



RE EVALUATING THE PRE HISTORIC CULTURAL SEQUENCES AND FINDS IN MANIPUR BASED ON THE AVAILABLE SOURCES

DR. OINAM RANJIT SINGH

Head, Department of Ancient History and Archaeology
Manipur University, Imphal India

& O. RUDRABABU SINGH

Corresponding Author
Associate Professor of History
Oriental College (Autonomous), Imphal India

Introduction:

The evolution of human being from that of the primate to the modern men covers a long process and time. With the emergence of men pre-history began. Technologically, the pre-history centers round the Stone Age cultural pattern. Besides, the archaeological study is the only means to understand the evolution of these cultural changes. Unlike in other parts of the world, the archaeological study is a recent phenomenon in Manipur. However, due to the ceaseless efforts of local archaeological researchers revealed the presence of Stone Age cultural remains in different parts of the state. Surprisingly, the archaeological remains discovered so far clearly indicate the evidences of the presents of pre-historic culture in Manipur. According to the nature of material culture discovered the Stone Age culture found in Manipur may be divided into three major phases, viz. the Paleolithic, *Hoabinhian* (Mesolithic) and Neolithic. Besides, the material culture characterizing the three phases of Paleolithic period, viz. early or lower, middle and late or upper Paleolithic period found in Manipur. The *Hoabinhian* cultural remains found in Manipur also may be divided into two-early and late. On the basis of pottery culture found, the Neolithic period also can be sub-divided into corded ware culture, tripod ware culture and geometric ware culture. Moreover, the cultural finds

clearly indicates the gradual extension of Stone Age cultural pattern found in south-east Asia and China into this small state in ancient times.

Key Words 1. *Songbu*: A cave in the *Chandel* District of Manipur; 2. *Khangkhui*: A cave located in the *Ukhrul* District; 3. *Singtom*: An archaeological site situated in the *Chandel* District; 4. *Machi*: An archaeological site in *Chandel* District; 5. *Nongpok Keithelmanbi*: An archaeological site on the bank of the River *Thoubal* in *Thoubal* District; 6. *Tharon*: A cave in the *Tamenglong* District; 7. *Phunan*: An archaeological site situated in *Thoubal* District 8. *Napachik*: A small hillock near *Wangoo* village in *Bishnupur* District; 9. *Laimanai*: A Neolithic site located in *Thoubal* District.

The Earth is mother of all living beings. The evolution of human being from that of the primates to the modern men covers a long process and time. It is said that men appeared on the earth in the early Pleistocene period of the Quaternary. Generally, it is believed that Africa was the cradle of modern men. However, recently, new evidences of the early modern men are also begun to unearth in parts of China and South-East Asia as well. Some of the researchers are of the view that Asia was the original home of human beings.¹ With the emergence of men on this planet prehistory began. The term, 'Prehistory' denotes the earliest period of human history. It is the period that begins with the appearance of the human being and continues till the invention of writing. In other words, 'Prehistory' is all those happenings of the past associated with the 'activity of man' before the invention of writing. Therefore, this period is being described as 'text free' period of human history. In the words of Burkitt, a renowned scholar, prehistory is the subject which deals with "the story of man and everything that concerns him from that dim remote moment when he first emerges from his animal ancestry until the time when the existence of written record leads the investigator into the realm of history".²

Since, the prehistory deals with the unrecorded events or activity of human beings, archaeological studies are the only means to understand this period of history. Archaeology is a scientific discipline which studies history through the recovered artifacts and analysis of material culture discovered by systematic excavations. Unlike in other parts of the world, the archaeological study is a recent phenomenon in Manipur.³ However, in Manipur, the archaeological findings have been reported since the early 1930s by W. Yumjao Singh, who was perhaps, the first scholar to start archaeological research in Manipur.⁴ But, the findings are still remains in its infancy. After a gap of about three decades or so, one Okram Kumar Singh (O.K.Singh), a young trained archaeologist started a pioneering archaeological study undertaken in different locations of the state. He published the first report of archaeological findings in Manipur in 1969. It was because of his work that Manipur could be included in the map of the world archaeology.⁵ In the words of Prof. Gangmumei Kabui, a renowned historian rightly observed that "It was

O.K. Singh, a young archaeologist of Manipur to whom credit should be given for a systematic archaeological excavation and our knowledge of the pre-history of Manipur is more or less based on his studies and excavations".⁶ The material culture discovered so far during the course of his explorations and excavations clearly indicate the evidences of the presence of 'Stone Age Culture' in Manipur. According to the nature of stone culture discovered through archaeological findings, the 'Stone Age Culture' found in Manipur can broadly be divided into three major phases: the Paleolithic, the *Hoabinhian* (Mesolithic) and the Neolithic.⁷ However, Dr. L. Kunjeswori Devi has the view that instead of the three phases, she prefers to use the term "Pre-Neolithic and Neolithic' only. The term 'Pre-Neolithic' where she intends to use comprises all that culture before the advent of the Neolithic people.⁸ Generally, the changes in stone-age culture from one phase to another were very gradual, and people did not altogether give up the old material or technique even when they came to know of new ones.

Paleolithic Period in Manipur:

The word, 'Paleolithic' is derived from two Greek words, '*palaios*' means 'old' and '*lithos*' means 'stone'. In short, it means 'Old Stone Age'. The people of this age belonged to a very primitive stage of civilization. The general feature of life of the people of this period was characterized by the nature of stone tools they used. During the period, men barely managed to gather their food and lived on hunting by means of rough stone implements. They had no knowledge of cultivation and house building. They lived in natural caves. According to the nature of stone tools used, the Paleolithic period may be again sub-divided into three periods, viz. early or lower Paleolithic, middle Paleolithic and late or upper Paleolithic. However, the material culture discovered, and the time span thereof, is different from place to place. Though, the evidences of material culture discovered so far in Manipur are scanty, but surprisingly, materials characterizing of all the three Paleolithic periods are found in Manipur. The main Paleolithic sites are *Songbu* caves, *Khangkhui* caves and open-air sites at *Singtom*, *Machi* and *Nongpok Keithelmanbi*.

The Early or, Lower Paleolithic period is the first phase of 'Old Stone Age' which covers the greater part of the time span of the Paleolithic period. Its characteristic features are the use of hand axes, cleavers and choppers;⁹ during these period stone tools were mainly used for chopping purposes. In Manipur the fossils of the early men have not been discovered till date. But the presence of prehistoric men in early or lower Paleolithic period is evident from the stone tools found from *Machi* Archaeological site in *Chandel* District of Manipur. The exploration of the site was done in the year 1974 by O.K. Singh. Among other, the most stunning findings of the exploration in this site is the discovery of a pebble chopper by unifacial flaking with direct stone hammer technique. The chopper measure 11.5x13.5 x4.1 cm.¹⁰ Material of the artifact is Quartzite. It has a ventral surface with pebble cortex and its upper surface is fully flat and slightly rolled. Typo-technologically, it is being compared with

that of North West India, Himachal Pradesh and South Asia.¹¹ On the findings of *Machi* exploration, T.C. Sharma, a renowned scholar of prehistory is of the view that the pebble, chopper found there "could be considered as a landmark in Paleolithic archaeology of Manipur, as it confirms beyond doubt that Manipur was inhabited by stone age ancestors since the early stone age or the lower Paleolithic period".

Universally, the Middle Paleolithic period is being characterized by the industry based upon flakes. These flakes are found in different prehistoric sites all over the world with some regional variations. The principal tools of this period comprise different varieties of blades, points, borers and scrapers. In Manipur, the artifacts of this period are found in and around the *Songbu* caves in the *Chandel* District of Manipur. The cave was explored in the year 1983 by the State Archaeology Department, Govt. Manipur, under the leadership of O. K. Singh. It faces southward and a stream also flows in the north-west direction. The cave is of fine quartzite sandstone which measures 0.8 m. in height, 6.6 m. in breadth and the interior measures 1.8 m. During the course of exploration, many stone tools belonging to the middle Paleolithic period are found. The stone tools comprises of many scrapers, borer cum hollow scrapers, knife, flakes, blades etc. The tools were mainly made of sandstone and quartzite sandstone. Tools found so far in this site can broadly be divided into two types, viz. core and flake. The number of flake tools is more than that of core tools. The flake tools are of different sizes. The largest flake measures 18.8 x 15.7 x 2.7 cm. and on the nature of technique of use of flakes, O.K. Singh is of the view that "The main flake surface is always flat with different bulb of percussion. The nature of the flake scars suggests the use of controlled stone hammer technique".¹² Typo-technologically, the finds at the *Songbu* cave appears to be of 'an advanced Middle Paleolithic' period.¹³

The Late or Upper Paleolithic is the last phase of Paleolithic period which become less humid. The period also coincides with the last phase of the Ice Age when climate became comparatively warm. The characteristic feature of this period is the appearance of new flint industries and men of the modern type (*Homo sapiens*).¹⁴ In this period, a variety of tools which served very specific purposes also began to be used. In Manipur, archaeological sites associated with this period have been discovered in places like *Khangkhui* caves, *Singtom* and *Nongpok Keithelmanbi*.

The *Khangkhui* caves are located at a distance of 11 km. to the south-east of *Ukhrul* District Headquarters. There are altogether four limestone caves of different shapes and sizes. It was in the year 1969 that O.K Singh conducted the first excavation at *Khangkhui* caves on scientific line. A Small stream also flows near the western foothill which made the site suitable for habitation and settlement.¹⁵ From this excavation, many stone tools, bone tools and faunal remains were found. Among the stone tools so far discovered the following may be mentioned of, viz. pebble, chopper, spearhead, scrapers, blade, burins, borers, flakes, points, knife, tabular flakes and core tools. Most of the

tools are made of limestone.¹⁶ Besides, many animal bones and teeth of herbivorous animals are also recovered. The bone industry comprises various types of tools such as points, scrapers, chisels, knife etc. The faunal remains of possibly that of *Cervus*, *Sus* *Bovide* and wild fowls were also discovered. The findings indicate, the people in this period might have known hunting and the presence of charred animal bones also a sign of the use of fire.¹⁷ Typo-technologically, the culture at *Khangkhui* caves appears to be of late or upper-Paleolithic period. In the words of T.C. Sharma, "On the basis of cultural materials consisting of stone and bone tools in addition to faunal remains, it can be argued that *Khangkhui* caves yielded evidence of upper or late Paleolithic period, the first evidence of Pleistocene man in Manipur dating back to about 30,000 B.C."¹⁸ *Singtom* is another archaeological site belonging to Upper Paleolithic period found in Manipur. It is also situated in the *Chandel* District of Manipur. The open-air site at *Singtom* is explored in the year 1989 by a team of explorer under the personal supervision of O.K. Singh. During the course of exploration, a number of stone tools of different types and sizes are found. The important artifacts consisted of a broken hand axe, different type of pebbles, flakes, blades etc.¹⁹ All the tools are made of 'quartzite sandstone'. The *Nongpok Keithelmanbi* is the only archaeological site which revealed all the three phases of the Paleolithic followed by the *Hoabinhian* and then by the Neolithic remains have been found in successive sequence in Manipur. It is also one of the important sites of upper Paleolithic period found in Manipur. It is situated at a distance of 15 km. north-east of *Yairipok* town on the bank of the river *Thoubal* in the *Thoubal* District. The village is located at the foothill of a mountain range which encircled the eastern periphery of the Imphal Valley. The exploration on this site is done in 1982-84 under the supervision of O.K. Singh. Surprisingly, the exploration team could discover two phase of Stone Age culture belonging to Upper Paleolithic and that of *Hoabinhian*. This site is being categorized into three localities, viz. L(1), L(2) and L(3). Out of the three localities L(2) and L(3) belonged to the Upper Paleolithic, whereas, L(1) to that of *Hoabinhian*. During the course of this exploration, artifacts of different types and sizes are discovered;²⁴ among them mention may be made of choppers scrapers, blades, flakes, pebbles, core tools, etc. The material of the artifacts is mostly made of 'quartzite sandstone'. Technologically, they were prepared by using direct stone hammer technique.²⁵ The specific age of the different phases of Paleolithic stone culture found in Manipur is not known. For ascertaining the age of each period, a scientific testing of the artifacts discovered and further Research is needed. From the reported artifacts, it appears that during the Paleolithic period men began to roam about and settled in Manipur in the same manner ad about the same time as it did in other parts of South-East Asian countries. It seems that there is a close affinity with the Paleolithic culture of Manipur with of that South East Asia. According to O.K. Singh, the origin of the Paleolithic culture in Manipur cannot be determined without having a

thorough research work of the entire archaeological evidence of the South East Asia because of its similar cultural tradition of these areas.²⁶ He also pointed out the similarity of most of the artifacts found in Manipur with that of the stone culture found in parts of China and Southeast Asia. Typologically, he tentatively assigned the time period of the Paleolithic culture (all the three periods) found in Manipur to that of the 'Late Pleistocene to Terminal Pleistocene.'²⁷

The Upper Paleolithic period came to an end with the end of the Terminal Pleistocene in Manipur which coincides with the end Ice Age. The climate became warm and dry which was almost the same as the present day. The climatic changes brought about changes in fauna and flora and made it possible for human beings to move to new areas.²⁸ About this time, throughout South East Asia began to witness an intermediate stage in stone age culture, which is called '*Hoabinhian*'. The term, '*Hoabinhian*' is derived from the name of Vietnamese Province, *Hoa Binh* from where Madeleine Colani, a female French archaeologist discovered a new stone culture which intervened transitional phase between Paleolithic and Neolithic stone cultures. Later on, similar stone relics are also discovered in Thailand, Burma and other parts of Southeast Asia. The *Hoabinhian* culture is the Mesolithic cultural pattern of South East Asia. However, there is no evidence about the existence of the 'Mesolithic' culture as characterized by '*microliths*' in Manipur. The chief characteristic feature of the *Hoabinhian* culture is the 'pebble tool industry'.

Archaeological evidence reveal that people in *Hoabinhian* period are 'hunter-gatherers'. The word, 'hunter-gatherers' is the term used by anthropologists and archaeologists to describe a specific kind of life: simply, hunter-gatherer hunt game and collect foods rather than grow or tend crops. In short, it is the life that men enjoyed before the invention of agriculture. Regarding the stone tools, there are regional variations in the character of the 'tools industry' from one place to another.²⁹ Typologically, the *Hoabinhian* stone tools are the continuation of the pebble tool tradition of the Paleolithic culture, but there is evidence of technological degeneration in the making of stone tools. According to O. K. Singh, almost all the stone tools, except one pebble scraper, do not show extensive workmanship and which restricts only to the making of working edge.

The *Hoabinhian* culture in Manipur is being identified with the discovery of similar nature in the characteristics of stone tools assemblages found with that of South East Asia. There are two *Hoabinhian* archaeological sites which have been discovered so far in Manipur. They are found at both at caves and open-air sites, and represented by the stone artifacts from *Nongpok Keithelmanbi L (1)* and *Tharon* cave site.³⁰ On the basis of the nature of pebble tools, O.K. Singh divided the *Hoabinhian* culture in Manipur into two-early and late *Hoabinhian* periods.

Early *Hoabinhian* period in Manipur:

The *Nongpok Keithelmanbi* L (1) archaeological site belongs to the early *Hoabinhian* period in Manipur. It is located at a distance of about 2 km downstream towards the southern side of the *Keithelmanbi* market along the left bank of the *Thoubal* River. The characteristic feature of early *Hoabinhian* period in Manipur is the chipped pebble tools. In this site, the *Hoabinhian* culture is found in a "stratum below the corded ware culture and characterized by pebble tools, spited pebbles, pebble strikers and a few flakes and blade".³¹ The finished tools consisted of chopper, pick, scraper and blade. According to OK Singh, by the presence of a large number of batter marked pebbles and a small smooth surfaced pebble, it appears that the *Hoabinhian* people at *Nongpok Keithelmanbi* might have pounded or crushed their food.³² Further, he also suggested that the pick axe with used mark might have been used in gathering of edible roots, and which further suggested that some form of vegetative food might be used.³³ Similar 'cultural stratum' are also discovered in parts of Thailand, Malaya and other parts of South East Asia as well. On the basis of stratigraphy, the *Hoabinhian* culture at *Nongpok Keithelmanbi* is being tentatively dated between 6000 and 5000 B.C.³⁴

The *Tharon* cave is also another important archaeological site of *Hoabinhian* culture found in Manipur. The artifacts found in this site represented the Late *Hoabinhian* period. The characteristic feature of this period is the edged ground pebble tools. The cave is located at a distance of about 5 km towards North of the *Tharon* village in *Tamenglong* District. The exploration of this cave was done in the year 1979 and again in 1981 under the initiative of the Department of State Archaeology, Govt. of Manipur. During the course of the exploration, five caves and some rock shelters were discovered. These caves are locally known as '*Kalemki*' meaning 'house of bat'. A small stream, '*Kalem-ki-magu*' also runs along the southern side of the caves. The rock type of the area is sandstone of Barail series. The floor of the caves are filled with sandstone slabs that fall from the roofs and walls, as a result, the height inside caves and rock shelters are low and no artifacts could be collected from inside. During the exploration a number of stone tools were discovered which consisted of edged ground pebble tools, flake tools, elliptical pebble with grinding faces etc. By the presence of edge-ground pebble tools at *Tharon* cave site, it is also clear that, those *Hoabinhian* men in Manipur knew the technique of grinding in making stone tools.³⁶ According to Dr. L. Kunjeswori Devi, "the collected artifacts have a close similarity with those of Thailand, Burma, Malaysia, Vietnam". The *Hoabinhian* culture at *Tharon* cave site is being tentatively dated between 5000 and 4000 B.C.

Neolithic Period in Manipur: The Neolithic period is the last phase of Stone Age culture. In this period also men had to depend on stone tools and implements. But implements differed much from those of the preceding ages. The word, 'Neolithic' is derived from two Greek words, '*Neo*' means 'New' and '*Lithos*' means 'Stone', which means 'New Stone Age'. During this period, men began to use a variety of stone tools. The chief characteristic feature of this

period is the use of 'tools and implements of polished stone'.³⁹ People in Neolithic period had made considerable advance towards civilization. Apart from natural shelter in caves and rock-shelters, they constructed dwellings, domesticated animals, and cultivated lands. They knew how to produce fire and the art of cooking. They occupied themselves with fishing and hunting. They made pottery by hand.

In Manipur, Neolithic culture is found both in the hill and valley areas. During this period, people particularly used stone axes. This cutting tool put to various uses by the people particularly clearing of jungles for habitation. According to O.K. Singh, from the distribution pattern of the finds of the Neolithic period, it appears that in Manipur the population became more during the Neolithic than the preceding periods. Neolithic pottery is found from four different sites at *Phunan, Napachik, Laimanai and Nongpok Keithelmanbi*. On the basis of pottery culture found, the Neolithic period in Manipur can be sub-divided into three successive cultural patterns, viz. Corded Ware Culture, Tripod Ware Culture and Geometric Ware Culture

The Corded Ware Culture is the earliest phase of Neolithic culture found in Manipur. This culture is found in the archaeological site of *Nongpok Keithelmanbi Locality (L)-1*. The culture is being characterized by the used of handmade and ill-fired pottery decorated with cord marks. In this archaeological site, corded ware overlies the *Hoabinhian* culture after a short break in its stratigraphy. Due to the absence of any other Neolithic characters, the Corded Ware Culture at *Nongpok Keithelmanbi L (1)* may be categorized as a 'sub-Neolithic' type as in other parts of the South East Asia. A radiometric dating from a charcoal sample shows that the Corded Ware Culture at this site is $4,460 \pm 120$ years old (first half of the third Millennium BC).

Tripod Ware Culture:The Tripod Ware Culture in Manipur is represented by the archaeological sites of *Napachik* and *Laimanai*. This culture is characterized by the used of cord-marked pottery with tripod legs. Besides, this culture is also associated with ground Neolithic stone tools. *Napachik* is a small hillock in the northern part of *Wangoo* village, on the right bank of the Manipur River in *Bishnupur* District. It is one of the major archaeological sites of the Neolithic period. It was discovered in the year 1979 while leveling a homestead land. However, officially, the excavation was done in 1981 and again in 1985 by the Department of Archaeology, Govt. of Manipur. The site was dug up through eight layers. The cultural materials discovered from this site consist of choppers, scrapers, flakes, edged ground knife, grinding stone, ground and polished Celts and potsherd, tripod leg wares, plain and corded wares. A number of charcoal pieces and ash of reeds are also found. Besides, a large number of artifacts belonging to Neolithic culture have also been collected as stray finds from many parts in and around the site. The artifact assemblages suggest that the tripod ware culture was based on plant cultivation supplemented by fishing and hunting economy and people also knew the spinning of thread. The pottery might be used in cooking also.

According to O. K. Singh, typo-technologically, the cultural materials from *Napachik* can be sub-divided into two phases. The small chipped pebble tools and other *Hoabinhian* nature like stone tools represent the earlier phase; whereas, the fully ground Celt and handmade cord marked pottery and tripod vase represent the latter phase. The pottery culture of *Napachik* has affinity with that Neolithic culture of China. In the words of Dr. L. Kunjeswori Devi, "The pottery with tripod legs from *Napachik* is very much comparable with those found in Neolithic culture of China." The tripod wares are the characteristic feature of the Chinese Neolithic culture. Regarding the age of the artifacts, a cord marked shred from this site was dated to 1450 B. C. by radiometric method.⁴⁶ *Laimanai* is also another Neolithic site which belonged to the Tripod Ware Culture. It is located at a distance of about 6 km towards the south-west of *Kakching* town in *Thoubal* District. The exploration work was done in the year 1990. The main items of stone artifacts collected from this site consisted of among others chipped Celt, chipped ground Celt, fully ground Celt, broken ring stone, flat pebble hammer, grinding stone, waste flakes and many unfinished ring stones.

Conclusion:

Thus, the story of early men in Manipur is largely shrouded into mystery. We have very scanty data about the early human settlers here. However, traces of Stone Age culture are found both in the hill and valley areas of Manipur. So far as the evidence goes, Manipur was also inhabited by Stone Age people since the Paleolithic period onwards. From the present knowledge of research, it appears that Manipur was settled by prehistoric men later than that of Southeast Asia and China, although, the *lithic* technology found in Manipur shows the same manner as it found in these countries. However, the sequence of the cultural trend shows the gradual expansion of the prehistoric men of South East Asia and China into Manipur in different phases. The possibility of this cultural migration is evident from the similarity of the relics found, the available cultural sequences and the close proximity of the regions with Manipur without much geographical barrier.

References:

1. Jia Lanpo, Early Man in China, p.1.; Science News; Fossil Discovery, More Evidence for Asia, Not Africa as the Source of Earliest Anthropoid primate, 4.,2012.
2. Burkitt, 'The Old Stone Age', 1963, p.1.
3. Pandey, S.N., (ed.) Sources of the History of Manipur, 1985, p. 13.
4. Yumjao Singh, W., Report on the Archeological Studies in Manipur, Bull No. 1,1935, Imphal.
5. Joykumar Singh,N., Emergence of Manipur as on Nation State, New Delhi, 2015, p.33.
6. Kabui, Gangmumei, History of Manipur, Vol.-One, Pre-Colonial Period, 1991, p.47.
7. Singh,O.K., Neolithi Stone Tools of Manipur, Kakching, 1991,p.4
8. Kunjeswori Devi, L.; Archeology in Manipur, New Delhi, 2003, p.1.

9. Sharma, R.S., Ancient India, 1999, p.34.
10. Kumar Singh, O.; Stone Age Archeology of Manipur, 1997, p.48.
11. Singh, O.K., Eh. 1970, IAR, 1970, IAR, 1970: RASD, p.5.
12. Kumar Singh, O.; Stone Age Archeology of Manipur, Kakching, 1991, p.5.
13. Sharma, O.K., Neolithic Stone Tools of Manipur, Kakching, 1991, p.5.
14. Sharma, R.S., Ancient India, 1999, p.35.
15. Kabui, Gangmumei, History of Manipur, Vol.- One, Pre-Colonial Period, 1991, p.49.
16. Kunjeswori Devi, L.; Archeology in Manipur, New Delhi, 2003, p.6.
17. Kumar Singh, O.; Stone Age Archeology of Manipur, 1997, p.21.
18. Pandey, S.N., (ed.) Sources of the History of Manipur, 1985, p. 17.
19. Kumar Singh, O.; Stone Age Archeology of Manipur, 1997, p.
20. Kunjeswori Devi, L.; Archeology in Manipur, New Delhi, 2003, p.9.
21. Kumar Singh, O.; Stone Age Archeology of Manipur, 1997, p.108.
22. Singh, O.K., Neolithic Stone Tools of Manipur, Kakching, 1991, p.5
23. Sharma, R.S., Ancient India, 1999, pp.35-36.
24. Joykumar Singh, N., Emergence of Manipur as a Nation State, New Delhi, 2015, p.44.
25. Singh, O.K., Neolithic Stone Tools of Manipur, Kakching, 1991, p.5
26. Kunjeswori Devi, L.; Archeology in Manipur, New Delhi, 2003, p.8.
27. Singh, O.K., op. cit.(1991), p.6.
28. Kunjeswori Devi, L.; Archeology in Manipur, New Delhi, 2003, p.8.
29. Singh, O.K., tool Gazing at Tharon: Did Australoids once Inhabit Manipur?, Resistance, Imphal, 1980; and, O.K.Singh, Manipurgi Meihourol, Yeningtha, Imphal, 1980.
30. Sharma, R.S., Ancient India, 1999, p.37.
31. Singh, O.K.1988:63-65.
32. Singh, O.K., Neolithic Stone Tools of Manipur, Kakching, 1991, p.7.



ABUL HASHIM AND EMANCIPATION OF THE BENGAL MUSLIM WOMEN

SK. MAKHLESWAR RAHAMAN

Associate Professor of History
Bhairab Ganguly College, Kolkata India
& Guest Faculty
Department of Islamic History & Culture
University of Calcutta India

Abstract:

Abul Hashim, the most progressive-minded and erudite Muslim League leader of late-colonial Bengal, was a man of multifarious activities. He was an Islamic philosopher,¹ a lawyer, political leader-cum-activist, an editor, writer and above all a social reformer.² However, he has remained relatively a less known figure in the history of South Asia.³ No extensive research work has been undertaken on him. Whatever has been written so far about him, is mainly about his political activities, especially his role as the general secretary of the BPML (1943-1947) in transforming it from an elite organization to a broad-based mass organization. But apart from liberating the Bengal League from the clutches of the 'reactionary group', he made a significant contribution to the Bengal Muslim society as a social reformer. Indeed, Hashim throughout his life worked for the weaker section of the society: the peasants, workers and most importantly, emancipation of women. Paradoxically, these aspects of his life, especially his endeavours for the promotion of education among the Muslim women and their emancipation have drawn far less academic attention than what

¹ Bose, Neilesh. *Recasting the Region – Language, Culture and Islam in Colonial Bengal*, Oxford University Press, New Delhi, 2014, p. 237.

² Murshid, M. Tazeen, *The Sacred And The Secular : Bengal Muslim Discourses, 1871 – 1977*, Oxford University Press, Calcutta, 1995, p. 172.

³ Kuwajima, Sho., *Muslims , Nation and the World- Life and Thought of Abul Hashim, Leader of the Bengal Muslim League*, LG Publishers Distributors, Delhi, 2015, p.1.

would seem warranted by its historical significance. This article here makes an attempt to examine his role in the emancipation of the Muslim women of Bengal in a situational context.

Key Words: *Abul Hashim, Emancipation, Muslim Women, Muslim League, Multi-nation theory, Social Reformer, Pakistan movement, Women Education*

Introduction

Abul Hashim (1905-1974) was born in a nationalist family of Kashiara village in the district of Burdwan of modern West Bengal. His father, Abul Kasem, was a renowned Congress leader and an ardent follower of Surendranath Banerjee. A law graduate of Calcutta University, Hashim joined politics in 1936 following his father's death, to serve the country leaving his successful chosen profession of legal practice. He was different from that of other politicians with whom he worked like Maulana Akram Khan, Fazlul Huq, Suhrawardy, Khwaza Nazimuddin and others. In Ayesha Jalal's word, 'he was not cut of the same cloth, by conviction or style, as the oligarchs...'⁴ Hashim did never support Jinnah's 'two nation theory', rather he preached the 'multi-nation theory.'⁵ He believed that 'India is a sub-continent and not a country. India consists of many nations.' He supported the Lahore Resolution of 1940 of the All India Muslim League (AIML) because in it he saw his complete independence as a Muslim and as a Bengali.⁶ Moreover, he believed that there was nothing communal in the Lahore Resolution since it did not contemplate partition of any country of India or partition of the Punjab or the Punjabis and partition of Bengal or of the Bengalis.⁷ He was a staunch believer of linguistic-based nationalism. Indeed, Hashim was a 'nationalist' Muslim League politician who fought for the interests of the Bengalis where the Muslims were incidentally majority.

Hashim was elected to the post of General Secretary of the Bengal Provincial Muslim League (BPML) in 1943 and worked hard for the attainment of Pakistan according to his understanding. He was convinced that there would be two separate states for the Muslims, one in the western part of the country and other in the eastern part consisting of Assam and Bengal for the Bengali speaking people. Under his leadership, BPML emerged as a broad-based progressive democratic party. However, when partition became inevitable, Hashim made a last bid to keep Bengal united and tried to form United Independent Bengal but unfortunately it did not materialize. After partition, he served as the Leader of the Opposition in the Bengal Legislative Assembly but was forced to leave India in 1950 for Dacca following a communal riot in which his house was set ablaze by the

⁴ Jalal, Ayesha, *The Sole Spokesman, Jinnah, the Muslim League and the Demand for Pakistan*, Cambridge University Press, Delhi, Reprint 2017, p. 104.

⁵ Hashim, Abul, *In Retrospection*, Subarna Publishers, Dacca, 1974, p. 23

⁶ Ibid, p. 23.

⁷ Ibid, p. 23

miscreants. In the early years of his migration to East Pakistan, Hashim was actively associated with the Language Movement and, even for this he was sentenced to jail for sixteen months by the Pakistani state for which he worked so hard to establish. Afterwards, he lost his interest in politics and then devoted his attention to the study and research of Islam.

Apart from playing a crucial role in the freedom movement of the country in the last decade preceding the partition of 1947, Hashim from his student life to till his last days worked for the emancipation of the Bengal Muslim women. The initiatives undertaken by him to emancipate the Bengal Muslim women can be discussed into three phases. From 1923 to 1936, as a social activist; from 1936 to 1950, as a political activist and after his retirement from active politics as an Islamic scholar from 1950 to till his death in 1974.

II

It was largely due to the interaction of the Indian society, in the nineteenth century, with the British colonial power, Indian reformers became conscious about the emancipation of women. To a large extent it was the result of a comparative civilizational discourse of the colonial period. This gender question was a key issue for James Mill condemning Indian civilization in his *The History of British India*. Under such circumstances the newly emerging Hindu intelligentsia in Bengal also responded to this civilizational critique by advocating and supporting reforms to improve the status of women in Indian society.

The condition of Bengali Muslim women were more or less similar to their Hindu counterparts except for the case of *sati* system which was exclusively an anathema of Hindu reformers till its abolition in 1829. The reform movement among the Muslims, however, started a little later than that of the Bengali Hindus. One of the key factors responsible for this was that there was no formidable middle class in the Bengal Muslim community as the Muslims kept themselves aloof from learning Western education for a long time. In the absence of a substantial group of middle class, religious leaders came forward to rescue the Muslim community from its degraded position and thus started revivalist movements, like Faraizi and Wahabi. These movements instead of uplifting the socio-economic condition of the Bengal Muslims intensified their backwardness only.⁸ It had no agenda of uplifting the Muslim society in terms of secular modern education or emancipation of the Muslim women.

However, by the mid-nineteenth century demand for English education among the Muslims of Bengal gradually increased⁹ as economic condition

⁸ Mallick, Azizur Rahman, *British Policy And The Muslims In Bengal, 1757-1856*, Bangla Academy, Dacca, 1977, p.163.

⁹ Ahmed, Rafiuddin, *The Bengal Muslims: 1871 -1906, A Quest for Identity*, Oxford University Press, New Delhi, 1981, p. 137.

of the Bengali Muslim peasants, mainly of the eastern part of Bengal , improved due to boom in jute production.¹⁰ The government too adopted some favourable policies, especially after the publication of W.W. Hunter' *The Indian Mussalman*, for the advancement of Muslims in education and governments jobs. As a result , there emerged a small group of Western educated 'middle class' towards the last quarter of the nineteenth century. Though the size of western educated Muslim middle class gradually increased in the subsequent years , however, till the next two decades of the twentieth century, they could not mobilize the Muslim masses politically since their priority was to protect the interests of the upper class *ashraf* Muslims only. The *ashraf* leaders had little contact with the rural *atraf* or low born Muslims majority of whom were Bengali speaking.

Social Activist Hashim and emancipation of the Muslim women

It was only from the 1920's, there emerged a new Muslim middle class¹¹ who endeavoured to address socio- political issues like promotion of women education , protection of the interests of the *prajas*, marginal peasants and foundation of modern educational institutions. At the same time, there emerged a new *bhadramahila*, with the commencement of a critique of conventional notions like chastity, as well as the entry of women's into politics and public sphere.¹² Indeed ,from the 1920's a redefinition of Bengal's identity started.

Bengali Muslim intellectuals like Nasiruddin Mohammad ¹³ emphatically argued for the promotion of Muslim women education and their emancipation. His *Mahila Saogat* created a platform for the voices of Muslim women. The establishment of Dacca University in 1923 and the beginning of *Buddhir Mukti Andolan*, (Emancipation of Intellect) in 1926, played a paramount role in infusing rational thought among the Bengali Muslim youths. Young Abul Hashim ,then in his early 20s, fell in love with what were known as 'Western' subjects like sociology, political science, history, law and philosophy¹⁴ and gradually became an avid reader which widened his mental horizon. This intellectual engagement injected in him the spirit of fighting against the orthodox Mullahs who opposed English education and stood as a barrier in the emancipation of the Muslim women. Inspired by all these developments , Hashim at the age of just twenty three years, instead of joining politics which was quite normal for him as he hailed from a politically oriented family, embarked into the activities

¹⁰ Chatterji, Joya, Bengal Divided, Hindu Communalism and Partition, 1932-1947; Cambridge University Press, New Delhi, Reprinted 2002, p. 70.

¹¹ Bhattacharya, Sabyasachi, The Defining Moments in Bengal: 1920- 1947, Oxford University Press, New Delhi, 2014, p.vii (Preface).

¹³ Editor of *Saogat*, a leading Muslim Periodical published from Calcutta in 1918.

¹⁴ Bose Neilesh, op. cit. p.241.

of social reform, especially in the task of emancipating the Muslim women's of Bengal which had enduring impact on the Muslim community.

Hashim from the very beginning of his student life considered traditional Maktab and Madrassa education as a great barrier for the advancement of the community and so vehemently opposed it and even argued for its abolition and introduction of modern uniform education for all.¹⁵ He was especially pained to see the deplorable condition of the Muslim women. They were denied the right to secular education whereas Islam declares acquiring knowledge or education as mandatory for all, men and women.¹⁶ To remove this discrimination and promotion of education among the Muslim women, he launched a massive campaign in his district and formed a social organization, called Young Men's Muslim Association (YMA). He persuaded the Muslims of the Burdwan town to send their girls to the Christian Missionary High English School founded by the Missionaries. To set an example, Hashim admitted his wife, Akhter Mehr Banu Begum, cousin of H. S. Suhrawardy, in this school¹⁷ despite strong objection from his father, Abul Kasem.

Hashim's ancestors, though, showed quite liberal attitude towards English and western education, compared to the other Urdu speaking urban *ashraf* Muslims, and opened the door of Western education for the male members but did not do that for the female members of their family. Rather they had to observe *purdah* system strictly.¹⁸ Hashim in his memoirs, *In Retrospection*, termed the environment of his family as 'feudal.' Possibly, it was because of his ancestors orthodox approach towards women education. Hashim's paternal grandfather, Abdul Jabbar, (1837 - 1918), a class-mate of Bankimchandra Chattopadhyay and Deputy Magistrate by profession, opposed to the establishment of a school for Muslim girls.¹⁹ Hashim's son Badruddin Umar, a renowned intellectual and political scientist of Bangladesh, writes that the female members of their family were never allowed to go to school.²⁰

Hashim equally opposed the social custom of seclusion or *purdah* system of the Muslim women. Begum Rokeya Shakhawat Hossain, (1880-1932) pioneer of the emancipation of Muslim women, vividly portrayed the miserable picture of this *purdah* system in her much acclaimed book

¹⁵ Umar, Badruddin, Amar Pita (My Father) in Syed Mansur Ahmad (ed.), Abul Hashim – Tnar Jibon O Samaya (Abul Hashim: His Life and Time), Jatiya Sahitya Prakash, Dhaka, 2005, p.269.

¹⁶The Holy Quran, Surah Iqra, Chapter 30, Verse 96

¹⁷ Hashim, Abul, op. cit., p. 15.

¹⁸Badruddin Umar, Amar Jibon, (My Life), Prothom Khondo (First Part), Jatiya Sahitya Prakash, Dhaka, Third Edition,, 2014, p.23

¹⁹ Ahmed, Rafiuddin, op. cit., p. 23.

²⁰*Ibid*, p. 23.

Aborodhbasni.²¹ To abolish this practice of 'purdah', or liberating the Muslim women from seclusion, under Hashim's initiative a resolution was taken in the first Annual Conference of YMA.²² He considered the social custom of seclusion which confined the Muslim women within the four walls of their house as one of the main causes of their degraded position.

Hashim was a very pragmatic politician. Indeed, nationalism cannot afford to ignore women, especially when it comes to counting numbers. Since Hashim's aim was to organize Bengal League as 'a broad-based democratic and progressive political party', he left no stone unturned to bring the entire Muslim community of Bengal under the banner of the League. This is why immediately after taking charge of the party in 1943, in an address, he urged the League workers to reach out to every section of the society irrespective of caste, creed and gender. He said, 'Run about cities, towns and villages and organize your brothers and sisters ... and build up your thrones in the heart of every man woman by your service to humanity...'²³ A leader with overtly socialist leanings, Hashim had the vision establishing an egalitarian society. In 1944, he published a 'Manifesto' with the help of Nikhil Chakraborty, a young Communist leader. It included all the essential features of an egalitarian society. It promised equal right and opportunities for all, both men and women, in education, employment, health and other fields of life.²⁴ No other Muslim League leader came forward with such a progressive and revolutionary agenda for women empowerment.

In fact, Hashim's endeavours for emancipation of women was very much inconformity with the ideals of Pakistan movement. There was a feminist dimension to the Pakistan movement that has hardly ever been underscored. The emancipation of women would be something that Jinnah would repeat often in the course of Pakistan movement. Throughout the Pakistan movement the question of women emancipation figure in the speeches of Jinnah. He advised the Muslims to 'emancipate the women' for that was the key to progress.'²⁵ Indeed, it was the women who formed the vanguard of popular movements, struggles and even in electoral battles. Both Hindu and Muslim women's took active part in politics especially after the emergence of Gandhi. It was in Lahore in 1931 that the Asian Women's Movement was born. However, by and large, Muslim women remained oblivious. It was Jinnah who galvanized the Muslim women into a veritable

²¹ See, Kader, Abdul., (ed). Rokeya Rachanavali (Works of Begum Rokeya Sakhawat Hossain), Bangla Academy, Dhaka, First Reprint 1993, (First Published in 1973), pp. 429 – 468).

²² Abul Hashim, op., cit., p. 15.

²³ Hashim, Abul., Ibid., p.37.

²⁴ Op.cit, p. 79

²⁵ Quoted in Hamdani, Yasser Latif., Jinnah, A Life, Macmillan, London, 2020, p.195.

arm of the Muslim League. He had been ardently working for the suffrage movement in his student days in London. He was genuinely distressed to see the state of women in the Muslim community, something he alluded to on several occasions²⁶. He famously said in 1944; ‘No nation can rise to the height of glory unless your women are side by side with you; we are victims of evil customs. It is a crime against humanity that our women are shut up within the four walls of the houses as prisoners. There is no sanction anywhere for the deplorable condition in which our women have to live’

Hashim in course of his extensive tour from the beginning of 1944, did his best to reach out to all sections of people to build up a strong base of the party. In fact, Hashim paved the way of ‘political empowerment’ of the Muslim women through the League platform. In the provincial election of 1946, two women candidate of the League ,Anwara Khatoon , a well-educated women and Mrs. Hakim were elected to the Bengal Legislative Assembly unopposed from Dacca-Narayanganj constituency and Calcutta Constituency respectively. There was another women candidate Mrs. Sultanuddin Ahmed in the fray.²⁷ Thus a remarkable change was noticed in the approach of the Bengal Muslims towards accepting the women in the domain of the males, the world of politics.

Hashim as an Islamic Scholar and emancipation of Muslim women

Hashim left India in 1950 in a broken heart for Dacca , and, stayed there till his death in 1974. The year 1950 was also very special to him as his first book, *The Creed of Islam or The Revolutionary Character of Kalima*’ was published in this year. In this ground-breaking book , he explained in detail how Islam has guarded the interests of the women. After his release from jail he gradually lost interest in politics and shifted his attention to the study of Islamic research. During this phase of his life, he continued to argue for the equal rights of the women and their emancipation. In his book , *The Creed of Islam* and in his later work, *As I See It* , he categorically supported the cause of women emancipation . He writes, ‘Islam has given due respect to the woman. She is not a chattel but a person with all its legal and social implications. She is known by her own name and not by her father’s or husband’s name.’²⁸In Islam slander of women is a heinous crime and the punishment for that is extremely severe. In this connection, he cited the Sura ‘Noor’, verse 4 , of the Quran. It says, “And those who launch a charge against chaste women ... flog them with eighty stripes and reject their evidence ... for such man are wicked transgressors.” Hashim there after writes that the Prophet raised the honour of women heaven high. Being a true believer, he believed ‘paradise lies at the feet of the mother.’

²⁶Hamdani, Yasser Latif, Ibid, p. 196.

²⁷Hashim, Abul., *op., cit.*, pp. 100-101.

²⁸ Hashim , Abul, *As I See It*, Bangladesh Co-operative Book Society Ltd. , Chittagong, 1997, p. 78.

Hashim being 'a zealous missionary of Islam,' legitimately championed the women's right in property. Citing the verses of the Quran, he writes that in Islam female child enjoys the same status as that of a boy. She is legal heiress of her father, mother and children. Her property does not merge with that of her husband. She has the freedom of disposal of her property as she likes.²⁹ He believed in *ijtihad*, the practice of applying reason or practical knowledge in the absence of any clear-cut guidance from the Quran or hadith in day to day life of a follower of Islam. Quite arguably, he dismissed those customs prevalent in the Muslim society of the sub-continent which were not approved by the Quran. According to the Muslim Law of Inheritance if a mother or father of a child dies in the life time of his or her grandparents, then he or she would be disinherited from his or her mother or fathers property. He tried to prove that this law is inconsistent with the ideology of Islam. Hashim was in search of an opportunity to rectify this provision of the law and ultimately got it. In 1969, he was appointed as a member of the Advisory Council of Islamic Ideology in Pakistan. He submitted a proposal to the Council on the right of inheritance of the orphaned grandchildren. And the proposal was accepted and an Act was passed in 1969 giving the right of inheritance to orphaned grand children.³⁰

Conclusion

The success Hashim could not achieve in politics was compensated through his social reforms and his literary achievements; the book *The Creed of Islam* is considered an asset in contemporary Islamic thought. He undoubtedly emerged as a charismatic leader for the Bengalis. It's fact that he did not reach the stature of a national leader unlike Jinnah but did enjoy the honour of being amongst the "Big Three" of the revolutionary Bengali leaders (H S Suhrawardy, Fazlul Huq). There is no denial of the fact that his efforts in the emancipation of Muslim women played a vital role in the modernization of the Muslim women's of Bengal. His concern for the marginal and deprived sections of the society, an essential characteristic feature of a political leader reflects humanitarian aspects of his personality. Indeed, Hashim was far ahead of his time who played an important role in the self awakening of the Bengal masses. Time and again, his ideals were smashed out but since revolutions are born in the mind first, Hashim had already sown the seeds of that revolution for equality in the minds of the Bengali youth, who later became the flag bearers of Bengali Language movement which paved the way of the foundation of a modern nation state, Bangladesh, in 1971. Hence, posterity would remember him not only as a far-sighted political leader but also as a great social reformer and emancipator of Bengal Muslim women.

³⁰ Hashim, Abul. *In Retrospection*, p. 12.



DEVELOPMENT AND STANDARDISATION OF A SCALE TO MEASURE TEACHER EFFECTIVENESS

DR. DIPALI DWIVEDI

Assistant Professor

Department of Teacher Education

D.B.S. College, Kanpur India

Abstract:

This paper explains the procedure of developing and standardizing a scale to measure teacher effectiveness of college teachers. After thorough review of literature, related to teacher effectiveness of college teachers and university teachers, nine areas are decided. Initially, 42 items are generated pertaining to teacher effectiveness belonging to all nine areas. The proper try-out is done on a group of 200 college teachers for carrying out the item analysis. 24 items with 'CR' values significant at the 0.05 level of significance are finally selected for the scale. The test-retest reliability and split-half reliability are established for the scale which are found 0.76 and 0.60 respectively. Face validity, cross-validity and item validity are established for scale. Norms are established on the sample of 350 college teachers on the scores of teacher effectiveness. The scale to measure teacher effectiveness developed and standardized can be used to study the teacher effectiveness of college teacher.

Introduction:

Higher education institutions emphasize teaching, research and extension services, however the major focus may vary according to the nature of the higher education institutions. Even though Boyer (1990) recommended that teaching and research should have a better balance and that teaching should be viewed as a core requirement in higher education institution. Inadequate assessments of teaching quality still leaves room for further resolution. The problem of identification of effective teachers is, therefore, of prime importance for realizing desirable educational goals.

After thorough review of literature, related to teacher effectiveness of college teachers and university teachers, areas are decided. Literature encompasses numerous definitions and criteria regarding effective teaching and effective teachers. Scholars studied and gave definitions and criteria for assessing teacher effectiveness. For a summary of definitions of teaching effectiveness and criteria indicated by various researchers are given in the Table 1.

Table 1 : Definition and Criteria of Teaching Effectiveness

Researcher, Date	Definition/ Criteria
Sherman (1987)	Enthusiasm, clarity, preparation, organization, stimulating, and love of knowledge
Cashin (1989)	All the instructor behaviours that help students learn, the components of which include subject-matter mastery, curriculum development, course design, delivery of instruction, assessment of instruction, availability to students, and administrative requirements
Brophy (1986)	Time management, active teaching through discussions, follow-up assignments, and effective classroom management skills
Marsh (1982)	Value of learning, enthusiasm organization, group interaction, individual rapport, breadth of coverage, workload, grading and assignments
Wankat (2002)	Teaching that fosters student learning
Fiedler (2004)	Availability and accessibility during office hours and through emails, organization in terms of course objectives and the course content, methodology such as incorporating classroom discussions, encouraging questions from students, and using example

On the basis of review of related literature, areas are decided belonging to following teaching behavior categories –

- (i) Learning/Academic Value
- (ii) Instructor Enthusiasm
- (iii) Organization/Clarity
- (iv) Breadth of Coverage
- (v) Examination/Grading
- (vi) Group Interaction
- (vii) Individual Rapport
- (viii) Instructor Accessibility
- (ix) Communication Skills.

Shaw, Young, Schaffer, Mundfrom (2003) developed an instrument for addressing the validity of a Teacher Effectiveness Scale which comprised 12 items such as subject-matter knowledge, communication skills, enthusiasm, comfortable atmosphere, respectful of students, warm and friendly, motivate

and stimulate concern for learning, increased understanding, increased interest, course organization global item.

Kumar and Mutha (1999) constructed and standardized a Teacher Effectiveness scale. This scale consists of 69 items including areas such as academic, professional, social, emotional, moral, personality.

It is decided that only closed type items will be prepared in the scale. 42 items belonging to above nine categories are prepared. Extreme care is taken to word the items in order to avoid indication of hidden meaning for securing information. This first draft of scale is given to a group of 10 experts for opinion and comments. 42 items are screened and 32 items are retained after excluding items with overlapping and second draft of scale is developed. Second draft of scale is subjected to pre-tryout Pre-tryout is done to improve and modify the language difficulties. The 32 items are administered to a sample of 20 college teachers to check language difficulties. Minor changes are made in the language in some items as suggested by the college teachers. The proper tryout is done on a group of 200 college teachers for carrying out the item analysis. 27% of subjects with the highest scores and 27% of subjects with the lowest scores served as criterion groups (Garrett, 1961). Discriminating value for each item is then determined by calculating 'CR' on the basis of responses of upper and lower groups. Significant difference between 27% lower and 27% upper score on Teacher Effectiveness Scale on each item is shown in Table 2.

Table-2 : Mean Difference Between Lower 27% and Upper 27% Items of Teacher Effectiveness Scale

Items	't'	Items	't'	Items	't'
1.	2.02*	12.	2.50*	23.	1.49
2.	2.20*	13.	2.03*	24.	2.03*
3.	2.69**	14.	4.60**	25.	2.08*
4.	1.46	15.	3.98**	26.	3.57**
5.	2.20*	16.	5.80**	27.	2.07*
6.	2.30*	17.	3.85**	28.	1.57
7.	1.32	18.	1.46	29.	2.11*
8.	1.37	19.	2.69**	30.	1.69
9.	2.68**	20.	1.97	31.	2.70**
10.	3.63**	21.	2.50*	32.	2.57*
11.	6.91**	22.	2.60*		

* Significant at 0.05 Level of Significance

** Significant at 0.01 Level of Significance

24 items with 'CR' values significant at the 0.05 level of significance are finally selected for the scale.

Area-wise distribution of Teacher Effectiveness Scale items are given in Table 3.

Table-3 : Area-Wise Distribution of Teacher Effectiveness Scale Items

S.No.	Area	Item No.	Total Item
1.	Learning/Academic Value	1, 2, 3	3
2.	Instructor Enthusiasm	4, 5, 6	3
3.	Organization/Clarity	7, 8, 9	3
4.	Breadth of Coverage	10, 11, 12, 13, 14	5
5.	Examinations/Grading	15, 16	2
6.	Group Interaction	17, 18, 19	3
7.	Individual Rapport	20, 21	2
8.	Instructor Accessibility	22, 23	2
9.	Communication Skill	24	1
Total			24

Reliability

The test-retest reliability is established for the present scale by computing the coefficient of correlation between two sets of scores of same individual on Teacher Effectiveness Scale at different intervals (after 15 days) on a sample of 120 college teachers. Split-half reliability is also established.

Test-retest reliability and split-half reliability are shown in Table 4.

Table -4 : Reliability of Teacher Effectiveness Scale

S.No.	Reliability	N	R	Index of reliability
1.	Test-Retest Reliability	120	0.76	0.87
2.	Split-Half Reliability	120	0.60	0.77

Validity

The face validity of the scale is fairly high. The content validity is decided by modifying and rewording the items with the consultation of experts in the field. The scale is said to possess the cross validity since the sample selected for tryout of the items is not included in the establishment of reliability and validity of scale. This avoids the chance error of increasing the reliability coefficient. Item validity is established by selecting the items which had significant 'r' values on item total correlation. Item total correlation between score of each item and score of total items are carried out by using Karl Pearson's Coefficient of Correlation. Correlation is computed on the scores of 50 college teachers. Correlation coefficient between scores of each item and score of total items are given in Table 5.

Table 5 : Item Total Correlation Between Score of Each Item and Score of Total Questionnaire

Items	'r'	Items	'r'
1.	.28*	13.	.39**
2.	.36**	14.	.42**
3.	.29*	15.	.37**
4.	.33*	16.	.57**
5.	.35**	17.	.36**

6.	.30*	18.	.48**
7.	.27*	19.	.56**
8.	.32*	20.	.48**
9.	.28*	21.	.36**
10.	.39**	22.	.69**
11.	.45**	23.	.39**
12.	.58**	24.	.40**

* Significant at 0.05 Level of Significance

** Significant at 0.01 Level of Significance

All items are found significant at 0.05 level of significance. 14 items are found significant at 0.01 level of significance.

Scoring

The Teacher Effectiveness Scale has 24 items and were positively worded. Items are given a score of '5', '4', '3', '2', '1' for most effective, more effective, average, less effective, least effective respectively. The sum of these gives the score of the teacher effectiveness for the subject. The total scores vary from 24 to 120, showing least teacher effectiveness to highest teacher effectiveness. Norms are established on the sample of 350 college teachers on the scores of Teacher Effectiveness. Norms are interpreted in the conventional manner. Norms are decided on the basis of normal probability curve. **Conclusion**

The scale to measure teacher effectiveness is developed and standardized. This scale can be used to study the teacher effectiveness of college teachers. Effective and ineffective teachers can be identified through this scale.

References

1. Garrett, H.E. (1961). Statistics in psychology and education. Bombay : Vakils Feffer and Simons Ltd.
2. Kumar, P. & Mutha, D.N. (1999). Manual for teacher effectiveness. Agra : National Psychological Corporation.
3. Wankat, P.C. (2002). The effective, efficient professor: Teaching, scholarship and service. Boston, MA : Allyn and Bacon.

Kanpur Philosophers, ISSN 2348-8301
International Journal of humanities, Law and Social Sciences
Published biannually by New Archaeological & Genological Society
Kanpur India



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

**MARTHA NUSSBAUM'S DEFINITION OF
OBJECTIFICATION IN KHALED HOSSEINI'S A
THOUSAND SPLENDID SUNS**

DHIVYA BHARATHI R

Ph.D. Research Scholar (FT)

PG & Research Department of English

National College (Autonomous)

Bharathidasan University

Tiruchirappalli, TN India

DR. T.S. RAMESH

Associate Professor and Research Supervisor

PG & Research Department of English

National College (Autonomous)

Bharathidasan University

Tiruchirappalli, TN India

Abstract:

Objectification is a kind of thralldom in which women are expected to be silent like an object or a thing. It is a part of dehumanisation and the act of disavowing the humanity of others. Objectification is a notion central to feminist theory and it can be defined as seeing the women as an object primarily on sexual realm. In patriarchal society, especially fundamentalist countries like Afghanistan, women are viewed as an object. Based on this, the paper has been written bringing out Martha Nussbaum, an American philosopher's, objectification characteristics such as instrumentality, denial of autonomy, inertness, fungibility, violability, ownership and denial of subjectivity, and these factors are applied to Mariam, a female character, in *A Thousand Splendid Suns* by Khaled Hosseini. An analysis, through Nussbaum, shows how she has lost her space in her mother's family and also in her husband's family.

Keywords: *Autonomy, oppression, patriarchy, endurance, psychopath, freedom.*

Objectification calls attention to the denigratory status of women in a society where they are treated as mere objects of gratification. They are reckoned for sexual pleasure without giving significance to their thoughts and emotions. Thus, their status is reduced to a mere object that has physical existence. Their rights are denied and they are under the control of men, getting exploited and subjugated by them. They are viewed merely as a symbol of attraction and are demeaned even in their own families. The notion of objectification is focal to the feminist theory and the trauma that they undergo is phonated and penned by writers from time to time. Lundy Bancroft in her work *Why Does He Do That? Inside the Minds of Angry and Controlling Men* expresses her views on objectivity in the following manner:

Objectification is a critical reason why an abuser tends to get worse over time. As his conscience adapts to one level of cruelty – or violence – he builds to the next. By depersonalizing his partner, the abuser protects himself from the natural human emotions of guilt and empathy, so that he can sleep at night with a clear conscience. (Bancroft, 32)

Martha Nussbaum, an American Philosopher, advocates the freedom of women. She furthers her ideas on the concept of objectification which is an embodiment of a pragmatic philosophical approach which regards an activity rather than an absolute or ideal term known as instrumentalism. Nassbaum outlines seven characteristics of objectification such as instrumentality, denial of autonomy, inertness, fungibility, violability, ownership, and denial of subjectivity.

According to Nussbaum, Instrumentality, the first trait, is look upon women as mere objects and debilitated by the objectifier. Hosseini brings out this feature through Mariam in the following manner: “She was tired of being an instrument” (Hosseini, 28). Here, she also discusses how women are oppressed and treated as mere objects. Being a female, she is viewed to be a *harami*, a kind of curse by Nature itself. *Harami* in Arabic means sinful. Since childhood, she listens to her father calling her as a sinner, an illegitimate and a cursed child. Such harsh words linger around her ears continuously which in turn arouses in her a kind of internal conflict, self-doubt and psychological trauma and depression. Her illegitimate birth also leads to denial of social status and hence she suffers from inequality, suppression and discrimination. She seems to be unblinking and expressionless. The extreme depression and anxiety that she undergoes create a kind of stress and nervousness. This in turn brings a kind of emotional numbness. Thus, she becomes impassive, apathetic and shows lack of motivation towards what is happening around her own self. The impassiveness that she suffers from has been expressed in the following manner:

She understood then what Nana meant, that a *harami* was an unwanted thing; that she, Mariam was an illegitimate person who would never have legitimate claim to the things other people had, things such as love, family, home, acceptance. (Hosseini, 4)

Nussbaum discusses denial of autonomy as another objectification trait. It talks about the oppression and agony woman undergoes, when she is treated sans humanitarian attitude. It shows how women is denied of freedom, free will, independence, individualism and self-determination. Hosseini brings out this trait through Mariam, who at the age is fifteen, is married to a middle-aged man Rasheed which proves to be an excruciating experience to her. Being a psychopath, he is egocentric, lack of remorse or shame and does not show a kind of empathy towards women. His self-pride and reluctance, to learn from failure, punches Mariam to think in terms of him as cynical, narcissistic, callous, morally depraved and exhibits a manner of manipulation. He has a tendency to exploit his wife. His inability to differentiate between right and wrong proves him to be a sociopath. His dissimulation and aggressiveness towards his wife is expressed in the following manner: “But I’m a different breed of man, Mariam. Where I come from, one wrong look, one improper word, and blood is spilled” (Hosseini, 69).

When Hosseini talks about the nuptial relationship between Mariam and Rasheed, he has brought out how suspicion and misgiving that dwell in Rasheed prove to be despoliation. In fact, he is suffering from an oppositional defiant disorder. It is a condition whereby a person exhibits defiant, hostile, uncooperative, and annoying behaviour. Further, it is interesting to note that Rasheed has a suspicion that his wife Mariam is for a mutinous tie-up. This disrupts their everyday life including his relationship with family members. His lack of dissemination with his wife proves to be a hindrance to devise a solution to their predicaments. He also finds it difficult to claim a kind of reassurance from her as he feels it may be clingy. He does not, sad to note, possess conflict resolution skills. His superiority complex and uncooperative nature does not allow him to spend quality time with his wife. His skepticism regarding his wife’s trustworthiness is reflected in the following manner: “Suspicion and misgiving winked out of his eyes. He sat up straight and for a few brief moments he appeared merely thoughtful, like a ship captain informed of imminent mutiny taking his time to ponder his next move” (Hosseini, 336).

Nussbaum’s inertness, one more trait of objectification, highlights how woman remains passive and intimidated. Hosseini brings out this trait through Mariam who seems to be incapacitated and is always expected to be powerless, and remain under the control of her husband. Even her tutor teaches the qualities of inertness to her. Hosseini brings out the harmful effects of *Tahamul* (endurance) through Mullah Faizullah who is the *akhund* (tutor) to Mariam. He often advices her not to remonstrate against her parents and asks her to learn endure the pain and suffering. She compares her life with

snowflake that symbolises fragility in the following manner: “Each snowflake was a sigh heaved by an aggrieved woman somewhere in the world. ... As a reminder of how women like us suffer, she’d said how quietly we endure all that falls upon us” (Hosseini, 89).

Endurance is the strength, resilience or the ability of a person to tolerate adverse conditions like stress, fatigue and so on for a long period of time. Though Mariam faces inexplicable throbbing and excruciation at the hands of her parents, Mullah tries to convince her stating that it is inexorable. Thus, he intentionally or unintentionally seems to preach her the quality of endurance which in the long run may lead to myocardial fibrosis or atrial fibrillation. The truth of the said lines can be seen in the following manner: Only one skill. And it’s this: *tahamul*. Endure...it’s our lot in life, Mariam. Women like us. We endure. It’s all we have. Do you understand? Besides, they’ll laugh at you in school. They will. They’ll call you *harami*. They’ll say the most terrible things about you. (Hosseini, 18)

Nussbaum considers violability as an objectification trait, whereby a person lacks integrity. Hosseini highlights this trait through Mariam’s mother, whose marriage with Jalal seems to be illegitimate. She feels repentant over her status in the society. She believes that Mariam’s birth as culpable and a crime that is worthy to be blamed. Her inability to share her suffering makes her helpless. She does not even have the freedom to lament aloud and so she frowns internally. She learns from her mother regarding the disgrace that she faced in the society and how she has been labelled as a pokeroot and weed that needs to be uprooted. She is viewed to be an allergic and addressed as a mugwort. Her pathetic situation in the society is articulated in the following manner: “I was a pokeroot. A mugwort. You too. And you weren’t even born yet” (Hosseini, 9).

Rasheed seems to be aggressive and abusive. Sexual behaviour or sexual act proves to be is a kind of violence, if it is forced upon a women or a child. Immanuel Kant in his *Lectures on Ethics* presents his opinion on objectification in the following manner: “Sexual love makes of the loved person and object of appetite: as soon as that appetite has been stilled, the person is cast aside as one cast away a lemon which has been sucked dry” (Kant, 163). Thus, sexual violence is another means of oppressing women in a patriarchal society. It is a crime committed deliberately with a goal of controlling and humiliating the victim. The aggressive behaviour of Rasheed has been observed in the following lines:

He was a man... his needs differed from hers... their coupling was still an exercise in tolerating pain. His appetite on the other hand, was fierce, sometimes bordering on a violent... the way he pinned her down ... Mariam knew that she could never talk to him... it was unmentionable. (Hosseini, 82)

Nussbaum’s objectification trait of denial of subjectivity brings out by Hosseini through Rasheed, who does not respect his wife’s feelings and emotions and treats her as a mere object. Simone de Beauvoir in her fiction

The Second Sex opines: “No one is more arrogant towards women, more aggressive or scornful, than a man who is anxious about his virility” (Beauvoir, 34). Rasheed has the tendency of finding fault his wife for blind reasons. His allegation mostly is unsubstantiated, groundless and tries to defame the character and reputation of his wife. Rasheed slanders Mariam on daily basis and he seems to suffer from confabulation, a kind of mental illness whereby a person possesses a kind of distorted, fabricated and misinterpreted memories regarding the self and the world. Confabulation is visible through certain characteristic features such as verbal statements or non-verbal gestures, an account of fantastic or semantic memory, actual experience inclusive of the present and the past. The person is not concerned about the errors that he has pointed out and is always ready to blame others. Hosseini brings out the accusing tendency predominant in Rasheed through in the following manner: “Like a compass needle that points north, a man’s accusing finger always finds a woman” (Hosseini, 7).

Thus, Rasheed is a nit-picker. Even he finds fault with even small or unimportant things. In Bible, fault finding is known as all flesh is of the dust. Whenever he criticises Mariam, it looks unreasonable and unfair. Without knowing that it may demoralise his wife and it seems he is deliberately looking for a mistake. This attitude of Rasheed is observed in the following manner: “Rasheed’s fault finding left her stricken in the kitchen with self-doubt” (Hosseini, 99).

Hosseini brings out the trait of ownership through Rasheed who prove to be decisive and has no concern or respect for others. He always has his emotions ramped up. His rattling character can be seen when he becomes irritable and explosive. To Mariam, anger management is a problem. She is sometimes feels shattered, when he comes out with emotional rage. She knows pretty well that he not only easily flares up, but also learn to use his anger to intimidate and manipulate Mariam into getting his way. His volatile and impulsive personality has been observed in the following words:

She lived in fear of his shifting moods, his volatile temperament, his insistence on steering even mundane exchanges down a confrontation path that, on occasion, he would resolve with punches, slaps, kicks, and sometimes try to make amends for with polluted apologies and sometimes not. (Hosseini, 97-98)

Nussbaum considers fungibility as a trait of objectification in which women are treated as mere objects or assert that is given in marriage to a man’s family. Nussbaum brings out how Rasheed treats her as a commodity, as insignificant and unimportant. He behaves as if she does not even exist and considers her as nothing, a philosophical term that generally denotes a state of non-existence. Nothingness may be associated with darkness, death, loneliness, lack of compassion, instability and emptiness. Mariam is simply alone, lonely and miserable where lack her true self in the empty and void. When one feels nothing, one may fall into the abyss and may be lost. Further,

with regard to marriage, cord is symbolic of the perpetual union of the bride and the groom. The expression cutting the cord describes necessary action to take when it is time to end a dependant relationship. Mariam takes back her power by cutting energy cords that had formed between herself, any person like her father, mother, husband or situation or thing that no longer serves her. Further, she realises that let her go call and cut all etheric cords that are no longer serving her purpose to her any cords attached that are not aligned with love and harmony which can be served, demolished and even destroyed. When someone wants to detach from negative energy one can cut cord. This has happened in the life of Mariam. "I cut the cord between us myself. That's why I had a knife" (Hosseini, 11). Hosseini brings out this also through Mariam's mother who easily resorts to cording. Thus, cording is the energetic result of an overwhelming situation, an effort to resolve some seemingly insurmountable situation.

Further, the childhood trauma that a person experiences has an impact throughout their lives. The emotional response that they undergo may be explosive or unpredictable. Mariam undergoes trauma since her childhood and this creates in her a kind of anxiety and depression. The United Nations Spotlight Initiative responds to all forms of violence against women and girl child and its objective is described in the following manner:

With a particular focus on domestic and family violence, sexual and gender-based violence and harmful practices, femicide, trafficking in human beings and sexual and economic (labour) exploitation. In line with the 2030 Agenda for Sustainable Development, the Initiative will fully integrate the principle of 'leaving no one behind.

The crux of objectification has been brought out Hosseini through Rasheed who expects his wife to be submissive, pushing her to shrivel into a corner, hugging her knees, a pull of blood at her feet. With a supplicating voice, she solicits "It's normal. Isn't? Isn't? isn't it normal?" (Hosseini, 89). The Tricking mind of a women tells about her loss, grief and self-abasement. With a subjugating voice, she is expected to say to the patriarchal world 'it is normal'. The idea of woman as destroyer is retained because it justifies man's need to conquer and tame women as objects because the mechanistic model of patriarchy has been operated in the principles of control and power.

References:

1. Bancroft, Lundy. (2002). *Why Does He Do That? Inside the Minds of Angry and Controlling Men*. Berkley Books. New York.
2. Beauvoir, Simone de. (2009). *The second sex*. Vintage Classics. New York.
3. Hosseini, Khaled. (2007). *A Thousand Splendid Suns*. Bloomsbury Publishing. New Delhi.
4. Nussbaum, Martha. (1995). "Objectification", *Philosophy and Public Affairs*. 24: 249-291



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

**ANTHROPOCENTRISM TO BIOCENTRISM: AN
ECOCRITICAL STUDY OF MAHASWETA DEVI'S *BITTER
SOIL***

TANIA SHRI

Ph.D. Scholar

Department of English

Central University of Jammu India

DR. VANDANA SHARMA

Head & Associate Professor

Department of English

Central University of Jammu India

Abstract:

Environmental decay due to unbridled development unleashed in the Postcolonial nations like India has resulted in ecological imbalance and many related issues. Ostensibly, the root cause of this eco-destruction is anthropocentrism, which in the wake of modernization and globalization has marginalized and oppressed the indigenous tribal communities. On the one hand capitalism results in rampant development leading to ecological deterioration. On the other hand the caste hierarchy exploits tribal communities in the Indian context. Taking a cue from the fallacious development, misogynistic capitalism and ecological deterioration, the present paper examines Mahasweta Devi's powerful and poignant short story collection *Bitter Soil* (1998) translated by Ipsita Chanda so as to investigate the catastrophic effects of environmental decadence on tribal, marginalization of tribal by the mainstream people and ecological imbalance through the theoretical underpinnings of Ecocriticism. Further, these short stories examine Devi's intent to initiate a shift from anthropocentric tendencies to biocentric, which regards 'biological egalitarianism' as its main tenet.

Keywords: environment, degradation, tribal, marginalization, development

In Postcolonial nations like India industrialization and urbanization has caused environmental deterioration, which eventually affects the lives of the

indigenous tribal communities in manifold ways. As, developmental projects hijack tribal land for the construction of dams, mining projects and deforestation which in turn have dislocated them from their vicinities as well as catalyzes global warming, ozone layer depletion, air and water pollution as Swaranalatha Rangarajan (2014) aptly points that,

With factors like rapid growth, industrialization, and population boom, environmental conflicts have become more pronounced and revolve around competing claims. Sites. Sites of struggle range from forests, unethical mines, dam projects and displacement of tribals and agriculture-dependent poor people to land and resource depletion, pollution, decimation of biodiversity and species threat (p.527) Understandably, the exploitation of nature is the consequence of anthropocentric tendencies, which adheres to the superiority of humans over other beings and dominance of culture over nature. As J. Baird Callicott (1984) rightly professes that other than humans, all other beings are mere instruments,

An anthropocentric value theory (or axiology) by common consensus, centers intrinsic value on human beings and regards all other things, including other forms of life, as being only instrumentally valuable, i.e.; valuable only to the extent that they are means or instruments which may serve human beings. (p. 299)

The representation of nature and its plunder has been one of the recurring issues reflecting in the literary texts and discourses. Cheryll Glotfelty's (1996) pioneering theory, Ecocriticism hold immense significance in the context of "earth-centered approach" to literary studies where Mahasweta Devi's Bitter Soil (1998) appears as a representative text.

Ecocriticism or "green" criticism as a interdisciplinary approach analyses the relationship of humans with the environment. Disseminating the urgency to rescue nature from the grip of the government and corporate's developmental projects is the agenda of this field of study.

Eco critics argue that the shift from anthropocentrism to biocentrism is the need of the contemporary times to break the myth of the dominance of human over other forms of life. rampant development, urbanization, modernization and neo-colonization are depleting the natural resources and degrading the natural environment. The changing ecological scenario in India and its consequences makes it obligatory for the Indian writers to address the issues related to environmental decadence in their texts Indian women writers are primarily the environmental crusaders who have dealt with the ecological issues and their repercussions in their works aptly. Writers like Arundhati Roy, Mahasweta Devi, Sarah Joseph, Anuradha Roy, Anita Desai, Kiran Desai etc. have raised an alarm against the immeasurable eco-destruction in India and their catastrophic effects.

Mahasweta Devi, a social activist, an environmental crusader and a voice of the voiceless tribal closely examines the communion of tribal people

with nature in her various works and the impact of environmental deterioration upon them. She initiates to expose the corruptive government agencies and capitalists' cruel motives behind ecological degradation as she shares her agenda a writer and an activist where she highlights her intense concern for the marginalized tribal communities in an introduction to *Bitter Soil* (1998) "I have not written these stories to please my readers. If they get under the skin of these stories and feel as the writer feels that will be reward enough" (Devi, 1998, p.x). Therefore, it is imperative to closely investigate Mahasweta Devi's short story collection *Bitter Soil* (1998). The present paper is an attempt to delve into Devi's short story collection *Bitter Soil*(1998) translated by Ipsita Chanda to trace the ramifications of environment decay upon tribal communities, marginalization of tribal by the mainstream people and ecological imbalance through the theoretical underpinnings of ecocriticism. Further, these short stories examine the contrast between the livelihood and sustenance of mainstream upper castes and the tribal. Devi's *Bitter Soil*(1998) comprises of four short stories entitled 'Little Ones', 'Seeds', 'Witch' and 'Salt', which fairly deal with the issues of environmental injustice and its effects on environs. They all explicate the despair of the tribal caused by their displacement from their vicinities, exploitation of tribal women by capitalists, patriarchal consumerism interlinked with caste based hierarchies in the villages of Kuruda, Toru, Hesadi, Murhai, Lohri and Jhujhar. The inhabitants of these villages bear the enslavement of government policies and capitalists agendas. Constructions of dams, mining projects, deforestation and pollution of streams and rivers have impelled the plight of tribal people living in these villages.

The short story 'Little Ones' is set in Lohri (Ranchi), which traces the exploitation of Aghariya tribe, by the government agencies and moneylenders. The land here is infertile and is considered a dessert, "The area is a burnt-desert. As if the earth here bears a fire of unbearable heat in her womb" (Devi, 1998, p.1). Devi compares the land of Lohri to the mother earth, which bears a fire in her womb. Aagariyas are primarily iron miners and believe that their three demons, Lohasur, Kilasur and Aagaiyasur reside in the hillock. They revolt to the government's project of mining of the iron ore in their vicinity and eventually vanish into the forests, as Devi says, "the Aagariyas of Kubha attacked and cut down everyone. Then they vanished into the jungle." (Devi, 1998, p.5). The development projects led by government has turned out retrogressive and for Agariyas, violence seems the only way of rescuing themselves, as Vandana Shiva (2010) aptly asserts,

Development could not but entail destruction for women, nature and subjugated cultures, which is why, throughout the Third World, women, peasants and tribal are struggling for liberation from 'development' just as they earlier struggled for liberation from colonization (p.2).

Therefore, malnourishment and starvation has made them pygmies

“continuously on the run, not being able to eat, most of us are dead now”(19). They are considered as ghost or inhumane by the mainstream people of the Lohri village, “people say it’s haunted by asur-bonga ghosts. Those little ones fleeing with the sacks were not like human children” (Devi, 1998, p.9). The title of the story ‘Little Ones’ symbolizes the dwarfness of Agariyas due to a lack of nutritional diet. The only source of water for them is from the hole left by the hill blast where the rainwater gets collected in the monsoon,

“after the rebellion of Kubha village, the hillock was blasted out of existence, a deep hole left in its place. Water collects there in the monsoon, lasts all year long. That’s where the water is from” (Devi,1998, p.13).

Agariyas exhibit their vengeance upon government by encircling relief officer, “Like crouching animals. Violence in their stance. As if they’ll spring any moment”(Devi,1998,p.19). Devi here compares them to mere animals. Agariyas manifest their revenge through violent measures as they aspire to make mainstream people acknowledge their existence, injustice done to them and their environment as they say, “we are not kids. we’re the Agariya tribe from the Kubha village...their penises rub against him, reminders that they are men, adult, Indian males” (Devi,1998, p.20). They have been bearing the parallel exploitation of their land and body, “Our bodies have shriveled and shrunk from lack of food. The men can only piss, they cant’ get get it up any more. Women cant’ bear children, so we steal relief” (Devi, 1998,p.20). Devi compares the infertile men and women with the infertile land, which can’t bear anything. The capitalists’ failure to take into account the plight of tribal communities stimulates their starvation and malnourishment which has led to their transformation into pygmies as Devi asserts,

Starvation over generations can reduce ordinary sized human beings to pygmies. Of course, the starving Aagariyas are savagely angry at a system under which some people eat three meals a day while they are forced to starve! For I believe in anger, in justified violence, and so peel the mask off the face of the India which is projected by the Government, to expose its naked brutality, savagery, and caste and class exploitation; and place this India, a hydra headed monster, before a people’s court, the people being the oppressed millions. (Devi, 1998, p.ix)

The second short story “Seeds” exhibits the catastrophic scenario of Kuruda and Hesadi villages. The land here is “ uneven, arid, sun-baked. Grass doesn’t grow here even after the rains” (Devi, 1998, p.23). The story unveils the exploitation of tribal by the landowners who offers them barren land to cultivate as well as by not providing them enough wages. The tribal, Dulan Ganju is the protagonist of the short story who is an agricultural labourer exploited by the moneylender, Lachman Singh. All the moneylenders and landowners have their links with government, as Devi posits

“the gorment belongs to Lachman Singh, Daitari Singh, Hanuman

Misra. If such a garment is fleeced by someone who happens to be a Dulan Ganju, then the villagers are bound to be full of appreciation”(Devi, 1998, p.32).

Lachman gives infertile land to the tribal for his dual benefit. On the one hand he has presented himself as a compassionate and on the other hand gets rid of barren and infertile land, as Devi correctly delineates“ The gifting of land has many uses. Barren land can be get rid of. The recipients are bought over. One’s position with the sarkar becomes stronger”(Devi, 1998, p.27). Distribution of the barren land is the root cause of the wide gap between the tribal and the capitalists. Therefore, Dulan wittily makes his livelihood by eating seeds that government provides them. Moreover, he collects fertilizer from the government and sell it off, as Sanichari, Dulan’s daughter-in-law says to Dulan’s wife, “ He takes the money. Collects the fertilizer and sells it at Tohri itself. Hoists the sack of seeds onto his shoulder and brings it home”(Devi,1998,p.31). Vinay Kumar Srivastava(2006) aptly documents the plight of tribal who are defiled by the capitalistic agencies,

“alas, their hopes were belied when development programmes, instead of ameliorating their condition, displaced them to barren lands, jeopardizing their life support-systems, and making them perpetually dependent upon the state for doles” (p. 49)

Lachman Singh sets fire on the Dushad quarters as Karan Dushad initiates the tribal people to revolt, “ Fires rage, people burn, huts collapse” (Devi, 1998, p.35). The tyranny of Lachman Singh is revealed through the words of Dulan when Lachman buries Karan and Bulaki under his fields,

How easy! Two corpses on horseback! And those corpses must have been carried off arrogantly, from right under the Tamadih Dushad’s noses. Lachman knows there’s no need to hide them. Those who see won’t say anything. They have read the warning in Lachman’s sharp, silent gaze. He who opens his mouth will die. This has happened before. Will happen again. Once in a while, it is necessary to send the sky with the leaping flames and the screams of the dying, just to remind the harijans and untouchables that government laws, the appointment of officers and constitutional decrees are nothing (Devi, 1998, p.36-37).

Aloe and putush bushes bloom on the land under which Lachman buries Karan and Bulaki. Dulan asserts that Karan even after being killed by Lachman is alive again through the aloe and putush bushes, “ Karan and Bulaki are now those putush bushes and aloe plants! Tears strain his eyes. Karan, you haven’t died even in death”(Devi, 1998, p.41). On holi festival, Dhatua, son of Dulan after getting intoxicated sings a song of depicting their plight, “wWhere has Karan gone? And Bulaki? Why is there no news of them? They are lost in the police files. Where is Asrafi Hajam? And his brother Mohar?” (Devi, 1998, p. 44).

In order to retaliate the ruthless deeds of Lachman, Dulan uproots the aloe and putush bushes and sows seeds and claims Dulan is trying to make his son, Dhatua alive again as he says “Is it right for only wild, thorny underbush to grace their graves? So I sowed paddy, you see, shoot, burn, houses, kill people. You’ve harvested enough”(Devi, 1998,p.55). Dulan at the end of the story revenges on Lachmanby burying him under the stones on the same land where he has buried Karan, Dhatua and Bulaki as he utters, “so, malik protector, you’re like the disgusting Oraon-Munda? Buried under stones? A stony grave?”(Devi, 1998,p.56). Devi states at the end of the short story that Dulan has used the bones and flesh as precious fertilizer to reap paddy as, “what an amazing joy there is in the ripe green paddy nourished on your flesh and bones! Because you will be seed. To be a seed is to stay alive... Dhatua I’ve turned you all into seed”(Devi, 1998,p.58).

The short story “Witch” depicts the annihilation proliferated in Hesadi and Murhaivillagesas the ecological imbalance is thriving into these areas. Moreover, it presents the villages as a famine and drought struck regions. Devi’s short story highlights the victimization of tribal women whereshe traces how tribal women’s body has been captured by the patriarchal system. The people of Kuruda villageconsider*daini* (witch) as the source of their all-encompassing plight, “The *daini* was searching for ahome at the time.Everything that happened along with the famine is due to the *dain*...cattle are dying; ravens are tilting off branches and whirling down,dead. All because of the *daini*”(Devi, 1998, p.60). The concept of *daini*is initiated by the pahaan Hanuman Misra of Tahar toovershadow the heinous deed of his son who has raped tribal woman for his physical hunger, as Misraji says that has had dream in which he sees a woman as a famine, “

A terrifying, naked woman uttered the words, ‘I am famine’, before floating away on a blood-soaked cloud. According to the panjika, she is a daini.This daini has to be found and driven away.If she is wounded, of she bleeds, or if she burnt to death, a terrible calamity will be visited upon them (Devi, 1998,p.61)

The *daini* is in reality a human but Misraji’s son has impregnated her and leaves her in the forest labeling heras *adaini*. Starvation has made her eat feathers of birds and visualizing this villagers eventually judge her as a *daini*.The women of Hesadi and Murhai village bears exploitation met out to them by men due to the suspicion of being a *daini*, “ All husbands-fathers-brothers-sons were compelled to keep watch upon the women” (Devi, 1998,p.63). Particularly pregnant and menstruating tribal women are suspected of being witches, “The kith and kin of menstruating and pregnant women marked their movements with suspicion. Black cows, goats and dogs were stoned for their colour” (Devi, 1998,p.90). Vandana Shiva and Maria Miesprovides enough evidence to the above mentioned facts in their book*Ecofeminism* (2010) when they assert,

The capitalist patriarchal world system has led to the destructive tendencies that threaten life on earth. This system emerged, is built upon and maintains itself through the colonization of women, of “foreign” people and their lands; and of nature, which is gradually destroying (p.2).

Similarly, tribal land is also deteriorated, as it has been struck with famine, “Murhai village suffers from endemic hunger-starvation-famine-drought-bonded- labour- mahajan oppression etc” (Devi, 1998, p.71). And inhabitants of these villages blame the *daini* for their plight. But in reality it is the repercussion of the coal mining, which has degraded the land, as the impurities of the coal mining are intermixed with rivers and streams, “These people have no niche in man-made economic cycle. Brick kiln-colliery-Bakaro steel-timber industry-railroad-crops, fields- everything has made them redundant-” (Devi, 1998,p.117). Understandably, the disaster, which has struck the Hesadi and Murha village, is man-made.

The short story “Salt” is set in the backdrop of Jhujhar village in the lap of Palamau reserve Forest. The tribal residing here depend upon forests for their sustenance, “the villagers are allowed to graze cattle and goats in the forest, and pick sticks and twigs off the forest floor for firewood.” (Devi, 1998,p.126).

Uttamchand is the *bania* and moneylender of that village who outlaws the fundamental right of existence of the villagers by refusing to sell salt as he says “not by hand, or by bread, *nimak se marega*” (Devi, 1998, p.126). RajshreeTrivedi(2020) asserts that biological egalitarianism should be adhered to balance the ecological cycle,

“mutual co-existence and harmony are what the planet has offered unconditionally to all the species on the earth and the penalty for invading each other’s terrain or exploitation of resources is death which is the end of all agonies” (6).

The only road that connects the Jhujhar village to the rest of the world is a footpath. And treading on that a youth team comes to rescue tribals from the clutches of Uttamchand. Since PurtiMunda is one of vocal personality of the village the village elders decided to organize a puja at Haramdeo’s shrine and askhim to sell their two pet chickens to the forest guard and bring salt. The forest guard offers them a dark lumpy salt used by animals to lick, “It’s for the elephants and deer-what do they care about black or white? “ (Devi, 1998,p.132). Devi here tries to argue that the animals are better of than the tribal people. Purti despite of the elephant piss collects the salt-earth and return home. Ekoa, the banned elephant witnesses Purtiand his fellows stealing salt-earth from the forest. So, he revenges on Purtiby smashing him, “ When Purti turned around, it seemed to him as if the ancient Palamau fort itself was coming towards them” (Devi, 1998,p.145). The theft of salt-earth by Purti and fellows seems incomprehensible to the daroga as why would they steal salt

which is the cheapest commodity, “This matter of stealing salt-earth is so incomprehensible! A thing as cheap as salt!” (Devi, 1998,p.146). The above-mentioned incident throw light on the fact that it is inevitable to protect the ecology and even wild animals from the heinous motives and greed of humans.

Understandably, all the four short stories, ‘Little Ones’, ‘Seeds’, ‘Witch’ and ‘Salt’ have an undercurrent of ill humane treatment of natural resources that mother earth withholds in her womb. Greg Gaard(2004) claims that men when rape mother earth is actually plundering his environment for his greed, “ Gaia is well beyond our capacity to ‘destroy’- although we are making it horrible uncongenial for ourselves, our symbionts and other organisms we love” (p. 205). The short stories trace the ecological deterioration done by the flag bearer of development. All the short stories project the victims as tool for raising an alarm against the injustice done to their communities and their environment. The Aghariya tribes revolt against the mining of their hillocks, Dulan wreak vengeance upon Lachman Singh by burying him under the same land where he has buried his son and fellows. Moreover, he also initiates to grow plants onto that land to symbolize their existence. The witch in the short story “Witch” protests with the pelting of stones upon the villagers whenever they as she finds solace amidst nature when abandoned by the world. Purti and his fellows also tried to take an action against the moneylender by waging a revolt against him collectively with other tribal. Mahasweta Devi has intermingled her fictional word with some tints of historical facts, oral folklore of tribal, narratives and mythological facts. Devi with the portrayal of her such powerful short stories projects herself with moral and social responsibility to awake the ecological consciousness in her readers. Moreover, she has depicted her intent behind the select short story collection to necessitate the shift from anthropocentrism to biocentrism as it the need of the hour to maintain ecological balance.

References:

1. Devi, Mahasweta. (1998). *Bitter Soil* (Ipsita.Cchanda,Trans.). Seagull Books.
2. Rangarajan, Swarnalatha. (2014). Engaging with Prakriti: A Survey of Ecopolitical Praxis in India. *The Oxford Handbook of Ecocriticism*.Oxford University Press.
3. Mies, Maria and Vandana Shiva.(2010).*Ecofeminism*.Rawat Publications.
4. Srivastava, Vinay .Kumar. (2006). A Note on the Tribal Situation in India. *Scheduled Tribes and Development*. Serial Publications.
5. Shiva,Vandana. (2010). *Staying Alive: Women, Ecology and Survival in India*. Women Unlimited.
6. Trivedi, Rajshree. (2020). Battling With Ecological Ego: Mahasweta Devi’s Bitter Soil as Docufiction. *Setu*



**DESIRE AS SEITY- ENLACING ACTION-BASED AND
PLEASURE-BASED THEORIES IN ADAH IN *SECOND
CLASS CITIZEN* AND RAKA IN *FIRE ON THE MOUNTAIN***

AISWARYA B

Ph.D. Research Scholar (FT)
PG & Research Department of English
National College (Autonomous)
Bharathidasan University
Tiruchirappalli, TN India

DR. T.S. Ramesh

Associate Professor and Research Supervisor
PG & Research Department of English
National College (Autonomous)
Bharathidasan University
Tiruchirappalli, TN India

Abstract: Desires are the ontologically independent of action, because they are non-trivial explainers of action. The desire theory clings to the fulfillment of desire that confers to one's happiness. Desiring is a state of mind that is commonly associated with a person, with the desire tends to act in certain ways, feeling and thinking in certain ways. In theories of desire, there are six types known as Action-Based, Pleasure-Based, Good-Based, Attention-Based, Learning-Based and Holistic-Based theories are researched. Based on these theories, Action-Based and Pleasure-Based theories are taken hold of and they are to be inquired after Adah in Buchi Emecheta's *Second Class Citizen* for Action-Based and Raka in *Fire on Mountain* by Anita Desai for Pleasure-Based theory.

Keywords: Dreams, education, desire, fire, domination, loneliness
Action theory considers issues such as motive, desire, purpose, deliberation, purpose, decision, intention and freewill. In Ludwig Wittgenstein's formulation, 'what is left over if I subtract the fact that my arm goes up from

the fact that I raise my arm?' (Wittgenstein, 621). Action-Based theory recognizes that action can be seen from three perspectives; social meaning, internal process, that is, the cognitive and emotions that guide and steer action; and the specific behavioral elements that actually comprise the external behavior, including language. Action are embedded in context, the person's engagement with circumstances with his/her own life and more specifically the joint actor's agentic engagement with circumstances of their life together prove to be crucial. Adah, in *Second Class Citizen* by Buchi Emecheta, is lauded by African culture. When she has a desire to go for schooling, it becomes grecque. When her inclination is viewed to be a sort of extrorse, her cognition and emotion propels her to go for schooling which she believes may bring an eleutherian existence.

Adah, being an African girl, this 'what-d'you-call it' is knocked backed. But, she has become 'jacelynn' to get her desire fulfilled through her actions. To her, African culture is donjon, and she finds it very difficult to disengage from it. For that, she has to call to arms her andragathia. Adah, a girl of subteen, hankering for going to school and to get her degree. Her culture forbids her to go to school, this desire is observed in the following lines, "The dream has by now assumed an image in her mind, it seemed to take life, to breath and to smile kindly at her" (Emecheta, 19). As a young child Adah, like any other child, likes to learn the skills of reading, writing, and the ability to think critically. Normally, school refusal usually goes along with disorders like separation, anxiety, depression or panic disorder. Cognitive behavioral therapy and exposure therapy are used to treat school refusal. But in the case of Adah, she has no such problems and as a normal child she is ready to have full of joy and laughter with other children and it is clear that only cultural belief proves to be a set back to her education. Some of the cultural customs, which deny her going are her early marriage, her denial of going to school, and this is observed by the writer in the following lines. "Adah's schooling would have been stopped, but somebody pointed out that the longer she stayed at school, the bigger the dowry her future husband would pay for her" (Emecheta, 17). African parents use certain phrases to convince their children, when they are reluctant to get married. They are a) You will grow up to love him, b) He will train you through school, c) He will take good care of you, d) The family needs money to survive. Adah knows pretty well that these phrases may never happen because she may be quickly put into enceinte to either frustrate or abandon her ambition and her dreams. In order to escape from monterious existence, she has applied for her admission to school without the knowledge of her parents. To her, leaning is not a plisky.

It is a matter of seriousness and desire. Her inclination of having proper schooling is reminded, when a comfed beneficiary from Zambia puts it 'if you are not educated, you are nothing'. Though Adah has inclination to have education, she is reminded of gender inequality, which comes as a sort of imbrication to her. It permeates all tears and level of living and learning.

When patriarchal dominance is internalized in schools, it impedes African girls to grow. This is observed when Adah has applied to school, “Immediately a group of three or four tough-looking boys came out from the back row and the biggest of them all swept” (Emecheta, 20). So it is clear, culture under the pretext of patriarchy callates Adah. It enlases her to have headway towards success in her life. Still, her tobbe proclivity extricates her from tychism. Fortunately, her lear at Methodist girls school takes her to a point where her desire has come true. This is observed by the writer about her success in the following manner.

She was very happy at the Methodist girl’s school...she was going to continue her education, she was going to go to Idadan University to read classics and she was going to teach at the end of it all. There was one thing she had not bargained for. To read for a degree, to read for the entrance examination, or even for more “A” levels, one needed a home. Not just any home where there would be trouble today and fights tomorrow, but a good, quite atmosphere where she could study in peace. (Emecheta, 23)

If Adah has Action-Based desire, Raka in *Fire on the Mountain* by Anita Desai may be intercalated her into Pleasure-Based young girl desire. Pleasure principle is the driving force which seeks immediate gratification of needs, wants, and urges. Galen strawson in his *Mental Reality* highlights two grounds in the following manner:

Galen Strawson defends a pleasure-based theory on two grounds: first, Strawson holds that being a desire *for* anything (or being a belief *about* anything or otherwise exhibiting intentionality) requires consciousness, and pleasure and displeasure are the states of consciousness most closely linked to desire. And second, Strawson holds that it is conceivable that there be creatures who would lack dispositions to act but who would have dispositions to feelings of pleasure and displeasure and that these creatures would seem to have desires for the things that would please them. (Strawson 1994).

Raka, who comes under second category of Strawson, is like young creature wants only one thing. She is to be left alone and pursue her own secret life as an eremitic, and is always guided by her instincts. She is viewed by the author ‘an impatient kernel, small, and explosive’. When her grandmother Nanda Kaul sees her for first time, she is benumbed by her appearance. This is observed in the following manner “One of those dark crickets, That leap up in fright but, Do not sing or a mosquito, Minute and fine, on thin Precarious legs” (Desai, 39). But, Nanda Kaul conceives that Raka has a mind of her own. She has a peculiar desire of reconnoitring ravine’s jackals prowl. Further, she goes on to unknown and mysterious expedition on her own and she broods over strange landscape silently and ignores the people around her. Raka visits carignano, and the unexpected arrival of Raka to this place comes in the way of desire to live like a recluse, far from the society. She does not want to involve herself in any

responsibilities anymore. All she wants is to be alone, to have carignano to herself. She wishes to entertain two: one is stillness and another one is quietude.

