aim of this act to protect the culture of the ST living in their areas. Under this Act, the provision has been given issuing the pattas to Tribal people and those people are residing in the forest region before 13.12.2005, other than the Tribals, the Tamil Nadu State Government have to recognize forest rights of traditional forest dwellers those who have been residing in forest region for three generations. In order to implementation this Act 2006, the Tamil Nadu Government have also constituted following Committee

1. The State Level Monitoring Committee headed by the Chief Secretary.
2. The District Level Committee which headed by District Collector of every district in Tamil Nadu.
3. The Sub-Divisional Level Committee which headed by Revenue Divisional Officer.

#### **DEVELOPMENT OF PARTICULARLY VULNERABLE TRIBAL GROUPS (PVTGS)**

The development of PVTGs Scheme has implemented by the Ministry of Tribal Affairs. It is also a great project to improve the lives of the tribal people. Under this Scheme provides Construction of traditional houses, milk animals, Fishing nets, Two-wheelers, Drinking water facilities and street lights to the tribals.

## **SPECIAL CENTRAL ASSISTANCE TO TRIBAL SUB PLAN**

The main objectives of the scheme is to promote income generating projects that improve their lives. This scheme provides Dairy Cows to the tribal groups living below the poverty line. Dairy cows are provided to groups who have pledged to supply milk only to the Tamil Nadu Milk Producers Co-operative Society.

## **COMPREHENSIVE TRIBAL DEVELOPMENT PROGRAMME (CTDP)**

From this Scheme provides Land development activities, Improvement of Roof houses, Road work, Improvement of infrastructure in GTR schools, Education and Sports, Drinking water, Economic development Schemes and training skills to the Tribal people living below poverty line.

## **SCHOOLS AND HOSTELS**

Government Tribal Residential Schools are given for tribal students. These schools are created to improve the literacy of the tribal people and it establish to run the residential schools near their areas of residence.

## **PROVISION OF DRINKING WATER FACILITY**

Under this Scheme provides Bore wells, open wells, Drip irrigation, Sprinkler, pipe linings, oil engine, Electrical motors and Solar power Water pump to the tribal people living below the poverty line.

## **INDUSTRIAL TRAINING INSTITUTES**

Through the Scheme, Industrial Training Institutes exclusively for the Scheduled tribes are functioning in Karumanthurai – Salem District, Kolli Hills – Namakkal District, Jamunamarathur – Thiruvannamalai District, Anaikatti – Coimbatore District, Gudalur – Nilgiris District and Sankarapuram – Villupuram District to the Tribal peoples.

## **DEVELOPMENT OF HORTICULTURE**

Under this scheme provides Tree saplings, seeds and fertilizer to tribal people who own one acre of land.

## **SERICULTURE SCHEME**

Under this scheme, full subsidy is given to the tribal people who own half (1/2) acre of land for raising of Mulberry plantation and Rearing Silk worms.

## **PROVISION OF MINOR IRRIGATION**

The Government of Tamilnadu is limited to providing Technical Support and partial financial assistance for the irrigation projects.

## **ANIMAL HUSBANDRY**

Under this scheme provides full subsidy to the tribal peoples for the purchase and rearing of Goats, Milch animals, Health cover to the animals and artificial insemination etc.

## **DEVELOPMENT OF AGRICULTURAL LANDS**

Through this Scheme, Development of Agricultural lands held by Tribal in hilly and sloppy areas by providing Soil Conservation measures free of cost to the tribal people.

## **SUPPLY OF BEEHIVES**

By this scheme 10 Beehives are provided free of cost to the tribal people living in hilly and wild areas to increase their income through beekeeping.

#### **AFFORESTATION PROGRAMMES**

The scheme provides incentives to the tribes in forest areas to increase the forest resources and to maintain the plants.

#### **LAMP SOCIETIES**

This scheme to tribal peoples provides interest free loans, through Multipurpose Co-operative Societies (LAMPS), sale of produce at good prices, supply of essential commodities such as rice, salt and kerosene at reasonable prices, distribution of inputs for agriculture at reasonable prices and loans for economic projects.

#### **STREET LIGHTS**

Through this Scheme, street lights will be provided to tribal habitations that do not have street lights.

#### **FREE HOUSES**

Through this Scheme, Construction of free houses for tribal who are having free house site patta.

#### **VOCATIONAL GUIDANCE**

In this scheme, a Vocational Guidance Centre is functioning at Udhagamandalam for guidance of tribal youths for employment purposes.

#### **EMPLOYMENT OPPORTUNITIES**

Through this Scheme, job placement training are provided to Educated Tribal Youth for unemployed tribal youth through the district employment centers.

#### **PROVIDING TRAINING FOR WOMEN DEVELOPMENT**

Through this Scheme, tribal women are given training in tailoring, bamboo basket knitting and self – employment training is imparted.<sup>7</sup>

#### **CONCLUSION**

In every year, Tamilnadu Government has been providing funds for many welfare schemes to improve the quality of life and prosperity of the tribals. Its activities are being implemented through the Tribal Welfare Board Department. The Government of Tamil Nadu is paying special attention for the development of tribal people. The prime objective of the Government is overall improvement and development of the Tribes in the fields of education, health and sanitation and to improve the infrastructure facilities in tribal habitations like provision of drinking water, link roads to the villages and construction of houses. This will lead to socio-economic upliftment of the Scheduled Tribes and thus reduce the gap between the tribal and non-tribal population.

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## **CONDITION OF PUDUKKOTTAI SAMASTHANAM ON THE EVE OF A. SASHIAHSASTRI**

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### **Abstract**

The aim of this Paper is to highlight the condition of Pudukkottai Smasthanam on the Eve of Sashiasastri. A. Sashiasastri was born in Amaravathi village of Thanjavur District. He had his School studies at Madras and Joined as an assistant in the Board of Revenue, Madras. By dint of his ability he raised his position as a heristadar of the Revenue Board at Chennai in 1868. In 1872, he was appointed as a Diwan of Travancore state by the British. In 1877, he retired from the service Diwan of Travancore. By the effort of Sir Madava Rao, Diwan of Baroda. A. Sashiasastri was appointed as a SirKil of Pudukkottai during the rule of Raja Ramachandra Thondaiman Bahadur (1839 – 1886).

**Keywords :** Sashiasastri, Pudukkottai Smasthanam, Diwan of Travancore, SirKil, Ramachandra Tondaiman, Tondaiman, Zamindar.

### **Introduction**

A. Sashia took charge of the office on 8<sup>th</sup>, August, 1878 as a SirKil of Pudukkottai samasthanam. Towards his installation expenses, Pennington, the

<sup>1</sup> Rajamohammed, J., *Pudukkottai Mavattavaralaru* (Tamil), Chennai, 1992, p. 134.

resident of Pudukkottai sanctioned Rupees 500.<sup>2</sup> In May, 1885, the Madras Government sanctioned the proposed change in the designations of SirKil into Dewan, Karbar into Dewan peishker<sup>3</sup> and Deputy Karbar into Deputy Peishker. Sashiasastri became the first Dewan of Pudukkottai in 1885. He continued the office till 1894.<sup>4</sup> Ramachandra Tondaiman's region came to an end in 1886.

The Ruler of Pudukkottai plunged himself into further debts. As a Punishment the Government of Madras withdrew from the Tondaiman in 1859, the title of his Excellency. In January the collector of Madurai assumed the duties of Political agent at Pudukkottai. In July, 1859, the Political agent submitted a letter from the Raja to the Government requesting restoration of his honourary title.<sup>5</sup> An explanation was given regarding the cause of the debt. The Tondaiman stated that he has plunged into the debts because of the purchase of the Jewels of family and purpose of charity and religion. In June, 1860, V. H. Levine was appointed as political agent of Pudukkottai.<sup>6</sup> In 1861, the Tondaiman requested the Government for the removal of the interference of political agent. In 1862, the rulers powers were further restricted. The Government instructed him not to disburse any amount from the treasury except under the orders of the SirKil. A Sanad ie., an order was granted to Tondaiman in 1862 by the first Viceroy Lord Canning assuring that the British Government would recognize the right of adoption.<sup>7</sup> The issue of the Sanad showed patently the imperialist control over the Tondaiman. Moreover the SirKil with the support of the political agent acted independently. The rulers wishes were not considered while taking decisions. Constrained by this the Tondaiman framed specific charges against the SirKil. The SirKil resigned his post which was transmitted to the Raja by the resident and was accepted by the Raja and in his place Bhavanisankar Rao was appointed SirKil in December, 1863.<sup>8</sup> Levine, the Political agent expressed that the Tondaiman statues of a Zamindar. The view was reported to the chief secretary. But the Madras Government did not like the extreme step. On 27<sup>th</sup>, September, 1865, the Political agency of the Pudukkottai state was shifted from the collector of Madurai to Thanjavur. The New Political Agent at Thanjavur, Morris

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<sup>2</sup> Henny Sewell, January, 26<sup>th</sup>, 1878, Letter to Raja Ramachandra Ragonatha Tondaiman, Nov., 2020.

<sup>3</sup> Dewan means a Minister of a Chief Minister of State, Peisker was an agent or a deputy and authority of revenue affairs.

<sup>4</sup> Thiagarajan, N., *A Manual of Pudukkottai State*, Pudukkottai, 1921, p. 111.

<sup>5</sup> Political Agents 15, March, 1859, Letter to the Revenue Board of Madras.

<sup>6</sup> G. O. Political No. 5 – 7, 1860.

<sup>7</sup> P.D.O. Rec. No. 1859, 21<sup>st</sup>, November, 1862.

<sup>8</sup> Sir William Denison, Governor of Madras, 30<sup>th</sup>, April, 1862, Letter to Tondaiman. Aitchison, *Treaties Engagements and Sanads Relation to India and neighboring countries*, Vol. X, Calicut, 1909, p. 100.



reported to the Government on the reform he considered essential for Pudukkottai.<sup>9</sup>

The Government did notice the conduct of the Raja as unfavourable in January and April and December, 1867. But yet on the occasion of the visit of the Duke of Edinburgh the Salute of thirteen guns and the title His Excellency were restored in 1870 to the Raja.<sup>10</sup> In the meantime the SirKil was given enormous powers by the British Agent. Tondaiman lost most of his rights. He dislike the SirKil Bawanisankar. Then he was compelled to send his correspondence to the political agent only through the SirKil.<sup>11</sup> European friends were not to be entertained by the Tondaiman.<sup>12</sup> Rajas Suggestions regarding the introduction of the British Cedes were not at all Cared.<sup>13</sup> The Tondaiman had no other alternative, but to represent the matter to the secretary of state at London to protect his rights. The Supreme Government decided to interence. On the 18<sup>th</sup>, September, 1874, the duties of the Political Agent of Pudukkottai was transferred from Thanjavur to the collectorate of Tiruchirappalli.<sup>14</sup> Pennington was deputed to report on the condition of Pudukkottai state. He halted at Pudukkottai for three months and he finished the Job in March, 1876.<sup>15</sup> The Secretary of State a head per used the report and decided to alter the policy by Morris and Accordingly Bhavanisankar Rao was removed from the office, the land revenue system was revaised and the cultivators were freed and steps taken to discharge the debts of the Raja.<sup>16</sup> In 1877, RajaRamanchandra Tondaiman adopted Marthanda BairavaPallavarayer (1886 – 1928), his eldest daughters third son, as his heir, which was recognaized and confirmed by the Government of India in 1878.<sup>17</sup>

A Royatwari settlement known no Taramfysal was conducted in Fasi 1278 in forty eight villages of the Viralimalai firka comprising 2018 acres of Nanjai and 17,161 acres of Punjai including 368 acres of garden land. It was conducted roughly on the lines of modern settlements with a Preliminary pymash or rough survey and a classification of soil and irrigation. Two important features of the settlement were the grant of annual remission when cultivation failed totally over extensive areas owing to excessive or deficient rainfall and the lying of a second crop charge half the rates for first crop on wetlands. The Taramfysal appears to have been popular inspited its rather high ‘dry’ rates probably owing to the provisional for remission. In 1860, Erapatta Tirvai was introduced in the time of Sarkil Annaswamy Aiyar and

<sup>9</sup> Marries, 12<sup>th</sup>, November, 1865, Report to the Chief Secretary No. 33.

<sup>10</sup> RajaMohammed, op. cit., p. 131.

<sup>11</sup> G. O. Political No. 54, 15<sup>th</sup>, February, 1870.

<sup>12</sup> The Political Agent letter to the Sir Kil No. 282.

<sup>13</sup> Hamolken, East India Gazetteer, Vol. II.

<sup>14</sup> Ragnatha Tondaiman 8<sup>th</sup>, August, 1872, Letter to the Secretary of State of India, London.

<sup>15</sup> G. O. No. 418, dated 03.11.1874.

<sup>16</sup> Despatch from the Secretary of State for India, 26<sup>th</sup>, October, 1876, No. 7.

<sup>17</sup> Administration Report of Pudukkottai State, 1876 – 1877.

Mr. Morris Political Agent, under which minimum rates of Assessment were fixed in order to raise the extremely low rates that prevailed over large areas. The Minima so fixed were Rs. 25 per Veli for wet Rs. 22 for achukkattu Rs. 10 for Cumbu dry and Rs. 6 for Varagu dry. At about the time of Mr. Pennington visit, Sarkil Bhawani Sankar row proposed a money settlement of amani lands on the basis of five years average of actual revenue abolishing Petapetti (auction) and guaranteeing permanency of tenure. Other cultivable lands lying unoccupied, were to be offered at a fixed assessment of Rs. 25 per veli. But Mr. Pennington advocated a more equitable and scientific settlement similar to that then being carried out in the Madras district. According to his scheme the total existing revenue was not to be enhanced but was to be distributed over the land in proportion to its productions. He held that this system would be highly advantages alike to the Sirker and to the ryot to the sirker as it would dispense with many of the innumerable amani sibbandis (minor officially) necessary for the collection of rent in kind and to the ryot as it would grant him fixity of tenure and free him from persecution by minor officials. As a first step he recommended a preliminary survey of all lands amani and Inam by Mr. Puckle sparty which was then completing. Its labours in the Ettayapuram Zamindari. It took years to give of feet to Mr. Pennington proposals, while the sarkils scheme being the simpler of the two was the first to be taken up and worked out. From 1876 to 1878, Severdrought hit the Pudukkottai state, Government to take the several remedial measures. Food Tubs were opened in various places to feed the people. Rice was purchased from Tanjore and sold to the people for the purchasing rate minor officials salary was increased from Rs. 8 to 9.

### **Conclusion**

During the period of Ramanchandra Tondaiman (A.D. 1839 – 1886), the British interfered in the internal affairs of the state under the pretext that the state was not administered well. The Raja had to get prior sanction for spending money for such things as buying guns Jewels, clocks, celebrating ear boarding feast Sandhidhanam (a religious festival) prince's Birth Day, allowances to the Children of Ranees, treating as Rajahs guest, the resident, foreigners, military officers and visiting pilgrim centers like Mahamaham at Kumbakonam.<sup>18</sup> These were examples of the restrictions imposed by the British Government on the Tondaiman. The extent of authority actually exercised by the resident, it was doubted whether he was not the real ruler of state. He meddled in every act however, trifling connected with the internal administration of the state.

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<sup>18</sup> Siranjivi, Pudukkottais Mavattavaralaru (Tamil), Chennai, 1980, pp. 127 – 128.



**IMPACT OF LADDER PLYOMETRIC AND COMBINED  
TRAINING ON SELECTED MOTOR FITNESS  
COMPONENTS AND PLAYING ABILITY AMONG  
KHO-KHO PLAYERS**

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**ABSTRACT**

The purpose of the study was to find out the impact of ladder, plyometric and combined training packages on selected motor fitness components and playing ability among kho-kho players. To achieve the purpose of the study, 60 women kho-kho players were selected from different Colleges in and around Coimbatore as subjects. The age of the subjects ranged between 18 and 22 years. The selected subjects randomly divided in to four equal groups, each group consists of 15 subjects. Experimental Group I undergone to ladder training, Experimental Group II undergone to plyometric training, Experimental Group III undergone to combined training and group IV was Control Group, they do not have specific training other than their regular activity. The ladder training group and plyometric training group underwent training for the period of twelve weeks, with three alternative days per week, in the morning sessions, in addition to the regular schedule. The selected motor fitness components such as static balance, dynamic balance and cardio respiratory endurance were selected and it was measured by Stork Stand, Johnson's Modified Bass Test, Cooper's 12 minute Run/Walk Test respectively. The playing ability was

measured by Subjective Rating. Data collected from the groups before and after the training programme were statistically examined by applying analysis of Co-variance (ANCOVA) and the level of significance was fixed at 0.05 for all the cases. The result of the study indicates that the ladder training group and plyometric training group and combined training packages group had shown significant enhancement on static balance, dynamic balance, cardio respiratory endurance and playing ability among kho kho players.

**Keywords:** Ladder Training, Plyometric Training, Combined Training, Static Balance, Dynamic Balance, Cardio Respiratory Endurance and Playing Ability.

### **Introduction**

Kho-Kho is one of the most popular traditional sports in India. The origin of Kho-Kho is difficult to trace, but many historians believe, that it is a modified form of 'Run Chase', which in its simplest form involves chasing and touching a person. History of Kho-Kho in India goes back a long way as it was first started in the state of Maharashtra. The game has been very popular in the Marathi speaking people. With its origins in Maharashtra, Kho-Kho in ancient times, was played on 'raths' or chariots and was known as RATHERA. Like all Indian games, it is simple, inexpensive and enjoyable. It does, however, demand physical fitness, strength, speed, stamina and a certain amount of ability. Dodging, feinting and bursts of controlled speed make this game quite thrilling. To catch by pursuit - to chase, rather than just run- is the capstone of Kho-Kho. The game develops qualities such as obedience, discipline, sportsmanship and loyalty between team members. This game, for many years, was played in an informal way. In order to make the game very popular, the Deccan Gymkhana club of Poona tried to formalize the game! The first edition of the rules, of Aryapatya Kho-Kho and Hu-Tu-Tu, was published in 1935, by the newly founded Akhil Maharashtra Shareerika Shikshan Mandal. In order to suite the playing condition some amendments have been made. One of the main points of a successful animal life is "Active Chase" which is a fundamental principle of the Indian game called Kho Kho, synonymous with the phrase "Game of Chase". It will not be a mistake to say that Kho Kho was a recognized sport in the ancient times even earlier to the oldest mythological writings of classics- Mahabharata. The game of chase was then also regarded as legend as it used in phraseology as "putting Kho to someone's active chase meaning putting an effective block and stopping the progress" (**Mahaboobjan et. al., 2022**).

The ladder has been demonstrated to be an excellent technique for improving overall footwork over time. Jump rope has a similar training effect, but with a few benefits. Agility ladder training, for starters, is multidirectional. We don't stay in one sport for very long in most sports. We go forward, sideways, and occasionally backwards, and our feet are free to move in more intricate patterns than a jump rope permits. Finally, the time duration can help

us educate the foot to move rapidly via complicated footwork patterns. Any ground-based sport has several advantages.

Plyometric workouts assist the muscle to contract eccentrically before explosively contracting, allowing the muscle to attain its maximum explosive strength in the quickest time possible. The goal of the workout is to combine strength and speed to generate power. The athlete's body weight is employed as resistance in this exercise. Plyometric exercises include all types of jumping exercises, wall bar activities, pull-ups, skipping, rope climbing, sit-ups, and so on. Because plyometric training puts a lot of strain on the body systems, it's best to do it after built up fundamental strength through weight training

The purpose of the study was to find out the impact of ladder, plyometric and combined training packages on selected motor fitness components and playing ability among kho-kho players. To achieve the purpose of the study, 60 women kho-kho players were selected from different Colleges in and around Coimbatore as subjects. The age of the subjects ranged between 18 and 22 years. The selected subjects randomly divided in to four equal groups, each group consists of 15 subjects. Experimental Group I undergone to ladder training, Experimental Group II undergone to plyometric training, Experimental Group III undergone to combined training and group IV was Control Group, they do not have specific training other than their regular activity. The ladder training group and plyometric training group underwent training for the period of twelve weeks, with three alternative days per week, (Monday, Wednesday and Friday) (Tuesday, Thursday and Saturday) in the morning sessions, in addition to the regular schedule. The combined training group underwent training for the period of twelve weeks only in the evening sessions for three days per week (Monday, Wednesday and Friday). Morning session starts at 6 am to 8 am and evening sessions starts at 4.30 pm to 6.30 pm. Every training session lasted for 90 minutes to 120 minutes approximately including warm up and cool down. The selected motor fitness components such as static balance, dynamic balance and cardio respiratory endurance were selected and it was measured by Stork Stand, Johnson's Modified Bass Test, Cooper's 12 minute Run/Walk Test respectively. The playing ability was measured by Subjective Rating. Data collected from the groups before and after the training programme were statistically examined by applying analysis of Covariance (ANCOVA) and the level of significance was fixed at 0.05 for all the cases. The result of the study indicates that the ladder training group and plyometric training group and combined training packages group had shown significant enhancement on static balance, dynamic balance, cardio respiratory endurance and playing ability among kho kho players.

Table 1: Computation Analysis of Variance of Pre-Test, Post-Test and Adjusted Post Test Between Ladder Training (LTG), Plyometric Training (PTG), Combined Training Group (CTG) and Control Group (CG) on Static Balance, Dynamic Balance, Cardio Respiratory Endurance And Playing Ability

Variables	Test	(LTG)	(PTG)	(CTG)	(CG)	SOV	Diff	SS	Mean Square	'F'-Ratio
Static Balance	Pre Test Mean	40.13	40.06	40.40	40.26	BW	3	.983	.328	0.022
						WG	56	821.20	14.66	
	Post Test Mean	41.60	43.53	45.93	40.33	BW	3	268.05	89.35	5.59*
						WG	56	893.60	15.95	
	Adjusted Post Test Mean	41.68	43.68	45.74	40.28	BW	3	255.59	85.19	97.71*
						WG	55	47.95	0.872	
Dynamic Balance	Pre Test Mean	61.86	61.80	61.93	61.73	BW	3	.333	.111	0.004
						WG	56	1562.00	27.89	
	Post Test Mean	67.26	70.20	72.33	62.40	BW	3	832.58	277.528	9.39*
						WG	56	1654.26	29.540	
	Adjusted Post Test Mean	67.23	70.23	72.23	62.50	BW	3	805.77	268.59	204.97*
						WG	55	72.06	1.31	
Cardio Respiratory Endurance	Pre Test Mean	18.80	18.86	18.87	18.80	BW	3	.067	.022	0.024
						WG	56	62.26	1.11	
	Post Test Mean	21.20	22.26	23.26	18.86	BW	3	160.40	53.46	34.02*
						WG	56	88.00	1.57	
	Adjusted Post Test Mean	21.22	22.24	23.24	18.88	BW	3	156.69	52.23	47.36*
						WG	55	60.65	1.10	
Playing Ability	Pre Test Mean	5.60	5.53	5.54	5.46	BW	3	0.133	0.044	0.168
						WG	56	14.80	0.264	
	Post Test Mean	7.60	8.46	9.66	5.53	BW	3	136.58	45.52	138.56*
						WG	56	18.40	0.329	
	Adjusted Post Test Mean	7.53	8.46	9.66	5.59	BW	3	472.82	157.60	358.87*
						WG	55	24.15	0.439	

\*Significant at 0.05 level of confidence (2.76)

Table-1 shows the results of pre test, post-test and adjusted post-test mean scores of ladder training group-I (LTG), plyometric training group-II (PTG), combined training group-III (CTG) and control group-IV (CG) on static balance, dynamic balance, cardio respiratory endurance and playing ability.

The adjusted post-test mean scores of ladder training group-I (LTG), plyometric training group-II (PTG), combined training package group-III (CTG) and control group-IV (CG) on static balance, dynamic balance, cardio respiratory endurance and playing ability were 41.68, 43.68, 45.74, 40.28; 67.23, 70.23, 72.23, 62.50; 21.22, 22.24, 23.24, 18.88 and 7.53, 8.46, 9.66, 5.59 respectively. The 'F' value of adjusted post test means were 97.71, 204.97, 47.36 and 358.87 respectively. The obtained adjusted post test means were significant and these were greater than the required table F value of 2.76 at 0.05 level of confidence.

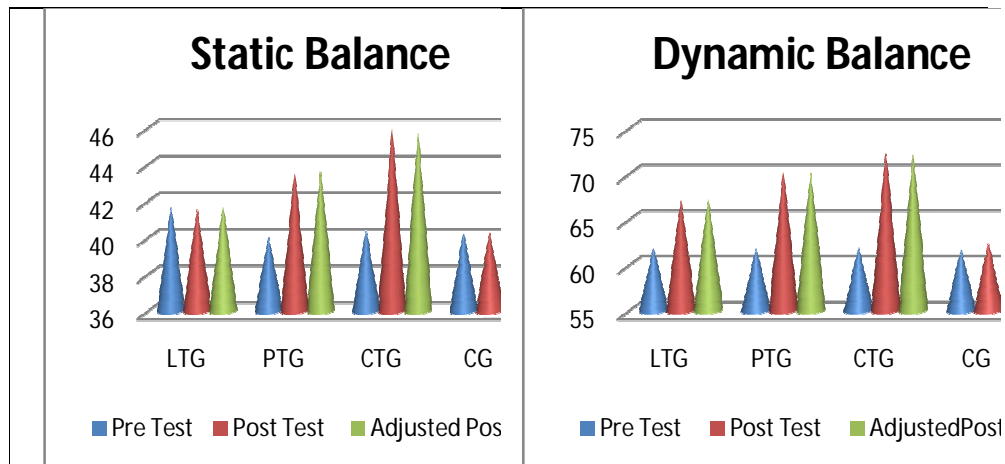


Figure 1: Pre, Post and Adjusted Post Test Means of Ladder and Plyometric and Combined Training Group and Control Group on Static Balance and Dynamic Balance

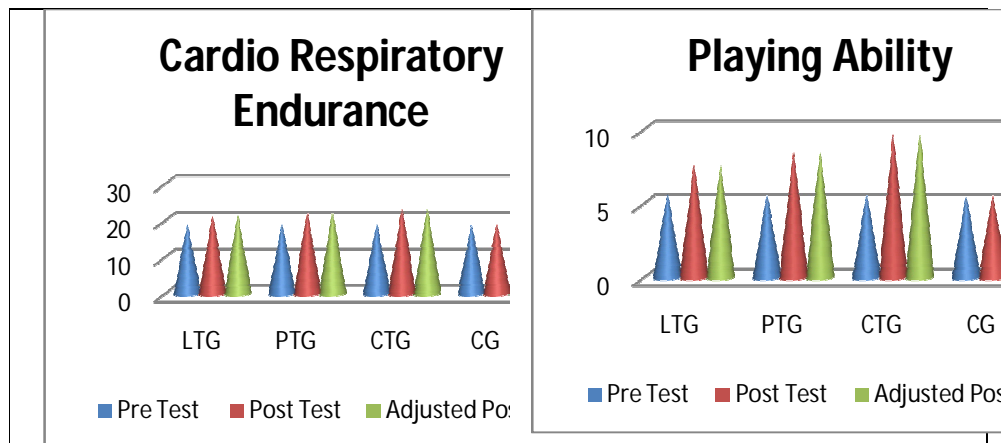


Figure 2: Pre, Post and Adjusted Post Test Means of Ladder and Plyometric and Combined Training Group and Control Group on Cardio Respiratory Endurance and Playing Ability

### Discussions on Findings

The results of the study reveals that there was significant difference static balance, dynamic balance, cardio respiratory endurance and playing ability among the kho-kho players due to twelve weeks of ladder training group-I (LTG), plyometric training group-II (PTG), combined training group-III (CTG) programmes. The results of the study in line with the studies of Kanabar, Gajjar & Patel, (2022), Mohd Waseem Jan Padder , Ramesh (2021), Srinivasan, Sathishkuma, (2016).

### Conclusions

From the results of the study the following conclusions were drawn,

The results of the study indicate that there was a significant improvement on selected physical fitness components such as static balance, dynamic balance, cardio respiratory endurance and playing ability among kho kho players due to twelve weeks of ladder Training, plyometric Training, combined Training packages programme.

The results of the study also indicate that the combined training packages programme was shown better changes when compared to ladder training, plyometric training.

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## **COMMUNAL RIOTS IN 1931 KANPUR**

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### **Abstract:**

Kanpur has been a well known city in the industrial and commercial world of India. It had been also one of the largest city in U.P. It had assumed a major proverbial importance in the political sphere of communal politics too. Kanpur became the centre and seat of perpetual communal conflicts and flare ups. Two simultaneous movements like the revivalist Arya Samaj and Congress National Movement were gaining significant importance in this city, while muslim population was working in a contrary direction. The consequences were more than obvious. In 1913, the British destruction of a Mosque, deeply wounded the muslim religious sentiments which later took the form of communal riots. Kanpur, which had been traditionally known as: vantage ground of religious militancy and Congress nationalist activism, now become the focal point of communal disturbances.

### **Introduction:**

During the first world war and after there appears to be some co—operation between the two conflicting parties which lasted for a very short period (1919—1922). Khilafat Congress alliance brought the Hindus and Muslims into closer proximity due to efforts of Mahatma Gandhi & other nationalist leaders. National & local events after 1922, brought the two political tendencies into open conflicts & clashes, On the national front numerous incidents-(including the Moplan rebellion, the murder of Swami Shradhanand, wide spread rioting & the publication of incisive anti-Muslim tract, Rangela Rasul) depend the Hindu-Muslim division generated an over whelming surge for all India defensive organisations. The fresh communal agitations promoted intensive Congress efforts according to many Muslim leaders (which was mainly a Hindu organisation) to intensify a mass following The Nationalists got ready to launch a massive Civil Disobedience Campaign after the announcement of Simon Commission in 1927.

