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**Sanjeev Kumar Sharma**

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## Contents

	Editorial	v
1.	Science in Jain Canonical Literature <i>Ajay Kumar Singh</i>	7
2.	Media, Platform for Self-Expression and Ethnic Identity: Case of Indian Diaspora <i>Wisdom Peter Awuku &amp; Sonal Pandya</i>	13
3.	Migration and Enclaves System: A Study on North Bengal of India <i>Soumit C. Chanad &amp; Neerja A. Gupta</i>	25
4.	Philosophy Subject vis-s-vis Philosophy Works: Contemporary Need and Relevance <i>Sushim Dubey</i>	34
5.	Satyagraha and Nazism: Two most Contradictory Movements of the Century <i>Apexa Munjal Fitter</i>	45
6.	The Mahabharata: A Glorious Literary Gift to the World from Bharata <i>Virali Patoliya &amp; Vidya Rao</i>	65
7.	Eco consciousness in Children's Literature: A Study of Ruskin Bond's Select Short Stories <i>Kavita Tyagi &amp; Archana Pandey</i>	73

8. Sri Aurobindo's Integral Yoga & Kashmir Shaivism  
*Mahesh Kaul* 85
9. Political Thinking in Ancient India: Western  
Myths and Contemporary Challenges 92  
*Sanjeev Kumar Sharma & Ansuiya Nain*
10. Taxation System in Ancient India 107  
*Pooja Kishore*
11. Voices of Women as Playwrights in Winder  
Perspective 112  
*Jagruti J. Patel*

### **Book Review**

1. Kashmir Shaivism: The Secret Supreme 123  
*Deepanshi Mishra*
2. Jammu, Kashmir and Ladakh: Kashmir 124  
*Kavita Joshi*

## Editorial

A journey of six years has taken the purpose of *Bharatiya Manyaprad* to almost all vistas of writers. Accomplished, renowned and proven minds have contributed in different series of publishing in past years. This issue contains articles written by young researchers. All those who have just started their career or are pursuing their research at the initial stages have been invited to submit the article for the present issue. Their brilliance and variety of subjects related to Indianness have touched the hearts of the peer review team members.

Sri Aurobindo, one of the most original philosophers of modern India, made a deep study of the *Vedas* and, struck by the light it threw on his own experiences, rediscovered its lost meaning. In his book *India's Rebirth* (ISBN: 81-85137-27-7 - p. 94) he wrote: "I seek a light that shall be new, yet old, the oldest indeed of all lights...I seek not science, not religion, not Theosophy but Veda - the truth about Brahman, not only about His essentiality, but about His manifestation, not a lamp on the way to the forest, but a light and a guide to joy and action in the world, the truth which is beyond opinion, the knowledge which all thought strives after - यस्मिन् विज्ञाते सर्वमिदं विज्ञातं भवति (which being known, all is known); I believe it to be the concealed divinity within Hinduism...". It's a well-conceived truth that the mind of ancient India did not err when it traced back all its philosophy, religion and essential things of its culture to the seer-poets of the *Vedas*, for all the future spirituality of her people is contained therein seed or in first expression. When we emphasize upon Indianness, that age old insight is revealed in words. With this fervour this issue has given space to the young researchers who have the

zeal to connect, decode and propagate the direct experience of underlying metaphysics of Indian wisdom tradition.

*Bharatiya Manyaprad* is spreading its wings around the world and today reaches out to 2370 destinations. The keenness of writers is creating a spark. 'Thought' is infinite and 'word' is finite. Again, what word transmits is the infinite thought. Ancient traditions of '*Shruti*' and '*Smriti*' are germinated out of this notion only. Articles in the present issue not only depict variety of thought but also critical analysis of world view presented by various deliberations. *Srimad Bhagwad Gita* inscribes five major factors which lead to success of karma:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्चपृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥18.14 ॥

It's heartening to know that young researchers are quite inclined to go deep into the search of meaning, thought and concept which form India an ancient nation and young tradition. Their faith in pragmatic approach helps to dispel narrative spread around that Indian thought is not modern and western aid is complementary to essential research. Would like to end with a universal prayer what a Vedic man prays to:

'The One who is the life spark of the water,  
of wood, of things both moving and inert,  
who has his dwelling even within the stone,  
Immortal God, he cares for all mankind,  
'He who sees all beings at a glance,  
both separate and united,  
may he be our protector.'

**Sanjeev Kumar Sharma**

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## Science in Jain Canonical Literature

**Ajay Kumar Singh**

The heritage of Prakrit texts is an invaluable treasure of India. Innumerable kinds of works have been written in Prakrit for over 2500 years. Their works in the various fields of learning and sciences have greatly contributed to this treasure. Dr. J. C. Jain, Dr. J. C. Sikdar, Prof. L C. Jain and Dr. N. L. Jain and other scholars have studied Prakrit texts and painted out their significance in the various fields of science and cultural history of India<sup>1</sup>.

The twentieth century scientific age has gone more critically analytical of old concepts and practices to confirm them or indicate about their modifiability. It attempts to elaborate the scriptural, spiritual and physical facts and phenomena not only intellectually but by experimental evidences also. This dual support strengthens our faith. The scientific mind is not satisfied with the concepts like divinatory, revelatory or self-experiential origin of Scriptures. It has, however, been found that the Jaina system holds a superb place not only contemporarily but all-timely also in the field of moral or spiritual instructions and many physical conceptualizations.

One can also obtain on authentic accounts of various arts, crafts and popular branches of science. Science has no conflict with religion, when correctly understood in fact, they go hand

and both of them pursue the discovery of truth in the physical and spiritual realms. Science and technology are welcome, but they should serve man, add to his dignity and accommodate his spiritual aspirations irrespective of the environments under which he is placed. Seventy two kalas are frequently mentioned in many Prakrit texts<sup>2</sup>. The list contains the *sippas* and also the list of traditional knowledge and sciences. Detail description of matter and soul found in Prakrit texts is also related with various sciences. Jain philosophy provides a scientific and logical description of the nature of both the physical and the spiritual. The Prakrit texts provides a research oriented, spiritual, philosophical, scientific and mathematical exposition of knowledge of Jain texts. Some aspects of science may be traced out in Prakrit Texts because the Jaina acharyas have memorable achievements in sciences such as mathematics, astronomy, astrology, medical science, mining and metallurgy, science of Alchemy, horticulture etc. Some branches of science referred in Prakrit texts are pointed out here in brief.

### **Astronomy**

The early Prakrit texts provide ample testimony to the progress made by *Jyotisa*. It was also known as *Nakkhattavijja*. The experts of *jyotisa* were required to make forecast of all coming events. The *Suriyapannathi* and *Candapannathi* Prakrit texts deal with astronomy. *Vivahapadala* is another Prakrit work on astrology, which was consulted for fixing up the wedding time<sup>3</sup>. The *Jonipahuda* and *Cudamani* also deal with astrology. The Prakrit work of 8<sup>th</sup> century A.D Kuvalyamalakaha preserved detail description of astrology.

### **Arithmetic**

Ganiyavijja is counted among seventy two subject of learning. It is said to have been thought by Risabhadeva to his daughter Sundari, Ganita is described as one of the four exposition of the principle (Anuyoga) in Jaina texts. The Prakrit texts Thananga mentions ten categories of science of numbers<sup>4</sup>.

### **The Science of medicine**

Ayurveda is defined as the science and art of life. It deals with life in all its phases, philosophical and biological and comprises both preventive and curative medicine and surgery. This science is propagated by Dhanwantari<sup>5</sup>. This medical science comprises eight branches:

1. Pediatrics (Kumarabhicca)
2. The treatment of eye, ear, nose and throat (Salaga),
3. Surgery and midwifery (Sallahattha)
4. The treatment of bodily diseases (Kayatigiccha)
5. Toxicology (Jangola),
6. Demonology (Bhuyavijja)
7. The science and art of restoring health of old age (Rasayana) and
8. **Sexual rejuvenation (Vajikarna or Kharatanta).**<sup>6</sup>

There are also description of various method of treatment and medicines. The Acarangasutra mentions the sixteen kinds of diseases<sup>7</sup>. Prakrit works Nishithacurni and kuvalamala etc. give other kinds of diseases and their treatment<sup>8</sup>. Thanangasutra has mentioned the causes of diseases. Snake bite, Leprosy, Piles, insanity and sores etc were fatal diseases mentioned in the Prakrit texts<sup>9</sup>. "There were public hospitals also named by tegicchayasala, anahasala, arogyasala etc. The Prakrit works Nayadhammakaha referes to a hospital which was built on one hundred pillars have in number of physicians and surgeons, giving treatment to patients suffering from various diseases by employing various medicines, herbs, pills, tablets, powders, oils and other ingredients<sup>10</sup>.

### **Mining and Metallurgy Sciences**

The digging of earth and smelting metals (*dhaudhamana*) are stated to be censured professions for followers of Jain religion, probably, because of the violence involved. But this science of mining and science of Alchemy (*dhatuvidya*) are depicted in many Prakrit texts. India was rich in mineral wealth, and mining was an important industry in ancient India. Alchemy (Dhatuvidya) was known several methods were employed turn the base metal in to gold. The Prakrit work

*Jonipahuda* gives more detail of this science. The technique of alchemy has been given in the Prakrit work *Kuvalayamalakaha*. This was the art of making artificial gold by some herbal powder and other process. It was also known as Narendra Kala.<sup>11</sup>

### **Science of Prognostication**

There are different types of fore telling referred to in various Prakrit texts, with their origin taken to the times of the saviors. It was the part of sacred knowledge disseminated by them (*Kevalisutta*).<sup>12</sup> Dream reading science was famous in ancient India. Now it is related to psychological study and science.

### **Jain Philosophy and Science**

The modern science, as we know is devoted to the understanding of the physical matter, its qualities, and the forces that govern its behavior. Science has indeed gone a long way in understanding the nature of the minute particles that constitute matter, the various forces, such as the forces of gravity and magnetism and the electromotive forces that pervade this universe, and the relationship between energy and matter. Science has even explored the phenomena that govern the nature and attributes of our physical body, delving into such areas as the DNA and the genomes. However, astounding as the discoveries of our modern science are, there is still so much to know and learn. Our knowledge is incomplete, uncertain and partial. New discoveries often negate or disprove what we once believed to be true, and a true scientist is the first to acknowledge that we still stand at the periphery of a vast ocean of knowledge and that much of the universe is still unknown to us.

Modern science-provides an explanation for the physical phenomena of nature on the basis of a study of the fundamental particles that constitute all matter and the forces that govern the behavior of such particles, Jain philosophy deals with the entity that gives life, and how it is affected by its association with Karmic particles and the Karmic forces. It provides a rather unique and thoroughly logical theory of interaction between the Karmic particle and the soul and the

transmigration of such, particles with the soul. The soul, in fact, serves as the medium that holds a record of the influx, bondage, stoppage, and stripping of karmic particles. Prakrit texts have explained in detail the many facets of knowledge that the Jain philosophy has explored, and how it has been a pioneer in such exploration.

Jain philosophy has always maintained that the universe is without a beginning or an end, everlasting and eternal, but continuously undergoing transformation. Modern science has also embraced this concept. Jain religion has provided the most comprehensive description of the nature of both animate and inanimate. The proposition that the animate (*Jeevas*) exists in two forms, as embodied souls and as liberated soul, is a unique concept. Even more astounding in its logical brilliance is the division of the embodied or the mundane souls into *sthavar*, having one sense organ and embracing in its scope the earth, water, fire, wind and vegetation. Equally brilliant is the Jain description of matter or inanimate and its constituents, the *anu* or atom and the *skandh* or molecule. Jainism has also recognized that energy is a form of matter. It is interesting to note that it was not until Einstein's discoveries that our modern science came to the same conclusion.

These are some of the highlights of the scientific and logical philosophy of Jainism. Jain philosophy provides a comprehensive description of the universe and the animate and inanimate that constitute it. It also discusses the meaning of 'our existence, the purpose of this life and its destiny, and the forces that control that destiny'<sup>13</sup>. The Prakrit literature provides the most valuable source for a study of the Jain philosophy and how it is based on sound scientific, mathematical and logical reasoning.

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**Ajay Kumar Singh**, is an Assistant Professor, Centre for Comparative Religions and Civilizations, Central University of Jammu. **Email-Singhdiaspora83@gmail.com**

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## **“Media, Platform for Self- Expression and Ethnic Identity: Case of Indian Diaspora”**

**Wisdom Peter Awuku & Sonal Pandya**

It is said that he who plays the piper, calls the tune. This paper, “Media, platform for Self-Expression and Ethnic Identity: Case of Indian Diaspora” looks at how the Indian Diaspora have used the media as a platform to express themselves as Indians found in another land who have unique ethnic identity. For them to be able to do that, it means they should be able to call the tune. Calling the tune is to say one has control over the media. Control over the media also means ownership of the media. Diasporic media are a platform for self-expression, the representation of cultural relics and the contestation of negative stereotypes by migrant people in the public sphere. In the context of this presentation or forum, diasporic media are perceived ‘as the media that are produced by and for migrants and deal with issues that are of specific interest for the members of diasporic communities’.

### **Background of Indian Diaspora**

The Indian Diaspora is a generic term used to describe the people who migrated from territories that are currently within the borders of the Republic of India. It also refers to

their descendants. The Diaspora is currently estimated to number over twenty million composed of “NRIs” (Indian citizens not residing in India) and “PIOs” (Persons of Indian Origin who have acquired the citizenship of some other countries). The Diaspora spreads across practically every part of the world. It numbers more than a million each in eleven countries, while as many as twenty-two countries have concentrations of at least a hundred thousand ethnic Indians. According to a survey conducted by the United Nations (UN) on international migrant trends in 2015, India’s diaspora population is second largest in the world, with 16 million people from India living outside their country. The survey conducted by the UN Department of Economic and Social Affairs (DESA) said the number of international migrants - persons living in a country other than where they were born-reached 244 million and India has the second largest diaspora population in the world.

### **Ethnic Identity and Self-Expression**

Considering the European Indian Diaspora, certain facts become clear. There are striking parallels between the settlement patterns and the diasporic identity formations. The Indian ethnic network has been a base to use ethnicity in forming an ‘Indian Diaspora’. The concept of culture as a baggage of cultural heritage is the dominant factor used to unite the community. Once the community is united, it is extended to the dimension of inter-diaspora relations. The problems arise when youths born and brought up within European surroundings cannot imagine India. Through oral traditions, observation of festivals and rituals and cultural forms the parents of the first generation tell the second and third generations that they are Indians. India and the Indian community becomes a vision to them. They are caught up in a state of confusion and cannot place their identity. Their cultural heritage as told by their parents remains imaginative. The reality is the place where they are born and has European friends. They do know through the media that like China, India is rising economically. Since Europe’s economic crisis have created many problems, India is alternative to them.

They try to research their Indianness. In the European universities, India and her cultures are taught. Many Indian students go to India for studies. Indirectly, they are proud of the country of their forefathers and its modern, rising economy. They are also given extra information about India through internet, cyber technology and media. India provides them with professional opportunities as well. Their own respective European governments also have an interest in developing business relations with India. The imagined Indian Diaspora and India have thus become a living reality.

Activities of the associations create an informal movement for ethnic revival, its preservation and maintenance. The speeches and narratives given by the individual leaders during the meetings are meant to have internal discussions within the group members. These are necessary to invoke and provoke the feelings of the group members. For example, questions are raised, “Should we forget our motherland and ancestors?” “Should we give up our culture and religion and follow the permissive host society’s norms and values?” “Shouldn’t we care for our centuries old cultural heritage?” “Shouldn’t we care for our elderly people, women and children instead of imprisoning them in the western cage of individualism?” Since the ethnic groups were considered a minority group numerically by the host society, it helped them to perceive their image differently. At a certain moment the group expressed the identity in the form of their visible celebrations and narratives. The government- bureaucrats managed how a group should behave. They prescribed certain rules of behavior to be followed by the immigrants. When Associations or self-organizations were formed by the ethnic groups, these helped pride and self-assertion with the immigrant identity. The immigrants were educated and tended to be economically successful. In the case of illegal migration, some of such migrants were caught by the police, while others, were quietly married to other Indian girls (PIOs, People of Indian Origin). In some cases they married to European women to get the green card and stay in the country. Their migration was a means to escape from unemployment, family problems and political persecution

back in India. Many migrants asked for refugee status. It is near impossible for any Indian to be given asylum. Most of them were repatriated. During their stay, unless their cases were legally wound up, they were kept in asylum centres. They were given some pocket allowance to cover the necessary needs. Gradually, when they won cases these newly legalized illegal Indians became members of associations and conveyed their harsh experiences. When various associations united and became countrywide associations, the force of ethnicity led to demands for better treatment, housing, jobs, access to the labor market and educational institutions, cultural autonomy and equality in the welfare system as enjoyed by the host society. Their demands were politicized by host members and the media. After becoming united collective organizations, the formation of a diasporic identity was facilitated. In all narratives during the meetings of the associations, the notion of belonging to a different culture and the need to express their identity were the main issues.

Thus, the process of ethnicity emerged. It was a new experience for a long suppressed or undermined and disadvantaged person who was now seeking political “redress in society.” Ethnicity removed their bitter experience of a “suspended identity”. Which was the result of the Indian community being treated like a marginal group. Public opinion, rumours and printed media were against the way of Indian living. Since ethnic identity or diasporic identity relies on ancestral ties, kinship relations, common language of communication, historical and imaginary memories and religious beliefs, it became a shield to protect, preserve and maintain the ethnic culture. Ethnicity took this baggage and exposed it to the host culture and the government. Their functions have been articulated in previous literature, including the production of ‘culturally relevant and locally vital information to immigrants in the host society’ ‘orientation and connective ‘open space for a self-reflective discourse among migrants’ ‘reinforce identities and sense of belonging’ ‘the (re-)creation of alternative imaginative space alongside existing mappings’ and contribution ‘to the ethnic diversity of a multi-ethnic public sphere’

### **Media ownership-Newspapers/Radio/Television**

As a way of ensuring that the Indian Diaspora are well represented in the media, many of the Indian Diasporic individuals and groups owned and funded many of the media outlets in the world. This decision to be media owners gives the Indian Diaspora the leverage over bad press and stereotypes.

### **The Ethnic Media in Different Parts of the World**

The ethnic media is very active in the Gulf region. The mainstream, English language print media report on developments in India. The entertainment requirements of the Indian community in the region are met by radio and TV programmes. Radio Asia and HUM are broadcast all over the Gulf, and are the most popular radio services. They are run by Indians and cater to the diverse Indian community in the Hindi, Urdu and Malayalam languages, with plans to expand into other Indian languages. There are also 3 AM stations broadcasting in Malayalam. There are no ethnic Indian TV channels telecasting from UAE. However Doordarshan programmes will now be beamed over E-vision of Abu Dhabi's cable network, a subsidiary of the state-owned Emirates Telecommunications Corporation. AIR has a correspondent in Dubai and has announced the launch of satellite transmissions to target the Gulf audience. Channel 33 in Dubai is very popular with expatriates. In Oman the 2 prominent dailies the Oman Daily Observer and the Times of Oman, are edited and managed, though not owned, by Indians, and devote substantial space to Indian news, as do the state run TV and radio networks. In Saudi Arabia, members of the Indian community publish 2 dailies Urdu News and Malayalam News. Popular Indian channels like the ZEE TV, Sony TV, MTV India etc. are available through dish antennas in many Gulf countries. In Singapore the Tamil daily Tamil Murasu and the TV channel Vasantham are targeted at the Indian community. In Hong Kong, the Bharat Ratna (BR) International monthly was started 37 years ago by Hong Kong business tycoon Bob Harilela. The Indian is also published from Hong Kong. In Malaysia, there are two

prominent Tamil dailies, Tamil Nasion and Malaysia Nanban. Astro and Mega channels transmit Indian programmes.

In the Philippines, the Sindhi community publishes a monthly English magazine Samachar. Zee TV, Sony and STAR TV can be seen through satellite or cable throughout this region. Many NRIs and PIOs work in these organisations. The South African Broadcasting Corporation (SABC) has 3 TV channels for the Indian community. Every Sunday, a two-hour programme titled Impressions which includes Indian vernacular serials, a local community programme and an India report - Eastern Mosaic - is broadcast for the South African Indian community. SABC's Radio Lotus also targets the Indian community. It gives equal time for the major local Indian languages - Tamil, Gujarati, Hindi, Urdu and Telegu. Apart from SABC TV, every Sunday the independent M Ne pay channel hosts East Net for its Indian subscribers and also offers Indian channels like ZEE TV, Sony and B4U.

The Independent Broadcasting Authority has licensed several private radio stations such as Marble Ray, East Coast Radio and Radio Hindvani. Of these, East Coast Radio is the most popular and has the largest listenership. The ethnic FM radio stations 'East 106' and 'Sound Asia' in Kenya cater to the Asian community. In Mauritius, radio/TV channels are state owned but devote a significant portion of coverage to Indian matters: culture and programmes in Hindi as well as other ethnic languages. In Tanzania, Dar Es Salaam Television (DTV), Cable Entertainment Network (CEN) and Cable Television Network (CTN) are owned by people of Indian origin. In Israel, the Marathi quarterly Maiboli has been published by Israelis of Indian origin since 1987. In Spain – Aaina, Muskan, Sitara and Hindi Valencia Samachar are published by the Indian community. In Suriname, PIOs own the RAPAR, Trishul and Rasonic Broadcasting Networks, Radio Radika and TV and Radio Sangeetmala.

Indian films are very popular in Trinidad & Tobago where there are 4 radio stations that broadcast Hindi songs. In Fiji, the ethnic Indian community has very little role in the media. Two ethnic Indians have minority shares in the Fiji Sun and a radio station is partially owned by an ethnic Indian

businessman. The publication Shantidoot in Hindi is issued from Fiji. A number of TV channels in Guyana are owned by Indo-Guyanese. In Australia, the following publications are edited or owned by members of the Indian community: The Indian Down Under, The Indian Post, The India Voice, Hindi Samachar Patrika, Indian Link, Bharath Times, Bhartiye Samachar and the Indian Observer. There are several other radio programmes in the vernacular Indian languages in Australia. In New Zealand, Bharat Darshan, Newsletter and Indian Newslink comprise the Indian ethnic media. Due to the greater feedback and information available on the Net, as well as the longer traditions of freedom of expression in the print media in countries like the US, Canada and the UK, considerable, though not exhaustive, information is available regarding the ethnic media in these countries. The following sections of this chapter outline the salient features of the ethnic media in these three countries.

### **Indian Media in the UK**

The Indian media has a strong presence in the UK, both in the print and increasingly in the electronic media segments. The Indian community runs a number of ethnic TV channels, radio stations, newspapers and magazines. These tend to focus primarily on news and events related to the Indian subcontinent and help the community to remain in touch with India. Many of the India-based media organisations are also represented in the UK. In addition to wire services like PTI and IANS, most major Indian dailies including The Times of India, Hindustan Times, The Hindu etc. have full time correspondents. A number of national and regional publications also engage stringers. Together these constitute the Indian Journalists Association of the UK. The Asian Age is the only Indian daily to have a London edition. Magazines like India Today, Cine Blitz and Movie Mag also have special UK editions and maintain full-time representation in London. It is understood that Outlook may also launch a UK edition.

Indian ethnic publications serve different sections of the community. The widest circulation ethnic publications are in Gujarati and Punjabi, as these communities constitute the

two largest Indian linguistic groups in the UK. They provide their readers with a mix of community news, information about religious and cultural events and reporting on important developments in Gujarat and Punjab respectively. Gujarat Samachar, with a circulation of 40,000, and Garavi Gujarati with a circulation of 42,000, are the leading publications serving the Gujarati community, while Des Pardes is the widest circulating Punjabi weekly in UK, followed by the Punjab Mail and Punjab Times. Amar Deep is a Hindi weekly with a circulation of 40,000.

Sunrise Radio, the oldest Indian radio programme, caters to the Indian (and Pakistani) communities. The newest entrant in the news segment is Punjab Radio. Among other ethnic Indian radio channels are Sabras Radio, Radio XL and Supa AM. BBC radio also provides several hours of programming in Indian languages. Indian TV channels - Zee TV, Sony Entertainment Television, B4U, Star TV – are highly popular. Among home-grown TV companies, the market leader is London-based Reminiscent Television (RTV), which offers 6 channels including Lashkara in Punjabi, Gurjari in Gujarati, CEE in Tamil, Bangla in Bengali and Anjuman in Urdu, and Channel East that provides community-based programming. In addition, Birmingham and Leicester have their own local Indian channels - MATV (which has now become part of RTV) and APNA TV. There are 3 Punjabi weeklies in the Birmingham area catering to the predominantly Punjabi community - “The Punjab Times”, “Des Pardes” and “Awaz-e-Qaum” and a Punjabi TV Channel “Lashkara”.

