

NATIONAL EDUCATION POLICY 2020: TOWARDS FLEXIBLE AND MULTIDISCIPLINARY LEARNING

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Abstract

The National Education Policy 2020 proposed to bring a revolutionary transformation from primary to higher education which is very much necessary to sustain in the fast moving and competitive world. This policy is a broad and comprehensive document based on the principles of equity, inclusiveness, accessibility, good governance. It proposes to make education learner centric introducing flexibility and multidisciplinary preferences in the curriculum, multiple entry exit system in the undergraduate course, Academic Bank Credit system etc. This paper endeavors to analyse how the principle of multidisciplinary will transform the education scenario of India and the challenges as well.

Keywords: NEP 2020, multidisciplinary, higher education.

Introduction

National Education Policy or the New Education Policy (NEP) 2020 adopted by the Indian parliament under the initiative of Kasturirangan committee (2019), aims to provide a global standard in education system in India. This policy is a broad and comprehensive document based on the principles of equity, inclusiveness, accessibility, good governance etc. The policy proposed to bring revolutionary transformation from primary to higher education which is very much necessary to sustain in the fast moving and competitive world. Several qualitative and quantitative developments have been promised to bring through NEP 2020. It proposes to make education more learner centric. Various initiatives have been taken as a part of this policy to make education more accessible. The policy also targets to increase the current 3.2% of GDP to 6% of GDP which is definitely a boost to the economy of the country.

Further, Academic Bank Credit system, a novel step in education has been launched which is a part of student centric flexible learning system where a student can drop one course or institution and join another. NEP also tries to redefine the existing evaluation system. There will be two way evaluation procedure where not only the teachers but a student would get the opportunity for self-evaluation and alongside the peer-assessment system would also be there. The mentoring of the

students by the teachers has also received due recognition in the NEP 2020. This paper is an attempt to understand the inclusivity and flexibility in the teaching–learning system of our education system. The paper is primarily based on the secondary sources such as articles published in journals, news papers etc.

What is new about the new education policy 2020

To meet the global education development goal, the Government of India seeks to ensure inclusive and equitable quality education and promote lifelong learning opportunities to all. Moreover, the changing knowledge and employment landscape has compelled Government of India to bring revolution in the education system. That is why the NEP 2020 aims to develop critical thinking in the teaching- learning process, innovative pedagogical and digital tools, flexible and multi-disciplinary curriculum, etc. In short the objective of the policy can be summarized as –a) To provide global standard to the education system in India b) Quality higher education which aims to develop thoughtful and creative individuals c) to ensure a education system which prepares students for more meaningful lives and work d) to develop critical thinking among the students by making education more accessible and multidisciplinary.

The NEP 2020 brings radical transformation in the entire educational structure of the country. The traditional 10+2 structure of education has been shifted to 5+3+3+4 which added new avenues like activities, skills, experience learning, vocational attributes etc. One of the praiseworthy recommendations of the policy is that- it has introduced learner centric multidisciplinary or inter disciplinary teaching which was hitherto not a part of the system. Earlier the 10+ curriculum was stratified in three discipline- Science, Humanities and Commerce where students had no opportunity to learn multidisciplinary subjects. Now, the aim of the each discipline or curriculum would be to fulfil the diverse needs of the learner. Priorities is now to maximise the choice of the students. Secondly, in the sphere of higher education the policy has announced four year degree course system i.e. one year course is termed as certificate course, two year course is diploma, three years course means general degree course and the completion of four year means achieving a research degree. Here, students would have the flexibility to leave one course at any time and can continue later as per convenience. Or they can shift their course and the institution also. This is termed as multiple entry-exit system. This can help in reducing the dropout rate and increase the enrolment. The multiple entry-exit system will also be available in master degree course as well. The credit that one achieves in one institution can be transferred to another too. However, credit transfer would be validated by the higher education authority and not by the student. Moreover, recently, Academic Bank Credit system has been launched which emphasis on student centric flexible learning where a student can drop one course or institution and can join another. But this system will be available for the institution of eminence or national importance. Thirdly, NEP also talks about the evaluation system. There will be evaluation not only from teachers but a student would get the opportunity for self-evaluation and peer assessment system will also be there. Fourthly, inclusion of vocational education and value education is a significant step. Values are part of life which will definitely enrich learners with qualities like rationality, adaptability etc. If the curriculum incorporates such lessons that would help the learners to be a better human being. The vocational education is important to explore the different employment opportunities which the existing professional hierarchical system failed to