The whole of Northern India was now in a grip of communal hostility which had slow but dramatic effect on Kanpur politics. Verbal and printed antagonistic attacks were accelerated by the opposing parties and on military footing local groups were organised to meet the new challenges. The City Congress Committee, dominated by Hindu majority used economic pressure & threats to secure muslim co-operation in large demonstrations. To paralyze local administration they adopted the strategy of closing shops inciting public rage. They succeeded to a large extent as this resulted in a series of hartals traffic snarls in a tramway system by unbroken marches. The Muslims of the city lost trust in Congress leaders of the town and looked upon them as communalist in spirit & attitude. So the Muslims by large resisted Congress efforts started holding their own meetings and organised separate muslim marches. The situation took a serious turn when the antagonist moved about the city singing religious songs and abused the morals of their fellow opponents. Contemporary evidence also reveals the fact that militant opponents of either side were drilled and armed in para military mode. For example, a muslim procession consisted of 70 boys, dressed in Khaki, with fur caps, holding clubs, led by two officers dressed in military uniform. The officers publicly trained their groups in military groups in military drill and received salutes from trainees observers.

In 1927, a minor communal riot broke out in Kanpur in an incident over a mosque. But this unto ward happening surely did not lead to any severe outbreaks. Early in 1931. there occurred two unrelated incidents which drastically directed the entire situation. During the first months of 1931 riots broke out in some cities of U.P. (Agra, Benaras, Mirzapur) causing deep tensions further damaging communication between the Hindus the Muslims. What added fuel to fire was the trial execution of Bhagat Singh a Nationalist hero. Hunger strikes other means of publicity proclaimed Bhagat Singh a hero martyr of the day. Mahatma Gandhi in particular other Congress leaders made eleventh hour efforts but failed to prevent his execution by hanging. And on the 23rd of March 1931, Bhagat Singh was ultimately executed.

The activities of 1920s were the outcome of communal propaganda and the attitude of non - interference and active aid lent by the Government kept the antagonistic groups well divided as he occurrences of 1920s and 1931 revealed. Communalism seaped to the very grassroot of Muslim politics. The Muslims were over vigilant to take offence when Rathyatra and Ramlila processions were taken out. Music before the mosque was tredted as a very grave fault. On such pretexts communal outbreaks became inevitable. For instance, there is a recorded incident when a marriage procession of Raja Babu, was passing through Moulganj on the 10th Feb. 1934, it was attacked by some muslims. The muslims asked the processions to stop playing music in front of mosque that WdS Ltuated there. They refused to stop. Incidentally, at that time a police inspector named Imtiaz Eussain happenedto reach- the spot- and ordered the singes and musicians to stop playing. Without any reserve he supported his co—religionists. The situation took a serious turn for there and

then many muslims spectators gathered and started shouting "Chahe jan be" A muslim, standing by a betel— seller shop started fighting with a member of the marriage procession. It was only the police band that ceased playing while others paid no heed to such objections. The flag bearers intervened and made every attempt to prevent further trouble. The mischief makers found sufficient cause to be offended and started pelting stones on the procession. This ended in causing injury to Lala Kotwaleshwar, son of the late Lala Ram Charan and Babu Rain Narain son of Lala Har Prasad of Sirki Mohal. While Ldltta Prasad Ahir, Bhagwan Din, Puttan and Chottu received minor injuries.

Immediately following this incident, shops on both sides of Moulganj were closed and news spread rapidly all over the town- "Chal gai, Chal gai". People became panic stricken and stampede followed. The procession after this moved on without any disturbance on the last two days of Muharram. The agitators and their agitations gained ground and gathered force. On the other hand, Hindi Vartman brought to light threats given by muslims in this connection. The paper said T1Cinema E-Ialls are being threatened with picketing and letters conveying these threats have been sent to managers and proprietors of these houses. The cinema houses cater not only to the amusement of the Mohammedan population of the city but to a large number of other people who far out number the former. The demand is not only unprecedented in its ludicrousness but it is also uncomplimentary to the Mohammedans who are believed to be a set of amiable persons. No one is compelled to visit these houses and those who do not feel inclined can very well stay away. But why should the grief of some become the grief of all ? As however, such demands may lead to a break of the peace and as large processions of Muslim volunteers have become a feature of Moslem festival observance it would be greatly desirable that the district authorities should closely watch the situation. In spite of provocation. In the mean while police too arrived. No arrests were made and order restored.

The above incident is a clear evidence of hatred between the two muslims and the hindus of that period. Even the police officers could not take a dispassionate view of the situation. They were found guilty of siding their own fellow religionists whether right or wrong. Encouraged by their success, the muslim agitators took bolder steps. Muslim papers laid pressure on the cinema authorities to suspend all their shows

After the elections of 1937, the situation was clear. In all Hindu constituencies of U.P. Congress gained overwhelming victory much beyond expectations, while in Muslim constituencies they did not secure any success. These conditions gave rise to special efforts on the part of muslims to organize mass contact campaign conducted by muslims alone. For no other was considered capable enough to successfully direct such a campaign. One such was launched by the direction of Mohammad Ashraf - a socialist.<sup>86</sup> Such activities created lack of trust and doubt in both the parties against the other. A big gulf was created between the hindus and the muslims who were moving apart from each other. It seemed nothing could bridge this gap. The natural

consequence was that henceforth mass contact programme under muslim leadership were organized. But the social and economic contents of these compaigns were not at all indicative of any positive results. The reward of such attempts could be classed as belated and of no positive value. Another very visible consequence was spurts of riots that broke out in U.P.

The critical remarks made at the political meetings by the leaders of both the communities helped to widen the gulf between hindus and muslims. On the occasion of Pandit Govind Ballhad Pant's visit to Kanpur, a meeting of about 50,000 Muslims was held under the president ship of Dr. Abdul Samad, MLA, President of the District Muslim League in the Muslim High School grounds at which a resolution was passed expressing "no confidence in the Congress Ministry of the Province and, affirming the boycott of the functions, connected with the premier's visit. Almost all muslim shops remained closed." The following resolution was passed at the meeting- "In view of the fact that the present Govt. has totally ignored the claims of genuine Muslim representation on the cabinet and refused to entertain the amendment of the Muslim members of the Assembly on the constitutional resolution, embodying the safeguards of Muslim rights, the Muslims of Cawnpore do not have any confidence in the present government and consequently they express their inability to participate in any functions relating to reception during the official visit of the Premier to Cawnpore." Several speeches were made criticizing the Congress Ministry and setting forth the Muslim demands. The mover of the resolution said that Muslim did not want to be puppets in the hands of Mahatma Gandhi. Another speaker said the Congress Ministry in United Provinces had created four new posts but not one had gone to a Muslim. Most of the speakers affirmed confidence in Mr. Jinnah who they said was the true representative of the Muslims.

Pandit Bal Krishna Sharma, President City Congress Committee, issued the following statement to the press: I had so far refrained from saying any thing regarding the communal situation in the city, specially because I do not believe in raising alarms, which disturb the normal life of the city. But recent developments have made it incumbent upon me to utter a word of warning to all those whom it may concern."

"Those Muslims who fail to see eye to eye with their nationalist co-religionists have begun to resort to strange methods of political opposition. A regular campaign of hatred, violence and social ostracism against isolated Muslims and against Congressmen has been going on for some time, open threats of stabbing, shoe-bedding and nose cutting have been uttered at public meetings. These goondas clerical in the community and but encouraged to threaten and harass those stalwart Muslims who think from the communalists

"If the situation is allowed to develop unchecked, rioting may break out any moment in the A riot broke out in Kanpur on 6th Feb., 1938, when Minister for communication Hafiz Mohammad Ibrahim visited the city. Muslim League decided to boycott the celebrations and called upon the

Muslims to observe hartal. When the procession reached Moulganj, the muslim demonstrators who were shouting slogans

“Muslim League Zindbad, Ibrahim Saheb chale jdo, Fahim liddin ka nash ho,” attacked the processionists. The police remained inactive. It was only after twenty minutes of rioting that the situation was put under control.

Besides the callous attitudes of the local police authority, the embittered feelings of both the communities were also one of the reasons for these outrages. Mr. Mohammad Jamey, President City Muslim League, expressed the similar view before the dequiry Commission set up to investigate the affair. He said, In support of my statement that the Congress bore grudge against the Muslim League I would point out to the writings of their President Pt. Bdl Krishna Sharma in the papers about strained feelings between the two parties and injuries to cow etc. These statements were directed doubtless against Muslims in general but the majority of the Muslims in Cawnpore are Muslim Leaguers 1190

Another factor, which the above instances throw light upon is that the mass contact movement started by the Congress made a certain section of muslims believe that the Congress is trying to destroy Muslim solidarity through this movement.. A number of muslims had been employed to fight their coreligionists by the political party which was predominantly hindu.

Communal feelings had been hardened and the mass of muslims in Kanpur no longer trusted any hindu leader or indeed any muslim leader associated with the Hindu Congress. This was reflected in the clashes occurred on 6th Sept. 1938 between the Muslims and the Muslim Leaguers resulting in one person being seriously injured and four receiving minor injuries.

The clash was the outcome of the speeches delivered by Muslim leaders which were pro-Congress in tone. On the other hand hindus thought that the preponderance of muslims in the police force in Kanpur should not continue for a single day more specially in view of the behaviour of the Muslim police during the recent communal riots in Kanpur. The Committee of the H.P. Chamber of Commerce, in a letter to the Secretary to the Government suggested that in a preponderating hindu City like Kanpur, it is most unreasonable that the muslims should form a majority of the police force. The proportion of hindus in the city police force should be immediately increased in proportion to the Hindu population and also an adequate increase be effected in the police force according to the needs of the city. Raghubar Dayal Bhatt in a letter to Mr. Chindmanli, dated 18th May 1936, said, the number of Hindus in the police department is so insignificant that it may well be said that minority community having usurped the majority has become all in all. In a word, instead of British rule. Muslim rule is at Cawnpore in the police The Hindus have no voice in this department and their proper rights are trampled down in the broad day light....

The communal acrimony continued to prevail in the city till the end of the decade. Fresh riots broke out in the city on 11th, Feb., 1939 and lasted for four days., Forty two persons were killed and about 200 persons were injured.

Though the situation was soon put under control and normal conditions were restored yet no amicable settlement could be brought about.

Within four months of this mishap the city once again witnessed the sorry spectacle of communal frenzy and bloodshed. According to a magisterial community issued on 19th June at 1 p.m. the trouble started by brickbat throwing at 7 p.m. on Meston Road on the procession of Shri Jagannath. The police and the magistrate had to fire on three occasions. The procession was escorted from the scenes of disturbance. Houses were searched and arrests were made. The trouble was mainly confined to the area. But there were a few other cases of assault in areas not far away from the main scene of trouble.<sup>96</sup>

Apparently it appears that the cause of this outbreak was traditional the question of music before mosque. But a thorough investigation reveals that besides this religious cause, goonda; element was also responsible for creating disturbances. The locality (Meston Road and Moulganj ) through which the procession was passing a notorious one : It was the very locality in which a fantastic objection had been raised to playing of gramophone in the Kailash Hotel. It was there that the brickbat showered. Dr. Jawaharlal, speaking in the Legislative Assembly, on July 14, 1939, on the motion for adjournment to discuss the firing by police at Kanpur on 19th July, 1939, expressed the views that the stones were thrown from the house of a prostitute residing in that locality, which took a communal turn.

This gave currency to provocative and alarmist reports and further complicated the situation. Muslims went to the extent of saying that the Congress Government wanted to turn Kanpur into Palestine. In the spreading of the trouble exodus from danger zones by both the communities commenced and many persons left the city by train.

These outbreaks adversely affected the economy of the city. Mr. T.J.C. Acton, Commissioner Allahabad Division, in the course of his review of the administration of the Kanpur Municipality based on the annual report of the Kanpur Municipal Board, for the year ending March 1939, observed; It is evident that the deterioration in revenue has been largely due to the labour strikes in May, June and July 1938 and communal riots in February and March 1939." It is noticed that with the exception of collection of terminal tax by the railway from which the receipts increased during the year in question (being unaffected by strikes of communal riots in Cawnpore City) there was a decrease in almost all other sources of income mainly due to communal riots and labour strikes. The labour strike which caused stoppage of mills and the communal riots adversely affected figures of demand as well as collection.

Within nine months, third communal riot occurred in the city over the question of music before mosque. On October 24th, the Ramlila procession started according to the understanding given by the District Magistrate to the Hindu deputation that morning, that the old route and timings would be observed. As settled, the procession started at the usual time and nothing happened till it reached Subzimandi. At about 5.20 p.m. contrary to the usual

practice it was stopped by the district authorities near the mosque. The procession protested against this high handed arbitrary action of district magistrate but no heed was paid to it. The processionist then squalled on the ground and refused to move. But when mutually agreed, the procession started at 7.30 p.m. brickbats were thrown at it by the Muslims who had gathered in a lane from where the police suddenly withdrew with the result that general disturbances and disorder ensued. Both the parties tried to give it a communal colour. The working committee of the Hindu Sangh passed a number of resolutions condemning the action of the district magistrate in stopping the Bharatmilap procession near Subzirnandi mosque.

The working committee considered that the action of the district magistrate was the root cause of the trouble that followed, for if he had acted with a little more patience and tact, he would have avoided the unfortunate consequences. The Sangh alleged that police arrangements at the lane near the mosque leading to Butcherkhana, which is a recurrent source of trouble and from where trouble should have been anticipated as it did occur, were quite inadequate and that even a few constables posted there withdrew immediately before the throwing of brickbats. The Sangh further alleged that had the Muslim goondas not commenced throwing brickbats without any provocation whatever and had not a Muslim in youth fired, as it is reported at the Hindu crowd, no disturbance or disorder would have occurred.

The Muslim League's statement states that the Muslims showed a marked spirit of tolerance throughout the whole Ram lila processions despite excitement created by the shouting of slogans. The statement placed the whole blame on the Hindus for the riot and accused the processionists of purposely delaying the Bharat Milap procession in spite of the authorities' efforts to the contrary. It said that the procession reached the Subzirnandi mosque at the time of prayer and that the Muslims in spite of shouting of slogans and music remained peaceful which continued till the time of the Isha prayers.

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## **FREEDOM STRUGGLE AND THE ROLE OF WOMEN: A STUDY IN BANKURA DISTRICT**

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### **Abstract:**

India's unquenchable longing for independence which inspired the nation's imagination, the nation's dream, and awakened the nation's consciousness, was possible not only through the indefatigable struggle of men, but also through the equal indomitable struggle of women. But male freedom fighters have got more importance in history. It is unknown to the nation how the 'abala' women woke up in every house and become 'sabala' to participate valourously unconditionally in the freedom struggle of in-chained India. It is necessary to know in every district about the lives of these heroines in the present mentality of our society. Every resident of any district is interested to know about the pioneers of the freedom struggle in that district; Bankura district is no exception. In the history of Bankura district, the biographies of the freedom fighters have been published in fragments and in isolation, but it can be seen that the role of the women freedom fighters has not found much place in these histories. From the very beginning of the independence movement, the house-bound female left the veil of patriotism and took part in both violent and non-violent movements and formed organizations in different places. Many women of Bankura district played an active role in police station captured, satyagraha, elimination, boycott, picketing, civil disobedience, imprisonment etc.

### **Introduction:**



The first mention of women's participation in the independence movement in Bankura district is found in the Sindhubala incident in 1917. Sindhubala was the wife of Deben Ghosh of Juthbihar village under Indus police station in Bankura district. Amar Chattopadhyay, Kuntal Chakraborty and Bhupendra Kumar Dutt, the fugitive revolutionaries of the Jugantar party during the Indo-German conspiracy in 1917, were sheltered by Deben Ghosh and his wife Sindhubala Devi at their home in the Tiljala Railway Quarters. Police arrested Deben Ghosh from Tiljala's house after receiving information from a source after the revolutionaries left their shelter. Meanwhile, his wife Sindhubala Devi had moved to Juthbihar. After receiving an arrest warrant from the government, then the Superintendent of Police of Bankura district, Raybahadur Bholanath Bandyopadhyay himself went to Juthbihar to arrest Sindhubala. There he finds out that there are two Sindhubalas in Juthbihar village but there was an arrest warrant in the name of one Sindhubala. But the police arrested two Sindhubalas. The real Sindhubala was not too late to give birth to her child even in this situation, the police brought her on foot to the Indus railway station and detained her in Bankura jail without trial. President Akhil Chandra Dutt vehemently protested the incident at the Bengal Provincial Congress session in Hooghly, and even the then Governor of Bengal, Lord Ronalds, expressed regret to the Bengal Legislative Assembly for the incident. Sindhubala Devi was released after being imprisoned in Bankura jail for several months due to the pressure of the movement and the impending delivery.<sup>1</sup> Inspired by the ideals of Sindhubala Devi, Charubala Devi, Nanibala Devi, Rajyeshwari Devi, Basanti Devi, Hillolbasini Devi of Bankura district participated in the independence movement of India. Sindhubala Devi, the first woman freedom fighter of Bankura district, passed away in 1929.<sup>2</sup>

Women, like men, participated in the Indian independence movement. But women have received less importance in the history of India's freedom struggle than men. Many majestic women who have not found a place in this crippled history. They have gone through the ordeal of sacrifice, grief and self-sacrifice in the freedom struggle of India and they have made not only themselves, but also made their sons and daughters, daughters-in-law, relatives and neighbour traveller in this way. One such majestic woman is Shantashila Palit of Betur village in Bankura district. She took an active part in the liberation movement of India and did not fear the firing of armed soldiers or police bayonets or rifles; Losing patience in the midst of the ordeal did not break the discipline, enduring the blows of the armed brutal police force. She inspired all, her daughter, daughter-in-law, her son, in the work of country and decorated the pyre of her martyred son with her own hands with firm and soldier like mentality. But the story of her self-sacrifice did not find a place in the history of India's freedom struggle, the unforgettable work of the ideal mother was not composed. So everyone needs to know about the unique general personality of Birangana woman like Shantashila Palit.

Shantashila Palit was born in 1882 in the village of Ilshoba Mandlai under Kalna police station in Burdwan district. Her father was a Government

Technical School Professor Prasanna Kumar Basu and mother was Kunjkamini Devi. Shantashila Devi was educated at the Shikshayatan founded and run by Aghorkamini Roy, the mother of former West Bengal Chief Minister Bidhan Chandra Roy. Shantashiladevi was married at the age of 12 to Sarat Chandra Palit of the famous Palit family in Betur village of Patrasayar police station in Bankura district. Saratchandra Palit was a supporter of the Indian National Congress, so she received education and patriotism from her husband also even after marriage. She gained patriotism in the house of her father and also in the house of her husband and which later made the life of Shantashila aware and struggling towards the motherland. Her husband died when she was only 35 years old. She also devoted herself to the work of the country by fulfilling the responsibilities of the entire family including 5 sons and 3 daughters and dedicated the entire family including the children to patriotism.

When the non-violent non-cooperation movement started under the leadership of Gandhiji, Shantashila Devi in Bakura jumped into the movement with her sons, daughters and relatives and at the same time she started to inspire the people of her area to devote themselves to the service of the country. Through her organizational power and sense of discipline, Shantashila Devi led a huge procession with her daughter, daughter-in-law and other family members, as well as local women workers and volunteers, holding the national flag in her hand. The British government issued Section 144 and arrested all of them. Most of them were imprisoned for one year but Shantashila Devi was imprisoned for two years.<sup>3</sup>

After the end of her imprisonment in 1932, Shantashila Devi returned to her village and started new dynamo a civil disobedience movement. Almost everyone in the family was imprisoned in different places of the district through tax evasion movement, drug boycott movement, foreign boycott movement, salt civil disobedience movement etc. The British government panicked and confiscated the house in Betur village of Shantashiladevi and turned it into a police outpost. Destroying the household items, unspeakable physical and mental torture was inflicted on Shantashila Devi. Being inspired by Gandhiji's doctrine of tolerance, Shantashila Devi though struck but did not retaliate; rather, she moved forward with new motivation, new enthusiasm towards the desired goal. Inspired by Shantashila Devi, her five sons Jagadish Chandra, Sushil Chandra, Sudhir Kumar, Panchanan and Naresh Chandra; Two daughters Kankalata and Usharani; Sushmarani Palit, the wife of the middle son Sudhir Kumar, and among the close relatives of the family, Kamalkumari Palit, Vibhavati Palit, Nandarani Palit, Bimalacharan Palit, Kalicharan Palit took an active part in the freedom struggle. There are very few instances across the country where so many men and women from a single family have participated in the Indian independence movement.<sup>4</sup> Its main inspiration was the only majestic woman, the ideal mother - Shantashila Devi whose personality was unique and her influence of patriotism and willpower was indomitable.

The eminent freedom fighter Shantashila Palit's daughter Usharani Devi, and daughter-in-law Susumarani Devi played an important role in the freedom struggle in Bankura district. Usharani Devi was sentenced to one year imprisonment in 1930 for helping Shanti Das and Sunita Das in murdering the magistrate of Cumilla. Later, Usharani Devi engaged herself in the country service by participating in the Quit India Movement, spinning the wheel, running night schools, spreading education among girls and women. She was sentenced to three years imprisonment for participating in the freedom struggle between 1930 and 1935.<sup>5</sup> Susumarani Devi, daughter-in-law of Shantashila Palit, was sentenced to rigorous imprisonment for violating Section 144 in Sonamukhi town during the civil disobedience movement. After her release, Susumarani Devi was re-arrested in Calcutta for picketing against the sale of British clothes. She was the secretary of Mahila Samiti and the president of Akhil Bharatiya Mahila Samiti in Bankura district. She presided over the session of the women's association held at Hadalnarayanpur village of Patrasayar police station.<sup>6</sup>

One of the prominent names among the women freedom fighters of Bankura district is Nanibala Guha in Akui village of Indus police station in Bankura district. Her father's name was Srishtidhar Rakshit and mother's name was Kshantamoyi. Nanibala Devi was married at an early age to Jagatdurlav of Akui village. Her husband died a few years after the marriage, so Nanibala Devi was a child widow, a helpless woman deprived of the light of financially self-reliance and education. The failure of this helpless life was overcome in 1930 when the civil disobedience movement started under the leadership of Gandhiji. Being inspired by the ideal of selfless patriotism, Nanibala Devi jumped into the freedom struggle of India. Led by Nanibala Devi, many widows in and around Akui village like Ratnabala Nandi, Satyarani Haldar, Ranibala Dubey, Anupama Sam and others were imprisoned for participating in the civil disobedience movement. In 1931, when the people of Bamunia village did not pay the chowkidari tax, the circle officer tried to take away the sealed goods of those people by car, then the women's satyagraha led by Nanibala Devi blocked the way by lying on the ground. After three days, being compelled the sub-divisional ruler of Bishnupur send police and when the police used batons, many people including Nanibala Devi were injured and arrested. In 1932, Mahamaya Devi, Sushila Dey, Radharani Ghosh, Ratanbala Nandi along with Nanibala Devi tried to set fire to a cloth shop in Indas and they were all arrested and later released unconditionally. In 1942, Nanibala Devi joined the Quit India Movement and was imprisoned for 8 months without trial.<sup>7</sup>

Nanibala Devi was a pioneer of the women's liberation movement in Bankura district. She set up a primary school for women at her home and she went from house to house in the village to collect the girls as students of this primary school. After independence she built a pucca house for this primary school with the help of government allowance received as a freedom fighter. She also took the initiative to spread education among the lower classes. She tried to

spread education among the lower caste children of the village like Bagdipara, Dulepara, Dompara etc. To commemorate the relentless efforts of spreading education by Nanibala Devi, the grateful villagers named her established primary school and the village girls' high school after Nanibala Guha.

As Nanibala Devi received the respect and honour of many people, she had to face various obstacles also. She and her followers were widows. At that time, no one in the conservative society was ready to accept women, especially widows, to participate in public politics and constructive work. So Nanibala was scandalized with impure character and took away the right to worship in the village temple. But she did not give up, even people from different spheres of society did not abandon her but respected her. Nanibala Devi was very energetic and determined and a true Gandhian leader. She kept Draupadi's promise not to tie her hair until the country is independent. Apart from the freedom struggle, Nanibala Devi devoted herself to the work of eradicating untouchability, spreading women's education, promoting khadi, developing harijans, establishing libraries, etc. A very ordinary Congress worker like Nanibala, the success of the freedom struggle and social reform programme was possible only because of her personality.

One of the notable women in India's freedom struggle was Satyarani Haldar, known as Matangini of Bankura. She was born on July 1, 1910 in a middle class family in Sonamukhi village of Bankura district. Her father's name was Vishnupada Haldar and mother's name was Kundalata. Satyarani was married at the age of 9 to Murulidhar Haldar in Natunganj village of Burdwan district. When she was only 12 years old, she became a victim of the then Hindu society, i.e., she was a widow. With the stigma of child widow on her head, she had to stay in the shadow of brother Purnendu Haldar's affection. She did not know anything about education but the journey of her life began in an inaccessible way. She was not old enough to think about her uncertain future, but the strange experience of life kept reminding her that she was a helpless widow. Gradually she felt that she would have to get rid of this humiliation of women anyway. So she started learning at home with her tutor Ashutosh Biswas. Ashutosh Biswas was her both education and political guru. She understood the irritability of subjugation. This irritation was not only in her personal life, but was also in the millions of subjugated Indian. It was this realization that inspired her to become a freedom fighter.

Being inspired by the ideal of serving the country, Satyarani Devi left home and came out in the biggest field of the national movement. When the civil disobedience movement started under the leadership of Gandhiji in 1930, she actively participated in this movement. In order to disobey the salt law, the Satyagrahi party of Bankura led by Dr. Suresh Chandra Bandyopadhyay marched on foot through Beliatare, Sonamukhi, Patrasayer, Sreepur and proceeded towards the sea of Kanthi in Medinipur. Satyarani Devi took an active part in this salt disobedience movement. She was caught by the police and imprisoned.

The wave of civil disobedience movement spread all over the country including Sonamukhi of Bankura district. Satyarani Devi led the women's freedom fighters in this movement and was captured by the police. The house was raided, was brutally smashed, the doors and windows were snatched away by the police team and left. Satyarani Devi was brought to the police station and was tempted first. The police officer failed to intimidate her but she did not bow down to anything. As a result, Satyarani Devi was sent to Bahrampur Jail. She did not refrain from the work of liberation even in jail. She said that the work we did in prison was entirely at native. e.g. Bangaliana was cooked - pulses, poppy seeds, chachhari and occasionally fish, no one ate meat. The games we played were rifle-wielding, self-defense and self-hiding. The song that we sang was patriotic. The words we used to write in the book were the oath of liberation of the motherland.<sup>8</sup> Satyarani Devi had to stay in Bahrampur jail for two years.

Satyarani Devi's political co-workers were three other child-widows Kaminibala Rakshit, Santosh Kumari Sen and Kiranbala Guin, as well as Satyarani Devi's 80-years-old aunt Asambhabini Ghara. Balailal Mahapatra, Mahendra Mahapatra and Jeevan Mahapatra collaborated with her in political and constructive work. Satyarani Devi has gone to Betur, Jagmohanpur, Patrasayer, Indus and other villages to strengthen the movement with the struggling brothers and sisters. She held meetings, picketing and joined various meeting committees and assemblies. Disobeying the salt law, she made salt with her own hands and sold it and donated the money from selling the salt to the freedom movement. She travelled from village to village and made every person aware of patriotism, inspired them to serve the country and made them participate in the work of Independence. To do this, she had to go to jail many times and endure inhuman torture. In order to keep the patriotic zeal alive she kept the pictures of Gandhiji, Malviya, Umesh Chandra and many more patriots with her and sang orally patriotic song.

Satadal Sarkar is one of the prominent names among the women freedom fighters of Bankura district. She was born in 1905 in a Kayastha family in Gumut village of Bishnupur police station in Bankura district. Kedarnath Biswas was the father and Yugalkishori was the mother. She got married at a young age according to the social norms of the time but soon after the marriage her husband died and she became a child widow. The name, occupation and social status of Satadal Devi's husband was not known. When the disobedience movement started under Gandhiji in 1930, she ignored all obstacles and jumped into the Indian independence movement. The political guru of Satadal Devi was the eminent freedom fighter Ranajit Kumar Bandopadhyay. Inspired by Ranjit Kumar's mother Sarasibala Devi, Satadal Devi and her sister Nirja Biswas left home and joined the freedom movement led by Ranajit Kumar. When the police started arresting the freedom fighters, Satadal Devi hid with her sister in a house in Tanadighi village. From there, they took Veenapani Devi with them and went to Calcutta escaping the police

and took part in the civil disobedience movement. As a result, the police arrested them.<sup>9</sup> After her release, Satadal Devi returned to her home. She got the opportunity to do revolutionary work in every police station of Bankura district. She was a good orator. She showed special skill in organizational work in different areas of Bishnupur subdivision.