To Raka loneliness is not a pain. In fact, her transient loneliness is related to positive effects, including an increased focus on strength of relationship with her grandmother. Even Nanda, her grandmother, acknowledges this fact in the following manner, “Raka, you really are a great grand child of mine, aren’t you? You are more like me than any of my children or grandchildren. You are exactly like me Raka” (Desai, 64). Raka does not wish to go through any duty or obligation, like school discipline and obedience. She rejects everything and the very idea of disciplined life is odium. Nada herself wonders about her desires for rejection and loneliness. “At this total rejection, so natural, instinctive and effortless when compared with her own, planned and wilful rejection of the child.” (Desai, 17). To Raka, exploring ravine is a sort of benefit in terms of intellectual, social, emotional, and physical domains. The natural world of carignano is a sort of giant, open-ended learning laboratory to her. Nature provides too much for her to discover and interacting with natural environment. It also allows her to learn by doing and experimenting with ideas. In nature she thinks, questions and make hypothesis there by developing inquisitive mind. Raka, is a type of young creature, expresses her writ large desires openly. To conclude, desire provide any human being to share his/her dreams. They are expressed by the terms like wanting, wishing, longing or carving. Desire motivate a person with belief about which action to realize it Bernard William designed this desire approach and has brought out deliberating rationally. It is to deliberate one’s options. On the desire based view, if I can either go for a walk or bake a cake and after rational deliberation, I used to go for a walk, I thereby have a reason to go for a walk. Such is in the case of Raka, when she has to go in for a school or exploring nature, she has opted for exploring nature, which she has felt more conclusive for her to grow. Desire is very important to person’s well-being rather than perception or actuality. Thus, Adah and Raka have desire to attain their goals. Adah’s desire for schooling and Raka’s desire for roaming in ravines are nothing but their options or choices or preference among options. Being rational, though they are young, their preferences are consistent and allow themselves to determine the expected utility of the choices, or options given to them. The expected utility of action, in turn, is a kind of pleasure to them. If the utility is treated as pleasure, then decision theory is compatibility with any theory of desire, that hold pleasure to be the only thing desired. Both Adah and Raka have taken seriously choice worthiness

References:

1. Desai, Anita. (1981). *Fire on the Mountain*. Penguin Books. New York.
2. Ekundayo EA. (2019). Cultural Threats to the Education of an African Girl Child. *Global Media Journal*.
3. Emecheta, Buchi. (1974). *Second-class Citizen*. Allison & Busby. London.



**ORGANIZATIONAL CULTURE AND MOTIVATIONAL
EMPOWERMENT OF EMPLOYEES:
CONCEPTUAL MODEL DEVELOPMENT**

SONAM GUPTA

Research Scholar, Institute of Business Management

PROF. ANSHU YADAV

Research Scholar, Institute of Business Management

Professor, Institute of Business Management,

C.S.J.M. University, Kanpur, U.P. India

Abstract:

Employees are the most prized belongings for the organization and the existence of organizational culture has been proven to influence employees' career growth and the development of an organization. Motivational empowerment is influenced by the culture of the organization. Because it demonstrates the relationship between motivational factors and employee behavior. Employees are more fulfilled when they are given the framework to use their expertise to help the organization achieve its objectives.

A relationship-based approach and a value orientation are essential for those organizations whose core strength is human resources. Understanding the motivations and behaviors of organizations and employees who work within them is impossible without taking values into account. Organizational success depends on employees and their organizational selves being in balance.

Organizational Culture for Organizational Commitment when organizational values and goals align with their own, employees are happier, perform better, and are less likely to leave the company. The purpose of this research is to explain to the theoretical model the relationship between organizational culture and employee motivational empowerment with the necessary support of a positive organizational environment.

Keywords: Organizational Culture, organizational values, Motivational Empowerment

Introduction:

Employees coming from varied societal cultures have to accept one culture, which is organizational culture. Organizational culture can be defined as the glue that ties an organization together. Moreover, the improvement of an organization depends on how effectively and efficiently the employee perform. Employee behavior within an organization is defined as culture, as is the meaning that employees attach to those behaviors.

Barney (1986), defined "Organizational culture is defined as a complex mix of values, beliefs, assumptions, and symbols", and it determines the manner in which the organization performs its functions. Sinha (1990), defined "something that projects its employee's way of life and is a total of their heritage, tradition, and pattern of living."

Motivation is defined as a person's willingness to put effort into achieving organizational objectives. Furthermore, the word "motivation" comes from the word "move." It can be defined as an inner psychological state that initiates and guides an employee's behavior. It motivates us to take action. It exists within us at all times and is externalized through our activities.

Employee empowerment refers to a concept, attitude, or set of organizational and behavioral practises in which a corporation gives employees decision-making or approval authority (Pinchot, 2000). Empowerment refers to a collection of principles that empower self-managing teams and people to take control of their careers and futures (Pinchot, 2000).

Employee empowerment is among the most effective strategies for increasing the motivation of employees, their commitment to the organization, and their work satisfaction, and much research has gone into it. Empowerment encourages professional growth in terms of knowledge and skills, self-efficacy, and achievement, as well as lowers turnover among employees. The study to explain the relationship between organizational culture and motivational Empowerment of employees and their intention to quit carries relevance because job satisfaction is the basis for quality work.

- Organizational culture flows onto new employees through the procedure of socialization.
- Organizational culture determines the behavior at work.
- Organizational culture functions at different levels.

Organizational culture is an estimator of employees' effectiveness, efficiency, and work performance. The competing values framework differentiates organizational cultures in different organizations based on two significant factors: structure and focus. The structure ranges from flexibility to control. This aspect defines the difference between organizations based on either controlling the employee's actions in organizations or allowing flexibility to their workforce. The second factor, focus, is concerned with either an external or internal focus. An internal focus emphasizes internal factors such as

employee satisfaction, whereas an external focus emphasizes its relationship with the external environment. Based on these two dimensions, organizations can have various types of cultures such as the clan (promotes family orientation), adhocracy (opportunities towards creativity), the market (promotes competitiveness), and hierarchy culture (emphasizes on norms). Organizational culture facilitates proper communication and coordination gives a competitive advantage. Culture in terms of an organization refers to perception about an organization, its authority system, and the degree of employee involvement.. The preferred organizational cultures have been researched to differ across private and public organizations(Ramachandran, et al., 2011). The literature on culture types provides insight into achieving organizational goals by creating a strong culture (Ramachandran, et al 2011). Initiating, guiding, and maintaining goal-oriented behaviors is known as motivation. It is also the motivating factor behind human behavior. There are two types of motivation: intrinsic and extrinsic.

- 1- Extrinsic motivation is when a person is stirred by anything outside of himself, such as prizes, money, social recognition, or praise.
- 2- Intrinsic motivations arise inside the individual, and stimulation initiates adopting or varying behavior for personal satisfaction or fulfillment.

Thomas and Velthouse defined motivational Empowerment as increased intrinsic task motivation for fulfilling assigned tasks to the employees. They described four dimensions; competence, impact, meaningfulness, and choice. Spreitzer (1995) found that these components created a sense of empowerment discussed in various subjects such as psychology and management and is said to affect motivation, task performance, leadership, group processes, decision-making, and organizational design. The socio-structural perspective on empowerment views empowerment as being dependent on dimensions of the job, team design, and procedure and organizational policies (Maynard, et al. 2012). The motivational perspective is related to Bandura's work on self-efficacy and focuses on cognitive states. According to Zimmerman (1995), motivational Empowerment has three components:

- 1) There is an intrapersonal component, which involves cognitive evaluations.
- 2) An interaction component made up of crucial skills and knowledge
- 3) A behavioral component, which includes change-oriented, participative activities.

In an organization, employees with high motivational Empowerment are more confident in conceptual skills, abilities, assigned duties, and thinking abilities and have a more significant impact on organizational performance (Singh, 2019). Employee retention and job satisfaction have been researched to find that it is impacted by employee autonomy, Empowerment, organizational vision, leader's support, job security, and work environment. However, employee empowerment and retention have not been researched to the extent that employee empowerment and retention have been researched in the context

of a few business organizations. There is a dearth of literature on motivational Empowerment in organizations. This is why this research will bring to light new perspectives on motivational Empowerment in an organization and the main focus will be on the nature of motivation.

Asmawi and Mohan (2010), Organizational surroundings or climates can enable or inhibit employee empowerment. Various researchers have studied the empowerment of employees and suggested situations that have a vital role in the implementation of management and employee empowerment. A culture that encourages lightness and self-sufficiency with rewards for more participation is better suited to employee empowerment. Person – job fit framework explains the concept of organizational culture on motivational Empowerment. Various types of culture have various impacts on motivational Empowerment. Some researchers examined the culture at engineering colleges to determine its impact on the employees' intrinsic motivation (Sekar, P.C. and Narayanan, S.S.,2007). The study by Pradhan, Panda, and Jena(2017) has shown that Motivational Empowerment has a good impact on organizational commitment. As a result, researchers must focus more on different forms of organizational culture to determine the one that can boost the motivational Empowerment of the organization's overall management. Similarly, many researchers have observed the relationship between organizational learning and motivational Empowerment (Bohluli, 2004; Hashemi,2006). There is an information break regarding the relationships between organizational culture and motivational Empowerment, especially overall organizational performance. Therefore, this study is a theoretical-based model to define practical insights into the working culture in the organization.

This conceptual framework explains the inter-relate relationship among the variables. The relationship among the variables has been designed upon the sub-factor of organization culture, types of motivational empowerment, and the results of previous studies analysis of the relationship between culture, motivational Empowerment on employee retention.

Governance refers to the system that directs and controls organizations. It is concerned with the structure and processes used at the top of an organization for decision-making, accountability, control, and employee behaviour. Organizational strategies, forms, and practices are influenced by governance. The impact of governance on organizational forms and strategies, as well as interpersonal connections and organizational employee psychological states.

Culture can be attributed to reward systems, which are the processes by which incentives are distributed within an organization. The reward system conveys the standards and practices that employees should follow. On the other hand, it expresses the institutional response that employees can expect depending on their actions. Institutional Values, Institutional strategy, Institutional leadership, Governance and Reward are significant components of an organization's culture, and these values, strategy, leadership, governance and reward system are implicit determinants in maintaining and expressing

organizational cultural orientation at all levels. It is reflected in the overall quality process of the organization and becomes a determining factor in increasing employee retention. In an organization, organizational culture is valued.

Employee empowerment improves employee retention through intrinsic motivation, competency development, self-belief, perception of status, and work meaningfulness. These factors contributed to employee motivational empowerment. Organizational culture can be a powerful stimulus for Empowerment because it describes the link between culture factors and employee work behavior.

The integrated framework represents the interconnectedness of organizational culture and employee motivational empowerment that leads to employee retention.

Conclusion:

This paper describes the relationship between organizational culture and employee motivational Empowerment in various aspects. After a thorough review of the literature and research background, essential connected components of employee motivating Empowerment (**Intrinsic** motivation factor, Competency Development, Self-belief, Perception of status, Work meaningfulness) and factors for organizational culture (Institutional Values, **Institutional** strategy, Institutional leadership, Governance, Reward) are identified. Based on these primary dimensions a simple conceptual model has been provided. The relationship among the key independent and dependent variables, organizational culture and employee motivational empowerment, and the relationship between the dimensions of these independent and dependent variables, is clearly shown in this basic model. Motivated Employees are passionate about their jobs and play a significant role in the organization. When employees are willing to participate in organizational activities and enjoy their work, it is a positive indicator for empowering the organization. The relationships between organizational culture and employee motivational Empowerment is indispensable for any organization. This suggests that organizations support self-belief, perception of status, and provide intrinsic motivation to employees connected to the institutional values, strategies, governance, and reward systems that positively impact employee retention. Employee retention can be improved by constructive and effective organizational culture, which also provides a framework for the guidance of employees in an organization. Management is highly advised to create a supportive environment in every section of the organization to empower employees positively.

References:

1. Hall, M. (2008). "The effect of comprehensive performance measurement systems on the role clarity, motivational empowerment and managerial performance", *Accounting, Organization and Society*, Vol. No. 33, Issue No. 2/3, pp. 141-163.

2. Spreitzer, G. (1995). "motivational empowerment in the workplace: Dimensions, measurement, and validation", *Academy of Management Journal*, Vol. No. 38, Issue No.5.
3. Wilkins, A.L & Ouchi, W.G. (1982). Efficient cultures: exploring the relationship between culture and organizational performance. *Administrative Sciences Quarterly*, 28, 468-81.
4. Zimmerman, M.A. (1995). "motivational empowerment: Issues and illustrations", *American Journal of Community Psychology*, Vol. No. 23, pp. 581-599.



**HOMO HOMINI LUPUS: SCANNING AND SCALING
AGGRESSIONISM IN THE BIAFRAN WAR IN ADICHIE'S
HALF OF A YELLOW SUN**

MS. DESIREE ANN. A

Assistant Professor of English
Holy Cross College (Autonomous)

Trichy India

& Research Scholar

Periyar E.V.R. College

Bharathidasan University, Tiruchirappalli India

DR. J. MINNY

Research Advisor

Associate Professor of English

Periyar E.V.R. College

Bharathidasan University, Tiruchirappalli India

DR. D. DHANALAKSHMI

Co- Research Advisor

Associate Professor of English

Periyar E.V.R. College

Bharathidasan University, Tiruchirappalli India

Abstract

The novel *Half of a Yellow Sun* set against the Nigerian Civil War is the second novel of Chimamanda Ngozi Adichie. The author captures the horrifying experiences of the Biafra war on its civilians. The novel is the winner of the 2007 Orange Broadband Prize for Fiction. The Biafra War which began on 6th July 1967 hinders the normal life of the people and also leads to mass killing. The premises are based on the philosophical theory Aggressionism and the Latin proverb *Homo Homini Lupus* meaning 'man is a wolf to a man'. The multiple conflicts in Nigeria led to aggressionism and the predatory instinct in man brought about the Nigerian Civil War. The author Adichie has thus captured violence, trauma, and sufferings in the novel that

happened due to man's inhumanity. The paper explores the various sufferings due to aggressionism faced by the five main characters Olanna, Kainene, Odenigbo, Ugwu and Richard during the war and its intensity which is felt even after three generations.

Key Words: Chimamanda Ngozi Adichie, Biafra War, Aggressionism, Homo Homini Lupus, predatory instinct.

Chimamanda Ngozi Adichie is a renowned Nigerian writer who grew popular globally through her novel *Purple Hibiscus*. Her second novel *Half of a Yellow Sun* gives a graphic representation of the Biafra War entwined with fiction. The novel unveils the horrendous effects of the Nigerian Civil War and the mass slaughtering of the Igbos in particular. This Genocide fiction demonstrates the political conflict and its implications that caused a huge catastrophe in Nigeria, where religion acted as a catalyst. This resulted in the Nigerian Civil War or the Biafra War that lasted for almost two and a half years and destroyed the lives of millions of civilians physically, mentally, and emotionally. Numerous families and relationships were wrecked in the course of the war and underwent humongous suffering and trauma.

Homo homini lupus est, is a Latin proverb meaning "A man is a wolf to another man," used by Plautus in his *Asinaria*. The proverb was later employed by Thomas Hobbes in his *De cive, Epistolae dicatoria*. A wolf is primarily intelligent, complex, cruel, aggressive, inhuman and predatory in nature. Human beings are compared to a wolves and situations relating to this are visible in the novel *Man Is Wolf to Man* is a popular memoir by Janusz Bardach once again the name is derived from the Latin proverb Homo Homini Lupus est that captured the events that took place during the World War II. The book voices out man's brutality to man. On the other hand, Aggressionism is a philosophical theory which claims that the only reason for war is human aggression, particularly wanting to attack members of one species.

While analysing the term aggressionism from a psychoanalytical point of view, Freud claims that all homo sapiens from birth possess two basic drives that add to personality development and behaviour: one Thanatos – the drive for aggression and the second one Eros- the drive for pleasure. Human beings were created basically to maintain peace and harmony in the world but Thanatos or destructive energy develops aggression towards one another. The nature of fighting in human beings is universal and this nature of fighting has been spoken widely in history. Then the question of peace is still debated largely because when there is a war then peace has to exist. When one fights it is natural to turn aggressive either against another or a group.

Taking all this into account the paper examines the genesis of the Biafran War that was fuelled by the aggressive behaviour of the Nigerians and ethno-religious conflict. The paper applies horizontal analysis viz Homo Homini Lupus meaning "A man is a wolf to another man," and the intensity of aggressionism that triggered the Biafran War. The paper along with

aggressionism focuses on the cruelty and inhuman acts performed during the war.

The novel *Half of a Yellow Sun* written by Chimamanda Ngozi Adichie is set during the Nigerian Civil War. The war was fought between the Government of Nigeria and the secessionist state of Biafra (1966). Although Nigeria gained independence from the British, they were still under their influence which was detested by the Northern Nigerians. North Nigeria and South-East Nigeria clashed in their ideals which led to political, economic, religion and cultural strife. The tension created by the ethnic groups gave birth to Nigerian Civil War or the Biafra War that resulted in millions dying on both sides. War is an expression of the aggression instinct. It is unavoidable because humans have an inborn need to satisfy their aggressive urges. Peace is an aberration, a temporary period between wars. War has always been, and hence it will always be, with us (Adichie, 11). The Nigerian Civil War was of ethnic, cultural, political and religious conflict. South-East Nigeria, occupied majorly by the Igbos were comfortable in their new self and did not want to go back to their roots while Northern Nigeria wanted to undo westernization. There were also some traditional Igbos who still practice traditional Igbo culture and rituals.

Both the regions had multiple reasons for the war and it was complex in nature. Thus, both the regions stood at cross roads and men sought to resolve the problem through war. The novel captures the beastly nature of human beings wanting to hunt down each other inhumanly. Adichie through the eyes of Olanna, Odenigbo, Kainene and Ugwu draws the reader's attention to the 'wolf instinct' in human beings which was unleashed during the Nigerian Civil War. The author herself is an Igbo who revisits the Biafran War through the experiences of her grandparents and parents.

The root word of Aggressionism is aggression. According to Berkowitz (1993), aggression refers to goal-directed motor behaviour that has a deliberate intent to harm or injure another object or person (Berkowitz, 8). The Northern region held on to its ideal of cleansing the colonial residue which led them to slaughter the South Easterners who refused to give in to them. Similarly, a wolf fights for its territory and human beings too fight for territories to mark and maintain their identities. The Igbos were forced to retaliate to protect their land, family, children etc. Therefore, in protecting and defending their territories both the regions in Nigeria began to fight.

The novel shifts in time gradually revealing the tension between the two regions the North and the South through the character Odenigbo. He is a professor of Mathematics at Nsukka University who educates the house boy Ugwu about the rift happening between North and the South Nigeria which gives the readers a glimpse of the commencement of the Nigerian Civil War. The author encapsulates the aggressive behaviour of man from the beginning to the end of the novel where each region combats cruelly massacring each other. Olanna witnesses the beastly killing at Kano where she finds her uncle Mbaezi,

Aunty Ifeka and pregnant Arize slaughtered mercilessly. The author maps the aggression involved in killing Arize who is gang raped and her belly is cut open and hunted down by religious fanatics. The beastly act haunts Olanna throughout the novel and she is unable to forget the gory incident. She stopped when she saw the bodies. Uncle Mbaezi lay facedown in an ungainly twist, legs splayed. Something creamy-white oozed through the large gash on the back of his head. Aunty Ifeka lay on the veranda. The cuts on her naked body were smaller, dotting her arms and legs like slightly parted red lips. (Adichie, 147)

Millions of civilians are inexorably slaughtered in the Biafran War and many remained homeless as the soldiers burnt down their houses. Women undergo sexual harassment and bodily torture where women are raped and killed. Aerial Bombardments and Olanna's frightening experience on the train turns into a nightmare as she has witnessed many wounded Igbos terrified and shocked. They sit down soaked in blood and urine amidst the putrid smell in the air. Olanna watches the traumatising scene in silence and shock only later to witness a severed child's head dripping with blood in a calabash. The scene marks the beginning of the Nigerian Civil War and Olanna's panic. The violence against the Igbos is undoubtedly a genocide. The dark incident makes Olanna undergo a temporary paralysis and an episode of 'Dark Swoops'.

Everyday around 3000 to 5000 people were killed during the Nigerian Civil War. Adichie captures the rawness of the horrifying killing in the airport which is witnessed by Richard, a white journalist. He is shocked by the way they are blown up with guns splattering blood leaving the chests ridden by bullets. The inhuman act exercised on the innocent civilians is heart breaking to read. Similarly, the cruelty of war is elucidated in Chinelo Okparanta's novel *Under the Udala Tree* where the author states that "Of one Mr. Njoku, an Igbo man who was tied up with a rope, doused with petrol and then set on fire" (Okparanta, 14).

The iconography of inhuman act during the Biafran War evokes terrible pain and trauma in the readers. The aggressive act of blocking food supplies and stealing food turns everyone into a zombie which is an act of inhumane savagery. Many are killed due to starvation and especially children die of malnutrition Kwashiorkor. Kainene tries to feed the Biafran babies with protein tablets but she runs out of stock and is deeply saddened that she will not be able to save the children. The Refugee camps functioned rarely and mostly the supplies are ransacked by the vandals or by the Biafran soldiers themselves. The predatory instinct in human often surfaced which is evident when Olanna's meat tin can is snatched away by four soldiers. Olanna is unable to fight with soldiers as she has no physical and mental strength. She is frustrated that she is unable to fight and returns home empty handed. The men pulling out food is a mere act of survival yet it reflects the predatory instinct in human beings. The soldiers' forces Ugwuto participates in a gang rape which he regrets later in the novel.

Jo Groebel, Robert A. Hinde claims that ‘Violence is the result of the aggressive drive’ (Groebel, Hinde, 11). Violence involved in killing each other has no boundary which is visible during the aerial bombardment that wiped away thousands of people from the land. People constantly live in panic and uncertainty as they are not sure of when the air raids would happen. Kainene while fleeing from Port Harcourt witnesses her house boy Ikejide’s body running headless after a piece of shrapnel cut off his head the incident leaves her shell shocked. Adichie’s narration of the horrifying incidents through her characters voice out the intensity of aggressive behaviour that inhumanly took away the lives of the innocents. During Olanna and Odenigbo’s wedding an air raid happens which leaves Ugwu with deep anguish as he witnesses a half burnt naked woman’s body. The novel collectively speaks about the predatory instinct in human beings wanting to constantly kill each other. Ugwu recalls “A car was on fire; the body of a woman lay next to it, her clothes burnt off, flecks of pink all over her blackened skin, and when somebody covered it with a torn jute sack, Ugwu could still see the stiff, charcoal-black legs” (Adichie, 203).

Glassman claims that human aggression is an instinctive drive, one that springs from the person rather than the situation, and is therefore an unavoidable part of human life (Glassman, 2004). The saga of aggressiveness seems to run throughout the narration of the novel. The harrowing experience is portrayed through four characters belonging to different backgrounds. From Ugwu’s narrations one gets a glimpse of the ghastly impact of being a soldier in the war. He is left perplexed by the harsh treatment that he experiences in the hands of his fellow soldiers “The skinny soldiers—with no boots, no uniforms, no half of a yellow sun on their sleeves—kicked and slapped and mocked Ugwu during physical training” (Adichie, 359). Ugwu is also forced by his fellow soldiers to indulge in a gang rape which he regrets immediately and feels ashamed of his behaviour.

He recollects how soldiers abducted children to work on the yam fields and when the children returned, they had huge cuts on their palms. Olanna is always cautious of her baby and her household boy Ugwu as she feared that they might be kidnapped. Soldiers exhibit their aggressiveness in the market place which is usually packed with women and children and they butchered them hard – heartedly.

Even after the war has ended the aggressive nature of the soldiers did not subside. When Odenigbo’s family is returning to Nsukka they are stopped by the soldiers. The soldiers act barbaric they slap Odenigbo so hard on his face that he falls on the car and it so violent and unexpected. Likewise, a fragile man comes driving his car behind them is also stopped and is made to lie on the burning coal tar road and is flogged. “Lie down,” the officer said. The man lay down on the coal tar. The officer took a long cane and began to flog the man across his back and buttocks, ta-wai, ta-wai, ta-wai, and the man cried out something...” (Adichie, 417)

To conclude Aggressionism and the Latin proverb *Homo Homini Lupus* has been used to examine the effects of the Nigerian Civil War on the civilians. The novel vividly captures the predatory instincts that tears down one another in the cruellest way inflicting pain and suffering on each other. Human beings have become the victim to political aggressiveness and thus undergo traumatic experiences due to inhumaneness. The war has not been easy it has killed people in large on both sides thus the disaster has come to live in history books. Bloodshed, shelling, famine, blockades, Sexual harassment, Kwashiorkor tampered peoples' living. This paper has tried to explore human beings' aggressive behaviour and its implications in the Nigerian Civil War. In a similar way man becomes a wolf to another or to put it in a simpler way the predatory instinct is left untamed at times which results in inhumane acts, massacres and blood bath. Adichie in her discourse has thus highlighted the aggressive behaviour of human beings which results in unwarranted genocide.

References:

1. Adichie, Chimamanda Ngozi. (2007). *By Chimamanda Ngozi Adichie - Half of a Yellow Sun.*, Harper Perennial.
2. Emenyonu, Ernest N. (2017). *A Companion to Chimamanda Ngozi.* James Curry.
3. Groebel, Jo, and Robert A. (1989). Hinde. *Aggression and War: Their Biological and Social Bases.* Cambridge University Press.
4. Okparanta, Chinelo. (2015). *Under the Udala Trees.* Houghton Mifflin Harcourt.



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

EXPLORING DALIT REPRESENTATION IN IMAYAM'S *BEASTS OF BURDEN AND ARUMUGAM*

MS. M. CHARMAIGNE OWENITA

Ph.D. Scholar

P.G. and Research Department of English

St. Joseph's College (Autonomous)

Bharathidasan University, Tiruchirappalli India

DR. V. FRANCIS

Assistant Professor

P.G. and Research Department of English

St. Joseph's College (Autonomous)

Bharathidasan University, Tiruchirappalli India

Abstract:

Dalit Literature is the literature of the oppressed people, telling about their pains, agonies, disappointments, defeats, humiliations, oppressions, and depressions. It also speaks about their vibrant culture, dreams, and values. Convictions and their struggle for the annihilation of caste was carried out in order to build a casteless society. Like all writers, Dalit writers too have a cause and an agenda for their writing. This is because a Dalit writer faces more difficulties than writers belonging to the other castes, owing to their subaltern position with society, and especially, Dalit women confront more troubles than their male counterparts. Imayam is a prominent Indian novelist in Tamil, who has received several awards for his writings. The characters in *Beast of Burden and Arumugam* speak of their condition, sufferings, and struggles and the pain they undergo comes out through their speech. The present paper is an attempt to examine how dalits are represented in the society and the identity crisis faced by the Dalit people in the Tamil society as reflected in the works of Imayam, as he is using not his language but the language of his characters.

Keywords: Subalternity, marginalization, objectification, caste structure, subjugation.

Literature is a camera that captures not just moments but also emotions. It reveals the reality in its true colours, immersing people in nostalgic

occurrences and also mocks at the repercussive episodes. Dalit literature reverberates the melancholy of the marginalized, echoes the cries of oppressed women, demonstrates the plight of the destitute, marks the identity crisis of the anonymous people and records the revolution of the rebels. Significantly, the inceptions of Dalit's works should be pulled in the battle for social and financial change. This clarifies all parts of profound thought in Dalit's books. The Dalit writing is firmly identified with the expectation of the freedom for a bunch of individuals since they are not the casualties of social and financial disparities.

Caste ideology operates at a deeper level and the dynamics of caste and Dalit issues are closely linked with our ideas of identity and self. All Dalit writers in India wish that the people in India should show empathy with the pain of a Dalit. But to experience the pain of a Dalit what is needed is to unlearn the typical and usual response that we give to the lived experiences of a Dalit. And unlearning anything is the most difficult thing, especially when a society has to unlearn something. Iyamam, a major Tamil Dalit writer, suggests how Dalit women are forced to be used as commodities in order to hold off poverty and help themselves and their dependents to survive, in most of his novels. Ignorance, sexual harassments, poverty, anger towards rites and rituals, injustice and slavery are the main themes of Dalit Literature. These themes were also focused on Iyamam's novels. The explanations behind the utilizing realities are evidenced that, Dalit writers can uncover human suffering on the planet through their writings. The works crafted by Iyamam shows this point well.

Iyamam's novels *Koveru Kazhudhaigal (Beasts of Burden)* and *Arumugam* foregrounded the dominance of a particular Dalit communities often resulting in a duplication of the hegemonic caste structures of Hindu society among dalits and how this has percolated even among Dalits who have converted to Christianity. Iyamam's novels received hostile criticism on account of their critique of Parayar's dominance over Dalit communities who stand further way below in the caste ladder.

The novel *Beasts of Burden* is considered as one of the classic of modern Tamil literature especially in Dalit writing. The first and foremost striking feature of this novel is the portrayal of delicate caste structure among Dalits. Both the novels *Beasts of Burden* and *Arumugam* have one common feature that is sexual harassment to women by the upper caste. Iyamam's *Beasts of Burden* (1994) portrays Dalit communities, their lives, their culture and their legislative issues. In this novel, Iyamam depicts the predicament of lower-caste people who fall into double subjugation in the society. Iyamam criticizes the lower caste people who become counterfeit and battle against the individuals who are viewed as subordinates among Dalits.

The title *Koveru Kazhudhaigal* means 'mules', which have been utilized by the washer men to wash garments. It ironically refers to the washer men community and their predicament. This story is about the Poothurai

Vannaar Catholic family, who works among farming labourers in the Dalit province. The mules have the responsibility of carrying, which is a beast of burden. The story also depicts the economic changes occurring in the progress of the novel and developments taking place in the village, which are seen throughout the perspectives of the protagonist, Arokkyam. This story accentuates the monetary change achieved by the continuation of the novel and the advancement of the seventeenth town, just as a significant indication of the sufferings of washer men's community and the exploitation they meet within their own community.

Representation of Dalit women is an integral aspect of Tamil Dalit Literature in terms of space and voice granted to Dalit women characters. Dalit women characters are portrayed as lively, vibrant, earthy, witty and hard-working women who have inner strength to face crisis and work tirelessly at home and outside. Their songs, dances, community cooking at weddings bring out their innate talent. Imayam's *Beasts of Burden* carries within itself the grief and pain of the Dalits. Imayam has beautifully captured the ringing poignancy, the trials and tribulations of a washer woman, Arokkyam, who is trapped between the dilemmas of changing times. The vannaathi woman, Arokkyam, washes the clothes and serves the colony where the Dalits live. The novel discloses the intra-Dalit strife and the sorrows of the lowest of the low-born. Arokkyam's dilemma within changing systems of belief about the self and society captures the reader's interest. The voice of scriptural and patriarchal authority speaks through the mother character in the novel *Beast of Burden*. The mother character Arokkyam laments about their life in the society. The mother here is simply the medium of articulation minus subjective agency. She frames her identity and existence within this voice of scriptural and social authority.

The story revolves around the life of Arokkyam, depicting her sufferings and pains that are caused when her son Joseph moves away with his wife Sahayam. Her grief intensifies when her daughter, Mary, is seduced by Chadayan, the Kothukkaaran. As her first son Joseph is away from her, she doesn't want her second son to depart from her. Hence, she denies her second son Peter from becoming a priest. But then Peter elopes, bringing her more pain. The grief thickens by the death of Mary's husband, Diraviyaraj. When everyone is fortunate to frame his or her life to live independently, the Dalit's alone are so unfortunate that they gift their life with great devotion and diligence, unaware of the fact that surrendering oneself is slavery. This dependence on other people has paved the way for the Dalits to survive in a home without happiness and in a society without safety and security.

The Dalit people constitute a large segment of the population, and they have been forced to mobilize themselves in order to fight for their rights and justice in postcolonial India. Dalit human rights emerge in a national context but, they write about their own life explicitly referring to the atrocities that were committed on them in India; it also develops a notion of the human

subject that can be serviceable within multiple contexts of suffering. Indeed, the narrative tradition of recognizing the outcast human in India offers strong parallels with other such humans the world over. In its representation of suffering humans, Dalit writing generates abject type for possible appropriation by a global literary field for human rights. They invoke objectification - deliberately echoing objectification to signal social processes of economic and political oppression – modes of atrocity and injustice but also the representational process.

The next novel *Arumugam* (1999) is a tale of emotional bond between a mother and son woven together with strings of love, thrown from a secure, loving home into the cruel world, Arumugam learns that his perceptions of life are as unreal as wisps of smoke and finally he understands the reality of life. Imayam in his novel *Arumugam* presents the people who are living around Pondicherry Auroville and their sufferings. It is in the recognition of the Dalit and the other that is the bearing witness to another Dalit that the protagonists of the Dalit narrative discover their own humanity. The primary witness proposes a programme for the community, nation, or even humanity. This is the ethics of primary witnessing to the survivors duty to remember. Imayam writes in a formal style reporting the happenings and incidents with a complete lack of inhibition as he uses the colloquial conversational styles of the protagonists both in their reference to their work and in their exchange of banter between themselves.

In the novel *Arumugam*, the writer brings out different aspects through the conversion character. He explains that life is not same for all individuals in a society especially for Dalit the relationship between them and the upper class people, their way of life with the rules and regulations of Auroville, the ethics, the morals, the conventions, the beliefs, and traditions of life in the society. The characters, who are confined to a limited way of leading their life are not great thinkers or rebels but people who belong to the lower class. Imayam criticizes the Indian dominant narrative forms and their language by exposing the duplicity of dominant discourses within the society generating a different history. Through their writings, the dalit writers reflect the narrative recovery of emotional life, pointing out the fault lines, conflicts, and repression within dominant historical narratives. Imayam's narratives in the same way reveal that, even decades after political independence, social justice is still a dream for the Dalit.

Imayam offers multiple voices within the ravings of the abused woman in order to foreground the Dalit condition in the novel *Arumugam*. *Arumugam*'s anguished voice narrating his trouble is the personal one. The reference to their local god, who will, he believes, avenge his humiliation, is the mythic voice. The historical voice is subsumed into these two when *Arumugam* expresses the poor Dalit's inability to be recognized as humans with dignity in the society. Their voices and the three contexts thus set out are, the personal, the historical-social and mythical.

In the novels *Beasts of Burden* and *Arumugam*, the writer takes different parts of evolving the character. He clarified that the existences are unique, their relationship with the class, their lifestyle and the standards of Auroville, moral gatherings, convictions and public customs particularly in Dalit. Individuals whose lives are confined are not extraordinary people or blasphemers, but rather detestable individuals. Iyamam censures the Indian story structure and language by uncovering the redundancy of acclaimed discourses in social orders that have made various chronicles. Dalit essayists exhibited the change of passionate life through their works and found some unacceptable lines, clashes and persecution in societal issues.

Dalit writing becomes an all – India phenomenon. Thus Dalit writing reformulates the caste question and reassesses the significance of colonialism and of missionary activity. It resists the reduction of caste to class or to non Brahminism and vividly describes and analyses the contemporary workings of caste power. So, Tamil Dalit Literature studies have to chart out its critical course of intervention as a tool to aid Tamil Dalit writer’s agenda of working towards Dalit liberation or empowerment through writing.

Thus Iyamam’s novels narrate the tales of the oppressed Dalit people. When the voice of the writers and their characters reaches the desired and required distance and readership, their voice will definitely be heard. The resistance that will follow may bring along with it the desired effect. Removing each and every stumbling block stands as a barrier in the way of attaining equality and dignity though a great task has already been started. Each and every attempt made by writers towards attaining that goal will become a beacon of light showing others the path and a milestone in their journey.

References

1. Azhagarasan, R., and Ravikumar, editors. (2012). *The Oxford India Anthology of Tamil Dalit Writing*. Oxford.
2. Iyamam. (2001). *Beasts of Burden*. Translated by Lakshmi Holmstrom, East West Books.
3. *Arumugam*. (2002). Translated by Krishna Ayyar, Katha.
4. Indumathi, R. (2012). “Acquiescence Disability: A Study of Iyamam’s *Beasts of Burden*.” *The Vedic Path*. pp. 131-139.
5. Prasad, Amar Nath, and M.B. Gaijan, editors. (2007). *Dalit Literature: A Critical Exploration*. Sarup & Sons.



**INTERPLAY OF NOSTALGIA AND ALIENATION IN
CHITRA BANERJEE DIVAKARUNI'S *SISTER OF MY
HEART AND THE VINE OF DESIRE***

DR. R. SURESH KUMAR

Assistant Professor
Department of English
National College
Tiruchirappalli India

Abstract:

In the midst of all diasporic feelings lies the 'home' concept. The entire fulcrum of diaspora revolves over the axis such as conception, loss and re-possession. The diasporas, very often lose their identity as they are impelled to lead a life of 'in-between' condition. They are between a devil and a deep sea in their efforts in surmounting cultural issues and negotiating identities. What disturbs their lives is the tussle between rootedness and up rootedness. Hence, diaspora is connected to the concept of 'home', nostalgia, space, identity, hybridity, transculturalism, migration and transnationalism.

This article focuses on Chitra Banerjee Divakaruni's novels *Sister of My Heart* and its sequel *The Vine of Desire* from nostalgic perspective. An attempt is made to trace the influences made by Divakaruni's experiences in her writing and the manner in which she has portrayed cultural crisis in her works. The life journey of the cousin sisters Anju and Sudha is studied apart from the problems experienced by immigrant population which is torn between two kinds of living: one from the East and other from the West.

Key Words: Immigrants, Home, Nostalgia, Diaspora

Right from the days of colonization, India has been experiencing a sort of cultural crisis. As it was a colony of the British for two centuries, it reeled under tremendous western influence in administration. Further, the British imposed their language which brought along with it a huge cultural baggage.

Due to this trend, the nation experienced a decline in its traditional cultural practices. It made several writers and activists to express their concern about it. Before India became a colony of British, it had been following several cultures and religious practices. But during colonial days, the public felt their culture to be much inferior to the one followed in European countries. They discarded their traditional culture and adopted the alien one so as to project themselves as civilized individuals. This adoption of foreign culture created a crisis for the native culture. Homi Bhaba opined in this context that, “ the political moment of cultural difference emerges within the problem of colonial government mentality and eclipses the transparency between legibility and legitimate rule” (Homi K. Bhaba 134). He opined further in the work named *The Location of Culture* thus:

“Yacabo! Yacabo! It is finished... finished’: these words stand out not for the platitudinous place of cultural diversity, but at the point of culture’s fading’. They display the alienation between the transformational myths of culture as language of universality and social generalization , and its tropic function as a repeated ‘ translation’ of incommensurable levels of living and meaning.” (Homi K Bhaba 178)

The advent of globalization and its concomitant socio-economic practices have forced India to face yet another cultural crisis. These are issues pertaining to politics, economy, history, media and education. Among them, culture and immigration are right at the top. At present, the public in India are obsessed with capitalist formations that include individualism, consumerism and free market economy. The individuals are overly ambitious and they are into a rat race trying to fulfill their materialistic needs so as to lead a sophisticated life. This middleclass mind set has forced them to embrace an alien material culture at the expense of our spiritual traditional one. Cultural materialism has been the main focus of writers of the 20th and 21st centuries. They bring to limelight the political and cultural history of a particular period. Also, they delve into the decay of traditional culture and the space it enjoyed in their works.

Chitra Banerjee Divakaruni is a novelist who focuses on our cultural values and the lasting impacts of western culture. There are several other writers like her who focus on the same themes with marginal difference in their approaches. Since she is an immigrant, her works concentrate on the cultural crisis experienced by Indian immigrants. All her writings compare and contrast the life style of second generation settlers with the first generation migrants. It has to be understood that the second generation migrants were born and raised in an alien land and the characters in her novels are caught between the traditional values of their home country and the culture of the host nation. In fact, the second generation immigrants have a desire to follow their own culture as they have little or no desire to perpetuate the culture of their forefathers. When they discover parental imposition of native culture and denial of liberty to follow their own culture, they find themselves a confused

lot caught between two extremes namely: Indian ethos and Western culture. Divakaruni places her characters in such a situation and ventilates her feelings about her nation and culture through her writings. Bill Ashcroft expresses about her writing as follows: “the diasporic production of cultural meanings occurs in many years, such as contemporary music, film and dance, but writing is one of the most interesting and strategic ways in which Diaspora might disrupt the binary of local and global and problematize national, racial and ethnic formulation of identity” (*The Empire Writes Back* 218).

It is germane to find a definition for the word ‘culture’ here as it has many social connotations. Raymond William rightly opines it as one of the two or three most complicated words in English language. Andrew Milner says, “after all most of the work I was doing was in an area which people called culture’, even in the narrower sense, so that the term had a certain obviousness. But, you know the number of times I’ve wished that I had never heard of that damn word” (*Cultural Materialism* 3). Both the critics took efforts to study the cultural history and came out with different ideas. Andrew Milner defines culture as something that “runs between a generality and a particular general public sphere and a singular subculture” (Milner 4). In the words of Raymond Williams “. . . it ran between two generalities, the arts and the whole way of life” (Milner 4). In short, whenever individuals move out of their home culture, they find themselves caught between pulls and pressures of the competing cultures. It is a dilemma faced by diasporic communities in all parts of the globe.

This paper attempts to trace the influences made by Divakaruni’s experiences in her writing and the manner in which she has portrayed cultural crisis in her works. For carrying out this study, it is imperative to have a deeper understanding of Indian diaspora. It is understood that there are 1.7 million people from south Asia living in the USA. The census carried out in USA in 2010 states that the Asian American population is expected to reach 8.6 million in July 2050. From the census report, it is evident that it has been one of the rapidly growing communities in the USA.

The voyages of discovery during the end of the 15th century and throughout the 16th century accelerated geographical mobility of people worldwide. The first wave of migration started to European colonies because of mercantile economy, religious persecution and large scale unemployment back home in the 17th and the 18th centuries. The second wave of migration included slaves, refugees, exiles and indentured labourers in the 18th and the 19th centuries. The end of two World Wars and the independence of colonies spurred the third wave with many intellectuals, chiefly those who went as students, making the nations of their former colonizers as their own homes. This produced brain drain and robbed the former colonies of their intellectual wealth. The fourth wave of migration took place during the last decade of the 20th century because of globalization of trade and commerce and revolution in information and communication technology. This dislocation from their native

places is both mandatory and voluntary. Critics such as Gareth Griffiths, Bill Ashcroft and Helen Tiffin define diaspora as, “. . . the voluntary or forcible movement of the people from their homelands into new regions” (*The Empires Writes Back* 68). As a matter of fact, living in a foreign land is not living in actual sense, but it is only a mere existence trying to get assimilated with newer relations.

People who have migrated to foreign land always have this strong nostalgia for their homeland and its culture and traditions that were once integral to their daily life. This particular quality of longing for a way of life that is no more there has paved way for diasporic writing. The cultural alienation that they undergo in their uprooted state because of their racial, religious and linguistic differences has a telling effect on their everyday life. Any diasporic writing can be examined through these two distinctive frameworks. Chitra Banerjee Divakaruni belongs to the group of diasporic writers and in her novels she gives a telling account of the miseries of the immigrants and the hostile atmosphere they face through her protagonists. Her focus has become more intense on women immigrants the moment she left India. From there on, she started writing about the status of Indian women who live abroad. Chitra Banerjee Divakaruni is very much aware of the Indian cultural legacy and she gloats about the fact that she has inherited the customs of the most consistent human advancement. She is very smart in maintaining her cultural heritage. Though the present crop of Indian diasporic writers have been viewed as transcultural, transnational writers and are treated as novelists of both the countries, her desire to give a verbal expression about her diasporic identity has been clear.

Chitra Banerjee Divakaruni's novels are mostly set in the USA and they focus on day today life of Indian immigrants. In the novel *Sister of My Heart*, there are two women who share their challenges in life with each other and help each other in solving them. This helping tendency between them becomes a stumbling block in the married life of them. The novel delves into the life of Anju and Sudha, who are cousins. The entire novel is narrated in their own voices revealing their childhood, adolescence and early adulthood. Although the early part of the novel is set in the USA, subsequently the novel revolves around India and talks about the pressure felt by mothers who value Indian culture and the sisters who adapt to western culture. The novelist very diligently develops the characters' life in both the countries and makes minute changes in the plot exhibiting the values of human relationships in India. The narrative style enables an individual to understand the diasporic realities of locations as well as the attachment the novelist has towards her motherland. While studying the reason behind her choice of the subject matter, it is very well understood that she has been making attempt to educate and reconstruct the Indian society by helping individuals acquire knowledge about Indian culture. This attempt can be very well understood in the words of Homi Bhaba. He states, “. . . that it is from those who have suffered the sentence of

history-subjugation, domination, diaspora, displacement- that we learn our most enduring lessons for living and thinking” (*The Location of Culture* 172). A major part of the novel is set in south Asia and is burdened with diasporic awareness.

As Divakaruni’s novels have been situated both in India and America, it is imperative to have a discussion on the differences between cultures in these countries. American society is distinct and different from India as it is not as old as India. On the contrary, India has a long history and is blessed with several social reformers like Swami Vivekanandha who was one of the stalwarts of social renaissance in the 19th century. In the World Religious Parliament conducted at Chicago, he made the westerners sit up and listen with rapt attention to his discourse on religion. The listeners of his discourse carried an impressive opinion about India and its religions. In addition to it, it is well known that there is a whale of difference between eastern and western societies in terms of religious beliefs and practices followed. Say for example, Hinduism has immense belief in ‘karma’ and ‘rebirth’. This belief has instilled fear in the minds of Indians regarding things evil. The faith in multiple births, transmigration of the soul or metempsychosis is something unique to Hindu faith. Unlike the monotheistic religion of the West and the Islamic countries, Hindus worship a pantheon of gods and goddesses. In fact the deities are countless. Practices like worshipping the sun, doing yoga, chanting slokas from the Vedas, conducting marriage with the god of fire as witness, and ceremonies right from the birth to the death, including puberty rites are unique to the Hindu way of life. Veneration of animals, particularly the cow is very common in India. Taking annual pilgrimage to the abodes of Gods and ritual baths on sacred days in tanks and rivers that are marked as holy are part of religious duties. Days, weeks and months and even certain hours are regarded as auspicious to perform rites or start some good work. For someone steeped in Hindu beliefs and practices, the Western culture comes as a shock during the initial years of migration.

The novel *Sister of My Heart* makes a vivid discussion on opportunities and threats faced by women in a traditional Indian culture and it is compared with the modern world. The novel talks about a family dwelling in West Bengal and it is in a dilapidated state. Both Anju and Sudha are from a poorer background and the novelist focuses on the world around them. Both of them are clever, self-sufficient and practical. Being a master story teller, the novelist gives a pictorial account of the ordinary life and the dreams nurtured by them. All female characters in the novel work along with other characters so as to attain legitimate, equivalent and autonomous status. As a matter of fact, it carries an objective controlled action to liberate womenfolk from their dependence mindset. The bondage between the two siblings namely Anju and Sudha has been the crux of the novel and it is based on the novelist’s personal experience as a migrant.

The challenges before all womenfolk have been to find fulfillment for their longings, to find satisfaction in their life and career and to find equity in all situations and circumstances. Moreover, the marital discord between Sudha and Ramesh is of serious nature. Sudha even entertains the idea of parting ways with him along with her child Dayita. Her attitude is simply different from that of other Indian women who meekly submit to societal compulsions and patriarchal prescriptions. To break free from a sacred institution like marriage, she needs courage and hope to charter her life independently. The entire social framework embodies religion, myth, instruction and other social standards. The females need to get liberated from these shackles and maintain their status as individuals. Sudha is fortunate to have the complete backing of Ashok who happens to be her first love and he stands by her during her troubled times. Sudha's miseries do not end and Ashok offers unstinted support during her marriage, pregnancy and separation. America is expressed through the eyes of the sisters as follows:

"America has its own problems, she said, but at least it would give me the advantage of anonymity. No one in America would care that I was a daughter of the Chatterjees, or that I was divorced. I could design a new life, earn my own living, and give everything she needed. (*Sister of My Heart* 294).

The works of Divakaruni portray America as a comfortable place offering peace and prosperity to the migrants. She describes America in the most exalted terms as possible. In her perspective, it is a land of people with progressive thoughts whereas India is regressive needing redemption. She considers people moving from India to America to be fortunate as they are moving into a land of much promise.

While depicting her mother land, she gives importance to its culture and myth. In her opinion, the Indian women can gain prominence in America amidst the white population only by respecting her traditions. In an alien land like the USA, the Indian woman needs to reestablish her identity. This observation is very well found in her novels titled *Sister of My Heart* and *The Vine of Desire*. Between these two novels, *Sister of My Heart* carries several plots woven together in an artful manner. The novel brings out in a forceful manner the pressures experienced by Indian mothers who are sworn to the traditional Indian society and Indianism. The western theory has been the major focus of the novel. The novel talks about the circumstances leading to the birth of Anju and Sudha as well as their love relationship. As the novel moves, the readers have a very good understanding about the sister's euphoria, distresses, desire, misfortune, sadness and the vicissitudes. The novel *Sister of My Heart* enables the readers to acquire a thorough understanding of Indian family system. The novelist gives utmost importance to the specific nature of the females. In earlier days, women were brought up in an orthodox surrounding. They were forbidden from doing things like meeting strangers. The conservative and orthodox family values and practices were discussed threadbare in this work. However, things changed due to western education. In

the novel, both the sisters retain their connection with their mother land. The novelist expresses her mentality in her writings. Epics like *The Ramayana* and *The Mahabharata* were the sources very well used in *Sister of My Heart*. Divakaruni gives a pictorial description about Indian cultural heritage. She states that, “ when a child is born, Bidhata Purush comes down to earth himself to decide , what its fate and fortune is to be religious ceremonials had a great attempt in describing Indian Phenomenon” (*Sister of My Heart* 15).

The plot is very simple and straight forward and concentrates on female characters. Through the life of Anju and Sudha, the novel very well depicts the traditional Indian life. The novel also talks about Dayita, the daughter of Sudha who becomes an orphan and it exhibits the will power of womanhood. In the novel, the union of the sisters is tested. The relationship between Sudha and Sunil become quarrelsome. Sudha experiences a nightmare and moves out of USA. In the life of Anju, her companion’s duplicity happens to be the dark drama. Her married life runs into rough weather and she decides to lead her life alone. Their affection surpasses all complications and Sunil has problems in prioritizing the needs of Sudha. In the opinion of Simon de Beauvoir, “ once a woman is self –sufficient and ceases to be a parasite, the system based on her dependence crumbles; between her and universe there is no longer any need for a masculine mediator” (*The Second Sex* 689). The interesting part of the novel is in the way both Anju and Sudha get acclimatized to the western influence. The separation between them is explained in a subtle tone.

In all her novels, Chitra Banerjee Divakaruni does not say whether her characters are Indians or Americans. She goes on disseminating generalizations. Her novels probe into the genuine feelings of Indianness. The Indians, though naturalized as Americans, always remember their motherland and have fond memories about it. The novelist exhibits this attitude through Sunil in the novel. In a social gathering, Sunil comes across an American who talks ill of India. Unable to withstand this mudslinging, Sunil slaps him flat on his face. There are characters like Lalit, Trideep and Sara who also nurture the Indian idea of living. From her novels, the readers are able to understand the Indian style of living abroad. Sunil, Anju and Sudha are found to have these traits in them. Indianess and Indian sensibility find an incredible arrangement while Divakaruni exults in describing Indian traditions, customs and cultural goods. Even, Indian nourishments such as dal, parota, and pickle along with costumes like saree, kurta and pyjama are explained in detail. Flowers like jasmine, bangles, bindi and sindhur which are very common in India find detailed accounting in the novel.

Her next novel *The Vine of Desire* unravels the story of two youngsters who establish female freedom. The novelist considers the Indian female migration to the United States of America to be a kind of pleasant trip made and learning to lead a westernized life. Through the eyes of the characters, Divakaruni tells the story and gives vivid details about the country they have

left behind. The reader is left to wonder whether the novelist has yielded to the temptation of giving a pictorial description about India and its public. *The Vine of Desire* is the sequel to Chitra Banerjee Divakaruni's *Sister of my Heart*. The protagonists in the story are the two sisters Anju and Sudha born on the same day opening their eyes to the ill-fated death of their fathers also brothers' of the same family Gopal and Bijoy respectively, on a ruby exploration journey. The story revolves around the two women caught between hard core family traditions and the evolving modern thoughts of the 1980s. Anju migrates to America with her husband Sunil and Sudha stays in India with Ramesh. The distance does not separate them emotionally but only physically as the communication goes on through letters. The novel depicts the reunion of the two sisters in America. The sequel begins with a tragedy of miscarriage, emotion and trauma of the separation of son 'Prem' from her womb which ends in an abortion leaving Anju in bouts of depression. Sudha flees from her family to America. Anju feels the need for her sisterly support and feels obliged to stand by Sudha during her tormenting divorce. She decides "I want to bring Sudha to America" (*The Vine of Desire* 18). Sudha visits America with a hope to make a life for herself and her daughter Dayita. Divakaruni follows the trend, shows America as the land of opportunities and a refuge for all emotionally broken and mentally distressed women.

Divakaruni brings about the contrasting cultures of India and the US. The novel constantly focuses on the transculture; the characters seem to be shuttling between two worlds. Loss, alienation, rootlessness and dislocation are experienced by every immigrant. The expatriates initially try to adjust with the new culture and society into which they have joined. But something holds them back in the form of nostalgia for a way of life that is no longer possible. The sense of nostalgia is often seen among the dislocated and displaced people in most of the diaspora writings. In *Brick Lane*, *An American Brat*, *The Namesake*, *Disappearing Moon Café* and in *The Vine of Desire* one can find women characters leave their home to foreign countries after their marriage in order to settle in a new land with their unknown husbands.

Anju in *The Vine of Desire* migrates to America as Ashima in *The Namesake*. Both share a lonely life though the situations and problems differ. Anju, during her miscarriage yearns for someone to console her and liberate her from her intense loneliness. Anju's isolation reveals her acute nostalgia as well. The immigrants find themselves put out of place from the home society, they are upset emotionally and strive to remember and place themselves in a nostalgic past. There are frequent musings of the past memories, especially of the childhood days, people and surroundings. All through the story there are sentimental attachments well displayed by different characters. Anju in

this novel often finds talking to her unborn son; she names him “Prem” and to him she conveys the reminiscences of her childhood. She tells ‘Prem’ who is attached to the warmth of her womb. She journeys back in time and narrates instances of homesickness at the very memory of the old house, the white elephant of a mansion that had been in the Chatterjee family for generations: its crumbling marble facade, its peeling walls, the dark knots of its corridors, the brick terrace where she and Sudha went secretly at night to watch for falling stars to wish on. She senses pain as things change. She remembers even the smallest of the incidents in the past which she used to loath and hate as a child, but as an immigrant there is this terrible longing to retrieve the past.

In an interview to *The Telegraph* (13th March 2005), she says that women in particular responds to her work because she writes about them; women in love, women in difficulty, women in relationship. She wants people to relate to her characters so that they can feel their joy and pain, since it will be harder to be prejudiced when they meet them in real life.

Divakaruni portrays remarkable characters who build hope within themselves in an alien country. Here in the midst of different cultures the immigrants venture to set an identity battling against loneliness and overcoming tormenting emotions. They carefully discard their initial cultural shock and exhibit remarkable resilience. Divakaruni’s narration in *The Vine of Desire* is adroitly tailored from first person to second person and also to third person narration. The emotional communication through letters also expresses the family bonds, responsibilities and yearning for home. In fact, both the novels analyse and contrast the prevailing Indian mindset, attitude, prejudice and pride among the immigrants in a foreign country. Divakaruni, in short, gives an authentic pictorial description about the Indian community in an alien land and its ways of coming to terms with a newfound reality.

References:

1. Ashcroft, B., Griffiths, G., & Tiffin, H. (2003). *The empire writes back: Theory and practice in post-colonial literatures*. Routledge.
2. Beauvoir, S. D. (1997). *The second sex*. Random House.
3. Bhabha, H. K. (2012). *The location of culture*. Routledge.
4. Divakaruni, C. (2010). *Sister of my heart*. Random House.
5. Divakaruni, C. B. (2003). *The vine of desire: A novel*. Anchor.
6. Frederick Aldama. (2003). The Vine of Desire. *World Literature Today*, 77(1), 78.
7. Peter Nazareth. (1999). Sister of My Heart. *World Literature Today*, 73(4), 819.



KHUSHWANT SINGH ON WOMEN AND BEYOND

P.KAVITHA

Ph. D. Scholar

P. G. & Research Department of English

E.R.K. Arts and Science College

Erumiyampatty India

DR. B.VISALAKSHI

Assistant Professor

P. G. & Research Department of English

E.R.K. Arts and Science College

Erumiyampatty India

Abstract:

In the present paper, I have attempted a critical analysis of the women characters in Khushwant Singh's novels: *Train to Pakistan*, *I Shall Not Hear the Nightingale and Delhi*, *The Company of Women*, *Women and Men in my Life*. The paper also attempts a portrayal of women in his short stories: *Karma*, *Black Jasmine*, *A Bride for the Sahib*, and *The Portrait of a Lady*. Some of the characters taken for study are Yasmeen, a Pakistani from *The Company of Women*, Nooran, a daughter of blind Muslim weaver from *Train to Pakistan*, Sabhrai from *I Shall not Hear the Nightingale*. Phoolan Devi, a bandit, Singh also portrays being a bandit, the revenge and massacre held in 1981. Indira Gandhi and Operation Blue Star and his return the award Padma Bhusan to show his condemns to the Golden temple issues. Mother Teresa helped the sick, disabled, abandoned, and the people cast away from society. Kaval Malik, Khushwant Singh's wife and so on.

Keywords: pedestal, docile, backbencher, vehemence, encounters, massacre, Operation Blue Star. Voluptuous, lustful, lusty, encounter, iconoclastic, hypocrisy, forthright, human traits

Khushwant Singh was a versatile personality as novelist, journalist, Member of Parliament, politician, translator, autobiographer, historian, story writer, essayist, and many more. He excelled in every field. Khushwant Singh was a man of principles; he never left the country of career. He was a professional

writer and wrote more than a hundred books. Many a time, he came into the limelight because of his controversial comments. He wore many hats. Undoubtedly he is one of the most distinguished writers of India.

In patriarchal society, the West and the East have been treated unequally and as an inferior sex. In a patriarchal set up of India, either woman is put on a pedestal and worshipped as Goddesses and are depicted as symbols of purity and keepers of tradition or degraded as sex objects. They are supposed to be and made to be traditional, religious, docile, obedient and subordinate to men. There is evidence even in the Vedas and the two Puranas (Epics), the Ramayana and the Mahabharatha, the women are restricted by social rules and norms. For example, the two classical characters of Sita and Drupati behave as ideal, obedient and docile wives to their husbands and as good mothers towards their children. They do not cross the boundaries that set up by their patriarchal societies. Submission to others is the only thing that patriarchal society expects from a woman, whether in India or the West. John Stuart Mill rightly points out, "All women are brought up from the very earliest years in the belief that their ideal of character is the very opposite to that of men; not self-will, and government by self-control, but submission, and yielding to the control of others."(45)

In a patriarchal society, a woman treated as a person dependent on others for her existence. For example, as an old woman, she has to depend on her children for her survival; in her girlhood, she has to depend on her parents, while when young, she is dependent on her husband. Men from time immemorial have not given women an individual identity in society. She restricted to a minor part of society. To use the words of J.S.Mill again: "A place of subordination has been traditionally accorded to her at the behest of the male-dominated culture which ordains a grim existence for her. Self-abnegation, personal will dependability and denial of the right individuality made to her lot. Not self-assertion but self-denial, not self-awareness but role fulfillments are expected of her by society with its entrenched ideas of male dominance".(78)

A glance at the scene of Indo-Anglian literature shows us the impact of such a patriarchal society. Most male Indo-Anglian novelists have given a minor place to women in their novels and they portray them as restricted to the mere tradition. Khushwant Singh followed his predecessors in portraying his women characters in a similar mode.

Khushwant Singh presents to us two kinds of women characters, who are conventional, traditional, ardently religious or, in sharp contrast, women who are unfaithful, promiscuous and lascivious. The conventional women possess deep reverence for their religions and rituals, and like the classical heroines Savitri and Anusuya, they seem to symbolize deep spirituality and traditional idealness. Motherhood and love for children and reverence towards tradition is a hallmark of the virtuous women characters. They depicted as repositories of tradition and custom.

The first character taken for the study is Yasmeen from the novel *The Company of Women*. Mohan Kumar narrates this story. With a remarkable grasp of human nature, he has given a convincing and realistic portrayal. Singh treats all women in *The Company of Women* as narcotics.. The novel begins with its hero Mohan Kumar, a successful Delhi's businessman, breaking off with his wife and his everlasting "lust" efforts to set up a more flexible arrangement for appeasement of his physical needs. The initial endeavour begins at his home with the sweepers and extends to the wide world of lonely women beyond the neighbourhood to Princeton, having the most bizarre of his "triumph." in one night encounter with a devout Muslim woman from Pakistan. The novel chronologically presents the most erotic pictures of the nine women with whom the hero beds, including his wife. Of the eight on the description, one each is African, American, Kashmiri Pundit, Muslim, Dalit Hindu, Hindu Brahmin, Tamilian Christian, Goan Roman Catholic, Sri Lankan Buddhist and unnamed women of easy virtue in Bombay. Singh seems to have to extend the slogan that love and sex know no caste, class and community bar. He further confirms his belief that lust is more important than love: Love cannot last very long without lust. Lust has no time limit and is the proper foundation of love and affection. Living engaged in several sexual encounters, Mohan Kumar does not see anything wrong in adultery as it has some advantages. He thinks that adultery has some advantages also. He thinks that, in fact, adultery "did not destroy a marriage; quite often it proved to be a cementing factor, as in cases where the husband could not give his wife as much sex as she needed, or where the wife was frigid. It was silly to condemn adultery as sinful; it often saved marriages from collapsing. It could have saved his."

Khushwant is deeply aware of various social evils, oddities and eccentricities of society. He ironically highlights how their near relatives are sexually exploiting many minor girls sound social norms. Mohan's last physical contact happens with an unknown lady of about thirty in Bombay. She declined to disclose her name despite Mohan's request. The encounter proves fatal for him. The lady was suffering from the deadly disease AIDS. Mohan invites many lonely girls to come and have sex with him. This is not an isolated case or mere fictional imagination of Khushwant Singh. This is, in reality, happening in different parts of our country, especially in metropolitan cities. People from the elite or higher middle class now frequently invite men and women for a physical relationship. Such invitation is being made through a special 'add' column of certain sex magazines such as 'Fantasy', 'Bombayite', 'debonair' etc. Khushwant Singh ironically satirizes this truth through his present novel. Such cultural degradation causing AIDS in Urban and Metropolitan cities is Khushwant's main concern of the novel.

Social evils such as extramarital relation, incestuous sex, sexual exploitation of Dalits and minors, etc., are the novel's real heroes. The novel ends with the attempted suicide of Mohan by taking thirty sleeping pills at a

time. Some critics call the novel a 'fine fictional art'. Some others say 'that the novel is neither erotic nor funny, but it is, ultimately, a sad book'. Khushwant indeed ironically campaigns against the 'deadly disease', when shows Kumar getting AIDS, all in a matter of just six months from an unprotected sexual encounter in Mumbai and ultimately dies. Throughout the novel, he neither defies social norms, nor pays a moral price for his philandering. Mohan Kumar's relation with Dhanno continues for a long time. After her, he encountered Molly and Susanthika. Singh has never bothered about others. Mohan Kumar's relationship with several women during his study in New York shows that modern educational women are rapidly overcoming sex consciousness. The young are anxious or rather in a hurry to taste the forbidden apple. Hence there is a petite sex barrier between male and female in the west, and they enjoy ample freedom to work together on equal footing and discover the mystery of one another's body. Besides, this novel also explores the bitter truth about incest. Those girls, in most cases, are deflowered first by their close relatives. Susanthika is deflowered at the age of sixteen by her uncle, and Molly Gomes too met the same fate at her uncle's hands when she was barely fourteen. Boys were seduced by their aunts or older maid-servants. Mohan Kumar consoles himself that he has got a beddable wife as if to compensate for the loss of his daily sex with variations. His mental plane's concern in all relations with women is the same lust, but experiences with them are different. Singh treats all women in this novel as narcotics. He portrays the women in this novel as addicted to sex. They yield to men easily and are not concerned about any values as such. Women characters are ready to taste the forbidden fruit. Mohan met Yasmeen while attending classes in comparative religion; he describes her as being "A woman in salwar-kameez in her late thirties. She wore a lot of gold jewellery and was heavily made up. Since she did not wear a bindi, I presumed she was a Muslim. She sat in the front row. I always a backbencher" (Singh 20).

Yasmeen is a very different character. She was a bold woman and was notably the one who had much to say during discussions. It portrayed by her view on the Hindu religion, where at one point she launched a furious monologue upon a professor, where she says:

Hinduism is the only religion in the world that declares a section of its follower's outcasts by accident of birth. Hindus are the only people in the world who worship living human as godmen and god women. I am told that there are nearly five hundred such men and women who claim to be Bhagwan. They believe a dip in the Ganges washes away all their sins, so they can start sinning again! (Singh 22- 23)

"There was stunned silence" (Singh 23). Say Mohan on Yasmeen, who had spoken with such intensity. These lines also may portray Singh's satirical remark on religion, where he is inclined towards Atheism. Singh once said, "One can be a saintly person without believing in God and a detestable villain believing in him. In my personalised religion. There is no God!" (Nayar) He is

also said to have no belief in rebirth, reincarnation, day of judgement, heaven, hell, but has belief in death.

Yasmeen was a Pakistani woman but was not an anti-Indian. Her parent had lived in Srinagar. During the progress of the novel, she says that one day we will liberate Kashmir from India's clutches and I will return to Srinagar, which I have seen only in pictures" (Singh 26). This part of the novel shows the tensions that run across the borders even in the present day. There is also description of her love for Islam and how she fights it over with a Jew.

Singh's portrayal of religion depicted through Mohan's character, where he once says, "I'm happy in ignorance," I replied. "I don't have much patience with any religion. All I say is try not to injure anyone's feeling The rest is marginal. Gods, prophets, scriptures, rituals, pilgrimages mean very little to me" (Singh 31-32).

The next character is Nooran from the novel *Train to Pakistan*. The passages between Nooran and Juggut Singh's mother mostly touched upon the divide and the tensions between the Hindus and the Muslims during the partition in India. This is the novel that brings in the horror or the pain one experiences reading this part of the novel. It also shows the breaking up of the emotions and genuine feelings of being humane to each other during the partition hours. This is also revealed symbolically within the boundaries of possessiveness of place, objects, and of true love, when the character Imam Baksh went to his hurt and woke up Nooran saying, "Get up and pack. We have to go away tomorrow morning, he announced dramatically. 'Go away? Where?' I don't know ... Pakistan!" The girl sat up with a jerk. I will not go to Pakistan,' she said defiantly (Singh 50). This shows her love, in which she does not want to leave Juggut. Juggut and Nooran get in a relationship in the novel. Nooran comes to meet Juggut, but he was away, and she encounters his mother.

Juggut's mother, on the other hand, tells Nooran, ""You, a Muslim weaver's daughter, marry a Sikh peasant! Get out, or I will go and tell your father and the whole village. Go to Pakistan! Leave my Jugga alone (Singh 53). But even this strong character breaks apart to portray the tenderness possessed by the feminine gender, where at a point Singh writes, "Jugga's mother stood stiff, without a trace of emotion on her face. Inside, she felt a little weak and soft. 'I will tell Jugga'" (Singh 53-54). By sensing the change in words. Nooran stopped crying. As revealed by Nooran areas, the feelings of possessiveness if she belonged to the house and the house to her, the charpoy she sat on the buffalo, Jugga's mother, all were hers. She could come back even if Jugga failed to turn up. She could tell them she was married. The thought of her father came like a dark cloud over her lunar hopes. (Singh 55)

These lines also portray male dominance in the figure of the father and the surrendering of the female gender to the male. With these on Nooran's mind, she hugged Juggut's mother passionately. Even Juggut's mother was in the same emotions that had filled in the mind of Nooran, for she sat there in

the charpoy staring into the dark for several hours. This is symbolic of the question of what are all our lives meant to be!

Jugga's mother in the novel *Train to Pakistan* exhorts her son when he goes out to the fields in the night. Her love for Nooran (the lover of Jugga) increased when the latter is on her way to a refugee camp. When the Muslims evacuated to the refugee camps, Nooran, before leaving for the refugee camp, goes to Jugga's house and finds Jugga's Mother. When the latter comes to know that Nooran is carrying Jugga's child in her womb, she comforts and consoles her as a concerned mother and sends her with hope. Meer Taqi's mother in the novel *Delhi* and Dalip Singh's mother in the story *Rape* 'are also similar characters.

We find a comparable patriarchal mode in depicting motherly women characters in other Indian English writers. Raja Rao, one of the pioneers of Indo-Anglian literature, also portrays such motherly figures. For example, in the novel *The Serpent and the Rope*, Rama's stepmother, despite her comparative youth, is still the unparalleled Indian mother. Though only two years older than the protagonist Rama, she is a good mother as any other mother figure in Indian Writing in English. In *Kanthapura* Moorthy's mother full of sacrifice and motherly love for her son, yet sticks to tradition and does not allow Moorthy inside her house after he visits the untouchable's house.

Another important attribute of these tradition-bound women in Khushwant Singh's work is their devotion to their husbands. Like Savitri, Draupadi and Sita's Puranic characters, they submit themselves to their husbands and remain loyal wives to them until their end. For example, though illiterate. Lachmi, in the short story *Karma*, shows deep reverence towards her husband and treats him as her God and master. When the railway coolie asks her, "Are you travelling alone, sister?" she replies, "No, I am with my master brother. He is in the waiting room. He travels first class. He is a vizier and a barrister, and meets so many officers and English men in the trains-" (*Karma* p.9).

Like her puranic counterparts, Sabhrai is completely devoted to her husband and is an obedient and exemplary wife. We find such kind of characters in the novels of R.K.Narayan too. In the novel, *The Dark Room*. Savitri, like Sabhrai, Kalyani and Lachmi, behaves like a good and submissive wife to her husband. She stands for love, sacrifice and other feminine qualities associated with traditional Indian women.

Conventional, eastern women are always deeply religious. In the story, *The Portrait of a Lady*," the narrator describes his grandmother as a deeply religious woman who expresses her infinite faith in God by constantly offering prayers. The reader always encounters her counting the beads of her rosary and reciting prayers in a monotonous voice. As the narrator says, "My grandmother always went to school with me because the school was attached to the temple. The priest taught us the alphabet and the morning prayer. While the children sat in rows on either side of the verandah singing the alphabet or

the prayer in a chorus, my grandmother, sat inside reading the scriptures" (the portrait of a Lady, 'p.30).

An orthodox Sikh widow, the grandmother "hobbled about the house in spotless white with one hand resting on her waist to balance her stoop" (*The Portrait of a Lady*, 'p.29). As a religious and peace-loving woman, she prefers vegetarian foods, and being a gracious woman shows compassion towards the lesser beings like the dogs and sparrows. While living in the village, she gives stale chappatis to the village dogs, and when she takes to a town, she feels contentment in feeding the sparrows. She also bears a motherly love towards her grandson when he stays in the village. Her devotion towards religion is so great that she feels sorry and depressed when she learns that the narrator was not taught Religion and Scriptures at his English school, even at the time of her death, she does not leave her rosary; "She lay peacefully in bed praying and telling her beads. Even before we could suspect, her lips stopped moving, and the rosary fell from her lifeless fingers' (p.31).

All the above characters portrayed as dependent people. They created as individual and independent. All women in the novels and the stories examined submit everything to their husbands or are completely dependent on their children. Khushwant Singh, like his contemporaries Raja Rao and R.K. Narayan, has followed the tradition of depicting women characters as being restricted to the ideal of Indian womanhood and tradition. All these writers have denied women's individuality and self-hood by depicting them as keepers and protectors of tradition and custom and repositories of purity and innocence.

In sharp contrast to the ideal' Indian women, Khushwant Singh presents women characters who appear to be 'unconventional'. They mostly disregard the traditional way of life and seek to subvert the restrictive and repressive norms that Indian society imposes on its women. However, what is unfortunate, as we shall presently see, is that Singh's depiction of these women borders on the vulgar and sometimes downright pornographic. The non-conventional or vicious women characters seem to be used as objects of sex to enchant readers.

In portraying the non-traditional characters, Khushwant Singh exaggerates the sexual desires that women have in general. From ancient times, women in our society have been compared to goddesses and sometimes worshipped with devotion. Women also have been depicted as beings who do not have sexual desires. In portraying women as goddesses and divine being, Indian novelists like R.K. Narayan and Raja Rao seem to have neglected this "human' part of women by depicting them as one-dimensionally religious and orthodox people. Khushwant Singh might suggest that when freedom gave to women like men, she can also prove that she is not inferior to men in any field, including sex. But in doing this, Khushwant Singh portrays them as sexual objects of sex by lavishly describing their physical beauty, sensual and sexual

transgressions in a manner that ultimately degrades them as human beings and robbing them of human dignity.

The next woman taken for the study is "The Venus of Churchgate" (Singh 57). Singh encountered while he was working as the editor of *The Illustrated Weekly* of India in Bombay. Singh describes this woman to be as "An uncommonly attractive girl, she was in her mid-twenties. Fair, beautifully proportioned, uncombed hair wildly scattered about her face, a dirty white dhoti untidily draped around her body" (Singh 58). She, in reality, was a beggar and a little mad. This statement proves that Singh notices all kinds of people, be it the rich and the poor. This incident also shows how these low people are used negatively by certain people of the society.

Singh says that the "maid in Bombay haunted me for the many days that I was away in Delhi" (Singh 60). When he returned to Bombay, he went to Churchgate, and there he saw the same paanwalas, bhelpuriwalas, but not the beggar. Singh asked the bhelpuriwala what had happened to the girl; with this question, the responder's eyes filled with tears and with a choked voice, he replied, "Saaleybharweyuthake lay Gaye (the bloody pimps abducted her)" (Singh 60). This statement shows the reality of the day, which is also an issue that prolongs in modern-day. In the short story, 'Black Jasmine.' Singh indulges himself in describing Martha Stack's beauty, concentrates more on Martha's body than any other aspect. The comparison of her buttocks to rounded water melons' and her breasts to unripe mangoes' and use of expressions like "very black and over. sized nipples," the fuzz of her pubic hair," "chocolate nude", etc. betrays Khushwant Singh's tendency to turn perfectly 'normal' stories into stale pornographic 'episodes'.

Santosh Sen's mother, in the short story *A Bride for the Sahib*, is depicted as an ideal mother and a traditional woman. Though her son is a WOG (Westernized Oriental Gentleman), she does not embrace the western way of life and instead restricts herself to the traditions and conventions.

Thus Khushwant sees women as of with no difference between the two polar that found in life. He uses Yasmeen to say about his views of religion, Nooran on the horrors of partition, the Venus of Church talk on the adverse effects faced by a woman in the society. Phoolan Devi goes a step into the world of how women suffer in the field of being a bandit. Indira Gandhi's other side, and finally the caring heart of a mother through Mother Teresa.

Singh also gives portrayals of women whom he holds in high esteem in his *The Portrait of a Lady*, he sketches his grandmother as an amicable, lovable and noble lady. Khushwant Singh was a keen observer of human traits. He has presented these human traits with his profound insight into the human mind. His portrayal of the women whom he encountered in real life is iconoclastic style. Singh's style is frank and forthright. In his unorthodox style, he hits out against hypocrisy. He is not prejudiced against woman; he presents a realistic scenario in his inimitable style. Singh also gives portrayals of women whom he holds in high esteem. In his *The Portrait of a*

Lady, he sketches his grandmother as an amicable, lovable and noble lady. This story is a sensitive character sketch. We can see women's personality, who can be called an embodiment of the finest elements of ancient Indian culture. Singh says that his grandmother was a highly religious person who never missed prayers. The first phase was the period of the author's early childhood. Both they shared a good friendship with each other. The second phase was the time the author and the grandmother moved to the city. This was a turning point in their friendship because they 'saw less each other. The third phase contains the author joined the university. She accepts her seclusion with silence. She spent her days spinning the wheel, reciting prayers and feeding the sparrows. She was a religious lady with a kind heart. Her one hand was always busy in telling the beads of her rosary. Khushwant Singh writes with sympathy and understanding about the greatness of an old lady who was an embodiment of all that was best and finest in ancient Indian culture. He presents traditional, conservative women who found solace in sparrows after her grandson moved away from her.

In the novel *The Company of Women*, he treats women as voluptuous, lustful, lusty and throwing caution to the four winds. Again this is the sign of his extraordinary insight into human nature. These types of women characters also abound in modern society. Singh's style is frank and forthright. In his unorthodox style, he hits out against hypocrisy. He is not prejudiced against woman; he presents a realistic scenario in his inimitable style. Khushwant Singh was a keen observer of human traits. He has presented these human traits with his profound insight into the human mind. His portrayal of the women whom he encountered in real life is remarkable in this way.

References:

1. Dubey, S.K. *Khushwant Singh: A Critical Study of His Novels*. B. R. Publishing Corporation, 1999.
2. Singh, Khushwant. *Delhi*, Penguin Books, 2016.
- ..., *I Shall Not Hear the Nightingale* (Bombay: India Book House, 1977) p.106
- ..., *The Collected Stories* (New Delhi: Ravi Dayal, 1989).
- ..., *Delhi* (New Delhi: Viking Book House, 1989) p.222
3. Melwani, Murali Das. *Themes in Indo- Anglian Literature*. Prakash Book Depot, 1977.
4. Shahane, Vasant A. *Khushwant Singh*. Classical Publishing Company, 1985....., *Khushwant Singh*. Twayne Publishers, 1972.
5. Singh Khushwant. *On Women: Selected Writings*. New Delhi: Rupa Publications, 2014. Print. Nayar, Aruti. "Staring Into The Abyss: Khushwant Singh's Personal Struggles



**SELF REALIZATION IN IRIS MURDOCH'S
BRUNO'S DREAM**

DR. P. ANANTHAN

Assistant Professor & Head

Department of English

Annai College of Arts and Science, Kumbakonam

Bharathidasan University, Tiruchirappalli India

Abstract:

Self Identity is needed to all generally which is the expectation all human beings. Mostly People struggle to get identity. This Research Paper talks about the insecure life of Bruno. He feels emptiness in his life. His life is compelled by his surroundings psychologically he confuse himself as well as his life too he loses his happiness due to over thinking. His own dream only is the tool of his hectic life.

Literature shows the reality of the society. It pictures the world happenings. All the details and evidence are documented in the name of literature. it gives idea of living life .life is not easy in this competitive world . Everyone has their own image and identity but few people plan to create a big image or identity which is little hard. It is faced by all human beings. Money making is the vital part of day to day life. Most of the people spend more times to earn money for their needs. They miss valuable life time in earning money .there are some important elements in life like love , affection , care but they are missed due to money making . Love and care are basic of human life which shows the different from animal. Now days money minded are there in life. They go on thinking about money not family. They try to explore themselves in front of others as they wish whereas they family image goes on missing. Finally they realize their mistakes when they don't have ability to rectify all due to their old age. Same character we have in the name of Bruno who is the central character of Bruno's dream which was written by Iris Murdoch Murdoch is named writer of British literature. She has touch theme of human life related. in order to focus the reality , naturalism and morality , her characters are framed by her nicely . it explores the real characters of current

situation . When we read the writings of Murdoch, we can come across all kinds' familial situation and characters. That is why Murdoch plays a vital role in British literature. She stresses that they are not individual. Society is there. She has touched with her own personal experience. Her experience is shown clearly in her characterization. She teases her readers through her character to get awareness of life. Murdoch perceives herself as a realistic writer. She has moral vision of life. She insists her readers to follow goodness in every aspect of life. People of her generation accepted her way of presenting the life. She celebrates love and lives continuously. So Murdoch emerged as one of the most productive and influential British novelists of her generation

Bruno is the protagonist in *Brno's Dream* he feels more insecure due to his old age. He is caught with nothingness and dread. Here he suffers common imbalance and unrest. Ailing Bruno has been rejected existence. He is portrayed as a guilt-ridden invalid. He lives in the past. He remembers his nostalgia. Once he had nice relationship with his wife Janie, daughter Gwen, son Miles, Son in law- Danby, Diana, Lisa and Parvathi – his daughter in law. He faces numerous traumas and each fragment tells about the different realities which Bruno experience often. Sense of rejection is there. Here he was rejected by thankless relationship his life is ruined by Janie. Murdoch affects darkness into Bruno that infiltrates through him. Bed-ridden Bruno is in the process of self realization. He views himself in the reflection of his own unhappiness. His mind overflows with full of fear, frustration. He has illegal affair with Nigel.

Bruno is perplexed by the varying attitudes of Danby and Miles but Self realization is motivated to gather his fragmentary self's together affair with Nigel is example to read and understand the mind of Bruno. It is not merely love seeking attitude. He belongs to moderate category of self seeking personality. He realizes that his room is his prison. They could not give message. They could fail to post letters. There is a telephone but they could cut the wire. Bruno's suspicion is the depressed state of self realization. He faces unfortunate situation a lot. The Most remarkable aspect in Bruno's self realization is his effort to reconcile his life with his rationalizations of the past.

Lack of self identity is main reason for confused life of Bruno. It makes him to feel lot for not having unique image. Directly or indirectly his whole life goes towards in gaining an unique image so unknowingly he misses the importance of life as well as reality too. In order to create his expected image, he suffers more without understanding the real value of life. He has good family and all but he forgets all his family goodness. His unique quest is his problem. According to him, he has no faith and balance in his life. That is major problem .having dream is nice thing .but unwanted or out of our level is not good. He creates his own hectic situation in his life. Till his death, he feels guilty. No enemy is there only his mind and perspectives of the life gives this way. Murdoch pictures the character in dark mode. Darkness is created by

himself only. Thankless relationships are connected with Bruno. His misfortune, he has to deal with them in day to day life. This is really misfortune. He could not come across. His effort is useless in his situation. it is impossible to change his situation as his wish .When he looks back his eighty year old life full of emptiness, dreams and confused mind He was imprisoned in his own house where he suffers more .

Miles does not have affection on him as father. His father Bruno has kind heart and idea to see him. He is not ready to care his father who has more affection on him. He avoids meeting as well as caring him. It is biggest one o bear this kind of irresponsiveness. Loneliness is the crucial situation which is given by Miles. Bruno is compelled to lead lonely life .this is very hard time to manage. He calls miles to save him from loneliness. The response is nothing. He has been waiting for his son .but he refuses. Bruno gets anger when his son goes away from him. Miles also reflects his father's character.

It is common things of all human beings' life that people in their old age get struggle. They expect help and care from their family member due to their old age. But when they are in young age , they also did same mistake what they feel now . they failed to teach the life morality and philosophy to their children so only finally they face struggles . Morality and reality must be taught from the beginning of the life. Young generations are ready to follow what we teach them. Human beings generally works for money lot in their young hood after that they have more money in their old age which never fulfill their basic needs like love, affection and care . Here in this *Bruno's Dream*, The protagonist did the same mistake. Without understandings the reality and morality of life, they lead their life. They are ill-treated by their relations .Bruno spills forth tears of repentance, pursed by the fear of death. This emotional outburst is not merely impulsive. But it occurs to Bruno as long as awaited opportunity to purge the false selves. Nigel is administrator to Bruno's confidence. Self realization is made finally without strength in his mind.

References

1. *Bruno's Dream* (1969); London: World Books
2. Allen,Brooke."Iris Murdoch"The New Criterion
3. Johnson, Deborah. *Iris Murdoch.London* : The Harvester p,1987. Print

\



ANALYSIS OF IMPACT OF NUTRIENT BASED SUBSIDY POLICY ON CONSUMPTION OF FERTILISERS IN BIHAR, ODISHA AND WEST BENGAL

DR. SK TIBUL HOQUE

Assistant Professor of Economics
AMU Centre Murshidabad West Bengal India

Abstract

This research article tries to assess the impact of ‘Nutrient Based Subsidy’ policy on consumption of chemical fertilisers for the three states such as Bihar, Odisha and West Bengal during the period 2000-01 to 2019-20. The Bai-Perron test statistics technique has been chosen to fix the period 2013-14 as a significant break point. Now the time span has been divided into (i) prior to ‘Nutrient Based Subsidy’ Policy (2000-01 to 2012-13) and (ii) regime of ‘Nutrient Based Subsidy’ Policy (2013-14 to 2019-2020). The ‘Spline function’ approach has been considered to determine the growth rate of fertilisers’ consumption into two regimes. From the results of descriptive statistics, it is observed that the consumption of chemical fertilisers in ‘Nutrient Based Subsidy’ regime has increased but the variation of fertilisers’ consumption has reduced continuously. From the empirical analysis it is also noticed that the growth rate of fertilisers’ consumption per hectare has been diminished significantly in the same regime. Which may imply, the ‘Nutrient Based Subsidy’ policy has succeeded to control imbalanced application of chemical fertilisers.

Key words

Intensive Strategy, Subsidy, Nutrient, Inorganic fertilisers, Farm

Introduction

The government of India had implemented the five years’ economic plan since 1950-51 to boost up the economic condition of the country and the basic outlook of plans were growth, employment, self-reliance and social justice (Indian Economy-2016). But from the overall performance of first and second five-year plan, it is noticed that both economic plans neglected the agriculture,

but the agricultural growth is the key limiting factor in the process of economic development. This is also supported by the 'Gandhian Economists'. Accordingly, the planner selected the agriculture at the top priority level in third five-year plan. In this plan period the policy makers suggested the government to implement the seed-water-fertilisers technology in agriculture which is commonly known as green-revolution. (Indian Economy-2015). Besides, they also recommended that to reach the expected targeted growth rate of agriculture in each plan, definitely it is absolutely essential to raise the availability of various inputs such as irrigation, fertilizers, better and improved quality of hybrid seeds, pesticides, provision of finance, etc. (Indian Economy-2015).

But four important findings are observed in the Indian economy behind the name of development. Firstly, during last few years the growth of gross value added (GVA) at constant (2011-12) basic prices from crops was highly volatile compared to both industry and service sectors. Secondly, the share of both marginal (less than one hectare) and small (one to two hectares) farmers has risen continuously in our country. As for example during 2010-11 ratio of marginal and small farmers were 67.1 percent and 17.9 percent respectively and this figure has reached at 68.45 percent and 17.62 percent respectively during 2015-16. The small and marginal farmers who borrowed agricultural loan from different non-institutional sources paid high rate of interest which was normally thirty-six percent and above per annum. It happened mainly due to the failure of the public sector banks. Thirdly, by the name of "development" the prime agricultural land is being diverted to the big and powerful builders through the government. Fourthly, the poverty in the rural area is growing that ultimately creates a sense of despair and anger among the rural people who live in below the poverty line.

Thus it is showed that in one side "India is Shining" through the development of manufacturing and service sectors and booming financial markets. But on the other side, the development of agricultural sector is Deeping gloom. In that circumstance the second green revolution is one of the key techniques to overcome the Deeping Glooming condition of agriculture.

After realising above state conditions, for boosting up the yield of the crops within limited period to shrink the deficit of the food supply as per requirement of growing number of population, the utilisation of excessive doses of chemical fertilisers is only the first and end option with the high yielding seeds. In this regard, the agricultural scientists instructed that the ratio 4:2:1 is suitable for Nitrogen (N), Phosphorus (P) and Potassium (K) to maintain environmental stability and sustainability of fertility power of arable land. But as large chunk of farmers (90%) are in the category of small and marginal group and since agriculture is the only earning option, they were compelled to cross the suggested ration about utilisation of N, P and K that is stood at 9.7:2.9:1. Which is adversely affected the environment.

The three states West Bengal, Bihar and Odisha have been selected in this study to analyse the impact of the advance modern technology in agriculture. In these states, the agricultural sector continues to contribute more than twenty percent to the Gross State Value Added (GSVA). The share of agricultural and allied sector to the Gross State Value Added (GSVA) was 23.53 percent, 22.30 percent and 21.38 percent respectively to the state of West Bengal, Bihar and Odisha during 2019-20 at the current price (Government of India-2020). Again the growth rate of Gross State Value Added (GSVA) in this sector was 4.74 percent, - 0.01 percent and 11.92 percent respectively for West Bengal, Bihar and Odisha during the same time period at constant (2011-12) prices (Government of India-2020). Among the study states, Bihar (1820.50 thousand tonnes) is in top position in terms of quantity of fertilisers consumptions during 2019-20 and it is followed by the West Bengal (1599.16 thousand tonnes) and Odisha (574.38 thousand tonnes). Another important statistics is that the farmers of West Bengal, Bihar and Odisha were used fertilisers in average 167.90 kg/hect, 245.25 kg/hect and 67.19 kg/hect respectively which were greater than that of the country level (133 kg/hect) in the year 2019-20. The average land sizes have reached at the critical situation in the country as a whole. An average size of land-holdings were 0.76 hectare, 0.39 hectare and 0.95 hectare for West Bengal, Bihar and Odisha which were lower than that of the country's (1.08 hectare) size of land-holdings (Government of India 2020) during 2015-16.

In Odisha, nearly 83.3 percent of state population were in rural areas (Census Report 2011) and out of total workers about 62 percent were directly engaged in agricultural in the form cultivators (23.40 percent) and agricultural labourers (38.43 percent). The percentage share of small and marginal land holdings have been increased continuously and about 93 percent of operational holdings belong to the category of small and marginal farmers (Government of Odisha 2020-21).

The agricultural sector accommodated more than 70 percent population of the state of Bihar. In this state the share of small and marginal farmers has been raised year to year and now nearly 97 percent of the land holdings were in small and marginal groups and they acquired nearly 76 percent of the total area of operational holdings during 2015-16 (Government of Bihar 2020)

The state of West Bengal occupies only 2.7 percent land of the country while nearly eight percent of the country population live in this state (Government of West Bengal-2017-18). In this state out of total population about 72.03 percent people live in rural area where as it was 70 percent of the country (Government of India 2011, as per Census). In West Bengal around 95.4 percent farmers were small and marginal farmers where as 78 percent of the country as a whole (Government of West Bengal 2011).

The new intensive agricultural strategies started its journey in the system of Indian agriculture from mid of sixty for achieving the targeted growth rate of crop production within shortest possible time-span. By the name of intensive

technology, it is intended to that the farmers cross the scientific limiting ratio that is balance ratio of the application of chemical fertilisers (N: P: K), which is adversely affected the environment. After realising such disgraceful situation of agriculture, therefore, to control the reverse impact of excessive dosages of inorganic fertilisers in the strategy of raising the yield of crops from different corner, the Nutrient Based Subsidy (NBS) policy was launched by the government of India from 1st April, 2010. In this circumstance, the following strategies are advocated by government under the umbrella of NBS. Such as (i) to ensure food security of Nation, (ii) to improve productivity of agriculture and (iii) to ensure maintaining the balance in the utilization fertilizers. Therefore, in the research article, the impact of NBS strategies on chemical fertilizers has been taken into consideration to the state of Bihar, Odisha, and West Bengal during the period from 2000-01 to 2019-20. In these states, more than eight percent marginal and small farmers are indebted households as for example, it was 98.5 percent (marginal 91.1 percent + small 7.4 percent), 96.7 percent (marginal 86.7 percent + small 10 percent), and 93.9 percent (marginal 78.7 percent + small 15.2 percent) for West Bengal, Bihar and Odisha respectively (National Statistical Office (NSO), (Jan-Dec 2013)) which was around 10 percent greater than that of India (82.00 percent= marginal 63.6 percent + small 18.4 percent). This type of agricultural structure compelled the small and marginal farmers to use excessive quantity of inorganic fertilizers to the agricultural field for different crops in order raise surplus by raising yield.

This is an empirical analysis and the necessary data have been collected from the book, 'Agricultural Statistics at a Glance', published by the Ministry of Agricultural and Farmers and Welfare by the Government of India.

Bai-Perron tool is better to find out the numbers of break to the model. In the case of multiple break analysis, Bai and Perron (2003) stated that at the initial stage the 'Double Maximum Tests' test statistics that is, un-weighted and weighted maximum test statistics such as $UD_{\max} F_T(M, q)$ and $WD_{\max} F_T(M, q)$ test statistics are suitable technique to find-out the presence of at least one break into the trend model. Therefore, it is appropriate to consider the sequential estimation technique for fixing the number of suitable structural breaks as per requirement in case empirical analysis. Thus, the Bai-Perron (2003) test statistics is appropriate to determine the numbers of preferable structural breaks and also their appropriate location. Before applying Bai-Perron (2003) methodology, the suitable residual diagnostics test statistics (correlogram-Q-Statistics) is considered to find the problem of serial correlation (autocorrelation). The stationary has been tested by 'Eviews' trough levelling step. In this discussion, the data series intended for West Bengal and Odisha are stationary. But the data of Bihar and India are non-stationary. Therefore, the correlogram has been checked by taking lag (first difference). In this stage, as per the spike of autocorrelation and partial

auto- correlation, the AR (1) has been considered for removing serial correlation (for Bihar and India).