recognise. Fifthly, another transformative change that it talks about is education in local language or mother tongue at least upto the fifth grade and if possible eighth standard and beyond. Sixthly, the National research foundation which is proposed to be entrusted with the responsibility of promotion of inter disciplinary or multi disciplinary research and human resource development is also a significant step to produce quality research.

Principle of flexibility and multidisciplinary in higher education under NEP 2020

What makes NEP 2020 different from previous educational policies of 1968 and 1986 is that it stresses on the flexibility and multidisciplinary in education. Flexibility¹ will ensure learners to choose their learning trajectories and programmes, and thereby choose their own paths in life according to their talents and interests. Multidisciplinary, on the other hand, aims to introduce a holistic approach in education across sciences, social sciences, arts, humanities, culture, value education that will subsequently lead to integration of knowledge. It talks about a curriculum that actually prepares the students for the job market. So, the curriculum must maximise the choice of the students and it therefore incorporates the diverse needs of the students. The policy also attempts to instil in the learners the rich tradition and ethos of India. NEP 2020 aims to develop all capacities- intellectual, moral, social, physical, emotional of human beings. This is a gigantic endeavour to make learners versatile, competitive and global citizen.

Breaking the stereotypical divide of Arts, Science and commerce Stream, NEP 2020 allows students to intermingle/intermix subjects according to their choices. It has introduced learner centric multidisciplinary or inter-disciplinary teaching which was hitherto not a part in the education system in India. It attempts for a flexible curriculum to make creative combination of disciplines² for study. The policy recommended for the restructuring the educational system to accommodate multidisciplinary. Multidisciplinary here simply can be understood as accepting and accommodating the liberal way of learning. To produce innovative individuals, India needs to transform itself educationally and economically. For that, India needs a rigorous educational system where there is student centric flexible curriculum. Moreover, pedagogy too have an emphasis on innovative practices, discussions, seminars, for inter-disciplinary, multidisciplinary thinking. This would also enhanced inter-disciplinary and multidisciplinary research. The policy sincerely delves in sustaining and reviving the multidisciplinary learning of Indian education that was prevalent in ancient Indian universities like Takshasila, Nalanda etc. Since ancient time India was rich in different branches of creative human endeavors like scientific skills, soft skills, vocational skills, commerce, humanities etc. and the educational institutions of ancient India have devoted for enhancing these skills and subjects. The makers of modern India like Vivekananda, Aurobindo, Mahatma Gandhi had also inspired for installing man-making education system. The 21st century India dreams of taking itself to a newer height and making it a knowledge hub. The policy determines to develop critical minds, increase creativity and innovation through holistic multidisciplinary education. This is a dire need to excel in education at the global level. This is reflected in the undergraduate (UG) and post graduate (PG) programme. The UG programme is divided into four phases – if one completes two semesters or a year on a selected subject, students will be provided with certificates (certificate course), while if the student completes two years (four semesters) then s/he will get diplomas and after three years, students will be given graduation degrees. After the fourth year, students will pass with honours and