Umadevi, daughter of Ahindranath Ghosh, a prominent freedom fighter of Bankura district, was a preacher of education and freedom fighter of Bankura district. Umadevi was a member of Leela Roy's founding political party Shreesangha and later joined Subhash Chandra Bose's Forward Bloc party. Umadevi was imprisoned in the town in 1941-42 for her political activities. When Umadevi joined the Quit India Movement of Gandhiji in 1942, she was arrested by the police and released from prison in 1945. Gandhiji went to Noakhali in 1946 to stop the horrific riots and establish peace. Umadevi accompanied Gandhiji in this historic campaign to preserve communal harmony. She came in contact with famous patriots like Gandhiji, Rabindranath, Subhash Chandra, Bhupendranath, Barindranath.<sup>10</sup>

Charubala Devi, Savitri Ghatak, Kumudkamini Bhadra and others of Kotulpur police station in Bankura district took initiative to help the families of the revolutionaries by begging from house to house and contributed money to the fund of Tilak's Swaraj. Shailbala Dey inspired women to take part in the freedom struggle. She used to hold secret meetings in Kotulpur, Jaipur, Indus and other areas and propagate the ideology and secret manifesto of the Congress. Savitri Ghatak, Charubala Devi, Kumudkamini Devi and others came forward to help her in this work. In 1932, while picketing against the sale of foreign goods at the Rath Mela in Sihar village, the police arrested four women activists and released them after 9 pm. In 1933, a group of women led by Charubala Devi and Savitri Devi went to Calcutta to join the Civil Disobedience movement and were arrested there. Police arrested Charubala Devi for taking part in the Quit India Movement and sent her to prison for 6 months. Later, Charubala Devi and Savitri Devi hoisted the national flag disobeying the orders of police and were arrested by the police and sent them to prison for one year and 15 days.<sup>11</sup>

When the civil disobedience movement started under the leadership of Gandhiji in 1930 AD, its impact was seen in Bankura district and the women of Bankura district took part in this movement in various ways. The satyagrahis of Bankura district under the leadership of Dr. Suresh Chandra Bandopadhyay started their journey to break the salt civil disobedience movement at Kanthi beach in Medinipur district. During their march and meeting, many women welcomed and congratulated the Satyagrahis with flags at their hands, conch-sound, Bandemataram sound and Dhan-Durba-Laj-Barsana. Many including Sushmarani, Kamalkumari, Kankalata, Bibhavati expressed interest in taking part in the march but the leaders did not agree due to real difficulties. The women of Bankura district played an important role in breaking the salt law as well as the picketing, the movement of not paying tax etc. In the first half of January 1931, there was a revival of the Civil

Disobedience Movement when eleven Chowkidars of the Bamnia Union Board in P.S. Indas resigned. Three cases of arson took place at Vishnupur in which the house of a president of a Union Board and two Pachai (country liquor) shops were destroyed. In Bamnia Union, youths and women lay down in front of carts carrying properties attached on account of non-payment of Union Board rates.<sup>12</sup>Kamalkumari Devi, Susumarani Devi, Satadal Devi, Radharani Devi and other women of Bankura district visited the villages and requested the villagers not to pay taxes.Charubala Devi, Savitri Devi and other women were picketing in front of the cannabis and liquor shop and the police arrested them. The commissioner of Burdwan division, in a report for the first half of April 1932, mentioned attempts by women to take possession of two police stations.<sup>13</sup>The women of Bankura district took part in various movements and revolutionary activities in various ways. Many women like, Shaktirupa Devi, Veenapani Devi, Ashalta Devi, Gauribala Devi, Ranibala Devi, Radharani Devi, Anupama Devi, Bindubasini Devi, Sukhlata Devi were involved directly and indirectly in sheltering the revolutionaries, communicating the hidden information, collecting of money and food for revolutionaries and participation in the processions and meetings.

**Conclusion:**

The freedom struggle in Bankura district had reached its climax when women joined this movement. It is a matter of pride that the women of this district showed heroism in participating in various movements like Boycotting foreign goods, picketing, tax-free movement, participation in various meetings and committees, non-cooperation movement, Civil Disobedience movement, Quit India movement etc. in various places of Bankura districts such as Bishnupur, Khatra, Sonamukhi, Amarkan, Indpur, Jaipur, Indus, Kotulpur etc. Though the movements were led by men but the movement was taken to the extreme by the women of this district with self-sacrifice, patience, devotion and patriotism.

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## **PROMINENCE OF THE ELEPHANT IN TIMBER TRADE IN COLONIAL CACHAR**

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### **Abstract:**

The District of Cachar is situated east of District Sylhet, and on the extreme Eastern Frontier of Bengal. It lies between the parallels of 24 ° and 25° 80' North Latitude, and the Meridians of 92° 30' and 93° 15' East Longitude<sup>1</sup>. One of the most useful resources of the Assam jungles are elephants. They can be found throughout the forest areas. Elephants can be found all over the Province, including in Sylhet, Cachar, the Brahmaputra valley, the lower reaches of the hill tracts, and the Bhutan Duars. The Lakhimpur and Garo Hill districts have the best elephant habitats. Wild elephants are considered to be the property of the government, and no one is allowed to hunt or kill them without a license from the government. However, in the case of permanently populated territories, this principle was subject to some adjustment. It was debated whether Zamindars in a firmly populated territory had the unassailable right to hunt and kill elephants that they discovered on their properties. When the issue of the government's legal authority to control the capture of wild elephants inside its borders was first brought up in 1851, a lengthy correspondence between the government and the Board of Revenue followed. Despite the Board of Revenue and the Legal Remembrance's apparent disagreements with the government regarding this matter, it is widely acknowledged that the government, as the sovereign, has the sole authority to

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<sup>1</sup> Principal Heads of the History and Statistics of the Dacca Division, Calcutta, 1868, p.327.

hunt and kill wild elephants in Assam Proper, Cachar, Jaintia, and Sylhet forests outside the boundaries of permanently occupied estates<sup>2</sup>.

**Introduction:**

Initially, the rights of the government were not strictly upheld. In Sylhet, Jaintia, and Assam, government Kheddah operations were conducted in a sporadic way, but the overall issue remained unresolved. The Assam authorities felt firmly that it was improper and unfair to forbid private individuals from killing elephants, therefore the government agreed to their requests and on June 6, 1859, approved the removal of the Kheddah establishment in Assam and the lifting of the prohibitions on such activity. All Government Kheddahs were finally abolished in 1862. The government, however, never relinquished its ownership of wild elephants, and anyone wishing to capture them was required to get a license. Private hunting was, however, outlawed in the Sylhet and Cachar forests in 1865 as a result of private industry's inability to maintain a sufficient supply of elephants. However, Assam kept its license-granting system in place and expanded it to the Bhutan Duars. Since then, a majority of the elephants captured in Assam have been killed by licensed hunters in accordance with regulations set forth by the government of Bengal, which provide the government the option of purchasing any captured animals at a set price.

Elephants were being always used for administrative purpose and managed by Khedda Commissionerate during colonial period. However, in addition to being utilized for hunting, wild elephants were also used to move timber from dense forest to an area near a navigable river. In Cachar, these elephants were employed in the task of dragging timber in order to support the timber trade. To complete the trading task, the traders used a large number of elephants. Additionally, the government generates revenue from this by granting licenses to those who were engaged for the purpose. Despite the fact that some elephants were utilized illegally for the same thing. This paper aims to shed light on how Cachar's timber trade utilized elephants in the 19<sup>th</sup> century and to analyze and examine the revenue generated from the use of elephant in timber trade. Here in this paper the data was collected from various primary sources and further analyzed, compared and cross-examined using pertinent statistical tools and techniques.

The elephant was referred to as "the backbone of the teak business" by J.H. Williams in his book "Elephant Bill" in 1950s. Williams includes information about the logging business in Burma's interwar operations in his book<sup>3</sup>. According to Gee, E.P. Elephants have long been admired for their humanitarian achievements. In order to reduce otherwise indiscriminate trapping and ivory hunting and to preserve a sufficient and safe level of the wild animal population, the Elephants' Preservation Act was put into

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<sup>2</sup> Government of Assam: Report on the Administration of the Province of Assam for the year, 1874-75, Shillong, Assam Secretariat Press, 1877, p. 124.

<sup>3</sup> Williams, J.H. (1953), 'Elephant Bill', Rupert Hart Davis, London.

existence. In addition to being usually in high demand, elephants must be captured, or at the very least tamed, by killing. According to author, several aspects of elephant management in the Kheddah department were examined, including the private lease system, elephant trapping techniques, laws governing elephant protection, disputes regarding elephant access, and elephant revenue<sup>4</sup>. According to the author Singh, elephants were not only used for administrative, transportation, and transportation needs, but they also made excellent hunting partners<sup>5</sup>.

For instance, 735 elephants were taken in the Assam area between 1877 and 1883, earning the government 12,173 pounds sterling<sup>6</sup>. Without providing any statistical information regarding the number of wild elephants that have been taken, Milroy explains numerous tactics used in Assam to catch elephants in his research<sup>7</sup>. Choudhury in his study discussed the assessment of the wild elephant population in several reserve forests of Cachar during the post-colonial era. Elephants have faced opposition in Upper Assam for more than a century<sup>8</sup>. The prominence of elephants and British policy toward timber trade in Cachar are the subjects of this paper, despite the fact that no pertinent research has been carried out for Cachar.

The chief articles of trade in Cachar forest were timber, bamboos, cane, ivory and cotton. The trees after being shorn of their branches are dragged to the banks of the rivers by elephants, made into rafts with a quantity of bamboos attached to prevent their sinking while in a green state, and then floated down to the different marts<sup>9</sup>. In the Cachar forests, the lack of manual labour was overcome by the use of elephants. However, this was an unsatisfactory alternative because elephants, particularly those used for timber dragging, are undoubtedly very delicate and give forest officers the greatest amount of anxiety and disappointment<sup>10</sup>. When the Deputy-Commissioner of Cachar asked about the number of elephants employed for timber-dragging in the Cachar forests in 1874, it was stated that 120 elephants were utilized; nevertheless, the Deputy Commissioner believed at least 200 elephants were used in this operation. When he learned this, the deputy commissioner of Cachar recommended taxing the elephants used for carrying timber at a rate of Rs 20 each per year; however, the tax could not be imposed before the first of

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<sup>4</sup>Gee, E.P., (1950), 'Wild Elephant in Assam' Oryx 16

<sup>5</sup> Singh, G., (2020), 'Colonizing Elephant Hunting in Assam (1826-1947)', Indian Historical Review,

<sup>6</sup> Hunter, W.W., (1886), 'The Indian Empire, its people, History and Products', London, p.521.

<sup>7</sup> Milroy, A.J.W., (1992), 'Elephant Catching in Assam', Asian Elephant Specialist Group Newsletter, No.8, p.38-46.

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<sup>9</sup> William, R., 'The Bengal and Agra Annual Guide and Gazetteer for 1841', Vol-II, Third Edition, Calcutta, p.99.

<sup>10</sup> Mann Gustav, 'Progress Report of Forest Administration in the province of Assam (PRFAA), 1874-75, Shillong, Assam Secretariat Press, p.83.

April, 1875. The fact that 200 elephants were used to extract timber in the Cachar area was proof enough that the Forest Department could not manage the direct management of these forests on behalf of a government agency.

A certificate was granted for each elephant upon payment of the fee; this certificate was not transferable for any other elephant other than the one named in it and would become invalid on December 31 of the year in which it was grazed. However, each elephant's name and description, the name of its owner, the residence of the latter, the forest in which it had to work, and other information had to be entered in a bound register in the forest office at Silchar. Any elephant who continued to work on the certificate after December 31 would be subject to the penalty of Act VII of 1865 since it would be seen as a violation of the forest law. However, the plan was approved with a minimal fee and only nominal charges, i.e., Rs. 1 per elephant annually charged<sup>11</sup>. The permits, which cost one rupee for each elephant and were only given out for the purpose of utilizing elephants to drag timber, were issued by divisional forest authorities for a duration of one year.

Elephant prices were higher in Cachar than other regions because there was a greater demand for elephants in timber trade. Elephants can be found in two unique species or castes in the Cachar jungle. The first and most valuable caste is known as Koomeerah, and it is distinguished by its strong build, small head, and low action, which makes its pace quick and even. The second and less valuable caste was known as Meergia, and it was distinguished by its large head, slender body and legs, and high action, which makes its pace slow and heavy and the cross type was named as Doasala or Nussub. The price of an elephant depends upon its height, caste, and age, but the average price was in 1865 stated as follows in table 1.1 for well-trained elephants:

Table 1.1: Prices of Elephant in Cachar (1865)

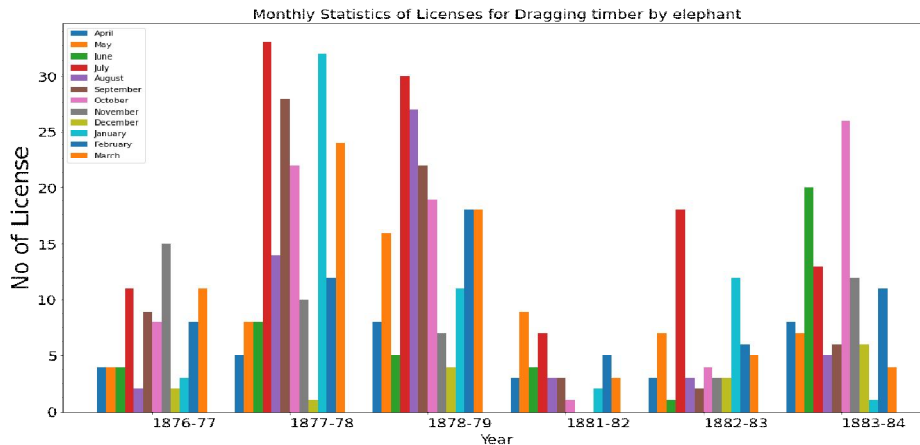
Type	Size	Rate(Rs.)	Remarks
Koomeerah	7 feet high	1,100	About Rs. 200 for every foot in height in Excess
Nussu	7 feet high	1,000	
Meergia	7 feet high	900	

Elephants were chiefly employed in dragging timber, and the hire of an elephant so employed is either paid in kind, in the proportion of one-half or one-third of the timber, according to the distance it had to be drawn to the nearest water channel, or at the rate of Rupees 5 per diem.

#### **Statistical of elephant utilized in dragging timber**

The figure 1.1 below shows the number of licenses issued month-wise for dragging timber in the forest of Cachar between forest years 1876-77 to 1883-84.

<sup>11</sup> PRFAA, 1875-76, Para-60.



(Source: Computed from PRFAA of respective years)  
 Fig 1.1: Licenses issued for elephant in dragging timber month-wise (April-March)

It is clear that more licenses are issued in July, August, September, and October than in any other month of the year. This is because there is greater river water flow during these seasons, which promotes greater timber transportation. The figure 1.1 also shows that during the rainy season, there is a greater flow of water. Together with the monthly statistics of the licenses allowed for timber dragging by elephant, the rainfall data of Cachar (Silchar), aggregated over 43 years of 1905, were shown in table 1.2<sup>12</sup>.

When there was more rainfall in the area, there was a greater need for licenses for elephants hauling timber. The figure 1.2 shows that the number of permits issued increases along with an increase in rainfall. Here in this figure, it reflects the monthly statistics of the year 1878-79 with respect to average rainfall of 43 years as on 1905.

Table 1.2: Rainfall of Cachar and License issued for dragging timber by elephant

Month	Rainfall( Inches) Average 43 years (1905) Silchar	License (1878-79)
April	13.56	8
May	15.72	16
June	20.39	5
July	19.98	30
August	18.69	27
September	13.95	22
October	6.40	19
November	1.31	7
December	0.54	04

<sup>12</sup> Allen, B.C,(1905), ' Assam District Gazetteer', Vol-I, Cachar, Statement D, Table-II, p.XXI, Calcutta.

<b>January</b>	0.64	11
<b>February</b>	2.32	18
<b>March</b>	7.90	18

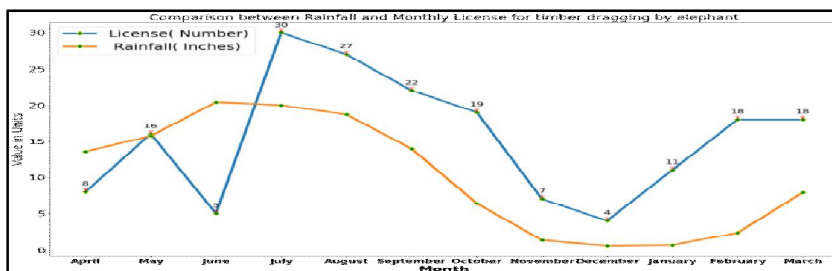
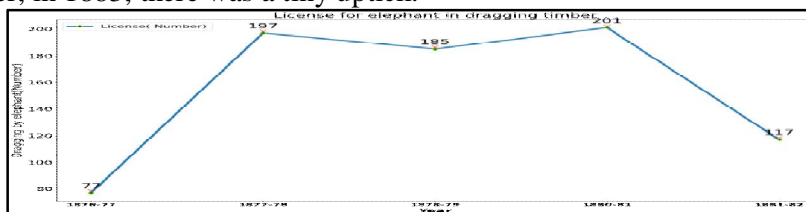


Fig 1.2: Interrelationship of rainfall and License of elephant for dragging timber

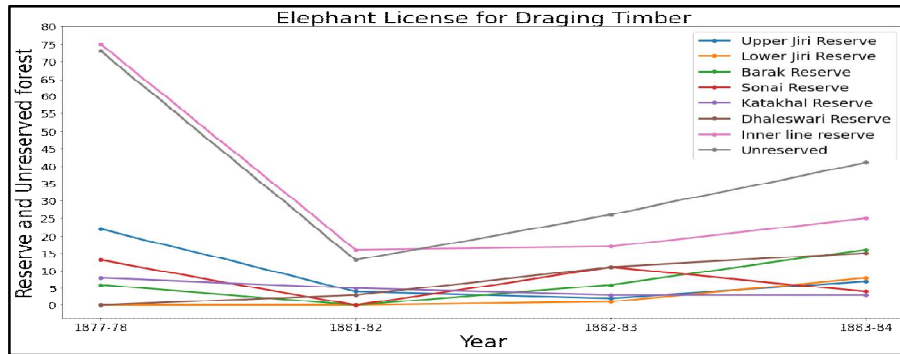
Again, the data for the figure 1.3 were taken from licences for dragging timber (1876–1884). From the yearly statistics it is observed that only 77 licenses were granted following the implementation of conservation policy in 1876, but this number increases more than double the following year and stays that way through 1880–1881 on average. Once more, there was a dramatic fall in the number of licenses for carrying timber until 1882–1883; however, in 1883, there was a tiny uptick.



(Source: Compiled from PRFAA of respective years)

Fig 1.3: Licenses issued for elephant in dragging timber for subsequent years.

According to these similarities, there was a significant amount of tree felling in Cachar's reserved and unreserved forests in the following years, and these patterns persisted for a latter period of time. The yearly statistics of licenses for different reserve and unreserved forest were reflected in the figure 1.4 below.



(Source: Compiled from PRFAA of respective years)

Fig 1.4: Contribution of elephant in timber trade for different reserve and unreserved forest.

Table 1.3: Distribution of licenses issued area-wise reserves and unreserved forest of Cachar for the financial year 1877-78, 1881-82, 1882-83 and 1883-84.

Sl. No	Reserve Forest	Area Sq.m	Elephant License for dragging timber							
			Year							
			1877-78		1881-82		1882-83		1883-84	
			Licence	Area / Elephant	Licence	Area / Elephant	Licence	Area / Elephant	Licence	Area / Elephant
1.	Upper Jiri Reserve	24	22	1.09	4	6	2	12	07	3.1
2.	Lower Jiri Reserve	14	0	-	0	-	1	14	08	1.75
3.	Barak Reserve	67	06	11.1	0	-	6	11.1	16	4.18
4.	Sonai Reserve	18	13	1.38	0	-	11	1.63	04	4.5
5.	Katakhal Reserve	80	08	10	5	16	3	26.6	03	26.6
6.	Dhaleswari Resv.	33	0	-	3	11	11	3	15	2.2
7.	Inner Line Reserve	509	75	6.78	16	31	17	29.9	25	20.36
8.	Unreserved Forest	84	73	1.15	13	6.46	26	3.23	41	2.04
	Total	829	197		40		77		119	

(Source: Compiled from respective PRFAA).

The distribution of licences for various reserve and unreserved forests is shown in the table 1.3 mentioned above, along with the corresponding square miles of each forest. Additionally, only 22 elephants were issued for timber dragging on the 24 square mile of the "Upper Jiri Reserve," meaning that one elephant equals 1.09 square mile. There were no licences given in the 14 square mile "lower Jiri" reserve. In contrast, the 67 square miles Barak Reserve, 06 licenses were given, therefore each elephant received an area measuring 11.16 square miles. 13 licences were awarded in the "Sonai" reserve, which has an area of 18 square miles, meaning that there are 1.38

square miles per elephant. Likewise, 8 licences were granted in the "Katakhal" reserve, which has a size of 80 square miles, meaning that each elephant occupies 10 square miles. No permits were given out in the 33 square mile "Dhaleswari reserve." In addition, 75 and 73 permits were issued in the "Inner Line Reserve" and "Unreserved" forest, respectively, covering 509 square miles and 84 square miles, meaning that each elephant occupies 6.78 square miles and 1.15 square miles of land. From the above discussion, the "Upper Jiri" Reserve, "Unreserved" forest and "Sonai" Reserve saw the most timber extraction. In other words, it is also clear that this forest contributes more to the rate of tree felling. The fact that more permits are being issued for smaller areas shows that felling of trees were more frequently in smaller sections of Cachar's reserve and unreserved forest than in larger sections. The result also indicates that there were more trees dragged per elephant in the reserve forest located close to the origin. The revenue realized from the license was at the rate of rupee one per annum.

**Conclusion:**

The wild elephant of Cachar were captured and trained and were used for dragging timber without any restriction from the authority. The colonial authority extended the forest conservation policy for Cachar forest in 1876 with an aim to preserve and conserve forest. However, it was observed that no such policy adopted to restrict the felling of trees rather a mechanism was developed through which more revenue was generated by providing licenses to those elephant who were engaged in dragging timber since past. The number of licenses issued had no relationship between the area of the reserve and unreserved forest. The timber trade of Cachar would not have been possible without elephant. Moreover, the natural movements of elephant in the forest were restricted by domesticating them and so the population might have affected as elephant do not breed in captive.





## **AN ANALYSIS ON THE BRITISH LAND ADMINISTRATION IN THE BRAHMAPUTRA VALLEY**

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### **Abstract**

The success of British imperialism in the Brahmaputra Valley relied on the permanent source of revenue where the country was solely dependent on land. At the time of British conquest of Assam, agriculture constituted the main economic source of the country. The slow demographic progress, non-engagement of local people in extensive commercial enterprise with mainland India, and lack of competitive spirit posed a slow growth of the economy of the region. The old agrarian institution of the Ahom known as *paik* system was deeply rooted in distribution of land among the voluntary servicemen of *paik*. Besides, large acres of land were granted to the *Satgharia* (royal blood) for their active participation in conquest of territory. The penetration of the British in the Brahmaputra valley reorganized the land system and debuted the colonizing mission allowing thousands of acres of land to be occupied by the interested European individuals with maximum flexibility of land holding. The present study stresses on the analysis of land administration that reorganized the preceding structure of land in the line of economic benefit.

**Keywords:** Land, Administration, Assessment, Policy and Transformation.

### **Introduction**

Agriculture being the primary means of sustainable livelihood in the Brahmaputra valley, land constituted the only revenue generating assets. Semi-feudal economic structure formed a legacy of the pre-colonial

predecessors, where self-autonomy over utilization of land was determined by the royal blood. The 'paik system' operated by the Ahom, lasted about six hundred years of successful hegemony, and complete monopoly over entire land for the greater interest of the Ahom administration leaving limited access to land for the *ryots*. A sense of socio-economic security returned with the establishment of British administration in the valley. Indeed, the pre-capitalist form of rural economy constituted a far reaching dream of British colonialism that compelled them to bring immediate reorganization in the economic structure so as to meet a considerable amount of profit. This policy was also known as the colonizing scheme which allowed penetration of several Europeans and Indian settlers from different provinces for greater utilization of land for commercial crop cultivation. The European individuals were encouraged to invest in tea cultivation whereas Indian settlers were especially encouraged to turn as labour and a marginalized section of the peasants from adjacent province were invited to occupy *char* lands for their adaptive and competitive spirit and specialization in growing cash crops from where government drew their revenue from the extent of land utilization. Among Indian settlers, tea labourers mostly belonged to central India and hardworking immigrants belonged to present Bangladesh (earlier known as Eastern Bengal). The encouragement of East Bengal settlers was launched with the objective of growing more food to fight against the food crisis that was ripped off by famine. The penetration of a large number of tea labourers increased the demand of food where a scanty population of local inhabitants could not supply due to dependency upon mono-cropping method produced merely for domestic consumption without promoting to commercial interest.

Land reform had close association with property rights of the peasant's ensuring security to occupancy rights. As stated in the economic theory of institutional change, more security on land ownership was consolidated by allowing the concept of private property rights.<sup>2</sup> Following the survey, land was categorized into *faringati*, *rupit* and *char* areas of land.<sup>3</sup> Among the classified land, *rupit* land constituted the most fertile land due to production of rice. The second quarter of the nineteenth century marked the success of tea cultivation. *Faringati* or dry highland constituted an apt place for growing tea.

The second quarter of the 19<sup>th</sup> century, the colonial authority substituted the customary rights with a new set of colonial mechanisms, subjected to monetized taxation. During 1836 to 1842, the *mauzadari* system was introduced by the colonial authority covering almost the entire district of

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<sup>1</sup> Tarakchandra Das, *Bengal Famine (1943)*, University of Calcutta, Calcutta, 1949, pp. 97-100.

<sup>2</sup> Tirthankar Roy, *The Economic History of India, 1857-1947*, Oxford University Press, New Delhi, 2000, p. 37.

<sup>3</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, Shillong, 1896, p.173.

the Brahmaputra valley such as Sibsagar, Lakhimpur, Nowgong, Kamrup, Darrang and Goalpara.<sup>4</sup> Under this institution, the collection of revenue and assessment of land was assigned to *mauzadars* specifically called *mauzas*.<sup>5</sup>

The concept of private institutions of land ownership was partially exercised in Goalpara district due to Mughal administration operating from Bengal. When the East India Company occupied Bengal from Mughal, Goalpara also came under the administration of Bengal province. Goalpara district had two types of permanently settled land and temporary settled estate.

The revenue system of Goalpara district formed a unique system of land and revenue administration where the *zamindari* system played a major role being introduced by the Mughal. The Permanent Settlement Act of 1793 introduced by the British in Bengal province had been partially implemented in Goalpara district as well. In the process of similar form of assessment in Goalpara district, several constraints have cropped up as a result; a Non-Regulation Act was parallelly being introduced in 1822. As per the report of the Land Revenue Administration 1887-88, the Brahmaputra valley consisted of 539562 estates.<sup>6</sup>

#### **Land Assessment**

The assessment of land played a significant role in determining the entire proportion of land having potentiality of revenue prospects for colonial administration. The measurement of land was normally carried out with a *nal* or bamboo pole 12 ft. long.<sup>7</sup> The land survey and assessment facilitated valuation of land based on its productivity where *rupit* land was fixed at the rate of Rs.1 per *bigha*. The second-class land embedded *faringati*, land that was assessed at Rs. 8 *annas* per *bigha* and the third-class land known as *patit* or fallow lands was assessed at 3 *annas* per *bigha*.<sup>8</sup> In Eastern Duars, the assessment of land was fixed at 8 per *bighas* for *basti*, 8 *annas* for *rupit* and 4 *annas* for *faringati* land.<sup>9</sup>

#### **Land Settlement**

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<sup>4</sup> Khadria Nandita, "Some Aspects of the Rural Economy of Assam: A Study of The Brahmaputra Valley Districts 1874-1914," *Unpublished Thesis*, Jawaharlal Nehru University, New Delhi, 1992, p. 162.

<sup>5</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, Shillong 1896, p.104.

<sup>6</sup> *Land Revenue Administration, 1887-89*, The Assam Secretariat Press, Shillong, 1889, p.6.

<sup>7</sup> A. J. Moffatt Mills, *Report on the Province of Assam*. Assam State Archive. File No.19., 1854, p. 87.

<sup>8</sup> P. Maxwell, *Land Revenue Administration Report of the Assam Valley Districts for the year 1896-97*, The Superintendent Government Printing, India, Calcutta, 1897, p. 6.

<sup>9</sup> *Annual Report on the Administration of the Land Revenue in Assam, Year 1888-89*, The Assam Secretariat Press, Shillong, 1889, p. 13.

The vast tracts of the Brahmaputra valley constituted two types of land settlements, temporary and permanent. Under temporarily settled land districts mostly embedded Sibsagar, Kamrup, Darrang, Nowgong and Lakhimpur. The Eastern Duars consisting of Sidli, Chirang, Bijni, Ripu and Guma estates were placed under temporary settlement that was previously under the control of Bhutan. The 'Treaty of Shinsula', ceded the Eastern Duars to the British that was being incorporated with Goalpara district. In 1822, colonial authority declared the Non-Regulation Act, a modified version of land settlement under Permanent Settlement of 1793, in the bordering area especially in Goalpara district.

In the wake of British occupation of Assam, the colonial authority has replaced pre-colonial land revenue structure with distinct tenures such as *Maudazari*, *Tashildari*, *Ryotwari*, and *Zamindari systems*.<sup>10</sup> The *Tashildari* system was partly implemented in Kamrup, Nowgong, Sibsagar and Darrang districts in 1882.<sup>11</sup> The *Ryotwari* system played a major role in most parts of the Brahmaputra valley granting heritable and transferable rights by Settlement Rules of 1870. In this context, peasants claimed permanent proprietorship over land through regular payment of rent. For effective assessment of land, the entire extent of land was classified into *basti* (garden land), *rupit* (paddy land), *faringati* (tea land, *char* areas, high ground land). However, the types of land holding settled for ordinary cultivation constituted *Khiraj* (full rate revenue), *la-khiraj* (revenue free) and *Nisf-khiraj* (*half*).

The report of 1901-1902, brings to light the presence of *Khiraj* land in Goalpara over 68,912 acres, Kamrup about 4,20,992 acres, Darrang about 2,53,684 acres of land, Nowgong about 1,95,216 acres of land, Sibsagar about 4,99,471 acres and Lakhimpur about 2,04,639 acres.<sup>12</sup> *Nisf-khiraj* was half revenue assessed estate which was rolled out by commissioner in 1871, for easy identification. For this settlement, tenure of land was fixed over ten years. Kamrup district accounted for  $\frac{3}{4}$  of the *nisf-khiraj* lands. In *nisf-khiraj*, assessment was executed according to the area of cultivation consisting three years of preceding cultivation in the same land. Under this estate, assessment of land was settled in ten years thereafter, a revised assessment of land was carried out for further extension of twenty years.<sup>13</sup>

*Lakhiraj* was a least productive estate where assessment of land was fixed at the rate of free revenue or half rate. This right was framed on the

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<sup>10</sup> B. H. Baden Powell, *Land System in British India*, Vol. III, The Clarendon Press, Oxford, 1892, pp. 402-415.

<sup>11</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, Shillong, 1896, pp. 183-184.

<sup>12</sup> *Report on the Land Revenue Administration of Assam, 1901-1902*, The Assam Secretariat Printing Office, Shillong, 1902, p. 3.