Now in order to discuss the impact of ‘Nutrient Based Subsidy’ Policy on the application of chemical fertilisers to the field of agriculture during the period 2000-01 to 2019-20 in the state of West Bengal, Bihar and Odisha, the ‘Spline Function’ approach has been taken into consideration. Now for specifying the appropriate break point(s), the test statistics ‘Bai-Perron’ has been selected. The period 2013 that is, 2013-14 has been selected as a feasible significant break point by the Bai-Perron test statistics. Since, the NBS policy was implemented from 1st April, 2010, but it will take time to get actual and remarkable effect in agricultural field. On the basis of break point, the total time period has been classified into two sub-periods, such as (i) Prior to regime of NBS Policy (2000-01 to 2012-13) and (ii) Regime of NBS policy (2013-14 to 2019-20).

$$\left. \begin{array}{l} \text{Prior to regime of NBS Policy: } \ln Y_t = \alpha_1 + \beta_1 t + u_t \text{ for } t \leq 2012 \\ \text{Regime of NBS Policy: } \ln Y_t = \alpha_2 + \beta_2 t + u_t \text{ for } 2012 < t \leq 2019 \end{array} \right\} \dots(i)$$

As per the norms of the estimation procedure, the selected variables are w_{1t} and w_{2t} . Where

$$w_{1t} = t \quad (\forall t = 1, 2, \dots, 20); \quad \text{and} \quad w_{2t} = \begin{cases} 0 & \text{if } t \leq 2012 \\ t-2012 & \text{if } 2012 < t \end{cases}$$

The new trend equation is:

$$\ln Y_t = \alpha_1 + \delta_1 w_{1t} + \delta_2 w_{2t} + u_t \dots(ii)$$

The rate of growth of the utilisation of fertilizers (N, P and K) at the different regimes ($i = 1, 2$) can be determined with the help of following expression:

$$[\exp(\beta_i) - 1] * 100 \text{ where, } \beta_1 = \delta_1, \text{ and } \beta_2 = \delta_1 + \delta_2.$$

Again, the equation (ii) is basic equation to the calculation of growth rates for selected parameters into two regimes of fertilisers’ consumption (N, P and K). The variables which are taken for the rate of growth in two phases are w_{1t} and w_{2t} respectively. The growth rate of the entire period (2000-01 to 2019-20) has been calculated by fixing the equation (iii) that is

$$\ln Y = \alpha + \beta t + u_t \dots (iii)$$

Discussion

From Table-1 which represent the values of descriptive statistics of fertilisers consumption, it is clear that the farmers are highly interested to intensive strategies of cultivation.

Table-1: Descriptive Statistics of Fertilisers Consumption (Unit of Measurement: Kg/hectare)

Prior to NBS Policy (2000-01 to 2012-13) (Kg/Hectare)				
Descriptive Statistics	Bihar	Odisha	West Bengal	India
Mean	131.13	53.38	140.04	110.6

Standard Error	11.3	5.18	6.09	6.55
Median	135	50.85	135.35	108.4
Standard Deviation	39.14	17.95	21.1	22.69
Kurtosis	-1.87	6	-1.35	-1.43
Skewness	-0.01	2.17	0.36	0.39
Minimum	81	37.1	113.68	84.82
Maximum	180.6	103.7	172.9	146.3
Coefficient of Variation	29.85	33.62	15.07	20.51
Regime of NBS Policy (2013-14 to 2019-2020) (Kg/Hectare)				
	Bihar	Odisha	West Bengal	India
Mean	205.94	67.87	157.88	128.29
Standard Error	8.93	4.47	5.02	1.76
Median	204.95	64.9	161.15	129.3
Standard Deviation	25.27	12.64	14.19	4.98
Kurtosis	-0.79	4.72	3.55	1.09
Skewness	0.06	2.01	-1.65	-1.11
Minimum Value	169.9	57.1	126.9	118.5
Maximum Value	245.25	96.7	173.8	133.44
Coefficient of Variation	12.27	18.63	8.99	3.88

Source: Author own calculation on the basis of secondary data; N=Nitrogen, P=Phosphorus and K=Potassium

The quantity of fertilizers' application to arable land in the selected states has been increased to the regime of NBS policy. In this regard, few logical points intuitively may be noted that for growing up yield of crops within recommended period, they (small and marginal farmers) think that the chemical fertilisers' is only one suitable option for HYV seeds as agriculture is their basic earning field. It helps to secure their livelihood. Besides, due to modernisation in agriculture, the farmers have replaced not only old techniques of cultivation but also harvesting strategies by advanced technology, which has created severe scarcity of organic fertilisers such as animals' dung. Therefore, such environment of agriculture automatically compelled the farmers to accept the inorganic fertilisers as prime fertilisers to cultivate the various crops. As per table-1, it is noticed that the farmers of Bihar state have applied fertilisers in larger quantity to per hectare and it is followed by West Bengal, India and Odisha to the regime of NBS policy. Besides, there is more consistency to use of per hectare chemical fertilisers for all study states in the same regime. Among three states, the consistency to the quantity of per hectare utilisation of N, P and K is the lowest to the state of West Bengal and it is followed by Bihar and Odisha. Since, the agricultural environment of West Bengal is far better than that of both Bihar and Odisha in all respect, such as, type of crops, irrigated area, qualities of cultivable land, crop seasons, number commercial crops, availability of crop loan and also transport facilities.

Table-2. Growth Rate of Fertilisers Consumption during 2000 to 2020 at the different Phases of NBS Policy (Unit of Measurement: Kg/ hectare)

State	Prior to NBS Policy (2000-01 to 2012-13)	Regime of NBS Policy (2013-14 to 2019-20)	Entire Period (2000-01 to 2019-2020)
Bihar (BF)	7.12*	103.10	5.27*
Odisha (ODF)	6.61*	-1.64*	3.28*
West Bengal (WBF)	3.20*	-0.15*	1.87*
India (INDF)	4.63*	-0.84 [#]	2.34 [@]

*represents high level significant, # represent significant at 2% level, @ represent significant 6.6%, Source: Author Own calculation on the basis of secondary data; N=Nitrogen, P=Phosphorus and K=Potassium

From the table -2 representing the growth rate of fertilisers' consumption during 2000 to 2020 at the different Phases of NBS Policy, it is observed that the growth rate of fertilisers consumption has been reduced during the regime of the NBS policy significantly for Odisha, West Bengal and India. This growth rate is also the lowest in comparison to the growth rate of entire study period (2000-01 to 2019-20). So it may be quoted that the main objectives of the government about the NBS policy has been succeeded. This policy (Nutrient Based Subsidy Policy) is a constructive part of agricultural policies to the government because it stimulates the farmers to maintain the balance in application of differ Nutrients of fertilizers such as N: P: K to the arable land. Because it is logically appropriate for maintaining sustainability to the fertility power of arable land. It also helps to maintain the sustainability in the quality of ground water.

Conclusion

The present agricultural scenario compelled the farmers to catch up the lucrative role of chemical fertilisers to increase the productivity of crops within the recommended period. In this environment of cultivation, they are totally careless regarding the adverse effect of imbalanced application of fertilisers to arable land as well as the negative effect on the environment.

In this paper, the impact of NBS policy on utilisation of fertilisers has been analysed by 'Spline function' approach. Now to achieve this goal, first of all, the Bai-Perron (2003) test statistics has been considered to fix the significant break point. In this analysis the year 2013 that is 2013-14 is a significant break point. Therefore, the selected period has been divided in to two regimes. One is prior to NBS policy (2000-01 to 2012-13) and other the regime of NBS policy (2013-14 to 2019-20).

From the empirical analysis it is noticed that due to popularity of intensive strategies in agriculture, the farmers have used imbalance quantity of fertilizers to arable land during the regime of NBS policy. In this regard, few logical points intuitively may be noted that for growing up yield of crops within recommended period they think chemical fertilisers is only option. The state of Bihar is in top position and the state of Odisha is in bottom position in respect of quantity to the application of fertilisers. From empirical analysis it

is found that the growth rate of fertilisers consumption has reduced during the regime of the NBS policy significantly for Odisha, West Bengal and India. It is also the lowest in comparison to the growth rate of entire study period (2000-01 to 2019-20). Therefore, it is remarked that the NBS policy may be a little helpful for controlling the adverse effect of imbalanced use of inorganic fertilisers on the sustainability of environment. In this regard, the agricultural extension service will be a vital tool for insisting the farmers to test the quality of soil regularly before utilising the chemical fertilisers to different crops as per recommended scientific ratio of Nitrogen (N), Phosphorus (P), and Potassium (K).

References

1. Bai, J., & Perron, P. (2003). Computation and Analysis of Multiple Structural Change Models. *Journal of Applied Econometrics*, 18, 1-22.
2. Datt, G., & Sundharam's, K.P.M (2015). *India Economy*, S. Chand & Company Pvt. Ltd.
3. Government of India (2020). *Agricultural Statistics at a Glance*, Ministry of Agriculture and Farmers Welfare, Government of India.
4. Government of Bihar (2020) - *Economic Survey 2020*.
5. Government of Odisha (2020-21)-*Economic Survey 2020-21*.
6. Government of West Bengal (20-17-18)-*Economic Review of West Bengal, 2011 and 2017-18*.
7. Gujarati, D. N. and Sangeetha, (2009): *Basic Econometrics* (Fourth Edition), Tata McGraw Hill Education Private Limited.
8. Mukherjee, S. (2010). Nutrient-Based Fertiliser Subsidy: Will Farmers Adopt Agricultural Best Management Practices? *EPW*, December 4-10, vol. XLV (49), 66-72.
9. Roy, A. (2012). Course Correction in Policy for Promoting Balanced Fertilization. *Indian Journal Fertilizers*, 8(9), 16-19.
10. Sharma, V.P., & Thaker, H. (2010). Fertiliser Subsidy in India: Who Are the Beneficiaries? *EPW*, March, Vol. XLV (12), 68-76.



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

**CHANGING TRENDS IN MARRIAGE SYSTEM AND ITS
IMPACT ON THE FAMILY IN TAMIL NADU THE
FAMILY COURT PERSPECTIVE**

MARY LEEMA ROSE. P

Ph. D. Research Scholar,
Department of History,
Bharathidasan University
Tiruchirappalli Tamil Nadu India

Dr. N. RAJENDAN

Former Professor & Head
Department of History
Bharathidasan University
Tiruchirappalli Tamil Nadu India

Abstract:

Recent years have shown in an intense change in the sphere of marriage and family. The single most important factor which influence the family life is the quality of the marriage, The family has by common consent, been regarded as the most important and basic element of society. The need to preserve stability and continuity within the family, and to maintain the spirit of faith and confidence amongst its members is almost universally recognized. When the stability, faith and confidence are threatened by a dispute between family members the law is invoked. The very purpose of the family Court act is to promote conciliation efforts should be made to secure speedy settlement of disputes relating to marriage and family affairs and the connected matters.

Key Words: Marriage, family, Court, Act. Society,

Introduction:The last three decades of the 21st century Tamil Nadu state had made tremendous change in marriage and its impact on the family. This social problems in Tamil Nadu in the past did not receive the attention. Even after Independence though the National government accepted the 'welfare state' as its goal and was keen In tackling the various social problems confronting the country. Yet much could not be done immediately in solving these problems because of certain other important problems arises.

Ever since the Indian Constitution was adopted there has been several attempts at different levels, in Government and outside, to make justice easier and to make equal justice under law, a functional reality to all irrespective of one's sex, religion or economic level of living as guaranteed the Constitution. The family has, by common consent, been regarded as the most important and basic element of society. The need to preserve stability and continuity within the family, and to maintain the spirit of faith and confidence amongst its members, is almost universally recognize.

Marriage is an important part of family life a family arises as a result of marriage. The single most important factor which influences the quality of family life is the quality of the marriage that supports it. Marriage is a sacrament in Hinduism and other major religions. A great deal of importance was attached to marriage. The family is by far the most important primary group in society. According to Burgess and Locke have defined "Family as a group of persons united by ties of marriage, blood or adoption, constituting a single household; interacting and communicating with each other in respective social roles of husband and wife, mother and father, son and daughter, brother and sister; and creating and maintaining a common culture."¹ Family is the primary social institution and a pre-requisite unit of the society. Law and life are symbolic and the process of the former. Family arises as a result of marriage. The single most important factors which influence the family life is the quality of the marriage that support it. Marriage is a sacrament in the Hinduism and other major religion.²

Forms of Marriage:

Polyandry: One wife and plurality of husbands. It may be either fraternal polyandry where wife marrying brothers or non fraternal where the husbands need not be brothers.

Polygamy: More appropriately called polygyny, refers to one husband and many wives.

Monogamy: One man one wife.

Hypergamy: Marriage of daughter in superior family.

Levirate: Marrying childless widow of his brother.

Sororate: Marrying the sister of the deceased wife.

Soral Polygyny: Aman marrying several sisters.

Anuloma marriage: An inter caste marriage where an upper caste man marries a lower caste woman.

Pratiloma Marriage: An inter caste marriage where a lower caste man marries an upper caste woman.

Concubinage: A woman cohabiting with a man without marriage.

Exogamy: Marrying outside blood relationship.

Endogamy: Marrying within the blood relationship.³

Family and community seems to have more impact on our happiness than money and health. People with strong families who live in tight-knit and supportive communities are significantly happier than people whose families

are dysfunctional and who have never found a community to be part of marriage is particularly important. Repeated studies have found that there is very close correlation between good marriage and high subjective well being and between bad marriages and misery. Within the family are a matter of unconsciously conforming to traditional attitudes, of accepting roles which conform to the social values expressed in the mores. Most women are content to submerge their identity in adopting their husband's name. Without raising a question as to the underlying significance of the practice.

Origin of the Family:

It is difficult to trace the origin of the family, nor is it possible to accept any particular theory of its evolution. It may be noted that it did not come into existence all of a sudden and many factors with varying degrees contributed for its evolution. It was believed by some theorists like Morgan, Lobbok, Frazer that early stages of casual social promiscuity among women and men laid the seeds for the modern family. Realization of economic advantage in men being attached to the mother slowly developed the family system. Prior to the Industrial Revolution the daily life of most humans ran its course within three ancient frames; the nuclear family, the extended family and the local intimate community. An intimate community is a group of people who know one another well and depend on each other for survival.⁴

Family basically provides for home which will work as a giant shock absorber against emotional intensities, provides for warmth and affectionate relationship and sense of belonging. Recent years have shown in an intense change in the sphere of marriage and family. At present rapid industrialization, Proliferation of Multi National Companies, have created a distinct class of youngsters. The born of club culture encouraging the increased inter action and intimate relation across the gender, it causes the ending up of marriage. The primary causes for the marital discard for young couple areas follows:

Rise in violent behavior

Cruelty

Lack of trust on each other

Alcoholism and Gambling

Problems of adjustment, especially in joint family

Extra – marital affairs

Physical illness

Falling values

Hyper tension and

Lack of understanding.

All these alleged misunderstanding of either of the make overt and covert overtures with anyone, beyond the nuptial relationship and willful experiments to change the life partner, When the stability, faith and confidence are threatened by a dispute between the family members the law is invoked. An adjudication in matters concerning the family affects not only the immediate

parties to the proceeding, but also other members of the family. This led to a movement for the creation of family court in India. Family courts have been in existence for several decades in countries like United Kingdom, Japan, Australia and New Zealand etc., but the movement to establish Family Courts in India was initiated around 1958 by Smt. Durgabhai Deshmukh, the social worker from Maharashtra.⁶

The Committee on the Status of Women recommended in 1975 that all matters concerning ‘family’ should be dealt with separately.⁷ The emphasis should be laid on conciliation and achieving socially desirable results with the elimination of rigid rules of procedure and evidences. The Law Commission in its 59th Report in the year 1974 had also stressed that, the courts ought to take an approach radically different from that adopted in ordinary civil proceedings and that reasonable efforts should be made towards settlement before the commencement of the trial.⁸ The Code of Civil Procedure in 1976 which called for a different approach to some disputes and the need for effort to settle them expeditiously since existing courts were overburdened with a heavy backlog of cases and coupled with a tedious dilatory and technical procedure. The committee on the Status of Women in India in its report submitted in the Government of India emphasized the need to establish Family Court.⁹

The Family Court Bill was framed in 1984, this Bill provide for the establishment of Family Courts with a view to promote conciliation in, and secure speedy settlement of disputes relating to marriage and family affairs and for matters connected therewith.¹⁵ The Parliament has passed the family Courts Act, 1984. Under the Act a. provide for establishment of Family Courts by the State Governments; b, make it obligatory on the State Governments to set up a Family Court in every city or town with a population exceeding one million.

The Family Court Act encourage and empowered various state governments to setup a Family Courts in all cities with a population of over one million people. The Ministry of Law Department of Justice is the Nodel Department concerned with the administration of the Act. As per the Family Court Rules of Tamil Nadu the first Family Court was started in Chennai in 1988. It was established on the following :¹²

S. No	Date	G.O. Nos	Courts
1.	03.10.1989		First Family Court ¹³
2.	19. 04. 1990		I Additional Family Court ¹⁴
3.	21.09. 1994	1123	II Additional Family Court ¹⁵
4.	13.08.2010	719	III additional Family Court ¹⁶
5.	15.07. 2011	392	Holyday Family Court ¹⁷

It was followed by Madurai in 1992, in Coimbatore in 1995 and Salem in 1996. The primary duty of the Family Courts is to make efforts for settlement in every suit or proceeding, endeavor shall be made by Family Courts in the first instance, where it is possible to do so consistent with the nature and circumstances of the cases. The cases filed in five categories they are as follows:

- Original Petition;
- Original Suit;
- Maintenance Cases;
- Miscellaneous Petition;
- Interlocutory Application.¹⁷

The cases filed in Chennai Family Courts from the year 2001 to 2005 in the following order

S. No	Year	O.P	O.S	M.C	M.P
1.	2001	1960	146	307	952
2.	2002	2330	178	374	1173
3.	2003	2570	185	471	1337
4.	2004	2843	179	687	1681
5.	2005	2723	129	628	1630

The family Courts Act also covers areas of the following:

Hindu Marriage Act, 1955 ;Special Marriage act,1954;Hindu Adoption and Maintenance Act, 1956¹⁸;Parsi Marriage and Divorce Act,1936;Indian Divorce Act,1869 ;Christian Marriage Act,1972¹⁹;Dissolution of Muslim Marriage Act, 1939 ;Hindu Minority and Guardianship Act, 1956 ;Criminal procedure Code , 1973, Sec125,126,127 and 128 ;Guardians and Wards Act, 1890²⁰

Every year shows that increasing of the filing cases. Due to the changing trends in family and marriage system affects the entire society. A marriage which is based on exclusively upon the dreaming and extravagant vagaries of romantic idealism without consideration of money, social position, cultural dissimilarities and parental objections, faces a tremendous handicap. The wives and husbands who are convinced that romantic happiness is the sole criterion of marriage are likely to think that something has happened when the edge has worn off first careless rapture. Family disorganization in the external manifestation may take the form of desertion, separation, divorce, physical violence or use of abuse language. But these manifestations are only the superficial symptoms of a break down in the intimate relationships within the family.

Status and role in marriage are also in a process of rapid change, as husband and wife are called upon to assume new social positions and play new parts in the society and family. The traditional pattern of family structure evolved with the time. But the situation has so altered by the rapid changes in the

technology that many former patterns no longer apply. Today the uncertainty and ambiguity of roles in the family mean that persons are unable to adjust to their marital obligations. They are never quite sure what their role actually are. The wife today faces the major confusion in status and role, not because of any temperamental weakness or genic incapability, but because her behavior has changed more drastically than that of man. The educated woman has undergone a considerable change regarding her role and status in society whereas the attitudes of the husband and of the in-laws towards her role and relationship in the family have remained comparatively unchanged.²¹

The Family Courts has increased the number of petition every year consistently the data for the year 2001- 2005 were enumerated the registers maintained by the family Court, Madurai, Tamil Nadu. The ratio of divorce petition filed under mutual consent was high, the consistently increase for the dissolution of marriage. The idea of the concept of divorce is very old and its origin is not traceable. In India being a vast country, the concept of divorce different from caste to caste and place to place.²² In Hindu law, marriage being a pious obligation was treated as eternal, indissoluble, holy union. It is, in fact, treated as a tie which continue even after death. Divorce was not permitted even in extreme situations.²³

Gender of Petition	2001	2002	2003	2004	2005	Total
Women	390	397	575	574	732	2666
Men	351	410	550	600	720	2631
Total	741	807	1125	1174	1452	5297

The statistics shows that the number of petitions has increased every year almost double in the 5 years. Though Counsellors and the and the Psychologist advocates the importance of family and society they never realize their position.²⁴The family Court Act provided for the appointment of full time marriage counsellors for each court, According to their opinion of the family counsellor²⁵, lack of commitment for marriage, failed expectations, conflict between individual, unhealthy relationship,ego clash, addictions and substance abuse, physical, sexual and emotional abuse, mismanagement conflict, poor communication, extra- marital relationship, lack of trust on each other dowry harassment, sexual in compatibility, physical illness, conflict with in-laws were expresses as the causes for the matrimonial disputes.²⁶The socio-psychological change in the attitude of educated earning women have undergone a considerable change regarding her role and status in society. Whereas the attitudes of the educated woman have pointed out that the attitude of husband and of the in-laws towards her role and relationship in the family have remined unchanged.²⁷Before ten years before 2000 Divorce cases were filed in Family Courts, Chennai. At present more than 8000 cases are still in the family court. IT Technocrats had failed in their marriage.

Conclusion: The current instability of marriage and family system is the cause for the increase in number of cases coming to the family courts. This was viewed as the outcome of many social and cultural changes of the recent times. The lack of preparation for marriage, hasty marriage, changing economic roles of husband and wife, economic independence of women, the growing individualism, emotional immaturity, economic insecurity, sexual incompatibility lack of respect for elders and in-laws, increasing alcoholism among men were attributed as the primary cause for these problems. The newly married couple, are seeking divorce within a year of their marriage The family court symbolize a very modest beginning showing an awareness that human consideration is paramount in family laws. Marriage is more than a sex relationship with prescription for caring for offspring. It is a functional relationship between two personalities involve some varied items as habits, friendship, aversion, property, ideals, attitudes, purposes and potentialities. When the husband and wife love each other their two personalities function more effectively, because of the marriage relationship. The most important aim of the family courts are achieving their goals in our society.

References:

1. Burgess.E.W.& Locke. H. J. (1954) The Family: Institution to companionship; American Book. Co. New York. p.8
2. Harari Noah Yuval (2011) Sapiens A Brief History of Humankind, Vintage, London. pp 388-389.
3. Parihar Dhar Lalita. (2011) WOMEN AND LAW From Improvement to Empowerment Eastern Book Company, Lucknow, pp 4 – 5
4. Mathew. P. D. (1984) Family Courts, ISI Documentation, Mayur Enterprises, New Delhi, p 1.
5. Rao Subba. T. V. Kumar Vijender (2012) Family Law in India, S. Gogia & Company, Hyderabad.
6. EKTA Resource Centre for Women(2008) A Study of family courts Tamil Nadu, Anto Art Crafts, Sivakasi.
7. The Committee on the Status of Women, 1976.
8. 59th Report of Law Commission, 1974.
9. The Code of Civil Procedure, 1976.
10. The Family Court Bill, 14th September, 1984.
11. The Gazette of India, 21st August, 1984.
12. G. O. Ms. No. 1871 3rd August, 1987, The Family Courts Rules, Tamil Nadu Government Gazette.
13. First Family Court, 03. 10.1989. Chennai.
14. First Additional Family Court, 19.04.1990, Chennai.
15. G.O No. 1123, Second Additional Family Court, 21. 09. 1994. Chennai.
16. G.O. No. 719 Third Additional Family Court, 13.08.2010. Chennai.
17. G. O. No 392 Holiday Family Court, 15.07.2011. Chennai.

18. First hand Information from Principal Family Court, Chennai.
19. Raghavachariar N. R. (1999) HINDU LAW Principles and Precedents, The Madras Law Journal Office, Chennai.
20. Diwan Paras (2018) Family Law (Hindu, Muslim, Christian, Parsis and Jews) Allahabad Law Agency, Faridabad. P134.
21. Batra Manjula, (2010) The Law of Evidence, Universal Law publishing Co. Pvt. Ltd, New Delhi.
22. Madan Ram Gurumukh (2016) Indian Social Problems – Social Disorganization and Reconstruction volume I, Allied Publishers Pvt. Ltd, New Delhi.
23. Edappagath Kauser (2014) Divorce and Gender Equity in Muslim Personal Law of India, Lexis Nexis, Haryana. Pp57-58.
24. Galani H. N. (2013) Marriage Law in Indian Society, Cyber Tech Publications, New Delhi p72.
25. Kapur Promilla (1972) Marriage and Working Women in India, Vikas Publishing House, New Delhi, p53.
26. G.O. Ms. No. 500, 11.04.2007 , Appointment of Marriage Counsellors, family Court, Chennai.
27. The Hindu News Paper, 22 June, 2016



THE STATUS OF WOMEN STREET VENDORS IN CHENNAI URBAN AREA

NAGAVENI. E

Research Scholar in Sociology
Department of Sociology
School of Social Sciences
Tamil Nadu Open University
Saidapet, Chennai India

DR. D. THIRUMALRAJA

Assistant Professor of Sociology
Department of Sociology
School of Social Sciences
Tamil Nadu Open University
Saidapet, Chennai India

Abstract

The women street vendors secure self-employment in the urban labour market. The women street vendors are vending the products of vegetables, fruits and flowers and who are travelling from the sub-urban area and adjacent rural area to urban area for street vending. The present researchers attempt to explore the socio-economic status, challenges and pre and post COVID-19 status of women street vendors in the Chennai Urban area. The data has been collected by interview with the structured questionnaire and convenient sampling method used to collect the data from 100 respondents. The majority of respondents having job satisfaction and continue to do the street vending further. This study focuses to identify the barriers and challenges for women street vendors and the outcome of the research will contribute to further research on the subject and policymakers and local authorities can understand the issues from the exact point of view and eliminate the barriers of women street vendors in their jurisdiction.

Key Words: Women, Street Vendors, Street Vending, Informal Sector.

Introduction

The women street vendors are contributing good service to the public and the essential commodities are readily available in the nearby locality. The commodities are sold by the street vendors are mostly purchased on a day to day basis and generally available fresh commodities only. The women street vendors are significantly contributing to the economic conditions of their family and ensure the daily income source to their family. The women street vendors are independently purchasing their commodities, brought back to selling point and selling the entire goods by the evening irrespective of climatic conditions of hot air, cold waves, rain session and summer days and polluted air. The public is adopted to purchase small items from the big malls and online purchasing system and still, the women street vendors are performing the vending in the urban area.

The researcher has taken 100 samples through a convenient sampling method. The researcher collected the primary data through the questionnaire with the component of street vending employment and functional variables. The result was analyzed using the simple percentage method. This research and its results are only applicable to the respondents of the Chennai urban area in the category of Women Street Vendors and not applicable to any other places. It is not generalized, the results are subject to change by the personal experience in their street vending career of women and vending place of the respondents.

Demographic Profile

Table – 1: Age of Women

21-30	31-40	41-50	51-60	61-70	Total
34	42	19	4	1	100

The age profile of the respondents shows that the majority (42%) of street vendors are in the 31-40 years category and (34%) of women from the 21-30 years category. The table shows that (19%) of women from 41-50 years category, (4%) from 51-60 years category and (1%) women from above 60 years.

The study shows that (76%) of women from 21-40 years of age and (95%) of women from 21-50 years of age category in street vending.

Table – 2: Residential area

Urban	Sub-Urban	Rural	Total
27	52	21	100

The women vendors are from urban, suburban, and rural areas involving in street vending in an urban area. The study reveals that the maximum (52%) of women from Sub-urban area of the city. The second maximum (27%) of women from an urban area and the lowest (21%) of women from a rural area who are travelling to urban area for street vending and return to home on daily basis.

Table – 3: Residential Status

Own House	Rented House	Total
28	72	100

The majority (72%) of women street vendors are residing in the rented house and (28%) of women street vendors are having their own houses. The women vendors are spending a major portion of their income on paying rent of the residence.

Table – 4: Educational Qualification

Illiterate	Class 1 -5	Class 6-8	Class 9-10	Total
7	12	63	18	100

The majority of women vendors (63%) are studied in class 6-8 category and (18%) of respondents are studied in class 9-10 category. There are (81%) of respondents are in the classes between 6-10 standard. There are 12 respondents are from classes 1-5 and 7 respondents are Illiterate. The women vendors are having different levels of educational qualifications and few of them are illiterate and not facing any difficulties in buying and selling commodities in the public.

Table – 5: Marital Status

Unmarried	Married	Divorce	Widow	Total
18	55	14	13	100

The (55%) respondents are belonging to the married category, (18%) of respondents are unmarried category. There are (14%) of respondents are divorced and (14%) of respondents are widow.

Table – 6: Dependents in Family

1-2	3-4	5-6	Total
23	62	15	100

The majority (62%) of respondents are having the dependents of 3-4 persons in the family, followed (23%) of respondents are having dependents of 1-2 persons in the family and (15%) of respondents are having dependents of 5-6 persons in the family.

Street Vending as a Career

Table – 7: Street Vending history

1st Generation	2nd Generation	3rd Generation	Total
47	39	14	200

The majority (47%) of respondents are belonging to 1st Generation street vendors, (39%) of respondents are belonging to 2nd Generation street vendors, and (14%) of respondents are belonging to 3rd Generation street vendors.

Table – 8: Type of Products

Vegetables	Fruits	Flowers	Total
47	38	15	100

The majority (47%) of street vendors prefer the commodity of vegetable vending, (38%) of street vendors prefer the commodity of fruit vending, and (15%) of street vendors prefer the commodity of flower vending.

Table – 9: Sales Pattern

Sitting	Trolley	Total
86	14	100

The majority (86%) of street vendors prefer the sitting type of street vending and (14%) of street vendors prefer the trolley type of street vending for selling their commodities in street vending.

Table – 10: Street Vending Hours

3-4	5-6	7-8	9-10	11-12	Total
5	18	57	13	7	100

The street vending timing pattern is varying from vendors and the type of commodities they are selling. The present study reveals that most (57%) of street vendors are selling commodities 7-8 hours per day, (18%) of street vendors are selling commodities 5-6 hours, (13%) of street vendors are selling commodities 9-10 hours. The (7%) of street vendors are selling commodities 11-12 hours which is the maximum hours reported and (5%) of street vendors are selling commodities 3-4 hours per day reported lowest hours per day during this study.

Table – 11: Assistance of family members in Street Vending

Yes	No	Total
69	31	100

The majority (69%) of respondents are getting assistance from their family members by the way of purchasing commodities, dropping to vending place and pickup from vending place. On the other hand, (31%) of respondents are not getting any assistance from their family members in street vending

The street vendors are facing difficulty to procure daily commodities from the wholesale market and rural areas after the post lockdown period. During this survey, most (69%) of respondents are reported that they are facing problems for the availability of the commodities due to low cultivation, transportations issues, change of the location of the centralized vegetable, fruit and flower market and instability in demand and supply chain disturbance after pandemic. The lower (16%) of respondents are stated that the availability of commodities has remained the same as earlier and (11%) of respondents are stated that the easy availability of the commodities.

Findings

The age profile of the respondents shows that the majority (42%) of street vendors are in the 31-40 years category and (34%) of women from the 21-30 years category. The table shows that (19%) of women from 41-50 years category, (4%) from 51-60 years category and (1%) women from above 60 years.

1. The majority (76%) of women street vendors are belonging to the age group of 21-40 years in street vending and (19%) of women street vendors from 41-50 years category.
2. The (52%) of women street vendors from Sub-urban area, (27%) of women vendors from an urban area, and (21%) of women from rural area are involving the street vending in Urban area.
3. The majority (72%) of women street vendors are living in a rented house and (28%) of them residing in their own house. The literacy rate indicates that (63%) of respondents from class 6-8 category and (12%) vendors are in the primary level of education and (18%) of them from high school level education qualification. There are (7%) of illiteracy people who are doing street vending job.
4. The majority (72%) of women street vendors are residing in the rented house and (28%) of women street vendors are having their own houses. The women vendors are spending a major portion of their income on paying rent of the residence.
5. The (55%) respondents are belonging to the married category and the balance (45%) is contributed as (18%) of unmarried category, (14%) of divorced and (14%) of the widow. The dependents of family members are reported as (62%) of respondents having 3-4 persons in the family, (15%) of respondents having 5-6 persons in the family, and (23%) of respondents having 3-4 persons in the family.
6. (47%) of women vendors are 1st Generation street vendors, (39%) of respondents are 2nd Generation street vendors, and (14%) of women are 3rd Generation street vendors. The majority (47%) of street vendors are selling vegetables, (38%) of street vendors are selling fruits, and (15%) of street vendors selling flowers.
7. The (86%) of street vendors are sitting type of street vending and (14%) of street vendors prefer trolley type. (57%) of street vendors are selling commodities 7-8 hours per day, (18%) of respondents stay 5-6 hours, (13%) of women are selling commodities 9-10 hours. The (7%) of respondents are selling commodities 11-12 hours which is the maximum hours reported and (5%) of street vendors are selling commodities 3-4 hours per day reported lowest hours per day during this study. The majority (69%) of respondents are getting assistance from their family members and the remaining (31%) of respondents are not getting any assistance from their family members.

8. (43%) of respondents are earning Rs.301-400 and (18%) of respondents are earning Rs.401-600 per day. (13%) of respondents are earning Rs.601-800, (15%) of respondents are earning between Rs.801-1000. There are (11%) of respondents are earning between Rs.1001-1600 per day.
9. The (41%) of respondents are having the experience of 6-10 years category, and (34%) of respondents are having the experience of 1-5 years category, (15%) of respondents are belong to 11-15 years, (7%) of respondents are having the experience of 16-20 years category and (3%) of respondents are having the experience of above 20 years category.
10. The (39%) of respondents are travelling by train (27%) of respondents are prefer a walk, (23%) of respondents are prefer bus and (11%) of respondents are prefer share auto as the mode of travel to reach their selling point from the residence.
11. (54%) respondents are belonging to a family having an earning of 2 members, (33%) respondents are belonging to a family having an earning of 1 member, and (13%) respondents are belonging to a family having an earning of 3 members.
12. (59%) of street vendors are selling the remaining goods on the next day and (41%) of street vendors are selling the remaining goods at a discounted rate.
13. The (63%) of street vendors borrowed loan from private loan/money providers, (16%) respondents from Self Help Group (SHG), (12%) of respondents from personal savings, and (9%) of respondents are borrowing money from friends and relatives to execute the street vending.
14. The majority (54%) of involving street vendors due to lead the life, and (34%) of street vendors to support the family and (12%) of street vendors are engaging street vending due to financial crisis.
15. The majority (47%) of women vendors are reported that the public toilet facility is located far away, (41%) of women vendors are reported that the public toilets located too far away and (12%) of women vendors are reported that the public toiletis available nearby area.
16. The majority (73%) of street vendors are not having a bank account and only (27%) of women street vendors are having a bank account in their names.
17. (69%) of street vendors are reported that the purchase price of commodities is increased after the post lockdown period of the COVID-19 pandemic. (22%) of street vendors are reported that the purchase price of commodities has remained the same as pre-COVID-19 and (9%) of street vendors are reported that Purchase Price of

commodities is decreased in commodities of flowers due to a decrease in the demand.

18. The (59%) of street vendors are reported that they are selling the commodities remain the same as the pre-COVID-19 situation and no change in the pattern of selling the commodities. (18%) of the street vendors are reported that they can easily sell the products during the post lockdown period and (23%) of street vendors are expressed that they are facing difficulties to sell the commodities after post lockdown period.
19. (61%) of the street vendors are stated that the income level after the post lockdown period remains the same as earlier. (24%) of street vendors are stated that the income level has decreased after the post lockdown period and (15%) of street vendors are reported that the income level has increased after the post lockdown period.
20. The individual doing any kind of job should have job satisfaction irrespective of the job profile, income pattern, and educational qualification. This study reveals that (81%) women street vendors have stated that they are satisfied with the job and having a lot of hindrance of environmental issues and manmade issues and social causes. The least (19%) of respondents are not satisfied with the street vending career.
21. (86%) of women street vendors are expressed that they will continue the street vending in future which is being livelihood of them and (14%) of respondents are stated that they will change to some other profession and not likely to continue the street vending.

Conclusion

Women street vendors were played important role in the COVID-19 period and bringing goods at doorsteps like vegetables and fruits. The lockdown period due to COVID-19 has adversely affected sources of livelihood as a result of which might have also consumed saving during this period. Therefore, is urgent to need to provide credit for working capital to resume their business recognizing this immediate requirement. The majority of women street did not have the license for street vending, due to a lack of knowledge and unaware of the procedures to avail of the license. If the authorities create more vending zones and make the formalities of the grant the license to the vendor's much easier, the women street vendors will be benefitted. The women vendors mostly depend the money on private people for the vending and banks are not offering a loan to street vendors. They borrow money with a high-interest rate from private people and returning money on daily basis. The bank loan facility for women street vendors will boost this category and they live a dignified life without any stress. The government needs to formulate various programs to address the need for women street vendors hassle-free manner.

The women street vendors have various challenges in a society like the competitiveness of neighbouring vendors, small & big shops, malls and increase the trends in online purchase. They are low wages earner and long been recognized as a driver of inequality. It has a direct link to wage inequality, lower-income, poor education outcomes and physical and mental health has been affected. The unpaid and invisible working hours has been exacerbated exponentially by COVID-19. Without adequate support, the long term cost of stretching, women works to patch up the holes in social protection and public service. Provision can be enormous so that immediate action is needed to guarantee continuity of care for those who need and recognize the women street vendors participation in the labour force.

They have been concerning weaker section to come to feed their daily bread so they are sellers, not a beggar. The women vendors are selling the goods and commodities having a low price but it does not mean they should be treated at a low level. Our society views them to be changed and treat them in a dignified manner. The impact of health pandemic can make it more difficult for receiving treatment and health service amongst women street vendors. Proper inclusion of making policy and schemes, concern needed immediate attention to women street vendors.

References

1. G. M. Bhat and Aasif Hussain Nengroo - Urban Informal Sector: A Case Study of Street Vendors in Kashmir - IJMBS Vol. 3, ISSUE 1, Jan - March
2. Dr R. Karthikeyan and Dr R. Mangaleswaran - Women empowerment through street vending business– A focus group discussion - International Journal of Social Science and Economic Research - Volume:03, Issue:05 "May 2018"
3. Dr B.Manickavasagam - Challenges faced by street vendors - International Journal of Research in Social Sciences Vol. 8 Issue 11, November 2018
4. Parikshit Chakraborty and Samarpita Koley - Socio-Economic Condition among The Women Street Vendors: Anthropological Study on a Street at Jamshedpur. Int. J. Rev. and Res. Social Sci. 2018; 6(4): 400-
5. Biman Kumar Nath - Income, Vulnerability, and Empowerment of Women Street Vendors in Haflong Town of Assam - International Journal of Recent Technology and Engineering (IJRTE) - ISSN: 2277-3878, Volume-8 Issue-4, November 2019.
6. R. Vara Prasad, D. Subhashini - Women Street Vendors, Challenges and Opportunities: An Superlative Analysis with Special Reference to Chittoor District of Andhra Pradesh, India - International Journal of Innovative Technology and Exploring Engineering (IJTEE) Volume-8 Issue-9S3, July 2019.



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

**RECLAIMING ENVIRONMENT, REVISITING
MALDEVELOPMENT: A COMPARATIVE STUDY OF
T. S. ELIOT'S *THE WASTE LAND*
AND SARAH JOSEPH'S *GIFT IN GREEN***

KAMALJOT KOUR

Research Scholar
Department of English
Central University of Jammu
Jammu India

VANDANA SHARMA

Associate Professor
Department of English
Central University of Jammu
Jammu India

Abstract

Environmental crisis as a global emergency has been dealt by writers, thinkers, and activists in manifold ways for centuries. Since the survival of the human race depends upon the environment, any activity detrimental to it ostensibly jeopardizes the future of the human race. Nevertheless, the evolution of the human race has ushered in the development of human civilization at the cost of the environment, which is one of the major paradoxes of development. Vandana Shiva equates this development to “maldevelopment” as it entails the destruction of the environment and is bereft of “the feminine, the conservation, the ecological principle”. Admittedly raising the ecological consciousness has been a major concern of writers across the globe – be it post-war environmental destruction, industrialisation, illegal dumping, landfills, deforestation, hazardous nuclear waste, or exploitation of the environment due to technological development. Taking a cue from this, this paper juxtaposes two powerful texts from two different centuries which are T. S. Eliot's *The Waste Land* (1922) and Sarah Joseph's *Gift in Green* (2011) to examine the issues related to the exploitation of the environment across time, space and culture. The paper explores fraught intersections between technologically driven development and environmental

hazards in the two texts where the writer's major concern is to reclaim the lost environment by revisiting maldevelopment by highlighting the inadequacies of the developmental model adopted by modern men. Nevertheless, both the texts while depicting the adverse impact of development, industrialisation, and urbanisation on humans and the environment ends on an optimistic and hopeful note that both human and environmental loss can be renewed if approached timely with the right intentions.

Keywords: environment, degradation, development, maldevelopment

The dysfunctional relationship of humans with the environment is universal and can be seen in all modern societies. However, in ancient societies men used to live in harmony with their environment but due to industrialisation, capitalisation, technological advancement, the bond of humans with the environment gets ruptured. All these contemporary advancements are undertaken in the name of the development of human society but this development leads to environmental exploitation. Therefore, a prominent ecofeminist of India, Vandana Shiva (2010) equates development to "maldevelopment" and argues "what is currently called development is essentially maldevelopment, based on the introduction or accentuation of the domination of man over nature and women" (p. 6). This domination of nature results in environmental deterioration which in turn adversely affects not only the physical health of human beings but also their spiritual life across cultures and time.

Comparative literary studies emphasize such intercultural connections as illustrated by Mathew Arnold, "Everywhere there is connexion, everywhere there is illustration: no single event, no single literature, inadequately comprehended except in its relation to other events, to other literatures" (qtd. in Sahin, 2016, p.6). Later, Rene Wellek (1970) while quoting the famous Van Tieghem's understanding of comparative literature states "the object of comparative literature is essentially the study of diverse literatures in their relations with one another" (p.15). This explicitly states that the relation between different literary works requires to be addressed while comparing two works. In a similar vein, the present paper aims to undertake the comparative study of two texts belonging to different times and spaces in order to bring out the relation of one with another regarding the representation of environment vis-à-vis maldevelopment. The texts under consideration are T S Eliot's *The Waste Land* (1922) and Sarah Joseph's *Gift in Green* (2011). This comparative study is important to showcase the universal human behavior that after almost nine decades *The Waste Land* (1922) echoes in *Gift in Green* (2011) in its representation of environmental crisis at the hands of humans and thus, depict similar ecological concerns of these two writers belonging to different periods and different cultures.

T. S. Eliot, a stalwart of modern literature, has incorporated diverse modernistic themes in his works. *The Waste Land* (1922) as a masterpiece of modernist literature is partially personal as well as having universal

undertones in which he has depicted the cultural problems of the twentieth-century of his own generation and more specifically of western civilization. Eliot laments the loss of values and corruption in modern times and the dominant tone along with lament is of nostalgia of the lost past. Along with moral and spiritual decline, one of the prominent themes in the text is the immense ecological degradation caused by the human activities in the race of material advancement and development which makes *The Waste Land* (1922) a critique of modern industrialization as maintained by Archana Parashar (2015)

One major theme that Eliot treats in detail is the role of technology and industrialization in the downfall of Western civilization. Unlike earlier modern poets such as Walt Whitman, Eliot uses *The Waste Land* to draw connections between the mechanization and technological advancement in everyday life and the degradation of human dignity. In this way, Eliot's poem can be read as a criticism of the Industrial Revolution and its effects on society. As Eliot radically juxtaposes these images of modern industrial society against allusions to mythology, he uses the disjointed and chaotic structure of *The Waste Land* to demonstrate the difficulty of finding meaning in the modern world. (p. 160)

On the other hand, Sarah Joseph is a contemporary South Indian writer and is a potent voice against marginalisation and oppression of the women and exploitation of the environment. Besides, she is equally renowned for her active role in environmental movements in South India along with her writings. Her novel *Gift in Green* (2011) that is originally written in Malayalam, is translated into English by Valson Thampu. This novel traces the story of the transformation of Aathi- a serene village surrounded by pristine water bodies into a degraded and decayed place as a result of developmental projects initiated in the village. However, not only Aathi but Joseph has depicted many other places in the novel that represents the adverse impact of human activities on the environment. In the words of Sarah Joseph, "*Gift in Green* has been forged in the furnace of my anguish: anguish at having to witness the corruption of the earth and water that sustain human life and a host of other lifeforms. It is also my protest against the murderous covetousness that despoils the future of the generations to come." (Joseph, 2011)

Sarah Joseph's *Gift in Green* (2011) echoes the issues taken up by Eliot in *The Waste Land* (1922) in many ways right from the concern for a peaceful man-nature relationship coupled with human domination over the environment. The very first similarity between the two texts is their mythical design and non-linear structure. Intertextuality as a common feature in both texts illustrates the flow of the past into the present. Both Eliot's and Joseph's allusion from medieval romances, Puranas, Quran, the Bible, Zen, and Sufi traditions reinforce the ancient human wisdom pertaining human- nature bond

and balance being made in ancient times regarding their relationship with the environment.

Moreover, the works are fraught with historical, political, social, spiritual, and environmental overtones. However, to reclaim environment in both the works will be undertaken to examine the concerns of the writers towards the environment and the attitude of people then and now in order to argue that despite so much human advancement and so-called development human beings are still the same and this development is basically maldevelopment. The post-war modern industrial society of *The Wasteland* (1922) that is concerned about its own selfish pursuits can be seen in the novel too but what makes the two texts dissimilar is the fact that in Aathi there still exists one section of society, spiritually enlightened who are conscious and aware of the fact that environmental degradation is threatening. The other section, motivated by Kumaran is only after their own selfish pursuits and treats nature as well as fellow human beings as means for achieving their ends.

The Waste Land (1922) depicts the spiritual degeneration along with the environmental degradation caused by modern industrial activities of man and the hopelessness in modern society but ends with a positive note that by imbibing the values enshrined in oriental philosophy the wasteland can be turned into fertile and prosperous land, this same kind of faith is shown by Vandana Shiva (2010) maintains, “ Recovering the feminine principle as respect for life in nature and society appears to be the only way forward, for men as well as women, in the North as well as the South” (p. 222). Therefore, the oriental philosophy that believes in reverence towards nature and recognises life in non-humans is required to be followed to restore the environmental crisis. *Gift in Green* (2011) shows the environmental crisis brought in by the developmental activities initiated by modern city men in the village Aathi and its impact on the environment and on the life of people. What makes both works comparable is the depiction of environmental degradation as a result of masculine activities. The first world war and industrialisation is modern men's endeavor that results in human loss as well as environmental loss in *The Waste Land* (1922) whereas developmental projects in the *Gift in Green* (1922) too are initiated by men that enormously affect the environment and human lives. These patriarchal practices and the ideology of assuming nature as passive in the developmental model results in crisis and the same is illustrated by Vandana Shiva (2011)

Patriarchal categories which understand destruction as ‘production’ and regeneration of life as “passivity” have generated a crisis of survival. Passivity, as an assumed category of the ‘nature’ of nature and of women, denies the activity of nature and life. Fragmentation and Uniformity as assumed categories of progress and development destroy the living forces which arise from relationships within the ‘web of life’ and the diversity in the elements and patterns of these relationships. (p. 3)

The literal meaning of wasteland suggests the land that is barren and has no value. And metaphorically, it represents the human beings who have lost all values and the corruption in modern civilization has reduced them to waste too as depicted in “The Burial of the Dead”

What are the roots that clutch, what branches grow
Out of this stony rubbish? Son of man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats,
And the dead tree gives no shelter, the cricket no relief,
And the dry stone no sound of water (Eliot, 2001, p.5)

These lines suggest the despair and gloominess of modern times that cannot be even comprehended by the mythical figures ‘son of god’, the current ecological chaos can only be observed and suggests the environmental exploitation like “the dead tree gives no shelter”, “heap of broken images” (Eliot, 2001, p.5) and scarcity of water. *Gift in Green* (2011) also provides the analysis of chaotic society as a result of environmental degradation where the picturesque and pristine landscape has been turned into ‘wastescape’ and ‘desertscape’. Now there are no water bodies in the village as they have turned into landfills and innocent villagers remember those past days and mourn for the loss.

Eliot postulated the Global environmental concerns in *The Waste Land* (1922) and becomes relevant to understand the present-day predicaments through the depiction of cities that are rendered unreal by Eliot and thus making them universal across time and space when he says in “What the Thunder Said”, “Falling towers//Jerusalem, Athens, Alexandria//Vienna London//Unreal” (Eliot, 2001, pp.17-18). This description of different cities parallels the description of different places in the novel. London, Vienna, Jerusalem, Athens, Alexandria are being presented as “unreal” (p.17) wherein inhabitants are living a mechanized life and the city is covered with brown fog as a result of pollution and immense industrialization. Similarly, in *Gift in Green* (2011), one of the characters Divya who lives in Mumbai narrates the plight of the people of Mumbai and their struggles for clean water to her brother as most of the water bodies are being polluted. In her words,

The water there is heavily chlorinated. Not good to drink. Or even to bathe with. Tea made with it makes you nauseous, it tastes so awful’, Divya complained. Drinking water had to be bought. Those who could not afford to buy safe water used tanker water for drinking and cooking. Every now and then an epidemic of vomiting and diarrhea broke out and lingered as though reluctant to leave Achhu had got the infection once. It nearly killed him. (pp. 30-31)

Furthermore, in the description of various places, the author brings to fore the havoc man has wrecked on the environment through the illustration of Mumbai, Chakkam Kandam, Guruvayoor, etc. The contrasting pictures of different places narrate the story of their destruction. For example, the contrast

between Chakkam Kandam and Aathi represents the dirtiness and wastescape of Chakkam Kandam and its impact on people and on the village collectively that no one wants their daughter to get married there because of the widespread filth and polluted water bodies. However, Aathi, a pristine and serene island before the arrival of Kumaran is inhabited with mangroves and people are living happily. The longing for the lost past is one of the themes of *The Waste Land* (1922) that can be analyzed in the novel also that how people of Chakkam Kandam still remembers the happy days of clean water bodies and untouched landscape as one of the villagers, Shailja's mother-in-law tells her about how her husband used to cultivate paddy field and the land was full of coconut and areca palms with backwaters adding to the beauty of the village. Zooming further into the novel, another character living in Chakkam Kandam Chandramohan laments,

Water is our only source of livelihood. If we have survived, it is because of Chakkam Kandam Kayal. She used to breed as much fish as we ever needed. We rushed to her when guests arrived. In ten minutes we could gather enough prawns with our bare hands to meet our needs. How carefree and contented we were! Today everyone hesitates even to touch what slimes in places of that water. It is doubtful if there are any fish. Even if they are, who will eat them? (Joseph, 2011, p. 95)

Similarly, the lifelessness around the river in the village, Aathi which used to be the symbol of prosperity and growth has become the symbol of decadence as the fishermen of Aathi starts complaining "Of late, the fishermen had been complaining continually. Ever since this thing began, baskets full of empty liquor bottles, plastic bags and rotting food had been accumulating in the mangrove forests" (Joseph, 2011, p.86). Joseph highlights various other anthropogenic activities that destroy nature like the disposal of medical waste through the character of Shailaja who suspects Sweeper Mary and asked her where does the medical waste go? And to her utter surprise, the sweeper replied 'to the bottom of the earth' (p.72). It is not only the medical wastes, placenta, umbilical cords, sanitary napkins that are being dumped on the earth's surface but "Besides Placentas and murdered fetuses, Shailaja saw, emerging from innumerable cracks and crevices, several limbs, swabs oozing with pus, blood clots, decomposed phlegm, chemical agents, plastic bottles and bags, garbage" (p.75)

Nevertheless, in both the texts water has been used as a metaphor to present the degradation and deterioration of the environment by the insatiable modern man. Eliot has presented what immense industrialization has done to the water bodies, "The river sweats /Oil and Tar" (p.14). Oil and Tar is the symbol of industrial waste that is drained recklessly in water bodies and the same can be analyzed in the novel too, thus universalizing the human attitude towards the environment over time, space and culture. "None of us ever eats or drinks anything here', the women said, their faces creasing with aversion. Shailaja was horrified. The wells, the ponds, the channels, the streams, and

backwaters, which spread like an ocean in front of the house, were all covered with layer upon layer of shit” (Joseph, 2011, p.80). The picture of dying mother earth is clearly visible in the closing lines of the third section in ‘The Fire Sermon’ as

Burning burning burning burning
O lord thou pluckest me out
O lord thou pluckest
Burning (Eliot, 2001, p.15)

However, the beginning of the last section “What The Thunder Said” takes the readers towards the culmination of wasteland which is apocalyptic in many ways as the very source of life- water has become polluted and scarce.

Here is no water but only rock
Rock and Wind and the sandy road
The road winding above among the mountains
Which are mountains of rock without water
If there were only water we should stop and drink
Amongst the rock one cannot stop or think
If there were only water amongst the rock (Eliot, 2001, p.16)

Nonetheless, while juxtaposing the two texts it is equally important to trace the differences between the two works. So, what differentiates both texts is the presence of environmentally and spiritually enlightened people in *Gift in Green* (2011). In *The Waste Land* (1922), Eliot represents the entire modern society as corrupt who are socially and morally uprooted whereas in *Gift in Green* (2011) there is Kunjimathu, Shailaja, Dinakaran, Ponmani, etc who shows resistance and are aware of the fact that Kumaran’s development project would bring no prosperity in Aathi. Another feature that distinguishes the two texts is the representation of female characters. The female characters in *The Waste Land* (1922) are living mechanical life having no concerns with nature and living a loveless life just for the sake of living as Shamsie Farzana (2015) argued “Eliot’s *The Wasteland* is an appropriate exemplar of a piece of literature which presents the punishing and painful realities of women’s lives during the twentieth century, as well as their enslaved role during a repressive Victorian era” (p 62). In contrast, the female characters in *Gift in Green* (2011) are self-realistic and have a deep connection with nature as they strive hard to save the water bodies of Aathi because they are aware of the fact that the destruction of the environment ultimately leads to their destruction. Vandana Shiva (2010) has pertinently drawn an intense connection between Third World Women and Environment when she propounds:

Third World Women are bringing the concern with living and survival back to center-stage in human history. In recovering the chances for the survival of all life, they are laying the foundations for the recovery of the feminine principle in nature and society, and through it the recovery of the earth as sustainer and provider. (p.224)

Understandably, both the texts analysed in this paper give a clarion call to human beings to view the environmental devastation as an emergency failure that may land the human race in a metaphoric wasteland. Loss of environment not only leads to physical loss of humanity but spiritual and emotional loss too and the forces that degrade nature lead to the degradation of human relationships. So the preservation of the environment in this consumerist culture is required to restore the loss. Moreover, the symbol of water is widely used in both texts to establish that humans have a deep connection with it as mentioned in the novel “Water: the unending, ever-renewing fountain spring of life” (Joseph, 2011, p.44). However, the optimistic ending of Eliot’s *The Waste Land* (1922) and *Gift in Green* (2011) gives hope to humanity that by mending our ways both the environment and spiritual loss can be revived. The poem ends with the falling rain that is the symbol of growth and life and the voice of Brahma from the Upanishads traced in the thunder ‘Datta, Dayadhvam, Damyata’ – that is to give (to fellow beings and to nature), to sympathise (with humans as well as non-humans) and to control (selfish desires) and this hope in oriental philosophy is reflected in *Gift in Green* (2011) wherein one enlightened section of people has saved Aathi from becoming a dystopia. Ostensibly, towards the end of *Gift in Green* (2011) it is also the rain that washes away the foul smell, waste, and the projects initiated by Kumaran and the next day a new life in Aathi begins “The whisper of seeds sprouting in the dark//The aroma of clay from the Pokkali fields//And fingerlings playing in the waters of Aathi.” (p.348). Thus, the optimistic ending given by writers provides the much-needed hope and a way forward for the survival of humanity which is otherwise in jeopardy because of human-induced environmental crisis.

References:

1. Eliot, T.S. (2001). *The Waste Land*, edited by Michael North, W.W. Norton & Company, Inc.
2. Farzana, S. (2015). The Plight of Women in T.S. Eliot’s ‘The Waste Land’. *Journal of Literature, Languages and Linguistics*, 16, 59-65.
3. McIntire, G. (2015). The Waste Land as an Ecocritique. *The Cambridge Companion to The Waste Land*. Cambridge UP, 176-90.
4. Mies, M and V. S. (2010). *Ecofeminism*. Rawat Publications.
5. Parashar, A. (2015). Reverberations of environmental crisis and its relevance in managing sustainability: an ecocritical reading of T. S. Eliot’s *The Waste Land*. *Decision*, 42 (2), 159-172
6. Shiva, V. (2010). *Staying Alive: Women Ecology and Survival in India*. Women Unlimited.
7. Wellek, R. (1970). *Discriminations: Further Concepts of Criticism*. Vikas Publishers.



IDENTIFYING THE VARIOUS SOCIAL GROUPS IN THE 'JĀTAKAS'

DR. SHWETA VERMA

Assistant Professor of History & Archaeology
Hemvati Nandan Bahuguna Garhwal Central University
Srinagar Garhwal India

Abstract

Caste is a highly contested question in the Indian academia. The Indian Caste System is a closed system of stratification, which means that a person's social status obligates to which caste they were born. There are limits on behavior and interaction with people from different social status.

It can be seen that the caste and identity formation are analyzed within the matrix of changing dimension of different hierarchical structures within the domains of socio-political and economic spheres. Caste is nurtured by the socio-cultural, economic and political condition of transitional time and space and institutionalized by the hierarchical values, ideology, and norms. This kind of Social Stratification distinguishes the Varna divided society found in the age of Buddha. In this background, my paper endeavors to explore the identity of caste group to bring in the evidence in the light of Buddhist texts, the 'Jātakas. By analyzing the various caste group, their experience, and identity by situating within the context of socio, political and economic sphere, we can discern how ideology, values, and norms circumscribed their roles and identity. Their identities and experiences were entangled in the manipulative strategy of the established hierarchical ideological structures. In this contextual analysis of the Jātakas stories tried to unravel these caste group which had a different identity with some freedom in the social and economic domain but were not fully detached from the socio-economic structures, of the dominant cultural system.

Keywords: *Varna, Occupational Identities, Social Stratifications, Hierarchical, Jātakas.*

Introduction A few sociologists, anthropologist and historians have written comprehensively and adequately on the caste. M.N. Srinivas (1959), G.S. Ghurye (1969), Andre Beteille (1970), Celestin Bougle (1971), Richard Fick (1972), D.D. Kosambi (1956, 1975), R.S Sharma (1968, 1980), V. N. Jha (1991), N.K. Wagle (1966,1995) and Devanathan (1997), respectively touch the core of several themes related to caste in their books and numerous articles. Academicians like Romila Thapar (1984), Suvira Jaiswal (1991), Uma Chakravarti (1993), and Diane. P. Mines (2009) also show an awareness of the latest trends and development in disciplines like history, sociology and social anthropology regarding caste formation during the Sixth century BCE to third century CE. Different historians, sociologist, and scholars may define the association between caste and occupation as the crucial basis of caste during late nineteenth and early twentieth centuries. Though some argued that the real structure of caste is based on the rituals one practiced, while other group argued that it is based on occupation one should perform. Earlier, there were general associations between caste and occupation, that is, non-manual, ritual occupations were associated with superior caste while manual and menial occupations were associated with the lower caste. This association is true to a certain extent. However, it may change as per time and space.

Historical Discourse

Narendra

Wagle

¹ in “*Society at the time of Buddha*” conducts a comprehensive discussion of the social conditions, and considers *brāhmaṇa* and *ṣatriya* to be the real socially differentiated group but not the *vaiśya* and *śūdras*, as the lines between them were blurred. On their basis, Wagle concludes that *brāhmaṇas*, *buddhists*, and the *gahapatis* represent three social ranks. He also throws some light on the position of the *gamanis*. The various epithets and names applied to these functionaries disclose their tribal and military origin; the terms *Yoddhda*, *Assiroha*, *Hatthiroha*, *Asibandhaka*, for instance speak for them. The society at the time of Buddha had generally been categorized into Kshatriya, Brahmanas and Gahapatis using the term Kula for the unit of categorization². The alternative scheme of these categories is invariably used in situations where the common people are present and represent a division of society into the domains of power, ritual, and the economy³. Regarding the society at the time of Buddha, Uma Chakravarti argues that Buddhist rejected the Brahmanical arrangements of fourfold division in society in which the inferior automatically served the superior and had different vision related to the caste system. She further said that with regard to his *varna* scheme anyone who possessed wealth, could employ other to work for him. Buddhist text also discarded the notion of the specific function of Shudras to serve the other three

¹Wagle, Narendra, *Society at the Time of the Buddha*, Popular Prakashan, Bombay, 1960, P.92.

² Uma Chakravarti., *Beyond the kings and the Brahmanas in Ancient India*, pp. 258

³ Ibid., pp. 305

varnas. They indicated the existence of the notion of high and low for various social categories. Related to this evidence, it appears that there was no complex system of ranking in the society. They formed a two-tier system of stratification as high and low appears in the context of *jāti*, *kula*, *kamma*(work) and *sippa*(craft). Therefore, it appeared that there were high *jāti* and low *jāti*, high *kula* and low *kula*, high *kamma* and low *kamma* and high *sippa* and low *sippas*.

Categorizing the above *Kula*, *Kamma* and *Sippa* into high and low was based on certain principles with reference to the Buddhist system of ranking. According to which those who work for themselves were called as owner and producers are high and those who work for others were low. In this regard *Gahapati*, *Gopaka*, traders are high while flower sweeper, the bamboo worker is low. In another system of ranking, there is a division of high and low as per manual and non-manual work skill. In this regard, accounting, writing considered as high while basket maker, leather work, barber and so on were considered as low.

The primary identity of the individual dependent on their economic performance during the period of fifth century BCE to third century CE. There are various caste identities depicted in the society at the time of Buddha. In *Tittira Jātakas*⁴, represented the three classes looked upon as narrated in their order of succession as *Khattiyakulapabbajeto* (kshatriya), *Brahmanakula Gahapatikula pabbajito* (Brahmana and Gahapati).

These are divided hierarchically into broad caste categories such as Brahman, kshatriya, Gahapati (vaishya), the Artisans and the service classes and untouchables. Instead of their traditional vocations, they constituted a source of labor to meet the requirement of agriculture and other activities⁵. All the above three castes of Brahman, Kshatriya, Gahapati are in an equal position in the *Modichour Jātakas*⁶. *Varna Vyavastha* always presents in Indian society. In this tradition social system continuously running in the society at the time of Buddha. The specificity lies here to hold the system in such a manner in which if individual of one caste by choice adopt the occupation of another caste even though their varna could not be transformed. Under the present study, the various occupational groups represented in the *Jātakas*

Occupational division

Occupation may define as a set of activities designed to produce a livelihood. These activities decided a certain of a particular occupation. The most important term associated with it is *sippa* (craft). The society at the time of Buddha divided into two groups as *uccha* or *high sippa* and *low sippa*. The high *sippa* specified as counting(*ganana*), writing(*lekhana*), teaching and low *sippa* as leather worker(*cammakara*), potter(*kumbhakara*), reed-

⁴ *Jātaka*, Vol. i, story no. 117, P. 260

⁵ Thapar, R., *Tribe Caste and Religion in India*, 1977, pp.31

⁶ *Jātaka*, Vol. ii, story no. 316, P. 118

worker(*najakara*), the tailor(*pesakara*), and the barber(*nahapita*). In another place bowmen ship, agriculture, cattle rearing, trading and king's service differentiated from the *sippa*. 'Sippa' is a term used for both manual and non manual skills while craft is used for manual skill only. On the basis of this we defined the different categories of occupations practiced various occupations in the society at the time of Buddha:

Service occupations

In *Mukha devaJātakas*⁷, *Kusa*⁸, *Gang mala*⁹, *Bhimsena (weaver),Jātakas*¹⁰, showed service groups. This includes washermen (*rajaka*), the painter (*cittakara*), the barber (*nahapita*), the weaver (*pesakara, tantavaya*), and cook (*alarika, suda*). But among them the most respected service occupation in instances is the *nahapita* (barber). Sometime he enjoyed a highly lucrative position in king's court and sometime his *sippa* considered as low and is abused by angry mother queen as low born (*nihina-jacco*) and the remover of dirt (*malamajjano*). In order to refer the king by his name. His occupation is hereditary in character as his son follow the same craft when he is old. He was giving their services in exchange of food and money.

Another occupation considered as *pesakara* (weaver) as *low sippa*. In many instances he is described as poor (*daridra*). While the cook (*suda*) enjoys better position as compared to them. He provided his service to the king, in exchange received salary and clothing, house and even gratitude (*abhihara*) for good service. The last service attendant is (*nahapaka*) bath attendant. But among them both *nahapaka* and *rajakaputta* (son) work instead of them.

Artisans

In *KusaJātakas*¹¹, *Cullaka setthi*¹², *Sutta vibhangaJātakas*¹³, shows from the stories there were different groups of artisans. It includes the reed-worker(*nalakara*), the potter (*kumbhakara*), carpenter (*palaganda*), goldsmith (*suvannakara*), metal-smith (*kammara*), vehicle-maker (*yanakara*), needlemaker (*sucikara*), gardener (*malakara*), silkproducer (*kosiyakara*), ivorymaker (*dantakara*)and so on.

Nalakara as basket maker and reed maker is differentiated from the vena. His craft is a *sippa*. They lived in a village of (*nalakara gama*) outside the city near forest. This might be because of need to collect reed from the forest.

Kumbhakara as the potter is the most important artisan in many instances. His craft is also considered as a *sippa*. His occupation was a *low sippa*. This was

⁷*Jātaka*, Vol. i, story no. 9, pp. 30-32.

⁸*Jātaka*, Vol. v, story no. 535, pp. 142-163.

⁹*Jātaka*, vol. iii, story no. 421, pp. 266-270.

¹⁰*Jātaka*, Vol. i, story no. 80, pp. 203-205.

¹¹*Jātaka*, Vol. v, story no. 535, pp. 142-163.

¹²*Jātaka*, Vol. i, story no. 4, pp. 14-20.

¹³*Jātaka*, Vol. i, story no. 89, pp. 303-307.

the only means of their livelihood. He also lived outside the city near rivers or ponds.

Yanakara as the vehicle-maker, very little is known for him. It is shown that he dealt with the repairing of the wheel. The next artisan is *sucikara* as needle maker and is different from the needle vendor (*suci-vanijja*).

Kammakara identified as a metal-smith. He deals with the iron in shaping and modifying them. His position was also considered low as compared to the *Suvannakara* (gold-smith). He dealt with most prized metal. Here the poverty and low status contrasted with wealth and high social status.

The *palaganda* identifies as a carpenter. He also lived outside the city in his village. He dealt with the wood that was the reason lived near the forest. Next to them is the ivory-worker (*danta-kara*). His craft was also valuable and made needle and many accessories from an elephant tooth. He sold his items at the market near village to maintain his livelihood. He collected all his business material from the forest, like the carpenter he too lived near the forest in a village.

Malakara identified as a gardener. He provided his services in the king's court and some maintained their livelihood by selling vegetables in the city and village. Former position is considered respectful as compared to the village gardener. His craft is described by the king as *sippa*. And the work of the *puppha-chandaka* identified as flower-cutter as *low sippa*.

Next artisan is the *kosiyakara* as silk-worker. He dealt with the silk-rearing and making. He worked against the ethics and moral of Buddha, not to kill animals for the sake of his livelihood.

Professions

*Mahasariipa*¹⁴, *Sarabhanga*¹⁵, *Padakushala Manav*¹⁶, *Digihitakosala Jātaka*¹⁷ described the next group of occupation as profession. It included the doctor (*vejja bhissaka*), writing (*lekha*), money changing (*mudda*), accounting (*ganana*), teaching, rituals practicing, future teller and so on considered as high occupational groups. From the above occupation the profession of doctor appeared socially valued the most as *Jivaka*. His paternity is unknown. He adopted the profession besides his paternity. While the *Upali* former barber later on learned the *vinaya*. Both were ascribed as low birth. And adopted the occupation besides their paternity. But the barber was abused by the mother queen and the *jivak* as doctor liked by the people.

Thus, from the above instance it is shown that the profession opted by them makes the differences between the two and considered them as low and high. It shows that intellectual occupation considered as high. It includes the writing, accounting and dealing in money to be the best profession.

¹⁴*Jātaka*, Vol. ii, story no. 212, P. 117.

¹⁵*Jātaka*, Vol. i, story no. 72, pp. 174-176.

¹⁶*Jātaka*, Vol. ii, story no. 156, pp. 13-16.

¹⁷*Jātaka*, Vol. i, story no. 137, pp. 293-296.

The Entertainers

In *Dubbacca*¹⁸, *Bhervada Jātakas*¹⁹, *Sankha dhamana*²⁰ *Jātakas*, depicted the various group engaged in entertaining. Occupation of this group considered as respected in the society at the time of the Buddha. It includes the actor (*nata*), dancer (*nataka*), drummer(*kumbhatunika*), acrobat (*langhika*) women fortune teller (*ikk-hanika*), courtesan (*ganika*), magician (*sokajjayika*) and so on the chief entertainer. Amongst them the above four shows their art at fairs and other place. And sometime also shows in king's court. They received remuneration for their act from the audience. In contrast to that the low caste entertainer (*candela vamsika*) and his assistant (*antevasi*) were acrobat of different type. They were socially more inferior and poorer. They lived outside the city in their village.

The king's service

In *Sutta vibhangha*²¹, *Ajantha*²², *Kalaya Mutthi*²³, *Kharassara*²⁴, *Kuta Vanija*²⁵, *Dhammaddhaja*, *Cullasutasoma*²⁶ *Jātakas*, and so on showed from the instances, the various kinds of skilled individual provided service to the king. They were categories in groups as follows: warrior class. It included *yodhavija* (bowmen ship), elephant riders (*hattaroha*), the cavalier (*assaroha*), the charioteers (*ratthika*), archers (*dhanugaha*), bearer(celaka), billeting officer (*calaka*), supply corps(*pindakavika*), fierce warriors (*ugga*), princes (*rajaputta*), veteran warrior (*pukkhandino*), heroes (*sura*), warriors in buckskin (*cammayodhino*) and body disposer (*karanika*) and the *senapati* (chief of the army). They were specialized in the war.

The second groups supported the king in administration. It includes *rajaporisa*, ministers (*mahamacca*), the territorial governor (*ratthika*), the managers (*pettanikka*), the royal chamberlain (*thapati*), elephant trainer rider (*hattiroha*), cavaliers (*assaroha*), horse trainer (*assadhamaka*), policemen (*raja bhata*), jailor(*bandhanagarika*), the village headmen (*gama, gamini*), the store keeper of wood (*darugaha*), the village overseer (*gamika*), messenger (*duta*), and the slaves and their families (*dasa, dasi*), the workers (*kammakara*). Besides the above service groups there were other who provided their service as the barber, tailor, the cook and so on. They enjoyed highly lucrative position. They get good money and wealth in exchange of their service from the kings. Thus, from the above group it is to point that minister possess the highest power. They had the same power as the king. That

¹⁸ *Jātaka*, Vol. i, story no. 116 P. 259.

¹⁹ *Jātaka*, Vol. i, story no. 59, P.146.

²⁰ *Jātaka*, Vol. i, story no. 60, P.147.

²¹ *Jātaka*, Vol. i, story no. 89, pp. 303-307.

²² *Jātaka*, Vol. i, story no. 9, pp. 30-32.

²³ *Jātaka*, Vol. i, story no. 14, pp. 44-46.

²⁴ *Jātaka*, Vol. iv, story no. 463, pp. 86-90.

²⁵ *Jātaka*, Vol. iv, Story no. 484, pp. 175-177.

²⁶ *Jātaka*, Vol. ii, story no. 178, P. 55.

is the reason which made their power divided as the minister of justice (*voharamahamacca*), treasurer (*ganaka mahamatta*), minister of all affairs (*sabbhatthakam maha matta*), and so on. The next important group is the *kammikas*, *gamika* and *rajabhata*s. They act as custom officer, tax collector and safeguard the property of the people respectively. Former collected the road tax or caravan security tax. The *rajabhata*s service is not considered as low as depicted from the text. Moreover, they manage the highway and guided the people caravan. We find brahmana make his living from them.

Trading and commercial activities

In *Nigrodhamiga*²⁷, *Kanha*²⁸, *Pandara*²⁹, *Khadiranga*³⁰, *Jarudapana*³¹, *Serivanija*³², *Veri*³³, *Godha*³⁴, *Silavanaga*³⁵ *Jātakas*, showed from instances various trading groups. Trading played a vital role in the occupation. *Vanijja* is a term used for it and mention together with agriculture and cattle rearing. The occupation of trading considered as high (*ukkattha kammam*) as compared to the agriculture and cattle keeping. This occupation was followed by the Brahman, gahapati and the members of the extended kin group. Besides this big trading activities, a smaller trading also existed his important role in the society. They were runs by small shopkeeper at village or city level market. They sell meat and wine and so on. It depicted from many instances in the *Jātakas* the community of the hunter practiced the following trades are prohibited to do in future. Thus, it shows that killing of animals considered as low and cruel occupation (*kururakammanta*) in the eyes of the Buddha. He said that the fishermen who sells the fish remained the poor here and hereafter. And a butcher suffers in hell.

Agriculture and cattle keeping

*Ucchanga*³⁶, *Dasabhraman*³⁷, *Sudhabhojana*³⁸, *Atthana*³⁹, *Veri Jātakas*⁴⁰ depicted the various groups engaged in agriculture and cattle keeping. Earlier in peasant society agriculture considered as a most important productive source. But in the society at the time of Buddha it is practiced by the people of diverse social groups as per their situation requirement. It is depicted in many

²⁷ *Jātaka*, Vol. i, story no. 12, pp. 36-41.

²⁸ *Jātaka*, Vol. iv, story no. 440, P. 7.

²⁹ *Jātaka*, Vol. v, story no. 518, P. 45.

³⁰ *Jātaka*, Vol. ii, story no. 191, P. 79.

³¹ *Jātaka*, Vol. ii, story no. 249, P. 186.

³² *Jātaka*, Vol. iii, story no. 320, pp. 44-46.

³³ *Jātaka*, Vol. ii, story no. 103, P. 245.

³⁴ *Jātaka*, Vol. iii, story no. 333, pp. 71-73.

³⁵ *Jātaka*, vol. iii, story no. 315, pp. 32-34

³⁶ *Jātaka*, Vol. iv. Story no. 484, pp. 175-177.

³⁷ *Jātaka*, Vol. iv, story no. 495, pp. 227-231.

³⁸ *Jātaka*, vol. iii, story no. 354, pp. 107-110.

³⁹ *Jātaka*, vol. v, story no. 532, pp. 169-173.

⁴⁰ *Jātaka*, Vol. ii, story no. 103, P. 245.

instances we find the Brahman Bharadvaja ploughing his land, which requires 500 plough shares. Other instances we find that the Mallas of Kusinara referring to their gama kheta (agricultural lands). This shows that among the three occupation the agriculture considered as precedence over all. The association of each caste group with their occupation would be considered low in the society at the time of Buddha. As I have already point out that it was the *Kamma or sippa* that provided identity to the various caste group in the *Jātakas*. The important aspect of social and economic and political life reflected in the Buddhist text *Jātakas* cannot be explained by single caste-based framework. It is significant to look at the other various dimension in order to get the clear picture of society at the time of Buddha.

Conclusion

From the above study, I made an attempt in my research paper to situate the identity of caste group with special reference to lower caste group in context to the Buddhist literature '*Jātakas*'. These are the collection of the stories related to the previous birth of the Buddha, written in verses and prose. Bodhisatta or the Buddha is shown in different character with different feeling and emotion. These stories are the main medium for communicating the Buddhist values, norms, and principles with the common people who were discarded from the other high culture tradition. It is in the form of the oral tradition and folk culture, reflected the changing socio-economic condition at the time of Buddha. The relation between the lower caste group and the master also exhibited a spectrum of variations, ranging from the oppressive treatment of long-term effective relationship. Within these nonlinear and flexible dimensions of relationship, few of them obtained independent identities detached from the matrix of hierarchical relationships. The representation of women workers was always portrayed in the context of the occupation that she provided to the masters, which sometimes takes the form of long-term effective relationship also⁴¹. This rendered them a kind of independent occupational, economic status and power.

Thus, it came to conclude that in Buddhist *Jātakas* we could see a contradiction in its narration of this group of caste and women workers. As egalitarian principles of Buddhism, it never tried to cast out the entrenched dominant tradition and their norms and values, alternatively it maintained a two-pronged effect. The narrative structure laid out the scope for the social mobility and not the social equality in the materialistic domain whereas it provided the space for both on the spiritual plane. Thus, Buddhism never wanted to topple the established structure of the society in its materialistic domain but it exalted the spiritual domain as a space of social equality devoid of any hierarchical unequal relationships.

⁴¹ Uma Chakravarti, *Beyond the kings and the Brahmanas in Ancient India*, pp.64.



**ECONOMIC ISSUES CONFRONTED BY
BODO WOMEN AND EDUCATION**

DR. SARU JOSHI

Associate Professor of Education
University of Science and Technology
Techno City, killing Road, Baridua
9th mile Ri-Bhoi Meghalaya India

SUMI SAIKIA

Research Scholar, Department of Education
University of Science and Technology
Techno City, killing Road, Baridua
9th mile Ri-Bhoi Meghalaya India

Abstract

This paper attempt to study the economic issues of Bodo Women and the role of education. Research studies in this context found that Bodo women are involved in different activities through which they try to make themselves economically independent such activities are-agriculture, animal husbandry, weaving, sewing, cooking, etc. But they are not much aware of scientific methods, techniques and ways of productivity, they use old -traditional ways of productivity. The role of education is very significant to improve the quality of life of women, eradicate the economic discrimination and make women independent. This study is theoretical in nature therefore, descriptive research method is used for this study. The objectives of the study are- I) To identify the Issues confronted by the Bodo women in their Society. ii) To identify the government plans and policies for women in Assam specifically for economic empowerment. iii) To analyze the importance of formal and vocational education for Bodo women. iv) To provide some suggestions for improving economic life of Bodo women.

Key -words- economic empowerment, education, discrimination, social context.

INTRODUCTION-

Women constitute half of the world total population. In the context of Indian social scenario, the status of women in different fields such as-social, political, economy, cultural, education has been subject to many changes over the span of recorded Indian history. To make a modern Indian society women must be given equal opportunities in all fields of development along with men. To achieve this objective the Indian constitution prescribes some constitutional provisions which gives emphasis on women equality, gender equality, women status, women role, women education and all kinds of development of women.(Article 14) for equality,(article 15-1) for no discrimination by the state authority,(article 16) for equality of opportunity,(article 15-3) for special precautions for women and children,(article 39d) for equal pay for equal work,(article 51A) for renounces practices derogatory to the dignity of women etc are very significant in this regard. The Indian constitution not only guarantees the equality of women but also provides the power to the states to take legal actions against the activities which hamper women rights and status. Besides this, each state of India makes some strict laws and rules which can protect women but it cannot be said that women are free from all types of social- restrictions

The Bodos are considered as the largest majority group in Assam, they are recognized as a plain tribe in the 6th schedule of the Indian constitution. Bodo women play a crucial role to ensure sound society but still they are confronting with many socio-economic and personal problems. All kinds of development of Bodo are mostly dependent on economic independency of both men and women. From the previous it is found out that Bodo women are engaged themselves in different economic activities but this is not sufficient. To make them economically empowered much emphasis should be given to education of women. Through this study it is tried to analyze the different economic issues of Bodo women and the role of education in this context.

Deka, D.N. (2008) found out major findings through his research study as- Bodo women have future positive prospects in economic and education sector, ABSU has been considered as potential platform for women, Bodo women are socially conscious and now women have joined in different public spheres which is considered as good sign of empowerment. The research study has suggested that governments effort for spreading education among women, help of financial institutions and political parties etc are very significant for making women truly empowered. Talukdar. (2012) in his study found that Bodo women take important role to develop the economic status of the Bodo community but still their poor educational status is standing as a barrier in their development. It is observed that the female literacy rate of Bodo women is not equal pace of progress with the women of non-tribal due to some socio-economic problem in spite of the government's multifarious endeavors

through special stipends, scholarships, free education, and reservation seats for the female of Bodo community. Baishya, N. (2017) carried out an investigation on Bodo people of Baksa district regarding literacy rate, government's initiatives on women health care facilities, gender-discrimination, women economic and social participation. Through this study it is analysed that male literacy rate of Baksa is 67% and female literacy rate is 53.4%. Regarding health care facilities around 70.32% women are not satisfied of government's health facilities. 56.45% women think that their status is inferior to men. In Baksa district, there are 62349 are female main workers and 215948 are male main workers. The study of the result clearly shows that there are lot differences between men and women of Bodo community in the context of different socio-economic aspects. Bodo women are involved in different economic activities such as-agriculture, weaving, sericulture, production of rice beer, engage in self-help group (Islary, E.2020).

From the above studies it can be analysed that Bodo women are involved in other some economic activities also these activities are-animal husbandry, sewing, cooking, fishing, embroidery etc. Though Bodo women are involved in different economic activities but it is not enough. They used traditional way of productivity. Bodo women are not so much aware about new scientific ways of economy. Many Bodo women in rural areas of Assam have made self-help group for their own benefit of finance. Bodo society is basically male-dominated society therefore, women financial contribution towards family is not given much recognition. **Data Collection:** Both the primary and secondary sources are used for this study like Government census-reports, governmental acts-policies, journals, books, thesis, dissertations etc. are used.

Economic issues confronting by Bodo women –

Through using oral interview schedule some evidences are collected which show that Bodo women still have to face many economic issues. The identified economic issues confronting by Bodo women are-

- a) Family income is almost dependent on the income of male members of the family.
- b) Women's income is not given due recognition in family environment.
- c) Women of Bodo society are not so much aware of new scientific skills and ways of productivity.
- d) Not given equal grant to women like men. It means gender-discrimination still exists in Bodo society in working situations.
- e) Women are basically busy in house-hold activities.
- f) Women are also involved in traditional ways of agricultural activities.
- g) Majority of Bodo women are busy in some special activities only such as-embroidery, sewing, animal husbandry, agriculture, making of rice-beer etc.
- h) Now Bodo village women make self-help groups and tries to take financial benefit from it.
- I) Bodo women have faced the problem of proper vocational and professional training.

j) Poverty, illiteracy, static social norms, old superstitious beliefs, male-dominated society etc are also the factors which hindrance in economic enhancement of Bodo women.

k) Lack of adequate knowledge for economic growth among the Bodo women.

The different government policies for women empowerment-

The ministry of women and child development of India has launched various schemes /programmes for women empowerment and development. These schemes are-

- I. Pradhan Mantri Mahila Shakti Kendra scheme-This scheme is for rural women and their empowerment and this scheme promotes community participation.
- II. Pradhan Mantri Matri Vandana yojana –This scheme is for improving better health and nutrition of pregnant women.
- III. National Creche Scheme- this scheme provides day care facilities for the working women of the different government sectors.
- IV. Ujjawala- it provides for prevention, rescue, rehabilitation, re-integration, re-patriation of victims trafficked for commercial sexual exploitation.
- V. SwardhaGreh- it provides relief and rehabilitation to destitute women and women in stress.
- VI. Rastriya MahilaKosh-it provides micro-financeto economicallypoor women for the purpose of their socio-economic development.
- VII. Some other Assam government schemes for women and their development,these are- Arundhati Scheme, Assam Orunodoi scheme, Atal Amrit Abhiyan Health Insurance Scheme, Sarothi, Swanirbhar Nari, Assam Abhinanadan education loan subsidy scheme etc.

Special Welfare scheme for ST candidates = Pre-Metric scholarship for STstudents, Assam Bikash Yojana &CM's special employment generation programme, Grants for ST meritorious and brilliant students, Special Stipend for craftsman training etc.

ROLE OF EDUCATION IN WOMEN ECONOMIC EMPOWERMENT-

1. Education eradicates gender discrimination in the context of work and efficiency.
2. Education can remove the discrimination between power and work.
3. Education is very important for women to make them economically self-sufficient
4. Education can provide proper training of economic empowerment to women.
5. Education develops innate capabilities of women.
6. Education can develop proper skills of economic efficiency.
7. Education can make a truly modern society in where women can financially contribute equally along with men towards family and society.

8. Proper vocational education and training is very important for women for their economic development.
9. Education can enhance proper skills of economic efficiency, develop capabilities, make aware towards economic growth, develop scientific thinking and eradicate gender-discrimination in the economic sector. It means the role of education in economic empowerment is very important.

SUGGESTIONS-

1. Bodo women can develop their economic status if gender discrimination can be eradicated from the society. Creating a positive attitude among common masses is very important.
2. Role of social organizations both-formal and informal regarding women economic development is very significant. Strict legal policies must be utilized in proper way.
3. Spreading of adult education, non-formal education, open and distance mode of education is very important for women welfare so that every woman can take education at any age, government must take much initiatives in this regard.
4. Role of NGO's, social medias such as-T.V, radio, newspapers, magazines etc can take much initiatives so that women are aware towards their own rights and responsibilities.

Conclusion-

Women of Bodo society have an important contribution in the economic progress of that society. The utmost expansion of women education of Bodo society is necessary for the achievement of all sided development of the society. Studies have found that women education can be considered as an essential tool as it makes women economically efficient. Though the Bodo women are now conscious about their economic independency but it is not enough, the government must take some more special initiatives to create more awareness among women for their economic welfare which can help to utilize human resource in proper way.

References-

1. Baishya, N. (2017): Status of women rights- A study of Baksa District (BTAD) of Assam, International journal of Humanities and social science invitation, Vol. 6, Issue no- No-12, Page-25-30.
2. Basumatary, B. (2013): Status and role of Bodo women in northern part of Brahmaputra valley in Assam 1919-2003.
3. Brahma, A. (2018): A study of women's human rights of BTC, Assam, IJRMPS, volume 6, issue 4, Pages-18-26.
4. Brahma, K. (1992): A study of socio-religious beliefs practices and ceremonies of the Bodos: Calcutta, Sankar Bhattacharya, pages-30-39.
5. Das, H. (2020): Socio-cultural life of the Bodos of Assam-a study, IJRAR, vol 7, issue 2, Pages-43-45.
6. Dean, N. (2017): Women's education-An international perspective



***EMPLOYEES PERCEPTION IN RELATION TO TRAINING
AND DEVELOPMENT - A STUDY OF PUBLIC SECTOR
BANKS IN THIRUVANANTHAPURAM DISTRICT***

ARCHANA PV

Research Scholar

Department of Human Resource Management
St. Joseph's College (Autonomous) Tiruchirappalli
Bharathidasan University Tiruchirappalli India

DR. J WILFRED ANGELLO GERALD

Assistant Professor

Department of Human Resource Management
St. Joseph's College (Autonomous)
Barathidasan University Tiruchirappalli India

Abstract

Training and Development is the framework for helping bank employees to develop their personal and organizational skills, knowledge and abilities. The focus of all aspects of Human Resource Development is on developing the most superior work force so that the organization and individual employees can accomplish their work goals in service to customer. Transformation in the Indian Banking industry, ever increasing competition, fast moving and complex world of latest technology have compelled banks to think of and to adopt themselves to the changing banking environment. There is need to develop the competencies i.e. Skill, knowledge and attitude among the bank staff to make them more suitable to the changing conditions, through proper Training and Development programs. The present study aimed that to know the opinion on Training and Development at private sector banks employees.

Keywords: Training and Development, Banks, Employee performance, Employees.

Introduction

In competitive global business climate, Banking sector believe that human resources are their asset and their employees drive them forward and facilitate them in achieving the organizational objective in the present technological

world. Based on this idea companies invest a lot of money in the training and development programme for their employees to change their attitude in to optimistic mode and to empower their knowledge, technical skills and behavioural pattern. Most of the Banking firms believe that improved skills will help employees to improve their individual performance and it leads to increase in the operational efficiency and customer satisfaction. Therefore, Banking sector spend billions of rupees every year for employee training and development programmes. The costs are incurred for training which covers all types of training like formal as well as informal, on-the-job and off-the-job training. With this kind of huge investment for their human resource, Banking firms are very curious, in knowing if they realize maximum return on their investments, what kind of return they really realize, and what are the other opportunity costs).

Training is a set of activities designed to increase an individual's skills, knowledge and experience. It brings attitudinal change among the employees, increases the job involvement, organizational commitment and job satisfaction and in turn enhances employee performance . The success of any training programme largely depends upon the people who are identified for training. On one side, training could be of a greater value when employees acquire technical skills, knowledge and abilities to improve their individual job performance and sustain company's competitive edge. On the other side of the coin, Banking sector opined that it would be a great waste of capital investment, if the technical knowledge and skills acquired during training are not directly applied in the job performance and / or maintained over time to convert into higher productivity and better organizational performance to align with main objectives of the business. That is why a successful transfer of training should be of a paramount magnitude as of today, in which the Banking firms spend huge cost of expenditure in employee training.

Over the years, Indian Banking sector market offerings have evolved from application development and maintenance, to emerge as full service players providing various service to customers.

Source of data refers to the source or sources of relevant information to be taped to fulfil the objectives of the research study

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 study used primary data collected using a questionnaire containing both open and closed ended questions...The target population of study was all the employees in selected public sector Banks in Thiruvananthapuram district

For collecting primary data, proportionate stratified sampling technique will be employed in the study. The population for this study consists of Top level and middle level employees in selected public sector Banks in Thiruvananthapuram district. Sample size is 120 determined on the basis of

20 percentage of total population. Random sampling method was used for this study. The data analysis using SPSS 20 to measure the relationship and differences between variables were revealed. In doing the analysis for the collected data and to determine there was a significant relationship among the dependent and independent variables. The primary data collected by way of administering Questionnaire was analysed and interpreted by using various statistical tools and techniques. Both simple as well as advanced statistical techniques were applied to analyse the collected data. Advanced techniques such as chi-square test, and correlation and regression have been applied to analyses the data.

Null Hypothesis: There is no significance difference between demographic variables and responds opinion about training and development programs in Public sector banks.

Table 1
Chi-Square Tests

	N	Chi-value	P-value	Significant value
Gender * Training. and Development	120	77.715	.153	0.05
Age * Training. and Development	120	140.365	.293	0.05
Education* Training. and Development	120	138.727	.327	0.05
Designation * Training. and Development	120	120.185	.761	0.05

Gender * Training

The chi-square Value 77.715, and p value 0.153 accept H0 and hence, it can be inferred that there is no significance difference between gender and responds about training.

Age * Training

The chi-square Value 140.365, and p value 0.293 accept H0 and hence, it can be inferred that there is no significance difference between age and responds about training.

Education * Training

The chi-square Value 138.727, and p value 0.327 accept H0 and hence, it can be inferred that there is no significance difference between Education and responds about training.

Designation * Training

The chi-square Value 120.185, and p value 0.761 accept H0 and hence, it can be inferred that there is no significance difference between designation and responds about training.

Null Hypothesis: There is no association between employee Performance and factors affecting training and development in Public sector banks.

		Trainin g Need analysis	Transfer of Training to the workplace	Training Designing and Implement ation	Training Evaluation	Perform ance
Training Need analysis	Pearson Correlation	1	.756(**)	.631(**)	.652(**)	.816(**)
	Sig. (2-tailed)		.000	.000	.000	.000
	N	120	120	120	120	120
Transfer of Training to the workplace	Pearson Correlation	.756(*)	1	.823(**)	.859(**)	.937(**)
	Sig. (2-tailed)	.000		.000	.000	.000
	N	120	120	120	120	120
Training Designing and Implementat ion	Pearson Correlation	.631(*)	.823(**)	1	.909(**)	.930(**)
	Sig. (2-tailed)	.000	.000		.000	.000
	N	120	120	120	120	120
Training Evaluation	Pearson Correlation	.652(*)	.859(**)	.909(**)	1	.955(**)
	Sig. (2-tailed)	.000	.000	.000		.000
	N	120	120	120	120	120
Productivity	Pearson Correlation	.816(*)	.937(**)	.930(**)	.955(**)	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	120	120	120	120	120

** Correlation is significant at the 0.05 level (2-tailed).

Analysis

The association between Performance and factors affecting training and development in Public sector banks is exhibited in Table No.2. The factors

affecting training are Training Need Analysis, Transfer of Training to the workplace, Training Designing and Implementation and Training Evaluation. The table shows that there exists a high positive correlation between Training Need Analysis and Employee performance. The correlation coefficient was 0.756. Here the Sig. (2-tailed) value is .000. When the Sig. (2-tailed) value is less than the alpha value, we reject the null hypothesis and accept the alternative hypothesis. Thus, the correlation analysis proves that there is a significant positive association between productivity and Training Need Analysis.

The table shows that there exists a high positive correlation between Transfer of Training to the workplace and Employee performance. The correlation coefficient was 0.631. Here the Sig. (2-tailed) value is .000. When the Sig. (2-tailed) value is less than the alpha value, we reject the null hypothesis and accept the alternative hypothesis. Thus, the correlation analysis proves that there is a significant positive association between Employee performance and Transfer of Training to the workplace.

The table shows that there exists a high positive correlation between Training Designing and Implementation and Employee performance. The correlation coefficient was 0.652. Here the Sig. (2-tailed) value is .000. When the Sig. (2-tailed) value is less than the alpha value, we reject the null hypothesis and accept the alternative hypothesis. Thus, the correlation analysis proves that there is a significant positive association between Employee performance and Training Designing and Implementation.

The table shows that there exists a high positive correlation between Employee performance and factors affecting training. The correlation coefficient was 0.816. Here the Sig. (2-tailed) value is .000. When the Sig. (2-tailed) value is less than the alpha value, we reject the null hypothesis and accept the alternative hypothesis. Thus, the correlation analysis proves that there is a significant positive association between productivity and factors affecting training.

Suggestions

Basic understanding of Training Need Analysis - Need analysis is a process by which an organization's training needs are identified and articulated. It is the starting point of the training process. Need analysis can identify an organization's goals and its effectiveness in reaching these goals.