be known as Bachelor with Honors (with Honors/Research) from the said subject. If a student achieve his or her bachelor degree with research then s/he will be able to do post graduation in just one year. Further, undertaking a Ph.D. shall require either a Master's degree or a 4-year Bachelor's degree with Research. In each of the phases of UG, the students are free to take and change their subjects according to their preferences. It means one can choose subjects not on the basis of discipline but on the basis of likings and preferences. If a student choose Political Science as major subject, s/he can choose chemistry as minor subject of preference. Earlier the students have to stipulated to one particular stream. This multidisciplinary and blending option was not available. As per NEP there will be no hard and fast rules for completing graduation in one particular subject. This is path-breaking step as Indian educational system till date is offering three years UG course and two years PG course where students have to complete their degrees only on the subject that they have selected while getting into the course. So, NEP 2020 is devoid of rigid course selection procedure that only help the learner to achieve a degree through a conventional evaluation method. Rather, it insists on both soft and hard skills of the learners and acquire compassion, rationality, hard-work that help them to be a performer in this highly competitive world. This has unfolded multiple learning pathways involving both formal, non-formal modes of education that leads to empowering the citizens of the country. The knowledge, values, principles that the individuals will inherit through such multidisciplinary and inclusivity will definitely strengthen the democratic roots of India.

The NEP 2020 has provided for model of Multidisciplinary Education and Research Universities (MERU) in the style of IITs, IIMs for public universities for holistic and multidisciplinary education. The policy also talks about setting of start-up incubation centres, technology development centres, collaboration between academic and industry, multidisciplinary research etc. If we look at the structure of educational system, we understand that primary education is a basic need of life, while secondary education is basic need for employment and entrepreneurship and the higher education is the total integration of knowledge and attitude and thus it's a way of life. NEP 2020 has initiated to make education a way life for the learners and thus it tries to make education more learner centric and flexible. To make education more flexible for learners it has introduced multiple entry-exit system. Multiple Entry and Exit System (MEES) can be considered the cornerstone of the New Education Policy in higher education. This will enable a student chance to drop their course and resume it at a later stage. An Academic Bank of Credit (ABC) shall be established which would digitally store the academic credits earned from various recognized HEIs so that the degrees from an HEI can be awarded taking into account credits earned³. The principle objectives of this MEES are – to reduce the dropout rates, to initiate flexible course completion period, permission for multidisciplinary combinations, values students' choice of course etc. The policy is laying emphasis on the flexible and innovative curriculum of all higher education institutions to include credit-based courses towards the attainment of holistic and multidisciplinary education. Multiple entry exit system would optimize learning and also will help in reducing the dropouts. Earlier, a student is graduate only after completing three years of academic achievement. If anybody leaves the course in the middle then that student cannot be called a graduate. But NEP brings relaxation in this structure and encourage learners to engage in the study according to their choice and convenience. This will improve the percentage of enrollment and the policy proposes to increase 50% Gross Enrollment Ratio by 2035. Many higher educational institution of rural India witnessed massive drop outs

specially of the girl students due to poor economic conditions of the family, preference for boy child, early marriage etc. So, multiple entry exit system along with restructured degree course has opened scope for such learners who cannot complete their study at one go. Moreover, there will be no binding in choosing subjects from different discipline.

NEP 2020 and the challenges ahead

NEP 2020 aims to transform the traditional 10+2 model of education to 5+3+3+4 with added avenues like activities, skills, experiential learning, vocational attributes etc, introduced learner centric multidisciplinary or inter disciplinary teaching-learning with multiple entry-exit system, includes vocational and value education, flourishing technology driven education etc. All these are efforts to make India a global standard of learning. But, there are challenges too. According to the Human Development Index (HDI) Report published in 2022, India ranks 132 out of 191 countries in the world. The neighboring countries like Bangladesh, Bhutan, Sri Lanka have fared better than India. We know that HDI measure progress on three key dimensions of human development – a long and healthy life, access to education and decent standard of living. India needs to improve the public sector investment to boost itself in all these spheres. As India is a growing economy it needs to invest more on the sphere like education, health etc.