<sup>13</sup> *Adjustment of Lakhiraj and Nisf-khiraj Holding*, Revenue Department, Assam State Archive, Assam Secretariat Commissioner's Office, File No.03, 1877, p. 2.

declaration of General Jenkins, Commissioner in 1834.<sup>14</sup> By and large, the *lakhiraj* land was conglomerated with *debottor*, *darmottars* and *Brahmottars*. Apart from aforementioned estates, enormous tracts of uncultivated wastelands were treated as *la-khiraj*. All these lands were treated as revenue exempted land until 1893.<sup>15</sup> Of revenue exempted land, Kamrup district itself constituted over forty percent of the region's *lakhiraj* land.

The following table represents the year and extent of *nisf-khiraj* land being used in the districts of the Brahmaputra valley except Goalpara.<sup>16</sup>

District	Number of <i>nisf-khiraj</i> estate	Extent of land in acres	Year of settlement
Kamrup	1,537	1,53,367	1892-1893
Darrang	91	34,145	1888-1889 to 1898-1899
Nowgong	25	5,042	1888-1889
Sibsagar	346	5,088	1889-1890
Lakhimpur	36	1,400	1889-1889 & 1891-1892
Total	2,035	1,99,042	

Source: *Annual Report of the Administration of the Land Revenue in Assam, Year 1888-89*.

The above statement denotes the settlement of *nisf-khiraj* land being enacted for the period of 10 years. In the case of Darrang Raja, settlement of land was put on 20 years. Thus, in Nowgong district, the effect of decennial settlement came into force in 1887. However, *nisf-khiraj* estate in Sibsaigar district expired in 1889.

### **Distribution of Land**

The system of land distribution in the British colonial period had close association with a set of regulation, cash revenue and maximum utilization of land. As mentioned by Phukan, 'Agricultural economy of a region is determined by the proper distribution of the land and the economic efficiency of the farmers is determined by the size of land holdings.'<sup>17</sup> Several reports have brought to light that the Assamese cultivators were relatively better off than the Kacharis followed by the ex-tea garden coolies usually described as not the best cultivators instead remained dependent on seasonal labour in tea gardens owned by the planters. According to the Land Revenue Report of 1928-29, a total 4, 44,189 acres of land was settled for ordinary cultivation of food crops in Lakhimpur district. In Sibsaigar district, total 14, 88,399 acres of

<sup>14</sup> *Assam Lakhiraj*, Revenue Department, Assam State Archive, Assam Secretariat Commissioner's Office, File No.1, 1875, p. 1.

<sup>15</sup> Amalendu Guha, *Medieval and Early Colonial Assam, Society Polity and Economy*, Anwesha Publications, Guwahati, 2015, p. 288.

<sup>16</sup> *Annual Report on the Administration of the Land Revenue in Assam, Year 1888-89*, The Assam Secretariat Press, Shillong, 1889, p. 15.

<sup>17</sup> Umananda Phukan, *Agricultural Development in Assam*, Mittal Publications, New Delhi, 1990, p. 2.

land was allocated to the population of 4, 45,000.<sup>18</sup> In Nowgong district, a sufficient amount of land was allocated to the peasants of East Bengal by the British to bring under permanent cultivation especially for jute crops.

The Kamrup district encompasses low lying land known as *chaporis*, high belt known as *rupit* where transplantation of rice was mainly practiced followed by submontane land. The *chaporis* of Barpeta subdivision constituted the largest area of uncultivated land which was later handed over to Eastern Bengal settlers for extensive cultivation of crops. The *rupit* land was densely inhabited by the indigenous Assamese agriculturists. Interesting part is, the indigenous inhabitants did not make active participation in trade; instead, their vigorous engagement was seen in subsidiary occupation of buffalo keeping and dairy production. However, the land allocation for ordinary cultivation in Kamrup accounted for 26, 91,309 *bighas*.

Goalpara district is the last western part of the Brahmaputra valley, a closely located frontier region sharing boundary with Bengal where majority of the estates were under permanent settlement. By and large, *zamindars* were entrusted with proprietorship rights and overall management of land. In the context of land assessment, *zamindars* were not subjected to extreme regulation on payment of revenue to the British as it was implemented in the Bengal counterpart. The Goalpara district consisted of about 15, 18,982 acres of land under permanent settlement. Again, according to the report of 1928-29, about 1, 75,277 acres of land were allocated to East Bengal settlers under temporary settlement.

### **Wasteland Grant Rules**

The Wasteland Grand Rule is one of the first agrarian policies of the East India Company introduced in the Brahmaputra valley, where vast tracts of land were granted to the tea planters. This policy was introduced in 1838 and continued till 1861.<sup>19</sup> In the policy, proprietors were granted maximum concession in terms of rent and tenure. It was also one of the agrarianizing project of the British to bring last acres of land under cultivation to avail revenue. With the intention of profit maximization and proper utilization of waste land, several thousand acres of high ground dry land was given to the interested foreign individuals. In this regard, the participation from India was hardly seemed which is a matter of discourse. Under this policy, beneficiaries were provided ten years of land holding<sup>20</sup> with 1,000 acres of land. Besides, grantees were required to bring ¼ of the entire land under cultivation within five years. But, failure to fulfill terms and conditions within a stipulated period

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<sup>18</sup> *Report of The Assam Provincial Banking Enquiry Committee, 1928-30*, Vol.1, The Government of India, Central Publication Branch, Calcutta, 1930, pp. 21-22.

<sup>19</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, 1896, p.171.

<sup>20</sup> B. H. Baden Powell, *The Land Systems of British India*, Vol. III, The Clarendon Press, Oxford, 1892, p. 411.

would be liable to termination of grants. Normally, if the land is covered with grass, then assessment is settled for ten and twenty years respectively. All these provisions constituted the initial process of tax exemption considered by the colonial government so as to bring the entire tracts of land under assessment through Special Grant Rules of 6<sup>th</sup> March 1838. In the year from 1838 to 1861, the colonial authority had granted land on lease of maximum tenure at minimum rate of assessment for tea cultivation.<sup>21</sup>

Grant Rule was another policy of the British being introduced on 23<sup>rd</sup> October 1854 better known as “Old Assam Rules.” Under this scheme, around 500 acres of land or more than it was allocated to the tea planters. As per the grant, about 25 percent of the lands were permanently exempted from revenue assessment and the remaining 75 percent of the lands were granted tax exemption for a period of fifteen years followed by for fifteen years, tea estate was to be liable to revenue assessment accordingly, revenue is fixed at three *annas* per acre for a period of ten year and six *annas* for seventy-four years. At the end of the term, the government carried out resurvey for resettlement of land to the planters or the earlier grantees. In this renewal grant, certain conditions were required to be fulfilled such as 1/8 of the land was required to be brought under cultivation within five years, 1/4 in ten years, 75 percent of lands in twenty years and 3/4 percent in 30 years. If the grantees failed to accomplish the expected conditions, then the government decided the termination of grants given to the grantees.

The Fee Simple Rules was one of the land settlements introduced by Lord Canning in 1861. However, this rule was restricted by the secretary of state and a new rule was introduced in 1862 and continued till 1872.<sup>22</sup> Under fee simple rules a fixed rate in between 2-8 per acre of land was given in auction to the local purchasers. As such, the interested individual attempting to purchase the land had to either pay at once or in installments. The system of payment at the time of purchase subsequently constituted payment above 10 percent and the rest of the remaining balance was to be paid within ten years with an interest rate of 10 per cent. Thus, failure to fulfill the due payment was subjected to termination of proprietary rights.

At the end, the Assam Land and Revenue Regulation of 1886 brought big respite to the landholders where the government sanctioned statutory rights to the proprietors. Under this regulation the land holders were granted permanent, transferable and hereditary rights on payment of revenue to the British government. In this grant, no assessment had been done on revenue

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<sup>21</sup> *Physical and Political Geography of the Provincial Assam*, The Assam Secretariat Printing Office, Shillong, 1896, p.171-172.

<sup>22</sup> Amalendu Guha, *Medieval and Early Colonial Assam, Society Polity and Economy*, Anwesha Publications, Guwahati, 2015, p.267.

exempted land generally known as crown land.<sup>23</sup> Again, the government did not offer provision for transferring the land from regular cultivators to the non-cultivators. The main objective about restriction of right to transfer from cultivators to non-agriculturist was to prevent concentration of the maximum proportion of land in the hands of non-cultivators. According to the annual report of the Land Administration of 1888-1889, around 572 acres of land were granted for cultivation.<sup>24</sup>

### **Colonizing Scheme**

The end of 19<sup>th</sup> century was a critical period for the colonial government who were in urgent need of finance that promoted expansion of agricultural production in alluvial wasteland of high dry land and char land of the region. Indeed, the utilization of wasteland was for the effective means of revenue generation that brought success to the colonial project. Under this scheme, foreign individuals were given thousand acres of dry land meant for tea and other cash crop cultivation on payment of a premium.<sup>25</sup> Interestingly, the second colonizing scheme was launched with the objective of bringing all the *char* land lying on the bank of Brahmaputra valley that often gets inundated during the rainy season filled with hard working peasants from East Bengal.<sup>26</sup> It was a policy of the provincial government to bring all the uncultivated land that prevailed in the districts of Goalpara, Nagaon, Lakhimpur and Kamrup under extensive cultivation for jute.<sup>27</sup>

As per the official records, large acres of available wasteland were found in the districts of Nagaon, Goalpara, Lakhimpur, eastern part of Darrang, Barpeta subdivision of Kamrup, and brought under cultivation as a part of colonizing mission. With the colonizing mission, large acres of estimated land of about 49, 47,237 in 1903 to 56, 40,616 acres in 1920 were reclaimed by Bengal settlers for jute cultivation on account of invitation made by British authority. ‘Grow more Food’ scheme was another colonizing mission of the Saadulla Ministry that began in 1943. It was another scheme of the government to increase the food production in the Brahmaputra valley to fight against the food crisis of the Bengal province stricken by famine.

### **Land Settlement**

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<sup>23</sup> S. K. Agnihotri, “Land Reform Legislations in Assam as A Means of Rural Development,” *Unpublished Thesis*, Gauhati University, Gauhati, 1984, p. 71.

<sup>24</sup> *Annual Report on the Administration of the Land Revenue in Assam, Year 1888-89*, The Assam Secretariat Press, Shillong, 1889, p. 36.

<sup>25</sup> Amalendu Guha, *Planter Raj to Swaraj, Freedom Struggle and Electoral Politics in Assam, 1826-1947*, Anvesha Publications, Guwahati, 2016, p. 169.

<sup>26</sup> J. F. Richards and J. Hagen, “A Century of Rural Expansion in Assam 1870-1970,” *Itinerario*, Vol. 11, No. 1, 1987, pp. 193-194.

<sup>27</sup> Arupjyoti Saikia, *Forest and Ecological History of Assam, 1826-2000*, Oxford University Press, New Delhi, 2011, p. 325.



During the colonial period, two types of land settlement existed such as *ryotwari* and *zamindari*. Under *ryotwari* settlement, land was held by the individuals as independent. The almost entire district of the Brahmaputra valley is under the *ryotwari* system excluding Goalpara district. The *ryotwari* settlement was one of the revenue systems where settlement of land and land relations were directly established between the colonial government and actual cultivators.<sup>28</sup> The *ryot* denotes a group of small holders usually identified as peasants and cultivators. According to the report, “the *ryot* holds the land on annual or decennial lease from the Government, being free to relinquish the whole or any part of his holding or to take up new lands, provided that notice is given to the revenue officers at the proper time of the year.”<sup>29</sup> In 1820, Sir Thomas Munro first introduced *ryotwari* settlement in India for systematic assessment of land revenue. Under this settlement, Madras was the first province with such a revenue system followed by Bombay and Assam.<sup>30</sup> From the 1860s the *ryotwari* tenurial system was fully implemented in the Brahmaputra valley.<sup>31</sup> As the extent of widespread *ryotwari* settlement was concerned, Richard Morse had clearly specified that India covered one third of the land.<sup>32</sup> Under *ryotwari* settlement, cultivators were regarded as owners of the land and mandated them with a legal statute of right to sell, mortgage and gift the land.<sup>33</sup> In *ryotwari* settlement, the prevalence of joint responsibility of the unit or group of individuals was absent; instead the British government established direct revenue realization from the peasants. Under such settlement, land was separately assessed, classified and measured.<sup>34</sup> Initially land was settled in annual lease; subsequently by 1883, settlement was changed into a periodic lease of 10 years.<sup>35</sup> Thereafter, the Regulation of 1886 gave statutory power to the *ryotwari* system of land revenue administration. Under this regulation, the small landholders would be auctioned for sale by the government on account of failing to meet the recovery of arrears of land

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<sup>28</sup> B. H. Baden, Powell, *The Land Systems of British India*, Vol. III, The Clarendon Press, Oxford, 1892, p. 128.

<sup>29</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, Shillong, 1896, pp. 154-155.

<sup>30</sup> Ramesh Dutt, *The Economic History of India Under Early British Rule*, Vol.1, Kegan Paul, Trench, Trubner, London, 1902, p. 14.

<sup>31</sup> ArupjyotiSaikia, *A Century Protest, Peasant Politics in Assam Since 1900*, Routledge, New Delhi, 2014, p. 8.

<sup>32</sup> Morse Richard, “Land Tenure and Indian Society,” *Far Eastern Survey*, Vol.19, No.22, 1950, p. 223.

<sup>33</sup> B. H. Baden Powell, *The Land Systems of British India*, Vol. III, The Clarendon Press, Oxford, 1892, p. 130.

<sup>34</sup> Dharani Dhar Mali, “Land Revenue Administration of Assam from 1874 to 1920,” *Unpublished Thesis*, Gauhati University, Gauhati, 1975, 21.

<sup>35</sup> ArupjyotiSaikia, *A Century Protest, Peasant Politics in Assam Since 1900*, Routledge, New Delhi, 2014, p. 9.

revenue from the *ryots*. Moreover, if the *ryots* mortgaged the land to a monetary agency or traders, his land would be transferred to a money lender by taking out the court degree.<sup>36</sup> This system promoted private ownership of land and turned the land into a commodity.

The nineteenth tracts of the Goalpara district remained under permanently settled estates and eight other smaller estates constituted under temporarily settled holding.<sup>37</sup> In Goalpara the assessment of land was settled for a period of 20 years.<sup>38</sup> In 1793, the Permanent Settlement was first introduced in Bengal where *zamindars* became the owner of land for 11 years.<sup>39</sup>

### Conclusion

The charter of 1833 turned out to be a milestone for bringing administrative change in the region that promoted reformation of the land.<sup>40</sup> The Ahom system of revenue realization in the form of labour regardless of cash no longer remained as an effective mode of revenue realization from the *ryots*. Besides, several Ahom officials who enjoyed the special privilege of revenue exemption from large holdings of land were brought under assessment. In addition, the religious institutions and religious leaders' estates were later attached to revenue assessment and excess land was seized by the government on account of failing to prove the valid records of holding. On the other hand, due to constant enhancement of land revenue and conversion of annual leased land into periodic assessment of land, the *ryots* preferred to become as *adiyar* (sharecropper) to avoid compulsory fiscal burden for which they looked forward to rich *paiks* such as *chamuas* or the land owned by religious institutions for lease. The new policy of the British initially terminated the preceding rights mandated by predecessors followed by uniform regulation over land executed by the British in the line of recovering estimated revenue from agricultural land. Survey and assessment of land carried out by the revenue department consisting of classification of land based on productivity helped to fix the rate of land. Following the agrarian policy, farmers received more benefits by accruing greater autonomy in utilization of land for agriculture. Besides, the colonial policy on land created sudden demographic change in the region.

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<sup>36</sup> W. W. Hunter, *A Statistical Account of Assam*, Vol. I, Tubner & Co., London, 1879, p. 68.

<sup>37</sup> *Physical and Political Geography of the Province of Assam*, The Assam Secretariat Printing Office, Shillong, 1896, p. 159.

<sup>38</sup> S. C. Ray, *Land Revenue Administration in India*, Calcutta University, Calcutta, 1915, p. 3.

<sup>39</sup> S. C. Ray, *The Permanent Settlement in Bengal*, Rai M.C. Sarkar Bahadur & Sons, Calcutta, 1915, p. 5.

<sup>40</sup> Sanghamitra Misra, *Becoming a Borderland: The Politics of Space and Identity in Colonial Northeastern India*, Routledge Taylor and Francis Group, New Delhi, 2011, p. 124



## **FOREST CONSERVATION IN INDIA: NECESSITY AND SOLUTION**

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### **Abstract**

Forest conservation is the practice of planting and maintaining forest areas for the benefit and sustainability of future generations. This paper focuses on the importance of forest conservation and measures taken therefore. In India, the conservation of forest has been ensured through legislative acts, judicial pronouncements and executive orders. This paper also discusses about the 'Nature' and problem in conserving the 'Forests' and offers various strategies for the conservation of forest including awareness to people, which plays a vital role for maintaining a proper balance of environment and it also discuss about the extinction of the forest dwellers from the forest and the rehabilitation of the forest dwellers.

**Key Words:** Forest, Conservation, Nature, Dwellers, Management, Environment, Government

### **Introduction**

*A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people.*

-Franklin D. Roosevelt

Forests cover one third land of the Earth, providing vital organic infrastructure for some of the planet's dense, most diverse collections of life. In India total forest cover of the country is 7, 13,789 sq km which is 21.71%

of the geographical area of the country. The tree cover of the Country is estimated as 95,748 sq km which is 2.91% of the geographical area. The total Forest and tree cover of the country is 8, 09,537 sq km which is 24.62% of the geographical area of the country. Forest is one of the unique natural substances on earth which form a part of the natural ecosystem. Forests record their presence on earth much before the human civilisation came in to existence. People depend heavily on this natural substance for their sustenance and it is regarded as the cause of life on the earth. We have realised the use of forest from the very olden days and its use in our everyday life is multifarious.

The forest cover in India has been classified in the following category:

1. Very Dense forest
2. Moderately dense Forest
3. Open Forest

The following table shows the current situation of the forest in India according to the category of the forest:

Very Dense Forest	99,779 (sq km)	3.04% of India's area
Moderately Dense Forest	3,06,890 (sq km)	9.33% of India's area
Open Forest	3,06,890 (sq km)	9.34 % of India's area
Total Forest Cover	7,13,789 (sq km)	21.71% of India's area

Source: Geography Host, 2022

Definition of 'Forests' is an area with a high density of trees. The word 'Forest' is derived from the Latin word 'foris', which means outside, the reference being to a village boundary or fence. The Indian word 'jungle' has been adopted in the English language to describe a collection of trees, shrubs etc. In legal sense, it is defined as an area of land proclaimed to be a forest under a forest law. India is the seventh largest country in the world occupying 2.4 percent of the world area. However, only 2% of forests cover lies in India. India's forests are in a devastated condition, with just over 21.71% of India under forest cover in 2021. To ensure ecological stability, 33% of the nation should be under adequate forest cover.

#### <sup>1</sup> **Why forests need to be protected**

Forests are one of the most important renewable natural resources of the country. They have an important place because of their multifarious use in our life. The necessary reasons for conserving the forests can be summarised as follows:

Forests provide three of the key ingredients to a species' survival i.e. water, food and shelter. They make the life possible on the earth as they pump out oxygen that we need to breathe.

Forests provide woods which are used for different purposes like use as fuel, making of furniture, papers, pencils etc. More than 1.6 billion people

<sup>1</sup> Shyam Diwan and Armin Rosencranz, *Environmental Law and Policy in India* 288 (Oxford University Press, 2nd edn., 2004, New Delhi).

rely on forests to some extent for their livelihoods, according to the United Nations.

Forests promote regular rainfall, control the flooding and soil erosion, minimize air pollution and muffle noise pollution also. Forests are great absorber of carbon dioxide that fuels global warming. They by releasing water vapour into the air reduce the air temperature which keep's the earth cool.

Forests are important for the India's rural economy. National and state level forestry reforms can reduce rural poverty significantly. In recent years, the importance of non-wood forest products has been paid the attention which includes plants for medicinal purposes, fibres, dyes and other necessities.

### **Measures taken for the Conservation of Forest**

#### **1. Legislative Measures**

Till the beginning of British rule in India, the forests were well protected and guarded by the people and particularly by the tribal people (forest dwellers). But during the British period, the rules were having an indifferent attitude towards forests and during the 19th century, there was a "fierce onslaught on Indian forests". The forests were treated as a source of revenue for the government and not as a natural resource.<sup>2</sup> But it is also a reality that the present legislative measures in India for the forest conservation owe its origin in British India.

##### *The Indian Forest Act, 1927*

The Act aims to consolidate the law relating to forests, to regulate the transit of forest produce and to levy the duty on timber and other forest produce.<sup>3</sup> The Indian Forest Act establishes three categories of forests. Apparently the Act of 1927 seems to have effective provisions for conservation of forests but a deep investigation of the Act reveals that the Act never aimed to protect the vegetation-cover in India but was passed to regulate the cutting of trees and to earn revenue from forest produce.<sup>4</sup> The Act being the product of the British colonial days reflects the exploitative intentions of colonial feudal society of the time rather than the environmental and ecological interests to preserve the forest.<sup>5</sup>

##### *Forest (Conservation) Act, 1980*

The Forest Conservation Act, 1980, can be seen as a single biggest legislative initiative in Indian history to slow the rapid deforestation although it consists of only five sections. Mainly, this Act was passed to remove the difficulties of the Forest Act, 1927 as the main emphasis was on checking the conversion of forest lands for non forest purposes. The main object of the Act can be found in the wording of the statement and objects and reasons of the

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<sup>2</sup> Satish C. Shastri, *Environmental Law* 318 (Eastern Book Company, Lucknow, 4<sup>th</sup> edn., 2012).

<sup>3</sup> Preamble to Indian Forests Act, 1927.

<sup>4</sup> Satish C. Shastri, *Environmental Law* 322 (Eastern Book Company, Lucknow, 4<sup>th</sup> edn. 2012)

<sup>5</sup> P. Leelakrishnan, *Environmental Law in India* 245 (Butterworths India, New Delhi, 1<sup>st</sup> edn., 2000).

Act, which reads, “an act to provide for the conservation of forest and for matter connected therewith or ancillary or incidental thereto.”

Under this Act no state government can authorize conversion of forest lands for non forest purposes without the permission of the central government. It is note-worthy that the Act does not prohibit the conversion of forest lands for non-forest purposes, what it requires is that the action for which the permission is sought must have the approval of the central government. It also provides for the constitution of an advisory committee<sup>6</sup> by the Central Government to advise it with regard to grant of approval under sec. 2, and any other matter connected with the conservation of forests which may be referred to it by the government.

*The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006*

During the colonial time, the focus shifted from the forests being used as a resource base for sustenance of local communities to a State resource for commercial interests and development of land for agriculture. This continued even after independence till much later until enactment of The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006. The Supreme Court in 2019 ordered the eviction of nearly a million people across India whose claims under the Forest Rights Act, 2006 had been rejected.

#### **The Act identifies four types of rights**

1. *Title rights:* It gives Forest Dwelling Scheduled Tribes and Other Traditional Forest Dwellers the right to ownership to land farmed by tribals or forest dwellers subject to a maximum of 4 hectares. Ownership is only for land that is actually being cultivated by the concerned family and no new lands will be granted.
2. *Use rights:* The rights of the dwellers extend to extracting
3. *Relief and development rights:* To rehabilitate in case of illegal eviction or forced displacement and to basic amenities, subject to restrictions for forest protection.
4. *Forest management rights:* It includes the right to protect, regenerate or conserve or manage any community forest resource which they have been traditionally protecting and conserving for sustainable use.

#### **Solution from the extinction**

1. Large-scale awareness and information dissemination campaigns are required at local level informing both tribal and lower level officials.
2. It is important to develop a detailed strategy of training and capacity building of people responsible for implementing the Forest Rights Act, such as Panchayats, Gram Sabha, village level Forest Rights committee etc.
3. The relevant maps and documents should be made available to the Forest rights committee and claimants to simplify the task of the Gram

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<sup>6</sup> Sec. 3 of Forest (Conservation) Act, 1980; (*Number of the members has not been fixed*).

Sabha in identifying and filing claims for individual and community rights.

4. Providing clarity on the time limit for settling claims. The Act does not specify any time limit for resolving claims.

Apart from the above mentioned statutes there are certain other enactments also that embody some provisions regarding protection of forests and environment, e.g., The Environment Protection Act, 1986, Wildlife Protection Act, 1972, The Biological Diversity Act, 2002 etc.

## **2. Executive Measures**

In the last thirty years, the government of India has developed a comprehensive structure of policies for conservation of forest and assessment of environmental impacts. The Forest Policy of 1952 recognized the protective functions of the forest and aimed at maintaining one-third of India's land area under forest.

### *National Forest Policy, 1988*

The National Forest Policy of 1988 was launched with the principal aim of ensuring environmental stability and maintenance of ecological balance, including atmospheric equilibrium which is essential for the sustenance of all life forms - plant, animal, and human. Some of the objectives of the National Forest Policy 1988 are as follows:

1. Maintenance and restoration of the ecological balance which has been adversely disturbed by a serious depletion of the forest land and environment.
2. Conservation of the natural heritage and protection of remaining flora and fauna, representing the genetic diversity in the country.
3. Increasing the productivity of forests to meet the essential national needs and encouraging the efficient utilization of forest produce.
4. Creating a massive people's movement with the involvement of women in achieving these objectives and to minimize the pressure of population on existing forests.

This policy of 1988 was less user-oriented, and focused more on the ecological forests and the importance of their conservation and less on their exploitations.<sup>7</sup>

## **4. Judicial Measures**

Though there are number of laws dealing directly and indirectly with the conservation of forest but the role of judiciary is unparallel in the conservation of forest in India. The right to healthy environment is important attribute of 'right to live with human dignity'<sup>8</sup> and this 'right to live in a healthy environment is recognised by the Supreme Court as a fundamental right under Article 21 of the Constitution.'<sup>9</sup> Public Interest Litigation (PIL) has

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<sup>7</sup> Sanjay Upadhyay and Videsh Upadhyay, *Forest laws, Wildlife and the Environment*, 28 (Lexis Nexis Butterworths Publications, New Delhi 1st Edn, 2002).

<sup>8</sup> *Maneka Gandhi v. Union of India*, AIR 1978 SC 59.

<sup>9</sup> *Rural Litigation and Entitlement Kendra v. State*, AIR 1988 SC 2187 (*Popularly known as Dehradun Quarrying Case*).

been an effective tool by which the Supreme Court has interpreted the provisions of the Forest Conservation Act, 1980<sup>10</sup>, 1980. In *T. N. Godavarman Thirumalkpad v. Union of India*<sup>11</sup> the Court issued sweeping directives to enforce the Forest Conservation Act, 1980. The Court created Central and State committees to enforce the directions it issued in this case. The Court recognized that Forest Conservation Act, 1980 was enacted with a view to check ecological imbalance caused by rapid deforestation and further said that any activity going on in any forest in any state of the country which is a non-forest activity is in isolation of the Act and has to cease immediately.

### **Methods of Forest Conservation**

In old times the forest was protected through fear of God mostly in culture like ours. Further, the movements like 'Chipko' became famous all over the world as the symbol of people's action in preventing the destruction of forests. There are many other efficient ways to prevent deforestation which are as follows:

#### *1. Controlled and Planned cutting of Trees*

Cutting of trees cannot at all be avoided completely because it is essential for the very existence of us, but we can control it. It can be regulated by selecting a specified proportion of forest for use at a time and leaving the rest, i.e., rotational system. We must try to avoid large-scale commercial deforestation as well.

#### *2. Stopping Forest Fires*

In order to save forests from fire it is necessary to adopt latest techniques of fire fighting, e.g., arrangement of water spray, making fire lanes, spreading chemicals to control fire, clearing out dry leaves and trees, etc.

#### *3. Better Farming Practices*

Slash and burn farming, shifting agriculture etc. are the farming practices that are harmful to the environment and particularly to forests. So they need to be controlled. Reforestation must also be done in denuded area.

#### *4. Protection from Diseases*

There are several forest diseases which cause damage to the trees and plants in jungle, so the forest needs to be protected either by use of chemical spray, antibiotics or by development of disease resistant strains of trees.

#### *5. Proper Utilisation of Forest Products and Forests*

Generally, forests have been cut for logs and rest of the tree stump, limbs, branches and foliage, etc., are left out in the forest as useless wastes. There is a need to use all this waste material. Similarly, forests can easily be used or developed as tourist centres. The concepts of 'national park' and 'game sanctuary' have now become popular which is a good method of forest conservation.

### **Conclusion:**

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<sup>10</sup> Forest Conservation Act, 1980.

<sup>11</sup> AIR 1997 SC 1228.



Forest is one of the most important resources for sustenance and also for ecological balance on the planet. The intention of the framers of Forest laws was to safeguard the forests from unreasonable exploitation and to provide measures for their conservation. But the provisions of Forest laws were mere letters, so the judiciary came forward and gave life and blood to them by judicial interpretation. The Supreme Court has tried to fill the gap between law and its implementation by creative interpretation of Forest laws in India. The conservation of forest resources can be done effectively by cooperative efforts of the Government, NGOs and individuals through a proper management system. The Forest Dwellers participation in the conservation of forests is of vital importance, so the awareness about the danger to everyone and everything by deforestation needs to be spread and the recent techniques of forest conservation like digitalisation need to be promoted. So extinction of the Forest Dwellers directly effect on the forest and their protection.



## **HISTORY OF KAYAMKULAM-AN ODD MAN OUT, AMONG THE PRINCELY STATES OF CENTRAL TRAVANCORE.**

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### **Abstract.**

Erstwhile native states of Kerala occupied a unique position among the smaller kingdoms of India. It was not because of the territorial area, not because of the GDP, not because of the military might but because of the high standard of living maintained by the populace. Many scholars attribute this position to colonial influence and guidance over administration and policy matters and the affairs of these Kingdoms. Then a question arises, why other provinces including Malabar under British Raj, failed to achieve the benchmark of development which Travancore, Kochi, Kaymakulam(Odanad) etc has achieved. These central and southern states were far ahead of other counter parts in achieving one developmental index after another. In many fields Kerala model is quoted and followed by many, and sometimes it surpasses even western standards. Even now Kerala retains the number one position with regard to most of the developmental indices. If we attribute one single reason to this envious position it is nothing other than education. As far as education is concerned the rural- urban divide is comparatively narrow in Kerala, especially in central and southern states.