The decreasing level of awareness of Indian languages amongst the younger generation means that the vernacular publications are largely limited to the older generation. The youth tend to rely primarily on English-language publications. The Eastern Eye and India Weekly are the prominent English weeklies. Asian Voice is owned by the Gujarat Samachar group. The India Abroad weekly has a London Bureau. The younger generation has also launched its own publications - including the weekly Asia Xpress and BritAsian and monthly magazine Snoo. Coverage of India in

these publications is relatively limited and largely focused on Bollywood and the latest music groups.

The wide range of publications, combined with the growing availability of radio and TV programming, provide the Indian community in UK with the latest information on India, which plays an important role in sustaining their ties with India. Many of these organisations have close links with their Indian counterparts. Most sections of the ethnic media maintain a cordial relationship with the Indian missions in the UK.

### **Indian Media in the US**

Indians today are regarded as a highly qualified and educated community in many countries of settlement, but especially in the US. Their second advantage in the world of media, besides their natural intelligence, is their command of the English language. The quality of reporting and news coverage is high, as is their coverage of Indian issues. Indian Americans have therefore been relatively ahead of their other Asian counterparts in the US media. Several journalists of Indian origin have made it into mainstream journalism. The South Asian Association of Journalists (SAJA), established in March 1994, is a professional group whose goal is “to foster ties among South Asian journalists in North America and improve standards of journalistic coverage of South Asia and South Asian America”. It now has a membership of over 800 journalists of South Asian origin in New York and other cities in North America. It is not a political advocacy group and is nonpartisan. It would be extremely useful for the central nodal agency in India dealing with Diaspora affairs to maintain regular contact with a lobby of committed professionals who are developing the quality, excellence and mainstream credibility of journalists of Indian/ South Asian origin in the US, more so since in many countries Indian publications are not really influential opinion-makers and are not read by the mainstream public.

The list of ethnic publications in the US also runs into many pages, which is true of other parts of the world. India Abroad, an international newsweekly started in 1970 for the

South Asian expatriate community, is the largest selling Indian newspaper published outside India. The India Abroad News Service, started in 1987, covers all the continents and serves 62 newspapers in four languages - English, Hindi, Arabic and Gujarati.

There are other countless Indian papers in all major US cities with a significant concentration of the Indian community. The Committee expresses its inability to chronicle all of them. It has therefore given here only an illustrative list. In California, the weeklies India Post and India West are popular, while SiliconIndia and Siliconeer cater to Indian IT professionals in Silicon Valley. Some of the weekly Indian newspapers published from Houston in the English language are - Voice of Asia, India Herald, Indo-American News, and Indu. In the vernacular there is Malayalam Weekly. From Washington, some of the publications are India Post, India West, India Journal, Himalayan News, India Focus magazine and India Currents Magazine. Other publications are India

#### **CANADA**

It is the Canadian government's policy to support ethnic TV channels. This is one of the reasons for the large number of ethnic TV and radio channels in Canada such as the Asian TV network, A.K. Video Madhuban, Gaunda Punjab, Eye on Asia, TV Asia, Indradhanush etc. The ethnic media in Canada is prolific and keeps the community fully up to date with news events on India. The interested and educated component of the Indian community has access to instant news and information through the Internet. The Indian community is centred around two main areas i.e. Greater Toronto Area in Ontario province and Vancouver – Surrey in British Columbia. Toronto has the highest concentration of PIOs and consequently also of ethnic publications focusing on entertainment, social and religious events and news of interest to community. These include publications in the vernaculars and in English, such as Hamdard, Sukhanwar, Punjab Di Mahak, Sikh Press, Pardesi Punjab, Gujarat Vartman, Nawa Zamana/Punjabi Jodha, Multicultural Gazette, Bharti / Asia Times, Sada Punjab, Sanjh Savera, "Ajit"

News Paper, KALA, Desi News, Sikh News & Views, Nagara Punjabi, Namastey Canada, Pragati, Ashiana, India Abroad, Asian Roots, The Indo - Canadian Voice, The Toronto Tribune, India Journal, India Post, New Canada etc. The “Link” weekly, the “Indo Canadian Times”, the Canada Darpan in Gurumukhi, the Char di Kala (a mouthpiece of separatists), are some of the papers published from Vancouver. Ms. Sushma who runs the above-mentioned TV programme Indradhanush also runs a 24-hour radio programme.

### **Conclusion**

In conclusion, let me remind you of a Ghanaian proverb, which says that no matter how long a log stays in water, it will never turn into a crocodile. In the same vein, no matter how long you see yourself as an American, Canadian, South African, British, etc, you would always be reminded of your origin. Let us keep it in our mind and remind our children of their root and teach them to be proud of who they are and where they come from.

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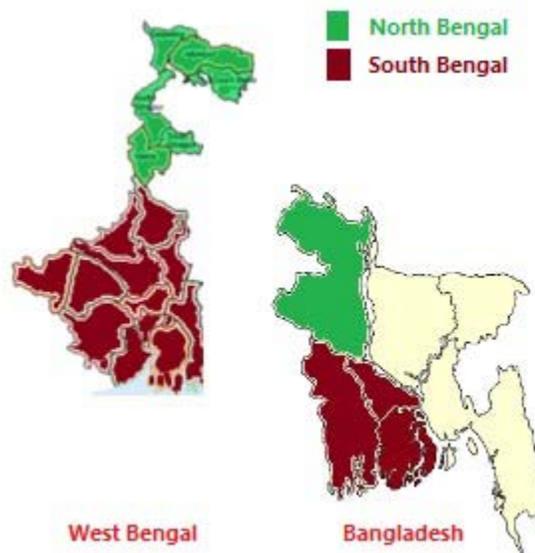
**Prof. Sonal Pandya** is Professor and Head of Department of Communication and Journalism at Gujarat University.

**Wisdom Peter Awuku** is working as Special Assistant and media coordinator to the Former President of Ghana, John Mahama. At present he is pursuing research at the Department of Communication and Journalism at H. K. Centre for Professional Training, Gujarat University, Navrangpura, Ahmedabad-380009. **E-mail: kofiageshe@gmail.com**

## **Migration and Enclaves System: A Study on North Bengal of India**

**Sowmit C. Chanda & Neerja A. Gupta**

### **Introduction: Migration at a Glance**



When people talk about migration, the first word comes to anybody's mind, should be 'The Exodus'. Jews left Egypt,

came to Near East and formed Israel in the process of Exodus. However, there is no empirical evidence and no historical or archeological basement of this phenomenon. (Meyers, 2005) Though the time of this migration is not clear enough like its existence, but this is not the only migration happened on the earth. Migration is an ancient phenomenon. People around the world move here to there, shift themselves from one place to another from the very beginning of human beings. (Map Source: Wikipedia)

We know, usually people migrated those days with their own community and they kept on moving. Now a days we will not find that much of community migration, but it still happens with Gypsies and religious mendicants. In modern days, migrations are more often individual. Anyway, migration is a continuous process. Thus, it requires continuous discussion and new thoughts to understand the fact behind it. Migration is happening worldwide and in two ways — long distance and short distance across the borders. Migration is also defined as internal (within the same country) and international. In this paper, we are concentrating on both types of migration modes of ‘North Bengal’ around its shorter distances. (Bagchi, 2013)

There are some ambiguous terms related to migration, those have to be noted down. Migration from ex-country to current country is called immigration. Immigrated people are immigrants. Immigration due to political or due to other critical circumstances is emigration and emigrated are emigrants. (English Oxford Dictionaries, 2017) Emigrants often turn to Immigrants, if the government of the relevant country gives legal permission to the concern persons to stay there, but it may not have any time limit. Immigrants may not have to come back to their homeland if they get the citizenship, but emigrants have to, after the roots of their problem get solved. (English Oxford Dictionaries, 2017)

Emigrant always means, a person who, for an uncertain period of time, had to leave his/her motherland due to a particular reason and take the privilege of asylum in another country. Emigration usually is related with war victims, refugees, state-less people, who are considered to lead their

life in inhuman condition, suffering to survive and for that reason had to take shelter in other country.

'Emigration' has its root with the French term 'émigré'. This term was widely used on the effect of the famous French Revolution. People, individual or group, who left France during those days, were called 'émigré'. (Doyle, 1999, pp. XV-XXII)

### **'North Bengal': The Term and Its Geographical Profile**

Two and two, four divisions make a 'North Bengal'. However, those divisions do not belong to the same country. 'West Bengal' as a term or even until 1947, 'East Bengal' as a term are very popular in the geographic demography. But, this 'North Bengal' as a term is not that much sound-worthy compare to the other two. Hence, it has to be said that, 'North Bengal' is not the name of an aloof or secluded place. It is a part of the greater Bengal, which includes— Bangladesh (Previously 'East Bengal') and West Bengal, India. So, Bangladesh has two divisions among those four and rest of the two are of West Bengal. These are the transnational highland in the base of the great Himalayan.

Bangladesh has Rangpur and Rajshahi division. West Bengal has Jalpaiguri and Malda division. These divisions have 25 districts altogether. From West Bengal there are 8 districts— Darjeeling, Kalimpong, Jalpaiguri, Alipurduar, Cooch Bihar (These 5 are of Jalpaiguri Division), Malda, North Dinajpur and South Dinajpur (These 3 are of Malda Division's 4 districts; other one is Murshidabad, which is hardly regarded as a northern Bengal district except its some areas near the Malda district border). From Bangladesh, there are 8 districts each among the mentioned divisions— Panchagarh, Thakurgaon, Dinajpur, Nilphamari, Kurigram, Gaibandha, Lalmonirhat, Rangpur (These are the 8 districts of Rangpur division, which can be called the core Northern Bengal districts of Bangladesh), Rajshahi, Pabna, Bogra, Natore, Naogaon, Joypurhat, Chapainawabganj and Sirajganj (These are of Rajshahi Division, which are actually situated in the northern-western part of Bangladesh).

This whole location is the cradle in the lap of great rivers; namely Ganges, Padma, Jamuna, Teesta and Brahmaputra.

Brahmaputra has the braided river connection with Jamuna and they separated northern-western portion of Bangladesh from the eastern-central Bangladesh having created the confluence in between the Sirajganj-Tangail Districts converge.

Over all, the region, that has been situated in between the basement of the eastern Himalayan and world's largest 'Ganges Delta' or 'Bengal Delta' — which crosses about 23,000 sq miles and stretches about 200 miles towards the Bay of Bengal and created by the four great rivers Ganges-Padma-Jamuna-Brahmaputra, mainly by Ganges-Brahmaputra — is called the 'North Bengal' of the Indian Sub-continent. Out and out, North Bengal is a region, which is river-purified and surrounded by some great rivers. (Majumdar, 1941, p. 41) (Banglapedia, 2015)

However, many of districts of each side are sharing border in particular places. For example: Before 1947, Jalpaiguri was a 'greater' district of the most Northern part of Bengal and Panchagarh was a Mahakuma of this Jalpaiguri. So, now, Jalpaiguri and Panchagarh, two districts from each side are sharing the same border. Same is happened with Dinajpur also. There are two Dinajpur—South and North— in West Bengal, bifurcated the old West Dinajpur in 1992. Meanwhile, in Bangladesh, there is the other part of the same Dinajpur. All these 3 places were under the same name— Dinajpur— before 1947. Most interesting and tragic part of these border-sharing districts is the long history of enclaves. The enclaves of 'North Bengal' demand special treatment in any sort of discussion.

### **North Bengal: A multi ethnic, multilingual and multi religious land**

It is understandable that Bengal or Bangladesh is the land of the Bengalis and Bengali speaking people. So do North Bengal. Bengalis are the majority. But, there are so many ethnic, community groups and indigenous tribes live in North Bengal too. This is the land of 'Cooch Behar State' because it

belongs to Koches, one of the ethnic group. This is also the land of the Rajbanshis, who are actually originated from the local Mongoloid or Kirata and the Bratya-Kshatriya (outcaste Hindu warrior). It is very tough to differentiate these two groups due to their body structure. (Basu, 1882, pp. 140-144)

### **Migration in Greater Bengal from 1947 to 1971**

Now, if we come out from the coverage of North Bengal and pay our attention to the scenario of the greater Bengal, we will see, obviously the migration from 1947 to 1971 was huge due to the partition of Bengal, in fact India, and the war of Independence of Bangladesh against West Pakistan. These 24 years were such struggling period for the people of the East Pakistan or East Bengal. Life became very difficult to survive for them. So many people during those days have moved across the borders and chosen their comfort zones. (Datta, 2005, pp. 147-150)

The 1951 census in India recorded 2.523 million refugees from East Bengal. Among them 2.061 million settled in West Bengal. The rest went to Assam, Tripura and other states. By 1973 their number increased over 6 million understandably, after the Liberation war of Bangladesh against the Pakistani oppressor. Meanwhile, also in the 1951 census, Pakistan government recorded 671,000 refugees in East Bengal. The majority of which were from West Bengal, rests were from Bihar and one can understand, they were all Muslims. However, it was an ongoing partition, one should say. Because, by 1961, the number of refugees in East Pakistan became 850,000 (approx.). Crude assumption is, within 1967, means in next two decades of the partition; about 1.5 million Muslims migrated to East Bengal from West Bengal and Bihar. During Bangladesh Liberation War, it is said that, 11 million people from all communities, regardless of religion and race, had their life to be sheltered in India and among them 1.5 million did not get back to their homeland. (Dasgupta, 2000)

### **Other Emigrations and Immigrations to North Bengal**

North Bengal of India is a place, which is very nearer to not only one side of Bangladesh, but also of Nepal, Bhutan

and Tibet. These countries have created quite a good transnational relation with North Bengal and short-distances international and transnational migration take place for that cause. In and out both types of migration may happen in that process.

Peasants over here are very much capable to produce crops and they are very hard working too. The peasant community was really in large that they were able to form a historical movement.

Apart from that, North Bengal is renowned as the land of tea estates. Dooars and Darjeeling estates are famous for tea. This region is incorporated with so many hill track areas. Agro-based industries are very popular in North Bengal. In addition to those, there are so many forest resources and agro-forestry in here. Forests of here are the production house of Jungle fibers, which are supplied all over India. This land is very fertile for large plantation too, which gives people a very good earning source. This is one of the very few lands of India, which is best for fruit and spice cultivation. These are suggesting, certainly it is one of the best attractive tourist spot of India. People around the world come to visit those beautiful natural scenario and hill areas. Transportations and tour guides are very important in that regard. North Bengal also has natural resources. Mining is a regular process to have Lignite, China Clay, Limestone, Copper, Dolomite etc. Meanwhile, it is the significant region for Indo-Tibet transnational trade and alternative track of Silk route. In accumulation, this place is full of resources and day-by-day industrializations are developing. Industries and owner are always in need of quality workers in cheap labor cost. That's why, there is always a scope to get endorsed with these sectors for job opportunity. It has been studied that, migrants got better opportunities than the local workers because, being in a badly need of earning sources, they work very hard to please the masters and more importantly, they work at bellow par wage rates (Datta, 2005). Even people, especially women, are coming as migrant to do domestic work in the city areas. (N., 2011)

Another case might have been the relatives or family tie up. Since North Bengal has made transitional border with Bangladesh, Nepal, Bhutan and Tibet, there is always that probability, people who left those countries have their relatives and family members already live in North Bengal or they have migrated previously.

Last but not the least is Siliguri. It will be a surprise package to emphasize a place for the cause migration, but it is a fact. Siliguri, situated on the banks of river Mahananda, is a part of two districts—Darjeeling (62%) and Jalpaiguri (38%).

In an era of open market system, market competition, and desire to spread urban life, Siliguri is the best possible place with its massive resources and that is why migrators have their eye on North Bengal, so that they can catch up the city from a short distance. (About Siliguri Subdivision, 2015)

### **Conclusion**

These are the attribution mentioned above as the emigrational catalyst in our findings for North Bengal. Multidisciplinary aspects are always there to find North Bengal as a place of migration. Not only political and economic but also geographical position, climate and other factors play vital role on migration and we have tried to analysis data on that basis. North Bengal for its position, climatic condition of being temperate and with the blessings of the river courses and natural balance really influence migrants to take the taste of its land.

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**Sowmit C. Chanda** is an ICCR Sponsored PhD Fellow from Bangladesh, pursuing his degree under Dr. Neerja A. Gupta, from Study Abroad Program and Diaspora & Migration Studies Centre, Gujarat University, Ahmedabad. **E-mail: [sowmitchanda@gujaratuniversity.ac.in](mailto:sowmitchanda@gujaratuniversity.ac.in)**

**Dr. Neerja A. Gupta** is Principal of Bhavan's Sheth R.A (P.G) College of Arts and Commerce, Ahmedabad & Founder cum Director of Study Abroad Program and Diaspora Research Center Gujarat Univeristy, Ahmedabad. She is International Academic Chair for GOPIO (Global Organization of People of Indian Origin) New York. **E-mail: [drneerjaarun@gmail.com](mailto:drneerjaarun@gmail.com)**

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## **Philosophy Subject vis-ā-vis Philosophy Works: Contemporary Need and Relevance**

Sushim Dubey

The present article is an effort to present the overview of the Philosophy subject and its literature form the ancient time to modern era. With this overview, an account of happening is also presented by the means of decade by decade analysis of research works in the Philosophy Subject. This study is based upon the 4000 research works conducted in Philosophy subject. These research carried in various Philosophy Departments, Sanskrit Department and other allied area Departments in Indian Universities for last 110 years<sup>1</sup> i.e from where the records of conduction of Ph.D. research are available after the foundation of modern University Education System in India. The article, thus in its presentation, is interesting and discusses hitherto not reveled aspects of Philosophy higher education.

The article is divided into two parts. First part briefly discusses about the Philosophy as darśana from the ancient past and its literature, second part of this article focus on the Philosophy Subjects' primarily research areas, and throws

light on contemporary need and relevance of new emerged area and demands to cater the need.

## I

The study of Philosophy which is in Indian context is 'Darśana' in India may be traced back to the ancient Āryan tradition, where it used to be pursued as a branch of learning pertaining to the highest goals in life. Verses of ancient literature record the usage of Darśana<sup>2</sup>. In the Arthaśāstra, Kauṭilya defines four kinds of Vidyās source of knowledge – Ānvīkṣhikī, Trayī, Vārtā and Daṇḍanitī<sup>3</sup>, among which Ānvīkṣhikī as that which describes knowledge which makes to realize distinct and clear between truth and false etc<sup>4</sup>.

The world's first university was established in Takṣaśīla in 700 BC was ancient model Universities also in the 7<sup>th</sup> century AD, Nalanda University had some 10,000 students and 2,000 teachers. The subjects taught at Nalanda University covered diverse fields of learning covering science, astronomy, medicine, and logic as diligently as they applied themselves to metaphysics, philosophy, Sāṅkhya, Yoga-śāstra, the Veda, and the scriptures of Buddhism and foreign philosophy. Transcending ethnic and national boundaries, Nalanda University attracted pupils and scholars from China, Indonesia, Korea, Japan, Persia, Turkey and other parts of the world<sup>5</sup>. The Buddhist tradition where 'Teachings' and 'Philosophy' of Buddha used to be the subject of learning for the eradication of the Duakḥa or life's sufferings. Conquering sensual pleasures along with internal and external world became expressed in the words 'Jin', 'Jinendriya' which together with the teachings of the Tīrthaṅkaras have been followed in India's Jain tradition from immemorial time.

The systematic developments of ideas of logic, reasoning and truth have been pursued in Nyāya-Vaiśeṣika tradition. The Sāṅkhya position is said to be as old as nature itself with its inquiry based on the concept of Puruśa and Prakṛiti. The Yoga tradition is perhaps most relevant for the benefits it provides to modern society worldwide, but its roots, and rich

tradition may be traced back to the 2500 years ago, Rṣī Patañjali in the compilation of aphorism expressed Yogic wisdom in the form of Yogasūtra. The best compilation in the Sūtra Tradition is Pāninī Vyākaraṇa and its Bhāṣya which is one of the best and monumental works to represent the Sūtra<sup>6</sup> Paramparā or tradition, where only by few letters whole grammar of Sanskrit is represented and preserved for the generations.

The Vedic tradition culminated in a profound philosophical inquiry concerning existence and the nature of the world and its ultimate reality. These are still practiced and are existent in the various streams of Vedānta tradition across the Country, and around the world. A vast literature of several texts representing the Advaita paramparā are written and found serving the best ancient literature and culmination of human intellect in the form of Vāda (argument) and Prativāda (counter arguments) ranging from the worldly experience to mundane world to supreme spiritual realization i.e. Brahmānanda. Apart from the spiritual science and discourse, there were representative works/texts were contributed in Gaṇita (Mathematics), Khagolakīya (Astrophysics), Dhātuvijñāna (Metallurgy), Āyurveda (life sciences), etc. and Ārya Bhaṭṭa, Caraka, Suśruta, are some of the names to be remembered. Likewise in the field of poetry, drama, and literature, loka Sāhitya Sanskrit is one of the richest language to have contributed to the preservation and propagation of wisdom cultivated during the last two-three millennia not only in the Indian subcontinent but in remote places like China, Japan, Arabian Country upto Europe region. The tale of Pañcatantra and Hitopadeśa, the Ākhyānaka of Rāmāyaṇa and Mahābhārata, the Jātaka of Buddha may be found replete in South Asian countries and other parts of the World.

The rich culture tradition undoubtedly emerges and culminates from the richness of Philosophy, living standards and reflects the overall development of a civilization. Historically, prosperity as such, attracted not only traders but foreign invaders from different part of the world. Many of them returned not only with the physical bounty but also

with cultural wisdom and many of them also remained here to rule and merge with Indian identity. Though this is a matter of history, while we are here to confine our discussion on Philosophy as a subject and in research. We have briefly discussed about the past glory of Darúana as vidyâ and branches of Darśana and its rich tradition & texts as Philosophical texts in ancient Sanskrit literature. From this point onwards we move to second part of this article which has primarily focus on the Philosophy Subject in research areas, and throws light on contemporary need and relevance of new emerged areas and demands to cater the need.

## II

With the establishment of colleges and universities during the British era, Indian Philosophy, which perhaps used to move in the form of Guru-śiṣya relations, got established in a new educational environment. Sarvepalli Radhakrishnan, Mahatma Gandhi, Rabindranath Tagore, and others not only emphasized the glorious tradition of Indian Philosophy and culture but also presented it to the world, perhaps for the first time it was emphasized more precisely by Vivekanand in 1891 at the World Religion Congress at Chicago.

Later on, through the development of the educational system up to the Doctorate level in modern Indian universities, research in philosophy found its way through enquiry by India's intellectuals. Scholars carried out research on the Indian Philosophical Traditions as well as Western Philosophical Traditions. However, as can be seen from ongoing analyses, enquiries into the Ancient Indian Tradition have been still the most favoured areas of inquiry amongst higher degree aspirants in Philosophy.

This article confines its scope to higher education research level and explores the establishment and growth of the Philosophy as a subject in modern university education system in India, founded during the British era till date. The beginning of university education in India as conceived by Lord Macaulay started with 1833 education bill. The universities were founded in three presidencies, namely Calcutta, Bombay and Madras (these cities presently known

as Kolkata, Mumbai and Chennai) in 1857. Modern college system of education also emerged during the British era. Some of the old colleges had philosophy as their foundation course. Here, for exploring the history, it may be interesting to look back and to see, what the initial subjects of study and research were in those traceable bygone eras. So far, no clear and factual records perhaps are available of those old days. However, we may analyze this with doctoral dissertations. This may be decoded here what were the initial subjects of teaching and research around 1908 and how other branches of study evolved and subject expanded to new frontiers and kept on growing. This history and development of Philosophy as a subject of study is very interesting and presented subsequently with fine analysis and facts.