Many scholars have opined that, the NEP 2020 is highly ambiguous. India is economically backward where approximately 22.8 crore people are poor. A large number of people in India suffers from multidimensional poverty. All the regions are highly diverse and not evenly developed. While Kerala, Chandigarh, Goa record a high human development index; Odisha, Bihar, Madhya Pradesh, Assam, Uttar Pradesh etc. are categorised as least developed. As per a study undertaken by Azim Premji Foundation in November, 2021, it is found that 60% of the children in India do not have access to internet and so are deprived of digital education. Taking all these into consideration, some of the limitations of the NEP 2020 have been identified here.

1. The NEP 2020 emphasized on the penetration of digital education. But, in India most of the institutions are not well equipped in infrastructure to provide digital education. Further, electrification facility is not equally available to all the regions of India. Poor network strength of some regions is another obstacle in imparting digital education. Thus, the issue of digital divide is a huge challenge.
2. Though, the multiple entry-exit system as mentioned in the NEP 2020 would help to reduce the dropout, but on the other hand, the quality of education may be compromised. It is seen that particularly in rural areas, student's primary concern is to get a degree certificate that would help them in job. Under the existing system, a student waits for three years to get a UG degree, but when the NEP 2020 will be implemented one student would get a certificate even after completion of one year. That way, most rural institutions will suffer as number of students may decline gradually after one year.
3. Most of the educational institutions run with one discipline, particularly in the remote areas. In order to introduce multidisciplinary courses, either these institutions have to be restructured or otherwise these institutions might be shut down. The institution should be ready with diverse courses to make it available for the students or the learners. Survival of most of the institutions will be a challenge.

4. The teacher student ratio is still poor to realize the goals of such an intense policy. India need teachers and mentors who are well versed to deliver what NEP 2020 emphasizes. Moreover, most of the teachers need proper orientation to make themselves technologically or digitally sound.

These are some primary lacunas of NEP 2020 particularly in terms of the higher education. Sufficient infrastructure like building, toilets, canteens, or the infrastructure to move from book-based to technology driven education, adequate number of teachers, are the basic requirements in the Indian education system. NEP 2020 will be successful or inclusive only if it meets up with these requirements.

Conclusion

Education has to be pragmatic with the changing time and circumstances. The NEP 2020 emphasizes that knowledge should be transformed to the society for which it incorporates the rich heritage and lessons of the past to the present digital education. A holistic knowledge would make the individual more competitive and sustainable in this fast moving world.

To conclude, we can say the implementation of the NEP 2020 is going to have sobering effect. But before implementation or to make implementation viable the government must work on the limitations to empower the educational institution and should also try to reach the unreached areas of the country. The policy should be inclusive in the real sense of the term. The progress in education will have simultaneous effect in other sectors. That is why the success of the NEP 2020 is linked to governments other policies including New Industrial Policy, Digital India, Skill India, Atmanirbhar Bharat etc.

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PLURALISM AND NURTURING OF NATIONHOOD: THE RELIGIOUS VIEWS OF GANDHI AND VIVEKANANDA

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Abstract

In Mohandas Karamchand Gandhi's autobiography, *My Experiments with Truth* (1925), he wrote, "What I have been striving and pining to achieve these thirty years is self-realization, to see God face to face, to attain moksha". To encounter God face to face was to surrender in the service of humanity and more importantly, to see god in everyone. Humanity and God were not separate for him.

Similarly, for Swami Vivekananda in his speeches and writings reiterated that all living beings are a personification of the divine. Service to God was to serve mankind. He worked tirelessly for the upliftment of the underprivileged spiritually, economically and culturally.

This paper seeks to understand the plurality of thought that both Gandhi and Vivekananda fostered and addressed. In understanding the religious views of both these philosophers, this paper examines these viewpoints in today's context of radical, divisive and intolerant religious preaching. Contemporary hate based tolerance and the complete elimination of plurality has become the norm. Gandhi and Vivekananda's views on religion propound the idea of oneness and unity. This oneness or inclusivity is not based on excluding another religion or sect but understanding that God, or Allah, or Buddha or Jesus are all equally present in each of us and each of us signify dignity.