Basic understanding of Training Designing and Implementation – Depending on the need analysis the basic objectives of the training will be identified which further leads to select the trainer, select the methods and techniques for the trainer and selection of trainer will be carried out. Basic understanding of Transfer of Training to the Workplace – The main goal of training is to ensure that employees perform their jobs very effectively. Basic understanding of positive effects of training - Companies can get the rewards of providing training for their employees because well-trained workers help increase productivity and profits.

Basic understanding of Training Evaluation – It is the systematic collection of information necessary to make effective training decisions related to the selection, doption, value and modification of various instructional activities.

Basic understanding of Information Technology in Training - Information technologies have affected every aspect of human activity and have a potential role to play in the field of education and training.

Conclusion

There is enough evidence to show that employees who were trained on a regular basis are the ones who provide a higher quality services to the costumers. To develop an integrated and proactive training and development strategy there is requirement of coherent corporate culture rather than ad-hoc programs. In a service oriented industry such as banking, people are among the most important assets and a bank must efficiently manage its employees during every face of employment in this competitive area. It is that public sector banks undertake training and development programmer for their employees to increase their efficiency. Banks provide training programmer to enhance their knowledge and skills to satisfy the customers. Growth of banking sector in India is the result of skilled manpower which is the outcome of training and development.

References

1. Nagaraju, B. and Archana M. V. (2015), “Job Satisfaction through Training and Development Programmes- A Case Study at J.K. Tyre Ltd, Mysore” IOSR Journal of Business and Management, Volume 17, Issue 4.Ver. IV (Apr. 2015), pp.5-13.
2. Qin, D. (2015), “The Effects of National Culture and Organizational Culture on Training and Development” Research Paper 2-2015, Center for International Human Resource Studies.
3. Luong, H.N.L. (2015), Factors influence training effectiveness in micro and small enterprises: case service-oriented company: Katrium OÜ. (Bachelor's thesis International Business General Management).
4. Almannie, M. (2015), "Barriers Encountered in the Transfer of Educational Training to Workplace Practice in Saudi Arabia” Journal of Education and Training Studies, Vol. 3, No. 5, (Sep. 2015), pp. 10-17..
5. Rao, D.S. and Vijaya Kumar P.S. (2017), “Evaluation of Training effectiveness based on behaviour,” International Journal of Human Resources Management (IJHRM), Vol. 6, Issue 4, Jun - Jul 2017; pp. 39-48.



ANALYSIS OF BRICK STRUCTURES OF EARLY ASSAM

DR. NILKAMAL SINGHA

Assistant Professor of History
Bodoland University
Debargaon, Ranghalikhata Assam India

JASMER SINGH

Assistant Professor, Department of History
Chaudhary Ranbir Singh University
Gohana Road, Jind Haryana India

Abstract

The early brick structures of Assam were scattered all over the landscape mostly in ruined and dilapidated condition therefore necessitating a detailed study before it gets obliterated. The present paper is an outcome of study of these brick structure ruins considering all possible archaeological and architectural parameters. A limited comparative study also is made with the nearby archaeological sites of Bangladesh and Myanmar.

Keywords: architecture, temple, plaque, Assam, iconography, brick, *Nagara*.

In Assam, brick structural remains of temples are found scattered everywhere. Their presence lending essence to the heritage of the native land and reflective of abstract and overlapping thought processes and spiritual bearing of the populace through generations. According to popular definition temple is a structure reserved for religious and spiritual activities such as prayer, sacrifices or analogous rites. But the Indian temples are not mere representative of the abode of gods and place of worship but also centre of knowledge, art, architecture and culture. Brick structures excavated and explored in Assam can be divided in five clusters. a) Goalpara b) Kamrup c) Tezpur d) Nagaon e) Golaghat

About the temple styles, there is no homogeneity in religious belief and practices of the two identified cultural region i.e. the western and eastern region. The extant temples and their religious affiliation, the deity or deities

enshrined and the allied sculpture and other cult objects provide insights to the nature of religious beliefs and practices. It is beyond doubt that in the region co existed many religions and indigenous cults; sometime between 5th-7th centuries there was a massive second wave of sanskritisation whose inference has been drawn from the land grant records during this period. Almost all the grants addresses territorial term as *pur*, *puri*, *pattana*, *bhumi* and *shetra* and the names of flora mentioned are in Sanskrit, not a single name of flora and fauna appearing in the grants (Sharma, 1978) bore local names. Early medieval patronage is a complex issue; so to understand it one has to understand the role of local community in temple building activities and their maintenance. Though these communities did not always donate lands or huge sum of money, their participation in daily worship and their offering of ritual objects like flower, *dipa* (lamp), *dhupa* (incense), *naivedya* (food) played a major role in the maintenance of the temple. Also *nriya* (dance) and *vadya* (instrumental music) were two important aspect of temple worship, which in all probability were offered by local communities. The long survival of the religious shrines depended on periodical repairs, restoration and proper maintenance. This need was also fulfilled by the local community. It's a known fact that daily worship and maintenance of a temple is as important as its construction and this was largely dependent on the local communities who lived in and around the temple rather than on the royal patron.

The various brick structures located in the Brahmaputra valley show certain similarity and differences based on their location and relative correspondence to other sites. Architecturally, earlier temples are small, squarely and symmetric with exquisite sculptural carvings on certain parts. The earlier temples like Dah Parbatia are highly symmetric and conform to the parameters prevailing to temple architecture in central India, with simple plan and high *adhithan* (platform). Arguably, Dah Parbatia has highest *adhithan* in the region in its time and can be postulated as post-Gupta *Nagar* architecture in Brahmaputra valley possibly by the masons and artisans displaced during the Hun turmoil or the ruler of the area invited artisans for its construction. However, the architecture of Dah Parbatia shows very limited regional influence in its architecture and sculptural art. Sculpturally it cannot be compared with any site in Assam and it remains the sculptural epitome. A phenomenon almost universal in Brahmaputra valley is to raise temples of stone on ravaged brick structures specially in the plain areas. Location wise the structures of Goalpara region are located on the bank of rivers and streams, Guwahati region on hills and ponds, and Kopili-Jamuna region on ponds and rivers.

Table 1. Architectural Arrangement of Brick Structure of Brahmaputra Valley

Temple/Site	Building Material	Orientation	Presiding Deity	Form (garbha)	Garbha Side	Approach direction
Baitbari I	brick	east-west		pancharatha		
Baitbari II	brick		shiva	octagonal	Centre	8 sides
Madan Kamdev	brick and stone	various		rectangular	Varied	Varied
Paglatek	brick and stone	unknown	shiva		unknown	Unknown
Kakojana	brick	east-west		offset top		
Ganesh Temple	brick and stone	east-west	shiva	rectangular	West	East
Surya Pahar I	brick	east-west		triratha/ rectangular	West	East
Surya Pahar II	brick and stone	east-west		square	East	west and east
Dah Parbatiya	brick and stone	east-west	shiva	square	West	East
Garh DouI I	brick	east-west	shiva	offset top	West	East
Garh DouI II	brick	east-west		offset top	West	East
Bamgaon	brick	north-south	unknown	unknown	North	South
Rajbari I	brick and stone	east-west	shiva	square	East	West
Rajbari II	brick and stone	east-west	shiva	square	East	West
Rajbari III	brick and stone	east-west	unknown	square	East	West
Na Nath I	brick and stone	east-west	shiva	square	West	East
Na Nath II	brick and stone	east-west	shiva	square	West	East
Na Nath III	brick and stone	east-west	shiva	square	West	East
Na Nath IV	brick and stone	east-west	shiva	square	West	East
Na Nath V	brick and stone	east-west	shiva	square	West	East
Na Nath VI	brick and stone	west-east	shiva	square	East	West
Na Nath VII	brick and stone	west-east	shiva	square	East	West
Na Nath	brick and	west-east	shiva	square	East	west

VIII	stone					
Na Nath IX	brick and stone	west-east	shiva	square	East	West
Mikirati I	brick	south-north	shiva	rectangular	North	South
Amtola	Brick and stone		shiva?			

Table 2. Broad features of early structures of Brahmaputra Valley.

Parameters		%
Alignment	east-west	64
	west-east	16
	north-south	4
	south-north	4
	unknown	12
Material of construction	Brick	32
	Brick and stone	68
Presiding diety	Shiva	72
	others	28
Garbha forms	Square	56
	Rectangular	12
	octagonal	4
	unknown	28

Table 3. Diagnostic features of brick structures of Brahmaputra valley, Assam (in metres)

Temple	Plan	Dimension LXB	Garbha Size (LXB)	Garbha wall Thickness	Mandapa	Mandapa wall (thickness)	Garbha entrance (width)	Mandapa entrance (width)	Outer wall (prakhaar) I & II LXB
Baitbari I	Pancharatha	8.9X5.2			3X4		3.6	4X3	
Baitbari II	Octagonal	13X13	6.90X6.9	60 cm	2.7X2.7	20 CM			
Madan Kamdev									
Paglatek	wall								
Kakoijana	Rectangular	Broken ?X8.5	4.46X4.30			90 cm	<2		10.9X8.5

									Unkn own
Ganesh Temple	Rectangular/ Triratha	32X19	7.6X6						
Surya Pahar I	Rectangular	37.85X19.50	6.9X6.9	1.5					2.5
Surya Pahar II	Rectangular	42.90X31.70	Stone						
Dah Parbatiya	Rectangular	24X11.5	2.4X2.5	1.3	8.4X7.8	1.8	1.0	1.1	1.8
Garh Dou I	Rectangular	21.6X14	8.20X8.20		7.2X10	2.0	<4.2	4	2.0
Garh Dou II	Rectangular	21.76X13.6	9X9.5		8X10	2.0	<3.95	3	2.0
Bamgaon	Rectangular	22?X18	NA	NA	7.5approx .X6.1	1.3	<3	3.1	
Rajbari I	Rectangular	11.4X6.7	2.2X2.3	2.1 sides 2.35 rear	4.5X4.0	1.26	1.1	1.1	
Rajbari II	Rectangular	18.2X8.0	4.6X4.3		5.15X5.5	1.26	1.3	1.5	
Rajbari III	Squarish	11.10X9.30	4.5X3.3		6.8X6.2	2.1 east side 1.3 sides		1.6	
Na Nath I	Rectangular	17X11	2.20X2.10			1.05			
Na Nath II	Rectangular	17X9.7	2.20X2.10		5.3X4.5	1.10	1.30		
Na Nath III	Rectangular	19.5X8.8	2.20X2.20		11X6.3	1.30	1.2		
Na Nath IV	Rectangular	15X11.5	2.18X2.28		5.5X4.5	1.10	1.0		
Na Nath V	Rectangular	20X11.40	2.0X2.0		5.4X4.8	1.10	1.2		
Na Nath VI	Rectangular		2.20X1.50						
Na Nath VII	Rectangular	19.4X10	2.35X2.33		12.2X7.2	90 cm	1.4		
Na Nath	Rectangular	11X8.3	2.10X1.		5.4X6.2	1.0	1.6		

VIII	r		60						
Na Nath IX/ Kenduguri	Rectangular		2.20X2.20			1.30	1.2		
Mikirati	Rect.	16X10	3X1.85		9.2X6.8				
Amtola	Square								

Table 4. Comparison of Northern Indian Nagara Temples and Assam Temples upto 1200AD.

<i>Diagnostic element</i>	<i>Northern temple style/Nagara</i>	<i>Assam group- Phase III</i>
Material of construction	Brick and stone, predominantly stone	Both but predominantly bricks
Shikhara	The superstructure above the cornice level	All are grounded
Roofs of axial addition to the shrine	Successive series of towers of the pitha	Superstructure not available for assessment
Elevation of the axial addition	Open mandapa type with porched balconies or entrances.	Open mandapa sometimes with mukhamandapa
Mandapa	Present	Present
Mahamandapa	Optional	Absent
Mukhamandapa	Optional seldom present	Optional
Pranala	Not very typical. May be open channel on floor level or underground.	Upper plinth level
Vertical plumb line of the cornice (<i>manasutra</i>)	Well outside	Not available for assessment
Ceiling	Wide range of ornamentations	Not available for assessment
Dhvaja	Optional. May be on top on the shrine.	Outside on the entrance/ top of the shrine.
Superstructure above ground floor	Single mass	Diminishing top

Broad plinth	Mostly present.	
Prakaras	Optional.	Mostly present
Toranas	Often as entrance features	Unknown
Door	Very elaborate and ornate	Some with stone sculptured jambs
Main deity made of	Mostly of stone	All of stone so far
Dvarapalas	Small sized	Only one found, its small at Da Parbatiya

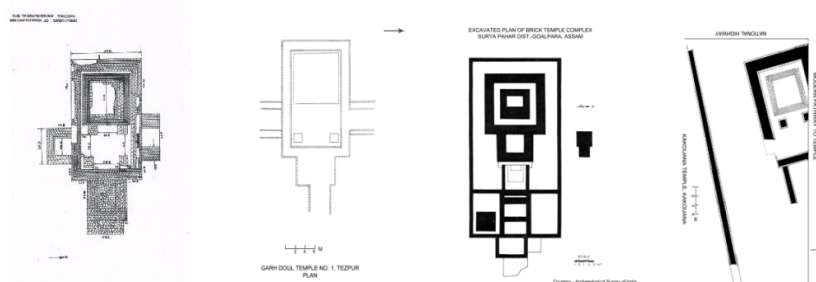


Fig. 1. Comparative plans of Garh Dou I & II, Surya Pahar and Kakoijana.

So far as the general layout is concerned, the brick structure of lower course of Brahmaputra have two ramparts (outer and inner) in case of Surya Pahar, Kakoijana, and Tamreshwar while the structure of Kopili Jamuna valley lack this feature whereas the structure of Garh Dou and Dubarani (Doiyang Dhansiri valley) has a single rampart. Another characteristic of all the structures is that the superstructure is absent. The layout and plan of Garbhagriha of Kakoijana (Bongaigaon) and Garhdoul bears a stern resemblance. However, in Garh Dou the enclosure wall (prakaar) is absent. It is also observed that the main plinth of the Garbhagriha of both Kakoijana and Garh Dou has several projections (Singha, 2021).

Moulded Bricks and Plaques: Moulded bricks are used alongside the plain ones. Moulded bricks are used in adorning the outer walls to beautify the structures and break the monotony of similar looking structures. Moulded bricks were made with hand moulds. Moulded bricks combined with plaques gave the structure different architectural perspective and dimension. Modern Bangladesh was a nerve centre of Buddhism under the aegis of Varman and then Palas from 7th to 12th century and it is during this period that Buddhism was propagated to south-east Asia.

Table 5. Comparative Sizes of Plaques from Assam, Bengal and Myanmar Sites (Rao, 2014).

Site ↓ Sizes→ (in cms)	Plaque size 1 (max)	Plaque size 2 (min)	Remarks
------------------------	---------------------	---------------------	---------

Baitbari	48X26.5X5.5	39X23X3	varying size
East and W Petleik	40X38X13		
Ananda temple, Bagan	36X32X7		
Mangalazeidi	38X34x10		
Paharpur	40.6X30.5X6.35	35.5X20.3X21.6	varying size
Ananda Vihar, Comilla	101X53X15.2	38X30.5X12.7	varying size

The depiction recovered from Baitbari are of *Ganesha, Brahma, Vinadhara, Kali, Ugra tara, Vaisnavi, Manasa, Uma Maheswara Arjuna in penance* and other *tantric* figures (Sharma, 2003: 43-73). The plaques of Paharpur are thematically closer to Baitbari with predominantly Buddhist and Hindu icons. The iconography in Baitbari seems to have been influenced by Buddhist plastic art initially which later on gradually Hindu sculptures dominated the representation. Plaques are also procured from Surya Pahar, Bamgaon, Na Nath; the plaques of Na Nath are smaller in size than those found in Baitbari and Bamgaon. The typical feature of Bamgaon plaques are that they are yellowish in colour, even bricks from this site are of yellowish colour. Moulded bricks are important building material for ornate and elaborate brick edifices. Structurally they have the similar uses like general bricks as they are same building blocks with weight bearing properties. The use of these bricks is to beautify the outer walls of the structure. Elsewhere in Bihar, Bengal, Tripura, Bangladesh and Myanmar moulded bricks are profusely used in construction during 8th to 12th century. Moulded bricks are employed for two purposes, structural and decorative, sometimes serving both functions. Moulded bricks are mostly used on the outer face of the structure at its basal part. Due to the elaborate nature of their structures, brick was preferred in the Buddhist construction. Bricks moulded in various designs have been yielded from various sites of Assam. Some of the designs are popular and common whereas some are rare.

Fig 2. Types of brick mouldings from Brahmaputra valley.



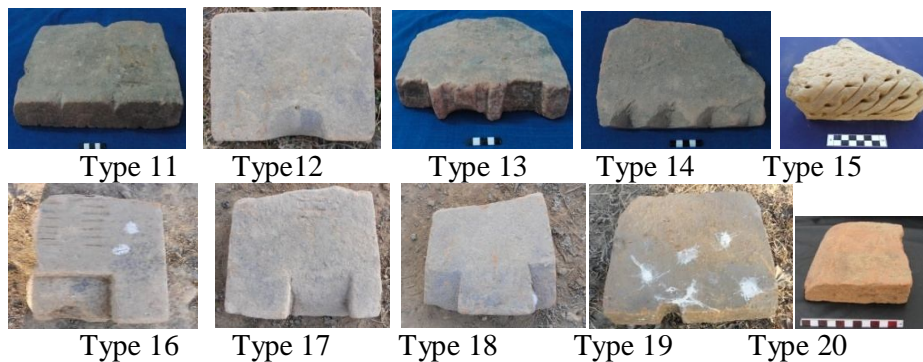


Table 6. Table Depicting Occurrence Type of Moulded Bricks.

Type→ Site↓	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Surya Pahar																				
Paglatek		Y		Y																
Kakoijana		Y	Y												Y					
Madan Kamdev																				
Garh Doul	Y		Y		Y	Y	Y	Y	Y	Y	Y	Y	Y	Y		Y	Y	Y	Y	Y
Da Parvatiya																				
Bamgaon	Y	Y	Y	Y					Y											
Mhadeosa I		Y																		
Rajbari																				
Dek Dua	Y	Y	Y	Y					Y											
Mikirati																				
Amtola			Y				Y													
Ambari																				

Y= Yes

So far twenty different types of moulded bricks are yielded from excavations and surveys from the sites under the purview of this study. As far as the types of moulded bricks are concerned the site of Bamgaon has yielded more than 5 types of mouldings of different designs, whereas in Garh Doul 17 types of moulding are used and in Paglatek and Kakoijana 3 designs have been reported so far. About the designs Type 2 and Type 3 are most popular design appearing in the five sites. Type1, 4 and 9 appears in each of the three sites. Some of the mouldings have Buddhist connotation and that linkage can be established in more than one way. Firstly Assam (western) had always been under the Aryan zone of influence from its earliest period and politically it

was ruled by kings based in Bengal or west Assam. Secondly the proselytizing and assimilating nature of Buddhism and Brahmanical Hinduism kept the region adventured throughout the past by missionaries, traders and adventurers alike.

In the Buddhist monasteries of Bangladesh and Bengal few similar mouldings can be seen, however in Assam these moulded bricks are yielded in debris and never in *in situ* where it was intended in the structure, recent excavation at Dek Dua in Goalpara however throw some light to where it was originally intended. The site of Dek Dua present the most elaborate terracotta work so far from the region however the excavation report is still to be published by the Directorate of Archaeology. The type 2 and Type 3 bricks were profusely used in the monasteries of Somapura in Paharpur, Naogaon Bangladesh.

Bonding and laying patterns: Strength of a brick structure depends on the bonding of the bricks and the binding material. The stretcher bond pattern was widely used in construction in Brahmaputra valley, sometimes with running stretcher bonds. The mortar used in the construction is mud mortar or red soil which has good binding properties. All the sites show certain preference for stretcher bond method.

Associated assemblages: Pottery consist mostly of the associated assemblages, along with the structure they form the chunk of materials to establish linkages among the various structures. Almost all the sites yielded coins of colonial period specially *annas*. These coins are yielded from Paglatek, Kakoijana, Surya Pahar, Ambari, Jaljali, Madan Kamdev, Mahadeosal, Garh Doul and the Hojai sites

Fig 3. Important pottery for indexing and comparative study



Table 7. Occurrence of Few Common types of Pottery in Assam Sites

Site↓	Type→	1	2	3	4	5
Surya Pahar		Y	Y	Y	Y(P)	
Paglatek		Y		Y	Y(P)	
Kakoijana						
Madan Kamdev						
Garh Doul						
Da Parvatiya						
Bamgaon						
Mahadeosal		Y	Y	Y	Y	Y
Rajbari						

Dek Dua	Y		Y		
Mikirati					
Amtola				Y	
Ambari	Y	Y	Y	Y	
Baitbari		Y		Y(P)	

Throughout red ware is the dominant pottery as most of the sites are religious in nature; the pottery generally are ritualistic and offering wares. Introduction of new pottery can be traced periodically which becomes signatures of the given period and the population. The Paglatek Phase I and Mahadeosal Phase I is similar to the Phase II of Ambari with similar pottery with appearance of mica washed pottery. This phase is marked by so called 'Ambari wares' from Mahadeosal and Ambari, both the site shows striking similarity of pottery. These two sites produced lot of other shapes which otherwise will not be considered as conventional usual shapes. Shapes yielded are all common shapes lota, pot, bowls etc.

Ambari ware pottery was followed by celadon and glazed wares. However occurrence of glazed wares is limited in fact it neither was nor recovered beyond Ambari (Guwahati).

Chronology: Assessment of chronology was the most complicated part of the present study. This assessment is based on three parameters namely brick size and stratigraphy, sculptural art and associated assemblage predominantly pottery. The structures of Brahmaputra valley were constructed in three phases. The first phase was the earliest phase of which we have limited structural evidence and they represent the early historical period. The second phase is from 6th to 8th century and the third is from 9th to 12th century. The first phase structure include the period-I structure of Ambari, as we can see that the period I structure of Ambari was an ablution tank with Sunga-Kushana character however we can assume that this structure went out of use due to the subsequent rise in water table and its steps got submerged. This phase is all brick phase. Structure contemporary to Ambari Phase I is not identified so far in the valley. It is widely believed that Buddhists accompanied the traders and traders, being Jaina and Buddhist found it their moral duty to help them in their missionary zeal. The second phase from 6th to 8th century show the twin tide of Brahmanical Hinduism and Buddhism and it was marked with still predominant use of brick and limited use of stone. Political situation in this period is stable Varmans ruled this period with firmness and during this period Kamarupa succeeded to come out from the stereotype of the place being inhabited by dangerous animals and cannibals and of prohibited land. Various Buddhist missionaries set foot here during this time. The marked feature of structures of this phase is Buddhist structures with Hindu influences and vice versa along with limited Jaina elements infused.

The preceding Gupta rule made a tremendous socio-cultural impact upon the valley and the Huna invasion during later Gupta period triggered migration of

various people including artisans and sculptors to Bengal and to Assam afterwards the reason sculptural art of Bengal and Assam for certain period had classical bearing and within a generation or so these classical offshoot diffused into local art form. These two regions came under the political influence of Pala in Bengal and Malechchha in Kamarupa. However Palas patronized Buddhism and Shaivism also flourished in the kingdom and in Kamarupa polytheism with predominance of Shaivism flourished during the Malechchha period. The third phase is marked by stone built temples. There was a clear shift from brick to stone in this phase. This period also is marked by infusion of tantric elements in the sculptural art. The temples of this phase are influenced by the Orissan school. The third phase show the rise of Tantric features in the construction, not much new spots were identified for constructing structures. During this phase the fallen brick structures were renovated or rebuild with stone at the same spot. Almost all the stone temples of this phase show brick temple evidence in its basement.

References

1. Kramrisch, S. (1980). *The Hindu Temple, Vol-I*. New Delhi: Motilal Banarasidas Publishers.
2. Sharma, M.M. (1978). *Inscriptions of Ancient Assam*. Guwahati: Department of Publication, Guwahati University.
3. Singha, N. (2021). *Brick Architecture of Assam up to 1200 A.D.* Pathak Publishers and Distributors.
3. Rao, V. K. (2014). "The Terracotta Plaques of Pagan: Indian Influence and Burmese Innovations". *Ancient Asia: 7*



**SOON IT WOULD BE TOO HOT: A READING OF J.G.
BALLARD'S *THE DROWNED WORLD* AND *THE WIND*
FROM NOWHERE**

SAHIL BHAGAT

Ph. D. Scholar

Department of English

Central University of Jammu

Jammu India

Abstract:

Ecological changes that have subsequently resulted in catastrophic breakdowns in the ecosystem have astounded environmentalists, and hence environmental studies pertinent to ecology have evolved into a remarkable field of investigation and academic interest. Examining two early novels of J.G. Ballard, viz. *The Wind from Nowhere* (1961) and *The Drowned World* (1962), the research paper endeavours to detail the catastrophic devastation wrought by climatic variations and deteriorating natural ecosystems, as well as their cumulative implications on humanity and the non-human realm. Additionally, it intends to critically examine the novels in order to comprehend the portrayal of catastrophic imagery that is fictionalised in order to make the audience visualise the enormity of environmental crises and thereby evoke eco-consciousness.

Keywords: cli-fi, climate change, global warming, nature, slow violence

Literature has long served as a medium for understanding the complex relationship between humans and the non-human world. However, in light of the recent ecological shifts that have caused the ecosystem to become seriously unbalanced, the various environmentalists and ecocritics now view ecological studies as an essential subject, notably climate change. The repercussions of anthropogenic global warming are becoming increasingly

evident with each passing day throughout the planet. Most recently, global warming has resulted in the melting of ice caps throughout the world, the rising of ocean and sea levels, the extinction and migration of many species, the loss of biodiversity, the occurrence of extreme droughts and catastrophic floods, and the like. With the extreme unpredictability of COVID-19 in this century, Amitav Ghosh (2016), while talking about climate change in his latest book, maintains, “we are now in an era that will be defined precisely by events that appear, by our current standards of normalcy, highly improbable” (p. 32). This improbability underscores the critical need of approaching climate change through the perspective of a precisely defined genre, which the mainstream canon of literature has disregarded.

Robert Macfarlane (2005) has expressed concern about the paucity of art that addressed the subject of climate change when he states, “Where are the novels, the plays, the poems, the songs, the libretti, of this massive contemporary anxiety?” (para. 7). Nevertheless, it has been a decade since climate fiction became increasingly popular, and the publishing industry has seen a significant increase in a wide range of literature reflecting this shifting trend. From Kim Stanley Robinson’s *New York 2140* (2017) to Barbara Kingsolver’s *Flight Behavior* (2012) to Amitav Ghosh’s *Gun Island* (2019), these cli-fi novels look at how human actions cause environmental disruption as a result of global warming.

It is worth noting that climate change-themed narratives reflect the rise in global warming and altering climatic patterns as a result of industrialization since its inception. J.G. Ballard earned recognition as a science fiction writer who dealt with climate change with the publication of his disaster narratives in the 1960s. J.G. Ballard was an English novelist, essayist, and short-story writer best known for his contributions to the New Wave of science fiction. Ballard’s writings are distinguished by their literary uniqueness, which has given rise to the epithet ‘Ballardian’. Specifically, according to the Collins English Dictionary, this is referred to as “resembling or suggestive of the conditions described in J. G. Ballard’s novels and stories, especially [dystopian modernity](#), bleak man-made landscapes and the psychological effects of technological, social or environmental developments” (“Ballardian”, n.d.). For this article, it will examine how Ballard represents the ecological catastrophe by employing the motifs of gigantic hurricane winds in *The Wind from Nowhere* and increasing temperatures in *The Drowned World* that wreak devastation over the planet due to climate change.

Notably, disquieting news about natural catastrophes such as severe winds, extreme storms, roaring tornadoes, typhoons, and cyclones has increasingly intensified in recent years. Indistinguishably, Ballard’s debut novel, *The Wind from Nowhere*, recounts the incidents of strong hurricane winds destroying everything and leaving nothing but ruins in its path. An all-encompassing storm with winds that are violent and uncontrollable, destroying nearly every physical structure in its path and leaving humans helpless and

causing countless fatalities. Ballard describes the terrible strength of the wind right from the early passages of the novels when he asserts:

Correspondingly, in *The Drowned World*, his second published novel, Ballard depicts a post-apocalyptic vision with gloomy scenes of the flooded city of London impacted by global climate warming. Since much of the planet would be no longer habitable for humans, the survivors make their way to the North to survive in order to resist the harsh temperatures. Ballard unfolds the ruined city as “The bulk of the city had long since vanished, and only the steel-supported buildings of the central commercial and financial areas had survived the encroaching floodwaters. The brick houses and single-storey factories of the suburbs had disappeared completely below the drifting tides of silt” (Ballard, 1962, p. 11). In this odd new world with altered climate change, Dr. Robert Kerans, the central protagonist and the Biological Testing Station project coordinator, sets out to explore the evolutionary characteristics of swiftly mutated plants and animals. Along with post-apocalyptic projection, the novel reveals the characters’ dysfunctional psyches and their reactions to the rapid and catastrophic events that occur in their surroundings.

The frailty of human beings and their survival is the recurring subject in both novels, with nature turning violent toward humans, who are primarily attributable to degrading environmental practices. In this regard, Bill McKibben (1989) laments:

This home of ours, the blessed hunk of rock and sky and biology that we were born onto, becomes each day a less complex and a more violent place; its rhythms of season and storm shifted and shattered. We didn’t create this world but we are busy creating it. . . This buzzing, blooming, mysterious, cruel, lovely globe of mountain, sea, city, forest; of fish and wolf and bug and man; of carbon and hydrogen and nitrogen- it has come unbalanced in our short moment on it. It’s mostly us now. (p. xxiii)

With the humans at the centre, human civilization has transcended nature as a consequence of scientific advances and technological progress, and the connection between nature and culture has thus deteriorated in the era of so-called modernization, thus making the planet uninhabitable. Ballard deftly depicts the repercussions of catastrophe on humans attempting to survive the ecological catastrophe in the novel *The Wind from Nowhere* when he writes, “They were the helpless victims of a deep-rooted optimism about their right to survival, their dominance of the natural order which would guarantee them against everything but their own folly, that they had made gross assumptions about their own superiority” (Ballard, 1961, p. 77). There are numerous incidents in the novel when climate change has rendered numerous locales and regions uninhabitable during the course of the stories, conveying a mood and tone of melancholy and hopelessness among the characters in the face of climate change.

The author’s artistic faculty constructs devastating imaginable visions of the world by emphasizing the catastrophic challenges of survival for the

characters in the ongoing threat of global climate change in both novels. Unfortunately, the vision of climate change is sometimes ignored and attracts less attention from the global masses. Indeed, we never perceive or encounter global warming, but only its spatial and temporal representations. By and large, cli-fi authors write with artistic faculty, which is responsible mainly for perceiving the imperceptible and Ballards' novels are no exceptions. In this regard, Antonia Mehnert asserts:

While portraying humans' intricate relationship with the planet and thereby teasing out the anthropogenic dimension of global warming, climate change fiction inevitably also deals with ethical questions about humankind's responsibility in this unprecedented crisis. Finally, in depicting climate change, writers also have to engage with a variety of representational challenges such as the phenomenon's global scale and long, slow process of unfolding. (p. 38)

Furthermore, Nixon has turned his attention to global climate change as slow violence, which he defines as "a violence that occurs gradually and out of sight, a violence of delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all" (p. 2). In view of the long-term anthropogenic implications, Ballard, in both novels, ingeniously represents the slow violence underlying climate change. His representation of the ramifications of climate change seeps through different times and across spaces (land and water). Nixon is of the view that slow violence is "rather incremental and accretive, its calamitous repercussions playing out across a range of temporal scales." (p. 2)

Interestingly, Jim Clarke (2013) maintains that "before there was climate change, there was nonetheless climate fiction" (p. 9). Before climate fiction, there was still apprehension about the prospect of climate change, and Clarke acknowledges that human activities are to blame for global warming. Ballard, in his novels as well, plays with the after-effects of climate change resulting from anthropogenic causes characterizing slow violence on human and non-human worlds. The resultant disastrous settings in Ballard's novels are an attempt to recognise the effects of slow violence in the future that is yet to be experienced. In the novels under consideration, Ballard explores the global ramifications of slow violence not only on a particular community or region but also vocalizes the effects of climate change on the global scale. The exceedingly upsetting images of a chaotic world due to extreme temperatures are the subject of the novel *The Drowned World* when Ballard writes, "All over the world, mean temperatures rose by a few degrees each year. The majority of tropical areas rapidly became uninhabitable, entire populations migrating north or south from temperatures of a hundred and thirty and a hundred and forty degrees." (Ballard, 1962, p. 13)

In a similar vein, *The Wind from Nowhere* represents the entire planet surviving a dystopian future with casualties everywhere. The fictitious city of London gets impacted by catastrophic winds as a result of global warming,

and the characters in the novel deal with the challenges they face as well as the complications that come their way. Ballard describes a gloomy picture of desolation with individuals clinging to life in cellars as a result of the disaster. Remarkably, Ballard has given a plethora of stunning imageries of socio-cultural breakdown to stress the nature and extent of the hurricane winds from the beginning of the novel.

For Ballard, the impact of global warming serves as a critical domain for his novels' narrative voice. With the use of symbols of water and wind, the tremendous heat in *The Drowned World* and the stormy winds in *The Wind from Nowhere* demonstrate the severity of global warming. Climate change is expected to have significant implications on a multitude of socio-cultural contexts, ranging from the regional to the planetary scale. In today's post-catastrophic world, the issues related to ecology are a stark warning that we may confront similar calamities as envisioned in the novels if the anthropogenic mindset persists. While exploring the thematic concerns in his book, Gregory Stephenson (1991) opines:

Ballard's novels of cataclysm represent a response and a rebuke to the scientific-materialist orientation of our age, and to the meretriciousness and rapaciousness of our technological-commercial culture. They further serve to awaken our consciousness to a new awareness of our identities, interpreting our equivocal and unsuspected motives. (p. 62)

While it is undeniable that global climate change has been significantly influenced by human anthropogenic activity as represented by the characters of Strangman in *The Drowned World* and Haroon in *The Wind from Nowhere*, the solution is in the hands of humans, who may prevent the most catastrophic consequences from occurring. With regard to their evocation and urgency, the challenges highlighted by Ballard in both novels necessitate both scientific and literary insights to ignite climate consciousness before the deep sleep turns lethal and the planet is doomed to never wake up.

Until the closing pages of the novel *The Wind from Nowhere*, the characters are seen as hostages of nature's wrath who fight tooth and nail to survive the catastrophic winds. The personified death of antagonist characters in the novel, like Haroon in the climax scene, exemplifies nature's triumph over human supremacy and the characters like Maitland, Lanyon, Patricia survive the disaster. In parallel, in *The Drowned World*, the author seems hopeful by showing the need for human consciousness to curb the change in climate despite extreme temperatures through the character of Kerans, who denies leaving the inundated city despite the catastrophic events and battles to survive throughout the novel. Ballard tries to show how different human actions lead toward different endings and fortunes and envisions a future society more conscious of the natural surroundings than ever before.

Climate change is a serious threat in the contemporary scenario, and the writers of cli-fi are expected to represent contemporary climate concerns through the medium of literary discourse. The challenges like ecological

issues, catastrophic natural disasters, the post effects of the ultra modernized and urbanized world embarking toward planetary destruction could better be envisioned through cli-fi narratives. In the mad rush towards modernity, mankind has become distinctively different from nature and has annihilated the natural world. Cli-fi, in this way, could help establish an ethical responsibility on the human race by showcasing the plausible and probable future that has been overlooked frequently in the name of advancement. In particular, the spectacular display of Ballard's imagination in the novels offers the worst conceivable vision of the world as a whole by extending existing crises into their worst-case scenarios in the near or distant future.

References:

1. Ballard, J.G. (1961). *The Wind from Nowhere*. Berkley Books.
2. Ballard, J.G. (1962). *The Drowned World*. Berkley Books.
3. Ghosh, A. (2016). *The Great Derangement: Climate Change and the Unthinkable*. The University of Chicago Press.
4. McKibben, B. (1989). *The End of Nature*. RHUS Publications.
5. Mehnert, A. (2016). *Climate Change Fictions: Representations of Global Warming in American Literature*. Palgrave Macmillan.



A CASE STUDY OF ORGANISED AND UNORGANISED CLUSTERS OF KANPUR LEATHER INDUSTRY

DR. VANDANA DWIVEDI

Research Supervisor
Associate Professor of Economics
Pandit Prithi Nath College
Kanpur Uttar Pradesh India

HAYA KHALID HASHMI

Ph. D. Scholar of Economics
Pandit Prithi Nath College
Kanpur, Uttar Pradesh India
Chatrapati Shahu Ji Maharaj University
Kanpur Uttar Pradesh India

Abstract:

This paper is a case study of a small section of leather industry in India. Indian leather industries are divided into 5 major broad clusters; Kanpur, Mumbai, Delhi, Kolkata and Chennai. In this paper an attempt is made to have an in-depth analysis of Kanpur cluster of leather industry. This paper has been conceptualized mainly on primary data, that is, on the basis of information gathered through Council of Leather Export (CLE) , Tannery visits and interviews on various visits done. An overview of the Kanpur cluster of leather industry was gathered from CLE and later on, on the advice of the regional director of CLE, Kanpur visits were done to different tanneries to understand the ground reality. It is important to note here that all agents of information gathering were extremely cooperative in giving insightful information. The paper uses content analysis method for interpretation. All information gathered were interpreted unbiasedly. The paper has been concluded with a few suggestions given on the basis of personal understanding of the situation.

Key words: Leather, Kanpur, Council of Leather Export, Organised cluster, unorganised cluster

Introduction

The leather manufactured in the city of Kanpur holds relevance and prestige for its history of more than three centuries now. In 1840, saddlery made in Kanpur was sent to England in a fair where it was liked by all. This gave boost to the art of craftsmanship of leather in Kanpur. The first factory was established in 1855, which was a Harness and Saddlery factory (defence sector) which gave birth to a number of finished product industries in Kanpur. In the initial years raw leather was exported to England which later on exported finished items back to the country. But in due course of time it was realised that this exercise caused a lot of expense in the transportation costs. Thus, as a result of which leather goods began to be made locally. The most demanded goods manufactured by the city were belts, shoes and other useful products for soldiers and horses. With rapid industrialisation of the city; the city earned its title of being 'Manchester of East' Kanpur city is famous for its saddlery and harness product manufacturing. The business of saddlery manufacturing started during the British empire, which was then intended to cater towards the need of army. Later on, the demand for saddlery and harness product kept on increasing, especially in the European countries. Kanpur specialises in vegetable tanned buffalo hides. Saddlery manufactured in Kanpur cluster is 100% export oriented. On an average about 12.50 million pieces of Harness and Saddlery items are sold annually. Saddlery manufactured in Kanpur has also received GI (Geographical Indication) for all over India.

Apart from saddlery manufacturing, Kanpur tanners and manufacturers have diversified their operation modules by manufacturing leather footwear, footwear related components, leather garments, leather gloves and other finished leather products. Manufacturers are getting good value orders for manufacturing wide segment of leather products. One of the major reason for the city manufacturers to have this fortune of manufacturing varieties of leather products is that the city has abundance of raw material in the form of buffalo leather tanning as Kanpur is world famous for being a city with maximum livestock population of buffalo.

The council of leather export (CLE) is an autonomous non-profit organisation, which is entrusted with export promotion activities and the development of the Indian leather industry. About 3500 companies manufacturing/exporting leather and leather products are members of the council. CLE takes care of coordination between government and the industrial units, handling problems and grievances of industries, facilitating substantial international exposure for leather industry. Formal meetings and interviews have been done with Regional Director of Council of Leather Export, Kanpur regional office during the period of January,2020 to December 2021. On the advice of CLE Kanpur regional director a small scale pilot survey was done on various tanneries

across the city in order to have an overview of the operation structure of Kanpur cluster of leather industry. Upon site visit it was observed that small scale tanneries are in the Jajmau area of Kanpur, where there are many small tanning units catering mainly saddlery based order. The technique and style of operation was traditional in this area as machineries and drums for dyeing purposes are old pattern. This segment of industries are extremely vulnerable as any disruption in any economic or non-economic activities in the industrial sector impacts this segment directly. A verbal interview was conducted in around 5 industries in this segment to enquire about the problems they are facing in operations. Some of the common problems faced by this segment are:

- Financial dependency on export promoting organisations
- Operational restricting regulations laid down by National Green Tribunal (NGT) for environmental compliance adherence
- Lack of wastage management system in the area
- Stiff internal competition

A few images taken on site of Jajmau area are added beneath:



Makhdoom tannery

Visited on 28.01.2021



Gujrat Tannery

Visited on 10.02.2021

On the other hand industrial units operating in Unnao, Banthar and Kanpur Dehat are much more organised in terms of operational working capabilities as they have machineries that are upgraded. This was observed after visiting around 5 tannery units in these areas. This segment of industries of Kanpur cater towards large scale business orders of leather products from mainly international markets. The industries in these regions are lesser in number but they are based on large scale supplies and orders. Therefore, as per on site observation industries in these regions comparatively more revenue yielding towards industrial income of the overall state. But, this segment faces its share of problems. Some of the common problems noted through verbal interview by this segment are:

- Environmental compliance laid down by National Green Tribunal (NGT) have intensified in this segment due to large scale production.

As leather industry is categorised as high polluting industry due to high quantity of chromium discharge. In a recent event of actions, National Green Tribunal (NGT) had instructed industrial units to restrict production functioning at 50% capacity, regardless of them being large or small scale. Chennai is an example of a successful leather cluster as it is able to attract many international brands and has become a major hub of manufacturing quality finished leather goods. Kanpur is still lacking behind in this regard as most of the international brands now a days expect manufacturers to abide by environmental norms along with producing quality products.

- Declining global demand due to stiff international competitors. As industrial units in India lack in innovation, research, development and designing capabilities, the competitors take advantage of that and offer upgraded and better quality products to retailers to capture complete market. For example, China and Vietnam are prominent markets that are competing with Indian market
- There is an evident lack of designing creativity as manufacturing concept is based on the idea of copying the sample as it is.
- Order driven industry has a lot of fixed maintenance cost when the unit is not getting enough orders. This eventually impacts consistency in performance of the industry

A few images taken on site at Unnao area are added beneath:



Crescent tannery-Visited on 16.10.2021



Crescent Tannery-Visited on 14.12.2021

Therefore, after the complete pilot survey and insight from Council of Leather Export (CLE) regional director, it was conceptualized that the leather industry in Kanpur is divided into two broad categories:

1. Organized Cluster: This cluster has an organized approach in terms of marketing, manufacturing, development and willingness to adapt environmental norms. This covers region of Unnao, Banthar and Kanpur Dehat.
2. Unorganized Cluster: This cluster has mainly small tanners operating with traditional patterns of working, relying mainly on government funding. This covers region of Jajmau area of Kanpur.

Furthermore, upon evaluating literature review related to Kanpur cluster of leather industry it was discovered that a lot of data analysis and research work has been conducted on the unorganised cluster of Kanpur leather industry. Whereas, substantially lesser work has been done on the organized cluster; presuming that this segment of industries need less/no assistance as they are operating on a large scale. But, in fact the organized cluster has better potential for growth and development of the overall leather industry. Organized cluster of Kanpur leather industry includes basically large scale industries which get bigger orders of production and have more prospects to contribute towards growth through export earnings for the state and eventually the country's industrial income. Some of the prominent prospects observed in this segment of industry are as follows:

1. This segment of industries have the opportunity to reap maximum benefit from government support and funding as under the recently launch) for 2017-2020, the government has funded in upgradation of Common Effluent Treatment Plant across all leather clusters to enable them to meet the prescribed pollution control discharge norms. Moreover, the 'Make in India' government of India initiative to promote India's manufacturing sector by facilitating investment, innovation and protect intellectual property and build best in class manufacturing infrastructure. Also ODOP (One District One Product) initiative by the state government had also laid emphasis on Kanpur, Hamirpur and Agra. IDLS (Integrated Development Leather sector) scheme of Council of leather export aids leather industrialist by providing subsidies for machineries. Large scale industries get 30% subsidy of total value whereas, small to medium scale get only 20% subsidy of the total value. Now benefits like these provided by the government can be fruitful only if the industrialist are aware and willing to take initiative for getting federal benefits.
2. International promotion groups have also recently shifted their focus to Indian industrial units sighting the strengths and potential in this section of industries. For instance, LWG (Leather Working Group) is a multi-stakeholder group which aims to develop and maintain environmental compliance and performance capabilities of leather manufacturers. It integrates brands, supplier, retailers and leading technical experts within the leather industry. LWG involves major brands like ZARA, H &M, Addidas and these brand specify that they will only work with manufacturers having LWG certification (abiding by environmental norms) LWG certification also has certain ratings like Gold, Silver and Bronze.

Therefore, there are great prospects for this segment of industries by abiding to protocols and norms set by these groups to achieve dual benefit; abiding by environmental norms and manufacturing a good standard product to become a

member of this group and attract international brands and buyers. This shall eventually facilitate to make Kanpur a manufacturing hub.

Conclusion:

After interpreting the cluster bifurcation of Kanpur cluster of leather industry it can be concluded that both the cluster of the city have their share of economic contributions towards the state and national industrial income but since one cluster (unorganised cluster) has had a lot of research work done for research problem investigation and the other cluster (organised cluster) has had comparatively lesser research problem investigation done so it is important to throw a light on the organised clusters growth prospects as this cluster is already contributing well towards export earnings and with a little more focus and aid this cluster will grow more. The unorganised cluster (Jajmau area) has density of industries operating on small and medium scale over a very long period of time. They majorly lack on the aspect of environmental awareness and business ethics as they hide their overall production volume to the authorities as they are assigned to produce a set volume of produce but instead they are producing more than their prescribed share (this insight was received while interviewing the regional director of CLE) This has a dual impact; one on environmental degradation and secondly losing respect in the eyes of the monitoring authorities as they shall doubt their business ethics in the long run. Therefore, a major chunk of their problems shall be solved if this cluster becomes more aware of environmental degradation and become honest about their producing volume. Environmental compliance awareness is very important for sustenance as not only it is impacting the health of the local public as all the waste disposal of the industrial waste is done on adjoining water bodies which eventually is consumed by locals but it is important to be focused as adhering to the environmental compliance will help in gaining business as more and more brands around the world are trying to work with manufacturing units that are taking care of waste management. The organised cluster on the other hand needs to keep focusing on attracting more international brands to get orders from them by adhering to their norms and protocols as once these brands start doing business with this cluster.

References:

1. Kumar, S. Indian leather industry: growth, productivity and export performance, APH publishing, New Delhi
2. Khwaja. R. A, Singh R., Tandon S.N., (2001) ;Monitoring of Ganga Water and sediments Tannery pollution at Kanpur Published in Environmental monitoring and assessment volume 68, issue 1; Page 19-35
3. Annual publication of CLE (Council of Leather Export) India; 'Surging towards global dominance' ; published by Council of leather export (an export promotion organization sponsored by ministry of commerce and industry, Government of India) ; page 1 to 24



IMMIGRATION PATTERNS OF SUGARCANE CUTTERS IN PUNE DISTRICT OF MAHARSHTRA

PRAVIN LAXMAN SHINDE

Assistant Professor of Geography,
Fergusson College (Autonomous)
Pune India

Abstract

In general, uneven development is the basic cause of migration. This is explained in terms of 'pull' & 'push' factors. Migration takes place from less developed regions to more prosperous areas. Deprived people from all over the world have tendency to migrate to areas with employment opportunities for livelihood. This research paper is focusing on the seasonal migration patterns of sugarcane cutters in Pune district of Maharashtra. The study is carried out at four sugar factories, out of eighteen in Pune district. Pune district is well advanced in industry, agriculture, transport, trade, etc. The study is made by collecting both primary data by interviews of sugarcane cutters with schedule at sugar factory sites, along with secondary data. The Gravity Model of John Stewart is applied to understand migration patterns in Pune district. The study also come up with some solutions to curb the seasonal migration not only in Pune but in Maharashtra state.

Keywords: Immigration, Emigration, Gravity Model, Migration Index, Migration Patterns,

Introduction

Migration is not always a permanent migration; it can be for a stipulated period so that the migrant again returns back to source region from destination after some time. This phenomenon is called 'seasonal, cyclical or oscillatory migration'. This migration ranges from few months to a season. It mainly happens in the rural parts of the country. Migrants from different socio-economic background migrate to seek employment. This employment is distributed in unorganized sectors of economy like agriculture, fishing, animal husbandry, construction, services and footloose industry. Rural labors are

forced to migrate due to social and economic hardship especially as most of the migrants are socially backward, the landless laborers and the poor and unskilled laborers (Bremar, Jan 1979). Deshingkar, Priya and Start, Daniel (2003) in their studies of seasonal migrants of Andhra Pradesh and Madhya Pradesh finds seasonal migration as strategy of living of poor and social exclusive people. They studied patterns of seasonal migration, background of migrants and their economic condition. Keshri, Kunal and Bhagat, R. B. (2012) studied regional pattern of temporary or seasonal migration in India. They discussed the socio-economic condition of migrants with reference to caste, religion, education, landholdings etc.

The quantitative and qualitative analysis of migration process is done by many scholars. The first ever theory was credited to Ravenstein (1885) where he studied the inter-country movement of migrants within Britain in 19th century. The Gravity model was welcome addition from John Stewart where he applied Newton's Law of Gravitation to migration, where he formulized the role of population size and distance of settlements in determining spatial interaction. David Karamera et. al (2000) in their studies showcase the influence of political, economic and demographic factors on the size and composition of migrants flow to USA and Canada by modified Gravity Model. Raul Ramos and Jordi Surinach (2013) studied the flow of international migrants from European Neighborhood countries (ENC) to European union (UN) in past and future. Hye Jin Park et. al (2018) have applied generalized gravity model to study marriage patterns between the bride and the groom clans of Korea by applying geographical and clan information with census data. These studies encouraged the author to use gravity model in seasonal migration studies in Pune district with modified nature. This research has been conducted in four sugar factory sites by direct visit and interviews of sugarcane cutters in Pune district of Maharashtra.

1. STUDY OF MIGRATION INDEX IN BHIMASHANKAR CO-OP SUGAR FACTORY

Bhimashankar co-op. sugar factory is situated in Pargaon Bk. of Ambegaon tehsil in northern part of Pune district. The study of migration process is made with the sample size of 150 sugarcane cutter families comprising 532 migrants from different districts of Maharashtra to the factory. The distance between sugar factory and native villages are measured with Google Map. The populations of villages are taken from census of 2011.

$$\text{Ashti Tehsil (MI)} = 1 \times \frac{6487 \times 1360}{144} = 63,016.57$$

$$\text{Patoda Tehsil (MI)} = 1 \times \frac{6487 \times 1813}{175} = 67,205.32$$

$$\text{Shirur Kasar Tehsil (MI)} = 1 \times \frac{6487 \times 1240}{168} = 47,880.23$$

$$\text{Beed Tehsil (MI)} = 1 \times \frac{6487 \times 1332}{200} = 43,203.42$$

$$\text{Pathardi Tehsil (MI)} = 1 \times \frac{6487 \times 1190}{140} = 55,139.50$$

$$\begin{aligned} \text{Shevgaon Tehsil (MI)} &= 1 \times \frac{6487 \times 1072}{149} = 46,671.57 \\ \text{Jamkhed Tehsil (MI)} &= 1 \times \frac{6487 \times 1170}{158} = 48,036.64 \\ \text{Parner Tehsil (MI)} &= 1 \times \frac{6487 \times 609}{63} = 62,707.66 \\ \text{Karjat Tehsil (MI)} &= 1 \times \frac{6487 \times 1034}{135} = 49,685.61 \\ \text{Rahuri Tehsil (MI)} &= 1 \times \frac{6487 \times 679}{92} = 47,876.88 \\ \text{Chalisgaon Tehsil (MI)} &= 1 \times \frac{6487 \times 1565}{200} = 50,760.77 \\ \text{Pachora Tehsil (MI)} &= 1 \times \frac{6487 \times 1788}{240} = 48,328.15 \\ \text{Jalgaon Tehsil (MI)} &= 1 \times \frac{6487 \times 1460}{284} = 33,348.66 \\ \text{Nandgaon Tehsil (MI)} &= 1 \times \frac{6487 \times 1201}{183} = 42,573.15 \\ \text{Ghansawangi Tehsil (MI)} &= 1 \times \frac{6487 \times 1060}{231} = 32,575.41 \\ \text{Kannad Tehsil (MI)} &= 1 \times \frac{6487 \times 741}{193} = 24,906.04 \\ \text{Vashi Tehsil (MI)} &= 1 \times \frac{6487 \times 1626}{211} = 49,989.86 \\ \text{Dhule Tehsil (MI)} &= 1 \times \frac{6487 \times 1700}{240} = 47,947.39 \end{aligned}$$

The application of Gravity Model to migration data shows the maximum results as per the expectation of formula. The Table1 showcase that the values derived for each tehsil is positively correlated to the actual migrants to the factory. The highest migration volume figure is derived for Patoda tehsil is 67,205.32 which represents the highest migrant families of 40 to the Bhimashankar factory. The Pathardi tehsil has migration volume figure of 55139.50 represented by 36 families at factory, while Ashti tehsil has migration volume figure is 63,016.57 which represents 29 migrant families to factory. The figures of Ghansawangi and Kannad tehsil are 32575.41 & 24906.04 respectively represents only one migrant family. There are some exceptions with the migration volume figure, tehsils like Jamkhed, Karjat, Rahuri, Parner and Vashi have high volume figures but they have only one migrant family to Bhimashankar sugar factory. It is because the native villages have high population or distance to factory is less.

Table 1 : Tehsil-Wise Mi And Actual Migrants At Bhimashankar Co-Op Factory

Sr. No.	Tehsil	Migration Volume (MI)	Actual Migrant Families at factory
1	Patoda	67205.32	40
2	Pathardi	55139.50	36
3	Ashti	63016.57	29
4	Shevgaon	46671.57	8
5	Chalisgaon	50760.77	8
6	Dhule	47947.39	8

7	Shirur Kasar	47880.23	5
8	Pachora	48328.15	3
9	Nandgaon	42573.15	3
10	Jalgaon	33348.66	2
11	Beed	43203.42	1
12	Jamkhed	48036.64	1
13	Parner	62707.66	1
14	Karjat	49685.61	1
15	Rahuri	47876.88	1
16	Ghansawangi	32575.41	1
17	Kannad	24906.04	1
18	Vashi	49989.86	1

Source: Field Work 2021

2. MIGRATION VOLUME OF SUGAR FACTORIES IN PUNE DISTRICT

The migration volume figures for each district are derived by getting averages of MI for all tehsils having migrants in that district. The high migration volume positively represents high number of migrant families from concerning district. In Bhimashankar factory 56,228.96 figure represents 75 migrant families, like wise 24906.04 figure represents only one family. In Sant Tukaram factory, 39,799.00 represents 77 families while 16,203.75 figure indicates only one family. In Malegaon factory MI 34,440.33 figure represents 114 families and 10,195.69 figure only two families. Venkateshkrupa factory 47,965.61 figure indicates 67 families while 17,883.25 indicates only one family. There are some exceptions to these figures.

Table 2: District-Wise Mi And Actual Migrants at Sugar Factories In Pune District

Sr. No	Sugar Factory	Districts	Average Migration Volume (MI)	Actual Migrant Families to Factory
1	Bhimashankar Co-op Sugar Factory	Beed	56,228.96	75
		Ahmednagar	51,686.31	48
		Jalgaon	44,145.86	13
		Dhule	42,706.08	8
		Nashik	42,573.15	3
		Jalna	32,575.41	1
		Aurangabad	24,906.04	1
2	Sant Tukaram Co-op. Sugar Factory	Osmanabad	49,989.86	1
		Ahmednagar	39,799.00	77
		Beed	35,402.35	68
		Jalgaon	21,353.68	3
		Jalna	16,203.75	1
		Nashik	20,094.62	1

3	Malegaon Co-op. Sugar Factory	Beed	34,440.33	114
		Ahmednagar	27,969.01	13
		Jalgaon	14,524.16	9
		Aurangabad	13,725.22	7
		Nashik	10,195.69	3
		Osmanabad	24,052.48	2
		Pune	87,804.37	1
4	Venkateshkrupa Sugar Mill Pvt. Ltd.	Ahmednagar	47,965.61	67
		Jalgaon	47,410.88	45
		Beed	44,143.11	21
		Nashik	30,245.28	10
		Aurangabad	40,455.96	6
		Jalna	17,883.25	1

Source: Field Work 2021

3. Migration patterns of sugarcane cutters in Pune district

Sugarcane cutters in Maharashtra are mainly belongs to the rain shadow areas of Marathwada, Khandesh and eastern parts of western Maharashtra. The districts like Beed, Osmanabad, Latur, Ahmednagar, Aurangabad, Jalna, Dhule, Jalgaon, etc. are main suppliers of sugarcane cutters to the sugar factories in Maharashtra. The main migration pattern is Rural to Rural, labors from rural areas migrate to sugar factory sites in rural areas. People from this area have adopted a strategy of seasonal migration during dry season to sugar factory sites in Western Maharashtra for many decades. They come back around April to their native villages and start agricultural practice.

Inter-district migration in Pune district

The study revealed that almost 99% sugarcane cutter families are from outside the Pune district. They mainly belong to the districts of Beed, Ahmednagar, Jalgaon, Aurangabad, Nashik, Jalna, Osmanabad, etc. It is visible from Table 3 that maximum 278 families i.e. 46.33% of total sample sugarcane cutters families are from Beed district alone. They are mainly concentrated (41%) in Malegaon Sahakari Sakhar Karkhana, Shivnagar (Baramati). It followed by 205 families (34.16%) are from Ahmednagar district. They are concentrated in Sant Tukaram SSK, Kasarsai (Mulshi). Jalgaon district accounts for 70 families with 11.66% of total sample sugarcane cutters in Pune district. Only 3 families i.e. 0.5% of sample size is from Jalna & Osmanabad district. It is evident that maximum sugarcane cutters are from Beed district which is known as economically and socially backward district of Maharashtra.

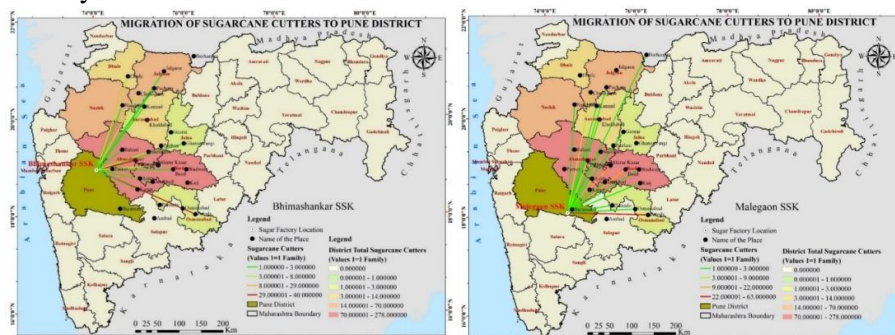
Table 3: District-Wise Migration Of Sugarcane Cutters To Pune District

District	Sugar Factory					
	1	2	3	4	Total Families	% to Total Families

Ahmednagar	48	77	13	67	205	34.16
Aurangabad	1	0	7	6	14	2.33
Beed	75	68	114	21	278	46.33
Dhule	8	0	0	0	8	1.33
Jalgaon	13	3	9	45	70	11.66
Jalna	1	1	0	1	3	0.5
Nashik	3	1	3	10	17	2.83
Osmanabad	1	0	2	0	3	0.5
Pune	0	0	1	0	1	0.16
Burhanpur	0	0	1	0	1	0.16
Total	150	150	150	150	600	100

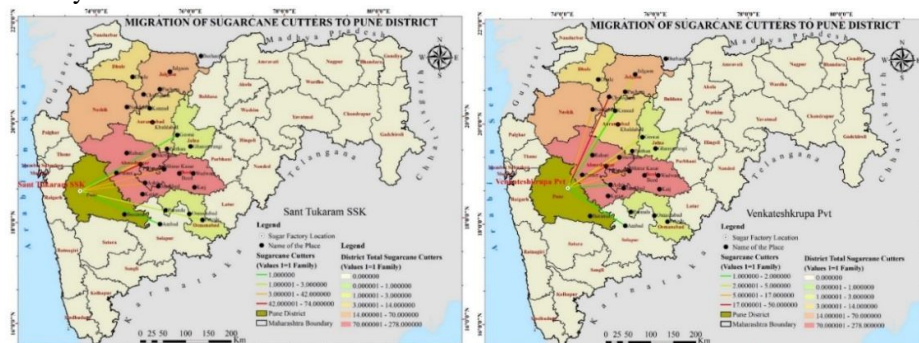
Source: Field work 2021

Map 1 : Bhimashankar Co-op. Sugar Factory. Map 2 : Malegaon Co-op. Sugar Factory



Source: Field Work 2021. Source: Field Work 2021

Map 3 : Sant Tukaram Co-op. Sugar Factory. Map 4: Venkateshkrupa Pvt. Sugar Factory



Source: Field Work 2021

Source: Field Work 2021

INTRA-District migration in Pune district

Intra-district sugarcane cutting migrant means families within the Pune district migrates seasonally to sugar factories within Pune district. It is observed at Malegaon Sahakari Sakhar Karkhana, Shivnagar. There is one family belonging to same Baramati tehsil of Pune district found at factory site.

Table 4: Tehsil-Wise Migration Of Sugarcane Cutters To Sugar Factories

Tehsil	Sugar Factory					
	1	2	3	4	Total Families	% to Total Families
Ambad	0	1	0	1	2	0.33
Ashti	29	42	7	2	80	13.33
Baramati	0	0	1	0	1	0.16
Beed	1	0	22	0	23	3.83
Chalisingaon	8	0	6	42	56	9.33
Dhule	8	0	0	0	8	1.33
Gevrai	0	1	3	3	7	1.16
Ghansawangi	1	0	0	0	1	0.16
Jalgaon	2	0	0	3	5	0.83
Jamkhed	1	0	2	0	3	0.50
Kannad	1	0	3	1	5	0.83
Kaij	0	0	2	0	2	0.33
Karjat	1	0	1	0	2	0.33
Khultabad	0	0	1	0	1	0.16
Nandgaon	3	0	3	10	16	2.66
Osmanabad	1	0	1	0	2	0.33
Pachora	3	0	3	0	6	1
Paranda	0	0	1	0	1	0.16
Parner	1	0	0	0	1	0.16
Paithan	0	0	3	5	8	1.33
Pathardi	36	74	9	50	169	28.16
Patoda	40	3	63	0	106	17.66
Rahuri	1	0	0	0	1	0.16
Shirur Kasar	5	22	16	16	59	9.83
Shevgaon	8	3	1	17	29	4.83
Wadavani	0	0	1	0	1	0.16
Burhanpur	0	0	1	0	1	0.16
Total	150	150	150	150	600	100

Source: Field work Note: 1-Bhimashankar SSK, 2-Sant Tukaram SSK, 3-Malegaon SSK, 4-Venkateshkrupa Pvt.

From Table 4, it is clear that there are sugarcane cutters from 27 tehsils of various districts of Maharashtra in Pune district. Pathardi tehsils in Ahmednagar district has maximum 169 families which accounts 28.16% of total sample families. They are mainly settled at Sant Tukaram SSK, Kasarsai. It is followed by Patoda tehsil with 106 families (17.66%) and Ashti tehsil with 80 families (13.33%). Around 9% families are from Chalisingaon and Shirur Kasar tehsils. There is only one family (0.16%) from Baramati, Ghansawangi, Khultabad, Paranda, Parner and Rahuri tehsil. As the Pathardi, Ashti, Patoda and Chalisingaon tehsils are having low rainfall and economically

underdeveloped, people from these tehsils migrate as seasonal sugarcane cutters to various sugar factories.

Conclusion

Seasonal migration is a widespread phenomenon in Maharashtra. It is mainly occurring from rain shadow and economically backward areas to more progressed areas of Maharashtra. It apparent from the study that out of total sugarcane cutter migrant, 46.33% belongs to Beed district, followed by Ahmednagar with 34.16%. Jalgaon district ranks third with 11.66% of total migrants. Districts like Osmanabad and Jalna has only 0.5% share in migrants. In migration pattern we can see that inter-district pattern is dominant in Pune district. The solution for this problem is decentralisation of industry to offer employment in those areas. Proper infrastructure like electricity, roads should be built by government, so industries can be attracted in that areas. Some tax concession should be given by government to those industries which are setting plants in such backward areas.

References

1. Breman, Jan (1978), Seasonal Migration and Co-operative Capitalism, Journal of Peasant Studies, Vol. 6, No. 1. Pp.42-53
2. David Karamera et.al (2000),A Gravity Model Analysis of International Migration to North America, Applied Economics, February 2000, Vol.32 (13), pp. 1745-55
3. Jaleel, Abdul and Chattopadhyay, Aparajita (2019), Livelihood Crisis and Distress: Seasonal Migration in Beed District of Maharashtra, Economic and Political weekly, Vol. LIV, No. 41, pp 30-35.
4. Singh, D. P. (1998), Internal Migration in India: 1961-1991, demography India, Jan-Jun., 27(1), pp.245-61
5. Shinde, Saroj (2020), The crucial highlights on sugarcane cutters in Maharashtra: Unorganized seasonal migrant laborers, International Journal of Humanities and Social Science Research, Vol. 6. Issue. 1, pp. 71-74



**DALIT WOMEN'S RESISTANCE AND REBELLION: AN
ANALYSIS OF BAMA'S SANGATI AND SELECT MEDIA
NARRATIVES**

MS. SWATI HOODA

Research Scholar, Department of Humanities
Deenbandhu Chhotu Ram University of Science and Technology
Murthal Sonapat India

DR. MAYUR CHHIKARA

Assistant Professor, Department of Humanities
Deenbandhu Chhotu Ram University of Science and Technology\
Murthal Sonapat India

Abstract

Double marginalization of women is a talked-about issue that hinders her liberty and rather adds to her clutches. This becomes evident when one reads the dared-voices of the Indian Dalit women writers like Faustina Mary Fatima Rani (famously known as Bama Faustina) in her life- narratives *Karukku* (1992) and *Sangati* (1994). How Bama attempted to relocate her status as a Dalit woman and voiced her identity is worthy of research, added with the fact that she has paved the way for more Dalit writers, especially women. This paper shall also make a humble attempt to analyze the resistance of Dalit women from 1980's to the present.

Keywords: *Sangati*, Resistance Literature, Bama, Dalit Literature

Who is Dalit? According to Prof. Aravinda Malagatti:

The people who are economically, socially and politically exploited from centuries, unable to live in the society of human beings have been living outside the village depending on lower level of occupation, and unable to spell out their names, lived as "untouchables" are regarded as Dalits (qtd. in Kargi 17).

Dalits are the marginalized section of society who for centuries have occupied the lowest lamina of the Indian society and have always been considered 'outcastes' in the graded caste system. They have been deprived of any inclusion be it socially, politically, economically, or culturally. The entire

oeuvre of Dalit literature deliberates around the structural domination of the caste system. Dalit feminism, in particular, voices not only the structural domination of caste but also the gender, for Dalit women are dual victims of hegemony as well as of phallogocentric system.

Robert Frost's idea of double marginalization in his poem "A Servant to Servants" in 1914 is universal and all-encompassing. We apply this fact of double-removal from liberty to Dalit women in this study because Dalit women share the same plight for being a Dalit and also being a woman. Their suppression on the social and domestic level is throttling to their path of emancipation, betterment, and happiness. On a societal front, this feeling of being put at the back and behind others is explored by the subaltern writers like Bama, Urmila Pawar, Shantabai Kamble and many more. Bama has written two autobiographical narratives – *Karukku* (1992) and *Sangati* (1994) among many other stories to voice out the impoverished and pitiable conditions of Dalits. While the former is personal in nature and deals with "Bama-centric" events as a Dalit Christian, *Sangati* takes the story up to a larger level and address the community at large. Even the characters of *Sangati* are her own community members. This paper does not only look at *Sangati* as a narrative of the voiceless and a part of resistance literature that is even applicable for today's Dalits, but also studies the present status of the Dalit women of India, to outline the improvements made in the social framework.

To 'resist' means to withstand or oppose any powerful force by some manner. Resistance literature includes dramas, novels, poetry or visual arts that narrates the act of resisting oppression of any sort. This art form allows movements to communicate within the exploited subaltern social subcultures and help preserve stories of resistance that has a long history. Long back, the suppressed groups shall often document the tortures inflicted on them. For example, in the American abolitionism, a large number of poems, newspaper articles were written to increase enthusiasm to collect people for a protest against slavery. The slave literature also falls under the category of resistance literature. So, in literary studies, resistance literature is one of the genres that are socio-political in nature and attempts to resist the dominant ideologies. Barbara Harlow's book *Resistance Literature* (1987) provides a detailed insight into this sub-field of socio-cultural literary studies. The point being proven is that literary creation and analysis can help in emerging newer concepts of political, social, and cultural resistance. Women's suffrage, the awareness related to feminism, and especially Black Feminism and other forms of social set-ups, all fall under this category. They all are resisting the dominant ideologies in some or the other manner. Many resistance literature writers have created a stir in their respective circles. James Baldwin, the American writer who addresses race, sexuality, and morality has moved many civil rights and gay celebration events. Alice Walker did the same for the civil rights movement regarding Black Feminism. Art Spiegelman uses resistance

literature to address the issue of trauma and stigma related to Holocaust movement denial narratives.

Bama Faustina is a similar name for Dalit rights activism in India. Her writings have highlighted the excluded status of Dalits and how they lack any power to live a decent life. By translating Bama's works into English, Lakshmi Holmstrom has established Bama's distinct voice in the Indian literary circle. Bama was born in 1958 to a poor landless family and her father served the Indian military. She owes her education to her father who somehow knew that Dalit's emancipation is laid in their education. Education helped her to free herself from the clutches of casteism and oppression. Highlighting the importance of education in her life, Nirupama Dutt in her article "Caste in her Own Image" (2003) quotes Bama- "I read Tamil writers like Jayakantan, Akhilan, Mani and Parthasarthy. In college, I read my favorites - Kahlil Gibran and Rabindranath Tagore. I didn't have many books to read so I read the same ones again and again" (para 6). Thus, education helped her to 'resist' the casteist forces, making her fight against Indian caste oppression in its own way. Her literature clearly falls under that of resistance.

Indian society is inflicted with the social categorization of caste. This system is strictly hierarchal, meaning a baby born to a Dalit couple will automatically inherit their 'Dalit' caste. They are marginalized based on the Hindu notions of physical pollution and impurity and are denied all rights civil, cultural, political, social, economic. Most of them are poor and are dependent on others for a livelihood because of meager resources. Despite various initiatives, many fall below the poverty line and lack in literacy and education, trapping them in the vicious circle of illiteracy, unemployment, impoverished life, low access to healthcare and high mortality, and no emancipation. Structural discrimination, physical segregation, downtrodden lives amidst filth, and inhabitable conditions further their oppression because even for the slightest of efforts to improve, they need money for which they work as domestic cleaners, etc. They, thus, fall under the category of what Gayatri Spivak calls 'subaltern' – who are low in rank or status. Anthony Faramelli in his 2010 article called "Can you Represent the Subaltern?" says that Spivak clarifies the true meaning of 'subaltern' as:

Subaltern is not just a classy word for oppressed, for Other, for somebody who's not getting a piece of the pie.... In postcolonial terms, everything that has limited or no access to the cultural imperialism is subaltern—a space of difference. Now who would say that's just the oppressed? The working class is oppressed. It's not subaltern.... Many people want to claim subalternity. They are the least interesting and the most dangerous. I mean, just by being a discriminated-against minority on the university campus, they don't need the word 'subaltern' They should see what the mechanics of the discrimination are. They're within the hegemonic discourse wanting a piece of the pie and not

being allowed, so let them speak, use the hegemonic discourse. They should not call themselves subaltern. (Faramelli)

The beauty of *Sangati* must be first understood through the meaning of autobiography and how *Karukku* is different from its following story *Sangati*. While both the novels are life-narratives ‘about’ Bama’s world, the former voices out Bama’s life, and the latter gives identity to many other Dalit women through its narrative technique. This makes *Sangati* a reading about Dalit women and not just Bama. Its patrilineal, virilocal and patriarchal social set-up is directly challenged and it is pleasantly surprising to see that even the downtrodden women in their own way have resisted and, in some cases, subverted a society where women have always been attached with men of their family for any matter of their existence. The fact is that though women are domestically central, they are yet socially marginalized; they are culturally active but yet socially victimized. In this relation, the meaning of ‘domestic violence’ is highlighted in Bama’s narrative using many narrators in form of live characters. It is the story of the whole community of Paraiya women who are neighbours, friends, or family but they are all in a collective struggle against patriarchy more than caste. The meaning of *Sangati* is events and it is a collection of many anecdotes that Bama recollects, she says in the acknowledgment of her book:

My mind is crowded with many anecdotes: stories not only about the sorrows and tears of Dalit women, but also about their lively and rebellious culture, their eagerness not to let life crush or shatter them, but to swim vigorously against the tide; about the self-confidence and self-respect that enables them to leap over threatening adversities by laughing at and ridiculing them; about their passion to live life with vitality, truth, and enjoyment; about their hard labour. (ix)

Sangati voices out many complexities – physical, verbal, emotional, and sexual – those women face as a matter of the control of the victim patriarchal strategy. Be it Dalit women being paid less than men for the same amount of work, their struggle with childcare, the games they play as children, or women not being allowed to voice their opinions during the village meeting is just to name a few. Bama says,

The position of women is both pitiful and humiliating, really. In the fields they have to escape from upper-caste men’s molestations. At church they must lick the priest’s shoes and be his slaves while he threatens them with tales of God, Heaven, and hell. Even when they go their own homes, before they have had a chance to cook some kanji or lie down and rest a little, they have to submit themselves to their husband’s torment. (35)

There are a lot of narrations voiced by the characters, like in the case of the story of Pecchiamma who marries twice. This power of ending her ‘own’ marriage is shocking yet empowering for women, especially Dalit women. Even women of upper caste needed the grit to take such a step. Then

there is the story of Pey (about the ghost that only possesses a woman) that is narrated by Bama's Patti, Vellaiyamma that talks about superstitions, cultural beliefs, machismo, and the death of her daughter (murdered by Patti's own son-in-law) highlighting women oppression. Bama believes that in order for things to change, women need to demonstrate strength and stand up for themselves. She says,

It's like the proverb that says, if a man sees a terrified dog, he is bound to chase it. If we continue to be frightened, everyone will take advantage of us. If we stand up for ourselves without caring whether we die or survive, they'll creep away with their tails between their legs.

(66)

Patti's story brings the fact to the limelight that one of the many reasons of Dalit men's violence is that they do not get to show their machismo to the outside world and when left with no place of their ego- display, they find their wives easier and vulnerable options. It can also be believed that these women get less sleep and no rest which drives them to irritability, verbal abuse, and quarrelling behaviour revealed in their language which is repulsively abusive. Similarly, in the story of Marypillai we learn how lucky she feels to be born in the family of a low caste for she is saved from the rules and regulations that the women of the upper caste face. Bama shares the fact that in their own community the groom's family also partake in the marriage expenditure and the groom gives money to the bride's father and marries the daughter, contrasting this practice with the dowry system that throttles the upper castes:

It's only on the surface that they look so good, really. It isn't that easy for them to get their daughters settled. They have to cover the girls' necks with jewellery, give them cash in their hands, and write off property and land in their names. Even after all this do you think the girls are happy in their new homes? Their in-laws keep on complaining that this and that is not enough, and they torment the girls. (112)

In *Sangati*, Bama showcases the ability of the Dalit women to "independently" think, earn their own money and operate their domestic lives – she shows the Dalit women walk out of marriage, remarry, change religion, strongly assert their voice and in this process end up as 'brown women saving other brown women' because they know their brown- men will not help them. This validates the comparison we stated with Frost's "A Servant to Servants" but in a modern feminist subservient manner. The style of narrative technique adds a charm to *Sangati*. It is imprinting how Dalit women have their own strong-willed and independent thinking mind that helps them establish their own 'voice' through Bama's pen. She becomes a journalist and paints vivid images of her co- Dalit community members leaving the readers with a pungent impression of the community whilst giving us time to contemplate the wrongs of our social gender/ caste- system. *Sangati* becomes a meta-narrative that involves, like an anthology, the lives of many Dalit women, inspiring and

paining both. This presentation of the social history and culture of Dalit women of Tamil Nadu makes the narrative special among the Tamil cultural literature circles.

The New Indian Express newspaper reports on 26th December 2020 the present condition of Nagapattinam district of Tamil Nadu. CPI(M) state secretary K Balakrishnan said that the Dalits continue to face atrocities. He says,

The situation which existed for Dalit farm labourers 52 years ago has not changed a bit. Dalits are still subject to limitless cruelty. We will strive to remove obstructions created by Varnashrama Dharma” (New Indian Xpress).

Shambhavi Raj in her article “#DalitLivesMatter: Why Are Atrocities Against Dalits on the Rise?” point out the fact that the Covid pandemic has become a newer excuse for practicing untouchability. The fact of virus-protection and social distancing has led to certain sections twisting the norms of a pandemic to promote casteism – “The virus is frightening and it is pushing people’s prejudices and ignorance to the forefront leading to scapegoating of marginalized populations” (para 1). Shambhavi Raj recounts for the purpose of proving the practice of untouchability an incident from upper-caste Corona patients from Nainital and Uttar Pradesh. These upper-caste patients were admitted in the hospital but they refused to eat food because it was cooked by the hospital’s cook who was a Dalit and “Such incidences of refusal to eat food have been reported in several other states” (para 5). Raj also narrates of gender-based subjection. Dr.Payal Tadvi, a medical practitioner committed suicide because she was mentally tortured and harassed on the basis of her caste.

Gautham Subramanyam in his article “In India, Dalits still feel bottom of the caste ladder” (2020), shares the fact that in the 2018 report of the NCRB (National Crime Records Bureau), 42793 cases were registered by Dalits for the atrocities inflicted upon them, “meaning a Dalit was a target of crime, on average, every 15 minutes. The number of cases has increased 66 percent over the last decade” and even today “beyond police violence, inter-caste violence is also widespread. The triggers can be acts as innocuous as entering a temple or falling in love”. The report also shows violence against Dalits actively existing in the Indian states of Bihar, Tamil Nadu, Maharashtra, Uttar Pradesh, Gujrat and Jharkhand etc. The Una (a town in Gujrat) violence case of public naked- marching of a Dalit family of seven on the alleged slaughtering of a cow shows the dehumanizing punishments the non-Dalit communities can stoop down too. A national strike was announced in India on 2nd April, 2018 by the Dalits against the Supreme Court diluting some provisions of the Atrocities Act which galvanised the government to the extent of the SC recalling its own judgement. About their status today, a United States survey called “Caste in the United States” conducted in 2016 revealed some shocking findings about the oppression in which Dalits lived even in the United States:

a) 25% of Dalits who responded said they had faced verbal or physical assault based on their caste, b) one in three Dalit students report being discriminated against during their education, c) two out of three Dalits surveyed reported being treated unfairly at their workplace, d) 60% of Dalits report experiencing caste- based derogatory jokes or comments, e) 40% Dalits and 16% Shudras are made to feel unwelcome at their place of worship because of their caste f) over 40% of Dalits respondents have reported being rejected in a romantic partnership on the basis of their caste etc. (equalitylabs.org). These findings are shocking.

So, when the servant of the servants in Frost's poem "A Servant to Servants" says that "there's nothing but a voice-like left inside" is because she has double work to do; one that the society expects her to and the other that her own household expects her to do – what one refers to as double-marginalization. Frost's woman says it in other words, "He (doctor) thinks I'll be all right with doctoring. But it's not medicine Lowe is the only doctor dared to say so – it's rest I want" because she is exasperated with physical toiling at the double level. Her pain continues, "From cooking meals for hungry hired men and washing dishes after them – from doing things over and over that just won't stay done" (Frost). This poem also most explicitly reveals the fact that men "by his shouts at night" make his wife's life miserable.

Certain social structural changes must be introduced and enforced like a common cremation ground, allowing Dalits to worship in the same temples as Brahmins, etc. The #MeToo movement in India was initiated by a Dalit woman, says Ruth Manorama in the article "Dalit Women in Politics" (2019). Many women have appreciated the fact that their involvement/ participation in politics is essential for their betterment. In India's politics, there has been no Dalit prime minister till date, just a woman chief minister of Uttar Pradesh and now a male CM for Punjab. It is important for Dalits to increase their presence in the political paradigm, especially women so that a hopeful vision is planted at the very rudimentary level using the highest power of politics.

Karukku (especially) and *Sangati* have already made their way into the syllabi of many universities and their courses on Dalit literature, marginal literature, feminist/ subaltern literature etc. These narratives have at least created a sense of boldness and identity so much so that a Dalit rape survivor in Uttar Pradesh has fought vehemently against her rape. Four upper-caste men preyed upon her honor and threatened her with to viral her rape video if she told anyone. Her father suffered a fatal heart attack while one of the trials and her brother is running for his life fearing the upper caste's life-threatening violence. Refusing a handsome sum of 9,72,000 as settlement, she chose to fight for justice saying "I want them in jail. Then everyone watching will know that people can get punished for this", shared the article by Think Change India in 2015. Surprisingly, she has got her rapists put behind the bars and there have been no rape cases in her village. In a country where rape

victims are humiliated with no fault of their own, sex crimes are overlooked, this girl's example is inspiring for society at large.

Then, in the cases where the victims lack voices, there is no dearth of external sources of encouragement in the form of NGOs that help the victims come out in the open and voice out their trauma. One such bravery is shown by a victim who understood the need for a detailed police report. The NGOs volunteer Ms. Pradeep recounts the episode of the Dalit victim's valour and the entire narrative of Pradeep becomes all the more important because Pradeep herself was a rape survivor around 1992. Divya Arya in her article "The Dalit activist fighting for rape survivors" (2021) in BBC shares: "Ms. Pradeep stresses boosting the morale of the survivor and helping her understand the need for a detailed police complaint. That instinct came from her own experience of loneliness as a survivor of child sexual abuse, she said. She was just four years old when she was sexually assaulted by four men in her neighbourhood" (Arya). Pradeep is fighting for Dalit women's rights for three decades and also co-founded the National Council of Women Leaders. The success of such initiatives is proven by the fact that the reports of cases of rapes in Dalits have seen a steep rise by 50% in the last decade.

The emancipation of Dalit women is also seen in the case of a 60 years old rape victim of Tamil Nadu who rose to "restore her SC name" with honour, as reported by Arun Janardhanan in the newspaper Indian Express in 2015. The state of Tamil Nadu is already infamous for its crime against the lower castes. The article elucidates the day of rape in her life and how hard it was to recoup from the trauma. The height of iniquity was seen when the police filed her complaint under simply Tamil Nadu Protection of Women Harassment Act instead of the SC/ST Prevention of Atrocities Act, 1989 knowing the fact clearly that the latter provided stricter and enhanced forms of punishments. Arun Janardhanan shares:

Her lawyer R Krishnan says, "That was the stage police altered her name, removing a letter in the FIR and cooking up a forged community certificate to project her as from a backward Christian community. After I showed the alterations to the district collector, he ordered a probe by the revenue divisional officer. They found that she belongs to the Scheduled Caste Pallar community," he says (Janardhanan)

The case was registered finally, but it took her a lot of struggles at such an age; her courage paid off though. This profound rise in their voices is commendable but it also highlights the reality that their exploitation still exists. Similar stories of Dalit victims raising voices are on a rise and this reflects the reality that the condition of Dalits is improving. Whether they get justice or not is a different area of study, the focus here is on the naked truth of more women shouting out their stories. Once this increases, there will surely be a higher rate of convicts.

Western feminism has affected the status of Indian women with Dalit women no exception. Even though there has been not much decline in Dalit treatment, but women, in general, have shown betterment in terms of education and financial stability. The proliferation of Dalit literature, on top of it, has brought the question of identity to the forefront and women are grasping it well. The contemporary Dalit discourse goes beyond the defined realms of social spheres and challenges the interactions of intersectionality. While earlier caste-inflicted women could hardly raise a voice, now they have access to legal aid, financial independence, and social respect in its basic form. Erik Fraser in “The Dalits of India: Education and Development” (2014) says:

The Dalits have experienced a bit of progress in establishing an equal position in Indian society. Under the Poona Pact, a reserved number of seats in the national legislature were reserved for Dalit candidates only who would be elected based solely on the votes of their Dalit constituents ... Their movement has also been encouraged by slow societal shifts towards a greater acceptance of Dalit equality and a greater role played by local and international nongovernmental organizations ... The Dalit population continues to struggle for equality, though the progress of the past few decades shows hope for an improved level of equality within Indian society. (Fraser)

Some benefits of government policies and social programs for women which have been designed to increase the primary education rate are noticeable in society but still, the Dalit population still remains much lower in literacy than that of the rest of India. The growth rate is slight and modest, but at least the direction is laid. As already highlighted, the mere fact that these women have mustered courage and honed skills of grit and determination is commendable. The earlier generations never dreamt of such fights for justice. Their desire for education and awareness about the places of justice clearly shows their condition is improving and progressing at both personal and social levels.

References

1. Bama. *Sangati Events*. Oxford University Press, 2005.
2. Janardhanan, Arun. “The Silenced Letter: 60-Year-Old Dalit Rape Victim Fights to Restore Her SC Name.” *The Indian Express*, 10 Nov. 2015
3. Kargi, Veerppa. “Dalit Literature in Karnataka: Depiction of Dalit in the Autobiography of Aravind Malagatti.” *Dalit Literature: Our Response*. Ed. N. Shanthi Naik. New Delhi: Sarup Book, 2012.
4. Pareek, Shreya. “5 Amazing Women Who Have Shunned the Tag of 'Rape Victim' and Emerged as Winners. Respect.” *The Better India*, 2014
5. Raj, Shambhavi. “#DalitLivesMatter: Why Are Atrocities Against Dalits on the Rise?” *Feminism In India*, 2020\



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurihistorians.org

**SCIENTIFIC EXPLANATION OF FASTING (UPAVASA)
IN YOGA FOR PURIFICATION**

DHANANJAY TRIVEDI

Ph.D. Scholar

Department of Philosophy

D.A.V. PG College Kanpur

C.S.J.M. University Kanpur india

PROF. RANJAY PRATAP SINGH

Professor and research supervisor

Department of Philosophy

D.A.V. PG College Kanpur

Abstract

Yoga is a science of life. It gives wisdom about life, protection of health and way to achieve Samadhi. Yoga prescribed eight folded paths to achieve the aim of life. i.e. liberation. The second limb is niyama, which have five parts, Tapas is one of them, actions which are practice while doing our Swa-Dharma (practicing own duties) such as individual's unique duties, responsibilities and righteousness is known as Tapas. To achieve righteousness fasting is prescribed. Fasting is considered as one of the purification actions which is needed for healthy body and mind. Many researchers have found that fasting activated autophagy. Yoshinori Ohsumi a known Japanese cell biologist who had won Nobel Prize in Medicine in 2016 for his work, how cell rejuvenate themselves is known as autophagy. Many published studies have shown the affirmative effect of fasting on neuroprotection and longevity.

Key Words- Fasting, Upavas, Yoga, Niyam, Tapas, Autophagy

Introduction

According to yoga the ultimate aim of a person is liberation which can be achieved by samadhi and to achieve the aim the important element is stable and healthy body. Yogashchittavrittinirodhah (1,2) According to Maharishi Patanjali in Yoga-Sutra chapter -1 (verse-2) restrain the chitta from fluctuation or modification is Yoga. There is certain action which are prescribed to achieve it. We will discuss one part in this research. {1}

concept of Niyama

shauchasantoshatapahsvadhyayeshvarapranidhanani niyamah (2,32)

According to Yoga-Sutra chapter-2 (verse-32) it is been said that Niyama is divided in to five parts, souch (Maintaining the purity), Santosh (contentment), Tapas (purification action), Swadhyaya (reading text and analysis) and Ishwar-pranidhana (Surrender to divine). Every part has its importance but focus will be there on Tapas (purification action). {2}

Importance of tapas (purification action)

kayendriyasiddhirashuddhikshayat tapasah (2,43)

By the process of tapas (purification action), when the impurities are destroyed then physical body and senses become perfect. Purification action is been performed to destroy the dirt of veil of impurities. After the destruction of this veil of impurities our physical body perform best of his potential and the senses remains in control.

The question arises what is tapas (purification action)? It can be understood, all those actions which are practice while doing our Swa-Dharma (practicing own duties) such as individual's unique duties, responsibilities and righteousness is known as tapas. One of those action is fasting. While practicing fasting properly the debris of the physical body and sense organ is destroyed and the body of Yoga-Sadhaka (yoga practitioner) remains healthy, clean and light and that person can attain various siddhis (extra ordinary powers). {3} Fasting (upavasa) means giving up the desire, anger, delusion etc. to do our Swa-dharma and follow the path of truthfulness. As said "complete dissociation from sinful act (mind and body) and association of virtuousness or refined qualities or persons of refined qualities can be understood as upavasa not the emaciation of body (Charak Samhita Sutrasthna, 1/6). Fasting is of two types as per Vachaspatyama, one is 'vaidha' (lawful fasting) and another is 'avaidh' (unlawful fasting) (Vachaspatyama, 1322). Ayurveda has very detail analysis about it.

The prevailing wisdom in today's world when we fast, we feel sleepy or tired and we think we need energy and want to eat food or energy bars. when we eat or drink it, we are supposed to get energy and it's not true always. when we go and take food or an energy bar, we suddenly feel great that's because we're a junkie. we just got high just took a shot that boosted our brains dopamine and we felt better. It's because we are a sugar junkie, that's why we felt good. Biochemically there's no parameter that is measured in the person to say that person is lacking energy and now he took this energy shots or an energy bar he feels great. Do something's changed in body?

Various study shows no, nothing has been changed as shown in animals nor in human beings. clearly there's no biochemical change going on, none whatsoever it's all mental. Let's understand what happens, when we are junkie, whenever we eat sugar or simple carbohydrates and we get that high it goes to the dopamine center in the brain produces all that dope in cityward center and we get addicted to it and then we need it and then we feel better.

when we are fasting also, we're feeling tired and fatigued and there are reasons for that but taking another shot of sugar or taking another energy bar is not the solution. It's nothing to do with that, it's the reward center and eventually after a few days when we will come out of that habit, same as we take an alcoholic person and put him in a room and when he can't drink anymore after a few days' person won't crave anymore. It's all craving so one thing is a biochemical craving the second thing is Pavlovian reflexes.

Its mind game lets understand it, its timetable, we want to eat are we hungry no, I'm not hungry but I want to eat it's time to eat its evening or morning, it's our behavior and behavior is incongruent of physiology. Our brain has interfered our body and we stopped listening to our body. Why did we stop listening to the body? It's because we were told to stop listening to our body. By whom we were told, by the advertisement, press, media, people around us, parents maybe friends that we have to eat five times maybe six times a day. This knowledge is totally false we don't have to eat six times a day we don't need to have that calorie input all the time. Homo sapiens are about two and fifty million years old. About twelve thousand years ago, we have changed and we started going into agriculture so until then we were the Paleolithic being and we eat mostly meat some vegetables and drink lots of water. when we are Paleolithic being none of us are such fantastic hunters that we could hunt and kill and eat every three hours. For all those years (millions of years) we generated genetics and that genetics is what we still have found because it was evolved over two million years.

In the last twelve thousand years we became more intelligent and started agriculture, now our food changed so when we into agriculture did our genetics keep up with the two million years of genetic change the answer is hardly, because it takes another two million years to develop a new genetic package. We did not change genetically as our diet change, but we continued to be an agricultural society because the population grew and we need food, so agriculture was easier. In the last 200 years we change our diet again and now we are industrialized and start eating processed foods vegetables seed oils.

To understand this, if we look at our entire evolution as 24 hours, that food only came to us in the last 10 milliseconds, how do we expect our body to respond genetically and hormonally to that food that we only just introduced to our genetics. Paleolithic being eat maybe once a day and he eat during the day time because if we try to eat at night time where the caucus is outside i.e. dangerous animals we remain in our cage and even we don't drink water in the night because we don't have latest facility.