1900-1920 may be regarded as beginning of Doctoral Research in modern University System as per the old records. The period, of 1900 to 1920, witnessed a few awards of Ph.D. in philosophy. From the beginning itself, philosophical enquiries were enriched with the following prominent diversified area of studies:

- Logic-Indian (Nyāya)
- Humanism
- Culture & Literature
- Mysticism
- Philosophy of Religion
- Vedānta
- Western Philosophy
- Philosophy of Science
- Arts & Aesthetics
- Ātma, Self, Spirit
- Yoga Darśana
- Advaita Vedānta
- Hinduism
- Metaphysics-Ind./West.
- Mīmāṃsā Darśana

During this period prominent research works which may be mentioned here are, Adityanath Mukhopadhyay's 'The Concepts of Monism and Mysticism : A Metaphysical Essay With a Short Historical Introduction'; B.N.Seal's research

work on 'Mechanical, Physical and Chemical Theories of The Ancient Hindus', and Mahendranath Sarkar's work on 'The System of Vedântika Thought and Culture' carried out at Calcutta university; and Ganganath Jha's work on 'The Prabhākara School of Pūrva Mîmānsā' carried at Allahabad University. Subsequently in decade by decade more areas added into the study and subject got rich with diversified inquiry into the matter of which prominent areas are listed below:

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1921-1930	Existentialism/Phenomenology, Moral Phil. & Ethics, Yogavāsiṣṭha, Epistemology-Ind., Epistemology-West.
1931-1940	Bauddha Dharma & Darśana, Contemporary Ind. Phil., History of Philosophy, Jaina Dharma & Darśana, Logic, Philosophical Logic, Nyāya Darśana, Political & Social Philosophy, Śaiva, Śākta, Vira Śaiva & Kaśmîra Śaiva, Sant, Sufi, Bhakti Darśana, Viśiṣṭadvaita
1941-1950	Causation, Tribal Phil., Regional Phil., S. Rādhākṛishnan- Darśana, Ind. Phil. with Foreign Phil. & Culture, R.Tagore-Darśana, God, Iśvara, Mokṣa, Liberation, Mukti, Salvation, Philosophical Psychology
1951-1960	Astrology, Analytic Phil., Phil. of Mind, Phil. of Lang., Consciousness Studies, Gîtā, Islāma, Tribal/Regional Phil.- Bengal, Tribal/Regional Phil.- Maharashtra, Tribal/Regional Phil -Gujarat, Vaiṣṇavism, Sāṅkhya Darśana, Sri Aurobindo-Darśana, Vaiṣṇavika Darśana
1961-1970	Āyurveda, B.R.Ambedkar-Darśana, Dayānanda-Darśana, Environmental/Ecology, Feminist Phil./ Gender Studies, Iqbāl- Darśana, Tantra Darśana, Tribal/Regional Phil – Assam, Upaniṣad, Christianity, Gāndhi-Darśana, Vivekananda- Darśana
1971-1980	Research Methodology, Bible, Tribal/Regional Phil.- Kerala, Bhagwan Das- Darśana, Cosmology, J.Krishnamūrti-Darśana, Justice, Law, Human Rights, M.N.Roy-Darśana, Peace Studies, Vinoba-Darśana, Vyākaraṇa- Darśana, Philosophy of Education, Qurāna, Tribal/Regional Phil.- Tamil/South Ind., Sikhism

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1981-1990	Tribal/Regional Phil.- Odisha, Tribal/Regional Phil.- Punjab, Philosophy of Mathematics, Phil. of Technology
1991-2000	Tribal/Regional Phil – Andhra, Tribal/Regional Phil.- Karnataka, Tribal/Regional Phil.- Harayana

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Table: depicting new areas explored for research in the subject Philosophy over the decade by decade in Indian Universities. This documentation is based upon the studies of 3500 research works carried in Indian Universities during these decades.

From 1991 to 2000, the decade could not gather new areas in philosophical subject as research areas. This period may be marked as the period of saturation as well as decline in new undertaking of Philosophical research in Indian Universities. Number of Ph.D.s got decreased subsequently in 1990-2000 and 2000-2010 in comparison to the previous decades. Only three areas got added with the already existing categories. They were Tribal/Regional Philosophy of Andhra Pradesh, Karnataka and Harayana state. What is significant and prominent here to observe, is that a stagnant situation, which is interpreted as static in growth of new areas in the subject, indicates saturation but negatively hampers the number of research explorations further. If we look alongside at other reasons, then during this period, Indian education scenario received a change at this decade. It was a change in political scenario where Indian economic policy got liberalized. Foreign investment was promoted and multinational companies set there foot in Indian market. Global demands, and information technology sectors were increased. This trend supported exponential growth for studies in business management, computers and engineering subjects. Due to this effect, almost all arts subjects were less pursued, and philosophy subject seemed to be affected more.

### **Growth of Philosophy Outside of Domain of Philosophy Departments**

#### **(a) Indian Administrative Services (IAS)**

Union Public Service Commission (UPSC) has by now included Ethics, Values, Philosophical Thinkers and other areas in its essential Paper – V, a paper on General Studies. General Studies Papers are compulsory for all candidates.

Indian Administrative Services, the most prestigious and elite, job profile in India, includes in its selection examination as - Paper V which is of General Studies and it is compulsory for all subjects candidates. It includes course matter as:

- ♦ Ethics and Human Interface, Dimensions of Ethics, Ethics in Private and Public relationship,
- ♦ Human Values-lesson from the lives and teachings from great leaders, reformers and administrators, Role of family, society, educational institutes in inculcating values
- ♦ Contribution of Moral Thinkers and Philosophers from India and World.
- ♦ Public/Civil Services Values and Ethics in Public Administration. Ethical Concern and dilemmas in Govt. and Private Inst.
- ♦ Laws, rules, regulations and conscience as source of Ethical Guidance
- ♦ Accountability and Ethical Governance
- ♦ Strengthen of Ethical and Moral Values in Government
- ♦ Ethical issues in international relations and funding
- ♦ Philosophical Basis of Governance and probity
- ♦ Codes of Ethics and Code of Conduct etc.

#### **(b) Business Management Areas**

Now we move from administration to Business where the Indian Institute of Management, IIMs, are the role model of Business Management studies in India. IIMs<sup>7</sup> have also included various components of ethics and value in its syllabus. News in Economic times<sup>8</sup> is to be believed then “Top B-schools like IISB, IIMs revamped their syllabus. IIM-K

exposes students to a ‘spiritual quotient;’ the Mumbai Business School is introducing courses in philosophy that include along with the Bhagvad Gītā and the Upaniṣads, eastern philosophies as well”. Some of the elements shown in course structure are:

- ♦ Current management practices and philosophy
- ♦ Supplied management philosophy
- ♦ Strategies and Values; Business Ethics
- ♦ Ethics and Technologies of Mass Communications<sup>9</sup>
- ♦ Business ethics and institution-building
- ♦ Values of professionalism, integrity, ethics, and social commitment
- ♦ Philosophical Foundations of Management

(c) All major Competitive Exams include Logic

Now if we move towards the Logic, which has been fundamental parts of the study of the subject Philosophy, then various examinations and tests conducted by UGC (NET), CAT, UPSC, BANKS, SSC and State Public Service Commission’s etc. include Logic as one of the important area in their multiple-choice questions-based examinations. Under the logic following areas were included:

Syllabus of Logic<sup>10</sup> in UPSC, BANK, SSC and CAT exams

- o Logical Reasoning
- o Verbal Reasoning
- o Syllogisms
- o Logical Deductions
- o Set Theory, Venn Diagrams and Network Diagrams
- o Binary Logic
- o Critical Reasoning

**Observations and Conclusions**

Various subjects of study and academic groups have been gradually attracted towards basic philosophy and some components from logic and philosophy were incorporated in their courses and programs at various level.

This is also to remember that those bygone pristine eras in Indian history where Darśana used to be regarded as

highest branch of learning and where a Puṇḍit used to initiate his eldest son into his Vidyâ and used to train him with honour and dignity.

This is the time when we are in crossroad and we need to think and address the issue of employments, growth in research, attracting brilliant mind, producing something novel and noble are the need of contemporary time.

1. Research works from 1900 to 2013. Based upon the Book, "Doctoral Research in Indian Universities" as Volume two in A survey on Study and Research in Philosophy in India. Available at [http://www.icpr.in/p-survey\\_on\\_study.html](http://www.icpr.in/p-survey_on_study.html)
2. 'Ātmanāśa - viśayaviparīta - darśanavattvādabibhet, tasmāttatsāmānyādadyatve'pyekākibibhetid kiṃcāsmadādivadevabhayahetu-viparīta darśanāpanoda kāranahyathābhutātma-darśanam' Bḥadāraṇyaka Upaniṣad 2.2
3. Catasrā eva vidyā iti kauṭilya. Tābhirdharmārthau yad vidyāt, tad vidyanān vidyātvam. Sāṅkhya yogo lokāyataḥ cetyānvikṣiki. Kauṭilyam Arthaśāstram, 1.1.1
4. Ānvikṣikī lokasyopakaroti, vyasane'bhyudaye ca buddhimavasthāpayati, prajñāvākyakriyāvaiśāradyaś ca karotiṃ pradīpa sarvavidyānāmupāya svakarmaṣām āśraya sarvadharmānā śaśvādānvikṣiki matāṣ – ibid.
5. Some Inputs for Draft National Education Policy 2016, PREAMBLE, Ministry of Human Resource Development, Govt of India available at [http://mhrd.gov.in/sites/upload\\_files/mhrd/files/nep/Inputs\\_Draft\\_NEP\\_2016.pdf](http://mhrd.gov.in/sites/upload_files/mhrd/files/nep/Inputs_Draft_NEP_2016.pdf)
6. 'Alpākṣaram sūtram'
7. Business Management Courses at IIM etc. 2013
8. Kala Vijayraghavan, ET Bureau Jan 19, 2012, 10.24AM IST
9. <http://www.iimahd.ernet.in/programmes/pgp/programme/curriculum/courses-offered-second-year.html> 27.07.2013
10. Logic as Nyāya, Tarka, is the branch of Philosophy since ancient time.

*Dr. Sushim Dubey* is currently working as Programme Officer in Indian Council of Philosophical Research (Under the Ministry of HRD, Govt. of India), New Delhi since 2009. Prior to this, he has taught Philosophy and Yoga in Yoga Centre, Rani Durgavati University, Jabalpur and Morarji Desai National Institute of Yoga (Autonomous Organization under the Ministry of Health & FW, Govt. of India) and Govt Autonomous M.A.C. College, Jabalpur. Dr. Dubey has received his M.A.

and Ph.D. in Philosophy. He has been recipients of three gold Medals, three Fellowships, UGC JRF NET and ICPR General Fellowship and visiting fellow to Department of Sanskrit, Dr. HSG Sagar Central University. He has worked for the Sakshat Project of IGNOU, Directory of Doctoral Dissertations in Sanskrit in Indian Universities of Rashtriya Sanskrit Sansthan (under MHRD). He has published 13 research papers and several articles along with 8 Books, 10 radio talks and one t.v. programme. He has worked for digitalization of Upanishad, Gita, Darśana and Yoga related ancient Sanskrit Texts which had been a covered story in "INDIA TODAY" in 2008.

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# **Satyagraha and Nazism: Two Most Contradictory Movements of the Twentieth Century**

**Apexa Munjal Fitter**

## **Introduction**

To build up any personality it is very essential to understand the various aspects of an individual. It becomes quite crucial to analyze not only the cultural and domestic background of the persona but also it becomes customary to understand the psychological aspect in building up an individual's personality. It is important to understand that both Gandhi and Hitler were the products of their separate religions, languages, ethics, cultures and family backgrounds. The major contrast between Mahatma Gandhi and Hitler comes from their style of demanding. Gandhi stipulated truth through peaceful means. The only person that he punished throughout his life was his own self by doing fasting. Gandhi circulated peaceful disobedience through the method of correcting the things peacefully. The result of his methods was that the opponents understood the justification of his demands. His whole idea was based on the goodness of

human nature and appealed to the goodness of his opponents. His fight was against colonialism, poverty, ignorance, evil practices, discrimination, social inequality, dictatorship and so on and so forth. He even did not think to hurt a single Britisher howsoever he only wanted them to leave India. While on the other side, the method of Adolf Hitler was totally contradictory to that of Gandhi. He believed that he had a right to kill people. He thought that he had many enemies in this world so he could not accept people who were different from himself. As a result, he made imaginary opponents and then killed them. This is the basic but most devastating difference of ideology between the Mahatma and Hitler.

The second most evident difference comes in the form of humanity versus racial purity. Gandhi respected all religions and all races on earth. He wanted to grasp and look into only positive aspects of all countries and people. He did not believe in making any sections of humanity. Hitler on the other hand believed in racial superiority of the Aryan race. He believed that all evil in this world comes from the Jews and their blood is impure. He thought that weak had no right to live or survive in the world so they must be killed. Hitler totally believed in dictatorship while Gandhiji believed in democracy. Gandhi's life is an open book without any secrets. So he had no fear of being exposed. Hitler on the other hand had an insane passion for secrecy. While Gandhiji had no fear, Hitler had all the fears in the world chasing him. Gandhi believed in the rights and dignity of women. He fully believed in the dignity of labor. On every possible account, there is a terrible contrast between the Mahatma and the villain. In this article, I have focused on the two major but the most contradicted movements of the era, Gandhi's Satyagraha Movement and Hitler's Nazi Germany. Let us take a brief look that how these major events took place and how did they worked and affected the nation and the world.

### **M. K. Gandhi and Satyagraha**

Mahatma Gandhi who is commonly known as 'bapu' was the creator of New India. His contribution for the

independence and the upliftment of India made him the national hero of the country. Gandhiji sacrificed his life in serving his country and countrymen therefore he was greater than the other leaders ever born on this earth. He was a great nationalist and freedom fighter. This made him not only the father of India as a country but the disciple of universal humanism. Gandhiji was not only the political figure and a freedom fighter but he was at the same time a great religious preacher, reformer, philosopher and thinker. He was a man of surpassing and many-sided genius that it is difficult to find his parallel in history. He was a social reformer, economist, educationalist, man of religion, Satyagrahi and was called a saint as well. The seeds of Gandhi's political life were implanted when he arrived to South Africa in 1893 at the age of 24 to work as a legal representative for the Muslim Indian Traders based in the city of Pretoria. Gandhi's birth as a political leader was occurred during his 21 years stay in South Africa. Here he developed his political views, ethics and his skills as a political leader.

### **Emergence of Satyagraha Movement**

The Satyagraha theory was emerged during late 19<sup>th</sup> century by Mahatma Gandhi to assign an indomitable but nonviolent resistance against the racial discrimination in South Africa. However, after the success of the implementation of this theory, Gandhi utilized this theory and made it the foremost instrument in the Indian struggle against British colonialism and was adopted by the different protest groups in other countries also. This theory was an exceptional and novel way to resist evil and became the heart and soul of the entire Gandhian Philosophy. It also became one of the most powerful ways to his exclusive contribution to the modern Indian political thought. He explained that during his meeting with Europeans, he suddenly realized that the term passive resistance was too narrowly constructed that it appeared to be the weapon of the weak and exemplified by hatred and manifests violence. That made him understood that a new word must be coined by the Indians to allocate their struggle. But somehow it was quite difficult for

him to assign a new term so later on Maganlal Gandhi attached the word 'Sadagraha' which means truth, agraha and firmness. But to make it more clear Gandhi changed this term and recognised it into the word of 'Satyagraha'.<sup>1</sup>

The idea also expounded that there is a direct relationship between the purity of the suffering and the extent of progress. It believes that where there is more purity in the suffering, there are more chances of greater progress in the material and spiritual way. Basically, the theory of Satyagraha has three main purposes, first, it purifies the mind and heart of a sufferer, second it strengthens favorable public opinion, and last it makes direct appeal to the soul of the oppressor. Gandhi clarified the difference between the term Satyagraha and Passive Resistance in a very clear and simple way that Satyagraha is a moral weapon while the passive resistance is a political weapon. The victory of the soul power over the physical force is the most reflected spot of Satyagraha where the soul power is dynamic while the physical force is stagnant. Gandhi cleared that the ultimate aim of Satyagraha is to achieve success despite of extreme sufferings. In relevance to this, Gandhi stated,

"I thus began to call the Indian movement Satyagraha, that is to say, the Force which is born to call the Indian movement Satyagraha, that is to say, the Force which is born of Truth and Love or non-violence, and gave up the use of the phrase 'passive resistance', in connection with it, so much so that even in English writing we often avoided it and used instead the word 'satyagraha' itself or some other equivalent English phrase."<sup>2</sup>

Eventually Satyagraha offers an extensive and effective opposition to injustice and cruelty in comparison to passive resistance. Some of the major techniques of Satyagraha are non-cooperation, civil disobedience, fasting and strike and all these are having direct and prominent connection with Non-violence. However, it is sometimes used to refer to the whole principle of nonviolence and sometimes used in a patent meaning to refer the direct action that is largely disruptive, for example in the form of civil disobedience.

In 1906 during the struggle in South Africa this term was initiated in the news-sheet Indian Opinion. Satyagraha is a

compound word of the Sanskrit words 'Satya' means truth and 'Agraha' means insistence. The concept is regarded as a justification of truth by taking self-suffering in the form of love. It is the weapon of the bravest and the strongest people. It is believed that Satyagraha enables altitude of spiritual and moral qualities of an individual. The chief purpose of Satyagraha is not to harm the enemy by any means but it is a plea to the enemy either through reason or by giving a gentle lucid argument. The follower of Satyagraha receives two positive features like it showers blessings on those who practice it and another is that it also blesses those individuals against whom Satyagraha is practiced.<sup>3</sup>

For Gandhiji, the essence of Satyagraha is that it looks for the removal of opposition without harming the opponents themselves. Therefore, instead of destroying the relationship with the opponent, a satyagrahi is very much keen to transform or try to purify the evil mind to a higher level. Therefore Satyagraha is sometimes also known as silent force or a soul force and this way it becomes a weapon of the individual with moral power rather than physical power. Gandhiji distinguished satyagraha with 'duragraha' as in protest meant more to bother than enlighten opponents. He wrote:

“there must be no impatience, no barbarity, no insolence, no undue pressure. If we want to cultivate a true spirit of democracy, we cannot afford to be intolerant. Intolerance betrays want of faith in one's cause.”<sup>4</sup>

Gandhi further explained that civil disobedience and non-cooperation as a part of Satyagraha are based on the law of suffering. It is a principle where the survival of suffering is a means to an end which usually involved a moral upliftment of an individual and society. Therefore, non-cooperation in Satyagraha is in fact a means to secure the cooperation of the opponent consistently with truth and justice. When he had to utilize the method of Satyagraha in a large scale political conflict with the involvement of civil disobedience, Gandhi believed that satyagrahis must undergo some training to ensure discipline. He wrote that it is “only when people have proved their active loyalty by obeying the many laws of the State that they acquire the right of the Civil Disobedience.”<sup>5</sup>

**Gandhian Principles for Satyagrahis**

First Gandhi visualized, produced and then finally executed Satyagraha as not only a method to be used in sensitive political struggle, but also as a universal stick for injustice and harm. He felt that it was equally applicable to large-scale political struggle and to one-on-one interpersonal conflicts and that, it should be taught to everyone. He founded the Sabarmati Ashram to teach the principles of Satyagraha. He asked all the Satyagrahis to follow some major principles which were described as Yoga Sutra. These principle includes are as below<sup>6</sup>

- nonviolence
- truth and honesty
- non-stealing
- chastity - brahmacharya
- non-possession
- body-labour
- control of the palate
- fearlessness
- equal respect for all religions
- economic strategy such as boycott
- freedom from untouchability.

Gandhi always insisted the members of Satyagrah movement to strictly follow all the principles. Apart from all these, on some another circumstance, he had also listed some rules which were also very much essential to follow for every Satyagrahi in India. For all Satyagrahis the following things are important to follow<sup>7</sup>, Few of them are:

- they must have a living faith in God
- they must believe that Truth is God and God is Turth
- they were insist to wear khadi only
- they were abstain from alchohol and other intoxicants
- they must willingly carry out all the discipline that are issued
- they must obey jail rules unless they are formed to hurt the self-respect
- they must believe in truth and non-violence and have faith in the inherent goodness of human nature

To run the Satyagraha campaign with the proper system, Gandhi had invented some Rules to present Satyagraha Campaign. They are like<sup>8</sup>

- harbor no anger
- suffer the anger of the opponent
- do not curse or swear
- do not insult the opponent, his leaders or opponent's flag
- as a prisoner, behave courteously and obey prison regulations
- do not become a cause of communal quarrels
- protect your life non-violently.

Satyagraha theory also influenced many other movements of civil resistance. For an instance, Martin Luther King wrote in his autobiography about Gandhiji's influence on his developing ideas regarding the civil rights movement in the United States:

“Like most people, I had heard of Gandhiji, but I had never studied him seriously. As I read, I became deeply fascinated by his campaigns of nonviolent resistance. I was particularly moved by his Salt March to the Sea and his numerous facts. The whole concept of Satyagraha was profoundly significant to me. As I delved deeper into the philosophy of Gandhiji, my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform...it was in this Gandhiji an emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking.”<sup>9</sup>

Mahatma Gandhi had been a prominent leader of the Indian nationalist movement in South Africa and had been a verbal opponent of basic inequity and abusive labour treatment as well as cruel policy control such as the Rowlatt Act. During these protests, Gandhi had preferred the concept of Satyagraha, and in 1914 he achieved success in his theories. The hated legislation against Indians was abolished and all Indian political prisoners were released then after. Before Gandhi no one had done or accomplished this to encourage people to unite against the British and fight for their rights and respect. The tactics he used were all non-violent as he preaches and were usually boycotting, protest marches and

facts. Gandhi's vision would soon bring millions of regular Indians into the movement, transforming it from a restricted struggle to a national one. The nationalist cause was expanded to include the interests and industries that formed the economy of common Indians. For example, in Champaran and Bihar, Gandhi was the defender of the troubles of desperately poor sharecroppers and landless farmers who were being forced to pay oppressive taxes and grow cash crops at the expenses of the subsistence crops which formed their food supply. The profits the crops they grew were insufficient to provide for their sustenance.

At the Calcutta session of the Congress in September 1920, Gandhi convinced other leaders of the need to start a non-cooperation movement in support of Khilafat as well as for Swaraj. The first Satyagraha movement urged the use of Khadi and Indian material as alternatives to those shipped from Britain. It also urged people to boycott British educational institutions and law courts; resign from government employment; refuse to pay taxes; and forsake British titles and honours. Gandhi was sentenced in 1922 to six years of prison, but was released after serving two. On his release from prison, he set up the Sabarmati Ashram in Ahmedabad, on the banks of river Sabarmati, established the newspaper Young India, and inaugurated a series of reforms aimed at the socially disadvantaged within Hindu society—the rural poor, and the untouchables.<sup>10</sup>

### **Satyagraha in South Africa**

During Gandhi's stay in South Africa, the Satyagraha Movement was undertaken by seven years and during these years Gandhi and his followers had fought several times against the government by utilizing the weapon of Satyagraha. However, it is difficult to give details of each incident but some pioneering incidents can be noticeable. Satyagraha in South Africa was the matter of immense courage of the minority Indian community to crack itself against the government. However, for Gandhi it was mandatory to judge the plenty of things to fight for the survival of the Indians on the alien land. These parameters

includes the political and economical power which was operated by the European community, the inflexibility of the local South African government, the aversion of the British Colonial office to provoke the Union Government in Pretoria, the exhaustion of the Indian Government and the limitations in the resources of the Indian minority. Gandhi was living under so much pressure for working out all these things. January 1908 was a dreadful month for Gandhi as he was arrested and charged for a month imprisonment for the break of the registration law. Soon after a month he was been released by the consideration with the government. Later on after few days he was beaten up and injured badly. The treaty with the Transvaal Government did not last long and the Satyagraha campaign had to be renewed. Later on Gandhi set up a Tolstoy Farm which was 21 miles away from Johannesburg.<sup>11</sup> This was the place where the colleagues of Satyagraha campaigned and their families could support an economical and hard subsistence- which was in fact harder than life in jail-by-running a cooperative farm. During all these troubles in 1912 Gokhale visited to South Africa to discuss the problems of the Indian community with the members of South African Government. He returned to India with the hope that the tax on the ex-indentured labourers and the Asiatic Registration Act would be eliminated.

The fight was prolonged and one day a party of eleven Indian women, including Kasturba took risk of imprisonment by crossing from Natal into Transvaal without a permit. The Indian labourers who were working in the coal mines at New Castle departed on a sympathetic strike. The mine-owners reacted by cutting off water and electric connection to the areas where the labourers lived. This was very sensitive issue that Gandhi had to take charge of the miners and their families. As a part of Satyagraha movement Gandhi decided to walk with them from New Castle to Tolstoy Farm, but he was arrested on the way. During the imprisonment he was asked to make to dig stones and remove the compound. Later on he was transferred to Pretoria jail and lodged in a dark cell which consisted of ten feet long and seven feet wide, which was lit up at night only to check up on the prisoner. He was

neither allowed a bench, nor had freedom to walk in the cell. When he was called to the court for evidence in a case, he was marched to the court with hand-cuffs on his hands and on his feet.<sup>12</sup> During all these procedures, the Indian labourers had been put into special trains, and taken back to New Castle mines where they were forced to go underground by mounted military police. This was called the 'blood and iron' policy of the South African Government which actually stimulated India extremely. Later on to assist Gandhi, Gokhale sent two earnest Christian Young men C.F. Andrews and Pearson. After some times the South African Government gone under pressure by London and Delhi government to make negotiation with Gandhi and thus slowly and gradually the situation went under controlled and in favour of Indians.