Keywords: Pluralism. Mahatma Gandhi. Vivekananda. Religious Harmony. Indoctrination.

Review of Literature

Religious Pluralism has been a topic of vast research and analysis. For the purposes of this paper, three fundamental books have been referred to- *Hind Swaraj*, *My Experiments with Truth* and *Sisters and Brothers of America: Speech at World's Parliament of Religions*. The first book, *Hind Swaraj* is a seminal book written by Mohan das Karamchand Gandhi and deftly articulates Gandhi's views on religious pluralism as the backbone of India. The second pivotal book written by Gandhi is his autobiography that describes his experiments with different religions both in India and in England. In this autobiography, he argues that God is truth and religions tell that truth through varied lenses but all are one.

The third and final book that has been used as a review in this paper is, “*Sisters and Brothers of America: Speech at World’s Parliament of Religions*.” This is a collection of speeches of Vivekananda during his Chicago address in 1893. In these speeches, Vivekananda clearly makes us understand the true meaning of Hinduism and tolerant living. It is a foundational treatise to understanding *Sanatan Dharma*, Hinduism and the Indian way of life.

These three books have been reviewed with the purposes of understanding religious pluralism and inclusive monotheism.

Methodology

This paper begins by understanding religion as understood in ancient India and also briefly tries to understand the modern outlook towards religion. The paper, then briefly introduces the interpretations of Gandhi and Vivekananda on religion. The next two sections separately examine Gandhi and Vivekananda’s religious experiences as well as experiments respectively. The next two sections offer a critique of Gandhi’s view on religion by understanding secular religion equally dangerous as conservatism. In this section, we delve further into the dichotomy that Gandhi writes or propounds when he talks about religion in everything and everyone.

The last two sections build the argument that both Gandhi and Vivekananda, despite them belonging to Hindu affluent families, spoke for a universal religion as an inclusive way of accepting and serving others rather than a divisive way of hating and hurting others. These two sections also link this universal approach to religion with the contemporary political climate in India.

Purpose of the Paper

This paper explores the religious beliefs of Mahatma Gandhi and Swami Vivekananda. Gandhi’s attitude towards religion was, in essence, similar to Vivekananda’s as they both believed that religious pluralism and linguistic pluralism were central to nurturing the self and the nation. Gandhi’s prayer meetings were a symbol of religious harmony as they included recitations from all religious texts including the Hindu, Muslim, Christian, Sikh, Parsi, and Buddhist texts. Similarly, for Vivekananda religion was not to be caged inside doctrines and temples but a personal realisation.

This paper explores the religious views of Gandhi and Vivekananda as a personal matter and not just an indoctrination. These religious concepts stressed the building of character and a spiritual transformation that could not be detected in books, churches and public worship. This paper examines the religious views of both the leaders in the context of contemporary political and religious life. By discussing the contemporary relevance of the religious and the secular, this paper tries to understand religion as not just a signifier of a particular creed or sect but as a cultivation of a dignified life for ourselves and others.

Introduction

Temples and churches, books and forms, are simply the kindergarten of religion, to make the spiritual child strong enough to take the higher step. Religion is not in the doctrines or dogmas, nor intellectual argumentation. (Vivekananda 24)

Dharma or religion is derived from the Sanskrit root “Dhre” which translates into something that holds or sustains. Dharma is not just in the context of a particular religion but rather refers to a force that sustains society and its fellow beings. Dharma or religion is a way of life.

For Gandhi and Vivekananda, religion was as much a personal experience as a social phenomenon. It was a journey of cleansing that the individual undertook through love, compassion and service to his fellow beings. All religions, creeds and customs were part of this journey. Gandhi and his religious views were all-inclusive and brought together people belonging to different religions and regions. Vivekananda's religious views stressed more internal cleansing and through that becoming good so that he or she could believe in the goodness of others. However, Emile Durkheim along with other members of the French Sociological School maintained that religion cannot be just an individual experience as an individual is part of the society and cannot be cut off to undergo a religious or spiritual transformation. Therefore, Gandhi and Vivekananda both stressed the service of the poor as a true service to yourself and god. They recognised god in each being as each being was the creation of god. For them, it was not just the study of a particular religion like Hinduism but the study of all religions to assimilate their best principles of them for the betterment and advancement of people and society.