**Keywords.** Kerala, Kayamkulam (Odanad), Venad(Travancore), , Kulachal.

### **Introduction.**

Most of the studies related to the history of Kerala were revolved round few major states like Malabar, Cochin and Travancore. When compared with other states they were comparatively bigger ones in terms of population and area. But the fact remains that states like Kayamkulam and Valluvanad also had a mark of their own in the geo-political history of Kerala. All of these kingdoms were part of the great Chera Empire. The influence of Cheras lasted for nearly three centuries. Odanad or better known as Onattukara was one among them.

Modernday Mavelikkara and Karthikapalli from the Alappuzha district and Karunagapalli from Kollam district were part of Odanad. Later it became known as Kayamkulam Kingdom. The south of Odanad was Kannet, at north there was Trikunnappuzha, Arabian sea was at its west, and the east was bordered by the Ilayidathu Swaroopam. In the famous poem Unnuneeli Sandesam the name of Kannet was mentioned as the southern border.

Many details about this small kingdom were mentioned in the diaries of The then Dutch Commander of Cochin, Julius Valentyn Stein van Gollennesse in 1734 AD. Pandalam, Thekkumkur, Ilayidath Swaroopam, Maadathukur, Purakkad and Thrikkunnappuzha are said to be the neighbouring countries of Odanad at that period. When Perumakkan Kings took control of Mahodayapuram they affected many administrative reforms. Many areas were divided into small states and they were provided with the right of self-government. Thus kings of Venad, Odanad, Nandruzainad, Eranadu, Munjunad, Vembamalnad, Valluvanad, Eralnad, Puraikizhanadu etc obtained the right of self governance. Up to 12th century Perumakan & Mahodhyapuram acted as the capital to the kingdom, and there were written proofs regarding this.

#### **Formation of Odnad.**

Present day Kayamkulam was a powerful native Kingdom namely Odanad, existed in South-Central Trvancore, which was established in the 11th century. It acquired the name of Kayamkulam when Odanad shifted its capital from Mavelikkara to Kayamkulam. But Mavelikkara remained as its cultural capital. Kayamkulam became a commercial centre. The administration was in the hands of Nair feudal lords. Edaserril Unnithan and the ruler of Kayamkulam was noteworthy among them. It was also known as Onattukara. The name was derived from Odam means boat and nadu means land in Malayalam. In Mayurasandesam by Keralavarma describes odanad as the land of wines.

The formation of Odanad as a separate kingdom can be traced back to 12th century beginning. Historians like Elamkulam Kunjan pillai support this view. Sukasandesha Kritika supposed to be written in the mid 14th century describes Venad and Odanad as part of Chera Kingdom. Jewish records also substantiate this view ( WAFFEN, 2020).

The famous historian Sasibhushan M G, through another interpretation endorses the veracity of this story. According to him Odanad was among the five districts established by Vikramaditya Varaguna, a vassal of the Pandaya rulers in the land between Kayamkulam and Thiruvalla. During the beginning 9th century Kandiyoor became the capital and there set up a powerful local administration. The defeat of Chola King at the hands of the Pandayan King Sundara Pandayan was with the support of Venad and Odanad. Thus like Venad, Onad too became a powerful state by itself. Temple inscriptions (Tamil) available at Kandiyur and Haripat temple narrate the story of Odanad dynasty. Iruvi Kerala Verman in Malayalam year 393 (1218 AD) was instrumental in renovating Kandiyur temple. It was done at the insistence of a lady called Kurungudi Unnikkalathiram to the king of Odanad,

Uthaichiraimangalath Shri Veeraperumattath Iraman Kothathiruvad. Those inscriptions contain details about Odanad dynasty and also mention about Kandiur as the capital of Odanad. It was believed that in between 844 AD and 883 AD, Kerala was ruled by the Emperor Sthanu Ravi Kulasekaran The king of Venad Ayyanadikal Thiruvadikal who was referred as Vellikula Sunadaran was his vassal.

According to the scriptures found at Thirunama Nellore Rajaditeshwaram Temple, Melainad Kandiur Velikula Chundaran who ruled the place might have been a member of Odanad dynasty. The Jewish records also mention him as the king of the dynasty at that period. In the writings of Moroccan explorer Ibn Battuta who travelled across Kerala during 1342-46, details the socio political systems prevailed at that time. According to him Odanad was one among the twelve dynasties that ruled the state.

It can be assumed that Kandiur dynasty came into existence during the first half of 9<sup>th</sup> century A D. The writings Ibn Battuta trace the influence of Ay dynasty which is connected to Vellikulam. This can be established from these inscriptions. According to the popular historian K Shivashankaran Nair, the ruler of Kandiur (Odanad) at that period might have been one Velkula Sundaran. While MG Sashibhushan argues that The King mentioned in Jewish records being one from the Ay Dynasty, most probably it may be Melainad Kandiur Velikula Chundaran of Odanad himself. The Ay dynasty occupied the southernmost area. This dynasty maintained foreign trade relations with other countries including of Asia and Europe since the 9th Century. Thus claims M G Sashibhushan referring Jewish records. It is believed that Desingnad (present day Kollam) branches of the Venad Royal Family maintained contact with Yadvas and King Jayasingh, who ruled Odanad, Venpoli and Thiruvattuvaynad. It can be derived from this that there is some relationship between Odanad and Ay Dynasty. (WAFFEN, 2020) It is argued that foreign rulers like Jaya Singh and the Yadavas who ruled Odanad, Venpoli and Thiruvattuvaynad. This shows the relationship between Odanad and Ay Dynasty. Further to these, inscriptions of Haripad temple and Kandiur temple provide much information about the Kings of Odanad. The details about a ritual called "sahasraakalasham" (thousand pots) performed by the king Raman Kothavarama at Kandioor Mahadeva temple, the leader of yadukula. This is recorded in the Kandiur texts. It is also mentioned in Yadukula an inscription provides further proof for confirming the relationship with the Ay Dynasty and Odanad Even though it is difficult to ascertain the exact period, some inscriptions at Haripad temple mentions about the two Kings Iravi Adicha Varma and Iravi Kerala Varama as Odanad kings. The accounts about the expenses incurred in connection with the renovation of the said temples clearly establish this fact. A more authentic version of Odanad history was available from the scripts of Veera Raghava Pattayam prepared during 13<sup>th</sup> century. It mentions about a trade union leader Iraivi Korthana who was entrusted with of the administration of the town of Makotayar. It was governed by a contract and was signed by the villagers of Chokiram and

Panniyoor along with the other rulers from Venad, Odanad, Eranadu and Valluvanad as the witnesses of this contract. It might have taken place between 1225 - 1320.

According to the Jewish texts Venad, Venpolinad, Nedumpayoorad, Valluvanad, Eranad are the few kingdoms that existed during that period. During the later periods the kingdoms like Venpolinad, Nedumpayoorad and Purayoorad later disintegrated. It is seen that in place of it kingdom of Odanad came into existence. It was natural during those periods that some landlords too owned multiple areas of administration. Disintegration of second Chola Empire is cited as the main reason behind the collapse of many small kingdoms. Along with this their glorious past became a part of history.

#### **Pandya-Chola Rivalry.**

The upper hand gained by Pandya kings over Cholas at the beginning of 13th century accelerated the decline of many small kingdoms. It can be stated that the emergence of Odanad as an independent entity coincides with these developments during the beginning of the 13th century. The defeat of Chola King In 1216 AD at the hands of Raja Maraverman Sundara Pandyan was aided by Venad and Odanad kings. They had a common commander named Chendan Raman. In return, The Pandya king as a gesture of goodwill gifted Shambur Vadakara of Chenkotta taluk to Odanad. It proves the military prowess of Odanad held at the time. One ruby stone was dedicated to Irinjalakuda Temple of Cochin by an unknown king in 1342 AD (517)(WAFFEN,2020)

The disintegration of Kayamkulam starts with the crowning of Marthandavarma as the King of Travancore. He followed an expansionist policy and annexed many small kingdoms Coastal region of Kerala (Malabar Coast) was divided into much small chiefdom. The Dutch East India Company who was enjoying the trade facilities along the Malabar Coast smelt the threat being raised by Travancore. The Deshinganad (present-day Kollam) ruler requested the Dutch for support against an impending attack from Travancore, stating that he would surrender to Marthanda Varma if the Dutch refused to help him. The states captured by Travancore during 1733-1734 included the states of Peritally (Perakattavali or present-day Nedumangad), Eledattu Svarupam (present-day Kottarakkara), and Maruthurkulangar. After Travancore captured these states their procurement of spices from these areas stopped completely, and the Dutch trade in Malabar suffered greatly.([wikipedia.org/wiki/travancore](https://www.wikipedia.org/wiki/travancore))

#### **Foreign Invasion and its Effects.**

Throughout its history, India was intermittently disturbed by incursions from its northern mountain wall. No such invasion or conquering took place in Kerala, barring Mysore's invasion that too was limited to Northern provinces. Only after the arrival of the Portuguese navigator Vasco da Gama in 1498 and the subsequent establishment of European maritime supremacy in the region did India become exposed to major external influences arriving by sea, a process that culminated in the establishment of British supremacy in India

which lasted up to 1947. Thus this subcontinent became part of the British Empire.

Coastal region of Kerala (Malabar Coast) was divided into much small chiefdom. The Dutch East India Company who was enjoying the trade facilities along the Malabar Coast smelt the threat being raised by Travancore. The Deshinganad (present-day Kollam) ruler requested the Dutch for support against an impending attack from Travancore, stating that he would surrender to Marthanda Varma if the Dutch refused to help him. The states captured by Travancore during 1733-1734 included the states of Peritally (Perakattavali or present-day Nedumangad), Eledattu Svarupam (present-day Kottarakkara), and Maruthukulangar. After Travancore captured these states their procurement of spices from these areas were stopped completely, and the Dutch trade in Malabar suffered greatly.(<https://en.wikipedia.org/wiki/travancore>).

Present day Kayamkulam was a powerful native Kingdom namely Odanad, existed in South-Central Travancore, which was established in the 11th century. It acquired the name of Kayamkulam when Odanad shifted its capital from Mavelikara to Kayamkulam. But Mavelikkara remained as its cultural capital. Kayamkulam became a commercial centre. The administration was in the hands of Nair feudal lords. Edaserril Unnithan and the ruler of Kayamkulam were noteworthy among them. It was also known as Onattukara. The name was derived from Odam means boat and nadu means land in Malayalam. In Mayurasandesam by Keralavarma describes odanad as the land of wines.

Due to its proximity to Quilon port Odanad was able to maintain trade and other relationships with many foreign countries including the Portuguese and the Dutch. Trade in spices contributed much to the Onads economy.

Odanad may be the lone state which withstood the pressures from Marthandavarma of Travancore for a long period. What was the extent of colonial influence over Travancore and other southern states of Kerala?. Or was it yielded a different result in Travancore and other parts of Kerala when compared with other parts of India?

#### **Literature Review.**

A.P Ibrahimkuju, and T K Ravindran narrates the story of Kulachal war between Dutch forces and Marthandavarma in their work (&quot; The Battle of Kulachal (1741) and the defeat of Dutch on the Malabar Coast & quot;). It was regarded as a historical event because a European power was defeated by a native power. It can be stated that, from there started the history of Travancore and Kerala.

The Dutch behaviour before the Kulachal war was narrated by M O Koshy in his book The Dutch Power in Kerala. Regarding the influence of English, Pierre Bourd, commented that The English language and education established its Influence which, “compelled and encouraged to collaborate in the destruction of their instruments of expressions.” In a sense the English learned men became a major tool in the hands of the Britishers. In Travancore and

other Malayalam speaking regions vernacular language was replaced by English as administrative language.

Rani Laxmi bai's royal proclamation in 1812, with regarding the banning of slavery through a Royal Proclamation was regarded as a major social reform enacted by any of the provinces of India. This proclamation was issued even before Colonel Munro's arrival as the Resident. P. Sankunni Menon in Thiruvitamkur Charitam shows this example to state that even without colonial influence Travancore was far ahead in social reforms. G N Devy speaks about Macaulay's Observation that "if the British neglected to learn English literature the day was not far off when the Indian subjects of the Crown would surpass Britain in literary scholarship."

William Bentic confirmed the assumption Of Mecaulay and opined that, "British Language was the key to all improvement and general education" would lead to the regeneration of India.

Fiscal management of Kayamkulam, Kollam, Venad (Travancore) can be treated as the best in the world. The wealth amassed on behalf of Sri Padmanbha Temple is considered as the largest in the world. Thus it became the richest place of worship in the world. The source of this wealth is still a point of debate.

The Census report and the Imperial Gazetteers were compiled in English. "It reveals the conceptual biases then current on the pre-colonial Indian past among the British Administrators.". This observation by Romila Thaper is generally accepted. The nineteenth century can be regarded as the most volatile period of Indian history. Travancore and then Kerala played an important role in creating that cultural volatility. During this period many cultural and social reforms were initiated in erstwhile Kerala. Actually it was a period of renaissance in Kerala. During this period the concept of a unified Kerala is developed.

Another important work which highlights the importance of language in building up cultural ethos or identity of a community is "Colonialism and its Forms of Knowledge", by Cohen S Bernard.

The British concept about English Education was illustrated by Macaulay in his Minutes of Education in 1835. The Utilitarian's like James Mill also advocated the importance of English education in India.

Movements of reformation were started in Kerala only from 7th, century onwards. Some scholars opines that it was coincided by the arrival of Aryans to Kerala. According to some till that time Kerala was free from caste system. People were demarcated according to their profession with their own status. In " Cultural Heritage of Kerala", Sreedhara Menon argued like this. With the arrival of Aryans cultural moorings of Kerala underwent a sea change. Caste gained upper hand in determining social status. But with the arrival of British and especially through education a new class was created i.e., educated class. It acted as a double edged sword. Some of them favoured the British while many others supported the freedom movement. This new educational system became instrumental in causing, "the decline of indigenous educational

system”, so remarks Sheer Baber. He adds that The East India Company followed a strategic approach towards education. “In one of the earliest debate on the issue (1792) one director observed, ‘We have just lost America from our folly, in having allowed the establishment of schools and colleges...It would not do for us to repeat the same act of folly in regard to India....If the natives require any thing in the way of education they must come to England for it.’ While the remark of the director cited above implies lack any indigenous system of education, but the administrators in India were aware about the existence of an extensive network of indigenous schools that was slowly being destroyed”. Even now “Vidyarambham” (Initiation to reading and writing) is a major cultural event in Kerala.

We have highlighted the importance of English language in building up a colonial system of administration in many parts of India including Travancore. But Travancore was able to utilize the mastery of the language without compromising their identity.

#### **Objective of the Study.**

A detailed study about the evolution of Kerala as a powerful state is of much importance. The diplomacy shown by small Kingdoms like Venad, Kayamkulam, Kollam etc...In dealing with The Dutch and the Britishers were noteworthy.

The intensity of national movements were comparatively less in Kingdoms of southern and central Kerala including Venad , Kayamkulam, Thekkumkur and Vadakkumkur. They culturally and politically treaded an independent path. But during the last few decades the Keralites acquired the status of international citizens. Here I wish to explore the question “whether India has anything to learn from their experiences of these native states of Kerala?”. Was trade a determining factor in maintaining the relationship between countries?.

#### **Scope of the Study.**

If we compare the development of Kerala with other parts of India it will reveal some interesting aspects and it will be beneficial to both Kerala and India. How Malayali built up apsyche of his own and at the same time maintaining an International Citizen status.

#### **Findings.**

By going through many of the studies it became clear that unlike other princely states like Kayamkulam and Venad(Travancore) kept its identity and the vigour of the people. The victory over the Dutch and Mysore Sultans were important since it enhanced the esteem of Travancore and its people. Even after the unification of Kerala by merging Malabar, Cochin and Travancore, Kerala maintained the level of development, which it has inherited from the sanative states.

#### **Conclusion**

The most important feature of the native kingdoms of Kerala was that all of them maintained a common socio cultural back ground. There were rivalries them. Many of them ended in fierce battles. With the arrival of foreign powers



some of these local battles gained international significance. Portuguese, Dutch and the British exploited that situation to further their ends. The rivalry between Cochin and Malabar, Kayamkulam and Travancore played an important role in shaping the picture of modern Kerala. Like in any other invasions the native forces also were particular in plundering the wealth of defeated forces. The annexation of Kayamkulam and other native kingdoms by Travancore stands out as the best example of this policy. Through this annexation Travancore amassed enormous wealth some of which were deposited in Sri Padamanabha Temple in Thiruvananthapuram.

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## **VIEWS AND IDEAS OF J C KUMARAPPA: A HISTORICAL STUDY**

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### ***Abstract***

J C Kumarappa was a master educator, whose mastery of education was immense and he excelled in choosing subjects in schools. He wanted to study mathematics in college but studied history. Gandhiji had the opportunity to be present when he created basic education. Thus he had a clear idea about education. It is his belief that all problems arise from education and they can be solved through better education. If education is to make us worthy of life as the best citizen, the best student, the best father, we must continue to learn from the cradle to the grave yard. The importance of education is that we have to go through every stage without any shock while everything changes. Education will not only teach us some important skills that we can use. Democracy is the rule of the people by the people for the people and of the people, and democracy provides the opportunity for everything. Those with a long-term outlook must sit on the throne if a government is to succeed. Those with short-term outlook will do great harm through their short-sightedness.

Key Words - Education, Political. Cow, Land formation, Government, Political, Democracy

### **Introduction**

There should be a proper philosophy behind the education system in every country. The purpose should be to bring out the latent talents in an individual. It is his opinion that we cannot undertake any educational program without proper preparation and thought. Indian education and agriculture

comprise multiple social subsystems, each displaying a different process of change. This structure provides sufficient opportunities for research in land systems and reform procedures. Before exploring the natural complexities of the Indian agrarian sector, the process of evolution, which contributed to this complex structure, must be examined. Our discussions of the post-independence era will be classified in terms of educational development, economic development and political structure of the present society. Later we shall examine the post-independence agricultural policy and educational reform efforts. Against this back drop this study will enable us to assess the present situation.

**J C Kumarappa's Early Life** Joseph Cornelius Chellathurai was born on 04.01.1892 in Tanjore to a Christian family of high character and tradition. This name was later changed to J C Kumarappa. Born into fairly affluent family, he studied higher education in line with that tradition. He completed his school and college studies in Thanjavur and Chennai respectively and later went on to obtain a degree in Accountancy in London.

His mother was very upset and wondered if her son would become ever become back to India. When she ordered her son to come to India, he obeyed his mother's orders and returned home. After coming to India, he worked for a while in an English auditing firm in Bombay. He then went to the United States, to stay for a few days at the invitation of his brother and he graduated with a bachelor of 'Business Administration'. He also took a master's degree in 'Public Finance' from Columbia University. The special article he prepared for the degree was entitled, "Public Finance and Our Poverty". The main point of his article was that the British Government's exploitative monetary policy was the reason why the Indian people were poor. Kumarappa's intelligence, deep thinking, skill and hard work were responsible for his academic excellence. J C Kumarappa, showed his research papers to some of his friends. J C Kumarappa's friends asked him to send them to Gandhiji. Accepting Mahatma Gandhi's invitation, he met Gandhiji at the Sabarmati Ashram. J C Kumarappa gave up his western clothing and became a volunteer of Gandhiji and fully engaged himself in the constructive programmes of Gandhi.

#### **Educational Thought of J. C. Kumarappa**

JC Kumarappa suggests that the basic education program, developed by M K Gandhiji is suitable for our country. He cites M. K. Gandhi's long commentary on education. He believes that education should bring out the best in all fields from the body and soul of a student. The British government did not realize the magnitude of change this provision for education was likely to usher into India. It brought about a paradigm shift and mediated the transition of India from the ancient value system into the modern value system. After evolving the decision to provide state support for education in India, the colonial government had to decide whether to persist with the traditional curriculum or to introduce the English medium of instruction.

The original idea of Macaulay, to introduce the English system of education in India, was to create a class, Indian in blood and colour, English in taste, in opinion, in morals and intellect. This was necessary because the tiny company, trading in the coastal regions, in constant dread of being driven out of India, had burgeoned into a mighty empire. The growth of a company into an empire entailed the appointment of numerous personnel to administer it. In the beginning, they brought Englishmen from England and they had to be paid heavily to make up for their dislocation from England, for service in a strange country, with strange language and strange customs. To meet the bureaucratic requirements of a huge empire, they could not afford heavy financial outlay on Englishmen being recruited. Hence the colonial government wanted to train Indians in such a way to help them to feel comfortable with the English language and facilitate easy communication with the British masters.

### **Gurukula Educational System**

Most countries now offer education with a specific purpose. Those who run factories in developed countries view education as training for their future executives. In developing countries, education is seen as a tool to increase their productivity. They are trying to cultivate narrow patriotism through education in countries that can operate under military control. The uniqueness of the education system that can be followed in our country is that the Gurukula Education System is the training for life. In this way the student will choose his guru and go with him and live under his guidance and supervision. It will become a place not only for spiritual training but also for all kinds of life education.

Group teaching is the best method in the Gurukula Education System. In this way, the teachers will take care of the students with the kindness of a father and he will lead his life in such a way that the students will look at him and learn what they need and learn. When Jesus knew his disciples, he said, "Follow me." JC Kumarappa points out that he did not give any books and read them. They walked in the footsteps of their Guru.

Man is a complex creation that cannot be hierarchically divided into separate parts that are unrelated to him. If the aim of better education is to provide true education then all the elements of man should be nurtured and at the same time to uplift every man in his physical, social and spiritual areas. He needs to learn some profession of something. JC Kumarappa says that one cannot accept education without learning all of the above. Based on his statement, we can see that the new education policy that is currently being developed is in line with this. Students make their mark on every activity. His intention is to plan work, play, plan, hobbies and leisure, in the right way.

The research that could take place in the universities has been going on for a while without affecting the country, and if we look at the development of the society, the level of development through education is higher than the foundation. Unemployment is a problem. He says higher education is useless. Only if they are creative, they will benefit the country.

The aim of a better education is to transform the rural people and the most backward and backward people into better intellectual and creative people. Thus knowledge can be gained through movies, dailies, television sets, radio and books as a medium that can bring education to all people. But they alone are not enough. Education is not imposed from the outside; but it must be adapted to the living environment. Therefore, if they want to get an education, if they change their situation as they see fit, then everyone will become educated. He is very clear on the need to create a better structure to manage schools. The persistent control of schools by remote authorities, in a centralized administrative system, will not be fully effective. It is best that the schools be run by the local administration. People, who are responsible to the teachers, will be interested in the practice of the school.

### **Political Thought of J. C. Kumarappa**

Although JC Kumarappa was a brilliant accountant, he had a clear vision of politics as a Gandhian thinker. It is noteworthy that his ideas of economics permeated his political views as well. He describes what kind of democracy we need even before the liberation of India (1945). If we look closely at his sharp political views we can see that they are still relevant today. Our country was basically a republic of villages and each village was an autonomous body. All human activities in society can be viewed from two perspectives; one long term perspective and the other, a short term perspective. Majority of us have a laid back attitude when it comes to painting a picture about ourselves. Mostly human beings rush to seek their own interest. Some actions need to be taken for the benefit of the community as a whole and they require a long-term perspective.

Irrigation, road transport, sewerage, etc. should be carried out on a large scale in the long run. None of these projects, which are carried out in the interest of the community, would be suitable for the management of such projects by those who are motivated by their profit motive. Will any project benefit people? That is the question that needs to be asked. No government is a commercial enterprise, it is not a money-making company, it is not an institution that creates official but the government is there to help the people, regardless of how much it costs. This is the basic principle of politics. Here we can see that there is a big difference between private funds and public justice. Public funds should always be spent in the long run. The government should do the following work carefully and clearly and be welcomed by the people. They are

1. Irrigation method
2. Land management system
3. Research method
4. Livestock rearing system
5. Transportation System
6. Training Center Method

### **Irrigation Method**

It is needless to explain the need to provide irrigation facilities, for agricultural field in all the villages in India. In this context, agriculture must progress. Without irrigation facilities, agriculture will become a complete gamble. Continuing efforts should be made to dig wells, deepen and widen ponds, and construct drainage system. The best government is one that would provide adequate electricity to all the agrarian masses, to enable them to instep engines to pump water from wells and bore wells. Crops can be properly fertilized only if water is available. Fertilizing, without water facilities, can greatly affect the crops.

### **Land Management System**

Efforts should be made to increase the amount of land under cultivation and the fertility of the soil. Water quality should be maintained by enclosing retaining walls that create proper waterways, to prevent soil erosion and elevate to prevent water stagnation. A closer look reveals that man is a source of food for humans and fodder for livestock. Lower the soil fertility, lower the quality of the food produced. He hopes that the result will be better health for the people and that this will lead to a balanced diet reaching out to the people. Land use should be based on soil quality. There should be a well-planned plan of what to produce on the land. Farmers should cultivate their produce on a rotational basis.

The economy of our Indian nation even if we worry and forget it's constantly running in these seconds and that's what keeps us running similarly the Gandhian economy by way of economic policy which we have forgotten over time but still need today for that we need to remember that the prophet J.C. Kumarappa is a Tamil is not something we can all be very proud of January 30, the day of remembrance of mahatma Gandhi even the Gandhian economist Kumarappa, who said that villages were the backbone of the country, was the one who formulated the rural economic policy.

Centralization is a form of repression that keeps everyone under our control. Large factories it has taken the lives of thousands of workers into its own hands, if we want democracy in the country, we need so much democracy in the economy this is what Kumarappa said the center of power is now the earth in New Delhi Calcutta is in Bombay and metropolitan I want to divide that power into seven lakhs villages which Gandhi said was that in many respects the two had the same views. He said that the industries in the villages and the products produced in the villages should be fully utilized by the villages thus, his policy was that every village would become self-sufficient he also opposed the harmful effects of cash crops on food crops, he opposed the destruction of natural resources and the great industries that take place on it.

India should be towards the service economy he also condemned the use of chemical fertilizers instead of natural fertilizers when the green revolution started in India the tractor plowed the land but asked if it would put slit tractors entering in response to cows affect human labor and thus expel man from agriculture as well as the cow that plows the land so it gets out and the farmer goes towards you without getting the dung available from the cow

this incurs additional costs for a dye Kumarappa opposed this as it makes him more indebted, look around you a little today and you will be around look at the factories diesel shoes electronics are getting ready in our town to wear somewhere in the country for that there are factories all around us that are depleting.

The natural resources we have accept these in the name of business if you are a drinker of mineral water or soft drinks take a look at the address on your bottle the productive water somewhere is currently soaking your throat so you just have no problem but it will be more than enough water for a farmer's crop in some town since cash crops are all growing as an alternative to food crops, they are the only products for your village if labor in your village does not result or does not develop then where does the labor in your village go all these are being questioned by Kumarappa who came to be a Gandhian who surpassed Gandhi in simplicity and policy. I will count the ribs of the poor who are there before implementing a project in a particular area i will see if any flesh is found in the ribs of the same poor after the implementation of that project if so, he considers the project a success.

Dr. J C Kumarappa's comments are deeply rooted in his economic thoughts today we are failing to follow the rural ideas and ideas for rural development that he paved the way for according to him, we have seen a rural economy and we have abandoned the rural farmers because the government is providing for the people and farmers in the rural areas. The produce of the village goes to the people in the town somewhere who do not own the village so that when they go there their food needs are met, but they return and do nothing for us and instead just throw a lot of food waste into the sea It poses a great danger when paying at sea The village is not going to get any help back from the city the greatest nostalgia of the villagers is that we do not get any help from them and no way for a big change except that they pay and buy the products that have produced for us the quantity they need in this half century we have not provided any assistance to the village and the farmers living in the village so we can say that the economy here is gone and the village economy is completely paralyzed.

### **Conclusion**

J. C Kumarappa has made it very clear what the education system must be modified. The current education system does not create thinkers. It requires self-confidence. Vocational education is not complete without artistic knowledge of Poet Tagore, who researched and worked on this area of education. Tagore maintained that every village school should teach folk songs, music and art based on the profession and develop the arts students with self-confidence and self-respect with pride in the country. He emphasizes the need for higher education to be self-sufficient. The functions of the State depend on what kind of society the State wants. It is true that J C Kumarappa, has laid the foundation for the newly liberated Indian State, to be inspired by M.K Gandhi's vision of establishment of village self - government. The study was based on the ideas, found in J C Kumarappa's action plan for the

emergence of the New India, to be built on the Gandhian Economics of Permanence.

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## **A STUDY ON THE HISTORICAL SIGNIFICANCE OF THE MALABAR REGION IN THE SPICE TRADE ROUTES OF THE INDIAN OCEAN**

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### **Abstract:**

Malabar, located at the centre of the Indian Ocean, has occupied an important place along the Indian Ocean trade routes especially, the spice trade routes, since ancient period. Malabar, with a long coastline, is strategically located in the South Asia and acts as an important maritime link between South East Asia and West Asia. In addition to its strategic location, Malabar is blessed with evergreen forests as well which provide suitable conditions for the cultivation of Black pepper and various other spices and raw materials which were in great demand in the Europe, West Asia, Africa and South East Asia in the ancient and Medieval period.

In this paper, the significant role that the region of Malabar played in the Spice trade route across the Indian Ocean before the arrival of the Portuguese in the region has been analysed in depth. The paper throws light on the various factors which made the Malabar region indispensable for the Spice Merchants of the Indian Ocean.

**Key Words:** Spice trade routes, Malabar, Black Pepper, Romans, Dhow, Monsoon, Indian Ocean.

### **Introduction**

Much of the history of the world revolves around the Spice trade and the Spice trade routes. A continuous network of maritime trade from Rome to China existed since 3000 BCE in which India played a central role. India has had trade relations with all the major civilisations of the world including Mesopotamia, Egypt, Arabia, China as well as Roman and Greek civilisations. The regions of South east Asia, India, West Asia And East Africa were all connected by the Spice trade routes.