#### **Satyagraha as Mass Movement – Salt Satyagraha**

The Salt March or Dandi March began on 12 March 1930 and was an important part of the Indian Independence movement. It was a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly in colonial India. This was the most significant organized challenge to British authority since the Non-Cooperation movement of 1920-22 and directly followed the Purna Swaraj declaration of independence by the Indian National Congress on 26 January 1930. Gandhi led the Dandi March from his residence Sabarmati Ashram to the coastal village of Dandi. The march led for 24 days including 390 km and broke the salt law on 5 April in 1930.<sup>13</sup>

After preparing salt to Dandi, Gandhiji continued southward along the coast, producing salt and addressing meetings on the way. The congress Party planned to stage a Satyagraha at the Dharnasana Salt Works. Later Gandhiji was arrested on the midnight of 4-5 May 1930. The Dandi March and the Dharnasana Satyagraha drew worldwide attention to the Indian independence movement through extensive newspapers. The Satyagraha against the salt tax continued for almost a year and it was ended with Gandhiji's release from jail and negotiations with Lord Irwin at the Second Round Table Conference. The Salt Satyagraha was

based on Gandhi's principles of nonviolent protest as envisaged in Satyagraha- truth -force. In early 1930 the Indian National Congress chose satyagraha as their main tactic for winning Indian independence from British rule and appointed Gandhiji to organize the campaign. The Salt March to Dandi and the beating by British police of hundreds of nonviolent protesters of Dharnasana which received worldwide news coverage, demonstrated the effective use of civil disobedience as a technique for fighting social and political injustice. Gandhi's Satyagraha techniques had a significant influence of American activists Martin Luther King, Jr., James Bevel and other during the movement for civil rights for blacks and other minority groups in the 1960s.<sup>14</sup>

### **Hitler and Nazism**

Adolf Hitler was the founder and leader of the Nazi Party and the most influential voice in the organization and execution of the Holocaust, the systematic extermination and ethnic purification of six million Jews and millions of the non-Aryans. Hitler was not only the Head of State but also the Supreme Commander of the Armed Forces. Apart from this he was Germany's Third Reich from 1933 to 1945. He became the Chancellor of Germany in 1933 by the German constitution. In 1934 he became dictator and called himself the leader of the German Empire. The Nazis created a dictatorship which was given the name as the Third Reich. In 1933, they blocked out all other political parties. This gave Hitler absolute power. Hitler ordered to attack on Poland in 1939 which gave birth to the Second World War. It was Hitler who was responsible for the death of approximately 50 million people. During the Second World War, Hitler was the Commander-in-Chief of the German forces and made all the important decisions. This was part of the so-called Führerprinzip. He shot himself in 1945, as the Soviet Army got to Berlin, because he did not want to be arrested to face justice and be executed.<sup>15</sup>

Under the leadership of Adolf Hitler, the National Socialist German Workers' Party, or Nazi Party, developed into a mass movement and ruled Germany through

dictatorial resources from 1933 to 1945. The Party was founded in 1919 by giving a name of The German Workers' Party which was designed to encourage German pride and anti-Semitism, and expressed dissatisfaction towards the terms of the Treaty of Versailles, the 1919 peace settlement that ended World War I and required Germany to make numerous compromises and reimbursements. Hitler joined the party at the same year it was founded and he successfully became its leader in 1921. In 1933, he became the chancellor of Germany and his Nazi government soon assumed dictatorial powers.<sup>16</sup> After Germany's defeat in World War II, the Nazi Party was forbidden and many of its top officials were convicted of war crimes related to the murder of some 6 million European Jews during the Nazis' reign.

#### **The Emergence of Nazi Party**

The German Worker's Party was founded in 1919 by a small group of men including Locksmith Anton Drexler and the journalist Karl Harrer. The aim of the party was to encourage German nationalism and anti-Semitism and it felt that the Treaty of Versailles, the peace settlement that ended the war, was extremely unfair to Germany by burdening it with reparations it could never pay. However, after the defeat of Germany in First World War in 1919, the former army veteran Adolf Hitler became very frustrated and disturbed. Due to Germany's conquering the whole nation had to face not only the miserable economic condition but also lost the political stability. After that Hitler joined a hatchling political organization called the German Workers' Party. Hitler soon appeared as a magnetic public speaker and he started attracting the new members with his speeches which was blaming Jews and Marxists for Germany's problems and adopted extreme nationalism and the concept of an Aryan as a "master race. "In July 1921, he assumed leadership of the organization, which afterwards had been given new name as the Nationalist Socialist German Workers' or a Nazi Party.<sup>17</sup> Till 1920s, Hitler gave plenty of speeches in public centralizing the

problem of unemployment, hunger and economic stagnation in postwar Germany and he stated that the situation would prolong until there was a total revolution in German life. He strongly claimed that the most of the problems of the nation would be solve if communists and Jews would Most problems could be solved, he explained, if communists and Jews were driven out from the nation. His burning speeches bloated the ranks of the Nazi Party, especially among young, economically disadvantaged Germans.

In 1923, Hitler and his followers staged the Beer Hall Putsch in Munich, an unsuccessful takeover of the government in Bavaria which was a state in Southern Germany. Hitler was hoping that the putsch would spark a larger revolution against the national government. In the consequences of the Beer Hall Putsch, Hitler was convicted of treason and sentenced to five years in prison, but spent less than a year behind bars and it was during this time he dictates the first volume of his autobiography 'Mein Kampf'. He earned so much publicity surrounding the Beer Hall Putsch and his subsequent trial turned him into a national figure. After his release from prison, he set about rebuilding the Nazi Party and decided to attempt to gain power through the election process.<sup>18</sup>

### **Hitler and Nazi - Rise in Power**

In 1929, the economical condition of Germany went severely down which led to unemployment throughout the nation. The Nazis took advantage of the situation by criticizing the ruling government and began to win elections. The elections held in July 1932, Hitler won 230 out of 608 seats in the German parliament and straightly after a year in January 1933, he was appointed as a German chancellor and soon the Nazi government came to control at every phase of German life. Later on with the upliftment of Nazi Rule, all other political parties were banned. In 1933, the Nazis opened their first concentration camp in Dachau in Germany where they used to keep political prisoners. But slowly and gradually Dachau was

turned into a death camp where countless thousands of Jews died from starvation, disease and overwork or were implemented.<sup>19</sup> In the camp apart from Jews, there were some other groups of prisoners also including artists, intellectuals, gypsies, and also mentally and physically handicapped and homosexual prisoners who according to Hitler were unfit for the development of New Germany.

Once Hitler gained control of the government, he directed Nazi Germany's foreign policy toward undoing the Treaty of Versailles and restoring Germany's standing in the world. He railed against the treaty's redrawn map of Europe and argued it denied Germany, Europe's most populous state, living space for its growing population. Although the Treaty of Versailles was explicitly based on the principle of the self-determination of peoples, he pointed out that it had separated Germans from Germans by creating such new postwar states as Austria and Czechoslovakia, where many Germans lived. From the middle to late 1930s, Hitler diluted the postwar international order step by step. He withdrew Germany from the League of Nations in 1933, rebuilt German armed forces beyond what was permitted by the Treaty of Versailles, reoccupied the German Rhineland in 1936, annexed Austria in 1938 and invaded Czechoslovakia in 1939. Nevertheless, Germany invaded Poland on September 1, 1939, and Great Britain and France declared war on Germany. Six years of Nazi Party foreign policy had ignited Second World War.<sup>20</sup>

With gaining success in conquering, Hitler's focus moved to defeat Britain and France. But when the war got prolonged, the Nazi Party created an association with Japan and Italy in the Tripartite Pact of 1940. However, they were privileged its 1939 Nazi-Soviet Nonaggression Pact with the Soviet Union until 1941 when Germany launched a massive saturation bombing invasion of the Soviet Union. In the brutal fighting that followed, Nazi troops tried to realize the long-held goal of crushing the world's major communist power. After the United States entered the war in 1941, Germany found itself fighting in North Africa, Italy,

France, and the Balkans and in a counterattacking Soviet Union. At the beginning of the war, Hitler and his Nazi Party were fighting to dominate Europe, however after five years the situation was such that they had to fight for their existence.

### **Hitler's Solely Principle or Ideology of Race**

After becoming the Leader and came into rise in 1933, Adolf Hitler decided to run the party with one and only principle was 'Race'. He had formulated and articulated the ideas that came to be known as Nazi ideology. He thought of himself as a deep and profound thinker, convinced that he had found the key to understanding an extraordinarily complex world. He believed that a person's characteristics, attitudes, abilities, and behavior were determined by his or her so-called racial make-up. In Hitler's view, all groups, races, or peoples carried within them traits that were immutably transmitted from one generation to the next. No individual could overcome the innate qualities of race. All of human history could be explained in terms of racial struggle.

In formulating their ideology of race, Hitler and the Nazis drew upon the ideas of the German social Darwinists of the late 19th century. Like the social Darwinists before them, the Nazis believed that human beings could be classified collectively as "races," with each race bearing distinctive characteristics that had been passed on genetically since the first appearance of humans in ancient times. These inherited characteristics related not only to outward appearance and physical structure, but also shaped internal mental life, ways of thinking, creative and organizational abilities, intelligence, taste and appreciation of culture, physical strength, and military prowess.<sup>21</sup> The Nazis also adopted the social Darwinist take on Darwinian evolutionary theory regarding the survival of the fittest. To define a race, the social Darwinists affixed stereotypes, both positive and negative, of ethnic group appearance, behavior, and culture as allegedly unchangeable and rooted in biological inheritance, immutable throughout time and immune to changes in environment, intellectual development, or socialization. For

the Nazis, assimilation of a member of one race into another culture or ethnic group was impossible because the original inherited traits could not change. However, they could only degenerate through so-called race-mixing.

According to Nazi ideology, Jews were considered as Race and according to them, Jewish religion was also irrelevant. The Nazis endorsed a wide variety of negative stereotypes about Jews and Jewish behavior to an unchanging biologically determined heritage that drove the Jewish race. For them the biological Germans were only considered as the superior race. While on the other hand, it classified Jews as the priority enemy. The Nazi ideological concept of race targeted other groups for persecution, imprisonment, and annihilation. The Nazis believed that superior races had not just the right but the obligation to subdue and even exterminate inferior ones. They believed that this struggle of races was consistent with the law of nature. The Nazis pursued a strategic vision of a dominant German race ruling subject peoples, especially the Slavs and the so-called Asiatics whom they judged to be innately inferior. For purposes of propaganda, the Nazis often framed this strategic vision in terms of a crusade to save western civilization from these eastern or Asiatic barbarians and their Jewish leaders and organizers.<sup>22</sup>

Hitler believed that maintaining the purity of Race was important because mixing with other races would over time led to degeneration of a race to the point where it lost its distinguishing characteristics and, in effect, lost the capacity to effectively defend itself, thus becoming doomed to extinction. The Nazis also claimed the idea of a qualitative hierarchy of races, in which all races were not equal. Hitler believed that Germans were members of a superior group of races that he called them 'Aryan'. The German "Aryan" race was gifted above all other races, Hitler asserted, with this biological superiority destining the Germans to rule a vast empire across Eastern Europe.<sup>23</sup> To survive, Hitler contended, Germany must break the encirclement of the country by its enemies and conquer vast territories in the east from the Slavs. The conquest of the east would provide Germany with the space required to vastly expand its population, with the

resources to feed that population, and with the means to realize the biological destiny of being a master race with the appropriate status of a world power.

Hitler and the Nazi party delineated their racial enemies in clear and indisputable terms. For Hitler and the Nazis, the Jews represented a priority enemy both within and outside Germany. Their allegedly racial and inferior genetic makeup generated the exploitative systems of capitalism and communism. In their drive to expand, the Jews promoted and used these systems of government and state organization, including constitutions, proclamations of equal rights, and international peace, to undermine the race-consciousness of superior races and to make possible the dilution of superior blood through assimilation and intermarriage.

### **The Holocaust**

The Holocaust is an event central to our understanding of western civilization, the nation state, and modern bureaucratic society as well as human nature. It was the intentional mass murder of millions of innocent civilians which was clearly driven by a racist ideology which considered Jews as parasitic vermin worthy only of abolition, the Nazis implemented genocide on an unprecedented scale. They scheduled all of Europe's Jews for destruction whomsoever the sick and the healthy, the rich and the poor, the religiously orthodox and converts to Christianity, the aged and the young, even infants. About two out of every three Jews living in Europe before the Second World War were killed in the Holocaust. When the war ended in 1945 approximately six million European Jews were dead and more than one million of the victims were children.<sup>24</sup> However, this statistic is misleading, because most of those who survived inhabited in different territories of Europe but not occupied by Germany during the war. These include eastern areas of the Soviet Union, Great Britain, Bulgaria, and neutral states like Spain, Portugal, Switzerland, and Sweden. However, the remaining of Tens of thousands of Jews also survived in German-occupied Europe mostly in hiding or as prisoners in concentration camps until liberation.

In 1933, Hitler and Nazis reached to their high peak of power, they established a series of measures which aimed at persecuted Germany's Jewish citizens. As consequences, Jews were banned from most public places in Germany by the late 1938. During the war, the Nazis' anti-Jewish campaigns increased in scale and viciousness. In the incursion and occupation of Poland, German crowd shot thousands of Polish Jews, confined many to ghettos where they factually starved to death and began sending others to death camps in various parts of Poland, where they were either killed immediately or forced into slave labor. In 1941, when Germany invaded the Soviet Union, Nazi death squads machine-gunned tens of thousands of Jews in the western regions of Soviet Russia. In the beginning of 1942, at the Wannsee Conference near Berlin, the Nazi Party decided its last phase of what they called it the Final Solution of the Jewish problem and implied out plans for the systematic murder of all European Jews. In 1942 and 1943, Jews who lived in the western occupied countries including France and Belgium were banished by the thousands to the death camps escalating across Europe.<sup>25</sup> The huge death camps like Auschwitz in Poland were began to operate with merciless efficiency. The murder of Jews in German-occupied lands stopped only in last months of the war, as the German armies were retreating toward Berlin. By the time Hitler committed suicide in April 1945 after some 6 million Jews had died.

The Germans and their collaborators were inexorable in hunting down and killing Jews in the areas of Europe that they controlled. There has been so much written about what occurred during the era of the Holocaust and where, when, and how the Nazis carried out their murderous plans. To begin to comprehend the Nazis' actions, however, one must first consider and understand the theoretical underpinnings that led them to conceive of such plans in the first place. An examination of the doctrine of the Nazi ideology of race explains in part this relentless commitment to the physical eradication of the European Jews. Nazi ideology and the actions taken by the organization are almost universally

regarded as solemnly immoral. Those were the days when the combination of Hitler, Nazism and the Holocaust became the symbols of evil in the modern world. One of the most influential historians Sir Richard J. Evans stated that “the era exerts an almost universal appeal because its murderous racism stands as a warning to the whole of humanity.”<sup>26</sup>

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**Apexa Munjal** is a PhD scholar from Pacific University, Udaipur.  
**E-mail: [apekshamunjal@gmail.com](mailto:apekshamunjal@gmail.com)**

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## ***The Mahabharata: A Glorious Literary Gift to the World from Bharata***

Virali Patoliya & Vidya Rao

Indian or ancient Indian literature is culturally rich and spiritually satisfactory. The article discusses the greatest epic of the world and its influence all over the world. The Mahabharata is not just a myth or compilation of stories of great kings and queens, or not a religious sermon, it is much more than all these. It is the way of living, it is the way to get livelihood, and it is the decree to manage our lives, our families, our children, our professionals, and our societies. The epic consists of all the politics, romance, adventure and intrigue, these ingredients are more than enough that make for a great literary piece. The Mahabharata has a lot to say and to preach to the world. Its attractiveness can never wane because its allegories and lessons remain relevant to the mankind even today and definitely in future times.

The epic doesn't need any particular introduction as for 3000 years we have its various versions through songs, dances, stories, plays, novels, performances, films and tele serials. No need to mention that the Mahabharata is the longest epic with 200,000 verses. It is said that "Whatever is here is found

elsewhere, but whatever is not here is nowhere else.” The epic does not need any justification about its literary value, but a part of its literary value it has its social, moral, and personal values. The ideas of Mahabharata are the cultural heritage of India. Today not only Indians but people from foreign land also take reference from the epic for spiritual guidance, social decree, and regulation of the various relationships and for the management. It is without beginning and an end in relation to time.

The Mahabharata has the pride of being the longest epic in the world literature, 100,000 two lines stanzas (although the most recent critical edition edits this down to about 88,000) making it 8 times as long as Homer’s Iliad and Odyssey together and over 3 times as long as the Bible. According to the Narsimhan version, only about 4000 lines relate to the main story, the rest contain additional myths and teachings. In other words, the epic resembles a long journey with many side roads and detours.

### **Logic, Purpose and Philosophy**

Even if considered as a religious text, Mahabharata allows to think logically on its incidents. Its purpose is not to bind people in the norms and make their minds stagnant. Though serving as a religious text, it never imposed its preaching on humankind. It just shows the dimensions. Thus, it is a dynamic text from centuries till date. India has experienced so many religious reformations and revolutions but because of the truth and morality, the epic still stands the test of time against all the odds. The idea and vision towards it has been changing through the course of time. Each character of the epic has a lot to edify. The story is a projection of life in a composite manner. The epic lends itself to an infinite number of interpretations, unlike any saga ever written -a civilizational singularity that will never cease to simultaneously fascinate us. Kunti’s decision to abandon Karna, King Pandu’s repentance and punishment, Draupadi’s marriage, Indra’s tricks to save Pandavas, curses of Karna, Shakuni’s ill will, Bhishma’s vows, Drona’s strong wish to take revenge from King Drupad, Yudhisthir’s gambling, Dhritrashtra’s over

ambitions for his son, and Pandava's sufferings though they are true; all these incidents lead to numerous interpretations according to the scenario of the society.

The logic in the epic is better understood by Anandavardhana's theory of Dhvanyaloka. He says that Santa (Peace) rasa is the dominant rasa of the Mahabharata. He also holds Santa rasa as a route for salvation. Abhinavagupt establishes the supremacy of Santa rasa by arguing that it is the way to Moksha (Freedom from the cycle of birth and death). If the purpose of the whole poem is the realization of Moksha, then Santa ought to be its dominant rasa. The logic of the whole poem culminating in the experience of Santa rasa can be better understood when we consider the concept of rasa according to Anandavardhana and Abhinavagupt. (Bandopadhyay, 2017)

The Mahabharata is more appealing today because the characters are not black and white, they are grey. They have the conflict with their own selves as they all knew what dharma is but did not follow it to fulfill their desires and ambitions. They have molded the norms and regulations according to their situations. The whole purpose behind the Mahabharata was the victory of good over evil. Like Ramayana where King Rama wanted to live according to dharma and be the exemplary for his subject and the society, the Mahabharata is showing the consequences of not living according to dharma. The purpose of the war suggests that why by even through unjust means Pandavas won, as Krishna said, "what they are doing is adharma; what we are doing is also adharma, but we are doing it with the intention of establishing dharma."

The most important thing in the chaos of our life is to act. If the monsoon fails after the peasant has tilled the soil and planted the seed, what fault is it of his? The smart man thus, uses his intelligence to evaluate the conditions of place and time, (Desakala) applying various means (Upaya) according to his strength and capacity (Sakti) and not forgetting an appeal to "good luck". This is how Draupadi plays the role of Shakti to her King Yudhishtira before war. This is well within the logic of her personality, the human projection of the

goddess, the active element in the creation but at the same time (within the logic) of philosophy (Woods, 2014, p. 89).

Unlike Ramayana the Mahabharata contains several incidents and arguments which throw a flood of light on the philosophical views. These philosophical incidents are scattered all over the vast epic. They are the Bhagavad Gita which contains the essence of the Upanishadic philosophy, the Anugita, the Moksha Dharma section of the shanti parva, the Sanat sujatiya in the Udyoga Parva and the Dharma Vyudha discourse in the Vana Parva (Kapoor, 2004, p. 324). Thus, philosophy of the epic is complex yet applicable today.

### **Principles**

The story depicts the philosophy of conflict, power, reconciliation, and renunciation. The canvas is bigger than the incidents drawn on it. And thus, people can expand it, interpret it in their own way. The eighteen days war was more psychological than physical. The conflict was more internal than external. As Karna knew that he was on wrong side but due to gratitude towards Duryodhana he could not shift. Bhishma knew that he was with wrong people but due to his vows to remain connected with the throne made him fight from the side of Adharma. Gandhari could not bless her own son for victory as she too knew that it was entirely his fault. It is the war in which earth bathed with blood and Lord Krishna himself was cursed. By fighting from the wrong side, Bhishma, Dronacharya, Kripacharya and Karna knew that they were with Adharma. But for that moment to be with Duryodhana means to be with their state and to fight for state should be the only dharma of a warrior. So, they were doing their dharma by being with adharma.

In the Mahabharata, we find immense assumptions about various philosophical problems touching the nature and relations of God. In the epic there are long critiques and moralistic sermons with mythological anecdotes and illustrations on good conduct, Dharma and virtues such as truth, Ahimsa, honesty, righteousness etc. The doctrine of

virtue was a part and parcel of religion in India from the very beginning and hence we find virtue mixed up with religion. The word dharma is wide enough to include virtue, duty, religion and worship of God. The Path of virtue was a stepping stone to religion and philosophy. (Kapoor, 2004, pp. 326,328)

The principle or dharma is “the law of universe”. The authority makes us unaware about the law and that can create conflict. When you learn the law, you would reconcile and then only you can renounce. And renounce from the materialistic matters or pleasures are the ultimate truth which helps in the betterment of the soul. Today’s chaotic life needs some light on the path. There are so many questions one might have after having the contact with the epic. Such as why Karna had to suffer all through his life even though he did not make any mistake? Why Devavrata became Bhishm and then Bhishmpitamaha? Why Draupadi had to marry the five brothers (Pandavas)? What was the reason behind blindness of Dhritrashtra and the illness of Pandu? Why did Abhimanyu died even though the situation could have been turned down by his own maternal uncle Shri Krishna? The probable answer of these questions is the justice of God and the effect of the causes (deeds). The cycle of these causes and its effects has the most powerful cosmic energy and its précised judgment that works behind them.

### **Bhagavad Gita and its Principles**

Bhagavad Gita is the jewel of India’s spiritual wisdom. It is beyond the religion. It does not describe or preach just religious matters but covers all the aspects of human life. It is the text which provides you the solutions of your each and every problem. It is the song sung by the Lord on the battlefield. Bhagavad Gita unravel the philosophy of life and the spiritual essence in the most practical and systematic way. The truth of Gita is varying from person to person. It would be wrong to reduce Gita to the level of a mere principled book in face of the numerous theistic and thoughtful doctrines taught therein. Nor does Gita teach us doctrines of unreasoned ecstasy divorced from the duties of practical life and the dictates of common sense or isolated knowledge divorced

from devotion and action. (Kapoor, 2004, p. 332) It depends on how the person sees the world or what he wants to. The main four moralities of the Gita are:

1. Be aware of your Dharma
2. Whatever you do, do it wholeheartedly
3. Do not expect the fruit of your labour
4. Offer whatever you get to the Divine

There are different possible ways to read Bhagavad Gita. It can be read as a work of literature or poetry, it can be read as a work in the realm of Indology and examined from the point of view of Oriental Studies, and it can otherwise be read as a work of philosophy or theology. (Theodor, 2013). The refusal of Arjuna on the battlefield to fight with his own people goes much deeper than just his reluctance to harm his old friends and kin. Rather he fears that by slaying them he will initiate a slide into moral disarray and finally cosmic disorder. Thus, Arjuna is caught in a dilemma. His duty as a warrior is to fight, but if he does so he undermines the moral foundations of that very duty. (Perrett, 1998, p. 12).

The Gita's popularity also owes to its dramatic context of conflict. The dialogue took place right between the battlefields, with Lord Krishna urging Arjuna to fight. The Gita is certainly not a text on the ethics of war. It does not discuss whether wars are justified or when they are. But if one is confronted with a war which is unavoidable, it teaches how to face it with equipoise. As Gandhi explained, the war which Arjuna faces is only a metaphor for situations of conflict between forces of good and evil inherent in the human condition. The Gita teaches that we have to face the conflicts and cannot run away from them in a cowardly manner. (Nadkarni, 2016)

Arjuna gets the wisdom in the middle of the battlefield. It is not necessary to leave your family and relations behind in search of the answers of sufferings. It does not say to close the eyes to see the truth but he said to Arjuna to open his eyes wide and see what is going on around him. This is how you can see the opportunities. By closing your eyes, sometimes you might miss them. Bhagavad Gita is the Pole star in the darkness of the sufferings. It leads us to the content and

peaceful life. According to it, the self-centeredness is epicenter of all the problems. It asks to detach ourselves from the surrounding but active enough to observe the activities which are going around without being affected. It gives us the strength to fight for the right and to choose wrong paths if necessary for the right ends. The Bhagavad Gita can purify you in a way, without getting involved in any ritualistic process. Just by reading one can relate his/her questions with that of Arjuna's and get answers of all of them.

### **Conclusion**

Sarvapalli Radhakrishnan, the second President of India and a profound scholar, once commented that the ancient Greeks gave the world intellectual values, the Romans political values, and the Jews moral values. India's contribution he added is spiritual values. It is a generalization, but one with a good deal of truth. A civilization can be evaluated by the kind of human being it aims at, the highest ideal it holds up. Wherever we look in India's long history, we find the highest honour given to men and women dedicated to the realization of the supreme reality that most religions call God. (Easwaran, 2011, p. 12)

The historical and religious importance is not the only reason to read the epic. Quite simply, the Mahabharata is a powerful and amazing text that inspires awe and wonder. It presents sweeping visions of the cosmos and humanity and intriguing and frightening glimpses of divinity in an ancient narrative that is accessible, interesting and compelling for anyone willing to learn the basic themes of Indian culture. The Mahabharata definitely is one of those creations of human language and spirit that has traveled far beyond the place of its original creation and will eventually take its rightful place on the highest shelf of world literature beside Homer's epics, the Greek tragedies, the Bible, Shakespeare and similarly transcendent works.