So, our body is made to fast. we should be fasting and feasting as well because if there was no food around and if our sugar level just went down and our energy go down then we'll be dead in 24 hours because we're going to get cramps and we'll just crawl down and we just going to get terrible and die. But this is not the case you don't die it means fasting does not kill people in fact we were used to of fasting from Paleolithic age. In fact, when we're sick, we

fast when we have the flu we don't eat. when our pets are sick didn't eat, we don't see our dog running and eating his food he stays in the corner and does not eat. There's a wisdom in that and that wisdom is the physiology. Physiology of the body is saying that he knows eating is dangerous eating takes up a lot of energy. If we put in about a hundred calories of food into our body it takes about 60 to 70 calories of our body to digest that food and then we get a little excess. So eating is an energy consuming activity but most of us don't think of it. Let's understand biochemistry of body, we stop eating in the first 12 hours, our bodies understand no food coming out now it's going to wipe up all the glycogen that is in our liver and in our muscles that's a normal process. Now body going to use glycogen so our sugar level or our glucose levels will be maintained. Question arises what about protein? we got plenty protein in our body, what about vitamins so a normal body got at least a month's worth of vitamins in the body. When we eat, we store in the form of fat and that fat should be utilized now so for the first 12 hours we not going to use the fat. In fact, we are going to use our glycogen stores, we feel ok and our sugar level will not go down its a key concept. we can fast for seven days our blood sugar will come down but we will not become hypoglycemic and have an attack unless we're on insulin or we're taking diabetes medications. Question arises how does the body keep the sugar? Let's understand it in the first 12 hours, we get glycogen and after 12 hours we get gluconeogenesis that means new glucose is being made. Gluconeogenesis, whereas that glucose comes from, it comes from protein but it's not the protein in the muscles. protein is always being turned over in our body, but this time the protein that's normally going to turn over turns into blue so our glucose level is maintained for another 12 hours or so. During this next 12 hours as a small increase in ketosis. It's an important concept so I am explaining it, where does ketosis come from?

when insulin level goes down then body understand it and the insulin levels must drop so the insulin levels are now low because we're not eating. when our insulin level is high, we store energy and when our insulin levels are low, we pull energy out of the fats. Through the hormonal action we know hormone sensitive lipase and the action of LPL, fat stores open up because our insulin level is low so the fats start being devoured the fat gets converted to triglycerides and fatty acids the fatty acids flood the bloodstream as we don't utilize it directly so fatty acids go to our liver and in the liver our fatty acids get converted to ketones there's two ketones 3-beta-hydroxybutyrate acid (3HB) and acetoacetate acid these two ketones now go up and ketones can be utilized by the body and this is the great breakthrough. I want to tell that ketones can be utilized by every cell of our body including our brain.

We were told that the brain is an obligate glucose utilizer and can only utilize glucose it's absolutely wrong there was a study done in Britain where what they did is that they brought the blood sugar down to 30 but they pump patient full of ketones all was fine. we should be having convulsion in the brain can

utilize ketones after a seven-day fast, 70% of the energy utilization of the brain is through ketones and the brain likes it. There are even studies to show that, when the brain utilizes the ketones it is a cleaner burn. It burns more cleanly. what happens if there is a slow increase in the ketones which actually starts around 18 hours and gradually goes up and up, so by 24 hours, we have some ketones maybe 10 to 15 % of our entire energy source is now going to be ketones.

How are we going to feel with ketones? Answer is very fine without any problem, because ketones are giving all the energy that we need then let's say another 12 hours go, at the 35 hours the ketones go even higher and higher and by 3 days we're really beginning to get even better and even higher, so by the fifth day of fasting we enjoy the process. If we've been on a low-carb diet low sugar diet we will go into ketogenesis earlier than somebody who eats a lot of sugar because it's got a whole bunch of glycogens in the liver. Because glycogen burn first before we start burning ketones. {6}

I'm will take an example 24 hours, our insulin levels have been low and now we eat our next meal we're only going to make very less insulin. we can make a much less amount of insulin so our body is going to deal with that meal differently then had we eaten in a fed state. so, eating after a fast is metabolized totally different than eating in a fed state. What will happen is that we produce less and less insulin even in the next few days as we fasted one day. Paleolithic being, especially after 18 hours the epinephrine levels increase and our adrenaline levels go up and cortisol levels go up. Our metabolic rate goes up we start feeling better more bushy-tailed, bright-eyed because we are looking for our next kill. If we walk out there with our eyes droopy how we're going to see the kill? Here our energy is very high, we pumped up our metabolic rate is high, we more alert, awake and we will get what we want to kill.

There's another thing that happens when we're fast, we produce a stuff called B-brain-derived neurotropic factor. so, what happens is that the body starts producing a hormone that goes to our brain and tells our brain switch on and we actually make new brain cells. No drug is there which can produce new brain cell only fasting situation make new brain cells. As nature wants to teach us that the cell, we got into the situation learn from it remember it and behave according to situation. Fasting also produces growth hormone. If we're fast just a one and half to two days the study shows we produced a two thousand percent increase in our growth hormone production in a man and thirteen thousand in a woman, so it is the best way to boost our growth hormone level too. {7}

when we're fasting so growth hormone increases, about 20 to 24 to 48 hours, if we really want to get the full benefit of growth hormone now there's a condition called autophagy. Autophagy starts actually at about 18 hours and then gradually increases and its maximum at 3 days.

CONCEPT OF AUTOPHAGY

Now let's understand autophagy, Yoshinori Ohsumi a known Japanese cell biologist who had won Nobel Prize in Medicine in 2016 for his work, how cell rejuvenate them self which is known as autophagy, during fasting the cells break down proteins and other cellular component and use them to supply energy to the body. When we are nutrient deficient at time of fasting like this body senses that there are no nutrients coming in and there's thing called mTOR. mTOR levels go really low this is a protein kinesis in the body and that turns on autophagy. what turns autophagy is mTOR levels are high, what causes mTOR levels to go high is because of mostly eating proteins. what eating do, it takes protein to our cells and the cell has a lipoprotein membrane around it and there's all the intracellular organelles in it, but in the course of time those cells and the intracellular organelles, some of them become redundant there's.

During fasting protein which was lying around as a garbage and old intracellular organelles and some proteinaceous materials that are just lying on in the cytoplasm, so the body says I need energy that time, cell need to recycle itself, and it takes those intracellular organelle, breaks them down and exports it out of the cell. Once it is exported from the cell into the bloodstream and body got some new building blocks and the body utilizes it. Now body starts utilizing our interest cellular organelles so we're recycling our self. so, our cell doesn't die it goes into a state of recycling and we recycle our mitochondria as well.

what happens is the cell is now going to be deplete of its old non-functional parts and repair, so we basically rejuvenate ourselves. If we're constantly eating what will happen? Simply we will not rejuvenate those cells. Now we are functioning better more resilient to disease, it's like a reset switch like a rebooting mechanism. Now when we eat because now, we have autophagy, a signal goes from those cells to the bone marrow that my intracellular organelles were used, when we get new ones or new supplies send them to cells. Concept of new stem cells comes here, now bone marrow when we eat makes stem cells which rejuvenate the whole-body including brain. {8}

CONCLUSION

We need to harness nature's way of giving stem cells to our body. If we want plenty of growth hormone or stem cell in natural way the most efficient way is to do fasting (upavasa) and it does not cost any money. By fasting or intermittent fasting person become healthy, more resilient to disease, strong and immunity of body increases. Studies over humans in animals says fasting boost the growth hormone and further which boost our stem cells this has been well-documented. There is no drug which can produce new brain cell only fasting situation make new brain cells will makes us mentally strong that is the concept of Tapas (purification action). Fasting is the purification action which is been performed to destroy the dirt of veil of impurities as mention in Yoga. In Tapas the debris of the physical body and sense organ is destroyed and the body of Yoga-Sadhaka (yoga practitioner) remains healthy, clean and light the

same concept is scientifically stated. From Paleolithic being we are used to fasting and it needs to be followed now to attain the maximum benefit. So, before we put anything new in our mouth, we need to decide it keeping in mind about our genetic. If body is light and healthy then we can achieve samadhi and can fulfill the purpose of life.

References

1. Yoga-Sutra (1,2)
2. Yoga-Sutra (2,32)
3. Yoga Sutra (2,43)
4. Fontana L, Partridge L, Longo VD. Extending healthy life span—from yeast to humans. *Science*. 2010; 328:321–326.
5. Longo VD, Mattson MP. Fasting: molecular mechanisms and clinical application. *Cell Metab*. 2014;19(2):181-92.
6. Sengupta S, Peterson TR, Laplante M, Oh S, Sabatini DM. mtorc1 controls fasting-induced ketogenesis and its modulation by ageing. *Nature*. 2010; 468



**PRE IMPLANTATION GENETIC DIAGNOSIS IN THE
CASE OF SAVIOR
SIBLING: ETHICAL MORAL ISSUES**

DR. SUFIYA AHMED

Assistant Professor of Law
School of Legal Studies

Babasaheb Bhimrao Ambedkar University
Vidya Vihar Rai Barelli Road, Lucknow India

SANDEEP SINHA

LL.M., Department of Law
School of Legal Studies

Babasaheb Bhimrao Ambedkar University
Vidya Vihar Rai Barelli Road, Lucknow India

Abstract

The development in the field of assisted reproduction technology brings new hope to individuals and families dealing with life-threatening diseases. Let us imagine that a child is born with a life-threatening heritable disease and the only way to cure the disease is the umbilical cord stem cell, bone, or blood marrow transplantation from a genetically matched child. This is where the concept of a saviour sibling emerges. With the help of new technologies such as In Vitro Fertilisation (IVF) and Preimplantation Genetic Diagnosis (PGD), a saviour child is created to save the elder sibling. Thus, a saviour sibling is a genetically matched child specifically designed to cure the disease of the existing sibling. In conceiving the saviour child, PGD plays an important role; the process is used to select the genetically similar embryo prior to the implantation in the womb of a woman. The use of PGD for the creation of a saviour sibling raises some moral and ethical issues. This article analyses the procedure of PGD, its regulation and the legal position of the PGD in countries like the USA, UK, and India and discusses the issues and challenges relating to the savior sibling.

Keywords: in vitro fertilization, designer babies, assisted reproductive technology

Introduction

The PGD technology has become an integral part of the Assisted Reproductive Technology (ART)

¹ procedure. The testing can be used to select positive traits to be present in the child and neglect the embryos with serious genetic diseases or disabilities.²This diagnosis is primarily used to identify serious heritable disorders, such as cystic fibrosis or Tay-Sachs. However, this technique is used for more controversial purposes, such as selecting a child whose tissues can be used to save the sick child and selecting a child of a particular sex. The use of PGD technology involves several moral questions, as it involves the question as to what extent the parents should enjoy reproductive liberty. The term saviour sibling is used for the cases where parents of a sick child wish to conceive another child so that the tissue of the child can be used to provide treatment for the sick sibling.³ The Cambridge dictionary defines it as; ‘saviour sibling is a child who is born with particular genes that have been chosen to treat an older brother or sister who has a disease.

In other words, we can say that a saviour sibling refers to the creation of a genetically matched child to that of the ill child to provide biological materials such as blood, bone marrow, or even organs to a fatally ill sibling. The saviour sibling is conceived either by taking the chance with traditional procreation or by IVF technology. IVF (In vitro fertilization) is a process of fertilisation where an egg is fused with the sperm outside the human body in a laboratory. Once the embryo is formed, it is placed in the uterus of the woman. However, before implanting the embryo in the uterus the zygotes are tested for genetic compatibility (human leukocyte antigen (HAL) typing), using a pre implantation genetic diagnosis (PGD), and only zygotes that are congenial with the ill child are implanted in the uterus.

PGD is the genetic profiling of embryos prior to their implantation in the uterus. The PGD involves the screening of the embryos to select the embryos which do not carry disabilities like that of the ill child. This requires an assessment of the different embryos to see if they carry desirable or undesirable characteristics. The PGD is usually done on a single cell removed from an embryo of about eight cells in development. An inspection is made of the removed cell. If the cell is free from genetic defect then the remaining cells of the embryos are implanted into the uterus and the remaining seven cells continue to divide and it giving rise to a child without a specific genetic defect⁴, present in the elder sibling of the child. It is important to note that PGD

¹ It refers to fertility treatments and procedures that can help with difficulties or an inability to conceive children. ART techniques involve the manipulation of eggs, sperm, or embryos to increase the likelihood of a successful pregnancy.

² Mark Walker, “Designer Babies and Harm to Supernumerary Embryos” 45 *University of Illinois Press* 349 (2008).

³ Jonathan Herring, *Medical Law and Ethics* 383 Oxford University Press, New York, 3rd edn., 2010

⁴*Ibid.*

testing is not used to analyze every embryo with the notion that each embryo is normal. It is only used to identify the absence of a specific defect similar to that of the ill child. The PGD is not used for creating the designer baby. With the help of the PGD technique, it becomes possible to select an embryo to create a child who will be compatible for the use of the blood, bone marrow, or even organ transplantation for its sibling.

Reproductive endocrinologists developed Pre implantation genetic diagnosis in England in the mid-1980. It was initially developed to identify genetic defects in embryos of women undergoing IVF. The procedure involves removing a single cell from a six-to-eight-cell-stage embryo. The cell is evaluated in a genetics laboratory. Embryos are not damaged by this procedure and make new cells to replace the one removed. Evaluation of the cell can determine if the embryo from which it came has evidence of genetic abnormalities. If it does, the embryo is discarded. If it is normal, it can be transferred to the egg donor's uterus.

Preimplantation genetic diagnosis (PGD) involves genetically tested cells or two after removal from an early embryo. This technique was first successfully used in 1989. The usual procedure for couples using IVF is to create a number of embryos and implant them two at a time into a woman. The question here is whether it is permissible to select from the embryos created which will be implanted. There is generally no objection to a selection being made on the basis of which embryos are most likely to survive birth, but more controversially a couple who are at risk of having a child with a genetic disability may wish to select an embryo that does not carry that disability. This requires an assessment of the different embryos to see if they carry desirable or undesirable characteristics. This process is known as preimplantation genetic diagnosis (PGD). Infertile couples that use PGD have fewer children with genetic disorders than those who do not use PGD. Nevertheless, many people believe that the use of PGD is morally wrong. They believe that life begins when a sperm fertilizes an egg and that discarding a genetically defective embryo is a type of murder. Others object to PGD because it allows for gender selection. PGD is the single most accurate way of ensuring the sex of a fetus..

LEGAL ANALYSIS OF SOME COUNTRIES

I. LEGAL POSITION IN THE USA

Adam Nash a baby boy born in October 2000, was the world's first savior child born in the United States through the PGD technology to save his elder sister Molly who was suffering from Fanconi anemia (FA). The only known solution for FA today is hematopoietic stem cell (HSC) transplantation, which requires a donor with a perfect genetic match who can replace the damaged immune system. With the help of the PGD technology, Adam Nash was born with a perfect genetic match and the umbilical cord blood stem cells from the Nash were used to treat his sister. With the success of the Nash case, the demand for the PGD has increased in the US to transplant stem cells to cure sick siblings. The USA is lagging behind the European countries to enact any law or issue any robust guidelines or standards governing the use or creation

of saviour siblings.⁵ Indeed, there are no formal federal restrictions in the United States that deal with the use of PGD. As a result, contemporary PGD applications, such as the production of a saviour sibling, are left to the discretion of doctors and patients.

The US Congress has enacted the Fertility Clinic Success Rate and Certification Act, 1992. The objective of the act was to keep records of the success rates of ART in fertility clinics in the United States. However, the states are left with the discretion of whether or not to implement the scheme. Due to this flexibility, no state has adopted the model program entirely. However, the scheme does not consider a saviour sibling. Yet, the US government does not play a substantial role in the process and regulation of IVF, PGD, or decisions regarding saviour siblings.

In the absence of any regulatory framework in the USA, some professional groups like the American Society for Reproductive Medicine, the American Congress of Obstetricians and Gynecologists, and the American College of Medical Genetics have made some guidelines concerning the use of IVF and PGD, but such guidelines are of little relevance. Importantly, these organisations have yet to take a formal position on saviour siblings, and as a result, their advice manuals do not adequately address saviour siblings.

II. LEGAL POSITION IN THE UK

The United Kingdom was the first country in the world that laid down the regulatory framework for IVF. In 1990 the parliament of the UK enacted the Human Fertilization and Embryology Act which regulates IVF and donor insemination in the country. Initially, the act does not deal with the PGD directly but created the Human Fertilization and Embryology Authority (HFEA), which has the power to license clinics for particular uses of PGD. The licence given by the authority for the use of PGD was uncontroversial in the first ten years of the HFEA's existence. The controversy emerged in 2004 when the HFEA granted permission to the Hashmi's to go for PGD to conceive the saviour child so that stem cells can be used to cure the Zain Hashmi, who was born with beta-thalassemia. In 2005 Josephine Quintavalle brought an action against the HFEA, arguing that the HFEA could not license the tissue-typing of embryos under the 1990 Act. The House of Lords unanimously ruled that HFEA has the authority to issue such a license and rejected the challenge from a group that argued such 'designer babies' violated their licensing authority. After the judgment of the Quintavalle case, the parliament of the UK amended HFE Act in 2008. After the amendment, the creation of saviour siblings is legally permissible, subject to certain qualifications. Paragraph 1ZA(1)(d) of Schedule 2 allows testing where: "a person ("the sibling") who is the child of the persons whose gametes are used to bring about the creation of the embryo (or of either of those persons) suffers from a serious medical condition that could be treated by umbilical cord blood stem cells, bone marrow or other tissue of any resulting child, establishing

whether the tissue of any resulting child would be compatible with that of the sibling.”There are, however, limitations on the use of PGD for the use of selecting ‘saviour sibling’. First, the statute makes it clear that it can only be used in the case of siblings.⁶ Secondly, the statute makes it clear that the selection cannot be made if it is planted that the whole organ is to be donated. Thus, tissue typing can only be licensed if the intended recipient and the prospective donor are siblings, and the intended recipient suffers from a medical condition that could be treated by the umbilical cord blood stem cells, bone marrow, or other tissue (excluding the whole organ) from a donor sibling.⁷

III. LEGAL POSITION IN INDIA

Unlike the UK, India lacks any specific legislation governing the saviour sibling. But in 2021, the Government of India enacted the Assisted Reproductive Technology (Regulation) Act, to regulate the Assisted Reproductive Technology (ART) procedure in the country. However, the Act is silent regarding the provisions of the saviour sibling. But the act does allow the PGD under certain conditions. Pre-implantation Genetic testing shall be used to screen the human embryo for known, pre-existing, heritable, or genetic diseases only.⁸ Though, there is no direct law on the saviour sibling, but there are certain other laws that can be interpreted in respect of the saviour sibling. As per Rule 5(3)(g) of Transplantation of the Human Organs and Tissues Rule, 2014 minor is not permitted to donate a living organ or tissue except on exceptional medical grounds and with prior approval of the appropriate authority, appointed under Section 13 of the Transplantation of Human Organs Act, 1994. The Delhi High Court dealt with the issue of organ donation in *Anshita Bansal v. Secretary Ministry of Health and Family Welfare &ors.* ruled that “there is no complete prohibition in a minor donating an organ or tissue prior to attaining majority. Donation is permissible but in exceptional circumstances and accordance with the rules.” The court ordered to constitute a committee of two senior doctors and the committee shall render its advice to the respondent.

A Case Study of Kavya Solanki

India’s first saviour child, Kavya Solanki was conceived by her parents for bone marrow transplantation, to save her brother Abhijeet Solanki who was diagnosed with thalassemia major. An inherited blood disorder, causes the body to have less hemoglobin and fewer red blood cells in the patient, which, in turn, affected the supply of oxygen in the body. The only cure for thalassemia is bone marrow transplantation and the average life span of a thalassemia patient is 25-30 years. The birth of Kavya has brought a ray of

⁶ *Supra* note 6 at 384.

⁷ Shaun D. Pattinson, *Medical Law and Ethics* 295 (Thomson Reuters, India, 4th edn., 2017).

⁸ The Assisted Reproductive Technology (Regulation) Act, 2021 (No. 42 of 2021), s. 25 (1).

hope and a source of joy to her parents Sahdev singh Solanki and Aparna Solanki. Both of them have a thalassemia minor and had a healthy elder daughter Namrata Solanki and a son Abhijeet Solanki who was born in November 2013. After his birth, the parents of Abhijeet notice that he had slow growth than that of a normal child. In the 10 months, the doctors found that Abhijeet is suffering from thalassemia major, and to live a normal life he required a blood transfusion every 20-22 days.

To develop a basic understanding and the possible cure for thalassemia, Mr. Solanki started reading the available literature and also searched for the available treatment to cure thalassemia. In his research, he also consulted the various medical experts and sought their advice. After extensive research, he found that the bone marrow transplant is only the permanent cure for the disease. Mr. Solanki consulted the doctors for the bone marrow transplantation and after the test, the doctors found that neither family member had a bone marrow similar to that of the Abhijeet. Mr. Solanki started searching for the bone marrow tissue similar to that of Abhijeet. Meanwhile, in 2016 the Christian Medical College, Vellore informed him that they found a bone marrow tissue match in the United States. But the cost to import the bone marrow was so high (5 million – 10 million Rs.), and the success rate of the transplantation would be 20-30% because a bone marrow was from an unrelated donor. Mr. Solanki agreed to take such a risk. But in the year 2017, Mr. Solanki came across an article on ‘saviour sibling’, so he approached Dr. Manish Banker (India’s best-known fertility specialist). Dr. Banker uses PGD technology to develop a thalassemia-free fetus for Abhijeet treatment. To create a thalassemia-free fetus, 18 embryos were created, and each embryo went through the PGD. It took nearly 6 months to find the perfect match, when the match was found the fetus was planted in Mrs. Solanki’s womb.

After 9 months of the fetus plantation, India’s first saviour sibling, Kavya Solanki was born in October 2018. Before initiating a bone marrow transplantation, the doctors have waited for 16-18 months so that Kavya could gain weight up to 10-12 kg. The bone marrow transplantation was done on 17th March 2020 at Sankalp – CIMS Center for Paediatric Bone Marrow Transplantation, Ahmedabad under the supervision of Dr. Deepa Trivedi. During the procedure, 150 to 200 ml of bone marrow was harvested from kavya’s pelvic region in an hour-long operation and then given to Abhijeet through transplantation. By the time Abhijeet has gone through 80 blood transfusions in his life. After the operation, Dr. Deepa Trivedi kept them under the supervision and found that Kavya’s haemoglobin level had dipped a bit and there was localised pain for a few days in the pelvic region from where the marrow was extracted, but after a few days, she’s fully healed. While in the case of Abhijeet the doctors found that after 6 months of the operation, Abhijeet does not need any blood transfusion and his haemoglobin count was normal. And the doctor declared that the Abhijeet is cured. In an interview, Mr. Solanki said, “we love Kavya even more than our other children. She’s

not just our child, she's also our family's saviour. We'll be grateful to her forever".

ETHICAL ISSUES

I. Saviour child as a commodity:

Whenever the saviour sibling is born the first question which appears in the mind is whether the child was really wanted or merely created as a medical commodity." Dr. Lord Robert Winston, a fertility expert, described generating children to donate cells for an elder sibling as "using an unborn child as a commodity." And he believes that bringing children into the world on a conditional basis is bad. The critics argue that it is unethical to create a child as a means to an end. The classic aphorism of Immanuel Kant, "Never use people as a means, but always treat them as an end," provides intellectual support for this issue.

Those who disagree with this viewpoint argue that when parents decide to have saviour children, they do so for a variety of reasons and expectations. They further argue that Kant's dictum was misinterpreted, as it does not stop people from being used as means, but it does prohibit them from being used mainly or solely as means. What would be considered unacceptable from a Kantian standpoint is having a child purely for the sake of furthering some goal and then discarding the saviour child when the purpose is achieved.

II. Making a Designer Babies

The second argument against the creation of saviour siblings is that, allowing the deliberate creation of saviour siblings will lead to the acceptance of "designer babies." The aim is that this procedure will pave the way for parents to use embryo testing to select specific features for their children, such as eye colour, hair colour, athleticism, or height of the child. If PGD technology becomes an accessible medical practice, a division will emerge between those who can afford the service and those who cannot. As a result, economic inequalities may evolve into genetic divisions, with social distinctions separating enhanced from non-enhanced people. This is a straightforward argument based on the fear of technological overuse.

The Council on Ethical and Judicial Affairs of the USA released a statement in 1994 opposing the use of PGD for selecting specific traits to be present in the unborn child. The use of PGD to design a baby is strictly prohibited by law in countries like the UK, India, etc, but what about the countries like the USA, Israel, etc. where PGD is not regulated by the law.

But the supporter argues that saviour siblings should also be banned because it also involves the selection of the particular traits (embryos), as in the case of designer babies. But the above view is rejected and argued that the saviour child is created for a different purpose than that of the designer babies.

III. Physical Health Issues

The major ethical issue with the saviour sibling is the physical health of the unborn child. One cannot be 100 per cent sure that the PGD is not physically harmful to the selected embryo. The Lancet published the report in 2001 and claim that "embryo biopsy for PGD does not seem to produce adverse physical

effects in the short term, but it is too early to exclude the possibility of later effects. The saviour child is created to extract the umbilical cord stem cell or the blood or bone marrow, what if the procedure wasn't successful for the first time. The saviour child has to undergo a subsequent number of painful operations for the extraction of the blood or bone marrow to cure the elder sibling. As already discussed, the PGD technology is to select the embryo which can be a potential donor. To date, no studies have been done on the long-term implications of the PGD on the health of the saviour child. It is possible to harm the embryo itself because the testing involves extracting one or more cells from the embryo. The life of the saviour child is put at risk when the organ is harvested, it can lead to a lifetime of specialised care and health issues.

IV. Psychological Harm

The critics of the saviour child raised the concern that the child might suffer psychological or emotional harm from the knowledge that they are conceived to save another's life. The critics also argue that the child might develop a lack of self-confidence as a result of believing that his or her parents only wanted him or her to assist in the treatment of older siblings. There are also fears that if the transplant is unsuccessful, the child may feel guilty, or that they would be pressured to undertake repeated transfusions or perhaps organ donation in the future.

V. Risk of Eugenics

Some scholars argue that by selecting embryos, we put our genetic diversity at risk and expose the human race to unforeseen dangers. If the human society is more biologically or genotypically homogeneous then it is more vulnerable to ecological destruction. But such contention is rejected by Boyle and Savulescu as they are of the view that due to the financial cost of the procedure the number of requests for the PGD is likely to remain limited. The selection of the particular traits in the child raises the concern about eugenics at a family and societal level. The practice of eugenics is harmful to society, the state is duty-bound to regulate the use of PGD so that its misuse can be prevented.

Conclusion

It's vital to remember that saviour siblings usually allow a sick child to live a longer and healthier life. Not only does this benefit the kid, but it also benefits the entire family unit. It is the PGD technology that offers the possibility to have a child that can save a sick sibling. From the above discussion, two areas of consensus seem to emerge, one advocated the creation of the saviour child, while the other condemn the procedure on ethical grounds, claiming that the child will be used as a commodity, or has to suffer physical or psychological harm, etc. While condemning the procedure one must give due weightage to the life of a sick child, as there is no indication that the saviour child will be harmed. In the absence of any legal framework for PGD in the USA, the doctors and the clinics are free to make life-impacting moral and ethical decisions. If PGD is not regulated the clinics can use the technology to create designer babies, resulting in the division of the

society. HFE Authority has the power to regulate assisted reproductive technology. After the judgment of the Quintavalle case, the UK parliament has amended the HFE Act in 2008, thus legally authorizing the creation of saviour siblings with certain restrictions. The countries like India and USA should enact the law to prevent the misuse of the technology and to keep a check on the practice of medical tourism. Lastly, the use of IVF and PGD in the case of a saviour child should be regulated on a case-by-case basis, as each case is unique in its own way and required a proper evaluation. Based on the above discussions the following suggestions can be made to incorporate into the law regulating PGD:

1. PGD should not be used to screen every normal embryo. Its use should be restricted to identify specific defects.
2. PGD should not be used for making a designer baby.
3. PGD should be used for patients who have a high risk of miscarriage.
4. PGD should be used only after informed consent about the abnormalities and potential risks.
5. There should be a strict mechanism for using the PGD only in cases of savior sibling.



COMPULSORY LICENCE AND THE THREE STEP TEST: A
CRITICAL ANALYSIS OF THE
INDIAN COPYRIGHT ACT, 1957

DR. M. SAKTHIVEL

Assistant Professor

University School of Law and Legal Studies

Guru Gobind Singh Indraprastha University

New Delhi India

Abstract

The compulsory licencing system, which is one of the non-voluntary licences, usually places the owner in an abnormal position of having almost no direct control over how his composition or work can subsequently be exploited. This compulsory licence system under the copyright was devised as a compromise measure to protect composers' rights while ensuring that the public would not suffer at the hands of those in a position to monopolise the works under the Berne Convention. However, with the TRIPS regime, the scope for invoking such limitations and exceptions have been narrowed down due to the restrictive constructions in Article 13. In the light of the Berne Convention, this paper attempts to examine the scope of the compulsory licenses vis-à-vis three-step of Article 13 of the TRIPS in detail by discussing the provisions of the Indian Copyright Act, 1957 in detail.

Keywords: Copyright, Access to Works, Three-Step Test, Compulsory Licence, Non-Voluntary Licence

Introduction

Ownership of copyright grants a bundle of exclusive rights such as the right to reproduce, distribute, perform, display his creation, communicate to the public, prepare derivative works, etc., by which owners of the copyright enjoy a limited monopoly to reap the economic returns. These exclusive rights inevitably restrict the free flow of information/dissemination of the works, ultimately affecting the users' interest. If the works are not accessible by the public, it is not only the free flow of the information, furthering of creativity is also hampered. Thus, the economic interest of the copyright holders and the interest of the users/general public are conflicting with each other, which

would not pave the way for achieving the intended objectives of the copyright system. To balance these two conflicting interests, some limitations and exceptions to the exclusive rights have been placed as an inbuilt mechanism to ensure the persistence of creativity in society. Among these limitations and exceptions, the compulsory licence is one of the potential tools to harmonise the conflicting interests. (Gopalakrishnan, 2014)

The Berne Convention, at first Internationally, introduced the non-voluntary licencing system through Article 13(1). However, the scope and application of the same have been very limited only to the work of sound records. As per the provision, the compulsory licence can be invoked only when the sound record comprises musical and literary works. Therefore, if the sound record has already been made available through a normal mode of exploitation to reap the economic benefits, the authority can grant a compulsory licence for recording the musical work and literary work. When the compulsory licence has been granted to make the work available to the public at an affordable price, it shall substantially affect the usual mechanical reproduction of the work by the owners or by the authorised persons. Thereby the copyright holders' economic interest is substantially influenced. However, this mechanical reproduction right granted through the compulsory licence, in any way, shall not affect the moral rights of the authors. Even though there can be some alterations to the original works only for adaptation purposes, such alteration should not affect the integrity of the original work. This process safeguards authors' moral rights when the compulsory licence is invoked. (Ricketson, 2006) Therefore, from the above, it could be summarised that the compulsory licence places the copyright owners in the out of the normal position having direct control over how their compositions may subsequently be recorded or used. (Lewinski, 2008)

Further, Article 11 *bis* of Berne deals with the compulsory licence for broadcasting. It is a matter of national legislatures to decide the conditions to issue a compulsory licence for broadcasting. (Ginsburg, 2015) In addition, there should be prescribed procedures to be followed while invoking the compulsory licence for broadcasting. However, this shall not affect the authors' moral and equitable remuneration rights.

When the Triple Test was first introduced in 1967 under Berne Article 9(2), many countries objected to such insertion. (Ricketson, 2015) Berne's Triple Test was aimed to cover and regulate the exceptions to the reproduction right alone. Since Article 9(2) does not refer to other convention provisions, their operation is unaffected by Article 9(2). Further, it conveys that the exceptions available under other provisions of the Berne are excluded from Article 9(2) and its conditions. (Lewinski, 2008) India proposed an addition to the fourth paragraph to allow compulsory licence by saying that such provision is inevitable to ensure that monopolistic interest would not hamper the dissemination of the works available to the public. As this is the position under Berne, let us examine the compulsory licence provided under the TRIPS.

TRIPS and Compulsory Licence

In the present context, TRIPS is the sole multilateral-international intellectual property document incorporating Berne Article 1 to 21 and the Paris Convention to protect Industrial Property, 1883. Incorporating Berne Article 1 to 21 into TRIPS means that it covers only the text of the said articles and not the entire Berne acquis relating to these articles. Because Berne's acquis provides some exceptions to the developing countries concerning reproduction rights. There is no such exception expressly stated under TRIPS. TRIPS has incorporated the 'Triple Test' as a whole. The only difference between Berne and TRIPS is that Berne gives importance to the authors, but TRIPS says owners of the work. It means the interest of the actual holder of the work shall be taken care of rather than addressing the authors' interest. Touse the compulsory licencing system, the only available provision under TRIPS is Article 13. (Gervais, 2003) It has also incorporated the same provisions as Article 9(2) of the Berne. The Triple Test under the TRIPS reads as follows:

1. The reproduction must be for specific and limited purposes. It means it is allowed only in special circumstances or special cases.
2. It should not conflict with the normal exploitation of the works.
3. It should not unreasonably prejudice the legitimate interest of the authors.

As per the first condition, any limitation or exception should be specific or special and unique circumstances. It means "not only should the use in question be before 'a quite specific purpose', that there must also be 'something special' about this purpose. In this context, the special means that it is justified by some apparent reason of the public or some other exceptional circumstances. If so, these conditions cannot be complied with by any non-voluntary licencing systems. The same is the case with compulsory licences as well. However, this 'certain special case' can be understood based on national law and public policy exceptions. Invoking of compulsory licence could be well within the ambit of any 'public policy'. Thus, such an interpretation would very well accommodate the compulsory licence within the first step.

The second step is that any limitations or exceptions should not conflict with the work's normal exploitation. The usual interpretation of the work's normal exploitation is that those forms of exploitation that currently generate significant or tangible economic returns to the holders should not be affected. It means any limitations and exceptions should not influence or come in direct conflict with the normal exploitation of the work in question. In the case of any non-voluntary licence, any of those forms of exploitation would impact or conflict with the ordinary course of exploitation of the right holders. (Gervais, 2003) Therefore, it could be well stated that the limitation cannot be imposed without affecting the normal exploitation of the authors or owners. Thus, the compulsory licence would also have an adverse impact on the normal exploitation of the right holders.

The third step envisages that the limitations on the exclusive rights shall not unreasonably prejudice the authors' interests. Though the compulsory licence

would inevitably invade into the legitimate interest of the right holder, providing compensation or an equitable remuneration would address the concern. Due to the equitable remuneration system, the compulsory licencing system shall comply with the third step. Therefore, this will not affect the third step.

Though the compulsory licence would justify the 1st and the 3rd steps, the 2nd step will not. As there is a requirement of fulfilling all the three steps cumulatively, a compulsory licence cannot fulfil all the three steps as stated; it cannot meet the 'three-step test' requirements. Thus, one can conclude that TRIPS does not expressly provide space for accommodating the compulsory licencing system. However, the TRIPS does accommodate the same indirectly as it has incorporated the provisions of the Berne Convention, i.e., from Article 1 to 21, the compulsory licencing scheme which has been well articulated within the Berne becomes an integral part of the TRIPS too. (Gervais, 2003) Therefore, from the overall reading of TRIPS with the Berne Provisions, it could be well concluded that though the TRIPS does not expressly address the issue of compulsory licence, the Berne Convention, the same has been well covered within it. Thus, the Compulsory licence under the copyright regime is well within the TRIPS framework.

Compulsory Licence Provisions in Indian Copyright Act

In India, the history of compulsory license provision could be traced from 1911 through the Imperial Copyright Act. (Suthersanen, 2013) The 1911 Act had a provision for the invoking compulsory license for the works that were withheld from the public. The same provision has been retained in Indian Act with limiting its scope only to the Indian works. (Agitha, 2013) As of now, chapter 6 of the Copyright Act deals with various licencing forms of copyright works. There are three provisions dealing with compulsory licences. There are two more provisions dealing with statutory licences. Let us examine the compulsory licence provisions in detail.

Section 31 of the Act deals with works withheld from the public. This provision can be invoked when the owner of the copyrighted work has withheld his work from the public by way of refusing to give licence to re-publication of the work or refused to allow performance in public, a complaint can be made to the Appellate Board to issue compulsory licence at any time. Further, it says the same can be invoked if the author refuses to allow the work's communication to the public by broadcast or sound recording. The procedure under section 31(1) is that the complainant should have approached the original owner of the work to make use of his work, and the same has been rejected. If so, he can make an application under section 31. After receiving such applications, Appellate Board shall proceed with the hearing, enquiry and direct the registrar to grant or refuse to grant compulsory licence. The amount of compensation shall be determined by the Appellate Board, and the same shall be made to the owner of the copyright.

In a nutshell, it could be summarised that section 31 states that the said work should have been withheld from the public for invoking the compulsory

licence. This provision applies to all types of economic rights of the copyright holders, such as reproduction right, right to republish, right to communicate by broadcasting and making sound recording rights. Before the 2012 Amendment, this provision was available only for the 'Indian works'. Pre 2012 version insisted that the works in question should have been Indian works for invoking the compulsory licence under this provision. Thereby, the provision excluded the foreign works from the ambit of compulsory licence. However, there was no such international obligation to differentiate the Indian works with foreign work as far as the compulsory licence was concerned.

The sole purpose of keeping the provision is to bring the works available and accessible to the public. Such unwarranted discrimination was criticised that foreign works were extended with advantage. By the 2012 Amendment, the same has been taken care of, and the Indian and foreign works are put at the same level. If any work is withheld from the public, then the same could be subjected to section 31. As a result of the amendment, one could argue that the Copyright Act paves the way for invoking compulsory licence if the works are available and accessible at an affordable price for furthering creativity in society. Unreasonable or excessive pricing of the works or any accessible forms would also be understood as withheld from the public, and thus, compulsory licence provision could also be invoked.

Further analysing the two categories specified in section 31, i.e., 31(1)(a) & 31(1)(b), it is much evident that section 31(1)(a) is to make available the work to the public which has been withheld from the public. This has been aimed to serve the public interest. In the case of section 31(1)(b), irrespective of whether the work has been withheld from the public or not, on the complainant's subjective satisfaction, the compulsory licence application can be made. It means it regulates trade activities in the name of compulsory licencing. Considering section 31 in the light of the three-step test, it could be well summarised that section 31(1)(a) can very well comply with the three-step test as it is much concerned about the concerning public interest. However, the same is not the case with section 31(1)(b). It cannot comply with the three-step test as there are not many public interest concerns compared with section 31(1)(a). Though it does not fulfil Article 13 of TRIPS requirements, the same is well within the scope and ambit of the Berne Articles 11 *bis* and 13. Therefore, from the above discussion, it could be concluded concerning section 31 that the same is well in compliance with TRIPS.

Section 31A speaks about the Compulsory licence in unpublished or published works where the author is dead or unknown or cannot be traced or are withheld from the public, anyone can apply to issue a compulsory licence to publish or communicate the works to the public or translate the work to any language. The intention of the legislature has been spelt out in the enactment clause itself. The works withheld from the public due to the non-traceability of authors or the author are unknown. The provision has been brought in to make the works available to the public in such circumstances.

The procedure for invoking compulsory licence under this provision is that before making an application, he has to make a publication in the daily newspapers. One publication should be in English, and at least one should be in the local language of the local newspaper of the concerned area. If it relates to the translation of a work, he has to propose his intention in the regional language. The application should be made with the appropriate form, and a copy of the notice and fee should be attached with the application. After holding the enquiry, the Appellate Board may direct the registrar to grant compulsory licence subject to a royalty payment. If the author is dead, the Central Government may ask the legal heirs or executives of the author to publish such work within the specified period. If they fail to do so, a compulsory licence shall be issued.

Similar to section 31, the pre-2012 version of this provision was only confined to Indian works that were unpublished. Thereby the unpublished foreign works were excluded. Even the published works of which the authors were not traceable or unknown were also kept outside the purview of the Act. Only through the 2012 Amendment have these rectification measures been brought in. Thus, the current provision facilitates access to the works withheld from the public due to anonymity and traceability without differentiating between Indian and foreign works.

This category of compulsory licence would be on some special cases where the published or unpublished works have been withheld from the public, this also fulfils the first requirement of the three-step test. However, it would not fulfil the other requirement of the three-step test. However, as stated, though it does not fulfil Article 13 of TRIPS requirements, the same is well within the scope and ambit of the Berne Articles 11 *bis* and 13. Therefore, from the above discussion, it could be concluded concerning section 31A that the same is well in compliance with TRIPS.

Compulsory Licence for the Benefit of Disabled

A newly introduced provision through the 2012 Amendment Act, i.e., Section 31B, another compulsory licence has been introduced to benefit differently-abled to access and enjoy the copyright works. (Gopalakrishnan, 2014) This enables the entities or organisations involved in the betterment of the differently-abled people on a non-profit basis to approach the Appellate Board for the grant of compulsory licencing. The provision does not insist that any minimum time period be expired for invoking this licence. Further, applications filed should be disposed off within two months. This category of compulsory licence would also be in some special cases where the accessibility of the works by the differently-abled persons is in question. Therefore this also fulfils the first requirement of the 'three-step test'. However, it would not fulfil the other requirement of the three-step test. However, as stated, Though it does not fulfil Article 13 of TRIPS requirements, the same is well within the scope and ambit of the Berne Articles 11 *bis* and 13. Therefore, from the above discussion, it could be

concluded with respect to section 31A that the same is well in compliance with TRIPS.

Some Non-Voluntary Licences Other than Compulsory Licences

As far as translation is concerned, there is a separate licencing practice spelt out in section 32 of the Act. It insists on invoking the non-voluntary licence after the expiration of 7 years. After the said seven years period, the Appellate Board could be approached for the grant of licence. This is a general provision. However, after the expiry of 3 years from the first publication, this licencing model could be invoked for teaching, scholarship or research. Further, it states that If the translation is in a language not in general use in a developed country, such application can be entertained after the expiry of one year. In the above-said cases, the application should be made in the appropriate form with the proposed retail price of the work and fees. After holding an enquiry, the Appellate Board may direct the registrar to grant a compulsory licence. However, such licence shall not extend to the exportation of goods other than India.

Section 32A of the Copyright Act deals with another non-voluntary licence to reproduce and publish works for certain purposes. Suppose the copies of such editions are not made available in India or have not been put on sale in India for six months, after the expiration of the relevant period, from the first publication. In that case, anyone may apply to the appellate board. The licence may be granted subject to the conditions mentioned in the section. Section 32B says about the termination of the non-voluntary licences granted under section 32(1A) if the owner or authorised person publishes a translation of work in the same language with the same content and at a reasonable price, the non-voluntary licence may be terminated. Before making such termination, three-month notice should be given. After the expiry of three months, such non-voluntary licence so granted shall be revoked. However, this revocation shall not affect the copies made at the time of non-voluntary licence. It means such copies shall be allowed to be sold in the market. Though there are a few more provisions on statutory licencing, as they do not fall under the ambit of this paper, they are not discussed. However, it is worth pointing out that all the non-voluntary licences could not pass through the triple test. However, they could do very well with the ambit of TRIPS as they comply with Berne Convention.

Conclusion

From the above, it is apparent that the Indian copyright Act has a set of compulsory licencing provisions along with other forms of the non-voluntary licences. Prior to 2012, the compulsory licencing provision were the some unwarranted restrictions like ‘invoking after the expiration of specified period’ or ‘invoking was possible only with respect to Indian works’. As stated above, they were inserted without any international obligations. However, through the Copyright Amendment Act, the same obstacles or unwarranted insertions have been omitted and paved way for the smooth implementation irrespective of being Indian or foreign works. At the same time, sometimes limitations are

available in sections 32, 32A. Such a time period is not necessary because there is no international mandate on the part of India to have such limitations while granting the compulsory licence. These provisions had been incorporated from the Berne appendix, which benefits developing countries. However, the TRIPS has not incorporated the same, and we may say that they cannot comply with TRIPS. Even after the considerable period of time, we have been merely travelling with the copyright legal framework without invoking any of these provisions. There have been the few occasions in which Indian Courts have had the opportunity of examining broadcasting related compulsory or non-voluntary licences. However, they could not make use of the provisions effectively. (*ENIL v. SCIL*, 2008) Almost, these compulsory licence provisions have been left unused. The ongoing litigation before the Delhi High Court against sci-hub has opened the academic discourse on invoking compulsory licence to the literatures that are not affordable to Academic community. Govt should explore academic licensing formula to tackle this affordability issue. This could be achieved through ‘one nation – one licence policy’.

- References**
1. Agitha, T. G. (2012). International Norms for Compulsory Licensing and the Indian Copyright Law. *The Journal of World Intellectual Property*, 15(1), 26-50.
 2. Agitha, T. G., & Gopalakrishnan, N. S. (2013). The Imperial Copyright Act 1911 and the Indian Copyright law. In *A Shifting Empire*. Cheltenham, U.K.: Edward Elgar
 3. Entertainment Network (India) Ltd. (ENIL) v. Super Cassette Industries Ltd, (SCIL) 2008 (37) PTC 353 (SC).
 4. Gopalakrishnan, N.S., & Agitha, T. G. (2014). *Principles of intellectual property*. Eastern Book Company.
 5. Lewinski, S. (2008). *International copyright law and policy*. Oxford: Oxford Univ. Press.
 6. Suthersanen, U., & Gendreau, Y. (2013). *A shifting empire: 100 years of the Copyright Act 1911*. Cheltenham, U.K.: Edward Elgar.



OMANDURAR – THE FACE OF REDDI COMMUNITY

V. SELVARAJU

Part-Time Research Scholar
Department of History
Bharathidasan University
Tirucirappalli India

Gardon Allport gives the classic definition of personality. According to him, personality is the dynamic organization, within the individual, of those psycho-physical systems, that determine the unique adjustment to his environment. In other words, personality is all about the unique response of an individual to a given challenge from the environment. In this sense, every individual has a personality. What distinguishes a leading personality from the ordinary personalities in a group is the ability of the extraordinary personality to establish a vision, set goals, motivate people and obtain their commitments, to achieve the goals and realize the vision.

¹ These leading personalities are individuals within a group, 'who have influence, who provide focus, co-ordination and direction for the activities of the group'.² In other words, they are the face of the group. In communication theory, they are called the Icons.³ Icon is a sign, that describes or resembles the object. For example, when somebody mentions the abbreviation, OPR, immediately one could recall the Reddi Community.⁴

An outstanding example of an iconic personality, among the Reddis of Tamil Nadu, was Omandur Peria Vazhaivu Ramasamy Reddiar, fondly referred to as the 'OPR', who was an activist in the national movement for

¹ Organizational Behavior, ICFAI Center for Management Research, Hyderabad, 2004, p. 238.

² James Watson and Anne Hill, A Dictionary of Communication, Universal Book Stall, New Delhi, pp. 95-96.

³ Jim Blythe, Marketing Communications, Pearson. Education Limited, England, 2000, p.4.

⁴ C.S. Peirce, M. Blonsky (Ed), On Signs, Johns Hopkins University Press U.K, 1985.
Kanpur Philosophers, ISSN 2348-8301 Volume 9, Issue 1, 2022 Page | 197

freedom and also the first Premier of the independent Madras Presidency, from March 23, 1947 to April 6, 1949. He was generally considered to be the southern edition of Mahatma Gandhi of all India stature because both pursued 'Saintly, employed non-violent methodology to pursue the struggle for political independence and realize social justice. Both were not enamoured of any office. When Lal Bahadur sastri offered governorship to OPR, he declined similarly, Gandhi also did not choose to accept the presidantship of the congress, save once. OPR passionately participated in the national movement, led by Gandhi and he was responsible for the successful implementation of Gandhi's call for boycott of foreign products, toddy shops, for organizing salt satyagraha etc.. Gandhi's dream of building a new India, based on village industries, was fully endorsed by OPR. The only difference between them, was that Ramasamy Reddiar was born an agriculturist and he supported the village movement while Gandhi was a fully westernised gentleman, trained to be a barrister in London and turned towards village autonomy through his search for a non-violent model of economy, which J.C. Kumarappa would call the Economy of Permanence.⁵ Just as Gandhi did not allow his family commitments to distract him from serving the public cause, Ramasamy Reddiar also did not get distracted by the death of his wife nor the death of his only son. Both lived the Dharma of a Brahmachari and spent their mortal life for the enduring cause of the nation.

His limited knowledge of English language engendered a lot of speculation when he was elected the leader of the legislative party. Ramasamy Reddiar defeated Prakasam to the post of congress party in Tamil Nadu. In the year 1947, it was believed that only a leader, who was proficient in the English language, could operate as the Premier of the Madras Presidency and therefore, many expected OPR to remain party leader and nominate someone else as the premier. But he surprised everyone by accepting the post of premier. When OPR first met the Governor, regarding the formation of the Ministry, he was accompanied by C.Subramaniam and M.Baktavatchalam. During the subsequent meetings with Archibald Nye, the Governor, C.Subramaniam expected a call from OPR. But Ramasamy Reddiar boldly met the Governor and held his own in the conversation with the Governor in the English language. It was this bold step by OPR to accept the premiership, despite the limited knowledge of English that paved the way for Kumarasamy Raja and Kamarajar to accept the office, without any reservation.

Even when he was premier, he would read the files, written in the English language by ICS officers and would make relevant remarks in English, without consulting any officer. On one occasion, when he noted on the file, in my opinion, with the wrong spelling of the word, opinion, his

⁵J.C. Kumarappa, Economy of Permanence, Sarva Seva Sangh Prakasham, Varanasi, 2017, p.30.

Personal Secretary, P.V. Krishayya, pointed out the mistake. Ramasamy responded with a smart answer. He said that 'It is O.K. Type the note the way I have written because the officer concerned, has only asked for my opinion and not whether I knew the spelling of opinion'.⁶

It is said that when the Ali brothers returned from London, Gandhi honoured them with a hand woven cotton shawl. When Ali brothers asked Gandhi about the hand woven shawl, Gandhi replied that it was khadi. Gandhi also explained that Khadi means Dignity, which comes from Indians, economically standing on their own legs. In other words, in the Gandhian discourse, khadi represented the honour of India.⁷ Omandur Periaavazhaivu Ramasamy Reddiar, popularly referred to as OPR, was a dyed-in-the-wool Gandhian and no wonder OPR wore only khadi clothes. Since OPR considered Khadi to be sacred, he washed his own clothes. During the period of 1924, when Gandhi was engaged in the campaign for Khadi, OPR was so devoted to Gandhi that he carried khaddar products on his shoulders and went about selling them on the streets. OPR, a man of extensive landed property, responded to the call of Gandhi to popularise Khadi and vended Khadi products on the streets. This was possible because OPR, like Gandhi, did not believe in material possessions or birth-based status. Just as Gandhi pursued saintly politics, OPR also was an advocate of saintly politics. Both believed in abdicating self interest and working for the upliftment of the Indian masses, through the new economic model, called the Economy of Permanence.

Ramasamy Reddiar, being a sincere Gandhian, did not consider carrying Khadi cloth on his shoulders for marketing them, as a burden but a sacred duty. When Gandhi wanted to promote Khadi, he formed the All India Spinners Association in the year 1925. There was a branch in Madras also. In the year 1939, when this branch in Madras had an unsold stock, worth seven lakhs of rupees, at a time when a sovereign of gold was sold at rupees 13. At this juncture, it was Ramasamy Reddiar, the Gandhian, who devised a strategy to clear the dead stock. When OPR became the Premier of the Madras Presidency and continued to be the First Premier of Madras Presidency of India, he created a marketing division for Khadi sales, in every government department. Thus Ramasamy Reddiar totally supported Gandhi's Khadi promotion programme. All officials, connected with Khadi and all teachers, connected with Basic Education, were ordered to be trained in the art of operating the spinning wheel (charka).

Ramasamy Reddiar understood the value of Khadi in the context of national movement. According to Lisa N. Trivedi, in a largely illiterate and multi-lingual, South Asian context, Gandhi's Khadi Movement adopted visual medium of expression, to disseminate messages, forge national consciousness

⁶Vivasaya Mudalamichar (Agriculturist Chief Minister), (Tamil), Kasturba Gandhi Kanyaa Gurukulam, Chennai, 1979, p.260

⁷Souvenir on Omandur Birth Centenary, p. 133.

and map the geographical and political boundaries of newly invented nation.⁸ Bean also concurred with this observation and maintained that by wearing loins cloth, Gandhi transcended the limitations of language in a multi-lingual country.⁹ According to Chakrabarty, this visual vocabulary was an attempt to stop the drain from India and reverse the trend of colonial exploitation by the British Raj in India.¹⁰ In the year 1948, Khadi Development Conference was organized at the secretariat in Madras and private manufacturers of Khadi also participated. It was at this conference that Omandurar ordered the private manufacturers also to produce Khadi.

Omandur Ramsamy Reddiar was actively associated with the activities of Gandhi Niketan Ashram at T.Kallupatti in the District of Madurai. It was the brain child of G.Venkatachalapathy and R.Guruswamy, sincere followers of Gandhi, who wanted to introduce the Village Swaraj as visualized by Gandhi. It was Omandur Ramsamy Reddiar who gave concrete shape to the dream project at T. Kallupatti in the District of Madurai. This project of village swaraj has an interesting history. As stated earlier, Gandhi first valorised the Charka for manufacturing Khadi, which was deemed to be a response to British colonialism and also a strategy to empower the impoverished masses. It was J.C. Kumarappa, who argued with Gandhi, that he had been over emphasizing the Khadi and instead he advocated the resuscitation of village industries for rural reconstruction. As stated earlier, Gandhi had already formed the All India Spinners Association in 1925. Since he was convinced by the arguments of J.C. Kumarappa on the revival of village industries, he organized the All India Village Industries in 1934, under the leadership of J.C. Kumarappa, an academician – turned – Gandhian. Its office was located at Maganvadi in Wardha.

The Gandhian idea of Village Movement, under the auspices of the All India Village Industries Association (AIVIA), was presented as an alternative developmental model, to both capitalism, which was founded on predatory economics and communism, which valorised unhealthy levels of centralisation and regimentation. The AIVIA undertook research, production, training and publication. It supported village industries like flour grinding, oil pressing, gur making, bee keeping, growing cotton, leather tanning, soap making, paper making, pottery, converting human excreta into manure etc.¹¹

The Gandhi Niketan at T. Kallupatti, reputed to be the Maganvadi of South India, was the place where the founder of AIVIA, J.C. Kumarappa, spent the last days of his mortal life and breathed his last breath on January 30,

⁸ Lisa N. Trivedi, Visually Mapping the Nation: Swadeshi Politics in Nationalist India, 1920-1930, *The Journal of Asian Studies* – 62 No. 1, February, 2003, 1pp.11-41.

⁹ Susan Bean, *Gandhi and Khadi-The Fabric of Indian Independence*, 1989.

¹⁰ Dipesh Chakrabarty, *Clothing the Political Man: A Reading of the Use of Khadi*, *The Institute of Postcolonial Studies*, 2001.

¹¹ J.C. Kumarappa, *Economy of Permanence*, Sarva Seva Sangh Prakashan, Varanasi, 2017, pp.144-153.

1960, exactly the same day on which his Guru, Gandhi, was shot dead twelve years ago. Omandur Ramasamy Reddiar took a lot of interest in the training programme, designed for the Gram Sevaks (Village Workers). Reddiar found that the trainees needed more grounding in Tamil language without which these Gram Sevaks could not establish rapport with the target audience. Hence he requested R.B. Sethu Pillai, a great scholar in Tamil language, to teach these trainees the finer points of the Tamil language, which has a rich literary tradition.¹²

Since Omandur Ramasamy Reddiar was passionately committed to the Gandhian alternative development model, he organized a conference to facilitate the progress of the constructive programmes of Gandhi. It is worth recording that Reddiar had invited J.C. Kumarappa, the man who had exposed the exploitative nature of British imperialism in India, through his famous paper on public finance and the spirit behind the village industries movement. K.Venkatachalapathi, the founder of Gandhi Niketan at T. Kallupatti, Kelappan, a Gandhian from Kerala, G.Ramachandran, founder of Kasturba Gram, A.Vaidyanatha Iyer of Madurai, a leading personality in the temple entry movement, N.M.R.Subbaraman, known as the Madurai Gandhi, Dr.Gurupadam etc were invited to the Conference, for the stated purpose of suggesting a strategy to implement the village swaraj, as visualised by Gandhi. One of the important outcomes of the conference on Gandhian village swaraj was that Omandur appointed K. Venkatachalapathi, the founder of Gandhi Niketan at T.Kallupatti, as the Assistant Commissioner for the development of village industries. Further, Reddiar also organized another round of training programme, for those who had undergone training programme one year earlier. It was a kind of refresher programme. Reddiar appointed R. Gurusamy, the co-founder of Gandhi Niketan at T.Kallupatti, to be responsible for conducting annual refresher programmes, to sustain their enthusiasm for this task of village regeneration and also to equip them with necessary inputs for effective implementation of the village industries movement. When S.K.Dey, Minister for Social Development, the Government of India, visited the Gandhi Niketan at T.Kallupatti, he was surprised to find the development works and the availability of infrastructure. It is worth recording that this laudable performance was possible mostly by the intervention of Reddiar, who supported the village programmes enthusiastically. When J.C. Kumarappa suggested infrastructural facilities like rooms for trainees, class rooms etc, Omandur Ramasamy Reddiar provided these facilities for the successful conduct of training programmes.

Hence Omandur Ramasamy Reddiar, being a Gandhian, extended prohibition of alcoholic drinks, to the entire Madras Presidency also.¹³ This policy decision was in consonance with the Gandhian Economics of Service according to which consumption of alcoholic beverages is a case of self

¹² Souvenir on Omandur Birth Centenary, p.103.

¹³ Somalay, op. cit, p. 238.

indulgence and a drunkard is rendered physically incapable of doing any work, either for himself or for altruistic purpose.¹⁴ In the Gandhian utopia of village swaraj, self control¹⁵ is valorised and a drunkard loses control over himself in the alcohol-induced state of stupor. While Omandur Ramasamy Reddiar enforced prohibition in the entire length and breadth of the Madras Presidency, he was empathetic to the plight of the ex-addicts. Hence he also organised alternative programmes, to ease the desperation of the ex-addicts. He organized mobile vans, to supply tea, free of cost, to the poor people and also launched awareness campaign, among the ex-addicts, to switch over 'to the cup that cheers but does not inebriate.' Omandur also arranged for dramas, street plays and musical shows, to impress upon the ex-addicts the advantages of being teetotalers. Further, Omandur also introduced the ancient, rustic games like Sadu Kudu, Kizhi Thattu etc, to keep the minds of ex-addicts engaged because it is mostly the idle men who become addicts to alcohol.

Though Omandur Ramasamy Reddiar did not smoke, he did not treat smokers like outcasts. But smokers did not dare smoke before him. When an ICS officer was smoking on the verandah, he hastily put the lighted cigarette in his coat pocket, when he heard that OPR was walking towards his direction. When the Premier approached him, he raised his hand to wish him. Only then he realized that his coat pocket was on fire. But when Cariappa, the retired General, called on him, he wanted his permission to smoke. Omandur politely replied that since he did not smoke, he could not offer him a regular ash tray. But he could offer a tumbler, half full of water, as an alternative ash tray. This reveals his personality to be flexible enough to move with smokers also even though he was not a smoker.¹⁶ A similar trait could be observed in Gandhi also, who offered meat to his non-vegetarian guests even though he was a strict vegetarian.

Omandur Ramasamy Reddiar, a Gandhian, did not stop with the implementation of the constructive programmes of Gandhi like Khadi etc and he enthusiastically participated in the Gandhi inspired political programmes also. Due to his active participation in the political programmes of Gandhi, he had to suffer four terms of incarceration. The first jail term was imposed on him for participating in the famous programme of Salt Satyagraha,¹⁷ initiated by Gandhi in Dandi, in the year 1930 and followed by a similar programme, under the leadership of Rajaji, at Vedaranyam.

The third stint of imprisonment was suffered by Omandur Ramasamy Reddiar during the period of individual satyagraha. Gandhi designated

¹⁴J.C. Kumarappa, Economy of Permanence, p.14.

¹⁵ M.K. Gandhi, Village Swaraj, compiled by H.M.Vyas, Navajivan Publishing, House, Ahmedabad, 1962, p.138 (Taken from Young India, 27-5-1926, p. 190).

¹⁶ Somalaya, op. cit, p. 117.

¹⁷Souvenir on Omandur Birth Centenary, p. 81.

Vinobhave to launch the individual satyagraha¹⁸ He was immediately arrested on the grounds that Vinobhave indulged in acts injurious to the war efforts of the Imperial Government. The arrest of Vinobhave provoked thousands of people to take up individual satyagraha and 30,000 people were arrested all over India. It was against this background that Omandur Ramasamy Reddiar was arrested under Section 38, Sub-section 5 of the Defense of India Act. Omandur was awarded imprisonment for one year.

In this connection, the role of Omandur Ramasamy Reddiar in preventing the import of cloves from South Africa is worth mentioning. As mentioned earlier, the racist South African government had humiliated and brutally treated the indentured labourers from India. In the year 1936, the Indian labourers, working in the plantations of cloves, were subjected to inhuman treatment by the white owners of plantations. Hence the Indian National Congress formed a Committee, under the leadership of Sardar Patel, to initiate appropriate action against the white owners of clove plantations. The Committee decided to boycott the import of cloves from South Africa and teach the white owners a lesson. The dock workers at Bombay and Madras blocked the unloading of cloves at their ports. Hence they tried to offload the cloves at the port in Pondicherry, which was then a French colony. At this juncture, it was Omandur Reddiar who organized the port workers to block the import of cloves. As a result, the ship had to return to South Africa. Even when the authorities at the port offered extra money to unload the cloves, workers, fired by the spirit of nationalism, refused to oblige the authorities. In this campaign against the import of cloves at Pondicherry, Omandur was greatly helped by S.R. Subramaniam, a leader of the communist party and V.Subbaiah. Thus Omandur Ramasamy Reddiar proved that he was the undisputed leader of the District of South Arcot, extending up to Pondicherry.

It was Omandur who was responsible for organizing individual satyagraha in the District of South Arcot. He mobilized volunteers in places like Chidambaram, Cuddalore, Villuppuram and Tindivanam. The level of his leadership could be measured by the fact that the individual satyagraha programme was more vigorous in the District of South Arcot than in any other part of Madras Presidency. It is reported that the sale of foreign textiles was totally stopped thanks to the vigorous pursuit of individual satyagraha, by Omandur and his companion satyagrahis.

The fourth stint of jail term was experienced by Omandur Ramasamy Reddiar during the final thrust for independence, under the Quit India Movement, initiated by Gandhi. Ramasamy Reddiar was taken into preventive custody. He was awarded a 12 month long jail term.

It is interesting to recall that Omandur Ramasamy Reddiar read books during his jail term just as Gandhi spent his stay in the jail by reading books. Gandhi read Ruskin's 'Unto This Last', Tolstoy, Plato, Gita etc, during his first period of incarceration in a South African prison in the year 1908 and

¹⁸Somalay, op.cit,p.77

during his second period of incarceration, Gandhi read. Thoreau's essay on civil disobedience.¹⁹ Similarly Omandur also read books during his jail term but with one major difference. Ramasamy Reddiar read only religious books like Arutsudar Vallalaar by Sri. Swami Suddananda Bharathi, Palani Sthala Varalaaru, Sri Ramana Naarpathu and some nationalist books like Namadu Thaa Naadu by Swami Vivekanandar, Manitha Vazhkaiyum Gandhi Adigalum by V. Kalyana Sunderanaar etc... He also read a book of poems by Bharathi. All his jail mates like T.R. Arunachalam, recorded that Omandur was very fond of reading. During his period of incarceration, Omandur would never miss a class on Thirukkural, arranged by Avinasilingam Chettiar or the class on Economics, conducted by R. Venkataram. When Omandur was in the Central Jail at Trichy, he would regularly attend the exposition of Thirukkural, by Rajaji, in the year 1930.

Omandur Reddiar sent a circular, to instruct the officials to ignore any recommendation by an elected member of the Assembly and take decisions only on the basis of the procedures. Even when congress party members requested Omandur to withdraw the circular, which was damaging to the dignity of the members of the Assembly, he refused to withdraw the controversial circular.²⁰

While Omandur ruffled the feathers of the legislators, through the impugned circular, banning the legislators from interfering with the officials, he also antagonised heads of Hindu Mutts also, by introducing amendments to the Hindu Religious Endowment Bill. Mutts were endowed with rich properties and they were governed by Mutts, which were autonomous. Omandur was annoyed that the huge properties, endowed to Mutts, were exploited to the advantage of a few and it was this widespread prevalence of corrupt practices that helped E.V.R. to promote atheism in Tamil Nadu. When Omandur visited Vedaranyam, he found that the 16,000 acre property of the temple, could fetch only a paltry income of rupees 75,000. Hence Omandur introduced amendments to the Hindu Religious Endowment Bill, according to which the Board, which was monitoring these temples, with no real powers, became a regular Department of the Government and jewels of the temples were registered and leasing of temple properties was not to be a loss to the temples.²¹

When opposition to Omandur was increasing due to his no nonsense approach, he decided to quit on April 6, 1949. Omandur Ramasamy Reddiar, just like Gandhi, pursued saintly politics but after his voluntary retirement from politics on April 6, 1949, he became a full-fledged saint and returned to the life of ashram. Vidhuthalai, the party organ of Dravida Kazhagam of EVR,

¹⁹ Anuradha Ray, op.cit, pp.56 to 57.

²⁰ Somalay, op. cit, p.351

²¹ Viduthalai January 3, 1949.

sadly wished him 'goodbye' in its editorial²² and declared him to be another victim at the altar of Brahminism.

Omandurar decided to spend the rest of his life, after the exit from politics, in Vadalur. Omandurar developed interest in Vallalar of Vadalur, when he read about him in the book, 'Manitha Vashkaiyum, Gandhi Adigalum, by Thiru.Vee.Kaa. Soon this incipient interest grew into glowing passion for the simple teachings of Vallalar. After the exit from political life in 1949, he decided to form his own ashram at Vadalur, with the help of Swamy Sudhananda Bharathiar. Omandurar formed the kind of Gurukulam he was dreaming of and called it Suddha Sanmarga Sangham. It was registered on June 18, 1951, with Swamy Sudhananda Bharthiyar as the President. The objectives of this Sangham were to create an ashram, where facilities could be provided to train selfless workers in the ways of Suddha Sanmargam, The sangham was designed to attain self-sufficiency (Economy of Permanence), values of wellbeing based on traditional medicines, to print the sayings of Vallalar, Yogi Sudhananda Bharathiyar etc, to move with the rural population in the neighborhood and help them in times of crisis like famine, and to promote village industries. In short, the Gurukulam, founded by Omandurar at Vadalur, resembled the Gandhi's ashram at Sabarmati and also accommodated the principles of Economy of Permanence, expounded J.C. Kumarappa, a close associate of Gandhi. Thus Omandurar shaped his life philosophy after the principles of Gandhi and he was truly the South Indian version of Gandhi, the Mahatma. In a way, Omandur Ramasamy Reddiar outdid Gandhi because Omandurar took up the political office of Premiership of Madras Presidency and proved that one could be a saint even in the midst of political rivalry and corrupt politicians as well as corrupt bureaucrats. As explained earlier, Omandur was more Gandhian than Gandhi himself. However, Omandur Periyavazhaivu Ramasamy Reddiar, the first Chief Minister of Madras Presidency when India woke up to the freedom of August 15, 1947, remains a forgotten hero not only among the general population of Tamil Nadu but also among the Reddi community. May be his incorruptible public life does not go down well with the present generation, which has taken corruption of public life for granted.

²² Viduthalai, April 6, 1949.



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurhistorians.org

IMMORALITY & PUBLIC POLICY UNDER LAW OF CONTRACT

DR. NAWAL KISHOR MISHRA

Assistant Professor

Faculty of Law

Banaras Hindu University

Varanasi India

Abstract:

According to Indian law of Contract, the object and consideration of the contract shall be lawful; even if the part of the object or consideration is unlawful then whole agreement will be void. There are various grounds on the basis of which an agreement can be declared as unlawful which have been mentioned under section 23 of the Indian Contract Act 1872. This paper will discuss particularly about two things i.e. Immorality and Public Policy which has been mentioned U/s 23 of the Indian Contract Act, on the basis of which, an agreement can be declared as void. An attempt has been made here to analyze the provisions in reference of Indian law as well as in reference of English law.

Introduction:

Only those agreements become contract which is enforceable by law, this can be concluded by the meaning of Contract which is given U/s 2(h) of the Indian Contract Act. Agreements having lawful objects & considerations are enforceable by law.

“The consideration or object of an agreement is lawful, unless it is forbidden by law, or is of such nature that, if permitted, it would defeat the provisions of any law, or is fraudulent, or involves or implies, injury to the person or property of another, or the Court regards it as immoral, or opposed to public policy. In each of these cases, the consideration or object of an agreement is said to be unlawful. Every agreement of which the object or consideration is unlawful is void.”¹

¹ Section 23 of the Indian Contract Act 1872

Sometimes the word 'object & consideration' are used at the place of each other but in Section 23 of the Indian Contract Act both the words have distinct meaning. Here the word object is used in the reference of motive or purpose of the agreement, & consideration is used for something in return.

This Article will further explain about the immorality & public policy in detail.

Immoral

The term immoral is not defined in the Act, but it can be explained as something which is generally against the prevailing norms, values, principles & standards of the society. According to the dictionary² meaning the word immoral means morally wrong or outside society's standards of acceptable, honest, and moral behaviour. What will be the immoral for the society it may change from time to time, For example, live-in-relationship was earlier immoral in the context of the Indian society but now gradually society is accepting this kind of relationships. Any immoral agreement will not amount to a valid contract because law doesn't allow enforcing an immoral agreement. There is a Latin maxim "*Ex dolo malo non oritur action*" which means the Court will not help a person who found his cause of action on an immoral act. What will be the moral or immoral will be decided by the Court in every cases. But there are certain acts which are regarded as immoral from time long back till now and perhaps will always be regarded as immoral.

Anson in his Law of Contracts states at P. 222 "The only aspect of immorality which Court of Law have dealt is sexual immorality....."³

Supreme Court of India in the case of *Gherulal Parakh v. Mahadeodas*⁴ Explained the word immoral as; "The word "immoral" is a very comprehensive word. Ordinarily it takes in every aspect of personal conduct deviating from the standard norms of life. It may also be said that what is repugnant to good conscience is immoral. Its varying content depends upon time, place and the stage of civilization of a particular society.

In short, no universal standard can be laid down and any law based on such fluid concept defeats its own purpose. The provisions of S.23 of the Contract Act indicate the legislative intention to give it a restricted meaning. Its juxtaposition with an equally illusive concept, public policy, indicates that it is used in a restricted sense; otherwise there would be overlapping of the two concepts. In its wide sense what is immoral may be against public policy, 'for public policy covers political, social and economic ground of objection. Decided cases and authoritative text-book' writers, therefore, confined it, with every justification, only to sexual immorality. The other – limitation imposed on the word by the statute, namely, "the court regards it as immoral", brings out the idea that it is also a branch of the common law like the doctrine of

² Cambridge Dictionary

³ *Gherulal Parakh v. Mahadeodas Maiya & Others.*, 1959

⁴ 1959 AIR 781, 1959 SCR Supl. (2) 406

public policy, and, therefore should be confined to the Principles recognized and settled by Courts.”

Court cited some instances: settlements in consideration of concubinage, contracts of sale or hire of things to be used in a brothel or by a prostitute for purposes incidental to her profession, agreements to pay money for future illicit cohabitations, promises in regard to marriage for consideration or contracts facilitating divorce are held to be void on the ground that the object is immoral. Supreme Court further made observation that no case has been brought to the notice of the Court where it has been applied to any head other than sexual immorality; precedents confine the concept of immorality only to the concept of sexual immorality. The concept and scope of immorality further explained by the Delhi High Court and widened its ambit in the case of Union of India v. M/S. N.K. Garg & Co.⁵ Court observed that “*in case where there is illegal/wrongful holding on to the principal amounts payable to another person for long period. The aforesaid wrongful/illegal action will thus simultaneously be both immoral and /or against public policy*”.

*Illustration*⁶ A agrees to let her daughter to hire to B for concubinage. The agreement is void, because it is immoral, though the letting may not be punishable under the Indian Penal Code (45 of 1860).

(1) Interference in marital relations

Interfering in any marital relations in any way is considered as one of the immoral act. Thus any agreement to interfere in marital relations shall be held as void on the ground of immorality. In a case where a man advanced certain sum of money to a married woman so that she may obtain divorce from her husband & subsequently marry him(the man), it was held that such agreement is void on the ground of immorality & the man could not recover the amount back.⁷ In the same way, if a married man enters into an agreement with a woman to marry her after the death of his wife or after getting divorce from his wife then this agreement shall be void.⁸ If the woman does not know that the man is already married then also agreement shall be void but the woman can bring action for breach and can claim damages.⁹

(2) Agreement regarding prostitution

Any agreement with a prostitute to facilitate her, a helping hand to carry on her services is an immoral act; therefore such agreement shall be void on this ground. If a person agreed to provide his house on rent to a prostitute even after knowing the fact that the house will be used for providing the services of the prostitution, such agreement shall be void on the ground of immorality & the man cannot recover the amount of rent.¹⁰ However, if the person was unaware of the purpose even then agreement will be void but he is entitled to

⁵ 2015, Delhi High Court

⁶ Illustration (k) to Section 23 of Indian Contract Act 1872

⁷ Bai Bijli v. Nasa Nagar, (1885) 10 Bom).

⁸ Wilson v. Kornbai , (1908) 1 K.B. 279

⁹ Shaw v. Shaw, (1954) 2 Q.B. 429

¹⁰ Gaurinath Mukherjee v. Madhumani Peshkar, 25 ALR 252

recover the amount of the rent.¹¹ If loan has been given, some articles, horse carriage or car has been given or hired or sold to a prostitute for helping her in her profession, such agreement shall be void & no amount /articles/ horse carriage/ car can be recovered or taken back.¹²

(3) Past or future cohabitation

A promise to pay for past illicit cohabitation is held to be enforceable in English law if it is made under seal. If it has not been made under seal then it would not be enforceable.¹³ Under Indian Law the issue of past cohabitation is controversial issue.

If past cohabitation was adulterous then in many cases it has been declared unenforceable as earlier adultery was an offence under section 497 of IPC, but now adultery is not an offence as Sec. 497 has been declared as unconstitutional by the Supreme Court of India in Joseph Shine v. Union of India, 2018 case. In the cases, where, past cohabitation was not adulterous, some High Courts have held it enforceable while some other high Courts have held it unenforceable. Where an agreement was made to pay for the past cohabitation with a motive to continue such cohabitation even in the future, such an agreement was held to be against the public policy.¹⁴

An agreement to pay for the future cohabitation is always unenforceable under English Law as well as under Indian Law.

(4) Dancing Girls

It was held in a case¹⁵ that giving or promising to give help to a dancing girl is not immoral. Court also observed that singing is a distinct mode of obtaining a livelihood which is not necessarily connected with prostitution.

Public Policy

The agreements are unlawful & void if the consideration or object of such agreements are against the public policy. The term “public policy” is not defined in the statute; neither any precise definition can be given to the term. Whether the agreement is according to the public policy or against the public policy it is decided by the Court. The doctrine of public policy is based on a latin maxim “*ex turpi causa non oritur actio*” which means “an agreement which opposes public policy would be void and of no use.” The determination of what is contrary to the so called policy of the law necessarily varies from time to time. Many transactions are upheld now which in a former generation would have been avoided as contrary to the supposed policy of the law.”

Earl of Halsbury made observations¹⁶; “I deny that any Court can invent a new head of public policy; so a contract for marriage brokerage, the creation of a perpetuity, a contract in restraint of trade, a gaming or wagering contract, the

¹¹ Sultan v. Naner, 1877 Punj Rec No. 64

¹² Rajendra Nath Das v. Abdul Hakim Khan, A.I.R. 1918 Cal. 399 ,
Pearce v. Brooks, (1866) L.R. 1 Ex. 213,

¹³ Beaumont v. Reeves, (1846) 8 QB 483

¹⁴ Alice Mary Hill v William Clarke, ILR (1905) 27 All 266

¹⁵ Khubchand v. Beram & Ors. (1889) ILR 13 Bom 150

¹⁶ Janson v. Driefontein Consolidated Mines Ltd., 1902, AC 484

assisting of the King's enemies ; are all unlawful things and contrary to the public policy." According to Lord Halsbury the categories of public policy are closed. Lord Atkin could not agree with Lord Halsbury's observation that categories of public policy are closed, according to Lord Atkin "the doctrine of public policy should be invoked only in clear cases in which harm to the public is substantially incontestable.."¹⁷

Borough J. In the case of Richardson v. Mellish¹⁸ observed against the public policy by saying, "it is a very unruly horse, and when once you get astride it, you never know where it will carry you".

Lord Denning¹⁹ expressed his opinion against the aforesaid view and observed that if control of the unruly horse is given in the hand of a good rider then he can manage well. Supreme Court of India explained the doctrine of public policy in the case of Gherulal Parakh v. Mahadeodas²⁰ as;

"The doctrine of public policy may be summarised thus: Public policy or the policy of the law is an illusive concept; it has been described as an "untrustworthy guide", "variable quality", "unruly horse", etc.; the primary duty of a court of a law is to enforce a promise which the parties have made and to uphold the sanctity of contract which forms the basis of society; but in certain cases, the Court may relieve them of their duty on a rule founded on what is called the public policy; for want of better words Lord Atkin describes that something done contrary to public policy is a harmful thing; but the doctrine is extended not only to harmful cases but also to harmful tendencies; this doctrine of public policy is only a branch of common law, and just like any other branch of common law, it is governed by precedents; the principles have been crystallised under different heads and though it is permissible for courts to expound and apply them to different situations, it should only be invoked in clear and incontestable cases of harm to the public; though the heads are not closed and though theoretically it may be permissible to evolve a new head under exceptional circumstances of a changing world, it is advisable in the interest of stability of society not to make any attempt to discover new heads in these days."

The Supreme Court in the case of *State of Rajasthan v. Basant Nahata*²¹ observed that "*it would not, in our opinion, be correct to contend that public policy is capable of being given a precise definition. What is 'opposed to public policy' would be a matter depending upon the nature of the transaction.*" The Court further stated that when "opposed to public policy" is a defence for a contract then the Court should consider the following points while deciding the validity of the contract:

- a) Pleading in terms of Order VI, Rule of the Code of Civil Procedure
- b) Statute governing the case

¹⁷ Fender v John Mildmay, 1938 AC 1, 723(HL)

¹⁸ (1824) 2 Bing 229, 252; 130 ER 294

¹⁹ *Anderbar Town Football Club v. Football Ass. Ltd.*, (1970) 3 WLR 1021

²⁰ AIR 1959 SC 781; (1959) 2 SCR 406

²¹ A.I.R. 2005 S.C. 3401

- c) Provisions of Part III and IV of the Constitution of India
- d) Expert evidence, if any
- e) The materials brought on record of the case
- f) Other relevant factors, if any.

In *Chitty on contracts*, it is stated²²:

Objects which on grounds of public policy invalidate contracts may, for convenience, be generally classified into five groups:

1. Objects which are illegal by common law or by legislation
2. Objects injurious to good government either in the field of domestic or foreign affairs
3. Objects which interfere with the proper working of the machinery of justice
4. Objects injurious to marriage and morality
5. Objects economically against the public interest

This classification is adopted primarily for case of exposition. Certain cases do not fit clearly into any of these five categories.

Agreements opposed to public policy

(1) Agreement to stifle prosecution

Agreements which are entered into with an object to stifle prosecution shall be void on the ground of 'against the public policy'. To prevent crime & protect the society against crime and criminality is one of the important objectives of the criminal justice system. Prosecuting and punishing the guilty person is an essential step towards prevention of crime. Thus, an agreement to withdraw pending prosecution or to not initiate prosecution against a guilty person would defeat the objective of criminal justice system & shall be void. Such agreements are called agreement to stifle prosecution. The underlying principle is "you shall not make a trade of a felony."

Illustration²³

A promises B to drop a prosecution which he has instituted against B for robbery and B promises to restore the value of the things taken. The agreement is void, as its object is unlawful. There are certain offences referred as compoundable offence²⁴ and offences compoundable with the leave of the Court, parties can enter into an agreement to not prosecute or to withdraw the prosecution for the offences of former category and for the later one, permission of the Court is required. Another category of offence is non-compoundable offences for which no Court of law can give permission to compound it. In the case of *Narasimharaju v. Gurumurthy Raju* the honourable Supreme Court held that "If a person sets the machinery of the Criminal Law into action on the allegation that the opponent has committed a non-compoundable offence and by the use of this coercive criminal process he compels the opponent to enter into an agreement, that agreement would be

²² 28th edition, at Page 838

²³ Illustration (h) of Section 23 of the Indian Contract Act

²⁴ Section 320 of Criminal Procedure Code, 1973

treated as invalid for the reason that its consideration is opposed to public policy.” Mukherji J. Has observed²⁵ “no Court of law can countenance or give effect to an agreement which attempts to take the administration of law out of the hands of the judges and put it in the hands of private individuals.”

Privy Council has observed in the case of Bhowanipur Banking Corporation Ltd. v Sreemati Durgesh Nandini Dasi²⁶

“In dealing with the question as to whether the consideration for the agreement is opposed to public policy or not, it is immaterial that the debt in respect of which an agreement is made for the illegal consideration was real, nor is it necessary to prove that a crime in fact had been committed. All that is necessary to prove in such a case is “that each party should understand that the one is making his, promise in exchange or part exchange for the promise of the other not to prosecute or continue prosecuting.””

The fact of the case is that, a mortgage bond was executed by respondent in favour of the bank as part of the consideration for bank’s promise to withdraw criminal proceedings which was instituted by it against the mortgager’s (respondent’s) husband. Mortgage bond was held invalid by the Privy Council. Their Lordships observed that the whether the debt exist in real or not would not matter at all because the consideration for the execution of the mortgage was against the public policy so, it will become illegal and void.

If an agreement is entered into before filing of any criminal complaint but enforced after filing of complaint and subsequently complaint was withdrawn then such agreement will not be void, neither would it be held as made to stifle prosecution.²⁷

(2) Agreement of maintenance and Champerty

Maintenance means helping any party of suit for continuance the litigation in which he himself has no justified personal or legal interest.

Maintenance is genus of which champerty is species. Champerty is an agreement in which a person provides help to the any party of the suit without any justified interest on the condition that he will share the gains or proceeds of the suit which he is maintaining. In the case of *Ram Coomar Coondoo v. Chunder Canto Mookerjee* Privy Council held that law of maintenance and champerty of England is not adopted in totality in India. In India these agreements are not void if they are not against the public policy. Agreement of champerty would not be void-ab-initio in India if the agreement is for taking reasonable share of proceedings or property. An agreement according to which an advocate will take his fees from client only after winning the case²⁸ was held void on the ground of against the public policy. A case²⁹ in which, it was agreed that the person will give $\frac{3}{4}$ share of the property in dispute to the financier, was held void and court observed that it was unconscionable bargain.

²⁵ Sudhindra Kumar v. Ganesha Chandra, ILR (1939) 1 Cal 241, 250

²⁶ (1941) 54 LW 529:

²⁷ Ouseph Poulo v Catholic Union Bank Ltd., AIR 1965 SC 166, 1964 SCR (7) 745

²⁸ Kothi Jai Ram v. Vishwanath, AIR 1925 Bom. 470

²⁹ Nuthaki Venkataswami v. Katta Nagi Reddy, AIR 1962, A.P. 457

An agreement for giving $\frac{1}{4}$ share of the disputed property to the person who is providing help in litigation was held valid.³⁰ The fact that agreement of giving or receiving for how much share of the proceeding will be valid it may vary from case to case, and it is the responsibility of the court to decide whether the agreement is valid or not.

(3) Interference with the course of justice

Any agreement with the object to create hindrance in the smooth functioning of the justice system or to use kind of influence on judges or judicial officers is void.

In the case of *Bhagwan Dat Shastri & Anr. v. Raja Ram*³¹, there was an agreement according which plaintiff would perform a 'puja' (anushthan) for the defendant's win in an ongoing suit and in consideration of this defendant agreed to give $\frac{1}{10}$ th of the decree amount. This suit was brought for the recovery of this amount.

Court held that this agreement is void as its purpose is to influence the judges' mind by performing puja.

(4) Trading agreement with enemy

After the declaration of war between two countries, it is against the public policy to enter into trade agreement for both the country with each other.

Even if the agreement has been entered into before the declaration of war it cannot be executed after the declaration.

Such agreement is permissible only with the permission of the Government.

(5) Trafficking in public offices

An agreement to buy or sell public offices for oneself or for others is against the public policy and shall be void.

Illustration³²

'A' promises to obtain for 'B' an employment in the public service and 'B' promises to pay Rs. 1000 to 'A'. The agreement is void, as the consideration for it is unlawful. An agreement to pay certain amount to a person in consideration of procuring the title of knighthood, was held void and against the public policy. The person cannot recover the amount back.³³

(6) Marriage brokerage contract

Marriage brokerage contract means a contract entered into to procure marriage for someone in consideration of certain money or property.

In the case of *Gopi Tihadi v. Gokhei Panda and Anr.*³⁴ Orrisa HC explained that "a marriage brokerage contract is a contract to remunerate a third person in consideration of his negotiating a marriage & as such is contrary to public policy and cannot be enforced." In the case of *Dholidas Ishvar v. Fulchand Chaggan*³⁵ it was held that a contract by which mother/father or guardian was

³⁰ Valluri Ramanamma v. Marina Viranna (1931)

³¹ AIR 1927 AII 406

³² Illustration (f) to Section 23 of the Indian Contract Act, 1872

³³ Parkinson v. College of Ambulance Ltd. (1925) 2 K.B. 1

³⁴ AIR 1954 Ori 17

³⁵ 22 B. 658, (1898)

to be paid money in consideration of their agreement of giving their daughter or son in marriage was against public policy and could not be enforced in a Court of law. It was held in many cases³⁶ that payment made under an agreement for procuring the marriage for someone, can be recovered back if marriage couldn't be solemnized due to any reason. However, if, the marriage has been solemnized, the paid amount cannot be taken back.³⁷

Conclusion

The word immorality and public policy has not been defined anywhere in the statute but with the help of various judicial decisions and interpretations the meaning of the words has settled and various classification has also been made, which is explained above. Any agreement which falls in the ambit of immorality or against the public policy will be void.

³⁶ Hermann v. Charlesworth (1905) 2 K.B. 123, Gulabchand v. Fulbai, (1909) 33 Bom. 411

³⁷ Alsidas v. Punamchand, A.I.R. 1944 Nag. 535



RAREST OF RARE DOCTRINE AND ITS APPLICABILITY

AKSHAY RAWAT

B.B.A. LL.B. (H) xth semester
Law college Dehradun
Uttaranchal University India

PROF. (DR.) ANIL KUMAR DIXIT

Professor of Law
Law college Dehradun
Uttaranchal University India

Abstract

The maximum punishment that may be inflicted upon someone's loss of life. Though death punishment has been used in the past, it is no longer used now. utilized nearly each a part of the global, seventy percent plus of the global's international locations having eliminated the death penalty in regulation or exercise in cutting-edge period. Nonetheless, the death penalty is still used. currently exist in lots of components of the global. The Indian Penal Code includes positive prescription offences loss of life. The legality of loss and the penalty as a punishment of life the sentence was upheld. via way of means of the Supreme Court. To byskip a loss of life a penalty imposed on a criminal, a tribulation courtroom docket's based at the doctrine of, and instances of every case individually.

Keywords : capital punishment , constitutionality , culprits of crimes

Introduction

Indian judiciary has mentioned its perspectives concerning dying penalty by way of the aid of using ruling out in Bacchan singh vs nation of Punjab that the dying penalty ought to be limited to the "rarest of uncommon" instances, this view of Supreme Court become very lots favoring to limit the usage of capital punishment to penalize the criminals, however this view of maximum courtroom docket become contradicted by way of the aid of using the rules by way of the aid of using growing the variety of crimes for which capital punishment's awarded. Death penalty's a now no longer a obligatory punishment, and ought to be resorted to most effective if the Court's pressured

by way of a case concerning the “rarest of the uncommon” instances in which loss of life penalty's important to repair the collective sense of right, and wrong of the state. The precept “Rarest of rare ” has its origin withinside the example of Bachan Singh v. State of Punjab, & similarly advanced via different landmark decisions together by way of Macchi Singh & Ors. v. State of Punjab in which the Highest Judicature mounted numerous pointers for evoke the “Rarest of Rare” precept. Nevertheless, the significance of this rule had questioned positioned to impeach as maximum of the evolved global has get rid of loss of life penalty as a shape of penalty. In a contemporary-day ideology of maximum significancethat the punishment method withinside the crook judicature gadgettransitions from punitive to reformative , requires termination of loss of life punishment were growing interpretation the rarest of uncommon doctrine unreasonable withinside the twenty first century's democratic society. In Bachan singh case Supreme Court expressed a few remarkable motives referring to wrongdoing, and crook in which. In segment 163, Bacchan Singh in addition noted: “...in determining the scope of the field or the appropriate sentencing for certain acts, such as on below sec 302 of Penal Code, courtroom docket ought now no longer bind its thought “chiefly” or simply to the occasions related to the unique wrongdoing, moreover supply due interest to the occasions of the crook. When determining matters involving capital penalty, the Court follows this doctrine, taking into account all other circumstances and If the circumstances of the case show that the case fits within the scope of this Doctrine, which is stunning and mind-boggling, and that the conduct of such a crime is an exception, the Court, taking into account the sensitivity or seriousness of the case, renders a verdict of capital sentence. Later on as in line by way of the possibility's withinside the society, and alternate withinside the nature, and way of doing a crime. Because of that during this regard regulation should have taken exclusive form in crook justice machine of India. It become an possibility to the best courtroom docket of India to in addition give an explanation for withinside the decision of Santosh Kumar Bariyar vs State of Maharashtra . To give an explanation for this in addition: “The rarest of uncommon dictum serves as a guiding principle in implementing sec 354(3), and entrenches the coverage that existence imprisonment's the guideline of thumb, and dying punishment's an exception. It's a settled regulation of interpretation that exceptions are to be construed narrowly. That being the case, the rarest of uncommon dictum locations an first-rate burden at the courtroom docket, in case it selects dying penalty as the popular penalty, to perform an goal evaluation of statistics to meet the exceptions ingrained withinside the rarest of uncommon dictum.” Constitution in reality states that “No man or woman will be disadvantaged of Right to existence until executed following due technique of regulation” however Capital punishment denies due technique of regulation. Its imposition's continually irrevocable – for all time depriving an man or woman of the possibility to gain from new proof or new legal guidelines that could warrant the reversal of a conviction, or the placing apart of a dying sentence.

When the outcomes are existence, and dying, we want to call for the identical widespread for our machine of justice as we'd for our airlines. It's valuable pillars of our crook justice machine that it's miles higher than many responsible humans move unfastened. than that one harmless need to suffer. Let us mirror to make sure that we're being simply. Let us pause to be positive we do now no longer kill a unmarried harmless man or woman. This's absolutely now no longer an excessive amount of to invite for a civilized society.” Since the reinstatement of the present day dying penalty, many humans were free of dying row due to the fact they have been. Hence I assume it's miles very hard to head in element that what result in the versions in sentence in such instances. What it need to be”s it crime”? Or “crook” or the “choose”? In the 1982 Supreme Court taken into consideration all occasions regarding each crime, and crook. Again in 1983 the Supreme Court has modified its measurement, and declared for rarestrs of the uncommon that courtroom docket need to attention at the crime, and now no longer at the crook . As a ways as challenge to the statutory definition of the rarest of the uncommon doctrine Indian legislative machine has now no longer modified however best courtroom docket of India has grew to become its view, and took every other course it has commuted the dying sentence for rape, and homicide of a 1 12 months, and six months vintage woman to existence sentence. Also there are exclusive assumptions of this doctrine as to whilst the collective moral sense of society's shocked; which differs from choose to choose or benches to benches which represent case to case... When the outcomes are existence, and dying, we want to call for the identical widespread for our machine of justice. It's valuable pillars of our crook justice machine that it's miles higher than “many responsible humans move unfastened than that one harmless need to suffer.

Meaning of the Doctrine of Rarest of uncommon:

The Doctrine "rarest of uncommon case" has its starting place in 1983 in a highest Court Decision, Machhi Singh v. State of Punjab⁴³⁸. This judgment tailed the courtroom docket's in advance choice in Bachan Singh v. State of Punjab⁴³⁹ (1982), in it supported the constitutional validity of capital punishment however brought a caveat this's now famous, if possibly not possible to pin down exactly that dying sentences might be accorded most effective withinside the “rarest of uncommon instances”.. The best courtroom docket of India has mentioned the components for the rarest of the uncommon case on occasion a few suggestions has given in identity of rarest of uncommon instances like; “The motives why the network as an entire does now no longer approve the humanistic approach meditated in dying sentence in no case doctrine aren't a ways to seek.”Thiat should only be done in the moist extremed of circumsstances if there is no other optiion,' said the decision says the dictum of the “rarest of rare doctrine”. Bachan Singh (above) proposed using the death sentence as a final option when the alternative punishment of life imprisonment would be fruitless and useless. As will be described in greater detail later, punishment of death is fundamentally distinct

from other methods of penalization. It is remarkable in that it is completely irreversible.

Firstly, the very humanistic organization's built on the foundation for existence precept. When a social unit of the network infringes this very precept by way of the aid of using killing every other member, the society might not experience itself sure by way of the aid of using the fetters of this doctrine.