The history of India's trade with foreign land goes as far back as 7000 years in which Malabar region occupies a significant place. The ancient kingdoms of Babylonia and Assyria had regular maritime trade contacts with the Malabar coast and China in the East. Spices like pepper, cinnamon, cardamom etc reached Assyrians and Babylonians from the Malabar coast. It is often argued that black pepper was introduced in the South- East Asian nations as a result of the Babylonian- Malabar- China trade connection. Spices were considered a luxury commodity in those days and were traded from the Malabar coast to the Red Sea and Persian Gulf ports and from there, the spices used to reach the European markets. (Prange, 2018)

### **Malabar in the Spice Trade Route**

Malabar (presently the state of Kerala in India) is located at the centre of the Indian Ocean. It occupied an important place along the sea trade routes in Indian Ocean. Mahmood Kooria describes Malabar as 'a narrow stretch of land between the Arabian Sea to the west and the mountain ranges of the Western Ghats to the east.' (Kooria, 2017) As per the account of the Marco Polo, Malabar was an important trading centre where 'traders of Kis, HormusDofar, Soer (Suhar) and Aden bring destriers horses.' (Priya, 2017) In the Pre- British era, the term Malabar and Kerala were used alternatively for this region.

Malabar is situated on the southwestern coast of India between the Arabian sea and the Western Ghats range. In the ancient period, the Malabar region extended from the south of Goa on the western coast to Kanyakumari in the present- day Tamil Nadu and covered the entire south- western coast of India. At one point of time in history, the territory of Kerala stretched from the Cape of Comorin to the Karwar point. However, by the times of Periplus, the territory of Kerala got reduced to include only Malabar, Cochin and Northern Travancore as the southern part was taken over by the Pandyas rulers. Currently, Malabar region is restricted to the districts of Kannur, Kozhikode, Malappuram, Palakkad, Thrissur and Wayanad in the Indian state of Kerala.

The term Malabar is combination of two words, Mala which means hill in Malayalam language and Bar which in Persian and Arabic language means a country or a continent. Some authors suggest that the word Malabar is a modified term for Mala- Baram which means a hill slope or the side of a hill in Malayalam.

It is believed that Al- Biruni was the first author to have referred this region as 'Malabar' in his works. Alternatively, Malabar was also known by the names such as Malibar, Manibar, Mulibar and Munibar. Other than Al- Biruni, we find references to the ports of Malabar region in the works of famous Arab scholars like Ibn Khordadbeh and Al- Baladhuri.

### **Reasons which made Malabar central to the Spice Trade Route: An analysis**

It was the long coastline of Malabar that connected it with the rest of the world. Trade with the foreign lands through Indian Ocean constituted the main

source of income in this region. Popularly known as the 'Spice Garden of India', Malabar spices attracted merchants from Babylon, Assyria, Egypt, Arabs since 3rd millennia BCE. (Turner, 2005)

In addition to the long coastline, various other factors made Malabar central to the spice trade and spice trade route. Some of these factors are discussed in detail below:

**Firstly**, Malabar produced many important spices, including black pepper which were indigenous to this region before it was introduced across the world by the European imperialist. The unique environmental peculiarities of Malabar supported the growth of several varieties of pepper, cardamom, ginger, cinnamon, nutmeg and cloves. These exotic spices were in great demand in Europe and in parts of Africa and west Asia. Over centuries, Malabar became an important centre for exporting spices to these regions. Malabar is referred to as the 'the land of pepper' in many historical documents.

Consequently, India became the centre of spice trade in Indian Ocean region. In addition to spices, Indigo, sesame oil, precious and semi-precious metals including pearls and gems., Indian Ivory, tortoise shells, lime, peach and other fruits were in great demand. Spices particularly were traded through the maritime routes.

Gradually, many sea-farers took upon themselves the role of merchant/middle-men between the producers and consumers of spices from the region of Kerala. Consequently, Kerala became the hub of cultural and economic exchange as it had strong commercial ties with all the major empires of the world throughout the centuries including, the Roman empire, Abbasid empire, Byzantine empire, etc.

Spices are extracted from natural plants and are used in food and beverages products to add flavour, colour and aroma. In the pre-refrigeration period, spices such as cloves, were used as preservatives as they extend the life of the food and beverages in which it is added. Some spices have medicinal properties too and are used in making perfumes and beauty products.

The various uses of Spices can be summed up as follows:

- As taste enhancer due to its flavour and aroma in sauces as well as wines. Spiced wines were very popular among the Europeans.
- In their crystallised form, spices were served as sweets also.
- As Preservatives
- As preventive and curative medicines since it has healing properties.
- As an incense to be burned in religious rituals as it was considered sacred in ancient and medieval societies.
- In cosmetic products such as perfumes.
- As currency to pay taxes, rent (popularly called peppercorn rent), wages, ransom etc.
- As sacred offerings to honour the gods

- Spices were regarded as a symbol of status, a luxury good which only affluent and wealthy could afford.

In Europe, many towns and cities maintained their accounts in reference to pepper. Pepper was so popular in medieval European towns that it became an important component of dowry for wealthy brides. In 410 AD, when Visigoths captured Rome, they demanded 3000 pounds of peppercorns in ransom. In addition to these factors, what made spices more desirable was its rarity as they were brought from faraway lands. The Malabari pepper also finds mention in the Geniza documents of the medieval period.

Spices were priced so high that only rich and affluent upper-class Romans could afford to buy them. In this regard, Pliny remarked, “at the lowest computation India, the Seres and the Arabian Peninsula withdrew from our empire 100 million sesterces every year, so dearly we pay for our luxury and our women.”. (Pliny, N.D. p 197).

With the augmentation of trade traffic in the Indian Ocean, the major ports that made available pepper and other spices from the distant hinterland to the overseas merchants also became the nerve centres of intense trade, out of which Muziris, Cochin, Calicut, Kollam Mali (Quilon), Shingly, Kozhikode, Pantalayani Kollam, Chaliyam and Mount Eli emerged as the prominent ones on the Malabar Coast. These port- towns had the infrastructure required for harbouring/ docking ships. Muziris, referred to as Primum emporium Indiae by Pliny (The Elder), was one of the chief ports of the Malabar. It had trade links with Arabia in the west (as mentioned in the Periplus Maris Erythraei) as well as with Sumatra (referred to as Swarnabhumi in Jataka stories) in the east. (Prange, 2011)

**Secondly**, the traditional sailing ship building created huge demand for wood and coir from regions such as Malabar. This made Malabar important for the merchants trading across the spice trade route. Teakwood is the main material used for the building ships and houses and it was easily available in this region. Teak is considered to be the most durable wood and is highly preferred for constructing ships. “In any pre- industrialised society, from the upper Palaeolithic to the nineteenth century AD, a boat or (later) a ship was the largest and the most complex machine produced”. (Ray & Salles, 1993: Pearson, 2003)

V. Kunhali has provided a list of all the ships that were constructed in the Malabar region. These include: Maram, Toni, Veppu Toni, OttadiVallam, VanchiManchi, Vallam, Muri Vallam, KettuVallam, Charalducvallam, Kavuvallam, ChundanVallam, OttakkoriVallam, VishuvalaVallam, Machua, Uru. (Kunhali, 2021)

The countries of the Indian Ocean region were well- connected by these maritime trade relations even in the pre- industrial era and the Dhows played an important role in entrenching these commercial relations.

Historically, Dhows are associated with the trading community of Arabs that travelled between the Red Sea and Indian Ocean. In addition to merchants, these ships used to carry pilgrims too during the Hajj season. Dhow is a part

of the popular culture of the western region of the Indian Ocean. The forests of the Malabar region provided the wood for the construction of the Dhows.

Malabar has been a major ship building centre in the Indian Ocean world, primarily, because the Nilambur forests in Malabar provides good quality of timber for shipbuilding. Uru- making connected the craftsmen from Beypore with the traders from the Arab peninsula. The ancient town of Beypore, located in Calicut, was particularly known for the construction of Dhows or Uru making. Beypore is located on the banks of River Chaliyar. The rain forests in the Beypore region ensured a regular supply of teakwood to the ship- building centres. Even, in the present century, Dhows are regarded as Indian boats. The making of traditional sailing ships (Dhows) generated demands for wood for planking and coir for stitching from different regions such as Kerala.

Dan Gibson in his study on early Dhows pointed out that ‘Early Dhows used a large mainsail and, an oar for steering.’ Originally, Coconut wood and Indian teak were used to make the masts and yards. The most unique feature of the Dhow is that instead of using nails, Coir (a Coconut fibre) was used to stitch the planks together.

The teakwood from the Malabar region was considered to be the best teakwood in the world. Teak (‘saj’) was another important commodity which was traded through the spice trade route. Arab traders used to take teak from the Malabar to their respective countries.

The two important factors that helps Malabar to emerge as a significant ship-building centre in the Indian Ocean Region are:

- a. the availability of best quality of Teakwood;
- b. the availability of workers and craftsmen who could construct durable ships. (Kunhali, 2020).

Even today, ship- building continues to be a major economic activity for the residents of the Beypore. Presently, the demand of Dhow by Qatari businessmen has created a market for Indian Dhow in the Qatar and has provided employment opportunities to many carpenter families from Beypore.

**Thirdly**, Malabar is strategically located on the trade route between the Arab region and China. As a result, for the spice merchants engaged in the long-distance trade with China and South East Asia, it became a stopover port or a transit port. The commercial ships operating between these two regions used to stop at the ports of the Malabar before sailing further east. This increased the importance of Malabar further. (Hourani 1975).

Pointing out to the globality of cultures in Malabar, M. H. Ilias calls Malabar, ‘a fulcrum of world trade and a meeting point of western and eastern trade route.’ (Ilias, 2007) Sailors used to stop at various ports for purposes like, refilling the supplies of food and water, repair work in the ships or to wait for the wind directions to change. Malabar served as a link ‘that connected the trade routes of various empires.’ (Suresh, 2021)

The Malabar coast assumed greater significance with the discovery of the monsoon winds as the ships to and from India could reach Malabar coast

directly. A distinctive wind- system of the Indian ocean region known as Mausam follows a regular pattern: south-west from May to September; and north-east from November to March. Hippalus, an Egyptian sailor, is credited with the discovery of monsoon for the Romans in 45 AD. From the ports of Egypt, Roman ships used to travel to the Gulf of Aden and then making use of the south- west monsoon used to reach the west coast of India. Sailors and merchants used to follow this pattern of Monsoon winds and stay in distant ports of Africa, Arabia, Persia, India, China and further east to Sumatra and Java.

M. H Ilias points out in this regard that the it was the long- distance nature of the maritime trade in the Indian Ocean which made it imperative for the trading communities to settle at Malabar Coast for a long period of time. The movement of the merchant depended on the monsoon winds and their direction. (Ilias, 2007).

**Fourthly**, the policies of the rulers of the Malabar region towards the foreign merchants and traders played an important role in making Malabar central to the spice trade routes of the Indian Ocean. Spice merchants and traders were regarded as a source of revenue for the region. Hence, the ruler of the land used to accord respectable places to these merchants in their kingdom. For instance, the Arab merchants under the Zamorin rulers of Calicut not only managed the business of the Calicut but also received special privileges from the rulers. These merchants also enjoyed the freedom to conduct their religious affairs without interference from the state. The positive attitude of the native rulers towards the foreign traders and merchants attracted merchants from different regions to Malabar.

### **Conclusion**

As is clear from the above discussion, the geographical location as well as the climatic conditions (in terms of Monsoon as well as the availability of fine-quality timber) and the positive attitude of the local rulers towards foreign merchants made the Malabar region popular among the merchants of the spice in the ancient and medieval period. These factors brought prosperity as well as invaders and colonisers in the region. It was the strategic location of the Malabar, which brought Portuguese to its coast and led to the colonisation by Europeans. It was the spices (especially the Black pepper) which attracted the Portuguese and other European powers to this region. Even today, the Malabar region is known for producing the best- quality spices in the world.

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**FR. JOSEPH TAFFRAEL AND NORTH MALABAR;  
RELIGIOUS AND SOCIAL CHANGES AMONG THE  
DEPRESSED CLASSES**

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**Abstract:**

Christian missionaries are apostates who preach the gospels of Jesus Christ to the ends of the earth and bear witness to the words of the Bible. Missionary life is full of many sacrifices, insecurities, worries, and anxieties. Despite not having a proper source of income, there were many Jesuit missionaries who helped many lives in North Malabar; they were inundated by poverty and disease alike. These missionaries were able to give new life and new hope to the downtrodden that were oppressed by the quagmire of the caste system. Even in the midst of their hardship life the missionaries who touched the marginalized people with medicine, food and clothing have not been adequately considered in history. Christian missionaries contend a significant role in the upliftment of the lower class people of Malabar, however, the contributions of the Basel mission missionaries were recorded in history, and the contributions of the Jesuit missionaries went unrecognized. In many places and also in literary records, missionary work is seen as mere conversion. There is no doubt that it is in the interest and agenda of the elite to exclude the contributions of Christian missionaries from the mainstream study of history to prevent the continued growth of missionary interventions and to re-create slavery by avoiding missionary struggles for human rights. As a result, the liberation value and anti-caste elements of missionary work are cleverly



ignored. Therefore, this paper examines the contributions of Jesuit missionary Fr. Joseph Taffrael, who established altruistic love and service of conscience and dedicated his life to the social renewal of North Malabar. This paper exhibits how did Fr. Taffrael contribute to social interaction and build a spirit of solidarity among the Pulaya community in North Malabar? With the support of books, memoirs of missionaries and church records the article observes that Fr. Taffrael played a pivotal role in making social consciousness among the lower class people of North Malabar and brought structural changes in their life.

**Keywords:** caste system, colonial medicine, proselytisation, education

**Introduction:**

There are two perspectives among scholars on the origin of Christianity in India. According to one source, the Christian Church in India was the contribution of St. Thomas, one of the twelve apostles of Jesus Christ. Another read is that the advent of Christianity in India was the exertion of Christian merchants and missionaries from the Eastern Syrian and Persian Churches. However, it is extensively believed that India is the realm of St. Thomas. According to Cardinal Tisserant, Christianity has been widespread in southern India since ancient time<sup>1</sup>. There is no doubt that the history of Christianity in India is as old as the history of Christianity itself. Many missionary groups representing various Christian denominations have come to India over the centuries. From the sixteenth century onwards, Jesuit missionaries sought to find solutions for the social problems of the lower class people of Malabar along with their religious propaganda. Meanwhile, Protestant missionaries, including the Basel Mission, have been arriving in the area since the 18th century. With the arrival of the Portuguese, the work of Christian missionaries spread rapidly in India. Prior to the British conquest of Malabar, only Catholic missionaries were involved in conversion and social work among the lower castes of Malabar. Of them the predecessors were Jesuit missionaries who acted in accordance with the motto "To the Greater Glory of God."<sup>2</sup> Although Father Peter Caironi SJ, the founder of the Chirakkal Mission, started his mission in North Malabar, it was Father Taffrael of Italian descent who expanded these missionary works to various parts of Malabar. In many places and histories, missionary work is seen as mere conversion. As a result, the liberation value and anti-caste elements of missionary work are cleverly ignored. There is no doubt that it is in the interest and agenda of the elite to exclude the contributions of Christian missionaries from the study of mainstream history, to prevent the continued

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<sup>1</sup>. Tisserant, Cardinal Eugene, eastern Christianity in India, Orient Longmans, Bombay 1957, p2

<sup>2</sup> History of christianity in India; with its prospects, a sketch compiled from Sherring, Smith, Badley and reports. (1895). madras : The christian literature society.

growth of missionary interventions, and to re-create slavery by avoiding missionary struggles for human rights.

### **Review of Literature**

In the book *Jottings of a Poor Missionary*, Fr. Joseph Taffrael revealed his missionary life by creating an exemplary example of human love and service. This book, which is like an autobiography, gives a lot of information about Fr. Taffrael missionary life in Malabar. The contributions made by Jesuit missionaries to alleviate the poverty of the starving and to germinate new hope are immeasurable (Tissarent: 1957). Robert Eric Frykenberg gives us a detailed account of Christian missionaries in India (2003). David Hardiman provides a critical analysis of how missionaries approached the lower class people with medicine and religion. David Hardiman (2008). *Christian Missions and Conversion: An Historical, Sociological and Anthropological Study of the Depressed Castes of India, 1850-1950* article explains the emergence of a new social consciousness among the lower castes after Christian conversion. The author says that the growth of education and professional mobility provided by Christian missionaries began to work in a progressive direction on some of the basic concepts of equality and high social mobility in society (Santha kumari: 2019). Why missionaries educated the underprivileged has always been a relevant question? *Christian missionaries' contribution for the education of depressed classes'* article discusses the idea that it was intended to deepen the Bible, acknowledge the services of missionaries, and facilitate conversion.

Christian missionaries are those who want to serve in various fields. While some were barred from leadership positions, a group of missionaries worked to find a generation that was willing to work for the growth of the church. Others were commissioned to lead others to faith in God through religious doctrine and works. Among them were missionaries who dedicated their lives to missionary ideas through prayer and writing. In the early days of missionary activity, missionaries had no definite source of income. Such was the first experience of the missionaries, from Peter Caironi, the founder of the Chirakkal Mission, to Father Joseph Taffrael<sup>3</sup>. Fr. Joseph Taffrael was born on March 15, 1905, in the historic village of Fontanelli, far from Venice, Italy, as twelfth son of a farmer, lived 58 years in India, spent 44 years in Kerala, and built 43 mission centers. When World War I broke out, Father Taffrael's family left Fontinelli and moved to Oderzo. Later, as the war surged, Joseph Taffrael, who had visited the army camp several times to offer the Eucharist and became acquainted with the clergy, was given the opportunity. In April 1921, at the instigation of his sister Giovanna, he began his monastic life. He joined the Jesuit congregation on 14<sup>th</sup> August 1925. Arriving in Bombay in September 1930, he was first employed as a teacher in Mangalore and later in Kozhikode. In the early days of his missionary life he

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<sup>3</sup> pilathara, Issac. Fr. Joseph Taffrael S.J,oru pavam missionaryude ormmakkurippukal. Kannur: Bethel Publications, 2014. P30

underwent many trials. During World War II, the Italians were taken hostage by the British governor. Among them were several missionaries, including Father Taffrael. He was released in 1944<sup>4</sup>. After 44 years of missionary work in Kerala, Fr. Taffrael served as a missionary in 43 mission centers.

He is popularly known as a home giver who has donated over a thousand houses and over 2000 acres of agricultural land to the downtrodden people of North Malabar. Kerala Finance Minister KG Adiyodi while attending the Jubilee celebrations of Fr. Taffrael in Pilathara 1986 where he spoke about Fr. Taffrael as he become a legend who has rendered commendable service in the field of social service<sup>5</sup>. Fr Taffrael worked hard to establish a new social order for the upliftment of the socially and economically backward sections, especially the Pulaya (Gandhiji addressed them as Harijan). He lived an exemplary life for all to live firmly in the faith and grow in the spirit of God through prayer. When a missionary visited the villages to preach the gospel, people were amazed to see him, and they considered him a 'white angel' (Pandian 1897, p. 205). This may be because of the missionaries' dress, colour, language, and way of life<sup>6</sup>. It was a curious sight for many to see Joseph Taffrael walking with a medicine box accompanied by children. Children were often the guide on the journey. There have often been insults and stoning on such travels. It is very clear from his Jottings of a Poor Missionary how he faced and survived the complexities of missionary life in North Malabar.

### **Conversion**

The word conversion has been used in Christian history in many ways. However, in a broader view conversion is defined in two main ways. Firstly, non-Christians are converting to the Christian faith. Secondly, the conversion from the Catholic faith to the Protestant faith or vice versa<sup>7</sup>. Fr. Taffrael's missionary work was carried out among the Pulaya people of Malabar who were marginalized in the name of caste. Castes at the top of the range were considered pure while those at the bottom were considered polluted<sup>8</sup>. The ancient Hindu text Manusmriti (Laws of Manu) is seen as the source of caste inequality in India. The caste system gives a certain rank to individuals. These strict caste groups are believed to have originated from the Hindu god Brahma. The Brahmins are said to have originated from the mouth of Brahma, the Kshatriyas from his hands, and the Vaishyas from his thighs and the Shudras from their feet<sup>9</sup>. (Viswanath 2015, p. 259). The castes above the limit

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<sup>4</sup> Ibid p32

<sup>5</sup> ibidp37

<sup>6</sup> Pandian, Thomas. 1897. *Indian Village Folk: Their Works and Ways*. London: E. Stock.

<sup>7</sup> Andrew F. Walls, *Converts or Proselytes? The Crisis over Conversion in the Early Church*, *international Bulletin*, 2004, vol 28, no.1

<sup>8</sup> Sekhar, C. C. (2019). *In Search of a Touchable Body: Christian Mission and Dalit Conversions*. *Religions*, p2.

<sup>9</sup> Viswanath, Rupa. 2015. *Caste and Untouchability*. In *Hinduism on the Modern World*. Edited by Brian A. Hatcher. New York: Routledge, pp. 257–74

were considered clean while those below were considered unclean. Manusmriti justifies the caste system as the basis of the order of society. Also, as seen in the following verses, the laws against the lower castes are recorded in the book: the lower castes who try to sit in the same seat as the upper castes will be stamped. The caste system treated the lower castes cruelly; at the same time the missionaries ate together with those who were excluded from society. Communication between them was brought closer through the activity of sharing a common food. While living with people who were divided by caste system, Fr.Taffrael also became one of them. There were very few of them who could eat every day. As a rule, they start working in the morning without taking anything. In the evenings, when they get a meager wage, they go to the shop and buy a handful of rice, some chillies and some salt to prepare a sumptuous meal. In a letter to the Jesuit authorities, Taffarel describes the difficulties of missionary life. Quoted "Now when I come across daily such starving people and suffering children my heart aches. How can I treat myself well, let alone comfortably? It was very hard in the beginning to get used to it, but what can one not get used to? I was not used to doing without coffee at all, Now I am, I was not used to eating rice with water , curry and nothing else; now I am. I was not used to living without bread, vegetables, fruits, meat, soup, milk, eggs, and what not; now I am. I was not used to sleeping without mattress, and bed sheets on the floor or a hard plank; now I am"<sup>10</sup>. It is widely believed that eating food prepared by Dalits or Pulaya/lower class and eating with them has polluted the dominant castes. It was not only the body and presence of the Dalit that was considered polluted; even the food cooked by Dalits was denigrated as unclean and dirty. The touch of the missionaries had a profound effect on the lives of the Dalits and the notoriety of not being able to touch their bodies was shattered. Missionaries ate with the converted Christians in their thatched huts<sup>11</sup>. As Shuman observed, "the act of eating and sharing food together is called commensality, an activity that not only protects the physical body, but also creates and strengthens social bonds" (Shuman 2003, p. 501)<sup>12</sup>. The dynamic power of the word - the written word (the Bible) and the spoken word (from the missionaries) - worked strongly in the hearts of the lower classes; in the words of Sanal Mohan, it acted as "knowledge of opposition". Such paradoxical knowledge became enlightenment for the Dalits or Pulaya/ Harijans to nurture them and they developed new behaviours, new habits, moral consciousness and a new understanding of them (Mohan 2015, p. 49)<sup>13</sup>. Missionaries could not tolerate injustice and therefore supported Dalits

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<sup>10</sup> The Catholic worker; December 1949, vol.xvi, No. 7

<sup>11</sup> Sekhar, C. C. (2019).op.cit. p 6

<sup>12</sup> Shuman, Michael. 2003. Food. In Encyclopedia of Community: From the Village to the Virtual World. Edited by Karen Christensen and David Levinson. New Delhi: Sage Publications, vol. IV, p. 501

<sup>13</sup> Mohan, Sanal. 2015. Modernity of Slavery: Struggles against Caste Inequality in Colonial Kerala. New Delhi: Oxford University Press

in their cause. There are incidents in the missionary reports where missionaries challenged the practice of bonded labor which was one of the essential aspects of the structure of caste system. The involvement of missionaries in the lives of Dalits and their support for Dalits in matters of justice led the dominant castes to look at them with contempt. Mission records and oral accounts demonstrate incidents of growing animosity of the dominant castes towards missionaries. We were cursed that was the thought of lower classes. The lower castes only had the knowledge that they were born from the feet of Brahma, should be slaves to the upper castes. You are dear to God. The words of the missionaries that they are children of God nurtured in them a revolutionary thought. However, these people converted to Christianity for various reasons. The conversions that took place in India were fraught with many temptations. This is said to be a reason to convert to Christianity to escape the harsh caste system. Many became Christians for material gain (financial aid).

Father Peter Caironi S.J, the founder of Chirakkal Mission, started the proselytisation activities in North Malabar. In the old Chirakkal taluk of Kannur district, 12 Dalits in Dalil area were baptized on October 28, 1937, and started a new faith revolution. Following him, many Jesuit missionaries made unparalleled work in the field of conversion. The Chirakkal Mission and the Mattul Mission have always been Jesuit conversion missions. The chirakkal Mission was started by Fr Caironi .Fr Sequeira who founded the Mattul Mission. The Charge of the Mattul Mission was later entrusted to Fr Taffrael. Fr. Joseph Kottukapalli commented on the Mattul mission, saying, "His successors could not take a single step forward from where Fr. Taffrael left off in 1952." The Chirakkal Mission and the Mattul Mission are part of the Indian National Movement and should go down in history. It should be noted that Fr. Joseph Taffrael raised his voice for the Pulaya people of North Malabar the same time as Gandhiji fighting for the rights of the Harijan community and temple entry as part of the national movement. Many became Christians as a result of Fr. Taffrael's efforts. The energy of his actions was the call of God to "go and preach"<sup>14</sup>. At the initial stage of his missionary works in north Malabar area individual conversion happened. Later Fr. Taffrael encouraged family conversion instead of single conversion, because the person who converted to another religion was excluded from his family and community, which put a lot of stress on him. The number of Christians in Mattul was very small. As a result of Taffrael's efforts, it has grown to over a thousand. Similarly, the number of Christians at Thavam in Kannur had increased to 1100. When missionaries were often unable to present the word of Jesus Christ to the non-Christians in its fullest sense, they provided financial assistance and converted them to Christianity. Fr Taffrael often carried out the same conversion program in North Malabar. But this missionary did not have the exact financial resources to carry out conversion mission. Following in the footsteps of his predecessor, Fr. Caironi, Fr. Taffrael also relied on American

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<sup>14</sup> pilathara, I. Op cit p40

missionaries. As a result of Fr Taffrael's conversion work, many workers and employers converted to Christianity. For example, P. Thimmayya, a landowner and upper caste man from Coorg. It is undisputed that conversion took place in North Malabar under the leadership of Fr Taffrael. Here, too, there were people who had always opposed conversion. Criticism arose from various quarters that he had provided financial assistance and health care to convert the Pulaya community to Christianity. Mahatma Gandhi said that "it is not appropriate to do good deeds for the people to mislead them with the intention of making them part of Christianity". But Fr Taffrael justified his conversion by believing that Christ came into the world with the goal of establishing the kingdom of God on earth, worked among the people, and chose the cross. The biggest problem faced by the converts to Christianity, especially the Dalit Christians, was the neglect and persecution of the upper class Christians. When this experience continued for the Dalit Christians who migrated from Travancore to the Iritty region of Kannur district, in 1960 Taffrael came among them as a savior. Perhaps knowing the warmth of the unconditional love of these Dalit/Pulaya Christians in the Iritty region, he wanted his final resting place to be at Kottakapara in Iritty. The life of Lazer in Mattul is another proof that he never backed down from the problems faced by the Pulaya Christians who converted to Christianity. Lazer served in the military during World War II and was baptized in 1949 by Fr. Joseph Taffrael. Fr Joseph Taffrael paid off all his financially difficult debts. Lazer and his family were subjected to brutal persecution from their neighbors and upper class Hindus. He was publicly insulted and imprisoned on charges of theft. The poor Lazer was granted bail as a result of the persistent efforts of Fr Taffrael and was later acquitted by the court. In his autobiography, he mentions that a girl named Devayani had a similar experience. Devayani later became known as Louis Margaret, a nun in the Ursuline Church. The above evidence shows that he nurtured conversion in a very extensive way.

### **Medicine**

The missionaries correctly understood that preaching the gospel alone could not convert people to Christianity, but when people realized that the missionaries cared so much for them; their hearts would open to the gospel<sup>15</sup>. Perhaps because the work of Christian missionaries was centered on conversion Michael Jennings commented "Missionary groups used a variety of methods to make disciples. They built schools and hospitals, engaged in public health campaigns, carried out charitable activities for the poor, and donated cheap social welfare programs as their most effective tools. The establishment of hospitals and dispensaries is one of the most effective means of attaining the spirit of many Christian missions"<sup>16</sup>. Missionaries often used

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<sup>15</sup> H. Glenn Boyd, Why Practice Medical Evangelism? & A Brief History of Medical Missions, Gospel Advocate, Vol, CXXXII, No. 12, December, 1990

<sup>16</sup> Michael Jennings Healing of Bodies, Salvation of Souls': Missionary Medicine in Colonial Tanganyika, Journal of Religion in Africa 1870s-1939

the medical field to gain the favour of the common people and to maintain good relations with them. Poonam Bala and Biswamoy Pathi argue that Christian missionaries aim to spread Christianity and colonial empowerment in India with the help of modern medicine.<sup>17</sup> Fr Taffrael had precise plans for the smooth growth of the faith community in north Malabar. He offered a modern health treatment called Dechanes. Fr Taffrael's dechanes treatment was instrumental in his early missionary work. The treatment had three distinctive features. It was a very inexpensive, easy-to-manage and effective treatment. Anyone could use and manage this medicine without great technical knowledge. Children often accompanied Fr.Taffrael when he went from house to house to give medicine to patients. This treatment has greatly helped Fr Taffrael to overcome the issues while he faces opposition from the non-Christian community. Not only Hindus but also Muslims were among those who opposed Fr.Taffrael's missionary work. Many who were strongly opposed to the conversion and hostile to the converted Christians later approached Fr. Taffrael for medical help and maintained friendly relations. He sought the help of nuns in the field of health care, as well as in the field of education. The lack of hospitals often distressed the people of North Malabar. The vast majority of the people in the Mattul area were suffering from various ailments. There were even people who lost their sight due to lack of specialist treatment. Fr Taffrael was keen to build schools and hospitals wherever he could as part of the mission. He had constructed a dispensary, gynac ward, outpatient ward and nursing home in Kannapuram under the name of St Martin de Porres. In 1960, he started a school and dispensary in Kottukappara and Vellarivayal in Iritty, which was populated by Dalit Christians. Although Fr.Taffrael started modern medicine in Malabar as a tool for the spread of Christianity, many people of different castes and religions received his medical help. The people of North Malabar, especially the Pulaya caste, practiced various rituals. These people believed that many diseases were caused by the curse of God. Therefore, Fr. Taffrael sought to cure their illness with his medicine as well as to cure the satanic thoughts that had consumed their minds with the word of Jesus Christ.