Apart of it's all the ethical, moralistic, social, and cultural importance, the epic is the best example of the established poetry. Its literary value is much more than only religious text. Every religion has its own attitude. But there are some

fundamental and common principles which guides and temper the religious culture and habit. This is Hinduism. And thus, the text is the Sanatana Dharma, Manav Dharma. Some facts and some incidents are seemed to be immoral and ethical. But after probing into them carefully, one can see that the apparent aspects are nothing but camouflages- the real essence is hidden. This guide to the salvation will remain effective even in the ages to come.

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**Ms Virali Patoliya**, is a Ph. D. research scholar at Study Abroad Program and Diaspora and Migration Studies Centre, Gujarat University. Her area of interest includes Indian Culture, Indian Films, and Indian mythology. **E-mail- virali.patoliya8@gmail.com**

**Prof. Vidya Rao**, Ph. D, is Head of Department of English at Bhavan's Sheth R.A. College of Arts and Commerce and a visiting faculty at Diaspora and Migration research center of Gujarat University, Ahmedabad.

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## **Indian Approach to Eco consciousness in Children's Literature: A Study of Ruskin Bond's Select Short Stories**

**Kavita Tyagi & Archana Pandey**

Indian English writing has drawn the attention and appreciation from around the world. Indian writers have been rewarded for their path-breaking works in English. From pre-independence to present day Indian English writings have evolved and undergone a complete transformation. Traditional Indian norms led to the comparisons of east-west literature and the influence of the western thought and literature helped in the evolving Indian literature in a great way. Children's literature has been an integral part of Indian literature-English as well as Regional- Panchatantra and Jatak Tales are popular from ancient India time. The writers like Rudyard Kipling and R.K.Narayan too created works that went a long way in influencing and shaping the literature for children. One such popular present day writer is Ruskin Bond, depicting the boundless beauty and priceless bounty of the Garhwal Himalayas. His stories are written in a lucid and attractive style and influence the children's thoughts and

actions. In present day context his stories serve as a guide for the children, society and budding writers. He has written over 500 stories in simple and consistent style which are loved by readers of all age, especially children. The paper will discuss the select stories with reference to creating Eco consciousness among children.

The thought of ecocriticism and Eco consciousness is comparatively a recent school of thought which tries to study and evaluate literature with an ecological perspective. In the wake of large scale natural disasters such as the Nepal Earthquake, Floods in Chennai and more recently the Draughts in Maharashtra stress the growing consensus that social justice and environmental issues are closely linked. United Nations estimates predict that ignoring these climate changes would result in over 150 million environmental refugees and an ever-increasing rate of extinction of species. In the wake of these environmental concerns activists, scholars, conservationists and environmentalists argued that social, literary and environmental issues cannot be separated or studied in isolation. As none of the human studies exist in vacuum and all creative activities take place on earth, is a reason enough for literature and environmental issues to be studied together.

Literature is the most comprehensive study of man which evokes response from experts who create, appreciate and evaluate it. Literary criticism is an interpretation of art where a critic analysis and evaluates a work of art. M P Sinha says that literary criticism is a body of principles that defines literature and functions as guidelines for the analysis and evaluation of literary text. One of the prominent principles which was highlighted in the end of the twentieth century is ecocriticism which is a study of literature and environment from an interdisciplinary point of view where all sciences come together to analyze and brainstorm possible solution for the contemporary environmental issues.

Contemplating on these views, in the year 1978 William Rueckert first coined the term ecocriticism. Greg Garrard defines ecocriticism as, “the study of the relationship of the human and non-human, throughout human cultural history

and entailing critical analysis of the term ‘human’ itself” (5). Ecocriticism is also known as ‘ecopoetic’, ‘environmental literary criticism’, and ‘green cultural studies’. Cheryll Glotfelty in the introduction of her book *The Ecocriticism Reader: Landmarks in Literary Ecology* remarks that unlike the other discipline of Humanities literary studies remained indifferent to the environmental concerns, though she agrees to the fact that ecologically informed theories and criticism were existent throughout the sixties and seventies but these studies and criticism were not organized. She also stressed that ecocriticism was not recognized as a distinct critical school or movement.

As a newly born literary movement, ecocriticism experienced tremendous growth and development in the early years of its existence. In a short time since it first appeared as a movement, some of the initial concerns that marked its inaugural moments have already been answered. Given the genuine outburst of interest in the field, Glotfelty’s concern in 1996 was with the traditional failure of the literary profession to address “green” issues now seems to be a thing of the past. Glen Love, paraphrasing Glotfelty’s point, argued in his contribution to *The Ecocriticism Reader: Landmarks in Literary Ecology* that race, class, and gender are words which we see and hear everywhere at our professional meetings and in our current publications ... [but] the English profession has failed to respond in any significant way to the issues of the environment. Literary studies have beautifully portrayed nature and appreciated it, but have never studied it critically with reference to the impact of human activities on environment. On the other hand race, class and gender got overwhelming response which at times undermined the importance of environmental issues. Of late, the scholars realized that Literary and Environmental studies do not strictly adhere to place theory; it is an interest that is shared with all the social as well as applied sciences. The paper brings together literature and environment to create Eco consciousness among children.

Children’s literature has the power and capacity to mould and shape the thoughts of children. As children’s literature is

funny, creative, imaginative and informative, it brings to life the concepts that are dead and boring in the textbooks. Picture books are the best tools to explain and teach new concepts to children. These books along with short stories attract the attention of young minds and help in creating keen interest in the story or thought, which otherwise cannot be taught in the mundane environment of the classroom through regular textbooks. Teachers should encourage their students to read comics and short stories which have messages on humanity, environment and peace etc. The stories like *The Cherry Tree* by Ruskin Bond will help the students to learn about the importance of planting trees and taking care of them, at the same time teaching science with literature will awaken a sense to protect the environment. The activities related to preserving the nature can be taken up by the teachers and students can be encouraged to plant at least one tree, each year and look after it. They can be asked to prepare a report of the same and also mention why they have planted a particular tree.

A child's mind is a blank paper, it is we, teachers and parents, who develop and create interest among them for nature and its preservation. It has been rightly said that we do not inherit the world from our parents rather we borrow it from our children. To ensure that we pass on to our children a healthy world we need to preserve and protect the environment. Children should be given an opportunity and freedom to interact with nature and discover its varied facets. With the advancement in technology children are getting less of hands on interaction with nature and environment. It is here that the children's literature comes into play an important role of creating awareness and provides information of preserving and protecting the nature. Although most of the literature written for children does not make a deliberate attempt to teach environmentalism but a subtle message is conveyed in clear words which appeals to the young minds.

In an interview on writing children's literature Bond once said that growing up was always a difficult process for him, and that he gave up trying many years ago. He decided that

there was little point in becoming adult, if he could remain a child and still make a living. The sensitive writers with a great vision have always tried to colour the canvass of their writings with the primary and most cherished stage of human life. Literary world has given a number of outstanding writers who have taken great pleasure in depicting childhood. Ruskin Bond secures a place second to none among the array of children's writers. As describing him Marquand says, "He is the pioneer of modern children's literature in India." (19)

A child's perception and approach to life and world is not similar to that of an adult. A child loves to live in a dreamy world. He is rarely affected by the crude realities of the world; his understanding of life and world is not steered by logic or philosophy but by imagination. Children like to read literature which focuses on child or childlike characters; they connect to stories which perceive things from their point of view and imagination. Bond excels in describing true-to-life children whom we can encounter in every village or town in India. His world is not one which is filled with 'goblins and magicians' rather his world is a world which is filled with the magic of reality, where joy, faith, love and courage are the key ingredients. The Indian children identify themselves with the child protagonists in his writings. Bond has a deep understanding of children. The childhood always enchants and holds him in its magic spell; he believes that it is the most blissful period of one's life. Like Tagore, he salutes the innocence, enthusiasm, optimism and friendly attitude of children. In *Delhi is Not Far* Bond quotes Tagore to emphasize his view: "Every child comes with the message that God is not yet discouraged of man" (*Delhi is Not Far* 362). His life brightens up when he creates a world sparkled with the aura of children and their merriment. He has the ability to communicate the richness of childhood which renders his fiction a deep insight and universality. He cherishes his childhood memories and delves deep into his own life for the creation of his characters, particularly the children. His stories are centred in the backdrop of the Garhwal Himalayas which has been his home since his childhood. Any destruction and damage to the nature hurts him and he beautifully yet

painfully expresses his thoughts through his stories. His stories are an inspiration for children and convey a loud and clear message of preserving the nature for the survival of mankind. His stories are a brilliant blend of literature and nature and a powerful means to develop a thoughtful and caring attitude among children for the preservation of nature and environment.

As it has been mentioned earlier that the earth has been borrowed from our generations to come and to give them a greener tomorrow, we need to emphasize on the fact that the children should be aware of the importance of green earth. Literature plays an important role in doing so and Indian literature is replete with such stories.

We find Bond very close to the poets of the romantic era where they worshiped nature and were inspired by it. Through the story *The Last Truck Ride*, he gives out a message that nature is the best teacher, philosopher and guide. The truck driver Pritam Singh takes two rides from the limestone quarries carrying truckloads of lime stone to the depot. It was a usual day and he was making his first trip. He was in a habit of blowing his horn as he sped his way to the quarry. His cleaner, Nathu, a 13 year stout boy from the nearby village is forced to work because of failed potato crop. The mountains were rich in limestone and now they were scarred with quarries. Pritam Singh tells Nathu that the hills were once green with tree but now only a few old oak trees stood. As the truck takes a sharp turn for the quarry they see the hillside blossomed outwards, followed by a sharp crack of explosives. Rocks and earth are hurtled down the hillside, trees and shrubs were flung into the air. It was a frightening sight, not because the rocks were blown out but because the tree, shrubs and grass was thrown up in air. The sight of trees being flung into the air reminded Nathu of his own village. Nathu questions himself will it too be destroyed and impoverished of its green wealth, the walnut and pine trees? This very thought depressed him, he thought the mindless blowing will make the mountains desert. His thought was broken by the harsh blowing of the horn on reaching the quarry.

Pritam Singh was always in a hurry as he wanted to complete his second round soon and reach home early. As soon as the truck was loaded he started back with three labourers on his way to the depot. As Pritam was in a hurry he speeded his way down, Nathu was scared and asked Pritam not to drive at such a high speed but he did not listen to him and on a hairpin bend a stray mule appeared before the truck, to save the animal Pritam swung the steering wheel to the right and the truck went over the edge and hurtled forward, after hanging for a few seconds, bouncing over the rocks it rolled on its side. The labourers and Nathu jumped out. They then looked for Pritam Singh who with a few broken bones was saved but his truck has gone. Later he asks Nathu to work with some other truck driver to which Nathu refuses and says:

'I'll work on the land. It's better to grow thing on land than to blow them out of it'. They were silent for some time.

'Do you know something?' said Pritam finally. "But for the tree the truck would have ended up at the bottom of the hill and I wouldn't be here, all bandaged up talking to you. It was the tree that saved me. Remember that boy." (Last Truck Ride 488)

These lines carry the very essence of the story that nature is the protective force and we humans need to recognize the all-pervasive and guarding prevalence of nature. It also brings out the lessons we learn from nature. While reading the story one is reminded of Wordsworth's poem *The Tables Turned*, One impulse from the vernal wood/ May teach you more of man,/ Of moral evil and of good,/ Than all the sages can. (26-30). Though it seems that Nathu is the protagonist but it is the other way round, Pritam Singh who is the real protagonist. The story begins with innocence and ends with wisdom.

Similarly in *The Cherry Tree* the tree is the protagonist, it is an excellent example where the tree is used as a character. The story is about a boy Rakesh who lives with his grandfather, a retired Forest Manager. One day Rakesh plants a cherry seed left after eating the fruit. The seed germinates and grows into a tree. In the course of its growth it passes through several odd weathers, along with the tree Rakesh also grows, but the

tree outgrows him. In the story we find that Rakesh's moods and activities are determined by the sapling and the tree. The tree becomes a symbol of generosity and magnanimity. The bond between the tree and Rakesh is clearly and beautifully echoed in the following lines:

Rakesh and grandfather gazed at the tree as though it had performed a miracle. There was a pink blossom at the end of a branch.

The following year there were more blossoms. And suddenly the tree was taller than Rakesh, even though it was less than half his age. And then it was taller than grandfather, who was older than some of the oak trees.

In the cherry tree, bees came to feed on the nectar in the blossoms and broke them off. But the tree kept blossoming right through the spring and there were always more blossoms than birds. (Cherry Tree 605)

The above lines not only drive home the message of joy and pleasure by planting a tree but also tell the readers that one tree provides food and shelter to many birds and insects even though when it is young. The cherry tree also broadens the view of the reader that nature has the power to protect, nurture and give more than we ask from it. Children love the style in which this story is narrated and are inspired to plant trees and look after them.

In another story, The Leopard Ruskin Bond tries to bring home the point that humans should co-exist with nature. He says that even a wild and ferocious animal like a leopard has qualities which are to be admired. The entire flora and fauna is so accommodating that the presence of a human being is hardly taken as interference. Bond tells us about his encounter with the ferocious leopard not once but several times and the leopard does not harm the author. The author talks to us of the other fauna which recognize him as one of them. As the author went to the forest every day, he was being recognized by the denizens thus his presence did not disturb even the ferocious leopard. He says:

As I had come not to take anything from the forest, the birds and animals soon grew accustomed to my presence, or possibly they recognized my footsteps.

The langurs in the oak and rhododendron trees, who would first go leaping through the branches at my approach, now watched me with some curiosity as they munched the tender green shoots of oak. (Leopard 289)

The author's attitude comes in sharp contrast to that of a group of hunters, who are on the look-out for the leopard, to kill it. The hunters were frightened of the leopard and lacked confidence in them. This is brought out clearly in the story using very few words:

"There is a leopard about," they (the hunters) always told me.  
"You should carry a gun." "I don't have one," I said

And they successfully killed the leopard.  
"We told you there was a leopard!" they shouted in great good humour. "Isn't he a fine specimen?"

"Yes," I said. "He is a beautiful leopard." (Leopard 291)

The story is a fine example of satire. Use of words like 'specimen' and 'a beautiful leopard' to describe an animal speaks volumes in itself of his love for the fauna and his accommodating nature. It is apt to quote Wordsworth who says 'Nature never did betray the heart that loved her'. (Tintern Abbey 122). Though the protagonist is sad and also feels that he had betrayed the trust of the denizens in humans by not harming the leopard. The hunters were thus able to easily kill the leopard. The story is a fine example of coexistence.

In the story, *The Dust on the Mountains* the author gives a heart rendering description of the felling of the tree by man to construct roads for his convenience. The walnut tree is the first to go, a tree with which he had lived for last ten years and seen it grow, the author looked forward for its new buds, and the broad, green leaves in summer would turn into golden spears in September when the walnuts were ripe and ready to fall. He understood the tree very well as he had seen it grow just below his window. The other trees that would be missed by the author were the deodars and oaks. The deodars were so dense that they prevented the sunlight and once when a few of their branches were cut they grew even faster. He compares the cutting of the twenty oak trees to the death of

his brother in a road accident in Delhi. Thousands of trees have been cut- maple, deodar, and pine oak-those even which were not interference to road construction. It was the contractor who was benefitted from it and who sold the timber. The felling of the tree also rendered a number of birds and animals homeless. The blasting of the rocks with dynamite had frightened all the birds and animals even the bold langurs were not seen. The author says that since the road has been constructed the scene is different. As he says:

Other things to look forward to: trucks thundering past in the night; perhaps a tea and pakora shop round the corner; the grinding of gears, the music of the motor horns. Will the whistling thrush be heard above them? The explosions that continually disturb the silence of the mountains-as thousand-year-old rocks are dynamited-have frightened away all but the most intrepid of birds and animals. Even the bold langurs haven't shown their faces for over a fortnight. (Dust on the Mountains 495)

He further realizes that:

To retreat is to be a loser. But the trees are losers too; and when they fall they do so with certain dignity.

Never mind, men come and go; but the mountains remain. (496)

This story is a fine example of man's lust for his materialistic comforts. Bond goes to any extent to achieve his goals. He is not a preacher but in a subtle tone expresses his dissatisfaction on the human activities. He considers the cutting of tree to a 'murder', depriving the life dependent on it as homeless. But being optimist, in the end he feels, whatever men may do the mountains shall remain there.

Bond echoes the same thoughts in another story Dust on the Mountains where Bisnu, a young boy, from the remote Himalayan village, lived with his mother and sister. He comes to the hill town in search of work, as the crops failed due to poor rains. He remembers the year when his father had died, it had snowed heavily, but this year there was no snow. The forest fire had engulfed the oaks, deodars, maples, pines; trees that had taken hundreds of years to grow. Some campers had carelessly started the fire which spread to large areas. It

was summers and they were still waiting for the arrival of the monsoons. The apricot tree in the backyard which gave a good bloom did not bear much fruit this year. One morning he takes a bus to Mussorrie and as the bus move he looks out of the window seeing the barren mountains which were once green. Bisnu's doubts on the treeless mountains are answered by a fellow passenger. He says:

There were tree here once. But the contractor took the deodars for furniture and houses. And the pines were tapped to death for resin. And the oaks are stripped of their leaves to feed cattle- you can still see a few tree skeletons if you look hard- and the bushes that remained were finished off by the goats! (499)

This story is an example of human greed and carelessness towards the rich nature. Bond's stories remind us of human activities which damage the nature- knowingly or unknowingly. They also are a gentle reminder to humanity as to how we can leave a greener and a beautiful world for the coming generations.

Nature is nurturer, without which human life cannot exist. Nature provides shelter to humans as well as birds and animals. Bond while describing the ruthlessness of man comes close to the famous poet Robert Bridges, who in his poem *Nightangles* writes "Beautiful must be the mountains whence ye come/ and bright in the fruitful valleys the streams wherefrom/ ye learn the song(1-5) but the birds respond by saying Nay, barren are the mountains and spent are the streams;/ Our song is the voice of desire, that haunts our dreams, / A throe of the heart."(11-15) Man needs to understand the importance of nature so that our generations can listen to the soulful music of the birds and streams.

Ruskin Bond has beautifully and powerfully brought out the environmental issues and concerns in his stories. As all his stories have a child as the protagonist and they appeal to children. Human interference is causing huge damage to the nature. If children are given the opportunity to play and explore nature it will help in creating awareness for protecting nature. As a children's writer Bond has been successful in creating ecoconsciousness not only among children but

among all his readers also. I would like to conclude my thoughts with the famous lines by Robert Frost: "Woods are lovely dark and deep,/ but I have promises to keep,/ and miles to go before I sleep,/ and miles to go before I sleep." (13-16)

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**Dr. Kavita Tyagi** is working as Associate Professor at the Dept. of English & Other Foreign Languages at Dr. Shakuntala Misra National Rehabilitation University, Lucknow

**Archana Pande** is a research scholar at UTU, Dehradun.

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## **Sri Aurobindo's Integral Yoga & Kashmir Shaivism**

**Mahesh Kaul**

Indic civilisation based on *Sanskrit* tradition is the continuity of the realised phenomenon of consciousness that is ever progressive and is comprehensive. It nurtures and nourishes the human development from lower truths to higher truths of the creation guided by the nature's mysterious ways that are based on cosmic laws. These laws are beyond the mundane mechanical systems that govern our day to day life. As the eternal existence of nature is based on the phenomena in which consciousness acts at the subtle level, it binds a minute atom to the gigantic mountain and depicts the integrality of the creative force. It is on such a canvas of cosmic domain that Sri Aurobindo developed his all-encompassing *Integral Yoga* that includes in its sphere of influence all the earthly materials be these human or the inanimate objects.

In his seminal work *the Life Divine* Sri Aurobindo elaborates his vision of the purpose of the creation and the objective of the life on earth. He says, "And if there is, as there must be in the nature of things, an ascending series in the scale of substance from Matter to Spirit, it must be marked by a progressive diminution of these capacities most

characteristic of the physical principle and a progressive increase of the opposite characteristics which will lead us to the formula of pure spiritual self-extension.”<sup>1</sup> His aim is establishing the divinity in human form and in more clear terms he wants to bring home the point that divine works through ascent in the human form as this body of gross matter is in the process of evolution not in the biological sense but in the sense of *super conscious sense*. He is pointing towards the life force that acts through nature of the God head who governs the cosmic creation. It is a process of identifying with the *Chiti Shakti* of the *Param Shiva or Maheshwara* that is the independent power or energy of the *Lord* of the cosmos. He reinforces this ascent and says, “This is to say that they must be marked by less and less bondage to the form, more and more subtlety and flexibility of substance and force, more and more interfusion, interpenetration, power of assimilation, power of interchange, power of variation, transmutation, unification.”<sup>2</sup> The thrust is to drive away from the duality of the form and emulate poise so that we are drawn towards the infinity, unity and indivisibility of the spirit.<sup>3</sup> Sri Aurobindo’s realm of consciousness is based on recognising the physical form of humanity as an inherent tool for achieving the truth consciousness that is hidden in the *Lila* of the cosmos and is revealed when ascent of the mind is made possible by discipline of yoga. Yoga that is not mere practice of breathing exercises but being the participant of the Divine process as recognising the Lord in the heart where he is situated and is capable of making us participate in this process of evolution through his energy. Sri Aurobindo demystifies and decodes the life force and says”. In Matter Chit or Conscious-Force masses itself more and more to resist and stand out against other masses of the same conscious-Force; in substance of Spirit pure consciousness images itself freely in its sense of itself with an essential indivisibility and a constant unifying interchange as the basic formula even of

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1 The Life Divine;pp:267

2 Ibid.

3 Ibid.

the most diversifying play of its own Force. Between these two poles there is the possibility of an infinite gradation.<sup>4</sup>

Kashmir Shaivism that is based on Pratibhigyan (Self Recognition) posits that when one is led out of the intoxication of the Self then Chit gives way to Chiti Shakti and it is the essence of Kashmiri Shaivism that it explains Chiti as Maya clouded like Sun when there is illusion due to the Malas (impurities). Chiti is Maya when it creates itself due to its independence. It is on these lines that Sri Aurobindo explains and develops based on his realisation that Chitti is hidden in Maya but Maya works in both in descent and ascent as Chiti Shakti.

Thus Sri Aurobindo's conception of Mind, Over Mind and Super Mind has basis in the self-recognition that is Pratibhijana of Kashmir Shaivism; also known as Trika Shaivism. Khemaraja an outstanding disciple of the Maheshwaracharya Abhinavagupta explains the reality of Maya as Chiti Shakti of Param Shiva in terms of three Shaktis that functions at the level of Mind, Over Mind and Super Mind. He terms them as Viakhari, Madhyama and Pashyanti. Not only that he reveals that Kashmir Shaivism moves beyond it and even reveals the Paravani.<sup>5</sup> He explains that Chiti is Maheshwara Himself and hence the Maheshwari Shakti. His Aurobindo has also explained in his works while associating various hues with the Shakti that Maheshwari is the supreme creative force having white hue and it lasts depending upon the level of consciousness of the Sadhaka.

While going through the texts of Kashmir Shaivism from Tantraloka to *Pratibhigyanhridhiyam*, one sees a complete agreement of the Sri Aurobindo's thesis with the seminal works of *Kashmir Shaiv Darshana*. It is no exaggeration to say that Sri Aurobindo's *Integral Yoga* and his formulations of consciousness as revealed to him have roots in *Tantras* of *Kashmir* as revealed to *Kashmir Shaiva* masters.

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4 Ibid.

5 Pratibhigyanhridhiyam;pp:40-58

Sri Aurobindo has termed the perfection of the *Mind* to be in communion and working in tandem with the *Purusha* of *Yoga* to be based on sacrifice of the ego like identifying the self with the material existence. When *ego* of any action is offered to the *Lord* in the yogic heart then barriers get demolished and new dimensions and horizons are developed that are operative in co-ordinates that can't be explained in the material space-and time. These barriers in *Kashmir Shaivism* are termed as *Malas* (impurities) in the *Self-Recognition (Pratibhigyan)* of *Kashmir Shaivism*. It is in this context *Kashmir Shaivism* in all its texts as collected from various *Agamas* as revealed by *Lord Maheshwara* Himself to *Paravati* says that when *Maya* leads to illusion due to *Malas*, it creates ego.