Secondly, it must be found out that each member of the network's capable of stay by way of protection by way of out his or her very own existence being endangered due to the protecting arm of the network, and due to the guideline of thumb of regulation enforced by way of the aid of using it. The sheer existence of the rule of thumb of regulation, as well as the threat of being handed to an ee-e book, acts as a deterrent to those who have no qualms about murdering others if it serves their purposes. Scope:

As in line by way of Indian prison machine until 1973, Judges have been required to nation motives for now no longer awarding a dying Sentence, and who prefer the change sentence of existence imprisonment, in a capital offence . Hence judges have been making dying sentence the 'rule', and existence imprisonment the 'exception In Jag Mohan Singh v. St of U.P. xiii "The Supreme Court upheld the dying consequences Constitutionality, locating that it become now no longer simply a deterrent, however a token of emphatic Disapproval of the crime by way of the aid of using the society. In this situation Hon'ble the Court felt that India couldn't chance Experimenting by way of the abolition of dying penalty,, and any mistakes in sentencing might be corrected by way of the aid of using appeals to better courts. But, the Court articulated a widespread that the dying penalty become the slim exception,, and now no longer the guideline of thumb in sentencing. The occasions of the case needed to compel it, to guard nation security, public order or public interest." Thereafter as in line by way of new modifications in Indian prison machine the accused has proper of pre-sentence listening to, and obliged the courtroom docket to nation unique motives for awarding the dying penalty in preference to opportunity time period of existence imprisonment. The discount of dying sentence to existence withinside the Priyadarshini Mateo decision displays the churned-up withinside the SC in latest years at the sheer uncertainty of its very own "rarest of uncommon" doctrine. Even when death sentences are being handed down in a number of homicide cases, ostensibly in song as a "call for justice from society," There was a flurry of verdicts the SC admitting that the management of the "rarest of uncommon" doctrine's damaged by way of "chaos", "subjectiveness", and "capriciousness". This doctrine, the courtroom docket should take advantage to dying penalty most effective withinside the "rarest of uncommon" state of affairs whilst the opportunity choice of existence sentence, after drafting up a stability sheet of "diminish, and anxious elements",s "actual forbid". In the Matto case, the SC spared Santos Kumar Singh from going to the instrument of execution on the idea of its end that diminishing elements consider anxious elements given the inherent subjectivity of each of these components, the weight given to each of

them is discretionary, murmuring of self-doubt from the SC have grown roaring in latest ages as a response to an more, and more more blood-thirsty public opinion, meditated by way of the aid of using a hyper ventilating media.

The maximum punishment that may be inflicted upon someone's dying. Human existence's treasured, and precious, and there may be no humane manner to kill someone, despite the fact that that dying's available in shape of punishment. Infliction of dying penalty's regularly capricious, and continually irrevocable thus, for all time withhold an man or woman of the possibility to gain from new proof or new legal guidelines that can result in a conviction being overturned or the death sentence being abolished . Though past times, death sentence has been utilized in nearly each a portion of the global, extra than seventy % of the global's international locations have declined demise punishment in regulation , exercise in cutting-edge peiods. Yet, demise penalty currently seen in lots of elements of the global, particularly in lots of 1/3 global international locations, and international locations by way of dictatorial leadership.

According to Amnesty International, as a minimum 2,307 dying conviction in fifty six international locations in 2019, a moderate lower from the full of 2,531 pronounced in 2018. At least 26,604 human beings had been sentenced to dying globally in 2019 (amnesty.org, 2019). Death penalty continues to be legitimate in India however best in fantastic cases. Certain offences are included in the Indian Penal Code. demise as a form of punishment. A few examples of such infractions encompass sec 121 (waging struggle towards the State), sec 302 (murder), sec 364A (kidnaping by way of ransom) amongst others. Other statutes awarding demise penalty encompass The Commission of Sati (Pre-vention) Act, 1987, and The Narcotic Drugs, and Psychotropic Substances Act, 1985, etc. The legality of the death punishment was questioned within the landmark case of (JAGMOHAN SINGH V STATE OF UP, 1973) in which The SC maintained the legitimacy of capital punishment in cases when there are motivations no longer simply a deterrent. However, it is a symbol of societal rejection of crime. . It become located via way of means of the no regulation may be imposed, according to the Supreme Court. which abridges the proper to existence of someone until it's far affordable, and in public interest. If the complete manner for a crook trial below the Code of Criminal Procedure, 1973 if the imposition of a death sentence is legal, then the method in which it is imposed by regulation cannot be considered unconstitutional. However, in order to keep the number of death sentences handed down to prisoners to a minimum, Indian courts have relied on the concept of the "rarest of unusual situations" in deciding crimes that carry the death penalty..

RAREST OF THE RARE DOCTRINE

An ordeal courtroom docket is founded on the notion of doctrine's reach is unclear; instead, the concept has evolved through time as a result of judicial version. A sentence of death is given down at three judges' discretion. The facts

of the case requisite be such that the Bench is left with no other alternative except to impose the death penalty in order to maintain social order and control. While determining whether a case justifies the death sentence for the crime committed, the Bench must consider the cruelty and barbarity of the crime committed, the magnitude of the act, public abomination, and the society's desire for justice in contrast to the prisoner.

A death sentence is handed down after each case's facts and circumstances are examined independently. If the circumstances surrounding the crime are in any way favourable, the sentence may be reduced. A judge cannot bypass a judgement of death under the "rarest of rare" precept during an ordeal for an offence punishable by death. A judge upon his discretion may also skip a life sentence if the records suggest heinous instances primarily based totally on which the offender has devoted the crime. As a result, while determining the sentence for death, it must be meticulously and thoroughly evaluated to see if the judicial execution is commensurate to the gravity of the crime. It deters crime and has a societal deterrent impact.

The precept of Rarest of rare has its rootage within the decision of *Bachchan Singh v. State of Punjab*. In this case, the SC via a 4:1 majority decision the "Rarest of rare" via way of means of enforcing the constraints on death execution. The judges trusted the judgments of *Jagmohan Singh v State of Uttar Pradesh*, and *Rajendra Prasad v State of Uttar Pradesh*. It was discovered that when someone is given a death sentence, he loses his right to life, so abridging his basic right. However, if a hardened criminal's deadly activity repeatedly, deliberately, and threateningly jeopardises society safety, his enjoyment of vital rights can be rightfully revoked. The following ideas had been laid down within the case:

The intense punishment of death can now no longer be imposed besides in gravest instances of intense guilt;

Before deciding on the death penalty, the 'offender's' cases must be evaluated with the 'crime's' cases.

The rule of thumb is life imprisonment, with the death penalty being an exception. To put it another way, a death sentence should be issued only when life imprisonment appears to be an insufficient penalty in light of the circumstances of the crime, and only if the option to impose a death sentence is available. Imprisonment for life can't be rigorously based on the type and circumstances of the offence, as well as all other relevant circumstances.

The Highest Court located that death punishment constitutionality, and may be obligatory in most effective in rarest of uncommon conditions in which an opportunity of punishment is excluded. However, the scope of the phrase Rarest of rare changed into left undefined, and the doctrine has developed for the duration of the years through judicial interpretation.

In *Mithu Singh vs State of Punjab 1983* The Supreme Court reiterated that death penalty is now no longer a obligatory social control, and have to be resorted to if the Bench is confused by way of a case concerning the "rarest of

the rare” occasions in which demise penalty's essential to repair the collective judgment of right, and wrong of the society. The courtroom docket liaid empasis on the guideline of thumb that lifestyles imprisonment's the norm while demise penalty's an exception,

.The Court determined in case of Mithu Singh that the following considerations must be considered while delivering a demise sentence: –

- Method of murder fee
- Need for fee of execution
- The character of the crime is antisocial or socially reprehensible.
- Crime's magnitude
- Personality of Homicide Victim

The Court determined that the suggestions in Bachan Singh's case Will must be culled out along those pointers, and carried out to the data of every character case wherein the query of enforcing of dying sentences arises.

In **(SANTOSH KUMAR SATISHBHUSHAN BARIYAR V STATE OF MAHARASTRA, 2009)** SC Affirmed the "Rarest of rare" precept, & held that suitable penalization to decided on a cased-with aid of using-case foundation. The loss of life sentence isn't to be offered shop withinside the rarest of uncommon' case wherein reform isn't possible.The Court also established that there is no consistency of past record within the "rarest of unusual circumstances," and that in most instances, the death sentence has been affirmed or denied to be upheld by means of the Court without any criminal precept being laid down.

The foundation of drawbacks of the doctrine with inside the unclearness withinside the software of the doctrine. This principle developed to present however, this theory has been misread and misunderstood in several occasions by employing the court in making decision as well as the general public in understanding its true meaning and spirit. This may be definitely observed in **(DHANAJAY CHATTERJI V STATE OF WEST BENGAL, 1994)** . **(UTTAR PRADESH V KUMUDI LAL, 1999)** Both instances worried young girl's rape, and homicide but the highest Court reported unique verdicts. Dhananjay Chatterjee changed into sentenced to loss of life. The Court in Kumodi Laal case did not talk over the loss of life penalty at the suspect for the rape, and homicide of fourteen-year-vintage female child.

Conclusion

Calls to abolish the death penalty in its entirety were rising, making the theory unworkable in a democratic society in the twenty-first century. In its 262nd The Death Penalty Reepport, the Law Commision had highlighted that – “...The capital punishment employer because it operates in India, consequently perpetrates in any other case outlawed punitive practices that inflict pain, affliction, and torture that's regularly a ways past the most struggling authorized via way of means of Article 21. The debilitating results of this complicated development obligatory to prisoners what can most effective be known as a residing loss of life.

The loss of life penalty does not no longer function the penological purpose of deterrence any greater than lifestyles captivity.... specializing in loss of life penalty because the last degree of Victim justice, restorative justice, and rehabilitative justice are all undervalued..The Committee hence recommends that the loss of life penalty be get rid of all crimes aside from terrorism associated offences, and waging war.” (THE REPORT OF LAW COMMISSION, 2015).

over a current political system it's of maximum significance that the method of penalization within the crook justice machine shifts from retributory to reformatory. Social control must receive in any such manner at the crook had to proportionally paid for the crime, and in a manner such that the existence of that crook, and the society's saved non violent, and consonant. The reason of penalization must be to “improve the perpetrator as a human, in order that he might also additionally emerge as a everyday law-abiding member of the network as soon as again. As Maartin Luither King said – “regressive violence for violence multiplies violence, including deeper darkness to a night time not yet without celestial body”.

References

1. Dhanjay chatterji v state of west Bengal, SCC 220 (Calcutta high court 1994).
2. Jagmohan singh v state of up, SC 943 (THE Supreme court 1973).
3. Machhi singh & ors. v state of punjab, SCR (3) 413 (punjab high court 1983).
4. Mithu singh v state of punjab, SC 473 (punjab high court 1983).
5. Raviji Ailias chandra v state of rajasthan, SCC175 (1996).
6. Santosh kumar satishbhushan bariyar V State of maharashtra, SCC 498 (high court of bombay 2009).
7. The report of Law Commission. (2015). the Law Commission of India, 212-214.
8. Uttar Pradesh vs kumudi lal, SCC 50 ,Allahabad High Court (1999).



ASSIDUOUS CONCINNITY OF SCIENCE AND RELIGION IN RICHARD MORGAN'S *ALTERED CARBON*

DR. M. N. V. PREYA

Assistant Professor
PG & Research Department of English
National College (Autonomous)
Bharathidasan University Tiruchirappalli

Abstract:

Literature consistently portrayed religion as a mythologized mode apparently in the past. In such a way, it creates an impact in literary criticism, perceiving religion as a symbol. Science fiction, while connecting literature and science, also portrays the essence of religious ideas and beliefs. The article showcases the two contrasting images, religion and science, in Richard Morgan's *Altered Carbon*. It delineates the hidden religious aspects of Neo-Catholicism, beliefs, philosophies and ideas of the characters. It witnesses how the characters of the novel, despite all the technological advancements, adhere to the religious faiths. It also depicts the consequences of the religious actions in the scientific world that takes place in the novel. The article emphasizes the non-separateness between religious ideology and scientific advancements with reference to the human and techno realm.

Keywords: Religion, Science-fiction, Neo-Catholicism, Posthumanism, Technology

History was the primary concern of English literature at the beginning of the twenty-first century. In the late twenty-first century, writers were not interested in looking back in history, but rather in moving forward. Writers such as David Mitchell, Michel Faber, and Ian McEwan imagined future eras influenced by technology and sophistication. In the nineteenth and early twentieth centuries, technology enabled more scenes in fiction. Writers advanced not only in terms of ideas, but also in terms of style and technique. There was, however, some imitation of earlier literary styles and techniques.

The evolution of science fiction can be traced back to the history of mankind and their lifestyles. Great writers such as H.G.Wells and Mary Shelly have contributed to the legacy of science fiction. The advancement of science and technology prompted the authors to think far beyond the realm of possibility. This idea not only provided a description of human society, but also discussed how science and technology could affect human society. Science fiction writers examined Victorian reality from a scientific standpoint. Many intriguing themes emerged at the turn of the twentieth century. Utopias, dystopias, time travel, and space travel were among the most popular themes. Science fiction evolved in a new direction soon after World War II.

Religion, according to common definitions of science fiction, is the most alien to its concerns. Science fiction is a genre that frequently asks philosophical problems, such as what technology will be available in the future. It employs exaggeration to raise questions about awareness, morality, and the bonds that link society. One of the fundamental issues is the role of religion in society. When religion is discussed openly in popular science fiction films, it is at best unclear. When spirituality is spoken, however, the power of any microscopic thing in the system immediately contradicts it. Religion is more of a technique of building mystique about the JEDI than it is an examination into what happens when so many diverse races and religious systems come together. While Greek religion had a long-lasting influence on key genres of ancient writing, the Christian faith's influence on Western literature is far more pronounced and far-reaching. However, there is a significant distinction between Classical Greek literature and Christian writing. The former is generally indicative of a religious ethos specific to one civilization, whilst the latter is far from being the creation of a single group. Even the language and structure of Christian canonical literature are influenced by previous religious contexts, particularly the Jewish and Greco-Roman. It is hardly strange that Catholic contemplative practices and Protestant biblical poetics would unite to generate an abundance of the greatest Christian devotional poetry in the late English Renaissance. Many science fictions however, are embedded in speculative fiction traditions strongly associated with the religious fantasy, and contemporary science fiction retrieved a strong interest in several mystical and spiritual themes and visuals. Modern science fiction typically explores age-old theoretical questions related to metaphysics and theology.

Speculative fiction has a tendency to go beyond the purely empirical issues that pragmatic scientists are concerned with. Whether the thrust of the narrative is toward reconciliation or conflict, the antagonism of the scientific and religious imaginations is evident in practically all late-nineteenth-century and early-twentieth-century speculative fiction. These fictions are heightened by controversies regarding Darwinian Evolution, socialism, and humanism. As a result of modern science, science fiction depicts modern reality with the discovery of new technology and its potential to illustrate man-made acts, and sometimes more. Richard Morgan, who was born in the United States, is one

such author. He is a British science fiction and fantasy novelist who has written dark fantasies on occasion. His writings are largely dystopian contributions to literature, with settings in a futuristic world. His writing style for science fiction or fantasy books provides a fresh perspective on reading such novels in a more realistic and futuristic aspect.

Morgan published his debut novel, *Altered Carbon*, in 2002. The novel combines cyberpunk and hardboiled detective science fiction themes. The novel was eventually made into a film and a television series titled *Altered Carbon*, which aired on Netflix in 2018. After *Altered Carbon*, he authored *Broken Angels*, which was released in 2003. It's a combination of bloody science fiction and war fiction. Richard Morgan has authored another work, *Market Forces*. It was originally intended to be a short story, but it evolved into a novel. The novel is a battle between those who believe in determinism and those who believe in free will. Those in the clouds with all the power, of course, do not believe in determinism. The impoverished on the ground have a tendency to do so, because their lives are mostly governed outside, not by Gods, but by Meths, politicians, and the police, among other things. From the perspective of someone impoverished, defenceless, and unaware of influences impacting their existence, it's simpler to blame a single entity, God, because it's such a complicated web of control and tyranny. There is no one to blame, and it becomes a simple myth of how the world actually works.

Morgan depicts a fantastic and violent topic in which alterations in the human psyche and society are depicted as a result of tremendous expansion and progress in science and technology. Characters in science fiction will be exceptionally well-developed. Takeshi appears to be a loyal individual to his family, friends, people, and the organization to which he is engaged in *Altered Carbon*. It is clear that no one in his community can break his loyal quality, even if they have ceased to be loyal to him. Despite the fact that Morgan provides a grandiose view of posthumanism and technology, he never fails to provide us with a familial and religious basis in it. Kovacs thus pledges himself to both the organization and his sister. However, his devotion is finally destroyed when he learns that the organization sold her to the Yakuza.

Takeshi Kovacs is an intellectual individual with a more verbal vocabulary and a little school in him. His knowledge of things makes us feel curious about him. His acts show how a normal man with intellect tries to figure out why he is struggling. His passion for understanding the meaning and purpose of life's consequences was both courageous and witty. Richard Morgan depicts the conflict between the intellect and the body in the face of violence and terror. Morgan places the people in his science fiction in a way that does not disrupt or progress the plot. Reileen is one such character that takes on the worst characteristics of a meth addict. Morgan portrays Reileen as manipulating and arrogant, despite the fact that she is manipulative and arrogant.

Kristin Ortega works for the Bay City Police Department. Because she is a Neo-Catholic, her cortical stack is coded in such a way that it can never be

resleeved. Ortega wants to be against the truth of being unable to escape bodily death as the tale progresses. As a result, she abandons her religious claims. She has been assigned and is dedicated to locating and solving Laurens Bancroft's murder. Ortega lends his support to Kovacs in making such a commitment. She is of Mexican ancestry and comes from a deeply religious family. Ortega lost her father while she was quite young, giving her the opportunity to denounce Neo-Catholicism. She is in a love relationship with her former coworker, Elias Ryker. Kristin Ortega, who had been on Earth, is a tough human and someone who is committed to her profession. Unlike Kovacs and Reileen, Ortega's character is never in conflict, yet she nonetheless serves as a developmental activity. She is thought to be quite forceful and cold to the vulnerability that occurs. Her function as a loveable person is restricted primarily to her friends and family. As Kovacs is sleeved in the body of her old boyfriend Elias Ryker, a tangled connection develops between him and Ortega. She even believes Kovacs has something up his sleeve considering Bancroft's insistence on projecting her negatively. With a frigid disdain, she attempts to distinguish between Takeshi and Elias. Through Kristin Ortega, Richard Morgan attempts to convey an idealistic perspective. With the presence of Ortega and her family, a familial attitude is established. She is close to her family, particularly her mother, although their connection has been strained as a result of Ortega's religious renunciation.

The Christian morality is one of the acquiring and exercising virtues. Human virtues can be acquired in a variety of ways. They are gained by the repeated performance of virtuous actions, which establishes a pattern of virtuous conduct. There is a bidirectional link between virtue and actions because virtue, as an internal reality, predisposes us to behave morally decent ways in the exterior world. However, it is through doing good deeds in the real world that we nurture and expand our virtue. Christian morality opines such human virtues as,

Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin. Virtues guide our conduct according to the dictates of faith and reason, leading us toward freedom based on self-control and toward joy in living a good moral life. Compassion, responsibility, a sense of duty, self-discipline and restraint, honesty, loyalty, friendship, courage, and persistence are examples of desirable virtues for sustaining a moral life. (Archdiocese of Saint Paul and Minneapolis)

The narrative incorporates human virtues such as trust, hope, loyalty, capitalism, and leadership. Morgan assigns a virtue to each character to play a role in the plot. Poe gradually gains Elizabeth Eliot's trust as he enables her to reconstruct herself. Only because of Poe does she regain her confidence. As a result, she transforms from a selfless young lady to a more forceful and hostile cold personality. Elizabeth's change may be seen at the moment where she kills guards and a patron at Head of the Clouds. She strives to save her parents, as well as Ortega and Takeshi. Finally, the use of virtual reality is

examined in depth in relation to Elizabeth's strengths and limitations. She attempts to recognize her mother Irene despite the fact that she is cross-sleeved, revealing that she has an incredible ability to distinguish sleeves and individuals. Morgan explains the conditions of his imagined world as,

There's a plant on Harlan's World called belaweed, grows in the sea and on most shorelines too. Dry it out, treat it with chemicals and you can make something like cotton from it. During the Settlement Newpest was the belacotton capital of the World. Conditions on the mills were pretty bad even back then, and when the Quellists turned everything upside down it got worse. The belacotton industry went into decline and there was massive unemployment, unrelieved poverty and fuck all the Unsettlers could do about it. They were revolutionaries, not economists. (Morgan 251)

Mister Leung is Reileen Kawahara's hitman and personal enforcer. His faith in cortical stacks and people who employ them is divine. He believes they are the ones who will spread the holy doctrine. He is well-known for his invention, which allows him to conceal his identity from all sorts of electronic surveillance. He is both religious and a psychopath. He thinks that everything occurs for the benefit of a greater power. He, like Takeshi, is devoted to Kawahara. He regards Reileen as a god-like figure and follows everything she says. He is a tough adversary with martial arts abilities. Leung is extremely effective at defeating many opponents at once. He is as calm as he is focused on his aims.

Elias Ryker, a Bay City Police Department officer, is similar to Ortega. He was Kristin Ortega's former lover. Ryker is Mary Lou Henchy's childhood acquaintance who is alleged to have committed suicide. Ryker goes insane in his pursuit of the truth about his friend's death. He behaves so differently that he may even investigate a senior administrator with impunity. He feels that religious coding is the result of a plot, and Mary Lou is unable to convert to NeoCatholicism. Reileen Kawahara, on the other hand, kidnaps and murders Ryker. Kawahara believes he is the sole impediment to applying religious coding to murder victims in order to conceal her business and misdeeds. Laurens Bancroft then buys Ryker's sleeve, and so Kovacs obtains the sleeve.

Apart from significant technical developments, Richard Morgan employs a biblical reference known as Meth. Meth is the one who lives for several lifetimes. The notion of sleeving and resleeving to new bodies is only available to the wealthy. Laurence Bancroft, a former Meth user, is one such wealthy individual. He is the only one who can consistently afford the sleeve technology of virtual immortality. Unlike in the human realm, death comes only when the stack is destroyed. Even when the stack is destroyed, the awareness, according to Richard Morgan, may be re-sleeved. This is only conceivable if the world's wealthy begin to retain copies of their thoughts in distant storage. Resolution-653 is described as a proposition by Richard Morgan which he describes with a reference in the novel as,

Ortega was standing in the doorway wearing a NO TO RESOLUTION 653 T-shirt on which the NO had been stylistically daubed out with a red cross and overwritten with a definitive YES in the same colour. The columns of her naked legs disappeared under the T-shirt as if they might conceivably go on for ever inside. (Morgan 304)

It is concerned with the law that overrides religious coding in order for the sleeve to be tested even after the death of the Catholics. Because Neo-C coding does not allow humans to resurrect after death and hence cannot be tested, Reileen illegally switches her workers' codes to Neo-C in the novel. Takeshi Kovacs works hard to have Resolution-653 enacted and contributes to the resolution of Bancroft's death. He also solves the enigma of Rawlings' virus, which is the cause of Laurence Bancroft's suicide. Morgan thus transports us to faraway realms in order to make us think about how we live in the world, which turns out to be a massive allegory.

In *Altered Carbon*, scientific progress is so redefined. However, racial, religious, and social class divisions persist. Religious coding is engaged in the cortical stacking process, but Neo Catholicism never allows re-sleeving. They assume that because the soul travels to heaven, it cannot be re-sleeved. This type of religious coding is being used in virtual reality. The terminators believe that murdering Catholics is a simple task. As a result, the sleeve killing is regarded a lesser crime, while the destruction of the stack is far more heinous. Since Catholicism is limited to the earth, Takeshi is oblivious of the term itself. The Catholic Church opposes not just resleeving after death, but also any technology that would remove the human spirit from the body. It incorporates needlecasting, the use of Synth bodies, and cloning. For many of these highly religious organisations, simply existing is a source of misery. Because of the afterlife, death is an important aspect of their beliefs. In the instance of Neocatholicism, people use religious coding to prevent their cortical stack from resleeving or spinning up. Morgan also highlights the existence of Islam through a number of occurrences. It comes from the soil. Takeshi and his colleagues were previously sent to a planet populated primarily by Muslims.

Jihadists opposed to the UNIP are also referred in the storyline. Kristin Ortega is fathered by a character named Samir Abboud, who is of Islamic origin. Apart from religion, there is a semi-religious group known as The Renouncers that operates in Harlan's universe. Poe, the artificial intelligence and proprietor of The Raven Hotel, finds out about the renouncers. Members of this specific organisation practise renunciation of all personal fortune, family, and friends. They are oblivious to the actual world and prefer to live in Virtual Reality. The impact of religion in such scientific world can be put into discourse. John C. Hawley opines such coherence of literature and religious discourse as,

But if meaning is only demonstrated in the actual telling of stories, many of our contemporaries would protest that such subjective testimonials are hardly acceptable as unbiased evidence of Ultimate

meaning. No one historian can step beyond the web in which she or he lives, nor can anyone know everything related even to one given moment. His historical method inevitably selects the correlations and mutual influences it chooses to foreground as meaningful "glue." (Hawley 231)

Morgan uses practically all of the five senses to create a well-rounded atmosphere that seems authentic and relevant to the scientific as well as religious world. He explains Bay City, which is located on North America's western shore. He describes it as a megalopolis that was formerly known as San Francisco. The city has a population of ten million inhabitants. It is the continent's cultural, financial, commercial, and economic centre. The area is populated by a large number of wealthy persons known as Meths. They live in the city sector known as The Aerium, which is located above the clouds and is made up of skyscrapers. Richard Morgan provides an ultramodern perspective on the city. Tall towers with a tech appearance are used, while people are housed in shipping containers. The Aerium is where the Meths used to reside. Morgan depicts the area with high towers, thus there is no reason to be concerned about the city's congestion. The Bancrofts dwell at The Aerium's Suntouch House.

Head in the Clouds is the most luxurious floating house over the Bay City. Reileen Kawahara is claimed to be the proprietor of the Head in the Clouds in *Altered Carbon*. It caters to all Meths by providing them with illicit sexual fetishes. This house becomes the focal point for all illicit activities, sexual delights, and vices. As a result, it is popularly referred to as the Satellite of Sin. Meths would routinely visit the residence, raping, torturing, and killing the men, women, and children that lived there. All of the sex workers here are really young and don't wear sleeves. They think they can be resleeved at any cost, even if they have been horribly tortured and slain. The unfortunate reality is that their stacks are Neo-C coded and thus cannot be resleeved after death, which they are unaware of. Every heinous deed committed by the Meths is done for their sadistic pleasure.

The extensive analysis, explanation, and narrative of Richard Morgan's novels *Altered Carbon* thus provides the impression of being posthuman fiction and religious fiction in the minds of readers. As a result, it boosts science fiction's visionary and theological image. It is sensed through the readers' curiosity, which is purposefully piqued by the author using posthumanism and spiritual beliefs and approaches. The influence of the text's stern and detailed examination caused the novel's protagonists to progress in futuristic, technical and religious directions. It explains how the presence of religion as well as posthuman components has altered the lives of people. Humans and aliens have different perspectives on life and death. Human existence has been enhanced by the development of advanced technologies. *Altered Carbon* demonstrates such sophistication successfully. Although it is impossible to analyze every element of cyberpunk, it is critical to maintain the system of planets with their acknowledged borders in order to ensure reality.

Initially, the article discusses both posthuman and religious notions as represented by Richard Morgan in *Altered Carbon*.

The novel *Altered Carbon* is based on speculative ideology, in which the logic of present society, its politics, culture, religion and technology are tested to their limits. Morgan's work creates an imagined future rather than predicting the future in the literal sense. Science fiction authors, rather than prophets, will always be the ones who envisage the future. The narrative of *Altered Carbon*, on the other hand, investigates humanity's future. The novel's storyline, theme, and characters interact with religious and technological settings. As a result, the combination of religious writing and posthumanism finally depicts the proximity of the mind and body through the use of technology. The novel is based on the posthuman concept that people can coexist with robots via the human intellect, which appears to be feasible. The plot also has a lot of ebbs and flows. Despite the fact that the protagonist is built via recognisable human behaviours, the narrative becomes distinct and unexpected. Thus the author's depiction of each circumstance is incredibly accurate and credible. The blending and exposing of scenes captures the spirit of reality. The history of posthumanism and its research provide diverse opinions concerning the storyline's imagination and output. Morgan develops an universe in which the human characters and non-human beings are inextricably linked.

The storyline thus depicts human and religious traits such as loyalty, affability, love, compassion, and familial feelings, which maintains the novel incredibly realistic. Takeshi Kovacs and Reileen Kawahara are brothers and sisters. However, Reileen develops feelings for Kovacs, which is thought to be incestuous. Richard Morgan handles the human vices of being deceived, betraying others, and envy in a better way to promote the positive and bad viewpoints of human existence. The examination of the cyber world provides a realistic view of human civilization, which has not lost its common and essential behaviours. The majority of the novel's characters are dedicated to their positions and jobs. Each character has the potential to serve, protest, and withhold from the author. The biblical allusion to Meth demonstrates the level of science's growth to that of religious thinking.

Thus, immortality is derived from science and religious codes. The Elders truly demonstrate the value of physical power. They have also come upon virtual reality. Many minor characters contribute to the plot through their evolving reactions. Poe, the artificial intelligence, aids Kovacs in whatever way he can. His feelings toward other humans are completely indifferent. Medical services and biological demands are prominently displayed with the assistance of several main and minor characters. Any difficulties that a person has to go through are scarcely taken into deeper consideration, resulting in an unexpectedly nasty and violent picture. Psychological well-being has nearly always been spread equitably across the characters. The author handles human vices and virtues with care. They are braided with great care so that they do not interfere with the novel's philosophical and religious undertones. Richard

Morgan creates the narrative that is destined for greatness. Character transformations are both skilled and acceptable.

To continue the failure of the ethical method, illegal hacking, programming, and needlecasting are added. Some characters appear briefly and have little impact on the storyline. Communication, health, warfare, the government, and other institutions and religious ideas are being devoured by technology. When confronted with a threatening scenario, even the most devout individuals might be transformed into psychopaths. Laurens Bancroft, the novel's meth, is a man of great wealth and political power. In Meth society, the power to control everything and everyone is elevated. Morgan's narrative is thus regarded to be both technically sound and realistic. His approach to spread philosophical and sociological ideas is highly profound. Morgan's writing style is as obvious as it would be for his contemporaries. His grandiose use of religious atmosphere also supports metaphorical notions such as the socialist novel. The survival of the cortical stack, rather than the human body, is the dichotomy between life and death. In terms of law and order, sleeve technology and religious coding are polar opposites. Morgan's envisaged universe hence constantly related to the power to manage religious beliefs and technology.

References:

1. Commons, S. & Hawley, J.C. *Literature and the evolution of religious discourse: A concluding essay.*
2. Morgan, R. (2006). *Altered Carbon.* Random House
3. Welch, P. (2018). *What is religion's place in science fiction?*



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurihistorians.org

RELEVANCY OF DOCUMENTARY EVIDENCE IN INDIA

ADARSH SINGH

Final year, B.A. LL.B. (Hons.)

Law College Dehradun

Uttaranchal University India

MANSI SHARMA

Assistant Professor

Law College Dehradun

Uttaranchal University India

Abstract:

Reports imply all documents created under the watchful eye of the courtroom and for their view of archives created. Public reports and private archives are the two fundamental sorts of documents. Essential confirmations are more dependable and best proof considered by official courtroom. Without essential proof, auxiliary proof is what the witnesses were given based on his own viewpoint. Thus, that archive is composed which is a narrative proof. Sections 91 and 92 absolved oral proof by narrative proof. Oral confirmation can't be subbed in that frame of mind of composed documents where the composed archive exists in proof of specific exchanges of offense alluded to in Section 91 as composed declaration, more certain and more solid than oral proof.

Keywords: Documents, transaction, evidence, offence, provision

Introduction:

The Indian Evidence Act has been revised by goodness of section 92 of Information Technology Act, 2000. Section 3 of the Act was altered and the expression "all archives created for the examination of the court" was snubbed by "All reports including electronic documents delivered for the review of the court". In connection with narrative proof, the phrasing of section 59 which states "content of archives" has been subbed to "content of reports or electronic documents" and section 65A and 65B, which depict the strategy to create electronic proof in courts during criminal preliminaries and the tolerability of the equivalent. These sections limit the gamble of misrepresentation of computerized proof through different expectations. All proof comes to the Court either as a proclamation of an observer or

explanation of a report, i.e., oral or narrative. The maxim "narrative proof" as it is characterized in section 3 (LAL, 2020) methods all proof created for the assessment of the court. The motivation behind delivering reports is to depend upon the reality of the assertion contained therein The subject of narrative proof is managed the focuses that,-

1. How are reports to be demonstrated,
2. What are assumptions about the different sorts of reports, and
3. Exclusion of oral proof by narrative proof. 62 of The Indian Evidence Act, 1872 characterizes essential proof. It implies the actual report created for the review of the court. As indicated by the clarifications given under Section 62 essential proof likewise implies where various documents are completely made by one uniform cycle, as on account of printing, lithography or photography, each is the essential proof of items; at the same time, where there are duplicates of a typical unique, they are not essential proof of the items in the first. For instance For the situation of a check, the principal check is endorsed by cabinet so it is essential proof against him, and the counter foil might be endorsed by the payee of the check so it will be essential proof against the payee.

Section 63 of The Indian Evidence Act, 1872 arrangements with auxiliary proof which incorporates -Optional proof of the items in composed instruments can't be given, except if there is some lawful reason for non-creation of the first. Further, optional proof must be given when the essential proof or the actual record is allowable. Optional proof can't be given of a record when the first is viewed as in allowable. On the off chance that a deed of gift is prohibited in proof for need of enlistment, no auxiliary proof of the deed can be given in a suit to recuperate the talented property.

Section 74 characterizes the public reports;

1. Public documents kept in Sovereign power (to be specific, the parliament and the authoritative get together)
2. Held under the authority bodies and councils and
3. Under open officials, legal, chief, authoritative or of any piece of India and of unfamiliar country

Section 75 characterizes that any remaining reports are private documents

- These sorts of reports are kept under the hands of a hidden individual
- Guaranteed duplicates don't present in private guardianship

It is an archives which is use by private individual for their deals and interchanges d) tin private record, there is no such insurance..

In demonstrating archive, 3 things should be demonstrated,

1. Existence of the archive,
2. Condition of the archive,
3. Contents of the archive.

Section 59³ gives that among these three; just the items in the record can't be demonstrated by oral proof. In this way, the presence and state of the report can be demonstrated by oral proof which is considered as optional proof u/s

63. Yet, when a reality is expected to be demonstrated by report, the principal necessity of regulation is that the actual record i.e., the first archive ought to be created in the Court. Section 64 runs as that the archives should be demonstrated by essential proof. Furthermore, the essential proof means the actual report (S-62). However, a similar section puts an exemption as well.

As per Section 2(1) (t) of the Information Technology Act, an e data is "information, record or information produced, picture or sound put away, got or sent in an electronic structure or miniature film or PC created miniature fiche". Section 65A and 65B of The Evidence Act (Malik, 2021), 1872 states that-

1. Data created by an individual who is having a legitimate command over the PC's utilization.
2. The electronic record contained should be routinely taken care of onto the PC.
3. The PC should be in appropriate use or in the exactness of documents,
4. Recording should repeat the data appropriately and such data took care of into the PC in the normal course of movement.

Section 65B sets out the above-notice conditions, it expresses that electronic record should contain a certified assertion and it should be endorsed by the official responsible for the administration of related exercises.

The Indian Proof Demonstration shows this norm in Ch. II, which reports, from ss.6 to 55, those real factors that are viewed as pertinent to a system. With respect to electronic confirmation, it is ss.22A and 47A of the Proof Act⁴ that are of phenomenal importance. Segment 22A gives that oral attestations in regards to the things in the electronic record wouldn't be relevant aside from assuming the genuine legitimacy of the record is being alluded to. In like manner, when an issue influences a person's high level signature, the evaluation of the affirming power which gave the mechanized imprint is perceived to be an appropriate truth as indicated by s.47A. Various segments of the Proof Demonstration that game plan with electronic verification are segments 34, 5 35, 6 and 39.7 Assumptions about diaries in electronic form,⁸ electronic agreements,⁹ electronic reports and automated signatures,¹⁰ messages¹¹ and as to electronic records (more settled that five years)¹² furthermore find a spot in the Proof Demonstration. Segment 131 is about the circumstance when another person, who is in charge of reports and electronic records, could decline to make it under the watchful eye of court.

Section 65B (4) (GAUR, 2017) specifically, requires an endorsement which needs to make reference to the electronic record containing the part, the way of creation of the record, the points of interest of the gadget utilized in delivering the record and be endorsed by an individual involving a capable situation comparable to the gadget to be delivered alongside the proof when it is submitted. This prerequisite has gone under investigation throughout the long term, with different decisions giving contradicting perspectives on the part which has brought about an extremely agitated position of regulation. The law on the issue is as yet hazy

Assuming there ought to be an event of Anvar P.V vs. P.K. Basheer and ors the High Court has resolved the disputes arising out of the different conflicting choices as well as the arrangements with being happened in the different High Courts and the Starter Courts concerning the value of electronic Confirmations. The Court has translated Segment 22A, 45A, 59, 65A and 65B of the Proof Demonstration and held that discretionary data in Cd/DVD/Pen Drive are not permissible without an announcement U/s 65 B(4) of Proof Demonstration. It has been explained that electronic verification without confirmation U/s 65B can't be exhibited by oral evidence and moreover the evaluation of the expert U/s 45A Proof Demonstration can't be gone to make such electronic evidence adequate.

Nevertheless, in case of Sonu v. Region of Haryana, the high court couldn't resist the urge to go against Anvar case and wouldn't be restricted by it. By clashing with a seat of higher strength and examining its authenticity, they made one more component to the issue. The Court presumed that it was not keen to apply this case brilliantly as it would provoke the re-opening of many closed cases yet furthermore felt that it couldn't make the approaching choice and in like manner gave it to be picked by another seat of more conspicuous strength. The effect of this case is that Anvar v. Basheer has been brought into question and its restricting worth on future cases doesn't know. Further, by setting out that the agreeableness of evidence couldn't be tended to in the analytical stage; the Court restricted mitigation in all cases wherein the decency was not tested at starter. Similarly. In another case of Shafhi Mohammad v. The Territory of Himachal Pradesh(Shafhi Mohammad vs The state of himachal pradesh, 2017), The Court couldn't resist the urge to go against the Anvar case on the pin that the Segments 65A and 65B were a completed code on the subject of cutting edge verification. It held that the necessities of Segment 65B were just procedural in nature and that they may be free or certain considering a genuine worry for value, and expecting the Court was content with the validity of the evidence, it could relax the methods considering current real factors considering a genuine worry for value.

In recently referenced case the middle issue was whether video graphy of the area of wrongdoing or scene of recovery during assessment should be critical to propel trust in the verification? Over the range of hearing for the circumstance stress was imparted on the subject of relevance of state under Segment 65B(4) of the Proof Demonstration to such an extent that expecting a decree was given in evidence, a confirmation was normal to the extent that the said arrangement from an individual involving a capable situation comparable to activity of the pertinent gadget or the administration of applicable exercises.

It was presented that assuming the electronic proof was a not in pertinent and delivered by an individual care of the gadget from which the electronic record was produced, necessity of such declaration couldn't be required.

On account of Tomaso Bruno and Anr. v. State of U.P. Supreme court

vindicated the appellants based on the indictment neglecting to illustrate CCTV film. The impact of non-creation of not illustrating the best proof, is seen by the Court as material concealment which prompts an unfavorable derivation under Section 114(g) of the Evidence Act. It is critical to take note of that the thinking of the Court isn't restricted to the shortfall of CCTV film.

Segment 2(i) portrays PC as "any device or any other high speed data taking care of device or system which performs reliable, calculating, and memory limits by controls of electronic, appealing or optical main impetuses, and consolidates all data, yield, dealing with, limit, PC programming, or correspondence workplaces which are related or associated with the PC in a PC structure or PC association". This definition integrates the phones moreover. It infers that SMS/WhatsApp message would be reasonable under the authority court for the chronicles are adequate under the Segment 65 of Indian Proof Demonstration, 1872. Regardless, it requirements to fulfill four conditions referred to in the segment before it will in general be considered as a record. Such conditions are a) the PC that conveyed it likely been used regularly at the hour of making of such electronic files; (ii) the kind of information contained in the PC ought to be so much that it is reliably and normally gave to the electronic device; (iii) the PC should be in fitting condition and ought to work properly at time of development of electronic record; and, (iv) the duplicate copy ought to be an age of the main electronic record. It is presently well established by the court that SMS, MMS and messages are adequate. In Province of Delhi v. Mohd. Afzal and Others, it was held that electronic reports are admissible. It furthermore cleared the uncertainty that regardless of whether there is an extent of abuse of framework or disappointment of working framework or addition as to influence the exactness of such electronic information then the onus on the individual is testing such electronic information. The court said that simple hypothetical and general misgivings can't clarify proof unacceptable in court. The Delhi High Court held that any report got as forward on WhatsApp can't be treated as archive without the Original or duplicate of the Original.

No man can be prosecuted for an offense where the speculation of his obligation isn't any more plausible than the theory of his blamelessness.

In a criminal starter the degree of probability of culpability should be especially higher-almost amounting to a sureness than in a typical system, and, expecting there is littlest reasonable or logical chance of trustworthiness of a reprimanded, the upside of it ought to be given to him. Regardless, that is a truly exceptional thing from battling that even where the commitment to demonstrate any cases, say of showing an extraordinary case, is on the reprovved, the term exhibited should be differently and more liberally perceived than when the commitment to demonstrate any cases is on the prosecution. The Verification Show, doesn't consider and doesn't set out that the satisfaction as would be considered normal to be caused in the mind of a

sensible man preceding circling back to or enduring the arraignment story is to be of a substitute kind or degree from the satisfaction which is required when the accused needs to deliver the weight which is given event to feel hesitations about him by regulation. The standard of proof expected in political choice matters in it is something almost identical to exhibit degenerate practice as that for a criminal offense. The Onus of proof never moves to the charged, and they are under no obligation to exhibit their faultlessness or refer to verification with all due regard or proposition any expression. In a typical case it is the commitment of the get-togethers to put under the watchful eye of the Court s they think best, while in a crook case it is the commitment of the Court to invite exceedingly significant confirmation on record and to see that value is done.²⁶ In criminal fundamental, it is for the court to choose the subject of the culpability of the condemned moreover, it ought to do this upon the evidence before it, unreservedly of decisions in a typical suit between comparative social events. A judgment or statement isn't suitable in confirmation in that frame of mind which is generally expected, and, when in doubt, a judgment is basically reasonable to show its date and genuine result.

Conclusion

Oral proof has lesser worth than narrative proof. Court will undoubtedly acknowledge the narrative proof. Be that as it may, oral proof might take in thought. It is additionally need some authentication .In momentarily presented that two kinds of proof are given by the gatherings by the same token oral and narrative proof. In courtroom the worth of narrative proof is higher than narrative proof. Since the law generally requires the best proof oral proof is a proof is a proof which is bound to the words articulation verbal or oral. Where as essential proof is the first report which is introduced to the official courtroom for its review. Direct proof is the best proof to be demonstrated of reality to be demonstrated. However, essential proof in specific cases is the best proof in all cases. There narrative proof avoid and excludes the oral proof and beats the oral proof while submitting the proof in as observers in official courtroom .The individual giving direct proof accessible for interrogation for testing its veracity. Henceforth, that record is composed which is a narrative proof .Sections 91 and 92 absolved oral proof by narrative proof. Oral verification can't be subbed in that frame of mind of composed documents where the composed archive exists in proof of specific exchanges of offense alluded to in Section 91 as composed declaration , more certain and more dependable than oral proof.

References

1. Dhiraj lal, R. (2018) the law of evidence LexisNexis
2. Gaur, K. (2017). the Indian evidence act. Universal law publishing
3. Lal, B. (2020). The law of evidence. Central law agency
4. Malik, A. (2021). Law of evidence eastern book company
5. Pawan kumar vs. state of Haryana and others, 155 (Punjab and Haryana High court may 7, 1996)
6. Shafhi Mohammad vs the state of Himachal Pradesh, 2302 (S. c.t of India



AN EMPIRICAL ANALYSIS OF EARNINGS QUALITY OF PUBLIC SECTOR BANKS IN INDIA

DR. RAMDAS LAD

Assistant Professor

PDEA's Prof. Ramkrishna More ACS College

Akurdi, Pune, Maharashtra, India

Savitribai Phule Pune University, Pune

Abstract:

The banking sector in India is a largely growing sector. The ability of the banks is judged on the parameter of earning quality. It determines the profitability of the banks. This study analyzed the earning quality of Public Sector Banks in India for 5 years. The research is based on secondary data. Which was used for the study are collected from the websites and annual reports of the public sector banks. Out of the total 20 public sector banks, 18 public sector banks were selected for the study period of the study from 2014 to 2019. The quality of earnings of public sector banks was analyzed using Net Profit Margin, Return on Equity, Interest Income to Total Income ratios with their ranks. The results of the study revealed that Indian Bank was in the first position in Net Profit Margin, State bank of India was in the top rank in Return on Equity, Punjab and Sind Bank come first in Interest Income to Total Income, In average Group Rank State Bank of India has held the first position.

Keywords: Earnings Quality, Public Sector Banks, Banks in India, Return on Equity, Net Interest Margin

Introduction:

The Indian banking sector is most likely blooming sector. It is also stated to as the foremost and most commanding industry of the Indian economic system. In this system, more than 75% of market share is hold by the public sector banks. There are 20 public sector banks in India, as on 2019. For analysis of earning quality researcher taken 18 public sector banks excluding Allahabad Bank (Merged in Indian Bank) and Corporation Bank (Amalgamated in Union Bank of India) because of merger.

Sustainable growth of the bank depends on the quality of earnings and the competency of the bank to maintain this quality and earn progressively. It is an indicator of profitability of banks. To increase its stakeholders' profit is an ultimate aim of any bank. A significant part of a bank's revenue is generated through fee-based activities such as business consulting, treasury, investing, etc. The quality of earnings will also aid the bank in executing activities like dividend payment, maintaining adequate level of capital, taking up growth and diversification strategies and maintaining a competitive attitude.

In addition to the sources of earning, following dimensions also decide the financial performance of the banks.

- i. trend, level, and constancy of earnings,
 - ii. quality and sources of earnings.
 - iii. Capability to extend capital through retained earnings.
 - iv. exposure to market risks.
 - v. provisions for credit losses.
- Sound earnings stimulate the confidence of depositors, investors, creditors, and the public at large.

The following ratios measure the Earnings Quality:

a) Net Profit Margin (NPR):

Earnings quality in banks is measured by the truly important parameter Net profit margin. Increasing profits is the best index that the bank can pay dividends due to which the share price will be on the rising trend. Stakeholders look at the net profit margin thoroughly because it signifies the quality of the bank that's reflected in its ability in converting revenue into earnings available for shareholders. It's declared as a percentage of income that's subtracted from total bank income after deducting all operating expenditures, interest, taxes, and preferred stock dividends (excluding common stock dividends). A high Net Profit Margin clearly signifies that the bank has stable and steady earnings.

b) Return on Equity (ROE):

The return on equity (ROE), also known as return on investment (ROI), is a sound measure of return since it's the product of the operating performance, debt-equity operation, and asset turnover of the bank. ROE measures how much the shareholders earned for their investment in the bank. This ratio indicates how profitable a bank is by comparing its net income to its average shareholder's equity. However, it's suitable to produce fresh earnings that accrue to shareholders as increased equity, If a bank can mobilize deposits at a lower rate and advance these to clients to create higher returns than the cost of deposits.

The higher the ratio percentage, the more efficient the bank is in earnings and utilizing its equity base to create better returns is to investors.

c) Net Interest Margin (NIM):

For the performance analysis of banks Net Interest margin is an important parameter. It is the excess of interest income over the interest expended as a

percentage of total assets. It tells about the ability of the bank to keep the interest on deposits low and interest on advance high. It is an important measure of a bank's basic income (income from the lending business). A higher NIM indicates a better result compared to total assets.

d) Interest Spread (IS):

Interest spread is the difference between yield and cost of borrowing, where the rate of return is the interest income on the assets that accrue interest, and the cost of the loan is the interest expense that is calculated on the liabilities that accrues interest. The bank does not exceed or meet its interest rate obligations. The higher the margin, the greater the likelihood that the bank will be profitable. The lower the margin, the less profitable the bank is. While the federal rate plays an important role in determining the interest rate at which an institution awards immediate funds, open market activities ultimately shape the interest rate differential.

e) Interest Income to Total Income Ratio (INTINC/ Tot INC Ratio) :

Interest Income Over Total Income indicates the bank's ability to generate interest income on its advances. Interest income is an important source of income for banks, so this ratio calculates the percentage of income from loan business to total income. From the bank a year later. Ideally, the bank wants a high index because it shows the regularity of income and represents the bank's income in the context of normal banking activities.

A significant part of a bank's revenue is generated through fee-based activities such as business consulting, treasury, investing, etc. The quality of earnings will also aid the bank in executing activities like dividend payment, maintaining an adequate level of capital, taking up growth and diversification strategies, and maintaining a competitive attitude. The following ratios measure the Earnings Quality of the Public Sector Banks.

Table No. 1. Net Profit Margin of Public Sector Banks (2015-19):

Sr.No.	Name of the Bank	2014-15	2015-16	2016-17	2017-18	2018-19	Average	Rank
1	Andhra Bank	3.57	2.81	0.86	-16.77	-13.28	-4.56	9
2	Bank of India	3.59	-13.65	-17.01	-33.33	-44.68	-21.02	17
3	Bank of Baroda	7.17	-11.00	2.82	-4.83	0.77	-1.01	4
4	Bank of Maharashtra	3.30	0.72	-10.12	-9.09	-38.59	-10.76	14
5	Canara Bank	5.60	-5.75	2.29	-8.76	0.65	-1.19	5
6	Central Bank of India	2.14	-5.10	-8.86	-19.15	-22.52	-10.70	13
7	Indian Bank	5.84	3.94	7.70	6.45	1.53	5.09	1
8	Indian Overseas Bank	-1.74	-11.12	-14.80	-29.08	-17.12	-14.77	15
9	IDBI Bank Limited	2.72	-11.61	-16.13	-27.42	-59.58	-22.41	18

10	Oriental Bank of Commerce	3.52	0.71	-5.16	-29.10	0.27	-5.95	10
11	Punjab & Sind Bank	1.35	3.64	2.30	-8.72	-5.79	-1.44	6
12	Punjab National Bank	5.87	-7.44	2.36	-21.59	-17.00	-7.56	12
13	State Bank of India	7.49	5.19	4.97	-2.47	0.31	3.10	3
14	Syndicate Bank	6.42	-6.39	1.36	-13.10	-10.81	-4.51	8
15	UCO Bank	5.33	-13.89	-10.04	-29.30	-27.27	-15.03	16
16	Union Bank of India	5.00	3.77	1.48	-13.90	-7.65	-2.26	7
17	IDFC First Bank Ltd	0.00	11.52	10.68	8.55	-15.09	3.13	2
18	United Bank of India	2.15	-2.47	1.89	-13.78	-21.16	-6.68	11

(Source: Author's own calculation from Banks Annual report for FY 2015-2019)

This table showed the average Net Profit Margin ratio associated with the public sector banks for five years. This ratio was found highest in the case of Indian Bank (5.09), followed by IDFC First Bank Ltd (3.031), State Bank of India (3.10). Whereas this ratio was found lowest in IDBI Bank Ltd(-22.41) followed by Bank of India (-21.02), UCO Bank (-15.03).

Table No.2. Return on Equity of Public Sector Banks (2015-19):

Sr. No.	Name of the Bank	2014-15	2015-16	2016-17	2017-18	2018-19	Average	Rank
1	Andhra Bank	1.78	1.75	1.79	1.88	1.59	1.76	3
2	Bank of India	6.70	-26.10	-7.78	-31.07	-24.57	-16.56	17
3	Bank of Baroda	9.21	-17.64	4.53	-7.64	1.18	-2.07	15
4	Bank of Maharashtra	6.68	1.39	-24.92	-42.43	-207.99	-53.45	18
5	Canara Bank	11.06	-10.69	4.15	-16.74	1.40	-2.16	16
6	Central Bank of India	1.62	1.57	1.59	1.48	1.32	1.52	8.5
7	Indian Bank	1.16	1.11	1.06	1.06	1.09	1.10	13
8	Indian Overseas Bank	1.67	1.66	1.68	1.63	1.33	1.60	4
9	IDBI Bank Limited	1.32	1.13	1.37	1.42	0.67	1.18	12
10	Oriental Bank of Commerce	1.60	1.47	1.50	1.71	1.09	1.47	10
11	Punjab & Sind Bank	1.61	1.54	1.42	1.38	1.65	1.52	8.5
12	Punjab National Bank	1.34	1.39	1.34	1.38	1.31	1.35	11

13	State Bank of India	11.17	7.74	7.25	-3.78	0.48	4.57	1
14	Syndicate Bank	1.82	2.08	1.87	1.65	1.45	1.77	2
15	UCO Bank	1.70	1.74	1.59	1.54	1.15	1.54	7
16	Union Bank of India	1.80	1.57	1.61	1.50	1.46	1.59	5
17	IDFC First Bank Ltd	0.00	0.30	0.65	0.66	0.71	0.46	14
18	United Bank of India	2.05	1.95	1.59	1.22	0.95	1.55	6

(Source: Author's own calculation from Banks Annual report for FY 2015-2019)

In this table Return on Equity ratio for the Public Sector Banks over the last five years is calculated. This ratio was found highest in State Bank of India (4.57) followed by Syndicate Bank (1.77), Andhra Bank(1.76). In contrast, this ratio was found lowest in Bank of Maharashtra (-53.45) followed by Bank of India (-16.56), Canara Bank (-2.16).

Table No. 3. Interest Income to Total Income of Public Sector Banks (2015-19):

Sr.No.	Name of the Bank	2014-15	2015-16	2016-17	2017-18	2018-19	Average	Rank
1	Andhra Bank	0.92	0.92	0.89	0.88	0.90	4.51	4
2	Bank of India	0.91	0.92	0.85	0.87	0.89	4.44	8
3	Bank of Baroda	0.91	0.90	0.86	0.87	0.89	4.43	9
4	Bank of Maharashtra	0.93	0.93	0.89	0.88	0.88	4.50	5
5	Canara Bank	0.91	0.90	0.85	0.86	0.88	4.38	12
6	Central Bank of India	0.93	0.93	0.90	0.90	0.90	4.56	2
7	Indian Bank	0.92	0.90	0.88	0.88	0.91	4.49	6
8	Indian Overseas Bank	0.92	0.90	0.85	0.83	0.81	4.31	14
9	IDBI Bank Limited	0.88	0.89	0.87	0.77	0.87	4.27	15
10	Oriental Bank of Commerce	0.90	0.92	0.87	0.86	0.87	4.42	10.5
11	Punjab & Sind Bank	0.95	0.95	0.93	0.93	0.91	4.68	1
12	Punjab National Bank	0.89	0.89	0.84	0.84	0.87	4.33	13
13	State Bank of India	0.87	0.85	0.83	0.83	0.87	4.26	16
14	Syndicate Bank	0.91	0.90	0.87	0.89	0.91	4.48	7
15	UCO Bank	0.91	0.92	0.89	0.93	0.90	4.54	3

16	Union Bank of India	0.90	0.90	0.87	0.87	0.88	4.42	10.5
17	IDFC First Bank Ltd	0.00	0.90	0.89	0.89	0.93	3.61	18
18	United Bank of India	0.85	0.87	0.81	0.79	0.78	4.11	17

(Source: Author's own calculation from Banks Annual report for FY 2015-2019)

This table shows the interest income to total income ratio of Public Sector Banks which indicates the ability of the bank in generating income from its lending. This ratio was found uppermost in Punjab & Sind Bank (4.68) followed by Central Bank of India (4.56), UCO Bank (4.54). Also, this ratio was found bottommost IDFC First Bank Ltd (3.61) followed by United Bank of India (4.11), State Bank of India(4.26).

Table No. 4. Earning Quality of Public Sector Banks (2015-19):

Sr.No.	Bank	Net Profit Margin		Return on Equity		Interest Income to Total Income		Group	
		Avg	Rank	Avg	Rank	Avg	Rank	Avg	Rank
1	Andhra Bank	-4.56	9	1.76	3	0.90	4	-0.63	7
2	Bank of India	-21.02	17	-16.56	17	0.89	8	-12.23	17
3	Bank of Baroda	-1.01	4	-2.07	15	0.89	9	-0.73	8
4	Bank of Maharashtra	-10.76	14	-53.45	18	0.90	5	-21.10	18
5	Canara Bank	-1.19	5	-2.16	16	0.88	12	-0.83	9
6	Central Bank of India	-10.70	13	1.52	8.5	0.91	2	-2.75	13
7	Indian Bank	5.09	1	1.30	12	0.90	6	2.43	2
8	Indian Overseas Bank	-14.77	15	1.60	4	0.86	14	-4.11	14
9	IDBI Bank Limited	-22.41	18	1.18	13	0.85	15	-6.79	16
10	Oriental Bank of Commerce	-5.95	10	1.47	10	0.88	10	-1.20	10
11	Punjab & Sind Bank	-1.44	6	1.52	8.5	0.94	1	0.34	4
12	Punjab National Bank	-7.56	12	1.35	11	0.87	13	-1.78	12
13	State Bank of India	3.10	3	4.57	1	0.85	16	2.84	1
14	Syndicate Bank	-4.51	8	1.77	2	0.90	7	-0.61	6
15	UCO Bank	-15.03	16	1.54	7	0.91	3	-4.19	15

16	Union Bank of India	-2.26	7	1.59	5	0.88	11	0.07	5
17	IDFC First Bank Ltd	3.13	2	0.46	14	0.72	18	1.44	3
18	United Bank of India	-6.68	11	1.55	6	0.82	17	-1.43	11

(Source: Author's own calculation from Banks Annual report for FY 2015-2019)

table No. 4 reveals that the quality of earnings represents the sustainability and growth of future earnings, its capability to maintain quality and earn consistently. State Bank of India has held the first position with a group average of 2.84 and Bank of Maharashtra stood the last position with a group average of -21.10 because of its lower Net profit margin and Return on equity ratio.

Results of the study:

Net Profit Margin ratio indicates Indian Bank was in the first position with the highest average net profit margin of 5.09, followed by IDFC First Bank (3.13%) and State Bank of India (3.09). IDBI Bank Ltd. In the last position with the least average net profit margin of -22.40. **Return on Equity shows**, State bank of India was in the top rank with the highest average return on equity with 4.57 %, followed by Syndicate Bank (1.77 %) and Andhra Bank (1.75 %). Bank of Maharashtra was in the lowest position with an average of -53.45%. **Interest Income to Total Income ratio point out**, Punjab and Sind Bank come first with an average rate of 0.93, followed by the Central Bank of India (0.91) and UCO Bank (0.90). **However, ranking of earning quality among the public sector banks**, State Bank of India has held the first position with a group average of 2.84 and Bank of Maharashtra stood in the last position with a group average of -21.10 because of its lower Net profit margin and return on equity ratio.

Conclusion:

Bank contributes an important role within the economic process of a nation by inserting and steering all the financial services. Earning quality is an important element for banks to perform their financial obligations strongly. Therefore, each banking entity must keep watch on its sources of income. the quality of earnings represents the sustainability and growth of future earnings, its capability to take care of quality and earn consistently. It found that state bank of India has held the first position with a group average of 2.84 and Bank of Maharashtra stood in the last position with a group average of -21.10 because of its lower net profit margin and Return on equity ratio. The study suggested that the banks should increase the interest and non-interest income through the complete utilization of the resources and improve operational efficiency.

References:

1. Sandhya, C. V. (2014). Camel Framework in Banks-Indian Scenario, Indian Journal of applied Research, Volume:4, Issue:6, June 2014. Pp 1-3

2. Sharma, D. K. (2016). Analysis of Earning Quality of Public Sector Bank: A Study of Selected Banks.
3. Selvakumar, M., & Nagalakshmi, M. (2012). Earning Quality of Scheduled Commercial Banks in India: A Sector-Wise Analysis. *IUP Journal of Bank Management*, 11(4), 57.
4. Bodla, B. S., & Verma, M. R. (2009). Earning Quality of Scheduled Commercial Banks in India: Bank-wise and Sector-wise analysis. *Prajnan*, 37(4), 257-283.
5. Srivastava, S., & Mayank, J. (2021). Analysis of the earning quality of selected public and private sector banks. *Sodh Sanchar Bulletin*, 11(41), 204-208.
6. Lad, Ramdas & Bairagi, K. (2017). CAMEL Rating System In India. 4. 899-900. 10.13140/RG.2.2.12883.50720.
7. Lad, Ramdas & Jadhav, Satish. (2019). A Study on Impact of Non-Performing Assets on Public Sector Banks in India. 5. 10.



**DIGITAL LEADERSHIP: NEED FOR STAKEHOLDERS OF
EDUCATION IN THE CHANGING PARADIGM OF THE
21ST CENTURY**

ASHUTOSH PRABHAKAR

Research Scholar,
Department of Teacher Education
School of Education
Central University of South Bihar
Gaya India

DEEPAK KUMAR

Research Scholar,
Department of Teacher Education
Central University of South Bihar
Gaya India

Abstract

The pandemic has created the largest disruption in face-to-face teaching. E-learning is the only way to innovate and implement alternative educational systems and assessment strategies on track. But to be able to transact online teaching, there is a need for digital skills with digital leadership skills among stakeholders of education. All the more, digital leadership is significant for first-time users, especially challenges brought by the pandemic situation. This research article will encourage and motivate the stakeholders of education to develop digital leadership characteristics in order to wisely use their space and opportunities to bring about significant changes in school culture, as well as a positive impact on the educational system. To foster leadership practise and the processes involved in teaching and learning, digital leadership must be grounded in practise. It is necessary to realign educational stakeholders, not only to address difficulties but also to reposition themselves, in order to prepare students for the future by equipping them with digital competencies and leadership.

Introduction The pandemic has led to shifts in the ways of teaching learning activities, communicating, collaborating, problem-solving, and consuming digital content. The unprecedented challenges posed by the pandemic have placed stakeholders in a position to reflect upon the effectiveness of the teaching learning process and leadership to cultivate competent learners equipped to thrive and survive in a digital era. New digital tools have popped up faster than ever. The way of teaching and learning has changed rapidly. Do the learners know how to adapt to these shifts to lead meaningful, sustainable changes in schools? Schools and the education of children should undergo an extensive digital transformation to be able to meet the needs of the younger generation and their digitalized future (Iivari, et al., 2020). The increasing domains of technology in the teaching and learning process desperately need digital leadership to improve the pedagogy and communication with students and colleagues. All the stakeholders in education (principal, teachers, students, and staff) are required to develop digital technology skills, including digital technology-focused leadership characteristics (Yusof, Yaakob & Ibrahim, 2019). Thus, in order to achieve educational transformation, stakeholders in education must make use of these skills in order to enhance the academic performance of students through the utilisation of digital technology. Digital leadership has therefore become imperative in order to cultivate a school culture with the changing paradigm of the 21st century.

The concept of digital leadership is a rethinking, reconceptualising, and renovating of the concept of leadership in the context of the technological revolution, which takes digital technology as its centre and is reshaping society and the international landscape. Digital leadership is the ability that individuals or organisations should have in the era of the digital world to lead others, teams, or entire organisations to give full play to digital thinking by leveraging digital insight, digital decision-making, digital implementation, and digital guidance to ensure that their goals are achieved (Peng, 2021). It consists of a dynamic composition of digital skills, mindsets, and behaviours that lead to establishing direction, influencing others, and initiating sustainable changes that enhance school culture through the strategic and advanced use of the latest technology. (Sheninger, 2019). Digital leadership is not about the use of flashy tools. It is a strategic mindset that leverages available resources to improve school culture in the direction of quality education. To attain the learning goals, digital leadership is concerned with providing direction in terms of digital education through improving access, capacitating peers, making informed decisions, and cultivating creativity (Brown et al., 2016). Digital leadership focuses on three important areas: effective integration of digital technology; critical reflection on technology; and fostering digital leadership for the digital age. Yusof (2019) proposed two dimensions—communication and school climate—as well as several functions that can be used in school-based digital leadership practises. Leaders in the 21st century need to know how to use digital technology so they can create a good digital

environment for teachers and students and improve their own knowledge, skills, and mastery of digital technology and the new way of communicating virtually. The pillars of digital leadership are the specific areas that pave the way to improving or enhancing the school culture through the purposeful use of digital technology. Leaders need to be the catalysts for the change, and pillars of digital leadership pave the way. Each is necessary for transforming and maintaining a positive culture in its own way.

Student Engagement & learning

Today, students spend much of their time surrounded by and using technology. To make them competent enough, there is a need to design the learning environment for the students that supports multi-tasking, random access to information and resources, frequent feedback and suggestions (Prensky, 2001). Leaders must understand that schools should reflect real life and provide opportunities for students to use real-world tools to complete real-world tasks (Sheninger, 2019). To ensure efficacy in digital learning, changes to pedagogical and instructional design must be made in accordance with technology. The current educational paradigm requires new approaches and pedagogical strategies based on digital technology. Leaders need to give priority attention to what changes the configuration of learning space in educational centres should undergo (Marta, 2019). It is essential to establish a healthy relationship between classroom design and the use of technology to enhance (access to information, motivation, immediacy, personalisation, communication, etc.) the learning space and environment. Leaders must begin to establish a plan to create classrooms that are more reflective of the real world and improvised learners must use technology in progressive ways.

Leaders' professional development can play an important role in improving the quality of the teaching-learning process (Liu & Hallinger, 2018). Technology has huge potential to enhance professional development. Using technology in the school setting requires training (to develop the knowledge and skills to apply the tools) and professional development (to understand and apply the technology in instruction and school management). Thus, teachers, staff, and students need continuous training and professional development in order to make the best use of technology in schools.

Communication is an important leadership potential, and the digital age has revolutionised people's communication styles. Communication, in general, is a mechanism for people to connect via information, news, emotions, and so on. However, people's communication styles have changed, resulting in new communication opportunities and obstacles. In the digital age, leaders must change their communication strategies to be more dynamic.

Public Relationships This section outlines how headers can create a favourable public relations platform using various digital media platforms to share the positive aspects of their work. We need to understand that the behaviour of people's ways of communication and working styles is rapidly changing due to more reliant on technology. Our educational stakeholders are

required to make use of the power of digital technology in order to fulfil their legal obligations in a manner that is open to scrutiny, meaningful, engaging, and inspirational for students. As a consequence, there is an urgent need to embrace digital leadership, which means digitising public services via the strategic use of governments' digital assets in order to increase citizen participation and improve social, economic, political, and environmental progress. Leaders can leverage social media tools to create a positive brand presence that emphasises the positive aspects of school culture, increases community pride and helps to attract and retain families when they are looking for where to send their children to school (Sheninger, 2014).

It is important for leaders to consistently seek out ways to improve existing programs, resources, and professional learning opportunities. Priority should be given to equipping the technological ecosystem for youths to develop the necessary skills for global success. Two components are required to integrate digital leadership into the curriculum: digital education and digital education leadership. The primary goal is to integrate digital technology to improve communications with stakeholders, improve public relations, create a positive brand presence, discover opportunities, transform learning spaces, and assist educators in growing professionally.

Strategies to improve digital leadership

During the fight against the pandemic, we faced the arduous task of 're-shaping' information dissemination as well as supply management and distribution in the context of the teaching-learning process. The reasons were not only a lack of technical capacity but also a backwardness in digital leadership that led to inadequate and limited application of the available resources and technology. Recently, the Government of India has introduced e-Governance for the effective and progressive use of information and communication technology (ICT) for providing government services, exchange of information, transactions, and integration of previously existing services and information portal. It is therefore necessary to launch a campaign of digital literacy training to spread knowledge of digital technology, foster digital thinking and enhance digital leadership. At a time when digital transformations are taking place, leadership should be competent as well as change their working methods in the digital direction with a transformative digital vision towards digital governance.

References

1. Liu, S., & Hallinger, P. (2018). Principal instructional leadership, teacher efficacy, and teacher professional learning in China: Testing a mediated-effects model. *Educational Administration Quarterly*, 54(4),1-28.
2. Peng, B. (2021). Digital leadership: State governance in the era of digital technology. *Cultures of Science*, 1– 16.
3. Sheninger, E. (2019). *Digital Leadership Changing Paradigms for changing times* (2nd Edition). India: Sage Publication.



Vol. IX, Issue I, June 2022

DOI 10.13140/RG.2.2.35942.91201

www.kanpurchistorians.org

RECONSTRUCTING SELF IMAGES IN GLORIA NAYLOR AND MANJU KAPUR

KIRAN BALA

Research Scholar

Department of English

School of Humanities & Social Sciences

Lingaya's Vidyapeeth Faridabad India

DR. PRIYA RAGHAV

Research Supervisor

Associate Professor of English

School of Humanities & Social Sciences

Lingaya's Vidyapeeth Faridabad India

Abstract:

The female self is seen on the verge of Shift as gets revealed in the studies made during post-independence times. In this regard, the women writers are gaining much recognition due to their emphasis to study the self of the women protagonists. Undoubtedly, the conflicts are perennial but the strategy to combat with 'Self' and 'Society' differs from individual to individual. In this regard, the women novelists namely Gloria Naylor and ManjuKapur have been taken to study the exploration of selves in their respective novels namely *The Women of Brewster Place* and *Bailey's Café, A Married Woman & Difficult Daughters*. The blend of two authors with different cultural contexts would help in forming a better viewpoint about the changing images of 'Self' to get a rightful approach to rectify the wrong perception prevalent in the societies with respect to women.

Through their female characters namely Astha, Peeplika, Mattie, Esther, Eve, Sadie, Virmati, Eda and Kasturi, the twin authors have tried to do mind mapping of various female protagonists who have been confronted with dilemmas throughout their existence in this male dominated world. They try to idealize their dreams within the social framework. We come to know about two different cultural contexts during post-colonial period, where the treatment of women is taken altogether different. They assume different

responsibilities for 'Self-Fulfillment'. They are constantly on the verge of losing their morality. With growing times, the rigidity of being charged with sex-taboo goes at the back side of the mind of the female protagonists. They try to listen to their inner voices, thereby breaking the conventionality and do not follow patriarchy. They act thoughtfully and do confront with the quintessential question of survival. Thus, the images of Women are seen in a flux and truly indicate towards the feministic vision of both Indian and Afro-American female writers. The coping strategy of the protagonists differ to in order to make a fine balance to their lives and hence forth the 'Self-Image' also gets reconstructed.

Key Words: Perennial, Mapping, Dilemmas, Patriarchy, Existence, Feministic & Self-Image.

Introduction:-The early twentieth century writers glorified the beauty of the black colour and showed that they were proud of their black identity. The modern black novelists focus on the complexity of the individual attainment of his self as it is submerged in the false selves stacked on it by the destructive images and typecasts of the society. The Afro-American fiction basically deals with the mistreatment of the black particularly sexual exploitation of the black women and loyalty to the country which never gave them a chance to enjoy the basic principles of liberty, equality, and justice enshrined in its constitution. The antagonism of the white American culture induces the blacks to search for dignity and identity. The American Negro came into sight from this exceptional situation in America-a person self-esteemed, self-confident with a complete identity and as good as an individual as any white.

A black American is a Negro and an American as well. The origins of Afro-American culture do not propose appearance of any diverse social culture and institutions but a network of social relationship of a group and the actions of the members generally correspond to one another. An Afro-American is thus an exaggerated American. Their identity is denied not only by the white men but also by the black men. The Negro in America has happened to develop an identity for himself which exists without a regular past. Their domestic designs are varied, but still show women's edged alternatives in a patriarchal society. Black women in America are triply burdened and this burden curbs them from a fuller and significant participation in American society.

The theory of Feminine Aesthetics gives a new dimension to the understanding of female psyche. "For the Indian woman the home had been the entire world for many centuries." Woman is torn between cultural conditioning as a woman and feministic aspirations for autonomy and selfhood.

"Why do we travel not in straight lines but in circles?" Do we come to the same point again and again?"

The educated Indian woman is living in the suffocating atmosphere of deep psychic repression, economic exploitation and the tyranny of obsolete conventions and rituals. Yet she carries the indelible imprint of Indian

sensibility and culture in her blood and consciousness. Daring attempts by woman to break the laws lead to nothing but fear and guilt. She sometimes becomes powerless to conquer her own consciousness. In this battle of Self-predicament, she emerges herself in a new image that is Self- contradictory.

Self Image in ManjuKapur:-The impact of education becomes prominent in the three generations women in the novel 'Difficult Daughters' by ManjuKapur where Ida seems to formulate altogether a different image as a daughter whose ideological variation brings for her lack of acceptability and distort the traditional image of a daughter who is only obedient to fulfil the age-old practices who gets married in a well to do family to uphold the family honour. The new education and the life of Kasturi generate a new urge and emotion in Virmatito get herself free from the bondage of patriarchy that denies or deserts her freedom and choice. Her marriage is final with Inderjit but is postponed because of the death of her father. She does not think of the marriage and child bearing just after the high school qualification. She falls in love with the romantic oxford-returned professor Harish Chandra who lives next door and is already married. Thus, Virmati's self-affirmation leads a turning point in her life and in a way she draws a new image of herself before her family and creates contradiction in her daughter's mind Ida. Ida does not like to be a replica of her mother and imbibes the values at her own pace.

In ManjuKapur's 'A Married woman' the protagonist is seen torn between duty and responsibility, faith and fact, history and contemporaneity, public ethos and personal ethics, Asthathinks, "tired women cannot make good wives" (154), She fights for her self-assertions. Unlike many unmarried girls she had her infatuations of adolescent love for Bunty, a boy of another colony and for Rohan who left for overseas for a better career. But her real story of love and marriage started with Hemant, the son of a successful government official in Delhi. Soon after marriage Astha gets disillusioned about human nature in general and politics of the country in particular. Sharing her feeling, "we should struggle with her, agonize together with her about her choices and weep with her once she has made them."

Astha's family affairs are also not so good and nothing is right with her. As a married woman she becomes an enduring wife and sacrificing mother. Her temperamental incompatibility with her corporate thinking husband compels her to play the role of mother and father for her children. This denies her self-fulfilment and leads to the collapse of the institution of marriage. Discontentment leads her to defiance and restlessness. Her anxiety, discomfort, loneliness and isolation don't encourage her to give voice to her unhappiness over her troubled relationship, rather it prompts her to develop the feelings of guilt, negativity and lack of self-esteem in facing the challenges in her life. Astha understandsthat a married woman's place in the family is taken to be that of an unpaid servant or a slave and the thought of divorce brings social and economic death in her Indian status. She realizes for herself that "A willing body at night, a willing pair of hands and feet in the day and

an obedient mouth.”(231) If Astha becomes the victim of male passion, Pipeelika becomes the victim of communal riot and for the mistakes in history. While the lesbian attempts drag Pipeelika to the world of forgetfulness, Astha takes a sweet revenge on her husband. In this act of vengeance, unnatural sex, little excitement, little impatience and much imagination, she has a big jerk in her mind and this cripples her married life. Astha is Kapur’s New Woman, “conscious, introspective, educated, wants to carve a life for herself, to some extent she even conveys a personal vision of womanhood by violating current social codes.”She canonizes and commemorates her insulted feminine sensibility raising the male tantrum to socially transform a society.

Thus, ManjuKapur embedded in feminism has well made her point of view clear that a woman’s basic solidarity needs to be tackled in relation to the socio-cultural situation.“ A woman should be aware, self-controlled, strong-willed, self-reliant and rational, having faith in the inner strength of womanhood. A meaningful change can be brought only from within by being free in the deeper psychic sense.”

Self-Image in Gloria Naylor:-InAfro-American context, during post-colonial times, the women writes are telling the real stories, stories of their own lives and struggles. This has made them even stronger and since they are progressing on the way to a more activist feminist stand. An ardent appeal for this is made by Virginia Wolf through her essay *A Room of One’s Own* (1929). Zora Neal Hurston wrote *Their Eyes were Watching God* in 1937. It was an ethnically supported journeying of black female selfhood and proved world-shattering. As a result, it paved the path for many upcoming writers.Fiction in the late 1970’s and 1980’s broke the ascendancy of poetry and drama. During this new period women were the primary writers Toni Morrison, Gayle Jones, Alice Walker, Toni Cade Bambara, Paul Marshall and Gloria Naylor. Glorification of the African women by the African writers in colonial and post-colonial Africa gave rise to woman as an icon but it frequently channels to stereotyping her role and contradicting her position outside her home.

The black woman at the intersection of the sharp blades of the swords of race, sex and class is relegated to the inferior position of denominators that influence group membership. And therefore, she remains neglected and unnoticeable in the ‘dominant, mute, passive and suppressive’ American society. Naylor’s fourth novel *Bailey’s café* is composed of several mini-plots. Each chapter details the life struggle of a different character. From these collective stories the reader confronts once again the depths of human struggle and survival despite the odds. *Bailey’s Cafe* serves as a sanctuary for those who have been forsaken or who have been denied the solace of human compassion. It is a way station where customers are left to their own devices without interference from others. They can interact if they wish, or they can sit quietly to contemplate their condition. Because the customers have been exploited either emotionally or physically, *Bailey’s* offers them a place where

they can try to function unmolested until they can figure out their next alternative. Throughout the stories what echoes is female subjectivity to male desires.

Gloria Naylor's novel 'The Women of Brewster Place' interweaves the story about seven women in a squalid urban neighbourhood, just when she began her graduate work at Yale. This novel introduced the privileged Americans to the struggles and sufferings of those who will never see the American Dream because for them survival itself is victory. There are different stories about different women in the novel. Each story is linked to the next in some way or the other. These women whether Mattie Michael, Etta, Mae Johnson, Kishwana Browne, Lucielia, Kora Lee or Theresa or Lorraine all go through difficult circumstances in their lives, they face several problems and with the support of each other finally survive in life. These women are the residents of Brewster Place, which according to the author is 'the bastard child of several clandestine meetings...' Like its residents the place is now neglected and aloof from the main city by a wall.

Mattie Michael when declares her pregnancy before her father is beaten badly and does not expect her father to understand the real cause of her pregnancy. His attitude is a complete contrast to that of his wife, the mother of Mattie, when Mattie says,

Oh! Mama, I 'm so ashamed.' her mother replies, 'Ain't nothing to be ashamed of havin' a baby is the most natural thing there is What's going on in your belly now ain't nothing to hang your head about-you remember that.'

This incidence clearly indicates how differently men and women look at the same issue of child bearing. After the showdown with her father Mattie decides to leave her hometown. She goes to Ashville in North Carolina and works day and night to bring up her son, Basil, all alone, supported by her inner strength. Her only dream and reality now is to give the best of life to her son. Another resident of Brewster Place is Kishwana Browne, who rebels against her middle class parents to realize and assert her black hood. She dwells at Brewster Place to accomplish this purpose and to help the other Blacks living there. Kishwana's mother understands the feelings of her daughter but does not support her because she has no doubt regarding her identity. According to her,

.... She is alive because of the blood of proud people who never scraped or begged or apologized for what they were. They lived asking only one thing of this world.... to be allowed to be. And I (the mother) learned through the blood of this people that black isn't beautiful and it isn't ugly....black is! It is not kinky hair and it is not straight hair....it just is!

There are immeasurable slum streets like Brewster, streets will prolong to be criticised and to die but there will be other streets to whose decay the women of Brewster will adhere. Though misapprehensions about factual motherhood are moreover apparent, there is habitually a glorification of motherhood and of

women who are in distress but will struggle and survive exclusively for their children. Thus, black women turn over all the fallacies associated with them. The female protagonists of Gloria Naylor like any other black women are doubly oppressed. This subjugation they have to face both in their home and outside their homes. Therefore, in these cases the struggle is not for acquirement of mere quality but for acceptance as human beings. Through her stories Naylor also presents that the Afro-American would not have been able to survive as a race without the female values of commonality, sharing and nurturing. The Afro-American women had to bond with each other in order to survive and prove their selves.

Conclusion:-Man is a social animal. He is constantly seen in a flux. He is considered as the harbinger of cultural legacy. Manju Kapur's heroines are assertive who dare to break the threshold and achieve self-accomplishments despite facing a lot of contradictions. They are able to establish their unique identities and fit themselves into different roles as daughters, mothers and wives. Their journey of creating a new self -image is not an easy one but they made it possible through their struggle with self and society. On the contrary, the women in Afro-American culture have to face triple jeopardy and they are able to cherish their identities not within the family convention. They are taken for commodities by their male counterparts and in an alien culture. They are constantly seen struggling through their experiences and are able to heal their tormented selves through sisterhood and compassion which gives a meaning for their survival and are able to create motherly image that itself becomes iconic.

References:

- 1 Kapur, Manju. *Difficult Daughters*, India: Penguin Books, 1998.
- 2 Kapur, Manju. *A Married Woman*. New Delhi: India Ink, 2002. Print.
- 3 Naylor Gloria. *The Women of Brewster Place*. London: Sphere Books, 1982.
- 4 Naylor Gloria . *Bailey's Café*. New York: Harcourt. 1992.
- 5 Bharti Megha 'A Critical Study of the Novels of Gloria Naylor' by Sarup Book Publishers Pvt. Ltd., New Delhi 2010.
- 6 Dr. Sujatha K.R. and Dr.Gokilavani . S. 'Feminine Aesthetics of Indian Women Writers':Regal Publications ,New Delhi.
- 7 Iyengar, K.R. Srinivasa. *Indian Writing in English*. New Delhi: Sterling Publishers Pvt. Ltd., 1985.
- 8 Prasad, Amar Nath, and Samiran Kumar Paul, eds. *Feminism in Indian Writing in English*. New Delhi: Sarup and Sons, 2006. Print
- 9 Sinha, Sunita. *Post-Colonial Women Writers: New Perspectives*. New Delhi: Atlantic and Distributors, 2008. Print.



**INTRODUCING DOGRI FOLK SONGS:
A PEEP INTO THE REPOSITORY OF LIFE**

NIDHI VERMA

Ph.D. Scholar

School of Human and Social Sciences
Lingaya's Vidyapeeth Faridabad India

DR. PRIYA RAGHAV

Associate Professor

School of Humanities and Social Sciences
Lingaya's Vidyapeeth Faridabad India

The term folklore is comprised of two terms, that is folk and lore. Folk refers to the regional people and lore means stories. So, folklore refers to the stories of people of a particular region or area. It also defines popular beliefs, faiths and ways of life. In its current meaning folklore includes myths, legends, folktales, jokes, proverbs, riddles, chants, charms, blessings, curses, oaths, insults, retorts, taunts, tongue-twisters, greeting and leave-taking formulas. It also includes folk costume, folk dance, folk drama, folk arts, folk belief, folk medicine, folk instrumental music, folk song, folk similes etc.

Though the study of folklore gained importance in the nineteenth century but the interest in it can be dated back to the ancient times when the works of Herodotus, Livy and Pliny made references to popular beliefs and practices in ancient Greece and Rome. Indian literature played a vital role in the upholding and propagation of folklore. Sama Veda, to name one, can be considered as one of the oldest forms of folk music that has survived through the ages. India is a culturally enriched country with each region having its peculiar folklore.

Folklore in Jammu, likewise, has its own uniqueness and distinctiveness. The *Duggarland* today is known for its rich culture, heritage and traditions. According to Shivanath, "Dogri folk literature is universal in two ways: Firstly, its subjects are universal and the strands in which these subjects are woven are common, and secondly, it appears in the same forms all

over Duggar” (9). In Jammu also, there are differences in case of language, lifestyle, customs, physical features, behaviour. Still, it is interesting to find a fundamental unity among all the divergent cultures prevailing in each region or political unit. Dr. Seema Sharma in her Doctoral thesis writes “...It is interesting to study an emotional synthesis in the diverse elements and this issues forth in music, dances, rituals and ceremonies at places of worship, *dargahasand* shrines of faquirs and saints” (25).

The folklore elements in the Jammu region encompass folk songs, folk dances, ballads, folk tales, folk epics, idioms and phrases, enchantment and witchcraft and folk theatre. The folk songs of Jammu are the preferred form of oral literature in the region. Every aspect of the socio-cultural and religious life of the people of the Jammu region is found manifested in their folk songs. These songs are divided as religious songs, ceremonial songs, seasonal songs, festival songs, lullabies, play songs, and workers’ songs. Commenting on the nature of Dogri folk songs Narain and Baru were of the opinion Dogri folk songs are living repositories of human emotions and they help us understand the Dogra minds and their lifestyles in a clear manner” (26). One finds a wide variety of Dogri folk songs in Jammu. Beginning with the religious folk songs which are further divided into; *Bhishanpatte*, *Bhainta*, *Aarti*, *Gujari*.

Bhishanpatte or *Vaishnav Pad* are like bhajans, which are sung in praise of Lord Krishna or His incarnation in the form of their miraculous acts and descriptions of their lives. *Bhishanpatte* and *Bhainta* have the same structure and they are parallel in rhyme and subject matter as both are associated with admiration of God. An example of *Bhishanpata* is:

No one is able to understand you, Lord Krishna, (He is known for playing mesmerizing flute)

I have searched for you in the fairs, asked the gypsies too...

(Translation, *Duggar kaSanskritikItihas*, 537-538)

The above-mentioned song glorifies God whose mysterious deeds and secrets are beyond human perception.

There are very enthralling *Dogri* folk songs, directly linked with sowing and reaping and other rural jobs. The songs stimulate the workers with a particular beat or a refrain. *Gharlohdi* is one of the types of songs, sung while people are doing arduous work so that they stay energetic and motivated. An example of this type from *Dogri Lok Geet* volume seventeen is as under:

Say, young man – go ahead!

Live long- go ahead!...

Apply the force- go ahead!... (163)

On festivals like ‘*Lohri*’ and ‘*Rut Rade*’, songs and couplets are sung to express the curiosity, joy and pleasure of people celebrating them together.

To quote from *Dogri Lok Geet* volume fifteen:

Lohri has come, brother Lohri has come,

Everywhere peanuts and jaggery candies have come!

(Translation 33)

There are satirical verses called '*Tapkolian*' to mock others. These may be called non-sense verses because the words are twisted in a way that they sound meaningless. There are folk songs connected with the cycle of seasons which makes them more joyous. *Dholru* are songs sung on the occasion of the change of season. An example of *Dholru* from *Dogri Lok Geet* volume fifteen is as under:

First the name of Lord Ram will be taken,
Who has created this world... (Translation 60)

There are satirical verses called '*Tapkolian*' to mock others. These may be called non-sense verses because the words are twisted in a way that they sound meaningless. There are folk songs connected with the cycle of seasons which makes them more joyous. *Dholru* are songs sung on the occasion of the change of season. An example of *Dholru* from *Dogri Lok Geet* volume fifteen is as under:

First the name of Lord Ram will be taken,
Who has created this world...
It is the religion that is always hailed! (60)

There are ceremonial songs like *Suhag* (on the marriage of a girl), *Ghodi* (on the marriage of a boy), *Doli* (when the bride is about to leave).

An example of *Suhag* from *Dogri Lok Geet* volume eleven is as under:

We are like sparrows my father, we will fly!
Our flight is very long, which place shall we to go? (Translation 6)

On the birth of a *child* (male), *mundan* (head shaving ceremony of the child), *sutra* (tying the auspicious thread to make the child part of a particular clan), going on a pilgrimage and occupying a newly built house; songs are sung to congratulate and these are called '*Vadhais*' (*Bihaiyan*). An example of a *Vadhai* or *Bihaiyif* from *Duggar da Sanskritik Itihasis* as under:

My sister-in-law has given birth to a diamond, a son is born,
What gifts will you offer to your sister-in-law (*nanad*), my dear sister-in-law! (Translation, 529)

Sithanis are also known as *Bolian* which are sung in an innocuous manner against the bridegroom and his relatives by the family members of the bride. The following example from *Dogri Lok Geet* volume ten brings out the essence of such ceremonial songs:

Mangoes have ripened and buds have grown on the stems,
My Brother-in-law has gone to sell his mother! (Translation 223)

Like *Sithanis*, there are also folk songs known as *Chhand*, sung by the bridegroom on being forced by the bride's friends to tease the bride and her relatives.

Luhani and *Palla* are folk songs sung on death. *Luhani* is also called *Luhan*. Women of a particular class called '*marasan*' sing these songs while women of the house beat their chests.

For Example: Cut the sandalwood tree,

Build a long casket please...

(Translation, *Duggar da SanskritikItihas*, 531)

Bhakhis a famous Dogri folk song form in Jammu. It is sung in a group and not assisted by musical rhythm. The rhythm arises out of the innate emotions of the singers. One famous *Bhakh* of *Duggarland* from *Dogri Lok Geet* volume eleven is as under:

I offer you thin fried bread dear, puffed fried I also offer,
Be my lover the nomad of the hills! (Translation 209)

While elaborating *Dogri* folk songs, *Dogri* folk ballads called *Karakand Bar* deserve special reference here. Lakshmi Chand and Sansar Baruwite, "...these ballads are more authentic than history as they have arrested life in its actual gestures. They have given us a verisimilitude of reality and are the ever fresh and complete pictures of by-gone times" (47). *Karkan* are sung by the bards in reverence of the sacrifices of some saints and martyrs of Dogra land. On the other hand, *Bar* is a distorted form of the Hindi word '*Bir*' which means brave or chivalrous. Since these ballads treat the theme of gallantry and adventure, they are called '*Baran*.' The stirring lines of the *Dogri 'Bar'* describe the sacrifice, valour, courage and skill of renowned heroes in the battle.

A peep into these *Dogri* folk songs help us understand that these folk songs are a rich compendium of joy and solace with a wide variety of songs corresponding to various aspects of life. Dogras' love for poetry and music is so deep that they are seen singing these songs not only during life, birth and death but in each moment of life; from working in the field to playing in the ground, from celebrating loneliness to rejoicing in togetherness, from worshipping folk deities to showing reverence for the Vedic cult. It also highlights the fact that Dogras are musical to the core. Being tired of the days' work when *Dogra* men and women sing these songs, their echoes can be heard far and wide. When one goes through *Dogri* folk songs, they make one dive into the *rasas* present in these folk songs.

References

1. Basotra, Ratan (ed.). *Dogri Lok Geet* (vol. 2). J&K Academy of Art, culture and Languages, 2018.
2. Basotra, Ratan (ed.). *Dogri Lok Geet* (vol.10). J&K Academy of Art, culture and Languages, 2018.
3. Basotra, Ratan (ed.). *Dogri Lok Geet* (vol.15). J&K Academy of Art, culture and Languages, 2019.
4. Basotra, Ratan (ed.). *Dogri Lok Geet* (vol.17). J&K Academy of Art, culture and Languages, 2020.
5. Chaudhury, Pravas Jivan. "The Theory of Rasa." *The Journal of Aesthetics and Art Criticism*, vol. 24, no. 1, [Wiley, American Society for Aesthetics], 1965, pp. 145–49
6. Dundes, Alan. *The Study of Folklore*. New Jersey: Prentice-Hall, 1965



**PUBLIC HEALTH POLICY AND FIVE YEAR PLANS
(1951-1961)- A HISTORICAL STUDY**

S. HARIKRISHNAN

Ph.D. Scholar

Project Fellow RUSA 2.0

Department of History

Bharathidasan University, Tiruchirappalli India

DR. T. ASOKAN

Associate Professor of History

Bharathidasan University, Tiruchirappalli India

Abstract

Right to health as declared by the Supreme Court in India is part of fundamental right of the individual to his/her life and liberty. The World Health Organization (WHO) defined health as “a state of complete physical, mental, and social well-being and not merely an absence of disease or infirmity”. In 1950, Government of India set up a well-organized body known as Planning Commission to formulate national plans for the development of the country. As the ultimate aim of economic development plan is to raise the level of living of the population, high hygiene is promote the national growth and also change human life styles to live. As such, National Health Planning is an essential and integral part of national development. In order to determine the National Health Policy, it is necessary to take up a thorough examination and survey of the health situation of the country. Once the survey and analyse is completed the health problems must be categorized for priority of action, general targets and objectives have to be set up for the attainment of specific achievements in a specified time. As it regards planning for economic and social development and for health, that economic and social planning came from forefront in USSR plan in 1929. The objectives of this article, to study about the contribution of Five Year Plan to Public Health, to find out what were the health programmes implemented, and to explain the growth level of

people's health through Five Year Plan. This article used methodology is adopted for the present study in historical descriptive and analytical.

Keywords: Health, Human Life, National Health Planning and Economic and Social Planning.

Introduction

Five Year Plans are centralized and integrated national economic programs. Joseph Stalin implemented the Five Year Plan in the Soviet Union in the late 1920s. Most communist states and several capitalist countries subsequently have adopted them. India and China both continue to use Five Year Plans, although India renamed its National Institution for Transforming India (Niti Aayog) by the Prime Minister of Narendra Modi in 1 January 2015. Influx of refugees, severe food shortage and mounting inflation confronted the Country at the onset of the Five Year Plan. The main objectives of five year plan is

- i) To improve living standards of the people of India
- ii) To increasing production and offering opportunities to all for employment in the service of community and
- iii) To promote the health condition and health education to the people of India.

In 1947, India attained independence, state and district boundaries were reorganized and development schemes to afford medical and public health were submitted the Five Year Plan.