### **Education**

The inadequacy of education was reflected in the lives and beliefs of the lower castes in Malabar. The caste system in Kerala for many years gave the elites the courage to control the society or to exploit the lower castes due to the lack of education of the lower castes. The education imparted by Christian missionaries to the lower castes in India has been fiercely debated at the academic level. Missionaries set up mission schools for the children of converts, but soon found that even non-Christian students flocked to these educational institutions. Schools were one of the best ways to prepare hearts for the gospel message. Here, the missionaries not only sowed the seeds for new good human soil, but also through the children, who were often connected

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<sup>17</sup> Pati, B.; Harrison, M. (Eds.) Health, Medicine and Empire: Perspectives on Colonial India; Orient Longman Ltd.: London, UK, 2001

with their parents<sup>18</sup>. Taffrael made unparalleled educational contributions to the lower castes of Malabar. The Lower Primary School, which operated in Mattul, was upgraded to Upper Primary. The Carpenter's School in Pilathara was established in 1970-71, a testament to Taffrael's emphasis on vocational education as well as basic education. It also aims to provide a livelihood for several unemployed youths. An aided school was started in 1983 at Chemmancheri in Kasaragod district which was educationally backward. During his 44 years of missionary work he was able to establish 12 schools. Many of them were only for the upliftment of the socially backward. He was able to give days of hope to the dalits who were denied formal education. For the lower castes that were excluded from the caste society that relied on the hierarchy of domination, Fr. Taffrael provided an opportunity to experience an alternative realm of modernity and equality.

### **Women empowerment**

Women empowerment has always been a topic of discussion. Women empowerment is the process of transitioning women from a state of oppression to their social, political and economic liberation. There the oppressor and the oppressed are equal. (Chattopadhyaya 2005)<sup>19</sup>. Many husbands were not faithful to their marriage. In the Mattul area of Kannur district, there were more women than men due to unemployment. There were no industrial enterprises in the Mattul area. The coconut trade and other small trades were monopolised by the Muslim community. So the men of this area went to Coorg (kudak) in search of work. Many people have died from diseases like malaria from perilous workplaces in Coorg. The workers who died in this way did not get any financial assistance from the employer or the government. Many families orphaned by the death of the head of the family had approached fr. Taffrael for financial assistance. There were also women who led immoral lives to provide an early meal for their children. Taffrael began to work to provide them with better living conditions. Women were given cleaning jobs in church compounds. A fixed amount was paid every Sunday. However, since it was after Holy Communion, they regularly attended Mass. Women's empowerment does not mean giving women a good education or creating more jobs for them. Women need to understand for themselves the logic behind gender equality and women empowerment<sup>20</sup>. Realizing that there was no fundamental change in these women other than temporary relief from financial aid or small jobs, Fr. Taffrael set up a nunnery in Mattul and, with the help of nuns, sought to instill confidence and courage in Pulaya women.

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<sup>18</sup>Tiasa Basu Roy, Intertwining Christian Mission, Theology, and History: A Case Study of the Basel Mission among the Thiyyas and Badagas of Kerala, 1870–1913p 14

<sup>19</sup> Chattopadhyay, A. (2005). Women and entrepreneurship. *Yojana*, a Monthly Journal of Ministry of Information and Broadcasting, 5(1), 123-156

<sup>20</sup> Faitira Manuere, N. P. (2018). A Literature Review of Women Empowerment and Development in Zimbabwe: A look at New Insights and Perspectives. *Journal of Public Administration and Governance* .p 62 199-208



The admission of girls in the schools established in the Kannur district for the children belonging to the Pulaya community who have converted to Christianity had been ensured. Undoubtedly, Fr. Taffrael succeeded in bringing about a revolutionary change in the life pattern of the Pulaya women of North Malabar.

**Conclusion:**

There are many Christian missionaries who have worked to provide socio-economic security for those doomed to live a hellish life in the horrors of caste system. Christian missionaries understood or defined the cultural life of India on the basis of their dual terms "refined" and "uncivilized". The evidence and oral descriptions discussed above show how the lower castes in North Malabar were treated as untouchables and their social distance was determined. Fr. Joseph Taffrael was the Messiah of the poor and a guide to many missionaries who led a life of self-sacrifice to work for the social upliftment of the lower castes in North Malabar as well as to convert them to the Christian faith. In this paper, I tried to seek the life of missionaries through the missionary life of Joseph Taffrael. Fr. Joseph Taffrael has always been a role model for those who are reluctant to reach out to people who are denied basic needs, including drinking water. In this article, I have argued that Pulaya people relationship with the missionaries, including Fr. Joseph Taffrael, brought about a significant social change among in this community. Many Pulaya converts have experienced social equality, which has been manifested in the form of social interaction through community dining, living, and conversations with people outside their community. When the lower class people of North Malabar, who have been neglected by all, testify that Taffrael came to us with love and affection, we can understand the great impact that this foreign missionary had on their lives. This missionary played a major role in helping the Pulaya people, who had lived only as slaves; realize that they too deserved the freedom granted by law.



## **THE ART FORM OF SHORA PAINTING IS AN INTEGRAL PART OF TRIPURA'S CULTURAL IDENTITY**

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### **Abstract:**

There has been a lot of cultural transition in people's lives since the ancient age until now, and it has always been able to show itself in between human civilization and their culture. Many stages of human civilization upbringing may be identified, ranging from the earliest storage to the most current age. Many creative and ancient pieces of pottery dating back to India's prehistoric period have been uncovered in north India. The "Rigveda" refers to ceramic talents as well. Practice and development of pottery skills may be traced back to the Indus Valley culture, which is commendable. The genesis of these abilities may be deduced from the history of these abilities. Shora is one of the most praiseworthy branches of pottery. Shora was employed as crockery painted in the historical era, but its function has changed dramatically in human social and cultural life. Shora was later associated with religious blindness and the norms and styles associated with it. This is a brand-new design. Every time a Shora is formed, a supernatural purity is painted as a result of religious beliefs and emotional devotion. Shora's craft, therefore, serves as a link between people's ideas and their abilities.

**Keywords:** *Clay, Shora, Painting, Putul, Ethnic, Culture*

**Introduction:**

The majority of academics believe that the oldest signs of painting from this deltaic region are not older than three thousand years. The only way to relate modern traditions to those of the past in the lack of any physical remains from earlier times is via art, particularly through "brotoalpana," which is still practised today in some capacity. In folk art, which may be a continuation of the art from even the ancient past, there are still elements that appear to evoke "the primaeval." (Hussain, 2015) Rituals are built on the commitment to repetition and continuity, and it is via this generative principle that a visual culture based on a particular belief-bound scenography is preserved and passed down from one generation to the next. By focusing on the actual components that are used in all types of rural artistic practises, we become aware of the fleeting nature of such creations. They are created on claypotteries, and after the rituals in which they played a significant role, they are discarded as soon as they have fulfilled their function. The legend, which is a never-ending source of inspiration for every generation, is what is ultimately treasured. (Hussain,2015)

Although the mention of Shora talents may have been discovered at the dawn of civilization, according to historic and ancient findings and scholars, no clear traces of this talent could be uncovered at that time. Shorachitra was first referenced in history in the 19th century, and this time became known as "*Shorachitrsamaykal*," or the Shorachitra period. Shora's use in the home has been well-established since the nineteenth century.

What exactly is Shorachitra, and what role does it play in society? Shora, in a nutshell, is a piece of dinnerware created of mud on the ventral side and painted to provide a touch of artistry and workmanship. Shorachitra, on the other hand, is the skill of painting Shora's ventral side.

It was even used to worship gods, and people began painting their heavenly idols on it, such as Laxmi, Durga, Narayana, Radhakrishna, and others. They were given distinct titles based on the Idols painted on different Shoras, such as "Laxmi Shora" and "Durgashors," respectively. Though the highest classes in Indian civilisation are accustomed to worshipping heavenly sculptures of their idols, the lower classes are accustomed to worshipping Shoras with gods painted on them. These Shorachitra are commonly used by potters. (Glassie, 1997)

Shorachitra is prominent in India's east and northeast States, including west Bengal, Tripura, and Bangladesh. This forms an essential part of Indian folk art which does not work out well throughout the year. These Shora are created only during auspicious occasions such as Durgapuja, Laxmipuja, and others. The LaxmiShora is the most notable and popularShora art in Tripura. There is a slight variation in the Shoras made in urban and rural locations. Shora comprises not just one but also three, five, and seven figures, which are referred to as "*teenputul*," "*paanchputul*," and "*sathputul*," respectively.

Shora is a round clay disc with images or themes painted on it. "PoramatirShora" is a mud-based dish that is burned. These can also be used to cover kitchenware. They are known as "painted Shora" or "chitritaShora" when the ventral region is decorated with various floral designs and deities. Laxmi Shora is the name given to Laxmi when she is painted. Durga Shora is the name given to Durga when she is painted.(Ron, 1999)

**History of the Shora Painting:**

'Shorachitra' is an important part of Indian Folk Art, making it even more worthy to conserve it. It plays an important role in society and even as a hereditary material for the future generation to know about their precursor's culture, including their idols and relations. (Hussian, 2017)

The goddess Lakshmi or (Durga) is painted on the convex surface of the LakshmiShora, a type of clay water lid or dish. The Dhaka and Faridpur districts' potter community produces Lakshmi Shoras for use in domestic Lakshmi worship on the day of Kojagari Purnima (full moon) (Hussain, 2017) The picture of Lakshmi, the goddess of riches, is coloured on the reverse of the clay plate. During Goddess worship, the practice is kept notably in the Dhaka and Faridpur regions. Lakshmi Shora or Lakshmi pat are other names for the enormous clay plate known as Shorachitra, which is painted with the image of the Goddess Lakshmi. The deity's image, which is frequently depicted seated on an owl, is painted in yellow, red, and black after the plate has been painted white. On certain lids, she is shown alongside Shoraswati, her sister, and Durga, her mother. She appears in a panel with pictures of Radha and Krishna on other plates.(Wakil,2017)

Ritualistic Shoras are painted with faces and figures of gods and goddesses, while festival Shoras are decorated with flower patterns and animal themes in bright colours." "Both painted Shora's demand has dropped dramatically because of a lack of advertising." (Mahmud)

Following the partition in 1947, a large number of established Shora artists and Hindu groups from around the area departed the nation. They relocated to Naida and ChabbishParagana in West Bengal, India, and established new industrial units in these areas. As a result, both artists and customers, particularly from Hindu groups, were lost to migration" (Hussain,2013). Nishar Hossain's work flourished thanks to the *kumbhakars* meditation.

"Shora" A Quintessential Part of our Pottery

The Lakshmi Shora, (Plate No,4) a circular clay plaque in religious stories and rural culture, is one of the most popular types of folk art. The Lakshmi Shora, which contains pictures of goddess Lakshmi, was maintained in the house to provide "Lakshmi," or good vibrations, which might indicate peace and harmony. Shora belongs to the pottery area of Bangladeshicraft, and there are frequent exhibitions in Dhaka at places like the Zainul gallery and the Bangladesh Shilpa Kala gallery. During the Lakshmi puja holiday and other seasons, this clay curiosity may be seen in several Dhaka and other district fairs. It is occasionally seen in Bangladeshi houses, where the ceramic item is

a vital aspect of the interior design, and nostalgia is a big part of visiting other places at home and abroad. (Haq, 2008)

A Lakshmi Shora is made up of several motifs, including flora and wildlife, as well as abstract lines and dots of various juxtaposed colours and symbols. The motifs on the ceramics are all folk, based on religion, myth, and metaphor, and feature a variety of designs and patterns. They are made by potters and have different properties. This type of Shora painting is known as *aatputul* Shora. (Plate No 1) Since this Shora contains a combination of Eight forms of *Aatputul*, it is known as *Aatputul* Shora. This Shora painting depicts are goddess Durga, Lakshmi, Ganesha and five female figures. Hindu iconography idols Durga, Lakshmi, and Ganesh are mythological goddesses. The upper part of the Shora has an image of the goddess Durga with 10 hands. The idol has two female figures on both sides along with her son Ganesha. It has an image of an ox below its right foot while it has an image of Mahishasur below its left foot.



Plate No 1. Eight Figure Shora(*AatPutul*), the photograph was taken by Author in 2020.

The lower part of the Shora has an image of Goddess Lakshmi along with her devotees on both sides. The image of an owl and mirror is also drawn along with the Goddess. The paintings of the two main Goddesses are in front view, while the pictures of the other characters are in profile view. The figures of the Shora are pointed by fabric colour along with the crown, the car rings, neckless, bracelet etc. The series of every character is painted with a motif of a flower. The skin colour of Mahisashur is painted Blue, while the Ganesh colour is pink.

#### **Uniqueness of Shora Painting:**

A Lokkhir Shora is composed of multiple pictures, including both animal and plant life, as well as abstract lines, dots, and symbols in a wide range of colours. The pottery piece has several motifs and patterns that are all folkloric and derived from myth, religion, and metaphor. They're made by potters and have a range of attributes. (Hussain, 2015)

First, the artisan used to circle shape discs, i.e., made with clay, decorating the figures vertically and horizontally.(Mago, 2001) This image has no perspective, (Plate No 2), and its image is flat on the background figure. Artistic representation of the characters aesthetically represents the colours in their imagination. The figure's heavy style, nose, eyes, and head crowns are presented to the artisan in such a way that aesthetic expression is found. Artisans also used sharp and straight lines of the figures.(Wakil, 2001)



Plate No 2a



Plate No 2b

Plate No 2a&2b.Five Figure Shora(*PanchPutul*), the photograph was taken by Author in 2020.

#### **The Basic Characteristics of Shora Painting:**

The colours commonly used in the painting are red, pink, yellow, green, blue, black, and white. The traditional Bengali garments saree of the goddess Durga and Lakshmi have been represented in red colour and border in green colour with the decoration of floral motif on it. The red, blue, yellow, and pink colours used in the painting contrast with the flat white colour of the background. White colour has been used on the neckless of the Goddess Durga, Lakshmi, and other final figure imageries and the floral motif in the painting. The red and yellow, blue and yellow, green and pink, and pink and yellow colour used in the painting is contrast with the white colour of the background. Artisan repeated each colour and maintained balance in the Shora painting. From this painting, we can depict a simple and rural view.

This is a five-character comprising Shora. (Plate No 2a&2b) That is, it contains the motifs of five figures in it. The upper part of Shora contains a painting of Laxmi and Narayana. The idol of Lakshmi is sitting on a lotus. The Lakshmi holds a gachkhofain her left hand while she is blessed with her right hand. Lakshmi's skin colour is yellow. God Narayan beside Lakshmi has four hands with a skin color of blue holding a conch, wheel, and lotus. The idol of Narayana is adorned with a crown on his head, while simple stretches with no design mark the other Jewellery.

The lower part of this Shora has another image of Lakshmi with her devotees on her sides worshipping her. While she seated in flower. Yellow, blue, red, green, pink and black colours are used in the Shora. The artisan has used the colours in such a way that they make lively contrast to each other making the painting attractive. The Shora is decorated with motifs of nature.

This Shora painting as, known as *Dashputul* Shora. (Plate No 3) That contains the motif is (*Dash Patul*)ten figures in it. The upper part of the Shora contains a painting of the Goddess Durga and her family. The idol of Durga is sitting on a lion. On the right side of the Goddess are Lakshmi and Kartik left side, there is the middle part of Ganesha and Saraswati Devi.



Plate No 3. Ten Figure Shora (*Dash Putul*),the photograph was taken by Author in 2020.

In the lower part below Lakshmi is seated on a lotus and two sliding on the side. There are Lakshmi vehicle Owls and the right top part of the mirror, comb, and ganchkofo. To remove this, the eyes of the figures are called a sharp compared to other Shora paintings.

This Shora painting depicts Goddess Lakshmi and two worshippers, (Plate No 4) Lakshmi is on the left side of the worshippers holding a conch and on the rightside of the worshippers holding a flower dedicated to Goddess. Lakshmi is seated on a lotus. Lakshmi's left-hand ganchkhofa and the right-hand paddy lacquer. Flower necklaces are beautified on her neck. Earrings are grace on the ears. Crowns are adorned on the head. Colours are used in blue, red, yellow, pink and black shades.





Plate No 4. Three Figure Shora (*TeenPutul*), photograph taken by Author in 2020.

The goddess Lakshmi is seated on the conch in this picture. The owl vehicle of Lakshmi Devi is at the end of the conch. The Goddess is holding a rice stalk in her left hand and a lotus bloom in her right. The paintings of the Shora have a striking resemblance to the images commonly seen in the calendar. (Plate No 5a & 5b)

This is five characters comprising Shora. (Plate No 5a & 5b) This Shora painting is called *panchputul* Shora. On the top of the painting with half-painted Goddess painting Lakshmi and her husband Lord Narayan.



( Plate No 5a)( Plate No 5b)

Plate No 5a & 5b. Five Figure Shora (*PanchPutul*), the photograph was taken by Author in 2020.

In the middle part of this painting, the medieval Goddess Maha Lakshmi has four hands, standing on the lotus. On the right side of the Maha Lakshmi and two deities in the lower part. Artisans' simple and rural attitude towards colour scheme and design. Colors shaded are used in yellow, blue, green, rose, pink, black and white. (Plate No 5b)

The entire artwork consists of three figures *teen putul* (Figure No 6a). Lakshmi Devi is positioned differently from the other two figurines in this. On the other hand, one of the two siblings in the saree matches the style and



colour of the other figures. There is a lot more ornamental line than a floral theme, and it may be a rose blossom. The Lakshmi-related resources were placed after the series.



Plate No 6a



Plate No 6b

Plate No 6a & 6b. Five Figure Shora (PanchPutul), the photograph was taken by Author in 2020.

MahaLakshmi and her husband Lord Narayan were painted on this Shorawhich is known as Lakshmi Shora. (Plate No 7a, 7b) The duo has been painted on the profile view, and on either side, of the duo, two roses can be found along with a leaf motif, while "dhanerchara" or a bunch of rice stalks are held by goddess Lakshmi. An owl is also painted on the top while a mirror, comb, and ganchkhofa are painted at the bottom. The bottom was if God Narayan is known as "dhoti"



Plate No 7a



Plate No 7b

Plate No 7a & 7b. Five Figure Shora (PanchPutul), the photograph was taken by Author in 2020

whereas an "uttarayan" is worn by him on the top across the shoulders. On the other figure, the saree is worn by Lakshmi in a style village women wear. Colors shades used in this Shora include blue, red, yellow, orange, green, black, and white.

## **Conclusion**

This Shora's artwork highlights several stylistic facets of Tripura's modern folk art. Introducing floral and figurative elements is one example. Red, blue, black, yellow, green, and other colours are employed, and the artist has preserved the regional aesthetic. The artist has confirmed that the Shora painting tradition dates back a long time. And in this instance, there are several families from which this sort of genre's artists and art are produced. Due to their lengthy workdays, they developed their creative imaginations and became folk artists without receiving any formal schooling. They are rapidly taking over folk art's position in modern paintings in this way.

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**BILL AITKEN'S *FOOTLOOSE IN THE HIMALAYA* :  
A RE-APPRAISAL**

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**Abstract**

Anyone who sights the snow-capped Himalayan Mountain ranges and the lovely scenery around is naturally spell-bound and mesmerized instantly. The Himalayas are one of the most stunning mountain ranges in the world, being the world's tallest mountain ranges stretching from the northwestern state of Jammu & Kashmir to the eastern states of Assam and Meghalaya. The Himalayas offer immense value to a passionate traveller like Bill Aitken, a Scottish-born naturalized Indian travel writer and mountaineer famed for his much-acclaimed book, *Footloose in the Himalaya* in 2003. The book is a candidly recorded collection of stories and anecdotes based on four decades of author's sojourns in the mountains, trying to find an answer to the questions as to why the Himalayas continue to attract generations of travellers to it. Aiming to emphasize the vibrant and ever-changing nature of Himalayan pilgrimage undertaken by Bill Aitken, this paper attempts to portray him as one of those mindful and environmentally conscious travel writers who believes in not in conquering nature but being conquered by the sublimity and divinity of nature, which he so beautifully and convincingly records in his book. His penchant for preservations of cultural values and traditions originating and growing out of the sublimity, enormity and exquisiteness of the Himalayas will also be highlighted in this paper.

**Key Words:** Preservation, Culture, Traditions, Himalayas

The journey from Leh and Ladakh to Himachal Pradesh and Uttarakhand is undoubtedly an arduous and time consuming, but as the other two Himalayan parts of Northern India, they are essential on any explorer's travel itinerary. These mountains are the world's largest icy cold ranges and form an indispensable aspect of many Hindu legends, mythological stories, age-old traditions and culture. The Himalayan mountains which stretch from Leh, Ladakh to Arunachal Pradesh, represent a rich bio-diversity that ranges from the dry vast areas of Kullu valley, and Spiti in Himachal Pradesh to the vibrant lush green mountainous areas of Himachal and Uttarakhand, as well as the Mediterranean climate of mountains stretching across Sikkim and Arunachal Pradesh. The Himalayas provide tremendous treasure pursued, not hunted, by a passionate traveller-writer who genuinely wants to discover the divinity and spirituality that permeates these vast natural entities and for that pursuit he is physically as well as psychologically prepared for all kinds of challenges. The recollections of such traveller, Bill Aitken, an immigrant Scotsman who decided to make India's Himalayan region his home, are candidly recorded in his travel book, *Footloose in the Himalaya* (2003). Having got married to an Indian woman of royal family whom he deeply loved, he got Indian Citizenship in the year 1959. Aitken, born and brought up in Scotland's Ochil Hills travelled to India to pursue research on Comparative Theology where a fortuitous meeting with his research supervisor, Dr. Aravind Basu, brought him to Mirtola Ashram in Uttarakhand. Even though, it was only after some trips to Binsar and Kausani that he remained seven years at the Mirtola ashram. He was so enraptured by the seasonal attraction and magical beauty of the Himalayas that he opted an altogether different path for his life, choosing to stay in Binsar, quitting his teaching job in Calcutta as well as his initial plan of continuing higher education in Britain afterwards. He writes, "The Kumaun had determined my choice. Those smug plans to girdle the globe that I imagined would lead to a career in respectable academia were sidetracked by this sensual Himalayan abandonment." (Aitken, 2003, p.48). It was a major turning point in the life of young Aitken who is now well-established as one of the finest writers in the field of travel writings on India. Aitken's narratives of the Himalayan areas of Ladakh, Uttarakhand and Himachal Pradesh are notable for the sense of natural beauty and grandeur that he perceives in them. They are quite poetic, going beyond the scope of anthropological or sociological description. Enthralled by multi-layered beauty and charm of Himalayas during his sojourns amidst the lofty mountainous regions, he mesmerizes his readers by providing glimpses of local and native customs and traditions of the people residing there. His narratives range from recounting Buddhist customs and cultural practices followed by people of Ladakh, Bhutan, Sikkim and Tibet to those of Hinduism followed by masses in Uttarakhand and Himachal Pradesh.

*Footloose in the Himalaya* is a collection of memories based on four decades of author's sojourns in the mountains. Aitken introduces the principal purpose of his daily walks "to try and hint at the timeless sublimity of the Himalaya

even in its lower reaches.”(Aitken Preface). For him, walking amidst Himalayas is an uplifting experience:“The greatest pleasure from a Himalayan walk is to experience the soft contrasting contours of green glades that give way to pine-strewn paths signifying a drop in height. The sudden change is delightful especially in reverse when you toil up a hot dry hillside and pass into a cool and moist north face.”(Aitken,2003, p.79-80).Aitken enjoys both the lush green lower ranges and the colder upper areas of mountains but the luscious untouched rawness of the lower mountains is his favourite.Unlike a mountaineer foraying into adventure to conquer the challenging peaks and wild flora and fauna, Aitken is more interested in being conquered by the mesmerizing spell of the mountains,“Perhaps the Himalaya is more important for the peak experiences it delivers than the peaks themselves”(Aitken Preface).For him, the Himalayas, being repository of peace, spirituality and sublimity, have enormous power to fill anyone with unprecedented awe and wonder.

The founder of Arya Maitreya Mandala, Lama Govinda also known as Anagrika Govinda also records similar kind of attitude in his work *The Way of the White Clouds* “The worshipful or religious attitude is not impressed by scientific facts, like figures of altitude, which are foremost in the mind of modern man. Nor is it motivated by the urge to ‘conquer’ the mountain. Instead of conquering it, the religious-minded man prefers to be conquered by the mountain.....While the modern man is driven by ambition and the glorification of his own ego to climb an outstanding mountain and to be the first on top of it, the devotee is more interested in his spiritual uplift than in the physical feat of climbing.” (Anagrika, 2006, p.198).Aitken, like Lama Govinda, finds in the colossal mountains, a rare nectar, difficult to be found anywhere else. Geographically speaking, the Himalayas might be the protectors of India but Aitken finds them representing the spiritualism and evolution of her civilization, epitomizing whatever is so unique about India’s Hinduism. He writes, “The tonic effect of the Himalaya is as hard to define as India herself: both have the daunting prospect of size, a baffling variety of scene and a complex sociology to be assimilated. What areas I have been able to see are inadequate to allow for any certain conclusions but I can confirm that in most of them I have tasted the same rare elixir.....(Aitken,2003, p.10). He further writes, “India characteristically has regarded the Himalaya as the source of her civilizational inspiration and still venerates the timeless figures of the Rishi Munis above those who wave ephemeral flags atop Everest. Greatness in India was always defined by control of inner rather than outer forces”(Aitken,2003, p.10).Encountering the Himalaya's enormity is like peeping inside the riches of one’s innermost being,especially for the explorer, nature lover, or pilgrim.

There is no denying the fact that the Himalayas epitomize religious and spiritual aspect that is so fundamental to India's identity. In a metaphysical sense, the Himalayas represent all that is spiritual, mythological and sacred in Hinduism. The Himalayas find mention in the Hindu epic ‘Mahabharata’

wherein it is told that Yudhisthira, the glorious king of Hastinapur traveled to heaven from Mana Sarovar via Badrikashram. Many Indians believe that these ranges lead to the abode of gods and land of Shiva. The Mountain of Kailasa is considered the holy dwelling of Lord Shiva and a lot of pilgrims go for 'darshana' every year. During the course of journey, one can find a lot of splendor and mystical attraction. It is more of a pilgrimage or sacred place than just natural mountains eco-system. Its biodiversity, richness and vividness are intriguing. This sacred pilgrim accepts the "paradox of aesthetic wealth alongside economic poverty, of reconciling the glory of aliveness with the evenly poised mischance of death."(Aitken,2003, p.11). Thus,though maintaining intriguing silence, these ranges preach great lessons of philosophy. Aitken finds that the sense of holiness one experiences in the lap of the Himalayas transforms into a form of worship, going much beyond the curiosity and inquisitiveness of an explorer. Completely mesmerized by the magic spell of the mountainous regions, Aitken undergoes a sense of pain and disappointment to notice that the hikers climb mountains with an arrogant and haughty disposition of conquering them, not realizing that in the process they unintentionally play havoc with the biodiversity and ecosystem. The writer strongly disapproves of climbers and tourists carrying all kinds of non-biodegradable products to ruin the beauty and serenity of the landscape. Though they plan mountaineering expeditions meticulously but dump enroute their waste and left-overs on the peaks mindlessly. This filthy accumulation of non-degradable debris poses a great threat not only to the ecosystem of the mountains but also to Gaumukh glacier, the birthplace of the sacred river, the Ganga. Aitken's perspective is that of a responsible citizen, a devotee, an explorer who travels not to harm but to be touched and transformed. Aitken expresses, "I have always responded to the village view that we are here as mehman, guests of the gods, visitors on this planet, not proprietors. The need to subdue nature may be a sign of uncertainty about our place in the cosmos."(Aitken,2003, p.15). Thus, in this travel book, Aitken strongly records his disgust of this insatiable urge among the tourists, travellers and government officials to tame and control nature to cater to the requirements of the burgeoning tourist industry.

The desire to dominate anything arises from ego and pride, whereas respect and devotion arises from a selfless love for nature. Serenity of mountains and quietness of valleys offer and help people to live their lives purposefully with a sense of contentment and philanthropy. Aitken records how he enjoyed the pleasures of physical hard work that the mountains offered him during his period of living at ashrams in Mirtola and Kausani. He laments about man's dependence on technology and gadgets and his consequent deprivation and disconnection from small joys derived from simple things including harvesting and cooking one's food and listening to the twittering of birds. He writes, "The worst severing for industrial man is his true loss of true time, his divorce from the meaningful motion of the sun. Electricity devised to extend the daylight hours for good works is too often abused for the furthering of idle

entertainment. Who but the grossly depraved of ear would prefer the braying of a five star disco to the fluted duet of answering owls?"(Aitken,2003, p.23). No doubt, his travelogue records his romantic joy, which was felt by Wordsworth moving amidst the yellow daffodils and Thoreau growing his own vegetables, living in a hut along Walden Lake. He also echoes the philosophy of mysticism expressed centuries back by the Bard of Avon, Shakespeare in his famous play, *As You Like It*, "And this one life, exempt from public haunt, finds tongues in the trees, books in the running brooks, sermons in stones, and good in everything. I would not change it."(Shakespeare,2010, Lines 561-565, Act II, Scene 1). Aitken laments the tremendous change that he noticed in the lifestyle of simple rustic people living amidst the Himalayan regions. He observes that people who were earlier living their lives according to age old traditional values and customary practices are now succumbing to the lure of easy and labour free life promised by urbanisation and commercialization. He finds that most of these religious villages and temples today are filthy slums with poor sanitation and sewerage. In the past, these temples and royal buildings were built primarily from natural stone, logs, or wood, which were visually appealing, sustainable, environmentally friendly, and cost effective. The modern constructions reflect how people are fast forgetting the vision behind old architecture. Out of all the places Aitken has travelled, he finds that "Kumaun and Garhwal stand out as the poorest in terms of cultural remains"(Aitken,2003, p.59). This fast disappearance of the treasure of mountainous traditions, culture and folklore really disturbs the traveller-writer, who strongly believes in preservation of culture and traditional values.