The *Maya* of *Advaitins* is illusion but *Kashmir Shaivism* argues if *Maya* is the *Chiti Shakti* of the *Lord*, who is a reality and indulges in creates through his union with *Her* then how come *Maya* is an illusion but it is a reality of creation. Sri Aurobindo's conception is superimposed in the *Kashmir Shaivism* and is the same that is independent association of *Chiti/Maya* which differentiates objects takes such names accordingly.<sup>6</sup>

Not only that *Kashmir Shaivism* transcends beyond this and situates *Maya* as the reality by associating it with *Shiva consciousness*. It says different from *Shiva* interms of independence means associated with *Shiva* as different is relative with some source and that is *Shiva* Himself. It is *Chiti*, it defines *Chiti* and hence, *Maya* that is different from *Shiva* but the same *Maya* when recognised as *Chiti* in union with *Shiva* is *Maheshwari* of *Maheshwara* indulging in the cosmic process of creation and dissolution. And the same has been incorporated by Sri Aurobindo in terms of involution and evolution into his *Integral Yoga* when ego in various forms is sacrificed in the fire of *Maya* to unveil the *Chiti* of *Maheshwara*.

To substantiate how *Kashmir Shaivism* and Sri Aurobindo's *Integral Yoga* are nothing but *Self-Recognition*

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6 Ibid.

of *Trika Sidhanta* of *Kashmir*, it is proper to quote Sri Aurobindo, he says, "In sum, it may be safely affirmed that no solution offered can be anything but provisional until a supramental Truth-consciousness is reached by which the appearances of things are put in their place and their essence revealed and that in them which derives straight from the spiritual essence. In the meanwhile our only safety is to find a guiding law of spiritual experience-or else to liberate a light within that can lead us on the way until that greater direct Truth-consciousness is reached above us or born within us. For all else in us that is only outward, all that is not a spiritual sense or seeing, the constructions, representations or conclusions of the intellect, the suggestions or instigations of the life-force, the positive necessities of physical things are sometimes half-lights, sometimes false lights that can at best only serve for a while or serve a little and for the rest either detain or confuse us. The guiding law of spiritual experience can only come by an opening of human consciousness to the Divine Consciousness; there must be the power to receive in us the workings and command and dynamic presence of the *Divine Shakti* and surrender ourselves to her control; it is that surrender and that control which brings the guidance."<sup>7</sup>

When analysed in the continuity and progression; it can be easily concluded that Sri Aurobindo's *Integral Yoga* is the crystallisation of the internalisation of the *Shiva Agamas* and *Tantra* with a conscious sense of the dynamism of the working of Cosmic Divine through Human form and unveiling of *Chiti* hidden in *Maya* as the reality and not an illusion but a profound creative force that is hidden due to excess of *Malas* termed as ego by him. To further substantiate and reinforce the impact of *Tantra* as enshrined in Kashmir Shaivism, he says, 'The extreme solution insisted on by the world- shunning ascetic or the inward-turned ecstatic and self-oblivious mystic is evidently foreign to the purpose of an *Integral Yoga*-for if we are to realise the Divine in the world, it cannot be done by leaving aside the world-action and action

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7 The Synthesis of Yoga; pp137-138

itself altogether. At a less high pitch it was laid down by the religious mind in ancient times that one should keep only such actions as are their nature part of the seeking, service or cult of the Divine and such others as are attached to these or, in addition, those that are indispensable to the ordinary setting of life but done in a religious spirit and according to the injunctions of traditional religion and scripture. But this is too formalist a rule for the fulfilment of the free spirit in works, and it is besides professedly no more than a provisional solution for tiding over the transition from life in the world to the life in the Beyond which still remains the sole ultimate purpose. An *Integral Yoga* must lean rather to the catholic injunction of *the Gita* that even the liberated soul, living in the Truth, should still do all the works of life so that the plan of the universal evolution under a secret divine leading may not languish or suffer. But if all works are to be done with the same forms and on the same lines as they are now done in the Ignorance, our gain is only inward and our life is in danger of becoming the dubious and ambiguous formula of an inner Light doing the works of an outer Twilight, the perfect Spirit expressing itself in a mould of imperfection foreign to its own divine nature. If no better can be done for a time- and during a long period of transition something like this does inevitably happen – then so it must remain till things are ready and the spirit within is powerful enough to impose its own forms on the life of the body and the world outside; but this can be accepted only as a transitional stage and not as our soul's ideal or the ultimate goal of the passage.”<sup>8</sup>

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***Dr. Mahesh Kaul*** is M.B.A.,M.A.(Philosophy) ,Ph.D. and Post-Doctoral Fellow with the Indian Council of Philosophical Research(ICPR),New Delhi, working on Sri Aurobindo and Kashmir Shaivism. He has been working extensively on heritage, culture, tourism, northern frontier and Himalayas with the main thrust on preserving and conserving the comprehensive heritage of the Himalayas with a special emphasis on Sanskrit civilisation of India in Jammu and Kashmir. **Email:** [kaulmahesh@rediffmail.com](mailto:kaulmahesh@rediffmail.com)

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## **Political Thinking in Ancient India: Western Myths and Contemporary Challenges**

Sanjeev Kumar Sharma and Ansuiya Nain

In India, Political Science has been taught and learned since ancient times as a discipline of statecraft. Even before the western political thinking, Indian philosophers and writers have been discussing the various dimensions of ruling a state and debating on the duties and functions of different functionaries of state. While in Greek society Plato was trying to visualize, through his 'Academy', a systematic political arrangement for the society, many centuries ago in India, political thinking had fully evolved and a planned rule was in existence. Concepts considered to be modern like governance, justice, punishment and education were fully developed and existed in the ancient Indian society. Even after the existence of such amount of Indian political thinking, discourse on the study of politics, by nature, has always been West-oriented and largely based on western interpretations. In our higher educational institutions and universities for many years, the first topic taught in the classes was that political science has started from the Greeks. One of the most prominent political theorists announces that political theory is a part of

philosophical scientific thinking that has begun with ancient Greeks. He mentions India only once to say that it is a peripheral civilization which gave birth to Gautam Buddha, another prominent theorist, clearly mentions that political thinking has begun from Greeks itself. Mentioning about Plato's famous sentence, 'Philosophy is a child of astonishment', he writes that for the first time, it was only Greeks who viewed this visible world with astonishment and started incorporating the observations and reflections of this universe, in the light of rationality. Similar efforts made by India, in this field have been out and out dismissed and Barker termed it as religious ritualism. It's ironical that our country's social scientists had also simply and naturally accepted this mentality and surrendered without any further questioning or enquiry. Need of the hour is that the community of Indian political scientists must make a call from the national as well as international arena that Indian political thinking has originated many centuries before the western political thinking. Therefore, attempts to revitalize Indian thinking and give it a rebirth and study them accordingly can definitely provide path-breaking and unaccomplished levels of research in the discipline of Political Science.

Organisation of men into institutions of social nature is the first milestone of evolution of any civilisation. The social nature of individual has been compelling him to form associations and organise the activity and interaction with fellow human beings in some or the other regulated (or maybe unregulated) manner. This has given birth to the institutions of yesteryears as well as contemporary times. Sociological studies have essentially laid emphasis on the evolution of institution of family in order to organise social interaction and defining the boundaries of relationship between a male and a female. Scholars of Political Science have also agreed upon family being the origin of the institution of state, to the extent that Greek philosophers had announced state to be a union of families or extension of families. Most of the theories of the origin of the state have depended upon the evolution of the state as a mega institution either from family, kinship, society or matriarchal or patriarchal orders or from the

concentration of power in some socially, economically or numerically strong group of people. The believers of the divine inception of the state have also been acceding to the idea of the state being run by a representative of God. This incarnation of God is also to be conducting his role in an institutionalised form. Therefore, the apparent legitimacy to the authority of the state visibly emanates from the social institutions and the natural corollary of this argument is the evolution of the state and its organs in any of the forms essentially and firstly in the oldest civilisation of the world, that is *Bharat* (India). This argument would necessarily pave the way for exploring the traces of the early nature of state, its functions and functionaries, its various organs and a growing and sustained debate on the formal and informal intercourse of the state with other institutions and organisations of society on Indian soil first.

It has been observed that there is a serious lack of any systematic work in the field of studying ancient Indian treatises from the angle of Political Science. Political theorists have, due to various reasons best known unto them, generally not delved into the field of ancient Indian political thinking and therefore, this area of research has largely remained uncultivated and unexplored. This apathy towards the study of ancient political ideas has emanated from so many known assumptions, such as- Indians did not have any idea of political system and institutions before they started being graduated in modern western educational system; ancient Greeks were the originators of political thinking based on reason and inquiry; ancient Indian treatises are largely mythical religious texts created for the purpose of performance of rituals; the chronology of the subject matter of most of these works is extremely exhaustive and interwoven with various aspects of human life; political content of these literary masterpieces is confusing and scattered; and so on.<sup>1</sup> Therefore there seems to be prevalent a presupposed West-orientedness in the community of political science in India in respect of formulation of text books, research orientation, new fields of study and analysis. etc.<sup>2</sup>

It may be found noteworthy that some rigorous analytical attempts and in-depth study would indicate that writers, philosophers, thinkers, poets, historians, *rishis* and others in ancient India have delved into minute and logical examination of the issues related to overall development and growth of individual, society and state.<sup>3</sup> Some of the Western writers have also contested the idea of western origin of democracy in the same vein. Chase-Dunn argues that “the point to make is that democracy is not a European invention and neither has it been a European monopoly. The European civilizational claim that democracy was an invention of the classical Greek city-states is full of contradictions. The economics of most of the Greek city-states was based on slavery, while the politics of nomadic fore-agers, which are elsewhere on Earth the ancestors of all peoples, were egalitarian systems in which all adults participated in making the important collective decisions. Greek ideas and institutions are only part of the story of the struggle for autonomy and popular control.”<sup>4</sup> Thus, it has very well been argued that a close study of the texts of ancient India is essentially required to understand their comprehensive view on state, politics, sovereignty, rights and duties and, of course, public administration besides the overwhelmingly amazing idea of welfare state.<sup>5</sup>

We may not tend to accept the existing academic belief pervading in the field of study of political science propounded and seconded by towering scholars and philosophers of the world, who have consistently been emphasising upon their pronouncement of Political Science beginning with the Greeks.

Theorists of Political Science have regularly insisted on the claim that philosophy is the child of astonishment and it was only the Greeks who for the first time started viewing the visible world with astonishment and incorporating the observations and reflections of this universe in the light of rationality.

The students of Political Science are generally, taught the primary maxim- ‘Political Science begins with the Greek.’ But this altogether neglects the Indian contribution to the field

of knowledge. Indian writings of pre-historical period have never been given due importance in the narration of philosophical chronology.<sup>6</sup>

This view has naturally found many followers in the field of academia in the West as well as in India, the oldest civilisation of the world. Before Independence, interestingly a series of Indian scholars, haven been graduated in higher educational institutions of the West, seriously and scientifically attempted to dispel the prevalent notion of the Indian socio-political understanding of the mundane world been shrouded in mystery.

On other consequence of the dominance of western paradigms has been the neglect of the study of Indian classical texts. Such neglect has had academic consequences at institutional level. Both in the realm of research and course-contents, the social sciences hardly have anything about the classical texts which have dealt with society and polity in the classical intellectual tradition of India.<sup>7</sup>

In fact, the inadequacy of several western conceptual schemata and theoretical formulations in the context of understanding Indian social reality necessitates a more careful and deeper analysis. However, the discontent arising out of it may provide the possibility of a major breakthrough in the growth of knowledge in the social sciences in India.<sup>8</sup>

In this background a good number of researches were produced by scholars, majority of them being Indian while some were westerners also. The most prominent among them was path-breaking work of K.P. Jayaswal. His work has been considered as a pioneering study on the political thinking in ancient India and it was described as a storehouse of most valuable academic and research information for further studies in the field of ancient Indian political thinking. Some other note worthy works were done by D.R. Bhandarkar, Narendra Nath Law, Pramarth Nath Banerjee, N.C. Bhattacharya, U.N. Ghoshal, etc. But unfortunately two seemingly significant trends have followed these studies: One : terming all these wonderful researches into incipient attempts to glorify the Indian past and to legitimise the demand for self rule, concomitantly looking forward for

political Independence; and Two, as a result of attaining political Independence in August 1947, the Indian academic community assiduously disconnecting all the links with Indian past with so called modernised eyes tucked in the envisaged future. But, it may also be ascertained that political compulsions of the ruling dispensation at the centre and most of the provinces in post-Independent India had compelled the academic fraternity to be led, guided, moulded, influenced and patronised by political ascendance of left thinking in academic decision making and therefore, stray attempts at analysing the Indian past and politico-social institutions of the yore were essentially directed by the ideological orientations of materialistic interpretation of history. This has resulted in curious explanations of the historical phenomenon into providing a scenario of conflict between the thesis and the anti-thesis. It was in this light that the conflicts between *Dharmic* traditions and variations of rational discourse were established as clashes between *Shaiva* and the *Shakta*, the *Vaishnava* and *Shakta*, *Bhramins* and *Shramanas*, *Aryans* and *Non-Aryans*, *Aryans* and *Dravidians*, and so on. These ideologically loaded explanations of history were grounded in deliberate painting of the knowledge of political and administrative institutions and process prevalent in ancient Indian treatises to be depicted as mythology or lacking scientific historic evidence. Therefore, the chronological order and historical datings of the events and the ideas were considered to be more prominent than any initiation of discussion and analysis of the evolution of political institutions in ancient India. Secondly, the so-called nationalist tradition of analysing the ancient Indian political thinking also got loose shunted. It is only the development of past few decades that we have been witnessing a revival in interest and scholarship on ancient Indian concepts and theories of politics and governance.

In Ancient India, the different branches of knowledge were grouped under four heads, namely Philosophy, the Vedas, Economics, and Politics.<sup>9</sup> Of these Politics was regarded as a very important-if not the most important-subject of study.

The Mahabharat says, “When the Science of Politics is neglected, the three Vedas as well as all virtues decline.”<sup>10</sup>

The method of study pursued in ancient times was somewhat different from that generally adopted at the present day. Politics was treated more as an art than as a science; in other words, guidance in the practice of actual administration, rather than the construction of a complete and consistent system of political theories, was the object mainly aimed at in the study of the subject. Chanakya, for instance, defines Politics as “the science which treats of what is right in public policy and what is not, and of power and weakness” According to the Shukraniti, a knowledge of the science “enables rulers to gain victories over their foes, to please their subjects, and to be proficient in statecraft.” the Mode of treatment was thus more practical than theoretical; and one result of this was that the conclusions were expressed in the form not of scientific principles but of moral precepts.

Our sources of information regarding the systems of administration which prevailed in India in the ancient times and the political ideas and ideals which moulded and shaped those systems are various. Briefly speaking, they are: the Vedas, the Hindu Epics, the Smritis, the Puranas, the religious books of the Buddhists and the Jainas, historical and dramatic literature, accounts of foreign travelers, epigraphic records, the lastly a few treatises which deal specially with Politics.<sup>11</sup>

The past few decades have seen a revival in interest and scholarship on ancient Indian concepts and theories of politics and governance. In this period there has been a paradigm shift in research in the field of ancient Indian studies. Increasing attention has come to be paid to the importance of exploring and analysing the precepts found in ancient Indian literature within the framework of modern contexts. Research during the past few decades indicates the strong relevance of our ancient political and public administration knowledge for modern governance.

India, perhaps more than any other region in the world, has an invaluable history of glorious ancient empires with efficient public administration amongst contradicting realities in a land of vast diversities. The extensive and rich

literature of the ancient Indian period is a storehouse of knowledge on the ancient theories of politics and governance. Social scientists and analysts have extensively documented and researched the literature of ancient India, but often without linking it to modern contexts and relevance.<sup>12</sup>

This visible shift in the paradigm of political analysis may also be attributed to change of political guards at central level in a journalistic manner but the academic world is seeing increased attention being paid to the intellectual significance of exploring the arenas of political thinking in Indian tradition. A very many factors have been considered to be responsible for apparent neglect and shameful ignorance of our own intellectual contours in the field of political science. Some of them may be enumerated as the lack of so called recorded history, confusions in chronological order, amalgamation of history, myth, poetry, philosophy in one work and so on. The questions of providing substantiative historical evidences and distinguishing between literary and *Dharmic* works were also difficult to be addressed. In addition to that, missing of most of the original manuscripts, thanks to incessant invasions, and the resultant destruction of the centres of knowledge and above all subservience of more than thousand years, all this has substantially damaged our ability to produce systematic, chronological and discipline wise demarcated body text of political thinking.

From the perspective of the social sciences, the study of ancient Indian texts raises several issues. The categorization of knowledge into well-defines formalized disciplines having institutionalized mechanisms for creation, communication and diffusion in the present form is basically a western model.<sup>13</sup>

It is quite ironical that before the dawn of twentieth century, India and the world didn't have any opportunity to glance through even the most quoted work of Kautilya, Arthashastra, and now we all know that publication of Kautilya's Arthashastra in 1909 significantly transformed the coastlines of political thinking throughout the world. It is in this backdrop that the fundamental induction sentences

about the trajectory of political thinking in India and the West appear to be faulty and full of inconsistencies.

The economic and administrative injunctions of great master Kautilya had also stood the test of time, although the Mauryas remained no more in power. The descriptions of Greek writers, Smritis and also of epigraphic records tell us the potentialities of his laws and their practical utility. India, even today, can learn much from these laws and the ways of their implementation.<sup>14</sup>

The knowledge increased by the acquisition of Kautilya's Arthashastra provided some great avenues of having a different perspective and a better understanding of Rajadharma of Shantiparva, Rajadharma of Manu and Rajadharma ideas of Shukra, Kamandaka and others.

In our zeal for scientific and technological development of free India, we are so much engrossed in Western ideas and devices to solve our day-to-day socio-economic problems that we are tending to ignore our past heritage of which the Indian society can be proud of and the solutions of our problems which are germane in this soil due of their natural approaches and easy accesses.<sup>15</sup>

Academic fraternity having a substantial amount of control over leadership of institutionalised learning in India either disapproved the orientations of exploring administrative and political structures and process in Indian past with adjectives as parochial, fundamental or otherwise; or ridiculed the efforts by providing alternative narration in terms of conflicts and clashes, thereby thwarting serious scientific analytical enquiry. They have been conveniently ignoring and neglecting the abundance of the variety of political ideas, diversity of institutions, co-existence of apparently contradictory viewpoints, assimilation of diverse perspectives and overarching centrality of the welfare of all succinctly explained in the following shloka.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चिदुःखभाग्भवेत् ॥

Unaffected by these sinister attempts, significant number of scholars in contemporary India have engrossed their minds

in acquiring a broader perspective of the Indian traditional intellectual wisdom. By default they have gained repudiation of the prevalent notion of ignorance of Indian past. As a result institutions of higher education and research in contemporary India are witnessing sustained efforts in the direction of exploding western myths about the existence of democracy, good governance, representation, republican form of government, oath taking ceremonies, hierarchy in administration, organisation of departments, systems of taxation, forms of personnel administration, structures of criminal justice administration and overall welfare of the people apparently visible in many ancient Indian treatises. Some of the scholars have termed this welfaristic concept of Indian political structures as *Yogakshema* “योगक्षेमं वहाम्यहम्”. This idea of *Yogakshema* is a natural inception of ultimate sensitivity towards the population of the state which has been frequently termed as *Lok* in Sanskrit treatises and the overall welfare of this *Lok* is the only and sole goal of the political leadership which Bhavbhuti says “आराध्यनाम लोकस्य ” or the famous saying of Kautilya in the following shloka “प्रजा हिते हितं राज्ञः प्रजानाम् च सुखे सुखम्” ।

In the light of the above shloka one may find it interesting to note that the ancient Indian tradition of thinking politically was not at all based on structural arrangements or over formalised institutional procedures. Rather the co-mixture of social, cultural, intellectual and *Dharmic* streams of understanding in a given society was predominantly addressing two main issues. One, exploring the ultimate truth; and two, keeping balance with the contemporary reality. That is why Indian thinkers have never laid much emphasis on the organisation of institutional or mechanical structures. Rather, they have constantly been emphasising upon providing self-regulatory indications of *Dharma* to the variety of individuals with variety of responsibilities.

Present day scholars of political science usually wonder, for example, at the absence of any substantiative amount of literature on rights and functions of individuals at positions of power, authority and decision making as well as the rights

of the ordinary individuals. But a serious look at Indian literature in Sanskrit and other languages of yesteryears would reveal that the idea of rights as entitlements from the state or legal authority and structures was never encouraged and appreciated by Indian mind. Rather, it was visualised that each institution and individual may be expected to perform a large varieties of roles and duties in the span of their existence and fulfilment of these responsibilities and duties as *Dharma* with utmost care and commitment was, in fact, the pre-requisite of everybody having whatever he is best suitable for. So, that debate on rights or human rights of contemporary times must appreciate the underlined idea of over-reaching supremacy of human beings besides acknowledging the essential existence of all other living creatures in consonance with the rules of the nature. By this way, every individual has to necessarily adhere to his *Dharma* in variety of duties he is expected to perform and to observe maximum possible respect to the laws of nature and also to understand that the sheer existence of the human beings on this earth is possible in peaceful co-existence with other living creatures. Therefore, unlike West, the rights have never been demanded from the state but the duties have to be performed as *Dharma* in the manner explained in the following shloka.

गृहीत इव केशेषु मृत्युना धर्ममाचरेत ।

To quote another example, the traces of democracy not only as a form of government but also as a set of rules or moral and religious principles have been easily pin-pointed to have origins in the West. Debates on democracy have rested upon the models of democratic governance in *polis* state of early Greek society or the later avatar of British Parliamentary Democracy. But sincere discussions by scholars have found abundant reference and context provided in Arthashastra tradition, Nitisar tradition and Rajadharma tradition of ancient Indian thinkers indicating the prevalence of democratic functioning and working of the political institutions and authorities and depicting their extraordinary sensitivity towards their populace with an overriding desire of welfare of all. We find sufficient evidences of responsiveness of the government, ensuring the efficiency of administration

attempting at overall (physical as well as the spiritual) development of the individual having good quality of life, ethical upwardness along with economic affluence and essential sensitivity of the governing elite towards the populace etc. in the epics and other works also.

These evidences give us a fair picture of the democratic tradition in ancient India. Works on various aspects of Public Administration in ancient India have also been in continuity, conducting researches on its various dimensions and some of them have come out with findings and recommendations of great contemporary relevance. For example, the present time debate on tax terrorism has directed most of our finance ministers to first approach the ancient Indian taxation system before carving out the new tax reform regime. As has been observed that the systems following the respect of taxation and revenue collection in ancient India are still very much relevant and if adopted, may necessarily provide the contemporary fiscal administration with a humanitarian face that is unfortunately missing and its absence could lead to a massive tax evasion thereby generating huge black money. We have also found the existence of republics in ancient India even before 6 century B.C. and their continuation before being submerged into a great Indian armed revolution against the tyranny of Dhananand of Magadh empire in 4 century B.C. led by Chandragupta Maurya and guided by Chanakya. The rise of Chandra Gupta Maurya in Pataliputra Kingdom as a Chakravartin king is considered to be paving way for deviation from the republican form of government to monarchical form of government in ancient India.

Although it has to be underlined that the Indian form of monarchy is considerably different from the western idea of monarchy. Right from Aristotle, the great Greek philosopher, we have been made to understand that in monarchical form of government the king had concentration of all the powers and authorities of various organs of the state and was easily susceptible to become a tyrant. This is why the majority of the pictures and impressions of the kings in the West, we have received through different sources, has been an image of an autocrat who has unbridled control over legislative, executive

and judicial spheres of political life. The Roman political thought had to deal with the relationship between the Church and the state and had tried to demarcate the boundaries of the power of the state and the Church. These discussions have influenced the body literature of political thought of many western societies and philosophers for quite some time. We also have a narrative of violent clashes between the state authority and the temporal authority. But the case of Indian tradition had been completely different. In the history of more than five thousand years, we have never witnessed any clash between political leadership and the leadership responsible for ensuring the prevalence of *Dharma*. Their relationship has always been mutually completing each other and by default complementary. The *Dharmic* leadership never intervened in the functioning of the state but constantly reminded the individuals in authority about their *Dharma*. The state authority restrained from exhibiting authoritative preponderance over individuals and institutions involved in learning so much so that the Gurukulas were exempt from any kind of taxation.

In this background we may find that Indian tradition, surprisingly, does not have instances of kings getting converted into tyrants because of moral and ethical '*Maryada*' prescribed by *Dharma*. In that sense the Indian monarchy was not susceptible to become tyranny as the king was not the sole authority to take final decisions in any matter of whatsoever nature. The king is only one part of the seven elements of the state i.e. Saptang. So, he cannot have simultaneous control of all the executive, legislative and judicial powers. Somehow these distinguishing dimensions of kingship in ancient India have not been highlighted by academic and political elite of contemporary India.

The norms, beliefs and traditions of India's political thought have been carefully nursed and nourished in the schools of Artha, Niti and Dharmashastra and incidentally in the great Epics, the Ramayana and the Mahabharata.<sup>16</sup>

The above description and analysis evidently lead us to believe that more and more serious, systematic, organised and compassionate analysis of different dimensions of

political life and thinking in ancient Indian literature could give us great insights for a large number of contemporary socio-political challenges. Therefore, the takeaway of this present academic endeavour is highlighting and underlining the fact that India had a long continuous and connected trajectory of political thinking in its past, which has significant contemporary relevance.