¹ This article focus on first two Five Year Plan from 1951 to 1956 and 1956 to 1961, all the Five Year Plan given important to public health so it is vast area of study, hence this study focus only two Five Year Plans, now we are in Twelfth Plan Year is processing. They did great job in first two Five Year Plans to grow national development. They spent 274 crores amount of money to health schemes for develop and secure the people from ailments.²

The concept of Planning in India came in 1938 during the Indian National Congress constituted the National Planning Committee under the chairmanship of former first Prime Minister Jawaharlal Nehru. Before few years back in 1933, the Medical Council of India (MCI) was established and in 1940, the post of Director General (DG) medical services was renamed as Director General Health Services and the post of Public Health Commissioner. In 1943, a committee under Joseph Bore was constituted to examine the state of health in India and to submit a blueprint for action. In 1946, this committee submitted its three-volume Health Survey and Development Report. The Bore Committee made certain important recommendations, based on principles that must guide a health system being close with to the people. It ambitious architecture consisting of one bed for every 550 people and one

¹ Rajkumar, W.S., *Health Administration in Tamil Nadu with Reference to Primary Health Care*, Madras, 1983, p.112.

² Rao, K.N., *India and World Health*, University of Madras, Madras, 1968, pp. 63-64.

doctor for every 4,600 people to be the unit of implementation. The conference of provincial ministers held in the same year, endorsed the major recommendations of the Bhole Committee but diluted the proposed coverage norms. Instead, it resolved to make plans for establishing a health centre for every 40,000 people, 30 beds for every five centre's, 200 beds in every district and support traditional medical practice, it provide safe water to 50% of the population in the next 20 years and 100 per cent in 35 years. The conference also accepted the recommendation to merge the two departments to medical services and public health. This meant amalgamating medical treatment for acute care for sick patients along with public health that essentially deals with population or community health such as infectious diseases.³

FIRST FIVE YEAR PLAN (1951-1956)

In the first Five Year Plan, for schemes of medical relief and education, rural and urban water supplies, anti-malarial measures, family planning there was an expenditure of Rs. 142 crores.⁴ At the time of commencement of first Five Year Plan, the population of India was officially recorded in 356,879,394 people.⁵ First Five Year Plan was based on Harrod – Domar Model (classical Keynesian model of economic growth) it is used in development economics to explain an economy's growth rate in terms of the level of saving and productivity of capital.⁶

The Government of India organized a Medical Education Conference in 1955, which considered the proceedings of the world medical education conference recommendations with special reference to the country's need and recommended major reforms in medical education in India. The second Medical Education Conference convened by the ministry of health at New Delhi in 1959, recommended again the early establishment of full-time teaching units, increased scales of salaries to medical teachers for the encouragement of post-graduate medical education and research and recommended measures to meet the inadequacy of teachers, especially in nonclinical subjects, such as extension of the age of retirement, employment of retired teachers, offering of fellowships for training in teaching, relaxation of conditions of appointment of qualified teacher, integrated scheme of fellowships for training abroad, with a recommendation to the universities to relax the domiciliary restrictions in the award of post-graduate degree.

Water supply and drainage works under the public health plan comprise mostly measures for improving drinking water supply, the provision

³ Sujatha Rao K., *Do WE Care? India's Health System*, Oxford University Press, New Delhi, 2017, pp. 9-10.

⁴ Rao, K.N., *Op. cit.*, p.83.

⁵ Robert H. Amundson, *India's Third Five Year Plan 1961-1966*, Review of Social Economy, vol.22, 1964, p.87.

⁶ Harrod, Roy F, *An Essay in Dynamic Theory*, Wiley on behalf of the Royal Economic Society, Oxford, 1939, p.14.

for urban and rural areas Rs. 12.12 and Rs. 11.37, crores respectively, Madras and Bombay account for a major share of the programme.

Rajkumari (Princess) Amrit Kaur, former Health Minister of India and long-time secretary of Mohandas K. Gandhi, One of her great campaigns as Minister of Health were against malaria, one of the great killers of Asia. The Prime Minister Nehru offered her the portfolio of health in his first government. Malaria is the most important public health problem in India. It has been estimate that about a million deaths are caused in India every year by malaria among the 100 million people who suffer from this disease. The economic loss is estimated at several hundred crores of rupees every year. Malaria is spread by the malaria parasites.⁷ The plasmodium is carried out from the victim of Malaria to a healthy person through the bite of certain species of the female anopheles mosquito. National Malaria Control Programme started in 1953.⁸ It has not been possible to extend protection to entire population in malarious areas due to lack of adequate finance, staff, equipment and supplies.⁹ So far only about 30 million out of the 200 million populations exposed to malaria have benefited by the existing malaria control schemes.¹⁰ These operations are to be carried out by 125 field malaria control teams organized and directed by the state Directorates of health services. The plan includes the construction of a D.D.T. plant to supplement by the Government of India with the WHO and UNICEF assistance, in ensure sufficient supply of DDT at reduced costs to meet the needs of the country. In 1954, the Indian government issued a postage stamp to mark the intensification of anti-malarial efforts under the Five Year Plan, funded and orchestrated by the WHO and the American Economic Cooperation.¹¹ As a result malaria was reduced after few years later in 1965.¹²

Filariasis disease is widely prevalent in India particularly in some of the coastal regions, with high humidity and moderately heavy rain fall. The National Filariasis control programme was launched in the country in 1957-58.¹³ Tuberculosis is a major public health problem next in importance only to malaria. While accurate date are not available, it estimated that about 5,00,000 deaths occur even year and about two million people suffer from active

⁷ Ministry of Health and Family Welfare in India, New Delhi, 1978, p. 7.

⁸ Usha Banerjee, *Health Administration in Metro poles*, New Delhi, 1976, p. 92.

⁹ Shiv Lal (ed.) *Status of Malaria in India*, Journal of Indian Academy of Clinical Medicine, Vol.5, no.1, p. 21.

¹⁰ Strategic plan for malaria control in India 2012-2017, Ministry of Health & Family Welfare Government of India, Delhi, p. 20.

¹¹ Deepak Kumar and Raj Sekhar Basu, *Medical Encounters in British India*, Oxford University Press, 2013, p. 107.

¹² Ministry of Health and family Welfare, Primary Health Centers Training Guide, Part IV, New Delhi, 1981, p. 13

¹³ Report of Health Condition in Tamil Nadu State, Madras, 1970, p. 7.

disease. Besides, it causes a mass of human misery. Measures needed to combat tuberculosis may be classified as general and special. These include improvement of nutrition, housing, sanitation each involving very large scale commitments. Under the special measures may be mentioned the provision of isolation and treatment of the sufferer and introduction of preventive measures. The Government of India have entered into an agreement with the UNICEF and the WHO to carry out a countrywide BCG programme. As a result reduce the mortality from tuberculosis.¹⁴ Leprosy is estimated that the number of cases of leprosy in the country is probably at least one million. The highly endemic areas of leprosy in India are certain parts of west Bengal, Orissa, Madras and Travancore-Cochin. The anti-leprosy work is being carried out largely by voluntary organizations. Lately, State Governments and even local authorities have started the establishment of in-patients accommodation for leprosy. The total accommodation available is about 14,000 beds for the whole country. The Hind Kusht Niwaran Sangh and Gandhi memorial Trust has established a leprosy Committee and taken up work in earnest. Children are much more susceptible to leprosy than others and every effort should be made during home visits by the doctors and others to impress this fact on the people and to secure those children are safeguarded.

SECOND FIVE YEAR PLAN (1956-1961)

India's second Five Year Plan commenced in 1st April 1956. Largely under the Prime Minister personal direction, but the final document presented to parliament on May 15, 1956, was based substantially on the original estimates.¹⁵ The main aim of health programmes during the second Five Year Plan (1956-61) is to expand existing health services, to bring them increasingly within the reach of all the people and to promote a progressive improvement in the level of national health. During the second Five Year Plan the population of India, recorded at 438,000,000 people.¹⁶ The specific objectives are

- i) Establishment of intuitional facilities to the people both locally and in surrounding territories,
- ii) Developments of technical manpower,
- iii) The first step in improvement of Public Health, institution of measures to control communicable diseases
- iv) An active campaign for environmental hygiene and

¹⁴ Leena V. Gangolli, (ed.), *Review of Health Care of India*, Centre for Enquiry into Health and Allied themes, Mumbai, 2005, p. 28.

¹⁵ Da Costa, E.P.W., *India's New Five Year Plan*, Council of Foreign Relations, Vol.34, 1956, p.665.

¹⁶ Census of India 1971, *Pocket Book Population Statistics*, Census Centenary, New Delhi, 1972, p. 18.

- v) Family planning and other supporting programmes for raising the standard of health of the people.¹⁷

This article indicate about planning commission contribute to health as growth to national economic development. Economic loss caused by the casualties of the victims. The period from 1951 to 1961 was marked both by progress and reverses in specific areas. Significant advances were made in agricultural production, Land reform programmes and Health. In health, hospital beds increase 65% and Doctors (practicing) also increased at the time of second five year plan as that 25%.¹⁸In providing hospital facilities the aspects to be kept in view are quantity, distribution, integration and quality. A coordinated hospital system with its free flow of medical services and patients should help to provide satisfactory medical care both in urban and rural areas. The provision of separate accommodation for cases of acute communicable diseases, as such cases takes up at present a great deal of bed space in existing general hospitals. It is estimated that in 1951 there were 8,600 medical institutions in the country with about 113,000 beds, in 1955-56 the number of institutions may be about 10,000 with about 125,000 beds. The plan provides about Rs. 43 crores for augmenting and improving hospital services, including staff, accommodation, equipment and supplies.¹⁹

Health unit's programme for extending the national extension service to the entire rural population, the establishment of primary health units in as many development blocks as possible is a necessary step towards providing an integrated preventive and curative medical service in rural areas. The plan provides about Rs. 23 crores for this programme.²⁰

To evaluate the progress made in the first two plans and draw up recommendations for future path of development of health services the Mudaliar Committee was set up in 1959. The report of the committee recorded that disease control programmes had some substantial achievements in controlling certain virulent epidemic diseases. Malaria was considered to be under control. During the second Five Year Plan it is proposed to establish and expend about 200 tuberculosis clinics. The object is to provide one clinic at least in each district, preferably at its headquarters.²¹ About 4000 beds are likely to be added during the second plan.

¹⁷ The Government of India Planning Commission, Second Five Year Plan, Government of India Press, 1956,

p. 7.

¹⁸ Robert H. Amundson, *Op. cit.*, pp.89-90.

¹⁹ Selwyn Stanley (ed.), *Social Problems in India Perspectives for Intervention*, Allied Publications PVT. Limited, New Delhi, 2004, p. 253.

²⁰ Milton I. Roemer, *National Health Systems of the World*, Vol.II, Oxford University Press, New York, 1993, p.160.

²¹ Report of Tuberculosis Prevalence and Mortality, Directorate of Medical Services, Madras, 1980, p. 7.

Leprosy, according to estimate made by a committee appointed by the Government of India in 1953 for the control of leprosy, there are not less than 1.5 million persons suffering from leprosy. The first step was the establishment of a Central Leprosy Teaching and Research Institute at Chingleput in Madras for the training of leprosy workers and for research on problems relating to leprosy. The second step was to launch a leprosy control programme. The futility of attempting isolation of leprosy cases in special leprosy homes.²² Nutrition is the most important single factor in the Maintenance of health. The increasing the production of protective foods such as milk, eggs, fish, meat, fruits and green vegetables for the development of nutrition level in the human body. To provide mid-day meals for school-going children should also be made.²³

Family Welfare Programme which was implemented since 1956 on the lines prescribed by the Central Government.²⁴ To reduce the population, family planning programme was implemented in the States. Family Planning means having children by choice and it is possible not to have child when the parents do not want it. Thus if the couples desire they can prevent conception by using the Family Planning methods. The aim of family planning programme was to reduce the birth rate 25 per 1000. Grants from state funds were given to municipality, voluntary organization, Madurai Corporation, Madras Corporation and Gandhi gram Institute of Rural Health Family Planning in Tamil Nadu.²⁵

Public Health Education is important in producing high-quality, effective public health professionals who can contribute towards achieving the health goals. The establishment of the All India Institute of Hygiene and Public Health, Kolkata, in December 1932, making it is the oldest school of public health in south Asia was a welcome development toward imparting public health education in India. The institute was established with a generous donation from the Rockefeller Foundation in USA with an objective to develop health manpower by providing postgraduate (training) facilities of the highest order and to conduct research directed towards the solution of various problems of health and diseases in the community.²⁶ During the second five year plan the Mudaliar Committee further sought to strengthen public education in the country by recommending schools of public health in every state to train medical officers, public health nurses, maternity and child welfare workers, public health engineers and sanitarians, dieticians,

²² Goel, S.G., Health Care Administration Levels and Aspects, New Delhi, 1981, p. 62.

²³ Selwyn Stanley, *Op. cit.*, pp.233-234.

²⁴ Tami Arasu, Monthly Magazine, Madras, December, 1983, p. 26.

²⁵ Tamil Arasu, Monthly Magazine, Madras, January, 1986, p. 20.

²⁶ Himansha Negandhi (et al), *History and Evolution of Public Health Education in India*, Indian Journal of Public Health, Vol.56, Issue 1, January-March, 2012, p.13.

epidemiologists, nutrition workers, malariologists and field workers in Central and State.

Planning commission is most important among the national development plan, at the time of India's independence. Free India Government has task to reorganized and made new India. The main task was implemented of Five Year Plan particularly in public health. The people of India suffered by many dangerous diseases like communicable and non- communicable diseases, hence the Government of India expending to the public health and eliminated many diseases from India with the help of UNICEF, WHO and Rockefeller foundation. They also did infrastructure developments such as dispensaries, hospitals, rise of beds in hospitals and promote health research and education in India. The present Government of India reducing the mortality rate with the help of mention the above. The public health is backbone of our nation hence, the Government giving all the facilities to all the people of India. This article significant only two Five Year Plans because of vast area hence, future studies focus on remaining the Five Year Plans particularly in public health.



**THE ECO SPIRITUAL IMPLICATIONS IN *ADVAITA*
VEDĀNTA WITH SPECIAL REFERENCE TO
ENVIRONMENTAL IDEAS AND INITIATIVES OF *MĀTĀ*
*AMṚTĀNANDAMAYĪ***

SHUK YIN YU

Research Scholar

Amrita Darshanam – International Centre for Spiritual Studies
Amrita Vishwa Vidyapeetham, Amritapuri Campus, Kollam, Kerala, India

DR. M. RAMAKRISHNAN

Visiting Faculty

Amrita Darshanam – International Centre for Spiritual Studies
Amrita Vishwa Vidyapeetham, Amritapuri Campus, Kollam, Kerala, India

DR. P. R. PADMAKUMAR

Assistant Professor

Amrita Darshanam – International Centre for Spiritual Studies
Amrita Vishwa Vidyapeetham, Amritapuri Campus, Kollam, Kerala, India

Abstract

The global environmental crisis poses a significant threat to humanity. Scholars are seeking new ecological viewpoints from diverse spiritual and religious traditions in the East and the West, including Hinduism. Its philosophical framework, namely *Vedānta*, has received mixed reviews in terms of environmental protection. Some researchers claim that it discredits nature, while others believe it promotes reverence for it. These opposing viewpoints often arise from interpreting classical literature written long before today's ecological challenges, casting doubt on their veracity. *Mātā Amṛtānandamayī* (Aamma), one of India's spiritual leaders, has been actively engaged in environmental preservation for over two decades. Green initiatives of her organizations are rooted in her ecophilosophy, which is derived from the Advaitic (non-dual) notion of *Vedānta*. This study investigates, through the case study of Aamma's environmental theory and practice, how the ancient *Advaita Vedānta* has the potential, as a philosophical foundation, to help resolve contemporary environmental issues under the eco spiritual paradigm. Consequently, this study enhances our

understanding of the long-standing philosophical and spiritual traditions as a tool to promote environmental prudence and conservation in the present-day world.

Keywords: *Advaita Vedānta*, Amma, ecological crisis, ecospirituality, environmental protection, *Mātā Amṛtānandamayī*

Introduction

The Earth is presently threatened with devastation and pollution on a scale never seen before. Environmental problems are getting increasingly serious, and it is expected that the situation will deteriorate further in the following decades, producing enormous negative impacts on the biosphere and all its inhabitants, including humankind, which are difficult to fully comprehend (Bradshaw et al., 2021). Most climate experts (97 percent) agree that humans are responsible for climate change (Cook et al., 2016), which is simply the tip of a gargantuan iceberg of global ecological crises manifested through global warming, massive loss of biodiversity, species extinction, depletion of natural resources, pollution of water, air, and land, and so forth.

This ongoing manmade disaster has compelled scholars to seek new ecological viewpoints from various religious and spiritual traditions. The philosophical framework of Hinduism, particularly *Vedānta*, has been evaluated from opposing perspectives. According to Crawford (1982), the *Vedānta* notion of the universal consciousness “provides the philosophic basis for the Hindu’s veneration of the natural world” (p. 150), and Hinduism has an ecological conscience that encompasses all forms of existence. In a similar vein to Crawford, Deutsch (1970) states that the non-dual *Vedānta* tradition supports the intrinsic spiritual value in all beings, which finds its natural expression in appreciation and reverence for nature, as an antithesis to Western dualism. Nelson (1998), on the other hand, argues that it “is not the kind of nondualism that those searching for ecologically supportive modes of thought might wish it to be” (p. 65), because it rejects nature’s intrinsic worth and devalues the natural world. Callicott (1994) maintains much the same view of the renouncer position of Hinduism, as it aims to transcend the empirical (and natural) world, which is insignificant and unworthy. Such controversial portrayals are frequently the result of reinterpreting the traditional literature that predates the current environmental crisis. Hence, Larson (1989) and Tomalin (2002) warn of the conceptual shortcomings of this approach to environmental philosophy.

In the meantime, spiritual organizations and religious leaders actively join the global environmental effort by advocating a worldview which recognizes the sacred in the physical world. *Mātā Amṛtānandamayī*, commonly called Amma (meaning “Mother”) by her disciples and admirers, is such a leader. She is an internationally renowned Indian spiritual master and humanitarian leader, and is claimed to have embraced more than 34 million people from all over the world and positively impacted the lives of countless individuals with her consolation and spiritual advice, earning her the title “the hugging saint”. “Love and Serve” is the motto of Amma’s life that bridges her spiritual philosophy with humanitarian endeavors. Through her charitable organizations, namely Mata Amritanandamayi Math (MAM), Amma’s Centers, and Embracing the World (ETW), she has successfully implemented a vast network of regional charitable activities in India and in over forty countries around the world. She has been a keynote speaker at international forums such as the United Nations’ Millennium World Peace Summit in 2000 and the Parliament of World Religions in 2004 (Lucia, 2013).

For more than two decades, environmental preservation has been one of Amma's core areas of humanitarian action. Amma has been highlighting the need for environmental protection and the ways to achieve it in numerous *satsangs* (spiritual discourses) and public addresses. In 2018, India's Prime Minister Narendra Modi presented her with an award for the biggest contribution to toilet construction along the Ganga River as part of the Clean India Campaign (Amritaworld, 2018). Her outstanding contributions to environmental conservation and other fields earned her an honorary Doctor of Letters degree from the Kalinga Institute of Industrial Technology in 2021 (M.A. Center, 2021).

In the above context, this study aims to fill the research gap by investigating if the Advaitic (non-dual) approach of *Vedānta* may be utilized to foster environmental awareness and promote green activities in the current day. We shall explore the following three aspects: the denotations and fundamental concepts of ecospirituality, the core concepts of *AdvaitaVedānta* that reveal its ecospiritual implications, and the ecospiritual application of *AdvaitaVedānta* substantiated by Amma's philosophy and her organizational activities in the present-day environmental context as the validating evidence. We shall argue that, in terms of this study, *AdvaitaVedānta* provides a solid philosophical foundation for supporting environmental protection in today's world in relation to how it has been interpreted and applied by Amma.

Eco spirituality is gaining popularity as a means of addressing the global environmental crisis today by linking spirituality to ecological issues. Though it arose as an organized discourse in the 1980s among Western academic communities as a new direction in response to the grave ecological crises threatening all life forms on Earth, nature-centered spirituality has long existed in early human civilizations and ancient indigenous cultures around the world. As human civilizations progressed, ecospiritual components were interwoven into systematic philosophical and religious views as seen in Hinduism, Buddhism, Jainism, Taoism, Shinto religion, Christianity, etc.

Common themes emerged by studying diverse cultures, traditions, belief systems, and movements with ecospiritual orientation. First, numerous figures and organizations identify the prevailing paradigm of the anthropocentric worldview, which regards humans as distinct from and superior to nonhumans, as the root cause of contemporary environmental crises, and offer alternatives to the old worldview (Macy & Johnstone, 2012). Second, many ecospiritualists treat the Earth as a living being deserving of being re-sacralized as Gaia or Mother Earth. It should be an object of adoration, not a machine for fulfilling humans' insatiable material hunger (Dobson, 1995). Third, the old paradigm of duality between humans and nature should be replaced with a holistic approach that considers all life on Earth as a whole. Humans are only a part of a much broader and intricate web of life and they should reestablish a sense of kinship with all beings since human survival depends on the health of the biosphere. Fourth, many environmental thinkers and activists acknowledge that humans' flawed perception is the root problem. This demands a radical transformation of the human mind, one that is liberated from the erroneous metaphysical idea of separateness and embraces the human unity with all creatures with reverence, respect, and love (Hayward, 1990). Fifth, it follows the assumption that humans bear a moral responsibility and ethical commitment toward nature. Finally, the boundary between ecology and spirituality is dissolving for many

individuals, in the endeavor to address the greatest ecological catastrophe in human history. A revitalized religious or spiritual tradition that creatively and dynamically addresses ecological challenges is necessary (Kinsley, 1995).

Eco spiritual Implications of *AdvaitaVedānta*

The *Vedānta* (meaning “the final goal of wisdom”) philosophy embodies the pinnacle of ancient Indian thought and culture. The vital ideas it encompasses come from interpreting scriptural references, especially the *Upaniṣads*, which are regarded as the sacred revelations received by the sages in a deeply meditative state and of unknown provenance. The Vedāntic teachings are encapsulated by great Upaniṣadic sayings such as “*tat tvamasi*” (that thou art) and “*ahambrahmāsmi*” (I am *Brahman* or the Supreme Self), reflecting the central ideal of the oneness of Truth and the unity of all beings (Paramānanda, 1919). *Brahman* is the ultimate, eternal substratum from which all things in creation are born, in which they live, and into which they are absorbed (*TaittirīyaUpaniṣad* 3.1.1). It projects Itself as the entire universe, much like a spider with its web (*MundakaUpaniṣad* 1.1.7). Through these texts, the central idea of *Vedānta* emphasizes *Brahman* as the only Ultimate Reality.

AdvaitaVedānta, widely considered as one of the most influential schools of *Vedānta* philosophy, bases its central tenet in non-dual metaphysics through the notion of *Brahman*. It posits that there is unity in diversity and essentially eliminates all dichotomies and distinctions in the Ultimate Reality. Śāṅkara, the most influential exponent of the classical *Advaita* tradition, argues that *Brahman* is the only truth, the world is unreal, and that the *jīva*(individual self) is not different from *Brahman*(Shankara, 2006). He connects the empirical world of manifold phenomena with the Ultimate Reality of *Brahman* through *māyā*, which is *Brahman*’s illusory power that causes the world’s seeming separations through superimposition. Out of ignorance, humans are blinded from the essential unity among all beings and believe that the seeming separation is real. The universe exists, but its apparent diversity is negated as it is considered illusory (Apte, 1960).

The highest goal of human life is to realize the truth of the transcendental unity of all planes of existence as the manifestation of the one and only *Brahman*. Śāṅkara, in ancient India, stressed turning inward to realize the truth for an individual’s spiritual emancipation, whereas Swami Vivekananda, a prominent Hindu spiritual leader and reformer in modern India, emphasized spiritual liberation through service to the afflicted people in the outer world. His version of *Vedānta* describes the true nature of the universe. As the highest principle of existence, the Impersonal Absolute is the thread of unity throughout the universe. What *Vedānta* teaches, as Swamiji asserts, is the divinization of the world, for all in this cosmos is encompassed by the Lord (Vivekananda, 2009).

Based on the above readings, we argue that the ancient non-dual vision of *Vedānta* contains positive ecological implications. Its central notion stresses on the same *Brahman*, being immanent and transcendent, enlivening everything in the world. This entails equality and harmony between all humans, nonhuman organisms, and inorganic components in nature. Humans do not possess a higher status, and all beings have an intrinsic worth as a result of their spiritual essence within. The inherent oneness in manifold manifestations also means that all creatures are interrelated, thus implying that the concept of human separateness from other beings is fallacious. *AdvaitaVedānta*, in essence, embodies the ecospiritual spirit.

Amma's ecophilosophy is founded on the *Advaita* perspective for fostering environmental awareness. She asserts that the multitude of differences is subsumed into a mono-conception of cosmic unity through her intuitive knowledge. According to several accounts of her life, she cannot see any difference but only the whole or *Brahman* (Amritaswarupananda, 1991, p. 255), and "beholds everything as Her own Self, an extension of Herself in different forms" (Amritaswarupananda, 1994, p. 54).

In Amma's ecophilosophical framework, which we prefer to call Eco-Vedānta, the *Advaita* vision finds its practical dimension to overcome the existing global environmental crisis. Her environmental ethics arise from the notion of *Brahman* pervading everything, both movable and immovable entities—*sarvaṃcarācaram*—such as the sun, the moon, stars, mountains, rivers, valleys, trees, birds, and animals (Amritaswarupananda, 1994). The innate divinity shared not just by humans but also by nonhuman beings endows nonhuman beings with intrinsic worth; hence protection and care should be extended to all of nature. Amma conveys the deepest awareness of "Oneness in the many", which is only attainable through the proper understanding of spiritual principles, as the cornerstone of environmental preservation. With this knowledge, love and compassion—the universal language of the heart—are automatically awakened toward all of entire creation, and the sincere desire to preserve and support nature emerges (Amritanandamayi, 1994). Even plucking a flower or killing an ant would be unacceptable.

While some critics attack *Advaita Vedānta* as a world-negating doctrine that emphasizes transcending the world and is detrimental to environmental protection, Amma clarifies that the world is unreal (or illusory) in the sense that it is impermanent and ever-changing, but it is nonetheless existent (Amritanandamayi, 2009). God and the universe, like the limitless ocean and its ever-changing waves, are essentially identical (Amritanandamayi, 2014b). Consequently, caring for the environment is an act of devotion to God. Amma's explanation suggests the world-embracing view based on the *Advaita* position that humanity, the cosmos, and God are fundamentally one.

Amma identifies that the underlying cause of the current ecological threats lies in humanity's erroneous feeling of separateness, which leads to selfishness. As she puts it, "The wall of separation between humans and Nature is created mainly by the selfish attitude of humans" (Amritanandamayi, 1994, p. 20). Humans think that they are superior (as "I") to nature's creatures (as "others"), which must be conquered, controlled, and manipulated. On the basis of this profound estrangement, the dominant anthropocentric worldview favors the human species, objectifies nature, and strips off its intrinsic value for human interests. With their evil thoughts, ever-increasing greed, and indiscriminate deeds, humankind brazenly violates the rules of nature, surpassing the Earth's capacity and limit. Therefore, the ecological crisis is ultimately caused by humanity's spiritual ignorance of the *Advaita* truth.

For Amma, a shift away from anthropocentrism via awakening to the inherent oneness beyond outward distinctions is the ultimate solution. Humans must strive to comprehend that everything is a manifestation of *Brahman* and consider all living and non-living creatures of the world as a part of their own Self. Human minds should acquire the urge to care for nature's suffering by realizing that harming nature is essentially harming oneself (Amritanandamayi, 2001). Amma expressly gives the solution key: the deeply buried threads of non-violence, universal love, and unconditional compassion for the natural world. The task of humanity is to delve

within to reconnect with these qualities in order to restore the harmony of human–nature relationships. She cautions that a paradigm shift from an anthropocentric to a holistic worldview must happen now; otherwise, we will pave the way for our own annihilation. The extinction of humanity will be like “lying on our back and spitting up; the spittle will fall on our own body” (Amritanandamayi, 1994, p. 30). To heal nature, the Eco-Vedānta philosophy is integrated into many environmental initiatives by Amma’s organizations, as outlined in the three key pathways below.

I. Human–nature Interconnectedness

Eco-Vedānta constitutes the underlying principle of oneness in diverse forms of world creation, suggesting that the entire cosmic web is intimately interconnected. In the holistic view, the Earth is a living, organic, and complex whole, of which humans are only a tiny component. Thus, the proper perspective is “humans in nature”, not “humans and nature”. Human existence is entirely reliant on the well-being of the entire ecological community. On the other hand, human thoughts and actions have a ripple effect on natural systems. Amma asks us to imagine the universe as a vast net. As the entire net vibrates when one corner is shaken, there is an undeniable interwoven relationship between the entire universe and all its creatures (Amritanandamayi, 2020). As humans and nature are intrinsically linked, it is necessary for humans to adopt a sustainable lifestyle for restoring nature’s equilibrium and balance in order to ensure the survival of the Earth, themselves, and future generations (Amritanandamayi, 2014a).

Environmental initiatives under Amma’s leadership seek to create “solutions in sustainability defined by simple, practical steps that can be adapted on a large scale” (Embracing the World, 2021). MAM’s self-reliant village project Amrita SeRve epitomizes rural sustainability. It aims to convert underserved villages in India into self-sufficient communities where humans and nature coexist in peace and harmony. Its primary areas of focus that align with the United Nations’ Sustainable Development Goals are obviously associated with environmental protection. Toilet construction by village women to eliminate open defecation enhances environmental health and personal hygiene. Organic agriculture provides healthy food, reduces pollution, and enhances soil fertility. Solar and hydropower provide a steady, environment-friendly electrical supply. The Saukhyam project uses banana fiber obtained from agricultural waste as a natural absorbent in reusable menstrual pads, avoiding tree cutting and non-biodegradable menstrual waste (Amrita SeRve, 2019).

Amma’s Center in Pontgouin, France is building an ecovillage as a pathway to a harmonious and compassionate community by combining healthy living and environmental protection. Bio-sourced construction materials, ecological sanitation and water management technologies, and permaculture farming help attain a sustainable lifestyle (Amritaworld, 2021). The creative endeavors in both projects try to demonstrate that sustainable living is the way forward, since nature’s harmony leads to humans flourishing, and nature’s destruction inevitably culminates in humanity’s doom.

II. One Family on Mother Earth

The notion of “Mother Earth” exemplifies the *Vedānta* principle of unity in diversity. Amma says that the Earth is our mother because of her unconditional love and patience (Amritaswarupananda, 1994). Nature is not just a mother, but our first mother. She cares for us by providing all of our needs and bearing our burden throughout our lives despite the disrespect and cruelty we offer her in return, while

our biological mother may provide for us for a few years until we are self-sufficient. As we are obligated to our birthmothers, we must also fulfil our moral duty to Mother Nature with the same care and respect (Amritanandamayi, 2017). The arrogance of “superior conquerors” must be replaced by the elevated attitude of “humble, vulnerable children” and exploitation by love and appreciation. Amma also embraces the Upaniṣadic concept of “the whole world is one family” (*MahāUpaniṣad* 6.71–75), proclaimed by ancient Indian seers to encourage humankind to love and serve everything in nature, including birds, animals, reptiles, insects, plants, rivers, mountains, and even poisonous snakes (Amritanandamayi, 2009), in the spirit of universal brotherhood and sisterhood. Humans and nonhumans alike are Mother Earth’s children.

If the concept of “one family on Mother Earth” is accepted, then we must fulfil our duty toward the natural world, including mother nature and our creature siblings. Amma’s organizations embody the concept of duty by offering selfless service dedicated to environmental preservation. MAM’s AmalaBharatam Campaign has engaged 100,000 volunteers in over 7,500 clean-up drives across 23 states of India (Amrita World, 2020). Since 2001, ETW’s volunteers have planted over one million trees globally as part of the United Nations’ Billion Tree Campaign. In ETW’s 2012 InDeed Campaign, nearly 26,000 individuals pledged to fulfil their responsibility toward nature in everyday life through six simple commitments: water conservation, tree planting, birdhouse building, vegetable gardening, carpooling, and carbon footprint reduction (Embracing the World, 2021). The natural law-governed cycle of giving and receiving is reestablished through selfless service to nature.

III. Spirituality Coupled with Environmental Care

The ego’s grip on the human mind obscures spiritual truth, resulting in worldwide environmental disaster. As the root problem is the human mind, so too is the solution. Individual spiritual development, according to Amma, is essential for collective ecological well-being. She believes that spiritual practices performed with a sincere heart and focused mind transform practitioners and the environment positively (Amritaswarupananda, 1990). A tranquil, balanced human mind motivates actions for environmental wellness. Spiritual values of love and compassion, which are a corollary of realizing “Oneness in the many”, convert human minds from separation and conflict to unity and harmony as the strongest binding forces reconnecting human hearts with nature.

Amma’s organizations have been active in expanding spiritual practice options to support nature. Members of MAM’s Amritapuri Ashram and other Amma’s Centers engage in eco-meditation to rekindle humans’ pure love for nature till they merge into it (Jnanamritananda, 2021). Amrita Yoga helps practitioners embrace practical *Vedānta* and unify all elements of creation through love (Amrita Yoga, 2021). The Integrated Amrita Meditation (IAM) technique is a unique modern-day blend of meditation, yoga stretches, breathing exercises, and visualization techniques that supports people from all walks of life to regain mental concentration, harmony, and relaxation through regular practice (IAM Technique, 2022). We can observe a strong correlation between the inner and outer worlds: the spiritual truth of unity in diversity is reflected in the harmonious interplay between humans and the natural world. Amma’s approach proposes that spirituality and environmental protection are compatible and mutually supportive. It encourages individuals to travel within to heal

their minds and hearts and discover the spiritual truth of inherent oneness, as well as act on environmental preservation while moving forward in unity with others.

Conclusion

This study demonstrates that *AdvaitaVedānta* contains ecospiritual essence and has significant potential to alleviate the current ecological crisis through the case study of Amma's environmental approach. Amma's framework, combining ancient vision and modern praxis, shows the widespread accusation of *Advaita* being a world-denying doctrine that favors only spiritual liberation is deemed implausible. It also tears down anthropocentrism and develops eco-centrism and holism. Great saints and philosopher-reformers often take up the task of reinterpreting age-old theories in order to solve pressing challenges of their times. The highest ideal of *Vedānta* philosophy has significant practical implications. Swami Vivekananda, Dr. S. Radhakrishnan, and *Mahātmā* Gandhi were among a group of notable thinkers and social reformers who contributed to the modern Hindu renaissance in the nineteenth and twentieth centuries by interpreting *Vedānta* in a new light. Their ideas, collectively known as Neo-Vedānta, emphasized the one and same inherent spiritual essence shared by all humans and advocated for the practical application of this *Vedānta* notion on stimulating radical social upliftment in order to achieve equality and unity in human society. In today's world we have Amma, who works tirelessly to support nature through applying *Vedānta*. Eco-Vedānta expands the *Vedānta*'s non-dual knowledge beyond the human community to the entire biosphere for directly addressing the global environmental crisis. This is a new but continuous stream of Neo-Vedānta that assists in the emergence of the new worldview and way of life needed to heal the Earth. Since everything in essence is one, Eco-Vedānta calls for a new era of love and spirituality for ecological betterment in the modern world.

References

1. Amrita SeRve. (2019). *The first 5 years*. Mata Amritanandamayi Math.
2. Amrita World. (2020). *Towards a clean, graceful and naturally sustainable India*. Mata Amritanandamayi Math. <https://amritaworld.org/environment/>
3. Amrita Yoga. (2021). *Who we are*. Mata Amritanandamayi Math. <https://amritayoga.com/who-we-are-01/>
4. Amritanandamayi, M. (1994). *Man and nature*. Mata Amritanandamayi Mission Trust.
5. Amritanandamayi, M. (2001). *Living in harmony*. Mata Amritanandamayi Mission Trust.
6. Amritanandamayi, M. (2009). *The eternal truth*. M.A. Center.
7. Amritanandamayi, M. (2014a). *May your hearts blossom*. M.A. Center.
8. Amritanandamayi, M. (2014b). *Practice spiritual values and save the world*. M.A. Center.
9. Kinsley, D. R. (1995). *Ecology and religion: Ecological spirituality in cross-cultural perspective*. Prentice Hall.
10. Kothari, C. R. (2004). *Research methodology: Methods and techniques* (2nd ed.). New Age International Publishers.

11. Lucia, A. (2013). Mata Amritanandamayi Mission Trust/Embracing the World. In K. A. Jacobsen (Ed.), *BRILL Encyclopedia of Hinduism: Vol. V* (pp. 523–530). BRILL.
12. M.A. Center. (2021, August 14). *Amma receives third honorary doctorate degree*. M.A. Center. <https://amma.org/news/amma-receives-third-honorary-doctorate-degree>
13. Macy, J., & Johnstone, C. (2012). *Active hope: How to face the mess we're in without going crazy*. New World Library.
14. Merchant, C. (1992). *Radical ecology: The search for a livable world*. Routledge.
15. Nelson, L. E. (1998). The dualism of nondualism: Advaita Vedanta and the irrelevance of nature. In L. E. Nelson (Ed.), *Purifying the earthly body of God: Religion and ecology in Hindu India* (pp. 61–88). State University of New York Press.
16. Paramānanda, S. (Ed.). (1919). *The Upanishads*. The Vedānta Centre.
17. Sastri, A. M. (Ed.). (1903). *The Taittirīya Upanishad with the commentaries of Sankarāchārya, Sureshvarāchārya and Sāyana (Vidyāranya)*. G.T.A. Printing Works.
18. Sastri, S. S. (Ed.). (1905). *The Isa, Kena & Mundaka Upanishads and Sri Sankara's commentary*. G.A. Natesan & Co. Printers & Publishers.
19. Vivekananda, S. (2009). *Vedānta philosophy: Lectures on jñāna yoga*. Kay Printing House.
20. Weber, R. P. (1990). *Basic content analysis* (2nd ed.). SAGE Publications
21. Cook, J., Oreskes, N., Doran, P. T., Anderegg, W. R. L., Verheggen, B., Maibach, E. W., Carlton, J. S., Lewandowsky, S., Skuce, A. G., Green, S. A., Nuccitelli, D., Jacobs, P., Richardson, M., Winkler, B., Painting, R., & Rice, K. (2016). Consensus on consensus: a synthesis of consensus estimates on human-caused global warming. *Environmental Research Letters*, 11(4), 048002. <https://doi.org/10.1088/1748-9326/11/4/048002>
22. Crawford, S. C. (1982). *The evolution of Hindu ethical ideals* (2nd ed.). The University Press of Hawaii.
23. Deussen, P. (1980). *Sixty Upaniṣads of the Veda*. Motilal Banarsidass.
24. Deutsch, E. (1970). Vedānta and ecology. *Indian Philosophical Annual*, 7, 79–88.
25. Dobson, A. (1995). *Green political thought*. Routledge.
26. Embracing the World. (2021). *Environment*. Embracing the World. <https://www.embracingtheworld.org/environment/>

27. Hayward, J. (1990). Ecology and the experience of sacredness. In A. H. Badiner (Ed.), *Dharma Gaia: A harvest of essays in Buddhism and ecology* (pp. 64–74). Parallax.
28. IAM Technique. (2022). *IAM meditation*. Integrated Amrita Meditation Technique. <https://iam-meditation.org/>
29. Jnanamritananda, S. (2021). *Nature is love: GreenFriends & healing our world*.



PSYCHOLOGICAL ASPECTS OF RAPE AND ITS CONSEQUENCES

SAUMYA CHAUHAN

Xth Semester,

Law College Dehradun

Uttaranchal University India

DR. LAKSHMI PRIYA VINJAMURI

Associate Professor

Law College Dehradun

Uttaranchal University India

Abstract

Sexual brutality has a genuine and different outcome for the emotional wellness of women. At the psychological level, such brutality becomes a cause for some radical changes in the self-perception of the victim, which eventually affects her relationship with her family and close friends. It along these lines adversely affects the casualty's impression of herself, of occasions, and others. The victim's perception about her past, present and future also gets adversely affected by such incidents. In terms of societal impact, such an act defames the victim with the effect of depriving her of the basic avenues of economic well-being and defenestrating her and even her family members from the 'normal strata' of the society This article examines these outcomes of sexual cruelty on the emotional well-being of woman, particularly the people who are casualties during outfitted clashes.

Key Words: woman, trauma, brutality, rape, assault, security, violations, psychological effects.

Introduction

Rape is the most surprising and crude manner of displaying how considerably women are mistreated and demeaned. It destroys the complete bodily and intellectual stability of an individual and, reduces her existence to simply a corpse. it is extraordinarily disrespectful toward vital freedoms which each and every one is assured below the Article 21 of the constitution. Rape within

India was dealt with as the most abhorrent crime toward females and it is a social hassle. At the same time as the range of reported sexual violence instances are surprisingly low and differentiated, in each 10 minutes a female is sexually assaulted however the case isn't always reported. in line in the National Crime Facts Bureau, 24,206 sexual assault instances had been reported in India in 2011. Youngsters are defenseless in this awful act and more than 7200 young humans were raped in India. According to a survey, maximum of young people was simply mistreated, & these crimes were rather prevalent. The survivors of sexual attack suffer from diverse psychological consequences which includes anxiety disorder, ingesting disorder, sleep problem, depression, PTSD and self-harm

All around the globe, the phrase "Raptus," that is the normal term for attack, was used for wild robbery, implemented to each asset and person within the Roman tradition. It became indistinguishable among kidnapping and kidnapping or assaulting a female. Assaulting a female was considered theft of a female in opposition to her consent or the consent of her parent or people who had actual authority over her. The damage induced to the female was amusingly, handled as an incorrect towards her father or partner, females being a side problem. The assault on females changed into unavoidable situation within the length of early Roman, in spite of the reality that Roman recommendations at that point considered it as unwanted act. Rape was most usually communicated as stuprum, a sexual conduct aided by means of mercilessness or tension, within the English language of "forced intercourse". Assault was considered as and resource to battles, which follows as a long way as possible back to the times whilst mass attack of females as a restorative measure put together by means of the militaries after powerfully getting into a metropolis which was taken by way of Troops from Greece, Persia, or Rome. Rape, in addition to fighting, was prohibited by subsequent monarchs' strategic codices, and this prohibition included rationale for condemning and murdering aggressors during the Hundred Years' War.

The vast majority of Muslim professionals are well aware that a female is prohibited from having intercourse may face no punishment under Islamic criminal standards. in line with a Sunni hadith, the subject for executing assault is ended, there's no offense on the person being mentioned, neither is there any ordinary subject credited to her.

The assault guideline under the IPC had been amended several times. (Gaur, 2015) Sections 376 (2), Custodial Rape, 376 (A), Marital Rape, 376 (B to D), Sexual Intercourse but not Assault, were introduced to the law in 1983. As per according to the Criminal Regulation Amendment Act (1983), It is illegal to expose the identity of a rape victim. Regardless, this Act exists. remains aware about assault, it presents diverse new characterizations of offense of intercourse by way of individuals in custodial scenario including managers of disaster facilities, remand houses, confinement places of work, in addition

police department administrators with females in the guardianship. Such findings of custodial assault, a promise to show whatever lies with men and anticipating a female loss gives something that she was unable to consent to, which the court could recognise. The punishment for 'custodial sexual assault' or sexual assault is a minimum of ten years in prison, and the crime is non bailable & cognizable. Rape by a male of spouse residing freely from him in an affirmation for division or under any tradition or practice without her permission is punishable by custody for two years. That is a punishable offence with a bailable fine.

Conferring to the Supreme Court's 2012 decision, assault fundamentals must finish in two months, determined by guideline. The Apex Court ordered to "very well agree" existing standards while citing them to prevent "transferring" through extreme lengthy excusals. Section 309 of the Criminal Procedure Code 1973 declares that in all trials, lawsuits must be held as soon as probable, and that once the investigation of witnesses commences, it can advance forward one day at a time until all witnesses have been investigated. The Cr.P.C. states that "the solicitation or primer will, very far, be finalized in a duration of 2 months from date of inception of the investigation of witnesses" such cases that fall under Section 376 (punishment for ravishment) & associated crimes within Sections 376 A to D of the IPC, 1860. Setback from sexual assault encounters, mental injury, which need to be talked as to offer assist to permit her to modify to the harm suffered and to maintain over her close by and lengthy time period desires so that she will lead a good natural lifecycle.

Section 375 of the Indian Penal Code has been reprimanded for a variety of reasons, including requests for oral intercourse, homosexuality, and entry through new things in the meaning of rape that would never have possibly been in conflict with many safeguarded courses of movement, regular price, or real worth. For certain, even international guiding principle by means of and by using declares that rape can be identified by way of the "sexual entry, penile penetration, but furthermore splitting the distinction, robust, coercive use of pressure in opposition to the person being noted, or the access by way of any article, yet moderate." Emphasis on these guides of movement is not planned to lure, but to present the person being mentioned and not the criminal, the upside of doubt.

The section 376 in overseeing rape, in a tremendously limited place that sets out, an offense of sexual assault within the intimate relation stances for reason that the partner be below 12 years of age, anticipating she be a few places inside the scope of 12 and 15 years, an offense is submitted, anyhow, less certified, appealing minor reprimand. as soon as, the age crosses past what many might bear in mind feasible there may be no valid affirmation of the punishment. The exchange towards marital rape commenced with female activists in the United States bringing up their voices at some point of the 1970s for abolition of marital rape prohibition rationalization & growth

affirmation of equal safety to female. Meaning of permission for each person decision can not be over emphasized. Even while married, female can defend her right to life and opportunity, and her body. The majority of Western countries have made marital rape illegal.

INDIA'S RAPE PREVENTION GUIDELINES

Rape suggestions in India begin from very foundation of Indian Penal Code (IPC) in 1860 (45 of 1860) included in Sec 375 and 376. As per Sec 375, a male is said to have carried out rape if, apart from for the condition here after excluded, he has sexual relations with a female in any of the five following scenarios: (1) in opposition to her interest, (2) with out her permission, (3) with her agreement, while her permission was gained by putting her or any individual in whom she is concerned in fear of loss of life or harm, (4) along with her consent while the individual is aware that he is not her spouse, & her consent is given while she recognizes that he is any other male to whom she believes she's lawfully married, (5) through her express permission while she is unable to give such permission at the time to comprehend character & outcomes of that to which she offers consent owing to unsoundness of mind, use of alcohol, administration by him personally, via other, any stupefying or objectionable matter. (6) without or with her consent while she is under the age of 16. This classification describes that penetration is necessary to encompass the intercourse essentially to rape crime. This offers an exemption that sex via male along his spouse, not being below 15 years of age will no longer be taken into consideration as rape.

Section 376 offers punishment to Rape. As established by the section, anyone commits rape maybe sentenced to custody for a period of 7 to 10 years or for life, along with fine, exceptif a female raped by her partner is below 12 years of age, in this case he maybe sentenced to detention for a period of two years, and a fine, or both.

Rape Law Reforms Introduced by Nirbhaya Verdict

The said ruling is one of the milestone decisions of India which has gotten many reforms in the rape laws of India as it was the most horrifying incident. The victim Jyoti Singh was a 23-year-old student along with her companion took a transport at Munirka to arrive at Dwarka, in Delhi. Various body part alongside aspirations and yearnings of humble community young lady were obliterated an insatiable evening on 16 Dec, 2012, the rapists and attackers brutally assaulted and gang-raped her. A three-judge benched, through a constant verdict, maintained the Delhi High Court ruling that had decided with the Trial Court. Akshaya Kumar, Mukesh, Vinay Sharma and Pawan were executed for the severity they had displayed against the females of this nation. (Mukesh & Anr vs State For Nct Of Delhi & Ors, 2014)

Changes Introduced After Nirbhaya Case:

The Criminal Amendment Act, 2013 is likewise famously alluded as the Anti-Rape Act. Asper this change, offenses like voyeurism and stalking were included into the meaning of assault. Base sentence was converted from seven

years to ten years. It makes changes within IPC, IEA, and Code of Criminal Procedure, 1973 on guidelines associated with sexual offenses. The crime of Rape under Section 375 of IPC, have stated both penile and non-penile expansion in genuine openings of a female by a man acrimine. The explanation is thoroughly explained few perspectives, by acts such as invasion of penis, or anything or any part of body to any degree, into a woman's vagina, mouth, urethra, or butt, or forcing her do so with another person, or smearing of mouth to sexual organs (Cunnilingus or fellatio) deprived of the woman's consent or will laying out the offence of rape. Base sentence was increased to 20 years in cases where the victim died or was in a vegetative state.

After this case, another flaw in the framework was discovered because one of the accused was an adolescent. According to the Juvenile Justice Act of 2015, the age for being tried as amature for vehement crimes such as sexual assault was reduced from 18 to 16 years.

Panel gave broad proposals viewing staying away from marital rape and rape committed by means of instruction of void relationships.

People marry for certain, reasons like authentic, social, financial, significant, and religious needs. In India, companion's occupation has commonly been seen as agreeable condition for marriage. Marital Rape is considered hallowed sex is seen as sign of God. Sexual intercourse has been viewed as compulsory in a nuptial. Seeing marriage as a commitment of trust and affection, person rehearses sexual uniqueness by means imaginable. The Indian Penal Code through its Section 375 assents this, "Sex by a male with his significant other, companion is not below 15 years of age, isn't sexual assault." along these lines; Marital Rape isn't a crime not with standing the modifications, guideline directive reports, &latest guidelines.

This has been battled that asserting marital rape as a crime will bring "the capacity for demolishing the reinforcement of marriage." The dispute acknowledges that marriage a association didn't rely upon shared consent and decency. This concept denies a person's critical right over his or her body, whether male or female. All else being equal, the spouse's body is regarded as property, despite her consent. The marital rape will be dealt with under Section 498A of the Indian Penal Code ("illogical sexual direct from the life partner") under the Protection of Women from Domestic Violence Act 2005. (PWDVA). The saidReform went into effect in 2006, and it truly safeguards against marital sexual assault, various types of carnal abuse, & harmful domestic behaviour.

Rape has to be displaced by using the term 'assault'

According to Sec375 of IPC asserts that sexual intercourse must include wide range of penetration. Penile/vaginal relationships.

As per the judgement of Sakshi v. Union of India and Others [2004 (5) SCC 518], physical assault on any portion of the body needs to considered as sexual assault

Sexual Assault's guidelines had been made fair-minded for safeguarding assault of teenagers has overlooked with the aid of guiding principle A latest infraction, primarily under Section 376E with head Punishment for repeat offenders was added.

Section 509 of the IPC was attempted for modification in order to provide a more severe punishment when the specified section's offence is engaged with sexual connotations Exception (2) of IPC Section 375 must be removed. Compelled sex from man through his partner must be dealt with in the same way that any mercilessness by a partner towards the married woman is considered a crime. Section 376 A was also deleted for the same reason.

The Domestic Violence Act of 2005 (DVA) provides solutions for which section 498A of the Indian Penal Code (IPC) currently provides illegal fixes, whilst maintaining what is going on with the problem of marital rape in persevering with neglect.

Section 498A expresses vehemently that, in order to protect females from outrageous sexual lead by way of the life companion, there may be no well-known of degree or understanding for the courts, of 'debasement' or 'unnatural,' within the definition's inner secure spousal relations. Is preposterous intercourse interest absurd? Is not taking prior permission a requirement? Is tying the knot a licence to sexual assault? (DK, 2007) This is one of the questions that must be addressed. Section 3 of the DVA "Physical assault, sexual assault, verbal and emotional abuse, and financial abuse" are all examples of domestic violence.

It excuses sexual abuse in a married or live-in relationship because it is dangerous and disastrous. There is no compelling cause to the zero in on risk of selection of a woman's necessities. It's far approximately the chief association of the intimate basis that notwithstanding being married, she holds a specific popularity, wherein she would not want to admire each real concept no matter the way the manner of her partner.

On examining a young person, it was seen that sexual abuse incites dangerous thoughts such as self-deprecating harm, depression etc. Sexual assault & different forms of assault on a young person can have long and short-term consequences, together with psychopathology later in lifetime. Anxiety symptoms, PTSD, distress, dietary issues, low self-esteem, psychotic disorder, and strain issues, as well as overall mental hopelessness & issues like summarization, sorrow, continuous pain, sexualized behaviour, school/learning issues; and lead issues such as substance abuse, horrible direct, culpability, and suicidality. Aside from legal stimulation, what is essentially required is a period of care, 'Helping society to consider females as an integral part of society, and their existence should be respected,' which will aid in the improvement of society and the attainment of amicability. It is nearly as critical as taking legal action to protect women's respect and opportunities.

Rape isn't like another offence., most events go unreported despite many efforts made, laws introduced. The arraignment of rape isn't like other typical

criminal offences. There is an incredible emphasis on the individual and motivation of the complainant. Assault is especially slanderous; an assault loss (especially if the victim was a virgin) may be perceived as "hurt" by society. Victims may experience withdrawal, be abandoned by friends and family, be barred from marrying, divorcee married, or even killed. This is referred to as discretionary victimisation.

Conclusion

Overcomes of sexual maltreatment experience are various mental impacts alongside a range of physical and mental issues bringing about higher medical care use. Survey shows that rape causes various mental issues, such as nervousness issues, PTSD, dietary problems, and intentional self-harm. Survivor's experience assorted adverse consequences of rape; there is no rundown of regular "side effects" they ought to show. Such effects influence not just the physical and psychological wellness of survivors yet in addition their relation with family, companions, accomplices, partners, etc. Further exploration is important to all the more likely get the pathogenesis of mental issues in overcomers of rape. Research is additionally expected to decide proof-based administration of overcomers of sexual maltreatment adapting to long haul psychological wellness.

References

1. Gaur, K. D. (2015). Textbook on Indian Penal Code (Vol. 7). Universal Law Publications.
2. Mukesh & Anr vs State For NCT Of Delhi & Ors, criminal appeal nos. 607-608 of 2017 (supreme court of India 2014).
3. Nambi, S. (2005). Marriage, mental health and the Indian legislation. Indian Journal Psychiatry.
4. Radha, K. (1993). The History of Doing: An Illustrated Account of Movements for Women's Rights and Feminism in India. 128. New Delhi.
5. S., J. (1983). Rape, Racism and the Law. Harvard Journal Law.
6. Sen, R. (2010, October 30). Law Commission Reports on Rape. Economic & Political Weekly, 45(44-45).
7. Tandon, M. P. (2021). The Indian Penal Code. Allahabad Law Agency



**COLONEL H. S. OLCOTT - THE MORNING STAR OF
PANCHAMAR (DALITS) EDUCATION IN MADRAS
(1894-1907)**

JEYENDRA SELVAM. R

Ph. D. Scholar

Department of History

Bharathidasan Univesity

Tiruchirappalli India

DR. Y. SRINIVASA RAO

Associate Professor & Head

Department of History

Bharathidasan University

Tiruchirappalli India

Abstract

In the 19th century, India met a lot of religious and social reformers on caste and religion. All the reformers created their own social background except Theosophical Society (T.S), the only worldwide organization which was created by H. S. Olcott, who was a charismatic leader of the Theosophical world, president and co-founder of the T.S. He believed Hinduism but opposed caste-based society. His caste opposed ideas were easily accepted by Tamil Dalit Social reformer Pandit C. Iyothidasa. Their relationship created new Dalit consciousness in Colonial Tamil Nadu. Olcott Educational ideas started a way of Dalit literacy movement in Madras. He successfully implemented new education methods and midday meals scheme in Madras. This article is about Olcott Panchama Education Schemes (O.P.E.S) in old Madras.

Key words: Theosophical Society, H. S. Olcott, Education, Pariahs, Dalit.

Introduction

In nineteenth century western education was slowly spreading in India, which was promoted by two agencies. First one is Government and the second one is non-Government. Socio-Religious reform movements, are parts of non-government movements. During the period, Dalits were totally neglected of all social right, particularly in education. This situation was the reason for the emergence of many social and religious reform movements, such as Brahma Samaj, Arya Samaj, Ramakrishna Mission and Theosophical Society (T.S). Among them, T.S was a

movement which paved way for spiritual reforms in India. The role of co-founder of this society, Colonel Henry Steel Olcott, in Dalits social and educational development in Madras is quite impressive.

H. S. Olcott met for the first time Madame H.P Blavatsky on September, 1874 in New York. Where the society was started in 1875. The society was a non-sectarian body of seekers of truth aimed to promote universal brotherhood. The founders changed the society headquarter from New York to Bombay (India) in February 1879. In December, 1882 it was moved from Bombay to Adyar in Madras. This relocation to Madras helped Olcott to understand Dalits social and economic conditions. In 1882, Olcott and Blavatsky undertook an extensive tour of Tamil Nadu. They visited Trichinopoly, Madura, Tanjore, Kumbakonam, Cuddalore, Mayvaram, Vilupuram, Coimbatore, Nilgiris, Nagapatinam, Tuticorian, Tinneveli and Pondicherry. They opened branches of their society in various places of Tamil Nadu .

Pandit C. Iyothee Thassar and H. S. Olcott

Pandit. C. Iyothee Thassar was a charismatic Dalit leader of contemporary Olcott . In 1882, Thassar met Olcott and Blavatsky in Nilgiri with his cousin Erattaimalai Srinivasan. In 1884, Olcott organized society's annual meeting and many scholars from different parts of India and other nations participated. Thassar and his cousin also joined. This conference created new thoughts on Buddhism. Thassar stated that he had his first insight into the Buddhist origins of outcastes from an old palm-leaf manuscript titled Narada Purana Sungai Thelivu. Also, Buddhism helped the new relationship between two leaders. IyotheeThassar started Sakaya Buddhist Society in 1898, with the support and encouragement of Olcott. Later, the name of the society was changed to South Indian Buddhist Society. A meeting was held in Madras on June 8th, 1898. Olcott and the two Buddhist priests spoke, and an appeal was made for support to IyodheeThassar Dalit movement. It may be emphatically said that Thasa received inspiration and help from Olcott. During the period Ven. Dharmapala made the Buddhist revivalism particularly the Tamil Dalit society.

H. S. Olcott's Idea of Panchama Education Scheme (P.E.S)

On 30th September, 1892, J.H.A.Tremenheere, the I.C.S of Chengalpattu District, submitted a report to the Revenue Board of Madras Government, which exposed the Dalit education levels in TiruvallurTaluk. Out of 303 villages, even a Pariah living in more than 200 hundred villages, could not read and write. In 272 villages, there was no single Parayars child at school .Olcott understand the lack of education, then he created the P.E.S in 1894 .Olcott was a pioneer work for educating the poor children from the marginalized sections of the society. The concept, that through education, the underprivileged and deprived can be enabled to stand on their own feet and fight for what is due to them was formulated and given a practical shape by him much before similar work was started by Mahatma Gandhi and Dr. B. R. Ambedkar. Several schools were started in and around old Madras.

In June, 1894, Olcott opened the first school, named Panchama Free School, near the society headquarter. The funds for the establishment and maintenance of this school were largely provided by the European and American friends of Olcott. At first, 55 pupil were admitted. In 1898, a second school was opened, it was named as H.B.Blavatsky Memorial Free School at Kodambakkam. Next year, 1899, the third school was started under the name of Domoder Free School at Teynampet. In 1901

fourth school was opened in Mylapore, and it was called Tiruvalluvar Free School. On 1st May, 1906 the fifth School was started at Krishnapet.

H.S.Olcott was introducing housekeeping, cooking and management studies to his schools. He taught the boys to cook, mend clothes, to manage household accounts, so that they would get employment opportunities. In 1898, S.E.Palmer came to Madras; she helped for the development of these school curriculum, she was an experienced teacher. Olcott appointed Palmer as General Superintendent of Panchama Free Schools. She introduced for the first time elementary schools in Madras with the ideas of kindergarten. These five schools for Dalits children became more advanced in their methods than the schools in the city for other caste children. In 1901, the annual report submitted by her showed that the total pupils receiving instruction in the schools as of 20th December, 1901, was 384-534 boys and 150 girls. The number of teachers who worked in the school was sixteen. Unfortunately, Palmer returned to America. In 1909, the T.S movement was growing stronger. The Olcott Panchama Schools, under Miss Kofel's devoted care, were all, that could be desired. The Madras Corporation had built another school for them, and a technical department had been opened. Schools had been opened for similar children in various places, by the Sons of India Lodges. In addition to this, the Sons and Daughters of India were doing useful work in many directions, training the young in the duties of citizenship. The Central Hindu College (C. H. C.) for Sons of India had two schools, one for poor children and one in the evening, for servants. According to R.S.Basu, Colonel H.S.Olcott, assisted by the American Theosophists, tried to introduce the kindergarten pattern of instruction in the Panchama Schools. Those kindergarten pattern were to stimulate Dalit pupils to help increase students' attendance. All the five schools took special care in children's health and education.

The Growth of Panchama Schools

Colonel Olcott stipulated that school should not charge fees, the school hours were to be convenient for the occupations of the domestic servants and others who might seek education. Tamil (reading, writing and correct spelling) as well as arithmetic, English speaking and Hindustani speaking were to be taught.

The education of the depressed classes was also going forward, and the Olcott Panchama Free Schools are noble movement of their founder. They are regarded as model primary schools in the Presidency, and teachers from other towns were sent to these school to learn their methods. Miss C.Kofel, the invaluable Superintendent of Panchama Schools, built her movement in kindergartens. Another important educationalist Mrs.N.A.Courtright, the superintendent of the Olcott Panchams Free Schools, she also wrote a book on How We Teach The Pariah. This work was published in July, 1906. In it an interesting account of the system of education at the Olcott Panchama Free Schools has been written.

The Sidhanta Deepika noted, 'well aware of the noble work that is being done in the Olcott Panchama Free Schools; but we are not sure that it is so well known that the latest and most progressive methods of teaching are employed in these schools and have been carried almost to perfection with great enthusiasm and practical wisdom under the able and energetic guidance of Mrs.N.A.Courtright. On the whole we believe that under the able supervision of Mrs.Courtright an easy and natural system of teaching is adopted in the schools which should be followed in all the primary schools of the country. It would be very long however before we shall have as supervisions of our primary schools by such enthusiastic and sympathetic persons as

Mrs. Courtright or have our primary school teachers persons with the spirit and skill in the methods of teaching adopted in the Olcott Panchama Schools.'

The first point to be settled, after one has decided to open a school, is the nature of the pupils to be educated therein. It is a hypothesis of scientists who have investigated the subject, that the inherited physical trait of the child limits and prescribes his possibilities; that each nerve fiber and convolution of the brain helps to fix this boundary of mental capacity, from a biological standpoint. Mrs. Courtright was justified of concluding that the possibilities and the limitations in the mental training of the child are largely, if not almost entirely a matter of the child's ancestry; that an organism which is the product of untold ages of evolution of the more purely physical, will inherit body rather than brain, or body with brain in an embryonic stage, which will require many generations of progressively ascending attempts at growth and development before it embodies a latent capacity for sustained mental power, or even for any mental vigour beyond the simple and rudimentary; if this be so, then no system of education destined to fit the future rulers and citizens of a country adequately to play their destined part on the stage of life, can afford to overlook its fundamental significance.

The details of method and work in P.E.S, Courtright was taken additional effort on improving English knowledge development programs. In view of the child's own future necessities, then, it becomes a valuable and a practical kindness to teach him English tongue. The Madras Educational Code has, in the past, restricted Primary Schools to beginning the study of English with the Third Standard. This rule would completely shut out the majority of Panchamas, since the majority leaves school before completing the Standard. Indeed, the English recitations are among the most attractive features of the schools, and are the most difficult adequately to describe. It would be almost as sensible to attempt to train children to perform acrobatic feats before they had gained sufficient muscular control to stand alone or to guide their own steps to some objective point, as it is to commence the education of infant pupils by training them to make letters and figures. Take the Tamil alphabet for illustration. Each letter is composed either of straight lines at various angles or of spirals and curves, or else it is a combination of lines with these parts of circles. The Teachers are aware that to draw either straight lines or spirals or circles requires considerable muscular control, as well as knowledge of form, to say nothing of an eye-training sufficient to observe inaccuracies of outline and proportion. No child should be allowed to use either slate or book until he has undergone a preliminary training, first of the fundamental and then of the accessory muscles.

The lowest Standard or Kindergarten Standard pupil studied following on:

1. Chalk Drill- at the blackboard
2. Clay Modeling
3. Leaf Work
4. Games and Songs
5. Conversation and Questions.

Mrs. N.A. Courtright, personally took the responsibility of sending two little girls, who had completed the 4th standard in H.P.B. Memorial School, to a Government school teaching the higher grades. They have both just completed the First Form with great credit to themselves. In attending that higher grade school, these girls have, for the few hours of school each day, been transplanted into an environment totally different from their wretchedly poor homes and one might well

feel repaid for any effort on their behalf just to observe the great change in them in over a short year. She molded and well trained on Dalit girls education, she was discussed with her schools pupils parents, important on girls education because most of parents arranged for their daughters' marriage. The "Olcott Panchama Free Schools" collectively were awarded for teachers' and pupils' work, a large medal with certificate of "Excellent," for leaf-work, clay modelling, plaster of Paris caste, chalk drawings on brown paper, and brush-work. Besides, The Superintendent Mrs.N.A.Courtright received a "School Prize," an "Elementary Teacher's Prize" and six "Certificates." All the year the Training Class was held regularly, doing much good work. The Teacher Institute will be held in the beginning of January, under the direction of Mr.H.S.Duncan, The Government Inspector of Schools, III. Circle; Department of Public Instruction thus showing their recognition of the work. Mr.Orange, the Director-General of Public Instruction for India, after having seen O.P.F.S service and work, expressed himself very favorably about it.

H. S. Olcott well appreciated on Mrs.N.A.Courtright work on Dalit educational development, his annual report was surprising to us as it can be to anybody, that these poor, despised Pariahs of Madras should have made a record of a percentage of passes to candidates, never before known in India. In 1903, 116 pupils appeared in government exams, everyone passed as perfect in every one of the subjects. It was easy to see the success of Mrs. Courtright's came to have a strong influence towards remodeled system of teaching hitherto followed in the schools of Madras Presidency. The total of passes for the Lower Primary Schools 95 %, one school – the Olcott – passed its pupils cent percent, in the compulsory subjects, and in the optional subjects also, with a single exception- one Second Standard child failed in drawing, and optional subject- and each class was examined in as many subjects as the Government permitted. Throughout the year the work of the staff and teachers and the superintendent has been entirely directed to educate the pupils, in each and every subject. As far as possible books were not used by the pupils; they were referred to necessary first hand observation; but the endeavor has been to direct the attention of the pupils to discover facts for themselves. One of the most interesting and important feature of this school, in 1904 , has been the observation trips to the sea, the Adyar river and to St.Thomas's Mount, to study geographical points and features; also the Museum, the Zoo, the Botanical Gardens, and to the important buildings and places of educational interest in the city. The Head Master of the Olcott and the Damodar Schools have looked up to a few of the boys who completed the 4th standard within the past three years (1901, 1902, 1903) in their respective schools, with this result; 10 boys employed as peons and chokras (servants for Europeans), 10 continued their education in advanced schools; 2 are teachers in the Olcott School, 6 are employed in various shops under European management. The interested friends always supported schools development, they continued to send contributions to the Food Fund. It will be pleased to learn that for the year past, two rice cake per day have been given to the pupils in the Infant Standard at the H.P.B.Memorial School. The Head Master reports the total number of food doles to be Rs.6, 553, in the year 1904. The usual distribution of rice to all the pupils has been continued in the H.P.B –their poorest school. The meals provided for 2820 pupils attending collectively. Owing to failure of the winter monsoon, a famine was considered to be inevitable; hence there was a plea for large contributions from friends for the purchase of food for Olcott school pupils to cover during the period of dryness.

H. S. Olcott well understood on the Dalit pupil's difficulties faced for the food. As the children of Panchama Schools are often weak from lack of food, and the parents made a great sacrifice in allowing them to come to school, a little encouragement is given by a monthly distribution of a cupful of raw rice to each child, thus ensuring one full meal in the month. The Society also introduced the free-midday meals schemes to improve attendance in these schools. This society was encouraged to continue support to Dalits students. P.E.S curriculum based on creating employees, it helped to develop Dalit lifestyle, yet number of Pariah young generations slowly came to joining government and non-government jobs. When Dalit children became old enough to help support the family by their little earning they are often withdrawn from school, their wage-earnings being frequently not more than half an anna, (Anna is one of the old Indian money) is equal to British half-penny or the American cent. Olcott implemented a free food scheme with free education, which tried to eradicate Dalits food problems, yet, pupil's enrollment increased. He has compiled a statistical and historical narrative of Dalits, this unhappy race, with illustrations showing what their ancestors had been, many centuries ago, and by what methods of savage cruelty they had been compelled to relinquish their faith as Buddhists, Jains and adopted the Hindu religion. Olcott made a monograph book on The Poor Pariah and sent to his other Branches and friends supposed sympathizers, the society has received gifts and money. After H.S.Olcott's death, the society's authority was changed to Mrs. Annie Besant. Besant has emerged as one of the most important social and political activist in India. In 1893 for first time she came on as a social worker to India.

Conclusion

H. S. Olcott was a pioneer thinker for Dalits welfare. He was an inspiring servant of mankind. His educational service only benefited Madras region, unfortunately, this scheme could not spread to other parts of Tamil Nadu. His educational ideas created a new generation of Dalit emancipation. He could not accept caste order society, therefore he believed in education eradicating caste discrimination. Pandit. C. Iyothidasa and Olcott's relationship helped Dalit society going to positive result of her colonial Tamil Nadu. After Olcott's leadership, P.E.S was slowly going down. Even today one school continues to serve its educational service in Adyar.

References

- 1, Henry Steel Olcott, *Old Diary Leaves- The Only Authentic History of The Theosophical Society – Third Series*, 1883-1887, Theosophical Publishing Society, London, 1904, p.185
2. Annie Besant , “ *Colonel Henry Steel Olcott*“, The Theosophist, Vol.27, March, 1909, p.1.
3. Henry Steel Olcott, *Old Diary Leaves – The Only Authentic History of the Theosophical Society – Second Series*, 875-1882, G.P.Putnam's Sons Publication, London, 1895, p.126
- 4, A. R. Venkatachalapathy, ‘*From a footnote to the for front*’, The Hindu, 24th September, 2014
- 5, *General Report of the 34th Anniversary and Convention of the Theosophical Society*, Theosophical Society Publication, Adyar, 27th to 30th December, 1909, p.8.
- 6, N. A. Courtright, *How we teach Pariah*, The Minerva Press, Madras, 1906.



**A COMPARATIVE STUDY ON ACADEMIC
ACHIEVEMENTS OF 10TH GRADE STUDENTS IN
SONITPUR AND LAKHIMPUR DISTRICT OF ASSAM
INDIA**

DIPTI SAIKIA

Assistant Professor of Economics
Madhabdev University, Assam, India

MANURANJAN GOGOI

Assistant Professor of Economics
Madhabdev University, Assam, India

Abstract

The present study aimed to investigate the academic achievements of 10th grade students in Sonitpur and Lakhimpur district of Assam. In this regard 20 secondary schools were selected randomly used descriptive method. Results of the study revealed that the academic performance of the 10th grade students of Lakhimpur district is better than the Sonitpur district of Assam. Otherwise, the academic performance of male and female 10th grade students of Lakhimpur district is better than the Sonitpur district. When comparison was made between the selected districts, significant difference was found among Sonitpur and Lakhimpur district of Assam.

Key Words: Academic achievement, 10th grade students, male, female, Assam

Introduction

In the present era the world is becoming very competitive. The prime factor that plays a vital role in one's progress or the factor associated with one's progress is 'quality of performance'. Every parent wants to see their child to be in the apex of the performance ladder. This desire of parents or expectations of the society for a high level of achievement puts a lot of pressure on teachers, students, and in general the system of education. In fact, it appears as if the whole system of education revolves around the academic achievement of the students, though a variety of other outcomes are also

expected from the system. Therefore a school put its maximum effort to help the students for their better academic achievement. The importance of academic or scholastic achievement has hoisted important questions for educational research on causes that promotes students achievement and how does the different causes act as a factor that contribute towards the child's academic achievement.

Academic achievement is related to the acquisition of principles and generalizations and the capacity to perform efficiency. Assessment of academic performance has been largely confined to the evaluation in terms of information, knowledge and understanding. The term academic achievement refers to 'performance in school in a standardized series of educational test' (Good 1974). Trow (1959) defined academic achievement as "knowledge attaining ability or degree of competence in school tasks usually measured by standardized tests and expressed in a grade or units based on pupils' performance". The problem selected for the purpose of the present study is as follows- "A comparative study on Academic Achievements of 10th grade students in Sonitpur and Lakhimpur district of Assam".

The researcher has conducted his study on the basis of the following objectives-

- To study the academic achievement of 10th grade students in Sonitpur and Lakhimpur district of Assam.
- To study the academic achievement of male 10th grade students in Sonitpur and Lakhimpur district of Assam.
- To study the academic achievement of female 10th grade students in Sonitpur and Lakhimpur district of Assam.

The following hypotheses have been constructed to achieve the objectives of the study-

- There is no significant difference in the academic achievement of 10th grade students in Sonitpur and Lakhimpur district of Assam.
- There is no significant difference in the academic achievement of male 10th grade students in Sonitpur and Lakhimpur district of Assam.
- There is no significant difference in the academic achievement of female secondary school students in Sonitpur and Lakhimpur district of Assam.

In present study Descriptive Survey Method was employed to find out the academic achievement of 10th grade male and female students in Sonitpur and Lakhimpur District of Assam by using following statistical techniques i.e., Mean, Standard Deviation followed by t-test. For the present study, the investigator selected a sample of 40 secondary schools from two selected districts (20 schools from each district) by adopting random sampling technique.

Discussion and Results

Objective: To study the academic achievement of 10th grade students in Sonitpur and Lakhimpur district of Assam.

H1:There is no significant difference in the academic achievement of 10th grade students in Sonitpur and Lakhimpur district of Assam.

Table-1: Year wise summary of academic achievement mean scores, standard deviation and t-value of 10th grade students of Sonitpur and Lakhimpur district of Assam.

Year	Districts	N	M	SD	SE _D	df	t-value
2010-11	Sonitpur	689	235.53	72.18	4.02	1347	6.33*
	Lakhimpur	660	261.01	75.62			
2011-12	Sonitpur	658	204.89	75.24	3.75	1342	18.26*
	Lakhimpur	686	273.32	61.73			
2012-13	Sonitpur	583	229.76	70.89	3.95	1269	4.82*
	Lakhimpur	688	248.78	69.54			
2013-14	Sonitpur	548	222.80	77.79	4.08	1244	9.63*
	Lakhimpur	698	262.08	66.03			

*Significant at 0.05 levels

Interpretation:

The table shows that the calculated t-values came out to be 6.33, 18.26, 4.82 and 9.63 for the years 2010-11, 2011-12, 2012-13 and 2013-14 respectively. All these values are greater than the t-value 1.96 at .05 levels of confidence for 1347, 1342, 1269 and 1244df. Therefore, the formulated hypothesis gets rejected. This shows that the academic achievement of 10th grade students differs significantly in Sonitpur and Lakhimpur district of Assam. The table clearly indicates that the academic performance of the 10th grade students of Lakhimpur district is better than the Sonitpur district of Assam in these four academic years.

Objective:To study the academic achievement of male 10th grade students in Sonitpur and Lakhimpur district of Assam.

H2:There is no significant difference in the academic achievement of male 10th grade students in Sonitpur and Lakhimpur district of Assam.

Table-2: Year wise summary of academic achievement mean score, SD and t-value of 10th grade male students of Sonitpur and Lakhimpur district of Assam.

Year	Districts	N	M	SD	SE _D	df	t-value
2010-11	Sonitpur	357	230.13	73.07	5.77	665	4.86*
	Lakhimpur	310	258.14	75.63			
2011-12	Sonitpur	363	199.98	72.16	5.16	702	13.62*
	Lakhimpur	341	270.21	64.10			
2012-13	Sonitpur	339	222.38	69.18	5.26	681	4.80*
	Lakhimpur	344	247.67	68.35			
2013-14	Sonitpur	278	221.45	77.56	5.64	609	7.10*
	Lakhimpur	333	261.50	61.84			

***Significant at 0.05 levels**

The table indicates that the calculated t-values in following four years came out to be 4.86, 13.62, 4.80 and 7.10 for the years 2010-11, 2011-12, 2012-13 and 2013-14 respectively. From the table, it is observed that all these calculated values are greater than the criterion t-value 1.96 at .05 and level of confidence for 665, 702, 681 and 609 df. Therefore, the formulated hypothesis gets rejected. Thus, it shows that the academic achievement of 10th grade male secondary school students differ in Sonitpur and Lakhimpur district of Assam. However, the academic performance of male 10th grade students of Lakhimpur district is better than the Sonitpur district of Assam in above mentioned years.

Objective: To study the academic achievement of female 10th grade students in Sonitpur and Lakhimpur district of Assam.

H3: There is no significant difference in the academic achievement of female 10th grade students in Sonitpur and Lakhimpur district of Assam.

Table-3: Year wise summary of academic achievement mean score, SD and t-value of female 10th grade students in Sonitpur and Lakhimpur district of Assam.

Year	Districts	N	M	SD	SE _D	df	t-value
2010-11	Sonitpur	332	241.33	70.87	5.62	680	3.95*
	Lakhimpur	350	263.55	75.64			
2011-12	Sonitpur	295	210.93	78.57	5.46	638	11.99*
	Lakhimpur	345	276.39	59.22			
2012-13	Sonitpur	244	240.00	72.10	5.97	586	1.66
	Lakhimpur	344	249.90	70.80			
2013-14	Sonitpur	270	224.20	78.15	5.89	633	6.52*
	Lakhimpur	365	262.61	69.72			

***Significant at 0.05 levels**

The above table shows that the calculated t-values in these years came out to be 3.95, 11.99, 1.66 and 6.52 for the years 2010-11, 2011-12, 2012-13 and 2013-14 respectively. The calculated t-values 3.95, 11.99 and 6.52 for the year 2010-11, 2011-12 and 2013-14 came out to be greater than the t-value (table value) 1.96 at .05 level of confidence for 680, 638 and 633 df. Thus, the formulated hypothesis gets rejected for these years. It shows that the academic achievement of female 10th grade students differ in Sonitpur and Lakhimpur district of Assam. However the calculated t-value 1.66 for the year 2012-13 is lesser than the criterion t-value 1.96 at .05 level of confidence for 586 df. Thus, the hypothesis of the study gets accepted in the year 2012-13.

Conclusion

The table clearly depicted that the performance of the 10th grade students of Lakhimpur district was better than the performance of the 10th grade students of Sonitpur district of Assam in these four academic years. The

overall academic achievement of 10th grade students in Sonitpur district was gradually increased, however the academic achievement of Lakhimpur district was fluctuated. Otherwise, the academic performance of male and female 10th grade students of Lakhimpur district is better than the Sonitpur district of Assam in these four years. When comparison was made between the selected districts, significant difference was found among Sonitpur and Lakhimpur district of Assam.

References

1. Boruah, LahkarJahnabee (2006), Academic Achievement, Achievement Motivation and Modernity Attitude, Ph.D. thesis, Rajiv Gandhi University, Arunachal Pradesh, Pp- 70 to 78.
2. Dutta, Dev Kumar (2012) Pupil's Achievements in Government and Private Secondary schools in Kamrup Darrang districts, Assam with reference to seventh standard, Guwahati University, dissertation.
3. John, P. Keeves & et.al (1999) Changes in Students' mathematics achievement in Australian lower Secondary Schools over time, International Education Journal, vol-1, No-1, Pp-13 to 21, <http://iej.net>
4. Koj, S. (2015) A study on Academic Achievement of Lower Subansiri district of Arunachal Pradesh, department of education, Rajiv Gandhi University, Arunachal Pradesh.
5. Mohan, J.R. & Gulati A. (1986) Academic Achievement- A Review Determinant, Indian Psychological Review, Vol.30, No.4.
6. Saikia, Dipti (2017), A Study on the Status of Secondary Education in the Schools of Assam, Ph.D. Thesis, Rajiv Gandhi University, Arunachal Pradesh.



INDIRECT TAX REFORM AND ITS IMPACTON THE TEXTILE CLUSTER OF RAJASTHAN

MANISHA PATAWARI

Research Scholar
School of law and Governance
Central University of South Bihar
Gaya India

DR. SANJAY PRAKASH SRIVASTVA

Professor
School of law and Governance
Central University of South Bihar
Gaya India

Abstract: Goods and Services tax is path breaking tax reforms in the History of India. It is one of the most thoughtful and well discussed tax reforms. It has not only changed the incidence of Indirect taxes but it has also been claimed that GST insured that tax evasion can be brought to minimum. Almost all the sector of Indian economy is brought under indirect tax regime after introduction of GST. There are certain sectors of Indian economy which were earlier exempted or taxed at minimum rates, they have also been brought under this new regime. One such sector is cotton textile industries. Textile processing is a dominant segment across the textile Industry. Considering the important contribution of textile sector in India economy the authors have conducted a empirical study in the three major Textile cluster of Rajasthan to understand the impact of this new legal reform in different aspect of their business. This paper focuses on the highlighting the difference between the old and the new tax regime, what are the advantages and loopholes of the new regime and how have the textile industry perceive it. It further takes into

consideration the views of tax experts and the judgments of the courts with respect to various provision of GST which are applicable to textile sector.

Keywords: textile cluster, textile processing, Inverted duty credit, Input tax credit, Hand Processing Unit, Power Processing Unit

Introduction:

Textile processing can be divided into 4 major part: Spinning, Weaving, Dyeing and finishing and Garment Manufacturing. In the present paper we will be focusing on the third Step i.e, Dyeing, Printing and finishing industry and impact of GST on it¹. Rajasthan is one of the leading textile producer of India. There are many textile cluster in Rajasthan namely Balotra, Bhilawara, Jodhpur and Pali. The Pali (Marwar) District of Rajasthan is a major processing hub where Printing, Dyeing and finishing is done at mass scale. It accommodates over 800 textile processing units that employ about 50 per cent of the city's population. The region has been a textile hub since the 1970s, with an annual turnover of over Rs 7,000 crore. The industries are dealing in both the fabrics: Cotton as well as synthetic. On the basis on the equipment used the cluster can be divided into Hand Processing unit and Power Processing unit. Most of the unit in the area falls under the criteria of SME units. These units majorly focuses on manufacturing of sarees, blouse pieces, Rubia etc. Before introduction of GST all the cotton units were exempted from paying indirect taxes. After GST the final goods of this industry was put under bracket of 5%.When GST was launched, like any other textile cluster Pali also faced lots of strikes and band called by the Trader and Manufacturer. Therefore it is very important to analyse the impact of GST on the Textile processing unit of Pali.

Universe: The 4 major textile processing cluster i.e., Bhilawara, Jodhpur, Balotra and Pali of Rajasthan.

Study Population: All three cluster of Pali District i.e, Mandiya Raod Industrial Area Phase 1, Phase 2 and Punaita Industrial Area.

Sample Size: 70 textile processing unit of the three clusters.

Sampling technique: Snowball Sampling technique has been used to for the collection of samples.

Tools: The researcher visited 40 factories in all the three cluster and interviewed the managers. Telephonic interviews were also conducted for 30 factories. A well drafted questionnaire were used to collect the first hand data. To review the authenticity of the data the researcher met two major CA firms practicing in the city. There expert opinion in the technical aspect of the law is also discussed in the paper.

Variables (Questions):

VAR1: Whether there is any changes in the turn over of the business?

VAR2: Whether there is any lay off in the factory due to GST?

¹ Gopalakrishnan N (2018) Economic and Environmental Policy Issues in Indian Textile and Apparel Industries, 10

- VAR3: Whether there is any reduction in the wages due to GST?
 VAR 4: Whether there is any increase in the price of the goods due to GST?
 VAR 5: Whether there is any increase in the cost of compliance after implementation of GST?
 VAR 6: Do you think GST regime is a better tax regime than the old one?
 VAR7: Do you think there is any impact on tax evasion in the new tax regime?
 VAR 8: Whether GST has reduced harassment by tax official?
 VAR 9: Do you think cash transaction has been minimized after GST?

Findings:

For the purpose of analysis of the data spss is used. Factor analysis has been done to reach a conclusion.

Profile of samples:

Business	Profile
25	Job work (Dyeing and printing)
20	Finishing
25	Trader

The researcher has collected a sample size of 70 for the pilot study. The Industry Profile is:

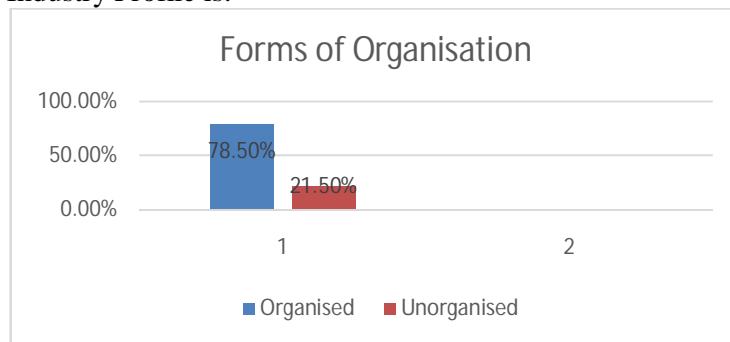


Chart - Form of Organization

Form of organization /ownership: Out of the total sample 78.5% of the samples are working under organized sector where as rest 21.5% are working under unorganized sector.

Table 1.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.617
Bartlett's Test of Sphericity	Approx. Chi-Square	83.358
	df	36
	Sig.	.000

The results extracted through factor analysis are shown in KMO and Bartlett's Test in Table 1 which reflects KMO and Bartlett's Test with sampling adequacy .617 which shows $KMO > 0.5$ that means sample is adequate, Bartlett's

value is equal 0.05 is valid for Factor Analysis and the significant value in the data is .000 which means the data is valid for the Factor Analysis.

Total Variance Explained of the exhaustive 9 variables and factors with Eigen value of 1 or more than 1 as Eigen Value. According to analysis it has been noticed that there are a total of 4 factors with 1 or more than 1 as Eigen value.

Rotated Component Matrix^a

	Component			
	Benefits of GST	Impact of Labour	Impact on the business	Reduction in Cash Transaction
VAR 7	.860	.034	-.152	-.066
VAR 6	.827	-.136	.066	.126
VAR 8	.805	-.043	-.076	-.006
VAR 2	.019	.746	.265	.233
VAR 3	-.148	.720	-.190	-.338
VAR 1	-.129	.062	.659	-.282
VAR 5	.076	-.419	.590	-.111
VAR 4	.085	-.148	-.582	-.251
VAR 9	.016	.002	-.087	.888

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 9 iterations.

In Table As the factor in 4 components were interpreted on what they signify. As the factors are clear in the component matrix with 9 iterations, it is reflected that VAR 7,6 and 8 have high loadings of .860, .827 and .805 for component 1 which is 'Benefits of GST'. These factors combined explain for 23.599 percentage of variance. The factor 2 is combination of VAR 2 and 3 with loadings of .746, .720 are two high for component 'Impact on Labour'. These factors combined explain of 14.411 percentage of variance. Consequently with a view to capture the core of VAR 1, 5 and 4 have high loadings of .659, .590 and -.582 for the component 3 which is 'Impact on the business'. The factors combined explain for 14.096 percentage of variance. Similarly, factor 4 is VAR 9 with the loading of .888 for the component 4 which is 'Reduction in Cash Transaction'. The factor explain for 12.585 percentage of variance.

From the above survey conducted for the purpose of evaluation of GST on the textile processing unit of the author has used factor analysis to reduce the above mentioned Nine VAR into 4 groups after fulfilling the basic requirement. The First group comes under the head of 'Benefits of GST' with three variables; the second group comes under 'Impact on Labour' with two variables; the third group comes under 'Impact on the Business' in which three variables are present and the fourth group comes under 'reduction in cash transaction' which represents only one variable. From the reverse component

matrix we can analysis 4 major factors. First factor suggests the benefits that the respondent claim from the GST. VAR 6, VAR, 7 and VAR 8 forms the part of this matrix which suggests that GST is preferred as old tax regime, it has reduced tax evasion and it has also put a restriction to harassment by the tax official. Second factor suggest the impact of GST on labour and their wages. VAR 2 and VAR 3 gives us the information on this. The matrix suggests that neither the percentage of labourer nor their wages has been impacted due to GST. But the limitation of this analysis is that the information has been sought from the businessman. Third factor comprises of VAR 1, VAR 4 and VAR 5. In this particular matrix suggests the Impact of GST on business. The respondent claim that there is positive change in the turn over and an increase in the cost of compliance due to GST but at the same time they also suggested increase in the cost of product due to GST. Lastly matrix four comprises of VAR 9 and from the loading it can be stated that the respondent agrees to the fact that there is reduction in the cash transaction after implementation of GST.

Legal Analysis:

The researcher identifies 70 different factories dealing with different aspect of textile processing. This units deals with cotton textile processing. From the very first stage supply of cotton is taxable under GST. Though the farmer is not liable for registration under GST but the buyer of raw cotton s liable to pay GST @ 5% under Reverse Charge Mechanism (RCM).² As far as sarees are considered they are charged at 5% even at the final stage as they fall under the bracket of fabric and not apparel. Under old structure output of fabric processing units were not subject to any tax and therefore they were not eligible to claim Input tax Credit (ITC) on the raw material used for the processing of fabric like chemicals, colour etc. Therefore though the respondents in the study were taxed under the new law but they have been also given an opportunity to claim ITC on the tax paid on the Inputs. At the advent of GST the Manufacture under this segment were taxed @ 5% and the job worker who are very important aspect of the industry were charged at 18%. Since the rate charged on the services of Job worker was 18% and that on the out put was 5% it created the problem of inverted duty credit. As a result of which huge gap started occurring in the working capital of the principal because refunds were not provided in the extra tax paid while availing the job work services. The policy created hue and cry among the job worker and the small industries. To solve this crisis situation the government on the recommendation of GST Council reduced the rate on job work services to 5%.³ Other drawback faced by this sector is refunds on Inverted duty credits were restricted till July 2018 and further the unused ITC for the first year was

²Section 9(3) and 9(4) of CGST Act read with heading 5201 of HSN Code.

³Notification No. 11/2017-Central Tax (Rate) dated 28th June 2017 on the following services which was further amended by Notification No 20/2017 – Central Tax (Rate) Dated 22nd August 2017.

lapsed on July 31st 2018. The power of the Central Government under Section 54(3) of the CGST Act was challenged before Gujarat High Court in a writ against the circular passed by the CG that allowed the lapse of the accumulated unutilized ITC lying in electronic credit ledger balance as on 31.07.2018. The petitioner suggested that this provision only empowers the Government to notify the goods and services that are not entitled for refund of ITC accumulated on account of inverted rate structure⁴. Gujarat High Court held that⁵

“The section 17(4) and sec. 18(4) of the CGST Act provides for the lapsing of the ITC respectively. Thus there were no want of legislature in this aspect. Further section 54(3) does not provide for any inherent power to the Central Government to provide for the lapsing of the under utilized ITC accumulated on account of inverted rate structure. Any delegated legislation has to be in conformity with the parent law. And therefore Notification No. 05/2017- C.T. (Rate) dated 28.06.2017, as amended by Notification No. 20/2018- C.T. (Rate) dated 26.07.2018 which prescribed for lapsing of ITC, has exceeded the power delegated under Section 54(3)(ii) of the CGST Act. Therefore the court declares proviso (ii) of the opening paragraph of the Notification No.05/2017- C.T. (Rate) dated 28.06.2017, inserted vide Notification No.20/2018- C.T. (Rate) dated 26.07.2018, is ex-facie invalid and liable to be struck down as being without any authority of law.”

The order has been challenged in Supreme Court of India and the matter is still under *subjudice*. To corroborate the information received by the respondent 2 C A firms of the town were approached who suggested following:

1. It is the first time that Textile processing units were brought under Indirect tax scheme.
2. Inverted duty credit existed in this sector.
3. The GST was a well intended tax structure but there exist a problem of working capital blockage because ITC actually adjusted in future sale. Also where there is an option of ITC refunds (in case of inverted duty credit) there is a lot of delays which further led to blockage of working capital.
4. The manufacturer has to pay GST under reverse charge mechanism in case of transportation as most of the transporters are not registered under GST.
5. Frequent changes in the GST policy by the government is also one of the problems faced by the industries working under textile processing.

The CA suggested that the small competitors may have faced some hardship in the earlier years but today the GST is actually working smoothly for the business. It has helped in controlling tax evasion as there is a check and balance mechanism in all the stages of value addition. They also suggested

⁴CGST Act not provides for Lapse of ITC for inverted rate structure: HC

⁵ Shabnam Petrofils Pvt. Ltd. Vs Union of India (Gujarat High Court), Special Civil Application No. 16213 Of 2018, 17/07/2019

that GST will also help in controlling direct tax evasion as cash transaction is discouraged.

Conclusion:

After considering various existing literature, Primary data and views of tax expert it can be concluded that GST is a well intended legal reform that will benefit the textile processing industry as whole. It has though increased the compliance burden of the registered person but at the same time it has helped them in claiming ITC on the raw material and services sought during manufacturing. Also under GST ITC is not only available on intermediate goods and services but also on the capital goods which were not available in the old structure. The GST as a regime intended on financial inclusion and aims to end the parallel cash economy that led to tax evasion. Since the physical compliance was shifted to virtual platform there is reduction in the unnecessary harassment by the tax official. But at the same time frequent changes in the slab rate, heading, sub heading and other regulation made by GST Council and CBIC which create unnecessary problems while filing GST. To achieve the intended reforms in long run the GST council and Government should pluck these loopholes and make this law more smooth and people friendly.