Aitken records that areas in 'Himachal' states and the Kathmandu valley stand apart in terms of carefully preserved local culture and heritage. He finds that contemporary constructions in places like Garhwal blend beautifully with the ecosystem as there they use deodar wood which is cost-effective but also environmentally harmful. Aitken notices this degradation of tradition in clothing style also. In Garhwal, for instance, while young and aged men still wear Gandhi and Nehru caps with jodhpurs or trousers over baggy shirts and Khaki jackets. Apart from the aged and rural ones most women have modified their attire to sari in recent decades discontinuing the use of traditional costumes with heavy jewellery. This is also carefully recorded by Aitken in his another travel writing, *The Nanda Devi Affair*. Women in Garhwal no more wear "the tough black drill but favour a brown woollen blanket traditionally folded back and pinned."(Aitken,1994, p.25). What Aitken finds as the saving grace is the preservation of the local language, written as well as spoken, which has gone a long way to keep intact the local culture and customs.

Aitken also carefully observes the food culture of the entire region and does not forget to mention that in his book. He finds that the preparation of food is governed by the dictates of the hierarchical caste system. For example, the most important concern for a Brahmin is that his meal should only be cooked and prepared by a Brahmin, otherwise it will not be accepted. The staple diet

includes rice, which is considered important and sacred and is used during observance of rituals and traditions as well as offering of prayers. It is preferred to wheat by the people of Kumaon and Garhwal. Though wheat is also important crop here because rice cannot flourish and grow in highlands of Garhwal area the height of which is beyond 5000 feet.

Aitken got the privilege to live in a Gandhian ashram in Kausani administered by Sarala Behn, the ashram being founded on pure Gandhian ascetic principles. During his stay there he met Sarla Behn, whom he found a devout Gandhian but sometimes pushing her moralism too far. Her punishment to girl students for minor acts of disobedience and non-conformity is criticised harshly by the author. Further, he records the complete dependence of local people on farming for sustenance and the havoc that the unpredictable weather plays with their exhaustive efforts to save their crops.

Aitken also comments on the stereotypes of patriarchal society of these regions when he sees men, in the absence of any employment opportunities, whiling away their time in gossiping, playing carom-board around local shops, reading newspapers or doing petty odd jobs, whereas women working tirelessly throughout the day as hunters, gathering wood for fire and grain, ploughing the fields, sowing crops and caring for home and family. He does not exaggerate while paying a rich tribute to these women: "Whatever her poverty the singing cheerfulness of the oppressed village woman of Kumaon confirmed the essential unquenchable joy of life." (Aitken, 2003, p. 35). He has recorded similar response in *The Nanda Devi Affair* that "their willingness to go the extra mile showed their infinite inner strength".....The mountaineering ladies of the village would return with headloads weighing fifty kilograms, .....then return ten kilometers at a fast gait, fortified only with a handful of gram. Their evening would involve milking and bedding down the buffalo, then cooking the evening meal of chapattis and vegetables, if available. Hard work on a harsh diet had not made these exploited women any less maternal." (Aitken, 1994, p.35)

Aitken's exhaustive narration of his journey makes him talk about his travelling to the Mirtola Ashram, which was established by Yashoda Mai, a woman with outstanding qualities. He reminisces as to how there was a fixed timetable at Ashram, which excluded a much more strenuous and demanding atmosphere as compared to that of Kausani. However, he also recounts how he enjoyed every bit of it, including the pleasure of growing crops and cultivating one's own food through hard work, which were seen as some of the best feelings outweighing all other apparent and immediate hurdles. The author candidly confesses that he once was subjected to reprimanding by one of the gurus there and even labelled as a slacker for shunning physical work.

Aitken observes that regardless of differences between Kausani and Mirtola ashrams, the devotees and people living there had a similar attitude towards the Himalayan great landscape. While Sarala Behn considered hiking, climbing and walking as immeasurably rich pleasures, Krishna Prem saw winter seasons as a springboard allowing an insight into one's sublimity, which



otherwise remains undiscovered. Later on, having got disillusioned with the principles of Ashram, Aitken decided to have his own way to explore the Himalayas. However, the time he spent with Krishna Prem and one of his pupils, Alexander Phipps (who changed his name to Madhav Ashish) was unforgettable. Their wisdom and practical approach towards life was something that Aitken looked up to. Aitken discovers that the kindness of human nature is seen to be kindled by great faith, respect and commitment to spirituality, Mother Earth and mountains. The respect for and proximity with nature tends to instill an extraordinary sublime feeling of integrity and honesty which people of plains usually remain deprived of.

The author also points out that people are not wise enough to take care of their lands and be sensitive to beautiful environment. He sounds slightly prejudiced when he expresses that English people are very particular about preservation of their aesthetic surroundings. But it is not comparison but the message he tries to convey through his travel experiences that needs to be taken seriously. It goes without saying that major factors responsible for deterioration of natural treasures are uncontrolled construction and deforestation, with complete disregard for the ecological system and biodiversity of our mountains. Mindless construction of hotels and multi-storey buildings on the sacred banks of rivers poses unprecedented threat to the Mother earth, leading to production of non-degradable waste, land and air pollution, swiftly diminishing water resources and dangers of global warming. This is what Aitken tries to draw the attention of his readers to.

In India, Uttarakhand is also known by the name of 'Dev Bhumi' as it is the land of all the four pilgrimages of India which are known as the 'char dham' (four pilgrimages): Kedarnath, being devoted to Lord Shiva, Badrinath to Lord Vishnu, Yamunotri to river Yamuna and Gangotri to river Ganga. According to the author, Kedarnath is the most special one for him as it "represents the essence of the char-dham experience" (Aitken, 2003, p.134). It remains the "most distinguished of Uttarakhand shrines and the most solid" (Aitken, 2003, p.136). The temples of Jageshwar have a traditional architecture, it is said that they are dedicated to Gods by Adi Shankaracharya around a century ago. However, Aitken does not forget to mention that the British rulers were open-minded and discouraged blind following of illogical social customs and practices in the name of tradition. His colonial perspective does not remain hidden when he takes pride in claiming that it were the Britishers who outlawed baseless and inhuman practices like following the dictates of 'tantrics', offering animals blood to the deity and human sacrifices, which he saw, were crude Nepali influences on the native people of Uttarakhand. However, the element of rationality behind his claim is more important to note in this context of narration than any other consciously or unconsciously reflected perspective.

From the analytical reading of the book, one finds that it records Aitken's love for mountains and Himalayas in general and regions of Kumaon and Garhwal in particular. As he finds some parts of Himachal barren, Garhwal

area on the other hand features some lush green forests and high-altitude large fields known as buggials by native people. During his travels, Aitken observes the lost glory of the rajahs' palaces and the old dak Bungalows in ruins which tell the story of government ineptitude. Aitken's keen observation and subsequent recording with utmost care for minutest details for each region makes him talk about individual districts like Kangra and Mandi. Where the former is known for its particular style of miniatures craft art, the latter is seen more as a spiritual and cultural hub having more than eighty shrines and ancient wooden temples. While closely observing the diversity and holiness that permeates Hindu temples and ashrams, Aitken's penetrating eye invited him to feast on beautiful monasteries and gompas that he found in Ladakh, Zaskar, Spiti valley and Sikkim. The home to Dalai Lama, McLeod Ganj, is paralleled by the author with local temples and other places of religious interest.

Aitken also finds through his travel book an opportunity to pay rich homage to the artistic endeavours of painters who captured the beauty of the region so authentically. Mentioning Russian master's paintings which have "a power and authenticity in his vision of the Himalaya that seems like a gift given only to him" (Aitken, 2003, p.197), he also draws the readers' attention to the paintings of Serbjeet Singh and Ram Nath Pasricha, the latter being the author of a short travelogue entitled *Himalayan Travels: Sketch Book of a Painter*. No wonder, Aitken discovers the scenery of Ladakh to be utterly exquisite and dreamlike. No doubt, the readers while going through the accounts of his escapades into treasures of the Himalayas are spell-bound and completely mesmerized as he himself was.

In conclusion, one can safely opine that Aitken is one of those thoughtful and environmentally conscious travel writers who believe that the records of their travel experiences would motivate many people to undertake journey to such places but at the same time make them learn a lesson which Wordsworth teaches in the last lines of his famous autobiographical poem, "Nutting": "Then, dearest Maiden, move along these shades,/ In gentleness of heart; with gentle hand,/ Touch—for there is a spirit in the woods." (Wordsworth, 2022, lines 54-56). He makes preservation of Himalayan ecosystem a mission for him, more important than rock-climbing and trekking. No doubt, unprecedented footfall to the places replete with natural beauty poses a serious threat to eco-system and its rich bio-diversity and the author sensitized us to all those threats, when he writes, "Responsible trekking involves keeping our eyes open to every aspect of environmental health and treading with a respect for the ecosystem and the cultural traditions that have grown out of it." (Aitken, 2003, p. 249). Bill Aitken is more a traveller cum environmentalist than a writer as he himself says, "I am a traveller who writes, not a writer who travels." (Krishnan, 2020). He takes immense pride in being recognised as the guardian of trees and mountains as he found himself 'hooked' by the mountains and their rich flora and fauna.

Aitken's travel books might not have a seriously targeted sociological aspect to them but his keen observations along with appreciation and understanding of Himalayan culture, acquired during the four decades of his living here is considerably more authentic and valuable than that of any other nomadic traveller. This book complements his sincere and candid recording of similar experiences in his other travel books like *The Nanda Devi Affair*, *Seven Sacred Rivers* and *Divining the Deccan* which are marvellous records of his cultural and adventurous journeys. With its collection of accounts of sojourns and escapades in Kumaon, Garhwal, Himachal Pradesh, and Ladakh, *Footloose in the Himalaya* has rightly been recognised as one of the most loved and appreciated travel books not only for its playful spirit, close attention to minutest details and keen observation but also for the lessons it teaches in the favour of developing sensitivity to the protections of natural landscapes and preservation of cultural traditions growing out of them.

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## **EDUCATIONAL THOUGHTS OF MAHAPURUSH SRIMANTA SANKARDEVA**

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### **Abstract**

Sankardeva was a social reformer, religious teacher, leader of Vaishnava movement and above all the greatest educationist of medieval Assam. His activities, life and philosophy have a great academic value. His contribution towards art, culture and literature always inspired Assamese people. His educational view, thoughts and method of spreading education among the common people are very significant and relevant for the all round development of students. The objectives of the study are to review the educational thoughts of MahapushSrimantaSankardeva and review their relevance in present society.

**Keywords:** *Sankardeva, Art, Culture, Literature, Educational thought, development. Relevance.*

### **Introduction**

Sankardeva was a scholar, a prolific writer, a versatile saint, poet, a lyricist of universal acceptance, a musician of high caliber, a pioneer in the field of Assamese prose, drama and dramatic performance, a painter, expert costume designer, social reformer, religious teacher, leader of Vaishnava movement and above all the greatest educationist of medieval Assam. Sankardeva was born in 1449 at Nowgaon district of Assam in ShiromoniBaro-Bhuyan family who was independent landlords. He was belongs to Kayastha Hindu caste. His father was KusumbarBhuyan and mother was Satyasandha. He lost his parents at his early age and brought up by his grand-mother Khersuti. At the age of 12, he was admitted at the Sanskrit Tol of MohendraKandali where he developed considerable aesthetic abilities. At the age of 21, Sankardeva married Surjyawati and at 25 years he

was favoured with a daughter named Manu. However his wife died immediately afterward. At the age of 33, Sankardeva went for pilgrimage and travelled for twelve year in the different part of India i.e. Gaya, Kasi, Puri, Mathura, Vrindaban, Kurukhetra, Badarika-asrama etc. to seek knowledge where he met the famous saint Kabir and many other learned men. Their ideals inspired him to bring a religious revolution and also realized that Vaisnavism was the ruling religion and with a new outlook it can be spread among the common people. After returning from pilgrimage, Sankardeva got settled in Majuli Island and started preaching his new faith called BhagawatiVaishnav Dharma. The principal point of his new faith was the EkSharanNaam Dharma.

### **1.1 Significance of the study**

As a religious Guru of Assam, Sankardeva is known by all. His contribution towards arts, culture and literature are indescribable. He was a pioneer of Assamese art and culture, language and literature. He gave a new shape of Assamese literature, language and culture. His work and life has great academic importance. A large number of studies have been carried out in his work, religion and literature. But nobody has been carried out on his educational activities. His educational philosophy has enormous values which are generally not discussed. The valuable contribution to education of this great educationist has been hidden indistinct under the cover of his contribution to literature, culture and religion. Sankardeva applied various teaching method to educate the common, illiterate people, introduced such subject in curriculum which are vocational in nature and have relevance in present society also. Therefore, the investigator has felt the requirement to review about the contribution of MahapurushSrimantaSankardeva in the sphere of educational thoughts and its relevance in present society.

A large number of studies have been carried out by different scholars. Hussain Abul, (2021) in his study “Contribute of MahapurushSrimantaSankardeva to Assamese Literature and Culture” reviewed the works of Sankardeva in the field of literature and culture such as poetic work, Bhakti theory, Drama, Song, Sattriya Dance, Namghar, Sattriya etc. and conclude that his incredible contribution to the sector of culture and literature make him Mahapurusha for the people of Assam. An article of Gogoi Tarun(2015) published in Sentinel, “Relevance of SrimantaSankardeva’s teaching in present day society” where he discussed the religious and cultural contribution and Bhokti movement and his views which are relevant in present society also. Borkakoti, Dr.S.K.(2015) on his study “Mahapurusha Srimanta Sankardeva; life, philosophy and work” discussed religious, art, culture, literature and teaching.

The study is descriptive in nature. The data are collected form secondary sources i.e books, research paper, research articles, reports etc. published in journals and periodicals.

Sankardeva was a famous religious Guru. His contributions towards religious education are uncountable. He played a robust role to reform and develops the society of that time. His activities of preaching religion reflected

his educational thought. Regarding the aims of education it is observed that formation of good character was the main aims of his education. Through his religion he formulated some rules and regulations so that people can avoid dishonest or unfair deeds and form a peaceful society. Sankardeva wanted to develop the masses physically, intellectually, spiritually and morally i.e. the all round development of child was another aim of his education. For physical development, Sishya(students) had to follow some strict rule such as awake before sunrise, regular bathing, chanting morning and evening, doing physical exercise and work, yoga and pranayam, matiakhara and gyan-byan for motor development. He established Sattra and Namghar, which are known as a centre of religious discussion, moral and spiritual development. Sattra played an important role for spreading Sanskrit education and also discussed about philosophy, psychology, ethics, veda, purana, religious epics which help the people to develop intellectually. Like this, listening (Sarvana) and recitation (Kritana) of religious books help the people to acquire some essential moral qualities like sympathy, forgiveness, truthfulness, nonviolence, patience self-control. He develop a motto of worship one God and attainment of salvation through listening and recitation of Harinam(God). He also imparted the knowledge of vocational education. He supervised the manufacturing of musical instruments used in playing drama and song which create a flow of craft education. Bamboo-cane craft, craft of khol and Dumb, craft of Tal, Kah, Weaver etc. are some vocations provided that time. Another important aim of education was to eradicate superstition and form a classless society. He tried to bring unity among the people irrespective of their caste, creed, religion, language and status i.e. the universal brotherhood was the another aim of his teaching. To bring a cultural revolution among the people of Assam through Geet(music), Nritya(dance) and Naat(drama) was also the aim of education.

Regarding teaching Sankardeva had board and scientific outlook. He introduced such techniques of teaching that illiterate people also easily understood. Some teaching methods used that time were –group discussion, lecture method, teaching through audio-visual aids, play way method, learning by doing and democratic outlook etc. Sattra and Namghar were the main educational institution of that time where various religious topics and problems related their lives were discussed. There was regular chanting of the ‘Kritana’, ‘Bhagavata’ and ‘Namghosa’ and to make more it attractive for common people used some instruments like khol, tal, negera and some time song, dance(ojapali, Satriya-Nitrya, Sali-Nitrya etc.), bhaona, Ankiya- Naat also demonstrated.

Regarding the curriculum it was observed that along with religious education Sankardeva inculcate different activities for moral and spiritual development, to develop value base thinking, character formation, personality development etc. There were two types of curriculum i.e. general and vocational curriculum. General curriculum was comprise of different subjects like 3Rs, literature, Bhagawat, Bhagawate –Gita, Kritana, Epics, different religious books, Practical Science, Ethics, Philosophy, Psychology, Grammar

etc. and in vocational courses Drama, AngkiaNaat, Bhauna, SatriyaNitrya, Art, Borgeet, play musical instruments( khol, Tal, Dumb etc.), Mask craft, prepare musical instruments, prepare Sachipat, Colouring, Weaving etc. were practiced. Along with these Sankardeva introduced co-curricular activities. He was the profounder of vocational curriculum and co-curricular activities. He wanted to develop his students (sichya) physically and mentally through co-curricular activities like playing, matiakhora, music, debate, recitation etc. He also introduced Yoga education. Sankardeva realized that for a sound life, both sound body and mind are necessary and which can be acquired through the practice of yoga and pranayama.

Sattrra and Namghar imparted both formal and informal education along with cultural education. As a educational institution Sattrra and Namghar played the major role when there was not any private or public schooling system at that time. It provided moral and spiritual education and imparting stage acting, singing etc. connected with Bhaona and Satriya culture.

### **5.1 Relevance**

In Assamese society, Sankardeva is known as religious saint. But his incredible contributions to the field of education make him a teacher, a great educationist. At that time education was not accessible for all. It was limited among the high section of the society. But Sankardeva with his disciples established Sattrra and Namghar and imparted both formal and informal education to all irrespective of cast and creed. At present also as an informal media of education Sattrra and Namghar play an important role and especially as a centre of Satriya culture, Sattrra contributed a lot for the cultural development of the society.

The aims of education accepted by Sankardeva have relevance in present society also. The concept of unity and universal brotherhood has great relevance in all time and society. He wanted to abolish cast discrimination. The moral education imparted by him has great value in present society. Sankardeva gave emphasized the physical, intellectual, mental, spiritual and moral development of the child which is the main aim of present education system i.e. 'all round development'. Supporting these aims of education he introduced varied subject in the curriculum which also helpful for personality development. The vocational education like wood and cane work, musk prepare craft, Art, SatriyaNitya, Bogeet, AngkiaNaat weaving etc. are still running in our society. Like this, Yoga and Pranayama was the important part of his curriculum and at present government also introduce yoga education in curriculum. At present 177 countries support yoga and 21th June is celebrated as International Yoga Day. Regarding teaching method he used practical and effective and methods which are relevant in our present education also. His teachings were always full of advices for an ideal life style. Teacher played an important role in education process; he should be an ideal for the student through his activities and personality which was seen at that time and present society also. The value education imparted by him remains crucial ingredient in modern education also.

## **2. Conclusion**

Sankardeva played an important role in the development of cultural, religious, literature and educational history of North-East India. The aims of education and teaching methods and materials adopted by him were scientific and effective which are relevant at present also. His cultural activities are now spread day by day. Borgeet, SatriyaNitya, AngkiaNaatetc are spread to the different part of national and international levels. The SangeetNatak Academy of India recognized Satriya Dance as a classical dance from 2000 A.D. The association like SattramahaSobha, Satriya-SanskritiAnuthan and SankarSangha of Assam establish schools (SankardevSisuVidyaNiketon), cultural centre, Music College, University (Sankardeva University) to spread his activities among the masses. Now, SankariSahitya, Borgeet, and SatriyaNitya are included in the curriculum of school and college level. Therefore, his contributions will be relevant in society till the Assamese society alive. His teaching will inspire us forever.

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**ADJUSTMENT OF FIRST YEAR UNDERGRADUATE  
COLLEGE STUDENTS IN CONTEXT TO THEIR GENDER  
: A COMPARATIVE STUDY**

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**Abstract**

The present research paper reveals the adjustment status of the students studying in various undergraduate courses. This research paper shows how the student is an important component of education. Through this, a healthy mind of a student can be formed and the student can remove himself from adversity and adjust himself according to the environment. One can live a better-adjusted life by adapting accordingly. In the present research paper, 180 students of B.A., B.Sc. and B.Com of various undergraduate colleges in Lucknow city have been selected as a sample. The adjustment schedule prepared by Prof. A.K.P. Sinha and Prof. R.P. Singh (2012) has been used for data collection. The data obtained from the tool has been organized and analyzed in different tables with the help of M.S. Office Excel 2007 and SPSS software. From the analysis of the results of the entire research study, it is found that the adjustment status among the students studying B.A, B.Sc, and B.Com. courses is less than that of B.Com. students. Although the level of adjustment is highest among the students of B.Com. course.

**Key Terms :** Adjustment, Undergraduate, college, Students & Gender

**Introduction**

When a student enters adolescence, it is considered to be the most important stage of his life. During this stage, many types of emotions change in adolescents. In today's hectic life in most families, it is found that parents and other family members have become so busy in their day-to-day activities that they are not able to give enough time to their children. Till the time the child remains at the age of childhood, he spends his time in school, studying, sports and talking with friends, etc. As the child grows up and enters the stage of adolescence, then many types of physical, mental, and emotional changes in him/her are at their peak. It is considered to be a state of stress in which the adolescent affects not only his family but also the family as well as the community, the college, and finally the society as a whole.

As soon as the student after passing the higher secondary level examination of the school enters the university and college level whether a student has to make adjustments in every moment and every situation. Because in today's fiercely competitive life, the teenage student is facing so much mental pressure that they face adverse problems like an academic failure, disappointment, stress, inferiority complex, not meeting the aspirations of their parents and loved ones, etc. has also recovered.

Due to the continuous increase in the number of colleges, instead of good training, educational institutions have become only a means of earning. Due to which the quality of education is deteriorating rapidly and due to the introduction of semester examinations, there has been a steady increase in the absence of students during classes in colleges. Teachers want to take their lectures in the class, but due to the absence of legitimate children in the class, they are not able to do their teaching work successfully. Due to increasing competition, the student starts feeling unadjusted. Due to this he always lags in the result.

Adjustment is an important concept of personality development. An adjusted student can achieve success in every stage of life. It is often seen that the student who is not able to adapt himself to the environment and the environment according to him becomes a victim of dis-adjustment. If the problems of the students are not taken care of, then they fall behind. If this was the money, some students enter the graduate level after passing the stage of secondary level and the same situation arises there. So the adjusted student will remove himself from every situation and make a good life with a good career in the future.

The present research is related to the adjustment of students studying different courses at the undergraduate level, so the importance of adjustment increases for us. Based on this research work, knowing the adjustment problems of the student, proper guidance, motivation, and sympathetic behavior can be done for progress. By which the academic achievement of the student will increase and their hidden talents can be made useful for society and by using these abilities, they can be made useful for the whole society and nation.

### **Definition of Key Terms**

**Adjustment**- Adjustment is the process by which an organism maintains a balance between its needs and the circumstances affecting its fulfillment.

**Undergraduate** – B.A., B.Sc. and B.Com. students of undergraduate .

**College**- A part of university offering a specialized group of courses.

**Students** - The student is the mirror in which the teacher sees his reflection.

**Gender** – Gender refers to the classification of boy and girl.

### **Hypothesis**

There is no significant difference in the adjustment of students studying in B.A. and B.Sc. courses.

There is no significant difference in the adjustment of students studying in B.Sc and B.Com courses.

There is no significant difference in the adjustment of students studying in B.A. and B.Com. courses.

### **Delimitations of the study**

In the presented research study, the sample used in the research study presented B.A., B.Sc. & B.Com. from various undergraduate colleges in Lucknow city of Uttar Pradesh state and 180 students in the first year studying have been selected. The tools used in the present research work are pre-made and standardized.

In the present study, the Standardized Adjustment Schedule prepared by Prof. A. K. P. Sinha and Prof. R.P. Singh (2012) has been used to measure the adjustment of first-year undergraduate students.

In the present research study, the sample was selected by the researcher at two levels. At the first level, 7 colleges running B.A., B.Sc and B.Com. courses were selected by random sampling method by lottery method. At the second level, 180 students were selected from the selected colleges by a stratified sampling method. The sample design is displayed in Table 1.

Table 1  
Stream - Wise & Gender – Wise Distributed of students Participated

Gender	Streams			Total
	B.A.	B.Sc.	B.Com.	
<b>Boys</b>	47	32	14	93
<b>Girls</b>	33	38	16	87
<b>Total</b>	80	78	30	180

Survey – College data obtained during field visit 2022

### **Data Analysis and Findings**

Analysis of the scores obtained from the data analysis and results by arranging the scores in different tables and analyzing them M.S. Office Excel 2007 and with the help of SPSS 21 software. The analysis and interpretation of the data obtained in the present research study are as follows in the order of objectives  
**Analysis – 1:** Study objective No. 1- “To study the adjustment of students studying in B.A. & B.Sc. courses” the hypothesis hypothesized **Ho<sub>4</sub>** that there is no significant difference in the adjustment of students studying in B.A. & B.Sc. course has been verified with the help of critical ratio (C.R.). The results obtained from the analysis are shown in Table No. 2-

Table -2

Critical Ratio (C.R.) Value of adjustment of students studying in B.A. &amp; B.Sc.

Course	N	M	S.D.	C.R.	Conclusion at .05 Significance level df=150
B.A.	80	3.06	.559	.416	Significant
B.Sc.	70	3.10	.617		

\*Table value of "C.R." at 0.05 level of Significance 1.96

**Interpretation of result** - The mean value of 150 students of B.A. & B.Sc. courses obtained on the adjustment scale are 3.06 and 3.10, the value of standard deviation are .559 and .617 and the value of the critical ratio obtained is .416 respectively. The value of the obtained critical ratio at df=150 is greater than the table value of 1.96 at 0.05. Therefore, the obtained value is significant at 0.05 significance level. Hence the hypothesized hypothesis  $H_{04}$  is rejected. This result indicates that there is a significant difference in the adjustment of the students studying in the B.A. and B.Sc. courses.

**Analysis – 2:** Study objective No. 2- "To study the adjustment of students studying in B.Sc. & B.Com. courses" the hypothesis hypothesized  $H_{05}$  that there is no significant difference in the adjustment of students studying in B.Sc. & B.Com. courses has been verified with the help of critical ratio (C.R.). The results obtained from the analysis are shown in Table No. 2-

Table -3

Critical Ratio (C.R.) Value of adjustment of students studying in B.Sc. &amp; B.Com. courses

Course	N	M	S.D.	C.R.	Conclusion at .05 Significance level df=100
B.Sc.	70	3.10	.617	.217	Significant
B.Com.	30	3.07	.640		

\*Table value of "C.R." at 0.05 level of Significance 1.96

**Interpretation of result** - The mean value of 100 students of B.Sc. & B.Com. courses obtained on the adjustment scale are 3.10 and 3.07, the value of standard deviation are .617 and .640 and the value of the critical ratio obtained is .217 respectively. The value of the obtained critical ratio at df=100 is greater than the table value of 1.96 at 0.05. Therefore, the obtained value is significant at 0.05 significance level. Hence the hypothesized hypothesis  $H_{05}$  is rejected. This result indicates that there is a significant difference in the adjustment of the students studying in the B.Sc. and B.Com. courses.

**1.8.3.3. Analysis – 3:** Study objective No. 3- "To study the adjustment of students studying in B.A & B.Com. courses" the hypothesis hypothesized  $H_{06}$  that there is no significant difference in the adjustment of students studying in B.A. & B.Com. courses has been verified with the help of critical ratio (C.R.). The results obtained from the analysis are shown in Table No. 4-

Table -4

Critical Ratio (C.R.) Value of adjustment of students studying in B.A. &amp; B.Com. courses

Course	N	M	S.D.	C.R.	Conclusion at .05
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					Significance level df=125
B.A.	80	3.06	.559	.132	Not Significant
B.Com.	30	3.07	.640		

**\*Table value of “C.R.” at 0.05 level of Significance 1.96**

**Interpretation of result** - The mean value of 110 students of B.A. & B.Com. courses obtained on the adjustment scale are 3.06 and 3.07, the value of standard deviation are .559 and .640 and the value of the critical ratio obtained is .132 respectively. The value of the obtained critical ratio at df=125 is lesser than the table value of 1.96 at 0.05. Therefore, the obtained value is not significant at 0.05 significance level. Hence the hypothesized hypothesis **H<sub>0</sub>** is accepted. This result indicates that there is no significant difference in the adjustment of the students studying in the B.A. and B.Com. courses.

**Conclusion**

The main objective of the present research study was to conduct a study of the adjustment of students studying in various undergraduate courses. It is clear from the obtained results that the adjustment of students studying in B.Com course is better than the adjustment of students studying in B.A. and B.Sc courses. Whereas there is a similarity in the adjustment of the students studying in the B.Sc. course. The main reasons for better adjustment of students are regular lifestyle, motivation level, aspiration level, self-assessment, stress-free lifestyle, family support, always ready for change and participation in college work, etc. After doing the present research study, it is known that the position of adjustment is very important for the students of graduate level. Irrespective of the course he is pursuing. Adjustment develops the physical, mental, and character of a student. Through this, the student can get out of the darkness spread in life very easily, because it develops those feelings in the mind, through which the student can identify right and wrong in his life. This research study shows the adjustment status of a student, and how adjustment leaves an effect on the better life of the student.

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