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**Professor Sanjeev Kumar Sharma** is Professor and Head of Department of Political Science at Chaudhary Charan Singh University, Meerut Uttar Pradesh -250005 (India). **E-mail: sanjeevaji@gmail.com**

**Ms. Ansuiya Nain** is Research Assistant at Department of Political Science of Chaudhary Charan Singh University, Meerut, Uttar Pradesh -250005 (India)

# **Taxation System in Ancient India**

**Pooja Kishore**

## **Introduction**

Tax is a mandatory liability for every citizen of the country. There are two types of tax in India i.e direct and indirect tax. Taxation in India is rooted from the period of Manu Smriti and Arthasastra. Present Indian tax system is based on this ancient tax system which was based on the theory of maximum social welfare. In India, the system of direct taxation as it is known today has been in force in one form or another even from ancient times. Variety of tax measures are referred in both Manu Smriti and Arthasastra. The wise sage advised that taxes should be related to the subject. He, however, cautioned the king against excessive taxation; a king should neither impose high rate of tax nor exempt all from tax.<sup>1</sup>

## **According to Manu Smriti**

The king should arrange the collection of taxes in such a manner that the tax payer didnot feel the pinch of paying taxes. He laid down traders and artisians should pay 1/5<sup>th</sup> of their profits in silver and gold, while the agriculturists were to pay 1/6<sup>th</sup>, 1/8<sup>th</sup> and 1/10<sup>th</sup> of their produce depending upon their circumstances.

Kautilya has also described in great detail the system of tax administration in the Mauryan Empire. It is remarkable that the present-day tax system is similar to the system taxation of vogue about 2300 years ago.

Arthashastra mentioned that each tax was specific and there was no scope for arbitrariness. Tax collector determined the schedule of each payment and its time, manner and quality being all pre-determined. The land revenue was fixed at 1/6<sup>th</sup> share of the produce, import and export duties were determined on ad-valorem basis. The import duties on foreign goods were roughly 20% of their value. Similarly tolls, road cess, ferry charges and other levies were all fixed.

Kautilya also laid down that during war or emergencies like famine or floods etc the taxation system should be made more string out and the king could also raise war loans. The land revenue could be raised from 1/6<sup>th</sup> to 1/4<sup>th</sup> during the emergencies. The people engaged in commerce were to pay big donations to war efforts.<sup>2</sup>

### **Literature Review**

In ancient times, tax was also known as 'Shukla' Duty i.e. king's share received from buyer and seller. Tax on goods were levied on various goods right from the veda period. The vedic period was the period in Indian history during which the Vedas, the oldest scripture of Hinduism were composed. The time span of the period is uncertain though is thought to span from 1700BCE to about 500BCE. Fair taxation guidelines are described in 7.127 to 7.137 of Manu Smriti. In ancient times, indirect tax were also imposed. An indirect tax is a tax collected by an intermediary (example a retail store) from the person who bears the ultimate economic burden of the tax (say to customers). An indirect tax may increase the price of a good so that consumers are actually paying more for the products.<sup>3</sup>

Manu Smriti also has the reference of a variety of tax measures. Manu stated that the king could levy taxes on its subject which had the sanction of sastras ascertaining legality. He advised that tax should not however cause hardship to the citizen for whom it was meant and from whom it had

been collected. The reference of a well-planned and systematic approach to levy and collect taxes for the state exchequer is found from Kautilya's Arthashastra. During this period, collection of land revenue formed an important source of revenue in the form of water taxes, octroi duties, toll taxes and customs duties. Taxes were also collected on the forest produce and from activities of mining of metals etc. When Chanakya aphorized in the Arthashastra KASHAMOOLO DANDA he made the important point that treasury and its inflows are the sources of a word 'DANDA ' which translated to the sceptre , is the manifest form of a government's identity consciousness and conscience.

According to the Arthashastra of Kautilya the lands were under the control of the crown and there were various sorts of taxation on the land.

#### **Different types of taxes in ancient time**

**SITA-** comprising all kinds of crops that are brought by superintendent of agriculture.

**BHAGA-** bhaga was the tax on the crops which was 1/6<sup>th</sup> of what was produced.

**BALI-** Aryans were the first person known to have evolved a system of taxation under their ruler called the Rajan in the RIGVEDA it is mentioned that the Rajan used to receive his revenues in the form of Bali. The most primary source of revenue in vedic period was Bali. Taxation known as Bali meaning offering in prevedic period and later 'rajkar' was regarded as one of the important sources of revenue to the state Kara.

**VIVITA-** a levy on pasture lands devoting a royal due realized for the use of pastures by (vividhyaksa). The tithe or a part of produce as a royal tax which is mentioned in all DHARAMASASTRAS is justified on the ground that the king is the real owner of land.<sup>5</sup>

**RAJJU-** rajju or cess payable for settlement.

**CHORA RAJJU-** chow-kidari or police cess.

**UYAAJI-** a short of sale tax.

**ATYAYA-** penalty for violation of state monopoly.

**UTSANGA-** celebration tax.

**SENABHAKTA-** war tax.

**YATRAVETANA-** A tax levied on pilgrims.

**VARTANAM-** a tax levied on importers who willing to sell their goods in India.

**DVARODYA-** a tax levied on Indian nationals willing to import foreign goods into India.

Mauryan empire was actively interested in trade with foreign countries. Kautilya describes that goods are imported from countries like China, Ceylon (Srilanka) and others and a levy known as a vartanam was collected on goods imported. This levy was collected from their goods, whereas Indian traders who wish to import foreign goods has to pay DVARODYA tax on imports. in addition to this ferry fees of all kind were levied to increase tax collection. During Mauryan empire direct tax collection was very well organized. A large part of tax was collected from dancers, singers, musicians proportional to their income even sale purchase of building was also subject to tax. A Yatravetana tax was also collected from all possible sources as taxation were spent on social services such as laying of roads, setting up of educational institutions, setting up of new villages and on any activities beneficial to the community.<sup>6</sup>

### **Conclusion**

To conclude we can say that the ancient history of taxation shows that reforms to local taxation are politically challenging and therefore emphasize that this is one area of public policy that would benefit greatly from a period of cross party agreement and order to create an enduring, stable settlement needed for empire. On the other hand, the instrument of taxation is of great significance on increasing the level of economics activity, reducing income inequality, promoting economic growth. Tax payment reduce the gap between have and have nots. As it helps in mobilizing the

surplus income from the haves and reinvesting them for public welfare, it helps these surplus funds to reach the have nots. it's based on the theory of maximum social welfare.<sup>7</sup>

“It was only for the good for his subject that the collected taxes from them, just as the sun draws moisture from the Earth to give it back a thousand folds” -By Kalidas in *Raghuvansham Mahakavyam* eulogizing King Dalip.<sup>8</sup>

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**Pooja Kishore** is Research Scholar in Ch. Charan Singh University, Meerut and also a Research Fellow in the ICSSR Project .  
**E-mail: poojakishore19@gmail. com**

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## Voices of Indian Women as Playwrights in Wider Perspective

**Jagruti J. Patel**

Drama the second earliest form of literature after poetry whether in India or in any other country has its origin in religious plays. The western view depicts that it was originated in Ancient Greece, later was developed by the University Wits, nurtured and taken to its highest peak by the Elizabethan dramatists like Christopher Marlow and Shakespeare. In context to English literature the genre helped spread the morals of Christianity through the ancient Mystery and Miracle plays. In India Bharat Muni the father of Natya Shastra hailed it as the fifth Veda. The form had been used since ages and minimum for 2500 years, as a very effective tool for social and political changes. That is one of the reasons for why like English we Indians had traditional performances of Ramlila and Bhavai. It is a means to represent the history, culture and traditions of a nation.

A thorough survey of the panoramic history of Indian literature from the ancient times to the present, presents a continuous progress against the background of regional and religious diversity. Indian English literature is believed to be born during 19<sup>th</sup> century and has created a permanent mark

on the world literature. It becomes a very significant aspect of Indian Renaissance. Indian literature from its birth has flourished in all forms like story, poetry, novel, drama etc. In spite of being a highly popular and celebrated genre of literature, drama in contemporary India is still a plant of poor growth in comparison to other forms of literature. It's a form in which the contemporary Indian writers could not compete the Western dramatists. In spite of having a strong background of the legendary Indian dramatists like Kalidas, Bhavbhuti, Bhas, Dandi and others. Indian dramatists cannot successfully till this fertile land. One of the reasons is that every written drama cannot be performed because of economical and social reasons. Secondly despite the script it needs lot of other preparations to be performed and thirdly inadequate interest of people to participate.

Thus, Indian theatre has a long and rich tradition. Yet ironically most of the times it remains a male domain. It may be because women treated as subordinate were not allowed to write and perform or male writers, critics and scholars deliberately avoided mentioning the contribution of women. There may be plenty of reasons why women were denied to contribute in this popular literary canon called drama. Age old customs, traditional boundaries, cultural restrictions, poverty, illiteracy, dominating patriarchal society, suppressed existence etc. are some of the reasons for why women did not enter this sphere. Men are for the field and women for the hearth. Men owe head and women, heart. They did not lack abilities and insights but they were prohibited to access this genre. They were seen acting on the stage remained unheard as dramatists. It may be because consciously or unconsciously male writers fear the excellence and persistence women writers might have exhibited in writing plays. As Vrinda Nabar rightly puts, "Though women are not muzzled nor excluded they seem to be carefully socialized in such a way that their creative efforts will flow along the accepted channels. Writing itself is valorized, so that paradoxically to qualify as a writer a woman must enter in to the realm of apparently unsexed universal values that actually reinforce patriarchal system of social interaction".

Earlier the primary purpose of drama was to entertain and amuse. But later the genre becomes a means of exposing the harsh realities of day today life. It now not only focuses on entertainment but also educating the audience/readers. It not only portrays human follies, social taboos and political evils but also protest against these wrongs. Especially since women took up writing plays it became the tool of self-revelation and self-expression. It is noteworthy here to point out here that unlike male dramatists who aim at evincing society and history, female playwrights use this medium to express themselves, to unfold their inner anguish. They are more interested in presenting their own views, unveiling their dismal existence and thereby asserting their individual identities. It becomes a tool to advocate their rights in order to acquire the freedom and liberty they have been historically denied since ages. The way women writers have expressed themselves is totally opposed to the mode of representation of male language and discourse. As Helen Cixous writes, "We should write as we dream. We should all do it for ourselves; it's very healthy because it's the only place where we never lie. We should try and write as our dreams teach us; shamelessly, fearlessly and by facing what is inside every human being- sheer violence, disgust, terror, shit, invention and poetry", public art demands more from the writer: for women the demand may get doubled because they have also to deal with the assumption that they are less capable of public and artistic responsibilities.

Since Indian women stepped in to this field they started using this form as a means of self-expression and self-assertion. They embraced the genre to represent themselves. They seem to be not much concerned about exhibiting the culture and history they belong to. Rather they are quite artistic and vigilant in voicing their views and ideas that mark their separate identity on the map of the literary globe. Their march is the march towards self-respect and equality. For them writing drama is a journey from being nothing to being authentic, from imposed foolishness to awakened intelligence.

Though very little, but Indian women playwrights have their significant share in the rise of the form of Indian English drama. The study of Indian English Women Playwrights makes a very significant and incisive reading of the feminist theatre/drama and goes on to critically appreciate the evolution of female dramatists in the Indian context. Before English became lingua franca of India and before Gandhiji promoted English teaching and learning the early plays written by women were in regional languages like Gujarati, Marathi, Hindi, and Bengali etc. As such women in India were mostly illiterate till independence. Therefore, it's absurd to expect them to write in English. To mention some very distinguished Indian women dramatists writing in English and other regional languages are: Varsha Adalja, Dhiruben Patel, Mamta.G. Sagar, Usha Ganguli, Manjit Pal Kaur, Swarnakumari Devi, Malatibai Bedekar, Muktabai Dikshit etc.

All of them have rendered valuable contribution in writing plays in their respective regional languages. Varsha Adalja and Dhiruben Patel write in Gujarati. Varsha Adalja is basically a novelist based in Mumbai. But she is also a playwright, short story writer and a columnist. "Mandodari", "Sharada", "Aparadhi" and "My Name is Shraddha Kothari" are some very popular plays written by her. She is even awarded the Gujarati Sahitya Academi Award for "Mandodari" in 1997. The play is originally written in Gujarati and later translated into English. The play presents the inner war and dilemma every woman suffers from. Mandodari the immortal historical character becomes the mouth piece of a woman who becomes the victim of her husband's dissolute lust, contempt and raging thirst for power, who has to be a part of the fierce war her husband fights to satisfy his ego.

Dhiruben Patel an accomplished Gujarati writer is very popular for her play, Bhavni Bhavai. Gujarati theatre has its root in the Bhavai tradition. Travelling groups used to perform short plays from one place to another in the style of Bhavai. Usha Ganguli is an established name in Bangali theatre. Her rich narrative of feminine consciousness is effectively expressed in her plays. She has written plays like "Lok Katha",

“Mahabhoj”, “Beti Ayee”, ‘Court Martial”, “Holi”, “Mukti”, “Rudali” and ‘Himmat Ma”. She also runs a theatre group called Rangakumaree. Other prominent Bengali women playwrights are, Swarnakumari Devi and Nabaneeta Dev Sen. Mridula Garg, Tripurari Sharma and Kusum Kumari write in Hindi. “Ek Aur Ajanabi”(1978), “Jadoo Ka Kaleen” (1995), and “Teen Quiden” are some noteworthy plays written by Mridula Garg. Kusum Kumari’s “Suno Shefali” translated as “Listen Shefali” presents some very sensitive social issues like caste system, untouchability and exploitation of the Dalits. Tripurari Sharma has been very active in this field since 1979. She is an associate professor of acting at the National School of Drama, New Delhi. Her widely acclaimed drama “San Sattavan Ka Qissa: Azizum Nisa” translated as “A Tale from the Year 1857: Azizum Nisa” dramatizes the story of a woman from Kanpur and her readiness to sacrifice her life in order to fight against the Britishers during the Sipahi Revolt.

From 1890 women writers like Kashibai Phadke, Hirabai Pednekar, Tara Vanarase, Sushma Deshpande, Malatibai Bedekar, Muktabai Dikshit have firm footing in the realm of Marathi drama. “Pardah” by Malatibai was awarded first prize in the Natyamahotsav of the Mumbai Sahitya Sangh. Muktabai is a compulsive writer. Including her much celebrated play “Jugar” she wrote two more plays- “Avaliya” and “Sansar”. It is believed that Punjabi drama has its root in the late British period. Though male writers have made significant contribution in Punjabi theatre and dramas a very few women writers can make a successful entry in to this field. However, with the magnificent achievements of the legendary Sheila Bhatia who produced 50 plays, Rani Balbir Kaur, Manjit Pal Kaur and Neelam Manjitsingh Chaudhari female playwrights in Punjabi can make a substantial mark on the map of Indian Women Dramatists. Manjit Pal Kaur’s “Sundran” is a play about the legend of Puran Bhagat. Neelam’s dramas are rich in presenting folk forms. “Heer Ranjha”, “Nagamandala”, “Yerma”, “Fida” are plays exploring the themes of human passions and emotions. “Fida” is based upon Euripedes ‘Hippolytus and it mirrors the Punjabi folk tale of Luna.

In spite of having remarkable actors like Chindodi Leela, R. Nagaratnama, Arundhati Rao and dynamic directors like Prema Karanth, Kannada theatre has a very meagre input by women dramatists. Mamata G. Sagar has contributed a little with her play "Mayye Bhara Manave bhara" translated as "The Swing of Desire". Like female writers in Kannada a very little space is occupied by women in writing Tamil dramas. C.S.Lakshmi who is known for her creative writings and cultural studies wrote "Aatraik Kadaththal" translated as "Crossing the River". It symbolically presents a woman's terrifying cry for freedom from s oppressive social notions. V. Padma is an active feminist and has written "Pani-t-Thee' (Frozen Fire). The play is based upon Ambaa the mythological character of Mahabharata. It is a brilliant re-visioning of the myth that exhibits the theme of transforming boundaries of identities.

Telugu dramas are richer than any dramas of other regional languages. And it is surprising that some early plays by women playwrights are still extant. For example, Balapapamba's "Akkamahadevicharitra (1567-870), Ranga Jumma's "Mannarudasavilasam" and Trikonda Venkalamamba's "Gollakalapam". Presently Volga is a popular feminist Telugu writer who has written novels, short stories, poems and screen plays. Her well appreciated play "Vallu Aruguru" meaning "The six of them" is based upon the characters created by the Telugu legendary novelist G.V.Chalam. Vinodini is another eminent writer writing in Telugu. Her street play "Daaham" (Thirst) responds to the exploitation and sufferings of Dalits. Persisting oppression of the Dalits must be stopped is the clear message she conveys through this play.

In spite of the rich traditional background of male playwrights like Monshi Navab Ali Nafees Kanpuri, Talib Banarasi, Agha Hasan Kashmiri, Mehadi Hasan Ahsan Lucknowi it must be admitted that the participation of women folks in Urdu theatre was very restricted. Out of the very few female dramatists Rasheed Jahan captures our attention. She was an active social reformer and a prolific writer. Her play "Aurat" explores the unbearable torture and pain caused to women by the rigid society and the tormenting religious norms. Jameela Nishat another distinctive author writes plays and

poetry in Dakhni Urdu. Though a short street plays her 'Purdah' raises some very sensitive social and cultural issues that smother women's existence. The play was a hit when performed at 'Akka' Women's Theatre Festival at Ranganyana, Mysore in 2003. Thus, dramas written, produced, directed by women do not intend to leave the audience/ readers with a pleasurable equanimity. On the contrary its purpose is to disturb the equilibrium, to roil the set social code and to offer an altogether new of perception.

The most exciting new possibilities in both writing and performing dramas are produced by some very prolific Indian women playwrights writing in English. They have developed appropriate modes of dramatic expressions to embody the undefying feature of recognition and transformation. These phenomenal female writers are Bharati Sarabhai, Mahaswetadevi, Uma Permeswaran, Dina Mehta, Manjula Padmanabhan and Poile Sengupta. Annie Zaidi, Swar Thounaojam, Manjima Chatterjee are some of the rising talents in this area. The plays written by these female playwrights deal with issues of urban cosmopolitan society and the sufferings, strength, failures and struggles of the middle class, educated women of 21<sup>st</sup> century. Bharti Sarabhai is considered to be the first Indian woman playwright who wrote plays in English. "Well of The People" (1943) and "Two Women" (1952) are plays set in the pre and post-independence period. Both the plays differ from each other in mood n themes. "Two Women" is a story of a group of women, their friendship and the ups and downs in their lives. The play breaks a new ground and presents a fresh and just way to understand the female psyche. "The Well of People" ....

Mahaswetadevi well known for her versatility has written short stories, novels and dramas and is hailed as the most magnificent Indian woman dramatist. "Mother of 1084", "Aajir", "Bayen", "Urvashi and Johny" are some of her most renowned plays. "Mother of 1084" is about the dismal effects of the Naxalite movement in various parts of West Bengal. Sujata the protagonist is a weary mother waiting for her son who is actually killed in the police firing. Symbolically the title is given after her as she is known in the refugee camps as

the mother of corpse number-1084. "Aajir" discusses Indian milieu in the post independence era. It presents the issues of bonded labour, slavery and illiteracy. In spite of the so called earnest efforts of the Government poor working class people remain uneducated and backward and have to suffer from the corrupt social and political system.

Uma Parmeswaran born in Madras in 1938 and immigrated to Canada in 1966 is an established writer of poems, short stories, novels and dramas. Her "Rootless but Green are the Boulevard Trees" is a three act play set in Winnipeg in the later seventies. It's about an Indian immigrant family that is on verge of falling apart due to a clash between values and ambitions. "Sons Must Die and Other Plays" deals with the rehabilitation and evolution of the Indo-Canadian community. It presents the demands and experiences of motherhood, bhakti and transplantation.

Among the upcoming Indian women English playwrights Annie Zaidi tops the list. Born in 1978 Annie is a dramatist of natural talent and potential. Her "So Many Socks" performed at Prithavi Theatre in 2012 was nominated in several categories for the prestigious META Awards."Name Place"Animal Thing was short listed for the Hindu Metroplus Playwright Award in 2009.Her redio play "Jam" was the regional winner for the BBC's International Writing Competition,2011.Not only a writer she is also a director of some short movies like "Ek Red Colour Ki Love Story" and "Ek Bahut Chhoti si Love Story".

Manjima Chatterjee is a teacher and teaches Theatre at the Shiv Nadar School at Noida."Limbo", which is short listed for Hindu Metroplus Playwright Award, "Baby Shower" and "Two Men on a Tree" are the three plays to her credit. Her "mountain of bones" was awarded the Hindu Metroplus Platwright Award in 2013.

Born in Pune in October 1928 Dina Mehta has completed her BA in English literature from Elphinston College, Bombay. She started her career as a journalist and later plunged in to writing.

Her entire fame as a writer rests on her brilliant success as a playwright. She is one of the most renowned Parsi

diasporic writers for whom it is popularly said that the Parsis are to “deal in broken mirrors some of whose fragments have been lost”.

“The Myth Maker” her first full length play is about the Hindi film industry and the unofficial talk about communism in Mumbai. The play won an award from the Sultan Padamsee Play writing Competition in 1968. “Tiger Tiger” is a play about the life story of Tipu Sultan and it was given first prize by the second Sultan Padamsee play writing competition, 1978. The play that earns her the highest reputation as a playwright is “Brides are not for Burning”. The play was awarded first prize in a worldwide competition sponsored by the BBC in 1979. “Getting Away with a Murder” was short listed for seven specially commended radio plays by the BBC World Play writing Competition. “When One plus one Makes Nine” based on the theme of family planning won an all India Competition and was even telecasted by Doordarshan. “Sister like You” was short listed for the British Council new International Play writing Competition Award in 1996. Such much acclaimed plays bring her immense popularity and place her on the highest social and literary level.

Manjula Padmanabhan was born in 1953 in Delhi and grew up in Sweden, Pakistan and Thailand. Some of her plays are made in to short television films n serials. A TV film is made after her play “Lights Out” by Nissar and Amal Allana. It was published in an anthology of plays, ‘Body Blows-Women, Violence and Survival: Three Plays’ in 2000. Her most famous play “Harvest” was made in to the movie namely “Deham “by Nihalani. Harvest” is the play that exalted her to the peak. It earned her fame not only in Indian theatre but also in the World Theatre. It won the Alexander S. Onassis International Cultural Competition Prize for Theatrical Plays in 1997 in Greece. It was first published by Kali for Women in India and was first performed in Greece in 1990 in La MaMa Theatre. Her “The Mating Game Show” was performed in New York in 2004 by South Asian League of Artists in America (SALAAM).

Ambika Gopalakrishanan popularly known as Poile Sengupta was born in 1948 in Kerala. Tamil Brahmin by birth and a lady with a versatile personality she has been a college

lecturer, an educational consultant, a consultant editor and even a language skills consultant. She was conferred upon an award of Senior Fellowship in the field of literature.

Her first full length play “Mangalam” was a hit on the stage and has won an award from The Hindu Madras Players Play Scripts Competition in 1993. That was the turning point and since then her pen knows no pause. “Inner Laws “is a humorous play presenting the age old cold war between a mother-in-law and a daughter-in-law. The play was successfully performed at My Theatre Festival, Chennai in 2014. “Keats was a Tuber” (1990) was short listed for the British Council International Playwriting awards. Some other plays to her credit are: “A Pretty Business” (1995), “Collages” (1998), “Alipha” (2001), and “Thus Spake Shoorpankha, so Said Shakuni” (2001). She is a founder of the Theatre club-amateur Theatre Group in Bangalore. Internationally acknowledged as a prolific writer she has even served as one of the members of the jury at Trinity College, London at an International Competition of Plays for young People.

It is rightly said that women dramatists can see more and plunge more deeply into the realm of female psyche. As writers all the three women dramatists Dina Mehta, Manjula Padmanabhan and Poile Sengupta through their plays make an earnest effort to voice the much suppressed cry of women folks. As responsible representatives of society they have deep sense of social commitment. Their plays showcases a host of issues concerning women like rape, violence, child abuse, abortion, dowry, sexual exploitation, mental and psychological torture, patriarchal dominance etc. These feminist writers instead of reevaluating women’s role in the present social structure have tried to introduce a whole new pattern of society that would be more comfortable and less traditional for women to live in. Their plays attempt to redefine the traditionally established man-woman relationship.

It is commonly believed that a person of literature/art should represent the contemporary society with all its hues and colours with a purpose to point at certain misapprehensions and evils and bring out what is right and just. The three eminent women playwrights I have taken up

for my study seem to be quite aware of their social responsibilities and accountability and through their eye-opening dramas they thrive to reveal how situations and events of everyday life can be the source to create social and cultural awareness.