**FEAR FORBIDS FLIGHT OF EDNA IN
THE AWAKENING BY KATE CHOPIN**

ANITA SINGH

Associate Professor in English
Pt. N.R.S. Government College Rohtak India

Abstract

Women's minds are ingrained with social fear to forbid them in various arenas and activities of life so that they can be conscripted into gender-specific roles in shadow of man. The individuality is denied to women as the facilitation of felicity will dilute the authority of master man. Kate Chopin in her novella, *The Awakening* unveils the sizzling and simmering self of a woman who craves for cognizance of her unnoticed, pent-up feelings.

In the novella, Edna Pontellier is a married woman of elite background who craves for an individual space of her own making; in perusal of autonomy, she tries artistic pursuits to earn money and independence. The fear to defy Patriarchy by sailing on unripe artistic endeavours along with her obsession to be self-reliant culminates into oblivion and she succumbs to the sea to exercise her first and final choice. Edna fails in every employment as fear forbids her flight to autonomy.

Key Words: Artistic Endeavours, Autonomy, Patriarchy, Sizzling.

Introduction:

Edna is a woman of elite background, lives in a mansion and rolls in leisure and luxury. Chopin flings a question to the readers: why does a woman of affluent home take a flight and from what and what fear forbids her? Chopin's interest lies in the revelation of what is generally hushed under the carpet to maintain the facade of contentment and composure among women. She feels that this apparent contentment covers the crazy commotion, a woman suffers when she is denied her right and reservation over her own self, in name of marriage, she is given to a man who carves out her future curtailing her to a

chosen design. Choice makes us human and denial of choice is unpalatable to a thinking woman and compulsory compliance is what Edna takes flight from. Women have a talent for survival and since centuries, they have thrived on precaution and prevarication, strategy to escape man's wrath. Edna is an aware woman who is honest enough to claim her individuality on her own terms and by her own efforts. Even in her natal home, her father exercised authority and fear to control females and this upbringing generated such strong a fear in her that her flight is unsuccessful to throw her in the sea. Edna's surrender to the sea proves her weariness before stifling social forces but also triggers an idea that women too, can fly if they venture and may be seriously if they strive sincerely.

Research Methods: Psychoanalysis, Feminism

Analysis and Discussion:

Freud in his work "civilization and its discontents", explains liberal and instinctual human behaviour which here can explain the demeanour of Edna. Edna's "feeling of happiness is derived from the satisfaction of a wild instinctual impulse untamed by the ego is incomparably more intense than that derived from sating an instinct that has been tamed" (160).

Cynthia Wolff in her work, "Thanatos and Eros" specifies that "Chopin understands the connection between Edna's longing for suffusion, fulfilment, incorporation and the very earliest attempts to identity" (450).

In the light of these observations, it can be inferred that Edna, governed by her human instinct tries to carve out her identity in a world where no identity is allowed to the women, they are clubbed under umbrella of gender.

Edna like her male counterparts wants to fly high, realize her ambition of autonomy, self-worth and independence in every walk of life. She is an obedient daughter and wife but servile behavior and subservient roles are not her choice. Chopin explains: "Mrs. Pontellier was not a woman given to confidences ... with a mantle of reserve" (14). Edna is no ordinary woman to be curtailed in conventional roles but she is one who questions and argues but in silence for fear of check. Edna is an aware and thinking woman whose "activities are arrested by the absorbed expression which seemed to have seized and fixed every feature into a statuesque repose" (Chopin 16).

Deep thinking in leisure hours blended with strictness of her father and indifference and aloofness of her husband stimulates her inner recesses to assess her role in entire scheme of cosmos than to assimilate herself in conventional roles as animals have done since centuries. Edna like humans wants to drift apart from instinctual habit to follow the herd for security; she tries to be curious, to be experimental through art and earning, she strives to gain social entity.

Edna was uncomfortable with her authoritative father, matron like and manipulative sisters In her natal family and with her husband too, "she was not accustomed to an outward and spoken expression of affection, either in

herself or in others” (Chopin 17). Her marriage was her “violent opposition of her father...we need to seek no further for the motives which led her to accept Monsieur Pontellier for her husband” (Chopin 19).

Emily Toth finds autobiographical streaks in *The Awakening*; Edna, like Chopin, is “in constant pursuit of solitude, independence, and an identity apart from her children and apart from the men who always admired her” (62). Edna inherits the gene-pool of her father and emulates her father as a symbol of authority and applause whom all members appreciate for attention and appeasement; like her father, she wants to have autonomy and authority but not with audacity and avaricious abilities.

Concealment and compliance, the feminine virtues of stratagem and skills are not approved by her and she practices silence, prefers sizzling and simmering speechlessness to expression which intensify her fears up to greater momentum. The fear of caution, the fear of failure in social duties, the fear of compromised morality take a toll upon her mental health in such a way that she prefers sacrifice and surrender to the sea than to strike a considerable understanding with the family members.

In “The Power of Horror”, Julia Kristeva states that “phobia bears the marks of the frailty of the subject’s signifying system (35) here, Edna signifies the individuality of her gender but her frailty, her phobia about claim of autonomy inculcated in her since her infancy terrifies her so much so that she loses her composure to handle her flight from conscription of conventions. Edna shifts to pigeon house for “feeling of freedom and independence ...instinct prompted her to put away her husband’s bounty in casting off her allegiance” (Chopin 76).

Edna’s intention to acquire accomplishment and ability is pure and genuine but her devices and employments are not fully equipped to facilitate her with required dividends. She senses her handicap in financial and social dealings but the way to remove this subservience is not comprehensible to her. She responds to her husband’s indifference by her detachment and alienation, shifts in a small house arranged by her small income, she conveniently, forgets that to acquire such independence, she has tarnished the social image of her husband as her dwelling place is attached to his status which he prioritizes at any cost.

Edna’s activities are so unsocial that they invite a serious displeasure of her husband and society. Edna receives an awareness that her amorous attention to her male friends is unsocial and her lack of absorbed attention to domestic duties is disqualifying to her role. She confides in her friend, Alcee Arobin :

I am going to pull myself together for a while and think ---try to determine what character of a woman I am ;...I don’t know. By all the codes which I am acquainted with, I am a devilishly wicked specimen of the sex .But some way I cannot convince myself that I am .I must think about it. (Chopin 79)

Edna like her husband has both male and female friends who inspire her in business, art, companionship and understanding of life. She also believes in career through art and speculations at race-course, she creates her own space but her mind is imbued with fear that her stance will not be entertained by her family and society. In Chopin's times; society, axiomatically, assumed that women were contented and complacent in their homes and with their husbands and there was no exigency for them to create any separate future or home or identity.

Edna's gesture appears to be assertive and detrimental to the propagation of male hegemony and Patriarchy. Jules Chametzky states that "awakened by a realization of her sensuous self, Edna Pontellier grows in self-awareness and autonomy. But it is a lonely and isolated autonomy that exacts a terrible price" (56).

Edna enjoys material advantages of money and perusal of art not as profession but as a hobby but her fear and doubt about her potential, its exercise and the pressure of conventions forbid her flight to destination of her choice, moreover, she just wants to flee from stifling social prejudice for women but in oblivion of her destination.

Edna has been conditioned to her domestic roles since infancy and an interminable, incomprehensible fear is also induced in her, in case she tries a breakaway from constraints of Patriarchy. Chopin mentions the mechanical mental state of Edna : "she would ,through habit ,have yielded to his desire, not with any sense of submission or obedience to his compelling wishes, but unthinkably, as we walk, move, sit, stand, go through the daily treadmill of the life which has been portioned out to us" (Chopin 30).

Edna is conditioned and cautioned to follow the dictates of her master as religious inscriptions ----sacred binding on her soul dragging her down to grave of her dreams and hopes. Her marriage, she finds, closes "the portals forever behind her upon the realm of romance and dreams" (Chopin 19). Edna is devoid of her dreams and is duped by the duplicity of social agencies which cover-up the servile status of a woman by camouflage of wife-hood.

Edna in company of Madame Reisz gains confidence and tries to follow her footsteps. She tries artistic endeavours to liberate herself from the tangled mass of her dreams and mangled remains of her resolve and resilience. She perceives :

Her will has blazed up, stubborn and resistant.... and feel like one who awakens gradually out of a dream, a delicious, grotesque, impossible dream, to feel again the realities pressing into her soul...she is disturbed with dreams that were intangible that eluded her, leaving only an impression upon her half-awakened senses of something unattainable...she blindly follow whatever impulse moves her ...free her soul... (Chopin 31-32)

In the following lines the courage, spirit and the fear of Edna can be easily perceived She tries to save her from the slavery like the animals and wants to

grow like humans but the onerous onus of social constraints creates a confusion and chaos in her mind to make her impulsive not decisive in her actions and she leads herself to a chosen solace but not in the world of mortals rather in element of nature (sea-water) that comforts, soothes the senses and offers a fluid, fecund, feminine frame to her for eternal rest without disfiguring or disorienting her.

Edna has been a motherless child, she has never received affection from her father and in her unmarried life, her sisters too were not on amiable, amicable or even agreeable terms with her so she finds solace in company of her friends --- Mesdames Reisz and Ratignolle, the latter warns her about her unsocial behaviour and the former alienates herself from Edna as she does not find Edna serious and sincere with the practice of art and severely scolds her: "Ah! An artist! You have pretensions madame...the artist must possess a courageous soul ...courageous, ma foi (indeed)! The brave soul. The soul that dares and defies..." (Chopin 61).

Edna feels in her heart that she cannot defy the social shackles like Reisz as she is not an accomplished artist; Reisz is deeply applauded for her talent of music, Chopin notices: "her playing had aroused a fever of enthusiasm. What passion! I have always said no one could play Chopin(music) like Mlle Reisz !that last prelude! Bon Dieu! It shakes a man!" (Chopin 26)

This appreciation Edna is sure not to receive in her life as she fails to settle in matrimony ---- a, rebellion against father not a passion for a chosen man; she also fails in art of painting as she starts it, as a sign and signal for her rebellion against the authority of her husband and for her autonomy, is not driven by the passion for painting. Any art ascribes accomplishment on the artist only when she accords her alertness, acumen, agility and absolute ability to the service of art, Edna lacks the potential and dedication of art and gets disenchanted, Chopin notices; "she seemed to be no longer feeling her way, working... with sureness and ease...devoid of ambition and not striving towards accomplishment..." (Chopin 70).

Edna's greatest fear lies in her non-compliance to conventions like Reisz but like her, she cannot sail on her talent of art. She shuns her children and domestic duties for her emotional and artistic requirements and the children are away from her, may be forever; her sentimental dalliance with two men may make her husband desert her with no subsistence. Edna wants to carve out her niche in her pigeon house but, this impulsive decision without consent and approval of her authoritative husband unnerves her. Chopin notices:

A feverish anxiety attended her every action in that direction. There was no moments of deliberation, no interval of repose between the thought and its fulfilment...within the precincts of her home she felt like one who has entered and lingered within the portals of some forbidden temple in which a thousand muffled voices bade her be

gone...whatever was her own in the house, everything which she acquired aside from her husband's bounty, she caused to be transported to new house, supplying simple, meagre deficiencies from her own resources. (Chopin 80)

Here, the fear of Edna is strikingly visible in all her adventures and activities. Her master and his influence over her in absentia makes an unseen pressure on her and forces her to do what she detests the most. Elizabeth recommends that Edna's awakening lies in "her growing rejection of the prescribed social role of woman, namely the acquiescent creature of her designated lord and guardian (Genovese 262). Edna happily performs all her domestic duties, loves her children and never contradicts her husband.

Chopin notices: "Edna took him (her son) in her arms, and seating herself in the rocker, began to coddle and caress him, calling him all manners of tender names, soothing him to sleep" (38). Edna is irritated by the compulsive roles, the acquiescence in such roles and unquestionable authority of the the lordship of the master, man. She believes in equal treatment due from one human to the other human. She wants herself to be treated like a human not as a secondary gender, woman. She realizes that she is in a dependent role because she is not earning, not having any career, has no material possession or home and above all, every decision of family is taken by her husband. He treats her as her personal property not as a companion to foster her growth. Chopin reveals: "what folly! To bathe at such an hour in such heat! exclaimed Mr Pontellier... you are burnt beyond recognition" he added, looking at his wife as one looks at a valuable piece of personal property which has suffered much damage" (4).

Her father's advice to her husband to correct her also offends her. Chopin also notes: "authority, coercion are what is needed. Put your foot down good and hard; the only way to manage a wife. Take my word for it ...the colonel was perhaps unaware that he had coerced his own wife into her grave" (68). Edna is baffled by her father's comments as he not only controlled her freewill himself when she was in his care but also recommends now the same nasty suggestion to his son- in- law.

Edna wants to be a good wife, daughter as she welcomes her father well, she is ready to sacrifice her everything for her family and children but not her inner 'self,' her soul. She confides in her friend, Adele "I would give my life for my children, but I would not give myself" (Chopin 46). Edna faces conflict between her growth of self, her soul and her social roles curtailing her human instinct.

Her fear to defy the mega institution of Patriarchy tells upon her confidence and she succumbs to the sea as even in the fear of punishment, she can neither retreat from her conviction nor she can execute her fragile and ill-equipped plans of independence and autonomy.

Conclusion:

Edna is a woman of elite taste and temperament. Dr Mandelet also finds “Mrs Pontellier to be especially peculiar...don’t contradict her” (Chopin 64), he advises to Edna’s husband. Edna despite differences, has been agreeable with her father and like him, she frames and asserts her individual opinion about people and events. Her assertion and resistance are distasteful to the male members and they find her aberrant as her husband takes doctor’s counsel to understand her problem.

There is nothing unusual about Edna, her only objective is to to make an individual space of her choice. Her choice is neither understood nor entertained by male hegemony and the indifference and evasion of men in her family force her to try independent home and career. Edna has not dedicated several years in service of art like Madame Reisz so her talent is not fully realized and accomplished as it is started not as a service or worship of art but to evade the pain and pangs of loneliness and neglect. Edna strives very hard but fails as her fear to counterattack encroaching social forces forbids her flight to her dreamy destination.

References

1. Freud, Sigmund. “Civilization and its Discontents.” *The Standard Edition of the Complete works*. Edited by James Strachey, London, Hogarth Press, 1971, vol. 21, no. 21, p. 160.
2. Wolff Cynthia. “Thanatos and Eros Kate Chopin’s *The Awakening*.” *American Quarterly*, vol. 25, October 1973, pp. 449-71.
3. Genoves, Elizabeth Fox. “Kate Chopin’s *Awakening*.” *Southern Studies*, vol. 18, 1979, pp. 261-90.
4. Emily Toth and Per Seyersted, eds. *Kate Chopin’s Private Papers*. Indiana University Press, Bloomington, 1998, pp. 62-245.
5. Chametzky, Jules. *Our Decentralized Literature: Cultural Mediation in Selected Jewish and Southern Writers*. University of Massachusetts Press, 1986, pp. 56-210.
6. Julia, Kristeva. *Powers of Horror: An Essay in Abjection*, translated by Leon S. Roudiez, Columbia, New York, 1982, pp. 35.



REALIZING THE GOAL OF ATMANIRBHAR BHARAT THROUGH INTELLECTUAL PROPERTY RIGHTS

MANJEERA SAIKIA

Assistant Professor
University School of Law and Research
University of Science and Technology
Meghalaya India

Abstract

India's journey to become a global leader can only be realized by perusing policies that are competitive, efficient and resilient but most importantly policies which promote self-sustenance and self-generating ideas which can be culminated in the governmental initiative of Atmanirbhar Bharat. This initiative aims in uplifting the economy, encouraging domestic production, encouraging innovations and generating growth and self-reliance. However, the growth of industries in manufacturing and service sector will not be enough without innovation. Also, adequate protection of such innovation is important and this is where the need of Intellectual property rights like the copyright, patent, trademark and geographical indication is felt. IPRs plays a great role in developmental aspects as it provides exclusive rights to the owner of the property encouraging the innovation and creation along with protection from being exploited in the market by a third party. Modern IPRs with innovator friendly policies of government can help maximize the potential for IPRs to raise dynamic competition and in context of developing country like India, local captures of economic value have the capacity to stimulate broader rural development and poverty removal making it self-reliant. This paper focuses on the role of Intellectual property rights to achieve atmanirbharbharat (self-reliant India).

Keywords: Atmanirbhar, Intellectual Property Rights, Economy, Innovation.

Introduction

Atmanirbhar is a step towards nation-building. Development involves several dimensions and economic growth is not the only development required. India

is growing through all such dimensions including economic development, reduction of poverty, and employment opportunities. India is a part of the global value chain and to continue that status India's importing and exporting mechanism is relevant. Self-reliance is not about the boycott of foreign products and remain ideal but the concept of Vasudhaiva Kutubakam, the world is one. In the 21st century the word Vasudhaiva Kutubakam has been used in many parlances and hence became a mantra but if we apply the realist prism to understand the meaning we see peaceful construct free from all kinds of power which encourage the social, political and military ability of individuals to meet their own needs as well as the need of the state. It is high time to rejuvenate Vasudeva Kutumbakam and here Intellectual property rights serve as a tool to achieve the objective and benefit the public at large. It has a positive impact on the processes of economic development and progress, which are often hindered by various circumstances. A strong intellectual property (IP) regime would help the development, foster beneficial change, improving formative opportunities making India self-reliant. So it is very important to study and analyze the role of various branches of IP and study the challenges in bringing a dynamic change.

Types of Intellectual Property Rights and its Role

Intellectual property protection has gained prominence at the national as well as international levels. Governments around the world are adopting the IP policies and this is evidenced from the empirical testing from several countries and period, however, there is a dearth of information about the IPR laws, policy-making and its relationship with the country's development. Developed countries are already having better public visibility of IPRs so it is time for developing countries particularly India which is full of economists, practitioners, social scientists, inventors, innovators who can contribute to the growth of the country. Intellectual property is the intangible property and legal right over such property is given under Article 300 A of the Indian Constitution. Also, entry 49, List I of the seventh schedule provides parliament with the power to make laws over the subject of IPR that is patent innovation copyright, design, trademark, geographical indications, plant variety, etc.

Intellectual property⁶ is broadly classified into:

- i) Industrial property which includes patent, design, trademark, geographical indications, service marks
- ii) Copyright

The Trade-Related Aspects of Intellectual Property Rights (TRIPS) signifies patent as the right that is given to any person who invents new products or process, improvements made to products that was already invented. Such rights

⁶ Bhandari, M. K. Law relating to Intellectual Property Rights. Central law Publisher, 2021

are exclusive for a limited period that is twenty years. The owner gets various rights such as right to grant licenses for the use of others, right to sell his property and lot more. The three essential ingredients required for grant of patent are Novelty, Inventive step, Non-obviousness. Governments have the power to refuse the grant of patents for following reasons:

- Article 27.2 - inventions whose commercial exploitation may be detrimental to human, animal or plant life or health
- Article 27.3 diagnostic, therapeutic and surgical methods for treating animals or humans
- Article 27.3 certain plant and animal inventions

The Indian Patent Act 1911 gives a provision for grant of compulsory license under Article 84 to prevent the misuse of patent by the patent holder.

The human mind is like a powerful bird, given the wings of freedom it will fly beyond imagination and bring new inventions. The idea may be great but such ideas need nurturing until the final result is made therefore ideal environment for nurturing would be fruitful and such innovation needs to be protected. IPR plays a great role in protecting such inventions, also, the government of India has taken initiatives like 'Make in India', 'Startup India', and 'Atal Innovation Mission' to encourage innovation. According to Section 13 of Copyright Act, 1957 copyright is an exclusive right given to authors relating to the following subject matter: Original literary, dramatic, artistic, and musical work, Cinematograph film Sound recording. These rights open up opportunities for the author to enter various agreements including reproduction agreements. Another advantage that copyright provides is a bundle of rights like the right of translation, adaptation, abridgment, right of public performance etc. It has the capability of protecting the substantial part of the work so its significance can be witnessed in the computer, entertainment music, literary fields. The copyright law aims to uplift authors, artists composers to create original work by giving exclusive rights for limited period and earn profit by exploiting their own work. For the protection of copyright owned by its nationals in other countries Berne Convention and Universal Convention made effort and India being a member of both, gets protected. India has also signed the General Agreement on Tariff and Trade (GAAT) and entered the global market economy.¹ Copyright prevails in original literary work. Article 10.1 of the TRIPS Agreement provides that computer programs shall be protected as literary works. It should not be confused with software patent granted in India as copyright is over computer programs, tables and compilations. Copyright does not prevail over just ideas but expressed ideas in form of print or writing. Therefore, any work to be original should be result of substantial independent skills, creative labour and judgment.⁷ Copyright subsists in concept that is fledged with detail but there is

⁷ Kumar Ahuja, Virendra. Law Relating to Intellectual Property Rights, Lexis Nexis, 2007

no copyright for events. When we say creation of human mind the original dramatic work can be such creation and get protection under copyright law. It can include recitation, choreographic work, scenic arrangement but excludes cinematograph films. Musical works including the graphical notation falls under the umbrella of copyright protection however, something intended to be sung or spoken is not included. Sound recording is protected under a different category of copyright, artistic work covers many works like painting, sculpture, drawing, photography, work of architecture, and artistic craftsmanship. The intellectual property establishes a balance of interests between public goods and private interests, it takes care of availability of things by using the doctrine of 'Fair use' which provides private usage of things protected under copyright law but subject to some condition that the use should be fair like for research, education, scientific purpose, social purpose etc. Copyright law encourages the production and distribution of work by safeguarding them with economic as well as moral right of publisher, artist, authors. Copyright protection generates automatically on creation of work. The economic value of the work is like reward to the creator but with the growing digital world there is a risk to the work as reproduction or copied version has become easy and distribution has become a work of seconds, So copyright law here ensures that the value of the work goes only to the right holder of the work or subject matter. Therefore, such legal safeguards and legislative measures are necessary for the nation to develop the economic sector. The copyright intensive industries in India are predominantly the media-entertainment industry and the publishing industry that provide greatly towards the economic growth of the country. Sectors such as software and IT also have started heavily to rely upon copyright registration for the protection of their codes and expressions.

Trademark

Early humans used symbol to represent words and concepts, they have a strong effect on the culture of business as well as brand longevity. The first interaction that happens between company and consumer is the logo. Also, it is said that vision memory is the long-term memory and has a massive storage capacity so any kind of sign, symbol leaves an imprint in mind. Symbols are in large number in market today, sometimes looks similar. So, to help consumer get the desired product, trademark laws define the quality, quantity, sign, variety etc. Various sign can be protected as trademark: a word or its combinations, colours, symbols, the packaging, sound etc. The essentials for obtaining trademark is that the mark should not be confusing or similar to same category of goods and services. It helps in protecting and building the reputation of business. The trademark law provides for legal as well as economic benefits to its users. Firstly, a registered trademark holds value and may grow over time, hence called a valuable asset. Secondly, registering brand under trademark law will give a person the legal right to enforce action against anyone who violates their intellectual assets. Also, the trademark

holder will be entitled to publicly display the brand is secured by applying registered trademark symbol. This encourages a business to grow without fear and ability to pursue legal action, if deemed necessary. Thirdly, registered trademark can be utilized as a marketing tool, once registered the symbol can be used which gives a validity and creates trust in customers. Fourthly, trade mark registration is also beneficial for licensing agreement or transfer of business, however, there are other benefits of registration too such as global registration that means registration in India creates a base for registration outside India⁸

Geographical Indication

Geographical indication is a sign used on products that signifies geographical origin, quality, reputation or characteristics that are capable of being assigned to that place. It tells the consumer about the origin of the product and its uniqueness. Such tags are given in handmade products, agricultural product, industrial products, food items. These are known as sui generis protection. GI tags provide the right only to the registered persons. Other than the legal protection, it provides for exclusive right which protects from the unauthorized users. Any association of person, producers or organization can be a registered user. A GI registration is given for a term of ten years with a renewal for another ten years on payment of the renewal fee. The concept of 'vocal for local' which is taken as a mantra in contemporary period has its origin in Gandhian era when India's goods were exploited. Therefore, in order to achieve the goal of vocal for local, the local producers need to be aware of the benefits that IP rights provide to get protection under the legal regime. So, the producers and the startups should focus on such products and include them to get the benefits. Another initiative of UP state government is the 'One District One Product' to encourage the art and craft which would promote the Micro, Small and Medium enterprises. Example Arunachal Orange, Khasi mandarin of Meghalaya etc. The application for GI can be filed by any union of persons or producers or any organisation or authority concerned with goods. The procedure starts with application to registrar followed by examination, acceptance or rejection, advertising in the GI journal.

Plant variety

Plant variety commonly known as breeders right accorded to the breeder of a new variety. Any person who discovers a new plant variety or develops it can apply for the protection. Article 27 (3)(b) of the TRIPS Agreement, makes it compulsory for every member-state of the WTO to introduce such protection through domestic legislation. The protection is given on the basis of newness, distinctness from any existing variety, stability and uniformity. The Plant Variety Protection and Farmers Rights (PPVFR) Act, 2001 provides protection and give the rights of farmers as breeders, plant conservators, and as

⁸ Narayana, P. Intellectual Property Rights. Eastern Law House. New Delhi, 2015

consumers or users of seeds. The uniformity as mentioned above is relaxed, permitting double the number of off-types like it permitted for other categories of variety. To become a holder of such right the farm size does not hold any relevance as it is applicable to all categories of farmers. Plant variety laws are considered threatening by farmers at the local level, so they need to understand that IPR, agriculture and sustainable development are interrelated so a balance of competing needs and societal innovation with rewards will be fruitful.⁹

Empowering India through Traditional Knowledge protection

India is a rich country with various desert, hills, mountains, forest, grassland. It also presents three hotspot- western ghat, the Himalayas and the Indo Burma and many more as a result India is rich in traditional knowledge. Traditional knowledge has its roots in the culture, such knowledge includes the medicinal knowledge, agriculture related expression of folklore be it dance, music artwork etc which originated from intellectual activity. Such kind of knowledges are basically related with biological resources and it has the capacity to benefit the public at large by techniques or process. This helps the biotech in research and development. So the communities who are practicing such knowledge should get a share of profit whenever made. The younger generations from such community can start joint venture for conservation and utilization of resources and equitable sharing. The convention on bio diversity that is The Biological diversity Act, 2002 ensures the promotion of traditional knowledge is protected through specific laws and encourage the practice of such knowledge. The convention also ensures fair and equitable benefit for use of such knowledge. Another tool that was developed for defensive protection is the traditional knowledge digital library. This tool consist of documentation relating to knowledge of Ayurveda, Yoga, Unani, Siddha in five languages. This aims at preventing the traditional knowledge for unfair patent. India's thirty percent population is depend directly on biological resources for food, natural medicine etc. During the covid pandemic when the world had no vaccine or solution India used the traditional methods of mixing herbs to make a drink called 'kadha' which benefited as immunity booster thus leveling local developmental needs with ecology to ease the nexus of poverty, population explosion and environmental degradation. North East India presents a captivating and unique context for ecology based new development and solutions, which combine traditional wisdom with contemporary ideas. Living root bridges in Meghalaya provides for such relationship between khasi tribes and forest, which gives realistic plans for the future. These shows the essential human value of living with sensitivity and respect for all life.¹⁰

⁹ Ministry of Commerce and Industry, Department for Promotion of Industry and Internal Trade, Press Note No. 4 (2020),

¹⁰ Sengupta, Nirmal. Knowledge in Modern India: Preservation, Promotion, Ethical Access and Benefit Sharing Mechanisms, Springer 15 October, 2018

IP success leading to increase in Self reliance

- In India, where health treatment and life-saving medicines are expensive CIPLA, a pharmaceutical company based in India stated their goal to make India self-sufficient in health care and ensure that no patient shall be refused to have access of high-quality and affordable medicine and to support and achieve such they have fully utilized the patent system.
- Apple vs. Samsung: There had been a long fight between the famous companies Apple and Samsung. Samsung was accused of by Apple of copying its idea of smartphones. This had been the most prominent case for the past decade linked to patent infringement of smartphones. Finally, the jury ordered Samsung to pay Apple for infringement of the patents. In India many startups have emerged and IP helps such startups to compete with large companies.
- The Indian Patent Act has been criticized on its time-consuming process for patent grant but with the introduction of expedient examination by the Amendment Act of 2003 and 2019 Indian Space Research Organization (ISRO) has been granted a patent in a time period of eight months by the Indian Patent Office, such positive changes in patent application and patent grants encouraged more patent filings in the future.
- Women are calculated to be less participating in the business arena, though various studies show that women are good innovators and inventors. In order to encourage such patents, rules are made where the patent seeker is a female or if any one applicant is female then such application gets some advantage or faster process. Women Scientist Scheme-C (KIRAN IPR) scheme contributes to 10% of active patent agents in India as it provides to women who have interest in science and technology a training program in IPR. Such created a suitable environment for women who were not able to pursue their interest resulting in human resources for science and technology. Another instance 'Darjeeling tea' was granted the GI status in October 2004 and it is the first application to be registered in India as a GI. Such tag helped in women employees in tea estate and also increased foreign export.
- The famous fabric of Madhya Pradesh Chanderi Silk was seen in Commonwealth Games, 2010 held at Delhi, winners were offered 'angavastram' that was crafted from Chanderi Silk. There was an order value worth Rs. 50 lakhs that resulted in large revenue for the weavers.

Legal Framework for Protection of Intellectual Property

The Patent Act, 1970

This Act replaced the Patent and Designs Act 1911. However after signing various international agreements like TRIPS, Paris Convention and Patent

Corporation Treaty, it was under obligation to change some of its provisions in order to cope up with such international dealings. On March 1999 patents amendment came and the second phase of such amendments was brought in patentable subjects and section 39 was reintroduced. India now is governed by the patent Act 1970 with amendment by 2005, patents Act 2006 rules and 2019. The patent head office is located in Kolkata and has branches too. The patent filing procedure starts with filing patent search, application, publication, examination, objection and finally grant of patent.

The Trademark Act, 1999

The trade mark act was based on common law system before 1940, later trademark and merchandise Act came in 1958 but got repealed by Trademark Act 1999 which is the present legislation governing India with effect from 2003 as it complies with the provision of TRIPS. The procedure for registration of trademark is firstly Trademark search followed by Trademark application, consisting of all details of the owner, class of the mark, description of goods, trademark examination, publication and registration.

The Copyright Act, 1957

The first copyright Act came in the year 1847 during the rule of East India Company, post-independence the copyright Act 1957 came into force. The copyright Act was amended many times in the year 1983, 1984, 1992, 1994, 1999, 2012. The copyright amendment rules were introduced in 2021. Though copyright generates automatically, registration gives a better protection to the work if infringed by violator.

The Design Act, 2000

The history can be traced in the British period when the first Patent and Design Act 1872 came in force, later The Design Act 2011 came in compliance with TRIPS and many changes in the definition of articles, design, registration, quantum of penalty, period of registration from five to ten years were made. India was with no laws for geographical indication until 1999 but the cases relating to basmati rice, turmeric and neem brought a huge concern for India which brought the Geographical Indication Act 1999 with objective to prohibit an unauthorized person from misusing indications and also help consumer from any confusion. It also aims to promote exports of the goods Indian goods having GI tag.

Conclusion

India is known as the fastest growing nation and to keep that pace there is dire necessity of a framework which encourages people to enhance creativity and build new opportunities. Intellectual Property laws serve as a base for such invention, innovation, creativity resulting in social, economic and cultural development of the nation and enhancing the concept Vocal for Local into Vocal for Local and Local to Global. Therefore, a positive relationship of human effort with Intellectual property rights is utmost necessary to make India Atmanirbhar.



**NEW HISTORICIST READING OF ALEX
RUTHERFORD'S MUGHAL HISTORICAL FICTION
*RAIDERS FROM THE NORTH***

DR. LINET SEBASTIAN

Assistant Professor
Department of English
St. Joseph's College (Autonomous)
Irinjalakuda Thrissur Kerala India

Abstract

In the postmodern times, history as a discipline has been a venue for challenging interrogations. The factuality of facts, historical sources were questioned by the postmodern philosophers of history. They have argued for a more flexible and inclusive history. Novelists of historical fiction has ventured to recreate history through their works. Historiographic metafiction rereads history from various angles and emphasized the pluralistic nature of history. New Historicism prefers both the literary and the historical elements of a text. Alex Rutherford rereads the life and times of Babur in the historical novel *Raiders from the North*. This paper makes an attempt to understand the unique blending of facts and fiction in this novel. The study contextualises the novel with the theoretical background of New Historicism.

Key Words: Historical fiction, New Historicism, Plurality of history, historiography

Introduction

In the postmodern scenario, history as a discipline turned to be multicentric and interpersonal. A paradigm shift happened in the case of historical representation. The philosophers of history have argued for a more pluralistic, inclusive and argumentative history. They interpreted history as an amalgamation of fact, fiction and fabrication. For them a rereading of history is an unavoidable act in order to do justice to the representation of the past.

The horizon of historical enquiry has widened in the recent times and reexamination of historiography revealed new insights. The emergence of historiographic metafiction in the 20th century is the consequence of the postmodern philosophy which believed in the deconstruction of the traditional academic history. The validity of the historical sources and the factuality of historical facts were doubtful. Historical fiction imagines a more possible past and it reconstructs the interpretation of past in multiple ways. Galda and Cullinan relate fiction about the past as an interesting genre consisting of "imaginative stories grounded in the facts of our past" (205). They further add that:

Historical fiction differs from nonfiction in that it not only presents facts or re-creates a time and place, but also weaves the facts into a fictional story. Historical fiction is realistic-the events could have occurred and people portrayed could have lived-but it differs from contemporary realistic fiction in that the stories are set in the past rather than the present. (205)

This paper examines the New Historicist strategy in the analysis of historical fiction *Raiders from the North* written by Alex Rutherford. Through a unique interblend of fact and fiction, Rutherford has innovatively reinterpreted the Grand Mughal Empire. It looks at the way historical fiction reconstructs the past by providing an imaginary past through fiction. Alex Rutherford establishes an argumentative past through *Empire of the Moghul Series*. Plurality and multiplicity should be maintained as the touch stones of history as a discipline. Historical novelists create plurality of the past through their fictions to incorporate divergent voices or the unheard past. Rushdie writes about the ambiguity in history as: "History is always ambiguous. Facts are hard to establish and capable of being given many meanings. Reality is built on our prejudices, misconceptions, and ignorance as well as our perceptiveness and knowledge. (Imaginary Homelands 25).

Rutherford's novel in this series presents the magnificent Mughal reign in manifold ways and presents the challenging questions about the Grand Narrative of history. Alex Rutherford is the pen name of the couple writers Diana Preston and Michael Preston. They studied at the University of Oxford. Both of them wrote fiction and nonfiction under the Pseudonym of Alex Rutherford. This couple writers are global travellers and visited more than 140 countries. These travels across the world have given them the inputs for their fictions and non-fictions. India was one of their the favourite countries to write about. Both of them were enamoured by the magnificent Taj Mahal, which instilled them to create fictions about Mughal Empire. Alex Rutherford has spent almost two years in India researching every private and public aspects of the Mughal rule in India, examining the chronicles, battles, deaths, executions, diaries, and letters. These searches revealed before them the persuasive and gripping tales of the Mughal times.

Rutherford 's internationally best-selling series *Empire of the Moghul* depicts the rise and fall of the great Mughal Empire, the social scenario of the time,

and the inner politics of the court that is beyond the purview of the historians. In their interview with *The Hindu*, Alex Rutherford revealed their mechanism of writing together as: “We have always enjoyed working together, and we found that the process came relatively naturally. A real bonus is that writing can sometimes be a lonely business. It is great to have someone to share the highs and lows and talk through difficulties with. It’s harder for two writers to get writer's block than one.”

The Empire of the Moghul series is a quintet. The novels in this series are, *Raiders from the North*, *Brothers at War*, *Ruler of the World*, *The Tainted Throne*, *The Serpent's Tooth*, and *Traitors in the Shadow*. Through the novels in this series, Rutherford reconstructs the life and times of six major Mughal Emperors. The nonfiction works written under the pseudonym Alex Rutherford include, *A Pirate of Exquisite Mind: Explorer, Naturalist, and Buccaneer*, *The Life of William Dampier*, *Taj Mahal: Passion and Genius at the Heart of the Moghul Empire*, and *A Teardrop on the Cheek of Time: The Story of the Taj Mahal*.

Alex Rutherford has gone through all the available historical sources while reconstructing the Mughal world. While going through these resources, Rutherford recognised the inevitability of rereading the Mughal past. Historian Abul Faisi’s (1551-1602) *Akbarnama* is a prime historical record about the reign of Akbar. Babur’s autobiography, the first Islamic autobiography *Baburnama* evokes a living picture of the commencement of Mughal rule in India. Badauni, a noted historian and an orthodox Muslim of the Mughal court writes critically about the secular policies adopted by Akbar. *Tuzuk I Jahangiri*, the memoir written by Jahangir is a significant source to explore the dynamics of Jahangir’s time. Gulbadan Begum, the daughter of Humayun wrote *Humayunnama*, an account about the reign of Emperor Humayun gives a detailed account of the position of royal women in the court and their significance. ShahJahan’s eldest daughter Princess Jahanara Begum’s autobiographical Sufi treatise *Risala-i-Sahibiyah* gives the pen picture of the impact of Sufi order among the Mughal Emperors and queens.

The first novel in the series is *Raiders from the North*, which tells the compelling and exuberant history of Babur, the founder of the Empire in India. Babur is a daring conqueror and a descendant of Genghis Khan and Tamburlaine of Central Asia. The novel traces all facets of Mughal reign in India; the complete life of Babur, the imperial women, significance of Babur’s mother and grandmother in the administration, court life, preparations of war, political decisions, annexations, religious beliefs, climate, rivers, water sources, luxuries of court lives, women’s quarters, cuisines, the flora and fauna of the Mughal world and so on. Rutherford’s *Raiders from the North* gives a tenable social history of the time. New Historicist reading gives equal importance to the literary and historical narratives. As historical fiction is an intermix of fact and fiction, it supplements the academic history too. New Historicism perceives literary works as potential source to recreate history. It

was a new reading strategy propagated by Stephen Greenblatt and Louis Montross.

New Historicism rose to the limelight with Stephen J. Greenblatt's publication of *Renaissance Self-Fashioning: From More to Shakespeare* (1980). His other works that studied the undercurrents of power relations in the Renaissance culture and act as a catalyst to the New Historicist movements include *The Forms of Power and the Power of Forms in the Renaissance* (1982), *Shakespearean Negotiations: The Circulation of Social Energy in Renaissance England* (1988), *Learning to Curse* (1990) and *Marvellous Possession: The Wonder of the New World* (1991). The chief theoretical artifice to understand the polyphonic nature of historiography was laid down by New Historicism and Cultural Materialism, postmodernism, and the ideas put forward by Foucault. The practitioners of New Historicism and Cultural Materialism believed that the past can be chiselled from various sources as Brannigan says, “legal, medical and penal documents, anecdotes, travel writings, ethnological and anthropological narratives and of course literary texts!” (3). While writing *Empire of the Moghul Series*, apart from official sources, Rutherford has depended upon autobiographies, biographies and other court records. New Historicist alleged literary texts as active by products of the socio- historical condition of its time. New Historicists and Cultural Materialists see literature as a powerful tool to study the past. For them, — literary texts are vehicles of power which act as useful objects of study in that they contain the same potential for power and subversion as existing in society generally. For them, the past constitutes the present and literature becomes a domain of politics.

H.Aram Veerer in New Historicism has identified and listed the key assumptions of New Historicism as:

- 1) that every expressive act is embedded in a network of material practices;
- 2) that every act of unmasking, critique, and opposition uses the tools it condemns risks falling prey to the practice it exposes;
- 3) that literary and non-literary texts circulate inseparably;
- 4) that no discourse, imaginative or archival gives access to unchanging truths nor express inalterable human nature;
- 5) Finally, a historical method and a language adequate to describe culture under capitalism participate in the economy they describe. (xi)

When Rutherford recreated the life and times of Babur in *Raiders from the North* The most trusted source was Babur's autobiography *Baburnama*. In this personal memoir Babur has a break from 1508 to 1519. Historiographers filled this gap with a poetical recreation just as novelists do. In *Raiders from the North*, Rutherford presents Babur as constantly resorts to his mother and his grandmother Khanzada Begum, his sister for taking political decisions. The novel commences by describing the greatness and achievement of Babur's father and the heroic legacy of their ancestor Timur. Some historians portray Timur as a barbarian, but in the novel, he is presented as a generous and honest war hero, “not that Timur was barbarian my son” (4).

The narrative of the novel *The Raiders from the North* begins in Central Asia in 1494. Babur was compelled to be the boy king at the age of twelve after the unexpected demise of his father. With the help of his mother and grandmother, Babur ruled the country. But soon he lost power and became a king without a kingdom. From Kabul Babur turned his eyes towards Hindustan. He made several attempts to conquer it, but his fifth attempt was successful. In 1525, Babur's army could overthrow the Lodi Dynasty led by Ibrahim Lodi. Subsequently, Babur could achieve decisive victories against Rajputs and Afghans. Babur laid the foundation for Mughal dynasty. But his immense contributions in the growth and strengthening of Mughal dynasty came to a sudden end with the death of Babur on 28th December 1530, he was only forty-seven years then. Babur was very compassionate and a very charismatic character. His unique autobiographical sketch *Baburnama* is evidence of his literary skills and scholastic accomplishments and it is a true classic of world literature.

Babur gives a vivid description of his home places like Ferghana, Samarkand, and Kabul in his memoir. Alex Rutherford while giving the pen picture of Babur's early life uses these descriptions of his memoir as a source. Rutherford describes the beautiful nature of Samarkand in *Raiders from the North*: "...and Samarkand lay on the great Silk Route between China and Persia, surrounded by fertile fruit orchards and the fields of wheat and cotton, the richest of all the Timurid possessions. It's a very name meant Fat City while the Zarafshan River, which ran past its walls was called Gold Bearing".(37). Rutherford describes the natural beauty, eco system, birds and animals of Samarkhand.

...and Samarkand lay on the great Silk Route between China and Persia, surrounded by fertile fruit orchards and the fields of wheat and cotton, the richest of all the Timurid possessions. It's a very name meant Fat City while the Zarafshan River, which ran past its walls was called Gold Bearing.

Alex Rutherford heavily depended upon the available historical sources for the reconstruction of the Mughal world. As an afterword to the novel Alex Rutherford writes about the composition of the novel, " I have described the principal events in their historical sequence, though condensing, combining or omitting some incidents and compressing some timescales"(491). At the same time Rutherford explains the poetic license in the creation of the novel as;

Babur's grandmother Esan Daulat – whose advice he says in the Baburnama, he relied on upon his youth -his mother KutlughNigar and his sister Khanzada all existed, as did his traitorous half-brother Jahangir. Babur's father indeed fell to his death from his dovecote at Akhsi when the battlements collapsed beneath him. Similarly, Babur's main enemies – Shah Ismail of Persia, Sulthan Ibrahim of Delhi, and Uzbek warlord Shaibani Khan, who did carry off Khanzada, are also historical. However, I have used the liberties afforded to historical novelists to flesh out some of the other characters or to create new ones based on the combination of real people important in Babur's life. Wazir

Khan and Baisanghar fall into these categories, as indeed does Baburi – though in his memoirs Babur fondly of a market boy of that name. (492) Alex Rutherford has contextualised their historical fictions with history, historical narrativity, and history fiction interface as an all-in-one mixture with a pluralistic narrative paradigm. Literary texts which reflect the socio historical background of the society is capable to generate history of that time. They created a kaleidoscopic aesthetic experience for the readers. These writers present themselves in the different historical context of Mughal India, revealing an extensive polychromatic view of the grand, colourful, and yet cast down the history of the Great Mughal Empire. *Raiders from the North* presents a varitable experience of Mughal world. It portrays the domestic as well as the public domain of the Mughal world. The novel unravels the charismatic personality of Babur and the challenges that he faced while establishing a robust dynasty in India.

References

1. Brannigan, John. *New Historicism and Cultural Materialism*. Macmillan, 1998.
2. Chandra, Satish. *Essays on Medieval Indian History*. Oxford University Press, 2003.
3. Fazal, Abul. *Akbarnama*. translated by H. Beveridge. Low Price publication, 1989.
4. Galda, L, Cullinan, B. E. *Literature and the Child*. Thomson Learning Publishers, 2002.
5. Greenblatt, Stephen. *Shakespearean Negotiations: The Circulation of Social Energy in Renaissance England*. University of California Press, 1988.
6. Rutherford, Alex. *Empire of the Moghul: Brothers at War*. Headline, 2010
---. *Empire of the Moghul: Raiders from the North*. Headline, 2010
---. *Empire of the Moghul: Ruler of the World*. Headline, 2011.
---. *Empire of the Moghul: The Serpent's Tooth*. Headline, 2013.
---. *Empire of the Moghul: The Tainted Throne*. Headline, 2012.
---. *Empire of the Moghul: Traitors in the Shadow*. Headline, 2015
7. Veenser, Aram H. *The New Historicism*. Routledge, 1989



**PROSPECTS AND IMPEDIMENTS OF CONFLICT
RESOLUTION IN ASSAM WITH SPECIAL REFERENCE
TO U. L.F.A.**

DR. CHANDANA BHATTACHARJYA

Assistant Professor of Political Science
University of Science & Technology
Meghalaya India

Abstract:

Conflict is a part of most of the states of modern time. With the passage of time conflict changes its nature. In case of India there are problem of insurgency in most of its parts. The insurgency in India starts soon after it got independence from the British's. The insurgency in North-East India is one of the oldest problems confronting modern India. Due to cultural differences and ignorance insurgency started in the region in early 90's. Assam which is very much part and parcel of the North-East India, witnessed its first insurgent group in the name of United Liberation Front of Asom (ULFA) in April, 1979. After almost four decade the ULFA conflict is not yet fully solved though there is talk going on in between some of the members of ULFA and government. The present paper will try to look into the various prospects and impediments of the peace process in Assam with special reference to ULFA conflict.

Key Words: Conflict, State, Peace, ULFA, Civil Society

Introduction

Conflict is an inherent and ubiquitous element of human society. There is no human group or society in which life moves along in harmony at all times. Individuals do not always do what society expects them to do, and they frequently behave in ways that disrupt the social order. Every society is aware of the repercussions of unresolved conflicts. Consequently, every human group has developed informal and formal mechanisms to bring about conflict

resolution. According to classical conflict resolution theory, “conflict is an intrinsic aspect of social change, but the way we deal with conflict is a matter of habit and choice”. (Ramsbotham, Woodhouse, Miall. 2005:13) Though conflict is always there between state and non-state actors, sometimes these conflicts resulted in violent incidents’ and movements, which can be referred as insurgent movements. These insurgent movements created law and order problems and tried to change the existing system of the state. The problem of insurgency is one of the most significant questions confronting modern states. Although the problem of insurgency can be found in most of the countries in the world, the nature of the insurgency is not always the same. It has differed in form and intensity in various parts of the world at different times. It is seen that those who resort to insurgency almost seeks to overthrow the existing social, economic or political order and replace it by one of their choice.(Eriksson, Wallenstein, 2003: 593-602.)

The Ahoms ruled Assam for more than 600 years. In this long period, Assam has developed its own culture and political beliefs. Emergence of Sankardev and the Neo Voishnavite movement brought a lot of changes to the Assamese society. A greater Assamese nationality emerged in that period itself. In Assam the ULFA took birth in 7th April, 1979 as the first insurgent group of Assam. Most of the members of that time belonged to Asom Jatiyotabadi Yubo Chatra Parisad (AJYCP). The group was banned under the Unlawful Activities (Prevention) Act, 1967, by the government of India as it demands a sovereign Assam. The geographical difference from the main land India, strong desire of some tribal groups to make an independent state before India’s Independence, the breakdown of Ahom Kingdom, immigration, the growing nationalist feelings amongst the middle class of Assam, the nature of India’s central government, feeling of deprivation of the people of Assam and the various movements against imperialism in other parts of the world are some of the most important reasons of the birth of ULFA. The demand of an independent Nagaland by the people of Nagaland also played an important role in creating the feeling of alienation in the minds of a large section of peoples from Assam. In the 1970s when the Naxalite movement was very strong in India, Assam also came under its influence. Many educated youth of Assam were attracted to the ideology of ULFA and during the period 1985-87 more than 500 members joined ULFA including girls. Many people got their training in Kachin. ULFA established a very good relation with National Socialist Council of Nagaland (NSCN) which is being regarded as the mother of all insurgent movements of North-East. The first connection of ULFA with undivided NSCN was established in 1982 in an interior village of Ukhrul District of Manipur where the NSCN agreed to provide training to the ULFA cadres. By 1985, ULFA became a popular name among the youth of Assam. ULFA’s relationship with AJYCP to begin with, was the most important factor behind such popularity. It is through various branches of AJYCP that ULFA

became a household name in Assam. According to one estimate, by the time Assam Accord was signed, ULFA had a total strength of 1,500 cadres. Till date there was three massive army operation was done by the Indian army against ULFA, these operations weakened ULFA to quite a large extend but not able to eradicate it completely. For the interest of the people of Assam it is very important to resolve the ULFA issue with peace processes, as the use of violence from both government and ULFA harasses the common masses.

Objective of the study:

1. To study the necessity of the peace process with ULFA
2. To study the prospects and impediments of the ongoing peace process.

Methodology:

The methodology for this study is primarily descriptive and analytical. The data for the study was collected from primary and secondary sources. The Primary data has been collected through interviews with civil society members and ULFA leaders. The Secondary sources include books, articles, newspapers, magazines and journals that present commentaries of Civil Society, ULFA and Government policies. Qualitative analysis of the data was done

Conflict directed against the state and the state's responses to such conflicts are a processual couple. Each shapes the other in a continuing process of unequal reciprocation of experience and apprehension. (Ray: 1991:14) To resolve various kinds of conflicts, the state's possible choices can be categorized as conflict regulation, conflict repression and conflict resolution. The government of India has its own methods and techniques in dealing with the various insurgent movements. Using of military and para military forces are the most important technique of the Indian government against the insurgents. The Union as well as the States Government of India takes these movements of secessionism with serious concern. They treat these issues as a great threat towards the national integration of India. The central government of India believes in tackling these issues with strong hands and no mercy is shown against those who engage in these kinds of activities. The government of India takes these issues as anti-state and anti-integration. These activities are being banned through various laws passed by the Indian parliament. Union government gives strict instructions to the state governments to deal strongly with insurgent movements. To fight against the insurgency led by ULFA government of India strikes with the following army operations-

Operation Bajrang in 1990:

This is the first army operation launched against ULFA when they started targeting the tea lobby of Assam. This operation was unsuccessful as the ULFA leaders and cadres went underground. The mass support helped ULFA at that time. They got the information about the operation from the people enmeshed in the bureaucracy beforehand. This Operation shows the nexus between ULFA and the government officials. An hour before the Operation was launched ULFA leaders were informed about the Operation. The strong

network of ULFA with the officials including Assam police helped ULFA in surviving at that time. The wide range of connection with the state government helped ULFA members safely hide out from it.

Operation Rhino in 1991:

The second Army Operation against ULFA regarded as a success from the point of view of the government. This Operation was launched when ULFA started killing and kidnapping the engineers from the ONGC and OIL. Most of the ULFA camps were destroyed, many cadres were being killed.

Operation All-Clear in 2001:

In 2001 Indian Army with the help of Royal Bhutan Army started Operation against ULFA in the forest of Bhutan. It was one of the most successful operations of Indian Army against ULFA. Most of the ULFA leaders were arrested or get killed. This was the biggest Army Operation against ULFA. Most of the ULFA camps which were situated in the deep forest of Bhutan were destroyed.

The army operations worsen the situation in Assam and ULFA became more aggressive which led to gross human rights violation and created severe law and order situation in Assam. After a decade long violence and terror The Indian government was successful in arresting the top brass of ULFA leaders in Bangladesh. The change in Bangladesh politics with the leadership of Sheikh Hasina of Awami League as the prime minister of it helped Indian government in attaining some diplomatic relations with its neighboring country. After the arrest of almost all the senior members of ULFA excluding its Commander-in-chief Paresh Barua, the central government putted them behind the bars. The civil society of Assam competes against this decision of the government. They wanted both the conflicting parties to sit in the negotiation table for the greater and sustainable peace in Assam. At first both government and arrested ULFA leaders were rejecting the view of the civil society on their own ground, but with the strong intervention of the Assamese intellectual section with the leadership of Prof. Hiren Gohain central government and ULFA leaders agrees to the peace talk. The talk started from 2012 which is still continuing without any prior outcome.

Responses of ULFA towards peace process:

ULFA was totally broken after the third Army Operation. In the year 2005, ULFA initiated talks with the government of India from its own side and formed People's Consultative Groups (PCG). The discussion between PCG and government of India ended into a failure after having three rounds of talks, as both the Government and ULFA violated the norms of the peace process. Another peace initiative was taken up by the 28 battalion of ULFA in the year 2008 when the battalion announces cease fire with the Government. (Mahanta, 2013:148) The A and C company of the battalion declared cease-fire with the government and the cadres of the groups started living in the designated camps of Kakopathar. The most important event which changed the position as well

as divided ULFA in to two sections happened when the top brass of ULFA leaders including its Chairmen, Deputy Commander-in- Chief, Foreign Secretary and Finance Secretary were arrested by Bangladesh Army in the border areas of Bangladesh in the year 2010. The arrested leaders were handed over to India are now indulging in peace process where the Commander-in-Chief of ULFA Paresh Baruah who is still subversive and opposes the talks and declares the other group as unconstitutional according to the constitution of ULFA. Irrespective of the opposition comes from some of the radical ULFA members; most of the senior leaders of the group are indulging themselves with the peace process started by the government of India with the help of the civil society of Assam.

The prospects and impediments in the peace process:

Though the peace process is going on in between Government of India and the leaders of ULFA there are many obstructions in its success. The ongoing peace process between Government and ULFA is the most anticipated issue for the people of Assam. This is the first peace process where the ULFA leaders are directly involves in the four decades of ULFA history. Though there were many initiatives to start a peace process between ULFA and government not a single initiative was successful yet. The pressures from the civil society of Assam upon the ULFA leaders, arrest of top brass of ULFA are the most important factors for this development.

The present peace process brings lot of hope not only for the people of Assam but also for the ULFA leaders who are engaged in the peace process. The approach taken by the ULFA leaders can be regarded as a positive sign for the peace process. Since 1990, the government has taken initiative to start the peace talk. In this regard some success was achieved by the government when some sections of the ULFA leader came forward to talk. The most positive impact is that it able to bring the ULFA to the negotiation table without any pre-conditions. There is a growing weariness among the common people of the state and an increasing demand for peace. The civil society intervention has brought about a sea change in peace process of Assam. Suffice it to say that in order to restore peace in Assam, the active participation of these civil society organizations is essential and the various civil society organizations are moving in the right direction in spite of the various structural constraints. Thus, the involvement of civil society organization in the peace process is considered as necessary and a positive step in order to restore peace in Assam.

Yet, this view is fundamentally at odds with the position favored by the Assamese public, which is that the conflict must be settled through negotiations and compromise. Despite ample evidence of a significantly weakened ULFA, no one expects a sudden outbreak of peace in Assam. This presents us with a paradox of sorts-continued conflict irrespective of the government's military success against the armed insurgent group and the groups own internal weakening. Even though the Operation All Clear was a

severe setback to ULFA, however, it could not write ULFA's epitaph.(Mahanta, 2013:112)

Now the state is applying diplomatic tools to solve the issue. It agreed to the demands of the civil society groups to release the ULFA leaders from the jail so that they can freely join the peace process. This approach of the state brings a positive environment for the peace process. Despite this attitude of the state some allegations are also there about the role of the state in the whole peace process. Delaying in the peace process can be seen as one of the impediments of the peace process. The peace process has already crossed 10 years but till now no constructive outcome is there. The reluctance shown by the government in the process creates doubts in the minds of the people of Assam as well as the ULFA leaders who are involved in the process. On the other hand government has its own reasons for the delaying of the peace process. But on the other hand government is denied deliberate delaying of the process. As there is a change in the central government so the process delayed due to some official concern.

The weak role of government of Assam is also regarded as one of the major impediments in the conflict resolution process with ULFA. According to the constitution of India solving a matter of dispute with the insurgents comes under the central list which is why the government of Assam is not eligible to intervene in the process. In India the state government can only prepare the grounds for talk; once the peace process starts it is being handled by the central government.

The absence of ULFA's Commander in chief Paresh Barua in the peace process can be regarded as the most important impediment of the peace process. He is continuously taking stand against this peace talk. The government and the ULFA pro talk group are inviting him to join the peace process but he refused to come out without discussing the matter of sovereignty. The non-compromising attitude of Paresh Baruah divides ULFA into two groups. There are very chances of creating disturbances from his side to make the process unsuccessful. Peace process would be in right tract only when the whole group of ULFA comes forward to hold direct talk with the government. The division between ULFA can create more tensions in the coming years. To mobilize each and every cadres of the group is more important. The people who are still in the path of violence should also understand the reality. The people who are now indulging in peace process are arrested people, but to bring the other members of the group is more important and challenging. Without the participation of all the members of ULFA the process will remain incomplete. If the process fails it will strengthen the hands of Paresh Baruah.

Many observers and analysts contend that the ULFA's decision to enter the peace process is a significant move. However, the impediments to peace process bring a big question mark in the success of it. There is a need of the Union and Assam government to remain cautious on the possibility of the

anti-talk ULFA faction led by Paresh Baruah Commander in Chief who engaged in violent activities in order to derail the peace process of Assam. A negotiated settlement to the ULFA problem is possible only when there is an abandonment of certain demands, from both sides. If the ULFA gives up the issue of sovereignty and manage it within the constitutional framework, peace is possible as per the government. Furthermore, the ULFA also must be sincere and abjure violence. On the other hand, the government must also give up some of its hard steps, like the army operations; though risky, it would make easier to facilitate direct talks with the group. The previous talks were unproductive as both sides relentlessly pursued confidence destroying measures, such as political violence on ULFA's part and counterinsurgency operations by the government. Thus, there was little chance of building the kind of trust necessary for the talks to succeed.

Conclusion:

The peace process can be a successful one if both the parties come to an agreement. The role of the Indian government is more important here. The process can be faster if the government wishes. The participation of the state government of Assam can also speed up the whole process; the state government is restricted to take part in any peace talks with the rebel groups as national security comes under the central list of Indian constitution. But for the durable peace in Assam this constraint can be lessened. The issues which are been raised by ULFA apart from sovereignty of Assam are the basic demands of the people of Assam which can be solved within a short period of time. To remove all the impediments to the peace process, both state and ULFA have to work together as it will have a major implication on the lives of the people of Assam. The ongoing peace process which is a most awaited one for the people of Assam can end a forty decades old conflict between the ULFA and the government.

References:

1. Baruah Sanjib, Separatist Militants and Contentious Politics in Assam, India: The Limits of Counterinsurgency , *Asian Survey*, Vol. 49, No. 6 (November/December 2009), pp. 951-974
2. Borbora Arup, *All about PCG and Talks*, Aak-BaakPrakashan, Guwahati, 2010
3. Mahanta, Nani Gopal, *Confronting the State ULFA's Quest for Sovereignty*, Sage publications, New Delhi, 2013
4. Misra, Udayon ,Shrinking Democratic Space and the Role of Civil Society, *The Guwahati Declaration and the Road to Peace in Assam*, Akansha Publishing House, New Delhi, 2005, pp.90-101
5. Ray Prashanta , *Conflict and state*, Sarat book house, Calcutta, 1991



KUWAIT AND GULF WAR: A HISTORICAL CONTEXT

DR. SURESH KUMAR

Associate Professor of History
Pt. N. R. S. Government College
Rohtak India

Abstract

Kuwait is a Sovereign Republic but as described in the preceding chapter1 Saddam Hussein left no stone unturned to bring it under his tyrannical rule. He claimed Kuwait as an integral part of Iraq. In 1965, Iraq's foreign minister discussed his Government's demand with the Kuwait's Foreign Minister. Iraq wanted that Kuwait should at least give up the two islands of Warba and Bebyan and territory that Kuwait occupied close to Iraq's unmarked border. At that time Kuwait's Foreign Minister refused the demand saying that his Government might agree to the idea of renting Warba island to Iraq for 99 years. From 1974 to 1977, several meetings were held between Iraq and Kuwait, but none of them reached fruition. The Sheikhs of Kuwait under prodding from Washington, wanted to change the character of the area adjacent to the Iraqi border by setting up police posts, farms, plantations, embankments and drilling of Wells 'to pump out Oil from Iraqi Oil Fields of Rumaila. Algiers Summit of 1988 added fuel to the fire. The Iraqi Foreign Minister informed the Kuwaitis that Saddam Hussein desired to solve the Iraqi-Kuwait border issue once and for all. The offer was evaded by the Kuwaitis. All these factors were piling up as explosives.

Key words: Kuwait, Gulf war, Oil fields

Introduction

In meantime Iraq was reeling under financial problem. At the Baghdad Arab Summit. Saddam told his peers from other Arab Countries that a drop in oil prices by one dollar a barrel would cost Iraq one billion dollars a year. Iraqi officials now contend that only hours after the Jeddah meeting of representatives of Saudi Arabia, Kuwait and U.A.E. when it was decided that oil price should be fixed at \$18 a barrel, Kuwait said that it would ask for an

increased quota at October 1990, OPEC meeting to assure the U.S. and Britain that the decision was not final. The truth is that the average oil production by the Arab States is 14 million barrels a day. The deterioration of prices between 1981-1990 led to a loss by the Arabs of nearly 500 billion barrels, 89 billion of which was suffered by Iraq alone.

“Iraqi anger against Kuwait further rested on the premise that the latter was extracting oil from the Iraqi side of Rumaila field to the extent of \$2,400 million at the prices prevailing between 1980 and 1990. Iraq presently wants every dollar it can save, considering that during its eight-year war with Iran it spent \$102 billion in purchasing arms from the West. During the Iran War the West gained both ways.¹¹

The opulence and glitter of Kuwait attracted Saddam and he invaded Kuwait bringing about pillage of Kuwait at an exorbitant scale: “Saddam ordered his men to bring home everything undamaged. The pillage had been at two levels: at the level of occupation government for national gain and at the level of Iraqi troops for individual gain.¹² The Iraqi soldiers took full advantage of Saddam’s vendetta. They looted the royal palace, plundered the Central Bank of Kuwait, carted off the food stock pile to Iraq and stripped the country bare. The hungry Iraqi soldiers shot and ate every edible animal in Kuwait’s city zoo. The Iraqis were not considerate to the sick even. Saddam ordered his troops to adopt scorched earth tactics in Kuwait. Before Iraqi invasion Kuwait had been pumping crude oil from nearly 1000 oil wells, Saddam’s agents put 500 of them on fire and damaged the rest of them completely. Saddam used oil as a war-weapon and declared an unholy war upon the ecosystem of the Gulf and the entire West-Asian region. He ordered his men to open the spigots of Kuwait’s main super tanker and more than one billion litres of oil found its way into the Gulf. “Saddam wanted to achieve a number of objectives by this unprecedented oil spill:

- (a) to spoil the chances of an amphibious invasion by the US marines upon Kuwait;
- (b) to force Saudi Arabia to shut down its desalination plants on the Gulf, thus cutting the supply of drinking water to the Eastern province of Saudi Arabia and the Allied forces encamped in the Area;
- (c) To compel Saudi Arabia to close down its power stations and oil refineries on the Gulf by denying them a proper supply of sea water for cooling purposes; and
- (d) to spread eco terror in the entire region by causing risk of life for

¹¹. Khanna O.P.: *Disastrous War in Gulf : Ruins, Myths & Miscalculations*, The Competition Master : March, 1991, P : 556.

¹². Mittal N.S.: *An Unfinished War : Saddam Under Siege* New Delhi, 1991, P 77

millions of creatures that inhabit the Gulf region.¹³

AS Saddam failed to acquire the desired Oil Fields of Rumaila and two islands on long lease from Kuwait by fair means; I he stooped to foul means and acquired his objectives at the cost of innocent lives.

Iraq's occupation of Kuwait in such a manner was opposed by Security Council.

“There have been 12 Security Council resolutions against Iraq following its unprovoked occupation of Kuwait on August 2, 1990. However, Israel which has always been condemned internationally due to its defiance of the UN Charter and resolutions, should not be an example to be followed by Iraq. Aggression can never be rectified by another aggression.¹⁴

In August 1990, many resolutions were passed by President Bush. The UN Security Council called its member countries to impose economic and Military sanctions against Iraq. It was believed that Iraq would be pressurized by UN to withdraw its forces from Kuwait.

The US and the British forces became alert even before the Security Council asked Iraqi President to take out his forces from Kuwait and said that, “the UN member states could otherwise use all necessary measures to secure the objective. The US has stated that all necessary measures include the use of Military forces.¹⁵

In the meantime, Saddam Hussein had taken all necessary measures to create terror in Kuwait. He put into execution his home policy in Kuwait too.

“It is estimated that more than 200 Kuwaitis had been murdered by the Iraqi intelligence and troops. According to Mrs. Awadi, an authority on international law, more than 100,000 Kuwaitis had been taken away to Iraq as hostages and about 17,000 detained in Prisoners of War Camps.¹⁶

Saddam Hussein acted as a hypocrite on the issue of the withdrawal of Iraqi army from Kuwait. Saddam Hussein refused to comply with the directives of the US President and declared that he would not be dictated by the US or any other nation regarding the dates for talks while President Bush agreed to change the dates for commencing talks, President Saddam Hussein announced on January 4, his willingness to start talks in Geneva, Saddam Hussein sought an assurance that the U.S. would not launch a military strike against Iraq while Mr. Bush insisted on Iraq's unconditional pull-out from Kuwait. The deadline of January 15, 1991, for withdrawal of Iraqi forces was

¹³. Mittal N.S.: An Unfinished War : Saddam Under Siege, New Delhi, 1991, P : 78

¹⁴. Khanna O.P.: Disastrous War in Gulf: Ruins, Myths & Miscalculations, The Competition Master : March, 1991, P : 557.

¹⁵. Khanna O.P.: Disastrous War in Gulf: Ruins, Myths & Miscalculations, The Competition Master: March, 1991, P : 558.

¹⁶. Mittal N.S.: An Unfinished War : Saddam Under Siege, New Delhi, 1991, P : 78.

not observed by President Saddam Hussein. The month of July 1990, had already sown the seeds of Gulf War. The forcible entry of Iraqi oops in Kuwait, Saddam's forcible acquisition of the Oil Fields of Rumaila and the efforts of U.N. Security Council to likenate Kuwait, aggravated the situation further. In October 1990, the Iraqi Offer to sell Oil at half rates added fuel to the fire. Russia and France stressed on settling the Gulf crisis peacefully while "The U.S. Senate passed 96—3, a resolution supporting Military Deployment in the Gulf."¹⁷ The month of November and December 1990 set the pot of hot-question boiling to a great extent. The first sixteen days of new year came as premonition of War. All efforts to end the cold war with a peace treaty failed to pacify the blood-thirsty Saddam Hussein. Various efforts were made to establish peace between Iraq and U.S. which are enumerated below :

- (a) UN Secretary General Javier Perez de Cuellar meets with President Hussein in Baghdad.
- (b) Perez de Cuellar says he had not made any 'progress' during his talks with Hussein. Bush signs the congressional resolution authorising use of force against Iraq.
- (c) UN Security Council dead locked over French peace plan.
- (d) De Cuellar asked for an Iraqi commitment to Kuwait to pull-out in return for a promise of a comprehensive UN review of the Palestine issue.
- (e) President Bush starts hostilities against Iraq.¹⁸

Ultimately, the darkness of January 18, 1991 was enlightened by the operation Desert Storm for which "President Bush declared, there are times in life when we confront values worth dying for. This is one such time. At this Saddam's retout Was, Should the Americans become. embroiled, we will make them swim in their Blood, God willing."¹⁹

Conclusion:

As the Gulf War took momentum, five of the Arab nations- Algeria, Morocco, Tunisia, Libya and Moritania put forth an earnest appeal to the UN Security Council to call for a cease fire But Saddam turned down their request in a high-handed manner. By February the Gulf War had engulfed the peace of the whole world. Those who were directly involved lived in constant fear of death while the others involved indirectly with War apprehended the destruction of Mother Earth. Saddam adopted certain measures for open purchase of Military weapons from Russia and believed in clandestine purchase of arms and apprehended from the West.

¹⁷. Indian Express : Jan. 18, 1991.

¹⁸. Ibid, Jan. 19, 1991.

¹⁹. Mittal N.S. ,An Unfinished War, New Delhi,1991, P : 12.



THE EFFECTS OF LEARNING DISABILITIES ON EMOTIONAL STABILITY IN CHILDREN

RAMESH KUMAR AWASTHI

Assistant Professor, Department of Education
Bajaj College of Management & Technology
Gadarpur, Udham Singh Nagar (Uttarakhand)

Abstract

The current study was looked at how learning disabilities affect children's emotional well-being. The current study's sample includes 200 learning disabled students (100 boys and 100 girls) and 200 non-learning disabled students (100 boys and 100 girls) from an upper primary school in Uttar Pradesh's Shahjahanpur district. Dr A.K. Singh and Dr A. Sen Gupta developed the Emotional Stability Test (ESTC), which was used to collect data. For identifying learning disabled children, J. C. Raven's Standard Progressive Matrices (SPM-1986) and Dr Vishal Sood's Verbal Learning Disability Checklist were used. In the study, 'CR' was used for the analysis of the data. Conclusion of the study no significant difference was found between learning disabled and non-learning disabled children.

Keywords-Emotional Stability, Learning Disability, Standard Progressive Matrix, Verbal learning disability checklist.

Introduction

An emotionally stable person may be able to correctly regulate his or her emotions. An emotionally stable person may express them spontaneously in a variety of beneficial directions that are socially acceptable. The emotional strain is rising among teenagers, resulting in unbalanced and maladjusted personalities in society. Emotional stability is a condition of equilibrium in which the forces of a person's aspirations, desires, and wants are in harmony with themselves and with the emphasis on the surroundings. The parent-child connection has an impact on emotional stability as well. Overprotective environment, sibling discrimination, rejection, acceptance, subservient,

autocratic behavior of parents, a connection between parents, dominance, and so on all have an impact on teenagers' emotional stability. Parents are the first social force that a person encounters; a kid is heavily impacted by all the people around him, particularly his parents, from the moment he is born. A child's maladjustment is caused by a poor parent-child connection, and parental deprivation increases mental retardation and aggressiveness, as well as the process of emotional instability.

Objectives of The study

- 1.0- To compare the Emotional Stability of learning disabled and Non-learning disabled children.
- 2.0- To find out the Emotional Stability of male learning disabled and Non-learning disabled children.
- 3.0- To find out the Emotional Stability of female learning disabled and Non-learning disabled children
- 4.0- To assess the Emotional Stability of rural Learning disabled and Non-learning disabled children.
- 5.0- To assess the Emotional Stability of semi-urban learning disabled and Non-learning disabled children.

The hypothesis of the study

H₁ "There is no significant difference in Emotional Stability between learning disabled and Non-learning disabled children."

H₂ "There is no significant difference in Emotional Stability between male learning disabled and Non-learning disabled children."

H₃ "There is no significant difference in Emotional Stability between female learning disabled and Non-learning disabled children."

H₄ "There is no significant difference in Emotional Stability between rural learning disabled and Non-learning disabled children."

H₅ "There is no significant difference in Emotional Stability between semi-urban learning disabled and Non-learning disabled children."

Sample

To choose the sample for the school, the random sampling approach was used. The purpose of this study was to examine the emotional stability of children with learning disabilities. It has been restricted to learners enrolled in upper primary schools in the Shahjahanpur district of Uttar Pradesh's Council of Basic Education Blocks Bhawalkhera, Kant, and Mirjapur. The current investigation's overall sample size is 400 pupils (200 learning disabled and 200 non-learning disabled students from the blocks of Bhawalkhera, Kant, and Mirjapur in the Shahjahanpur district of Uttar Pradesh). A sample of 400 children was chosen from upper primary schools affiliated with the Council of Basic Education; the same was done for Block Bhawalkhera, Kant, and Mirjapur in the Uttar Pradesh district of Shahjahanpur.

Procedure

The researcher has gathered all of the pertinent data from the complete sample of students under consideration. To administer the instruments, the investigator personally visited the chosen upper primary school to inform the authorities (Head Master) about the study's objectives and to obtain authorization to administer the tools. Then, during the research period, a comprehensive list of pupils enrolled in school, particularly in the VIth and VIIth grades, is compiled, and the sample frame is created appropriately. A preliminary plan has been agreed upon with the school's principal for the distribution of the tools to the students. As a result, the investigator met and was presented to the children by the school's teacher. Following that, the investigator established rapport with the pupils and encouraged their assistance by describing the nature and goals of the inquiry. The class teacher completed a verbal learning disability checklist.

The Standard Progressive Matrix tools are administered, and the Emotional Stability Test is delivered in a group of up to eight students at a time, since the tools used in the study allow for both methods of administration.

Results of the study

Table No.1- Frequency Distribution and Statistical Calculation of Score of Emotional Stability of LD & NLD Students.

S.No.	Variable	Groups	N	Mean score	Standard deviation	C.R. Value	Level of Significance
01	Emotional Stability	LD	200	11.19	1.17	8.07	0.05*
		NLD	200	10.27	1.11		

*Significant at 0.05 Level

Table 1 shows the means, standard deviations, and CR-values of Learning Disabled and Non-Learning Disabled Students' Emotional Stability, at a 0.05 level of significance. The tabulated values of CR' with the degree of freedom 398 are 1.97. The CR-value (8.07) for the mean Emotional Stability LD & NLD students' scores. At a 0.05 level of significance, this is significant, the null hypothesis H_1 , "There is no significant difference in Emotional Stability LD & NLD Students," is rejected. As a result, the mean score of Emotional Stability learning disabled students (11.19) was found to be lower than that of non-learning disabled students (10.27). As a result, it is possible to conclude, lower scoring indicate more Emotional stability, that LD students have lower Emotional Stability than non-learning disabled pupils. There is a statistically significant difference in emotional stability between children who are learning disabled and non-learning disabled students. It was found that NLD students do much better than LD students; they have greater affection, cordial relationships, emotional stability, and pay more attention to one another.

Table No.2- Frequency Distribution and Statistical Calculation of Score of Emotional Stability of Male LD & NLD Students.

S.No.	Variable	Groups	N	Mean score	Standard deviation	C.R. Value	Level of Significance
01	Emotional Stability	LD	100	11.13	1.11	5.82	0.05*
		NLD	100	10.23	1.07		

*Significant at 0.05 Level

Table 2 shows the means, standard deviations, and CR-values of male Learning Disabled and Non-Learning Disabled Students' Emotional Stability, at a 0.05 level of significance. The tabulated values of CR' with the degree of freedom 198 are 1.97. The CR-value (5.82) for the mean Emotional Stability male LD & NLD students' scores. At a 0.05 level of significance, this is significant, the null hypothesis H_2 , "There is no significant difference in Emotional Stability male LD & NLD Students," is rejected. As a result, the mean score of Emotional Stability male learning disabled students (11.13) was found to be lower than that of male non-learning disabled students (10.23). As a result, it is possible to conclude, lower scoring indicate more Emotional stability, that male LD students have lower Emotional Stability than male non-learning disabled pupils. There is a statistically significant difference in emotional stability between children who are male learning disabled and male non-learning disabled students. It was found that male NLD students do much better than male LD students; they have greater affection, cordial relationships, emotional stability, and pay more attention to one another.

Table No. 3

Frequency Distribution and Statistical Calculation of Score of Emotional Stability of Female LD & NLD Students.

S.No.	Variable	Groups	N	Mean score	Standard deviation	C.R. Value	Level of Significance
01	Emotional Stability	LD	100	11.25	1.23	5.61	0.05*
		NLD	100	10.30	1.16		

*Significant at 0.05 Level

Table 3 shows the means, standard deviations, and CR-values of female Learning Disabled and female Non-Learning Disabled Students' Emotional Stability, at a 0.05 level of significance. The tabulated values of CR' with the degree of freedom 198 are 1.97. The CR-value (5.61) for the mean Emotional Stability female LD & NLD students' scores. At a 0.05 level of significance, this is significant, the null hypothesis H_3 , "There is no significant difference in Emotional Stability female LD & NLD Students," is rejected. As a result, the mean score of Emotional Stability female learning disabled students (11.25) was found to be lower than that of female non-learning disabled students (10.30). As a result, it is possible to conclude, lower scoring indicate more Emotional stability, that female LD students have lower Emotional Stability than female non-learning disabled pupils. There is a statistically significant

difference in emotional stability between children who are learning disabled and non-learning disabled students. It was found that female NLD students do much better than female LD students; they have greater affection, cordial relationships, emotional stability, and pay more attention to one another.

Table No. 4

Frequency Distribution and Statistical Calculation of Score of Emotional Stability of Rural LD & NLD Students.

S.No.	Variable	Groups	N	Mean score	Standard deviation	C.R. Value	Level of Significance
01	Emotional Stability	LD	121	11.22	1.25	6.79	0.05*
		NLD	123	10.20	1.07		

*Significant at 0.05 Level

Table 4 shows the means, standard deviations, and CR-values of rural Learning Disabled and Non-Learning Disabled Students' Emotional Stability, at a 0.05 level of significance. The tabulated values of CR' with the degree of freedom 242 are 1.97. The CR-value (6.79) for the mean Emotional Stability, rural LD & NLD students' scores. At a 0.05 level of significance, this is significant, the null hypothesis H_0 , "There is no significant difference in Emotional Stability rural LD & NLD Students," is rejected. As a result, the mean score of Emotional Stability rural learning disabled students (11.22) was found to be lower than that of rural non-learning disabled students (10.20). As a result, it is possible to conclude, lower scoring indicate more Emotional stability, that rural LD students have lower Emotional Stability than rural non-learning disabled pupils. There is a statistically significant difference in emotional stability between children who are rural learning disabled and rural non-learning disabled students. It was found that rural NLD students do much better than rural LD students; they have greater affection, cordial relationships, emotional stability, and pay more attention to one another.

Table No. 5

Frequency Distribution and Statistical Calculation of Score of Emotional Stability of Semi-urban LD & NLD Students.

S.No.	Variable	Groups	N	Mean score	Standard deviation	C.R. Value	Level of Significance
01	Emotional Stability	LD	79	11.12	1.49	4.39	0.05*
		NLD	77	10.35	2.34		

* Significant at 0.05 Level

Table 5 shows the means, standard deviations, and CR-values of semi-urban Learning Disabled and Non-Learning Disabled Students' Emotional Stability, at a 0.05 level of significance. The tabulated values of CR' with the degree of freedom 154 are 1.98. The CR-value (4.39) for the mean Emotional Stability,

semi-urban LD & NLD students' scores. At a 0.05 level of significance, this is significant, the null hypothesis H_5 , "There is no significant difference in Emotional Stability, semi-urban LD & NLD Students," is rejected. As a result, the mean score of Emotional Stability, semi-urban learning disabled students (11.12) was found to be lower than that of non-learning disabled students (10.35). As a result, it is possible to conclude, lower scoring indicate more Emotional stability, that semi-urban LD students have lower Emotional Stability than semi-urban non-learning disabled pupils. There is a statistically significant difference in emotional stability between children who are semi-urban learning disabled and semi-urban non-learning, disabled students. It was found that semi-urban NLD students do much better than semi-urban LD students; they have greater affection, cordial relationships, emotional stability, and pay more attention to one another.

Conclusion

Emotional stability is taken into account collectively of the foremost necessary aspects of human life. It affects every psychological aspect including the learning of the students. Emotional control may impair performances in situations that required the flexibility and adaptability part of the adolescent student. Findings show that learning disabilities are the most challenging area of Education. The result finds out that learning disabled children have less Emotional stability than Non-learning disabled children, Non-learning disabled children shows more emotional stable in various situation. Learning disabled male students have less emotionally stable than non-learning disabled male students, non-learning disabled male student shows more emotionally stable. The learning disabled female students perform less emotionally stable than non-learning disabled female students, non-learning disabled female students perform more emotionally stable. It is possible to conclude that rural LD students have lower Emotional Stability than rural non-learning disabled pupils. As a result, it is to conclude that semi-urban LD students have lower Emotional Stability than semi-urban non-learning disabled pupils.

References

1. Bansal, S. and Kaur, K.P. (2011). Emotional stability of adolescents about their intelligence. *Researcher's Tandem*, 2(5).
2. Sharma, S. (2006). Emotional stability of visually disabled about study habits. *Journal of Indian Academy of Applied Psychology*, 32(1), 30-32.
3. Tarannum, M. and Khatoon, N. (2009). Self-esteem and emotional stability of visually challenged students. *Journal of the Indian Academy of Applied Psychology*. 35(2), 245-266.
4. Anastasi, A. (1996). *Psychological Testing* (4th Ed.). New York: Macmillan Publishing Company, Inc.



COLORS OF SELF (*ĀTMĀ*) IN *NĀSTIKA* DARSANA: A COMPARATIVE STUDY

TAPAS ROY

Assistant Professor of Philosophy
Asansol Girl's College W.B. India

Abstract

In Indian tradition there are various contradictions that arise regarding the discussion of self. Indian philosophy is mainly divided into two groups namely *āstika* and *nāstika*. However, at the time of discussion regarding the nature of self, the *nāstika*, *astika* barrier vanishes. At that time, they only focused on their philosophical standpoint. As we all know, self is the central tropic in Indian philosophy. However, the problem is that not everyone agrees with other schools, so no conclusion is reached. Here in this paper I would like to discuss the self in different *nāstika* Indian philosophical schools point of view. As we all know that in Indian tradition there are three schools known as *nastika*, because they do not believe in the authority of Veda. These three schools are Cārvāka, Buddha and Jaina. Regarding the nature of self, these three schools give different observations. Here in this paper, I have tried to discuss a comparative study among them. In addition, when the discussion needed I have discussed western thought and other Indian school concepts also. I have chosen this topic as because

Key words: *Self, nāstika darsana, astika darsana, mukti, Jiva, pañcaskandha, law of karma.*

Introduction:

self is the one of the central topics in Indian philosophy as well as western philosophy. What is the real nature of self? This is a very difficult question among all the philosophical questions. Regarding this question, different philosophical schools are divided into different groups. Naturally, it is thought that self is pure, eternal, unchangeable being. Someone said that consciousness is the nature of the self, another group says that consciousness is the quality of

the self; at the time of liberation, the self is unconscious. Advaita holds that the self is the only thing that has a real nature, other all the things are unreal. In Indian tradition Cārvāka, Bauddha, and Jaina philosophy are known as *nāstika* philosophy of Indian philosophy. They all discuss their own philosophical point of view. Cārvāka *darsana* may be called extreme *nastika* because they not only deny the authority of Veda but also deny the unperceived any entities. They deny the law of karma, law causality, supreme being like God, the Brahman, also deny rebirth, and lastly they deny the eternal self or the momentary self. Here the difference arises with the Buddhist and Jaina with the Cārvāka. Bauddhist deny the permanent self, on the other hand Jains hold a self as a permanent entity. But the Cārvāka deny both the concepts, they deny buddhist no-self teory and Jaines permanent self also.

Cārvāka notion of self Before going to discuss the Cārvāka notion of self it is pertinent to elaborate the Cārvāka concept of epistemology; as because all the discussion is based on their epistemology. As we all know, that Cārvāka acknowledges perception is the only *pramana*. We can get our knowledge through our senses. In western philosophy, it is like realism. Both are admitting that what we see through our eyes or any knowledge getting from any sense organ is correct. Question may arise here if it is true, then how to discriminate between right and wrong knowledge. This is a big mistake in Cārvāka philosophy. We all know and believe that perception is one of the important *pramana*, but if we admit only one *pramana* like, perception. Then our knowledge would be limited. Power of Our sense organs has a limitation; therefore, through our sense organs we can get limited knowledge. This is why their discussion is limited. They have decorated their whole philosophy on the basis of perceptual limitation. According to them “there is no after-life, and reword of actions, as there is neither virtue nor vice. Life is only for enjoyment.”ⁱ

In the different philosophical discussion, two concepts are very much influences on philosophy, these two are spiritualism and materialism. The Cārvāka philosophy in Indian tradition is known as Indian materialism. Indian materialism, their main aim is to reduce everything in a matter; it may be spiritual entity or material entity. In the Basic in materialistic sense Cārvāka discuss the ethics, the karma, the self and any other concepts which they hold. In Cārvāka philosophy, advocates different types of concepts regarding the self. But, all of them most important concept is *dehātmāvāda*, except this concept some groups hold the, *indrātmavāda*, some group hold *monatmavāda*, another one is *pranātmavāda*, according to *dehātmāvāda*, compose of certain contain of four elements consciousness arise in material body. The nature of self is a perceivable conscious body.

Dhūrta Cārvākas held body is the combination of four elements; these four elements are earth, fire, air and water. Regarding the discussion of self,

Cārvāka holds that there is no self, except the conscious body. According to them, the conscious body is the self. Through our sense organs we can see our body, not see any eternal self. In addition, we see consciousness, which is endowed with our body. Therefore, we do not deny the existence of the body and its consciousness. They also accept the relation between body and consciousness. As we all know the body is unconscious and it is composed of four elements; these four elements are earth, water, air and fire. The *suśikṣita* Cārvāka held that there is a self apart from the body, but this self also destroys from the destruction of the body.¹

One group of Cārvāka known as *indrātmavāda*, do not accept the *dehātmavāda*, their argument is that if *dehātmavāda* admits then a doubt may arise like the many self in one body. If it is so, then it will happen that a different contradictory desire of different self arises at the same time; in this circumstance the body loses his inactivity. If the body is called the self then it is impossible to explain the past experience as a memory in different stages of life, like birth, youth and old age.

Indrātmavādas held that *indra* is the self. As because if the body is treated as self, then at the death body also is *deho* but there is no consciousness present; death body cannot be hearing, touching, seeing anything so these are actions done by the *indriya*, so *indriya* is the self.ⁱ

Another one group admits that *pran* is called self. If we admit the *indriya* is the self, there are also a lot of problems that arise. The sense organ is different but we feel an experience that I am the same person who sees some object, and sometime after touching the same object. It will be impossible if *indriyas* are called the self, therefore must admit a different entity that is not the *indriya*, this entity is the *pran* and this *pran* is the self.

Another group is called *monātmavāda*, according to them *mona* (mind) is the self. Their arguments are that *prana* is unconscious, so unconscious things cannot experience anything like pain, pleasure, desire, feeling. However, we have such types of experience. Secondly, without the contract of mind, no sense organ, actively perform any action. Therefore, after all the examination it can be said that *Mona* is the self.

Here some question has been arising by the opponent against the Cārvāka notions of the self. Is it possible to explain consciousness? Second question is how to explain memory and recognition? Is it possible to explain the death of a body?

Buddhist notion of self

Gautama Bauddha was the founder of this religion. His main aim was to remove sorrow from human life. He realized that life is full of sorrow, after realizing the truth he merited a long period and after all he discovered the way of the removing of sorrow. He did not intract the discussion of the nature of self. After the mahaparinirvana of Buddha, Bauddha religion divided into many branches, they are discussing various philosophical concepts. According

to Buddhist, everything is momentary in every moment (*khana*). In our daily life, we observe a continuous flow like river water, it is called Santana. A Santana is nothing but a collection of five *khana*s. We can observe the big moment in our life, but this big moment has so many parts, and the smallest part, which we cannot see, is called *khana*. According to them *khana* is real, it is called sat, sat means potentiality of action. Based on the momentary concept, Buddhist discusses their other theory. According to them, everything is guided by the law of Causation.

In our practical life everywhere, we see most of the things that are permanent. Which house I leave, after the whole day, I return to this same house. If everything is always changeable then how can I possibly return to our own house? Or is it called my house? Because I am always changing, there is a big difference between the morning I and the evening I. On the other hand, which house I return to in the evening is the same house which I live in the morning? This type of question arises if Buddhist momentariness admits.

In the discussion of buddhist self, buddhist admit that self is nothing but a pancha skandhas a, and it is anitya (non eternal) according to sunyavada, we can know only attributes, not the substance. Individual self is also unreal, it is not identical with the five skandhas nor the difference from the five skandhas (a critical survey of Indian Philosophy, C.D Sharma, p. 91.). According to them there is no permanent self or individual. Individual constructed by the five elements, these five elements are *rūpa* or the physical body, *vedanā*, *saṃjñā*, *saṃskāra* and *viññāna*. First element is the material part and the last four are the psychological part. Self is called a complex of mind and body. In the text *Milinda Pañha*, the king Milinda's questions regarding the self, *Nāgasena* was that there was no any self except the collection of skandhas, like a chariot is not the collection of different parts; self is like the same thing a combination of different parts¹.

Here the question is that if there is no self how to explain, the rebirth, or law of karma. also the memory and recognition. If there is no permanent entity then who is the doer of action and who is to enjoy the consequence. Because, at the time of doing action, and the enjoyer of consequence of the action are happened in two different times therefore the identity of the people has been change. Here is another question that may arise: it will happen that someone experiences something another one who will be remembered. The Jainas philosopher also posed the same question.

Buddhist have given the answer to the above mentioned question as follows- at the time of recognition, the person of experience and the person remembered is the similar not the identical. Buddhist say due to ignorance we assume an identical person. On the basic argument memory can be explained. According to Buddhism there is no permanent self, the first moment (*khana*) self exists just a *khana*, after a *khana* self creates a similar self, and destroys himself. But the memory, the previous action, all things pass to the next self.

A flame of fire is the continuous flow, every moment flame is different to other flame, but we think it is an one flame. Self is like a flow of flame or the flow of water. Therefore, the law of karma, and different questions may be answered with the buddhist no self theory.

Notion of self in Jaina philosophy

Jaina philosophy does not accept God as a creator of the world or the conductor of the self. Self and material world are self-creator, self-guide. According to them the nature of the self is essentially consciou. If it were non-conscious then knowledge could not arise in the self. For the proof of consciousness as an essence of the self they argue that it is conscious because we all feel that he is conscious. Naiyākas held that knowledge is the attributes of the self; it is not the essential quality of the self. Self is the active agent and enjoyer of his own actions. Self has guided by the law of karma without the enjoyment of his own deeds self cannot achieve liberation.

According to Jainas, the self is the subject to modification. According to Jainas self is mutable, as an argument that, if it is immutable, then cognition could not arise in the self. Before the self achieves the knowledge the self is void of knowledge, after the achievement of knowledge, it becomes knower and endowed with the knowledge. If the self is not the subject of change, and immutable then these two states could not be explained. Different states of a self clearly show that self is a changeable entity.

Regarding the size of the self, Jainas hold that it is *madhyama-parimāṇa* or limited size and it is a bit smaller than the body in which body it resides. Self is not-the character of all-pervasiveness. If the self is the character of all-pervasive then the self come on the contract in different bodies, senses, minds at same time; as a result knows all the actions all of the bodies, mind and senses. But practically we found different individual's birth, death, knowledge and action. Jainas say that if it is so then how an explanation can be possible. So it cannot be all-pervasive.¹ According to them liberated selves are like empirical selves or bondage self in intermediary size. An important concept arises in Jainas philosophy is that the liberated self is quite smaller than the body of its list birth. Nemicandra said that in the transcendental point of view, self has not any form or limitation. Self not one it is many in different individuals.

According to them, the real nature of self is pure, free and divine. It has four infinite qualities; like infinite knowledge, infinite intuition, infinite bliss, and infinite power. But in the empirical state self has lost these characteristics. In this time self has endowed with the karmic atoms. For absorption of the *karmic* atoms self become impure, imperfect, self become limited. Again after a long spiritual practice stops the coming of the new karmic atoms and washes out the previous karmic atoms and self achieves his real nature.

Jainas hold that self is omnipresent, but several questions arise regarding this question. Mimamsaka deny the omnipresent character of a self but Nyāya-Vaisesika accepts the omnipresence of Isvara but deny the omnipresent self.

Conclusion: On the basis of the above discussion I would like to draw a conclusion. Regarding the discussion of self it is impossible to give an appropriate definition. In Indian philosophy not only *nāstika* philosophy but also *āstika* philosophy they have given different contradictory decisions. It is held because self is an unperceivable entity. What may be the nature of self, what actually is, one thing must be said, without the discussion the self, the discussion of Indian philosophy incomplete. In this sense it is an important topic of Indian philosophy.

References

1. Bagchi, Dipak, Kumar. Bhāratīya Darśana, Progressive Publishers, September 2010.
2. Bhattacharjya Rajat, Samkhya karika and Samkhya tattva kaumudi, Progressive publishers, 2011.
3. Bhattacharya, Srishyamapada. Nyāyakusumāñjali, Sanaskrita Pustaka Bhandar, 38 Bhidan Sarani, kolkata, 1390 (BN).
4. Bhattacharyya, KarunaSindhu. Nyāya-Vaiśeṣika Darśan, Bengal State Book Board, Kolkata, January 2013.
5. Dasgupta, S.N, History of Indian Philosophy, Vol-I Cambridge university Press, London, 1922.
6. Chakraborty, Satyayoti. Sarva-darśana-saṁgraha, Vol. 1, Sahittosree, Third edition, Kolkata, 1414 (BN).
7. Chatterjee, Satishchandra. and Datta, Dhirendramohan. Introduction to Indian Philosophy, Kolkata University Press, Eight Edition, 2004.