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**Prof. Jagruti J. Patel** is faculty of English at Smt. J.P.Shroff Arts College, Valsad. **Email: jagujay@rediffmail.com**

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## **Indian Response to Past Against the Grand Narratives in Postcolonial Literature**

Abha Shukla Kaushik

The introduction of English language in the Indian literary scene has changed the face of almost every genre, ranging from drama, thriller, romance, tragedy to non-fiction and poetry. Indian writing in English has developed into a plethora of interconnecting genres which carry with them the simplicity of Indian lifestyle and the complexity of Indian beliefs in an adopted language, i.e., English. The language had been introduced to the country by the British after they settled here and declared India as one of its colonies.

In the latter half of the eighteenth century, European scholars became interested in India and its ancient past and began studying and writing on Indian culture and history. On the one hand, the reasons behind this were practical: soon after the East India Company's conquest of Bengal in 1757, the British administrators started learning Sanskrit and Persian to gain knowledge about the conquered people, their history, habits and laws, in order to better govern the acquired territories. On the other hand, there were also scholars with

genuine interest in Indian culture, who expanded their study beyond mere administrative requirements and into classical Indian literature/s, philosophy and religion thus developing the scholarly fields known as Indology and Orientalism.

In the nineteenth century, this interest in Orientalism spread across the universities of Europe, and scholars with no direct contact with India were also attracted to this field of study. Colonial masters also engaged imperial historians who attempted recreations of India's past and narrated several accounts of India's past with a specific object of justifying British rule in India.

As a result, Indians became passive objects of study, to be spoken for and represented in Western texts written mainly for Western audiences. The separation of the Orientalist Western knower-decision-maker and the Indian subject resulted in creation of a binary with masculine, rational, pragmatic and materialistic west at one end and the feminine-sentimental and mystical-spiritual India at the other.

This writing with a specific agenda resulted in a change in attitude towards the hitherto revered sources of knowledge, Sanskrit texts and Brahmins, losing their attraction and in the era of liberal ideas and politics in Europe, these texts were seen by liberal critics and reformers to explain India's lack of historical change, civilization and good government. Compared to modern Europe, India's culture was presented and viewed as stagnant, its political institutions undemocratic, and it was conveyed that rational thought and individualism were not valued in India as they were in Europe. Knowledge and theories based on assumptions formed by the imperial forces were actually designed to support and justify the propriety of colonial subjugation.

The Indians under imperialism were forced to learn their history written by their masters as metanarratives to suit the requirements of the colonizers. The colonial historians wrote the history of the colonized people in a manner that could serve the interests of the colonial masters. The best example is the much publicized notion of 'Whiteman's burden'. As an answer to this claim, in colonies the local fiction writers

especially novelists started to use history in fiction to rouse the nationalistic feelings among their brothers and to revive the glory of their own history, culture and heritage which obviously according to them was far better than the colonial masters' and thus pleading their countrymen to realize the truth and strive for independence.

As the pressure increased, it became difficult for the British to maintain the colonies and they decided to unburden themselves. Hence, decolonization began, three phases of which can easily be identified. First phase started with the declaration of American Independence in 1776 followed by the second phase consisting of the creation of dominions of nations of Canada, Australia, New Zealand and South Africa (the settler nations) in 1867 and lastly the third phase which happened in the decades immediately following the end of second world war (the settled colonies).

Overturning colonialism, however, is not just about handing back the land to the dispossessed people or returning political power or signing of declaration of Independence and lowering and raising of flags. The change has to be in the minds and it is the mind that needs to be decolonized.

This started with the emergence of new forms of textual analysis notable for their interdisciplinarity including insights from feminism, philosophy, psychology, politics, anthropology, and literary theory which has made post colonialism multidisciplinary. One approach of textual analysis is a re-reading of canonical literary texts to examine if past texts perpetuated or questioned the latent assumptions of colonialism, like '*Heart of Darkness*' by Joseph Conrad. Second approach enquired into the representation of colonized by 'reading against the grain' in the words of Said, to discover moments of resistance. (*The Tempest*, Shakespeare) Third approach is perhaps engendered by the new theory which is the result of reading of the new literatures from countries with a history of colonialism. These texts are primarily concerned with the margins writing back to the center. (*The Empire Writes Back*:

*Theory and Practice in Post-Colonial Literatures*, Bill Ashcroft, Gareth Griffiths and Helen Tiffin)

According to Nilufer E. Bharucha “most decolonized societies go through two stages – in the first, the focus is on the assertion of political sovereignty. In the second stage, with political sovereignty having become a ‘given’ and established fact, decolonized societies generally turn to “the charting of cultural territory” (357). The charting of cultural territory involves a repossession of history and its politicization, a remapping at the level of the art, culture and literature. This involves offering resistance to the dominating class.

Thus novels written in the second stage of decolonization in India generally offer resistance to the hegemony of master narratives or grand narratives produced either by the colonial masters or by the dominant classes of native society.

The postmodern/ postcolonial Indian English writers are the generations, whether in India or in the diaspora, born under an Indian sun and they speak with a confident individualistic voice which is no more imitative of the British model or apologetic about writing in English, borrowing from tradition and history and rewriting the epics, fables, and legends from the Indian tradition. They attempt to capture the ethos and sensibilities of India as they go back to the rich heritage of India contemplating over their ancient past to nourish the literary art. Authors today are striving to interpret and rewrite old stories so that they can become more conceivable and relevant for the current audiences. They employ strategies and tradition in their portrayal of India and foreground the country by showcasing her literary heritage, philosophy, myths, tradition and culture to an international English-speaking audience. This urge of rewriting in the Postcolonial/postmodern Indian English novelists, demands an analysis of those complex psychological forces that drive them to flout their separate identity i.e. ‘otherness’.

The first reason is that even after achieving their independence the native writers feel the urge to glorify their native culture “as the incongruity of the superimposed structures comes home to the colonial mind, the need for re-

opening a dialogue with the forgotten past assumes a compelling urgency” (Roy, 384).

Secondly, in order to avoid the threat of being swallowed by the forces of faceless globalization the present writer has to be both local as well as global at the same time. Thus postcolonial Indian English novelist essentially needs to be cosmopolitan and eclectic, globally popular and multicultural, yet drawing strongly on native sources. Be it Salman Rushdie’s tales of fabulous mansions where uncles, aunts, father, mother, nephews, nieces, co-exist or Amitav Ghosh’s ramblings on the lineage of great grandmothers – they are not merely authentic touches of local history but the need of the hour. The documentation of details of eastern existence from chutney and pickle making in *Midnight’s Children* or jamdani weaving in *The Circle of Reason* or to Parsi food habits in *Such A Long Journey* stems from the liberated colonial consciousness.

The first thing that was noticeable in the literature from these once colonized countries was the challenging and refashioning of the language of the colonizer through strategies like inserting untranslatable words, not following standard syntax, using structures derived from other languages, incorporating creolized versions, etc., challenging the old order and world view in the process .

The Postmodern/Postcolonial Indian English writings deal with rewriting under the following three distinct heads – (1) Political / Ideological Discourse, (2) Feminist Discourse and (3) Ethno-Religious/ Minority / Dalit Discourse

## II

“[o]ne of the most striking trends in the Indian novel in English has been its tendency to reclaim the nation’s histories.” (Walder, 103) In the colonial past, Orientalist knowledge and the assumed superiority of the British or Western culture were used to justify British conquest and rule of India, and they were also evident in British histories of India, which were, in fact, premised on the assumption of the superiority of the British administration. In late nineteenth

and early twentieth century, many historians were British administrators affected by notions of India as a land of unchanging, static society, despotic rulers and supine villages, which led them to believe that the British administration was changing Indian society for the better.

In this imperial history-writing, the British were credited with “bringing to the subcontinent political unity, modern educational institutions, modern industries, modern nationalism, a rule of law, and so forth.” (Chakrabarty, 11)

In addition to democracy, even Indian nationhood and nationalism were seen to be achievements of the British conquest and administration of India in British colonial historiography. India was seen to be fragmented, her people divided and in the consequent absence of a real Indian nation, nationalism to be the work of small elite minorities and any unity in India an achievement of the British.

Indian nationalist historians rose to contest British interpretations of India’s historical development in the late nineteenth century and opined that an entity articulated in terms of Indian nationhood had existed for centuries and their task was to write its history. They strove to assert “that the Golden Age in India had existed prior to the coming of the British and that the ancient past of India was a particularly glorious period of her history.” (Thapar, 17) Nationalist historians also sought to stress the political unity of India since ancient times and saw the origins of a modern nation in the ancient India.

An attempt to analyze the relationship between history and fiction in postmodern era can be seen in the literature of this period. In the process of establishing the right of the novelist to present his version of history through fiction, there has been a forging of history – fiction nexus as an innate quality of the postmodern novels. Historical fiction became an important tool in the hands of these writers who strove to reform and recreate cultural memory through literature. “In the hands of novelists the past takes different shapes and for different reasons. History can be romanticized, sensationalized, interrogated, and problematized” (Dhar, 27).

Basically Indian English writers found the necessity to rewrite their past against the grand narratives of historians where certain events and classes were neither given enough importance nor were mentioned. To them rewriting history is also a way of dissenting all forms of oppression and marginalization of the common man. It is an act of questioning the hegemony of the so called superior classes and a corrective measure by erasing the manipulated and distorted versions of the privileged classes.

Indian novelists in English have done some questioning and contesting of their own in the realm of historical fiction. They have the advantage that history-writing in novels is not bound by the same restricting Western conventions as in historiographical discourse. Many of the Indian English novels are concerned with national politics and history, with which the protagonists' individual lives are intertwined. (*Midnight's Children, Shadow Lines and Family Matters*). The novel in English seemed to offer an arena in which the conventions of historiography – and perhaps also Europe's dominant status as the subject of all histories – could be questioned and challenged and offered a possibility of foregrounding India and offering an Indian alternative to European discourses in the process. Shashi Tharoor's *The Great Indian Novel* is part of this postmodern questioning of the verities and conventions of representing history in fiction and historiography. Primarily, *The Great Indian Novel* is a story of a nation and a nation-state, an articulation of an idea of India, presented in this fictional form to an audience of English-speaking readers inside and out of India's borders.

### III

In India, myths have traditionally been seen to be more important and have more explanatory power than history, "because they faithfully contain history, because they are contemporary and, unlike history, are amenable to intervention, myths are the essence of a culture" (Nandy, 59). Therefore Indians were traditionally preoccupied with

myths, philosophy and literary and religious writing rather than history. Mythology has been an inevitable source and subject of study in literature down the ages. Regardless of the criticisms and accusations directed towards myths questioning their authenticity and validity, writers have been practicing reinterpretation of mythical stories. The main reason for this unquenchable interest of the writers in mythology is to figure out the meaning of their present in relation to their ancient past. In this context it is interesting to note that the contemporary, history and mythology blend together becoming a sequential chain of events wherein it becomes difficult to distinguish one from the other, especially with reference to India. Hence one can discern similar patterns of social structuring along caste lines, rituals, festivals, attitudes and architectural patterns over areas spread over vast geographical landscape. The ancient Indian epics are a case in example, stories from which can be found to be popular cutting across various cultural and geographical boundaries. Mythical characters from these epics have become archetypes and serve as reference points even in contemporary literature. As Sunil Khilnani says there are “shared narrative structures embodied in epics, myths and folk stories, and the family resemblance in styles of art, architecture and religious motifs – if not ritual practices – testify to a civilizational bond”. (155)

*The Great Indian Novel* by Shashi Tharoor demonstrates, that while the events of the *Mahabharata* took place in the remote past, they still have a contemporary relevance. The figures of the epic are archetypes that can be rediscovered in twentieth-century Indian history. It is almost as if history repeats itself, for even though the historical contexts change, the basic structures remain the same or at least occur repeatedly.

By using the *Mahabharata* as a vehicle for telling the (hi)story of the Indian nation in the twentieth century, Tharoor reaches for a cultural form and content that are shared and that thus unify “almost the whole of Bharat”.

Tharoor does not accept the mythology as such either, but questions it: for example, Tharoor himself says that “the Ekalavya story (where the boy cuts off his thumb at Drona’s request) *had* to be changed to make a twentieth century point.” (Tharoor, 7) In *The Great Indian Novel*, Ekalavya refuses to cut off his thumb since this would endanger his own and his mother’s future. Another enlightening example of rewriting tradition is the watered-down version of the sati of Madri as an inoffensive coincidence. Thus, “through a multilayered treatment, he questions the ethics of tradition” thereby retaining the relevant parts and questioning those parts of the great text that seem outdated or otherwise out of place in the twentieth-century context. Thus both Indian tradition and Western modernity are contested.

For the past few decades, the practice of retelling of mythology in literature, especially in Indian Writing in English has undergone remarkable changes catering to the expectations of the modern readers. There have been novel attempts to write stories that re-read a long-established set of codes, unlocking it with a new cryptographic-historical key, unearthing the “truth” from a cobweb of lies. This process has been given the name of demythologization and re-mythologization. Amish Tripathi, has deconstructed the old-age myth of Shiva and provided it a new perspective in his Shiva Trilogy. In a way Amish has broken the conventional treatment of the myths by the early Indian writers. Amish states that he wants to imagine Shiva as a human being who walked on this earth eventually rising into a god. It is based on the construction of the existence of Indian mythical God Shiva as the legendary figure in 1900 BC. That is the premise of the Shiva Trilogy, which interprets the rich mythological heritage of ancient India, blending fiction with historical fact. He has also taken Vedic concepts from the scripture and presented in this novel in the form of science. His narrative strategy mixes linear and cyclical, so there is a sense of continuity and discontinuity of the previous mythical narrative.

## IV

Re-presenting and reinterpretation of history implies deconstruction and decolonization of 'the mind' in terms of de-learning and re-learning of the past events. It provides a scope for looking at the older texts with fresh understanding and for appreciating 'silenced perspectives' such as the stories of the subaltern and the marginalized. For the women writers rewriting history means substantiating their growing status in twenty first century by deconstructing all the old scriptures of patriarchal dominance which were the source of their inferior status. Adrienne Rich's powerful pronouncement about women's writing describing it as Re-vision fits the very cause of Indian women writers of postmodern period and their need to retell history in their works. Re-vision "the act of looking back, of seeing with fresh eyes, of entering an old text from a new critical direction – is for us [women] more than a chapter in critical history: it is an act of survival (Rich, 18)

This 're-visioning' of old stories especially the mythological tales has resulted in their being retold from the gynocentric perspectives and the traditional figures of patriarchal mythology have been re-invented demolishing the cultural stereotypes popularized and patronized by the patriarchal set up. Such re-visionist mythmaking has been one of the strategies of emancipation employed effectively in the cause of women's liberation. Interestingly these women writers do not reject tradition; they simply tweak it by looking at the other side of the coin. These women writers who are indulging in this act of re-writing and re-interpreting have given a refreshing twist to the old stories.

Gita Hariharan attempts to rewrite myth in her novel *When Dreams Travel*, in which she subverts the western versions of *The Arabian Nights*. By re-writing Shahrzad's story from a feminist angle, Hariharan imposes on the reader a sort of re-thinking of the hatred for women so blatantly evident in the translations of the medieval Arab anthologies. By re-writing these stories from a different perspective, Hariharan is not only "answering back" to a misogynous literary tradition but she is also deconstructing and eroding

the sexist impact of the original. One can discern a similar tendency of revisionist myth making in her first novel *The Thousand Faces of Night* wherein the grandmother's discourse glorifies the strong rebellious and angry women like Amba and Draupadi in the epic *Mahabharata*. Irawati Karve also provides the readers with new insights into the *Mahabharata* by delving into the human aspect of the epic. She dissects the various characters of the epic keeping in mind their much celebrated strengths but focuses instead on their weaknesses thus exposing a human side of these deified characters.

Chitra Banerjee Divakaruni's *The Palace of Illusions* is a retelling of *Mahabharata* from the point of view of Draupadi enabling the reader to enter the old text from a new critical direction resulting in a 'transcreation' of sorts by presenting a totally new perspective on the age old narrative. Shashi Deshpande too tries to give a new flesh and blood personality to the hitherto silent and supposedly minor characters of Amba in *Mahabharata* and Sita in *Ramayana* in her short stories by giving them a voice to talk about their feelings. Kavita Kane is another writer who has given life to the barely present characters like *Sita's Sister* and *Karna's Wife* in her novels by these names. The very fact that she chooses to call them not by their names but as someone related to other more important characters in the epics is indicative of the treatment meted out to them in the grand narratives.

## V

The postmodern Indian English Novelists were not totally blind to the subaltern issues and there is a long line of writers starting from Mulk Raj Anand to Bhabani Bhattacharya, Arundhati Roy, and Aravind Adiga who use the dalit minority as their main characters. These characters do question and oppose the hegemony of the upper classes and dogmatic traditions and make an effort to rewrite the myth and history. Ekalavya, the tribal youth in the *Mahabharata*, has emerged as a poignant metaphor for the injustice meted out to the downtrodden by the savarnas. In Shashi Tharoor's *The Great Indian Novel* Ekalavya is portrayed as a defiant and aggressive

character. After proving his worth to the Guru and the princes, Ekalavya is asked by Drona to chop off his right thumb and offer it to him as his guru-dakshina. In the *Mahabharata*, Ekalavya complies with the guru's demand, but Tharoor's Ekalavya does not do so. He raises his voice against discrimination and power politics and refuses to concede to the irrational and prejudiced demand of his Brahmin guru. In Hindi literature Acharya Chatursen attempts to give the point of view of Ravana the villain of Ramayana, and makes him a hero in '*Vayam Rakshami*'.

Dalit writers had a forceful attempt in constructing the social history of "ahistorical" people, whose struggles were not recorded in the so-called history texts. In words of dalit writers, they have to dig more to unravel the past as well as to bury the constructed history of the dominant social groups. In the process of writing their own history, they thoroughly interrogated the existing histories of dominant caste/class groups in their literary writings. Their novels are much more realistic and political in nature to overturn the hierarchy. Their literature focuses on the questions of otherness, difference, marginality, canon and the categories of aesthetics. If long entrenched social discrimination separates history from its original twin, fiction, Dalit literature seeks to revert to the primal unity between fiction and history. In order to voice the protest of the marginalized, the Dalit literature often follows the subversive historiographic path of personalizing history.

One such powerful autobiography has been written by Narendra Jadhav for the Dalits' urge to rewrite the Indian history and myth. Narendra Jadhav's '*Untouchables: My Family's Triumphant Escape from India's Caste System*' offers a powerful narration of the plight of the untouchables in free India. It is a worthwhile chronicle of a historic battle against oppression. Jadhav's *Untouchables* is a manifold personalized saga of the social transformation of Dalits in India. At one level, it is a loving tribute from a son to his father, at another, it gives an intelligent appraisal of the caste system in India and traces the story of the awakening of Dalits. At yet

another level, it is reflective of the aspirations of millions of Dalits in India.

Damu's story differs from those Indian Dalit autobiographies which revisit and relate the horrors of untouchability without going beyond, whereas Narendra Jadhav represents a part of an awakened and educated Dalit community, focusing on his community's past, which is not found in written histories. In the process of unearthing the hidden histories of a Dalit community, *Untouchables* focuses on the Dalit people's struggle to find a way out of their suffocated lives under the caste ridden social system.

One can say that as long as rewriting strategies in postmodern and postcolonial literature draw our attention to the potential of debunking the hegemonies of privileged classes, they do have a value and continue to attract the attention of the critics and the readers alike. These rewritings not only tickle the imagination of the writer but are also instrumental in forcing the readers to examine and bring about certain paradigm shifts.

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About the author: Dr. Abha Shukla Kaushik is working as Associate Professor in Dept. of English at AKPG College, Hapur (UP). She is the Editor of reputed academic magazine. Email: abhakaushik@gmail.com

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## Book Review

**Kashmir Shaivism: The Secret Supreme, the book is revealed by SWAMI LAKSHMANJOO and edited by John Hughes, Published by Universal Shaiva Fellowship, Loss Angeles, California90230(USA) and in India it is published by Kashmir Shaiva Institute (Ishwar Ashram Trust), Sarita Vihar-New Delhi, Year: 2016, Pages 152, Price Rs 500/-.**

**Reviewed by Deepanshi Mishra**

The writer of the book does not need any kind of introduction as he lived as a great saint and philosopher and gave enlightenment by his sermons and preaching. This book contains his some of the teachings on Saivism particularly Kashmir Saivism and other intellectual and spiritual teachings. By the centuries great philosopher saint Swami Lakshmanjoo, presents a systematic unfolding of the Tantric teachings of the ancient tradition of Kashmir Shaivism. Swami Lakshmanjoo was born in Srinagar, Kashmir on May 9, 1907. He was the last and the greatest of the saints and practices of Kashmir Shaivism. He had a deep understanding of the philosophy and practice of Kashmir Shaivism. This profound tradition, long enshrouded in secrecy, is so rich and detailed in its descriptions of what it reveals as the ascent of

individuals consciousness to universal God consciousness that it has been characterized as a mystical geography of awareness. Within the pages of this book is found the key of the oral tradition which unlocks its venture into this wonders landscape.

In the book, *Kashmir Shaivism: The Secret Supreme*, the writer's monumental task revealed and guiding the reader through the tangle of monistic Shaivism's mystical geography. Writer emphasizes on the importance of practically realizing the reality of these preaching. The text is skillfully divided into nineteen chapters; the presentation is systematic and cumulative which is clear and concise. Swami Lakshmanjoo has given the zest which he considered as the most important part of Abhinavgupt's *Tantraloka*. The book consists of 36 tattvas (elements), the 50 letters of the Sanskrit alphabet, the seven states of consciousness, the difference between Shaivism and Vedanta, and the uniqueness of Kundalini in Kashmir Shaivism. The book contains the detailed study of Sixfold path of the Universe, theories of alphabets and reflections, the explanations of the means, the theories of speech, the three major impurities, the seven states and process of the seven perceivers, five great acts of lord Siva including his grace, five states of the individual subjective body, the birth of the tantras, and Kashmir Saivism.

Reading this book is like to reach nearer to the Supreme Soul and get some close relationship with the spirituality and the Almighty.

*Deepanshi Mishra* is Project Assistant with ICSSR major research project. Email: [mishradeepanshi@gmail.com](mailto:mishradeepanshi@gmail.com)

**Jammu, Kashmir and Ladakh: Kashmir, Parvez Dewan, Manas Publications. 2013 Pages: 723 Price: INR 1450/=**

**Reviewed by: Kavita Joshi**

Parvez Dewan has been one of the most outstanding keen observers of the beautiful Himalayan State of Northernmost

India Jammu and Kashmir. This region always has been an attentive and attractive area to the World. And who better than its land-child Parvez Dewan to spread views and vision on Kashmir with share breadth! If the world would go through to Mr. Dewan, an ultimate dossier on this region thanks to his administering and adventuring roaming around the valleys peaks and rivers, it's quite ominous that people around the world certainly discover the deepest information about this wonderful land.

Mr. Dewan was an Indian Administrative Officer of Jammu and Kashmir Cadre. In 2011, he was the Secretary of the Ministry of Overseas Indian Affairs and Chairman of the Overseas Indian Facilitation Centre (OIFC). In 2012, he became the Tourism Secretary of India. He went on to have pre mature retirement from the job after having dwelled this secretariat post till October 2014, in order to concentrate on his writer identity; an identity which widely regarded as 'a Jammu and Kashmir specialist'. One could say, India had most vibrantly used one of his experienced son by choosing him as the foreign and tourism secretary in his outgoing days.

Once upon a time back in 2002-2003, when he was Kashmir's Divisional Commissioner, he planned to publish an 'encyclopedia' kind of book on this fabled region. Which eventually was published in 2004 under a book of series, superscripted as 'Jammu, Kashmir and Ladakh'. As a profound scholar and with huge experience under his belt, Dewan has a passion about each and every part of Kashmir, especially of Ladakh. So, the magical and pragmatic trinity of 'Jammu, Kashmir and Ladakh' is been sketched wonderfully here in this series of three volumes. Kashmir contains the first volume, Ladakh second and both the volume was published in 2004. The third one was on Jammu, which was published in 2007.

A librettist himself, Dewan has written this book with all the harmonic rhythm of Kashmir one can have. Readers would definitely understand, it's not all about the history of Kashmir, but more than that. Kashmir, which known as the 'heaven' of the planet for its natural beauty, is been adopted here. Kashmir, the ultimate headlines-friendly place due to

its political tension in the border, is also in the manuscript here. Though, politics is not directly chaptered in, but by reading the history of Kashmir part (V1), readers will get the essence of tension anyway! It's like a guide to know about Kashmir. Beside history, travel, trekking, culture, society, religion, nature and wildlife — almost everything is been covered in different chapters. Most importantly its mammoth referencing touches almost all frequently asked question!

***Kavita Joshi*** is a research scholar in Department of Political Science, Chaudhary Charan Singh University, Meerut and is also working as Research Assistant in ICSSR sponsored Major Research Project on Jammu, Kashmir and Ladakh Region.