Mahatma Gandhi and Religion

Gandhi was born in a deeply religious family of Hindu Vaishnavites. Although he was born in a religious environment, Gandhi's growing up years were acquainted with different religious experiences as his parents were in close contact with Muslims, Parsis and Jains. His journey to England was a pivotal point as he experimented with various religions and undertook the study of various scriptures of different faiths. He experimented with various tenets of different religions including living in ashrams (Phoenix settlement and Tolstoy farm) and also took the vow of sexual abstinence. These experiments helped him understand religion not just as an external facet but as an internal cleansing through austerity and service. Gandhi's views on religion were progressive and hold extreme relevance in contemporary times. For him, God was Truth and Love. This very human way of looking at God within us and outside each of us was to define his religious thought throughout his life.

To me, God is Truth and Love. God is Ethics and Morality. God is Fearlessness. God is the essence of life and light and yet He is above and beyond all these. God is conscience. He is even the atheist of the atheist. For in his boundlessness, God permits the atheist to live. He is the searcher of hearts. He is a personal God to those who need his personal presence. He is embodied by those who need his touch. He is the purest essence.... He is all things to all men. He is in us and yet above and beyond us. (Gandhi, pp 340-341)

Religion was pivotal to Gandhi's life at home and in politics. He regarded politics as the field where religious tenets had to be fortuitously applied. However, Gandhi's views on religion changed throughout the course of his life and weren't static. He experimented with these views and those that he found outdated were discarded by him. For Gandhi Practicing religious belief in his daily life was more important than following a certain creed or sect. In a documented conversation between Gandhi and an American missionary in 1937, Gandhi expressed:

I do not take as literally true the text that Jesus is the only begotten son of God. God cannot be the exclusive father and I cannot ascribe exclusive divinity to Jesus. He is as divine as Krishna or Rama, Mohammad or Zarathustra. (M. K. Gandhi pp. 34)

Gandhi is religiously transgressive and does not view one religion as superior to the rest

rather he considered religion as a spiritual journey that took into account various facets of human life and politics, thereby trying to integrate all religions. Gandhi interpreted religion not only as an adherence to a particular creed or faith but as a way of life that was built on *sewa* or service. Religion, for Gandhi, is not a dogma or narrow doctrine that needs to be observed externally. For him, it is living with truth and ahimsa (nonviolence). It is a binding force and not a divisive force as it has become in contemporary times. He saw religion in everything including in politics. For him, the power of religion was in adhering to the truth and Truth was in service to humanity and his fellow beings. Service was foremost in achieving Truth and a vehicle to salvation or Moksha as he writes in his autobiography;

What I want to achieve,—what I have been striving and pining to achieve these thirty years, — is self-realization, to see God face to face, to attain Moksha. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end. (K.M. Gandhi, pp. 4-5)

Vivekananda and Religion

Vivekananda or Narendranath Dutta was a contemporary of Gandhi. He was born in Calcutta in 1863 to Vishwanath Dutta who was an attorney at the High Court. Right from his childhood, Narendranath was allowed a liberal attitude filled with western knowledge, open-mindedness and a questioning spirit. Like Gandhi, Narendranath experienced a discussion on various religious matters while growing up and was in contact with people from different faiths. He was trained in both vocal and instrumental music by Ahmed Khan and Bani Gupta who were well known musicians of the time.

He and Gandhi shared similar views on religion. Both of them propounded not a new religion but a completely different way of approaching religion. Swami Vivekananda, in his Chicago address in 1893, asked people to enjoin and give importance to all religions. He proposed the universality of all religions. This universal religion wasn't a new religion but relied on the essence of all religions having the same values i.e. to create kindness and compassion in men. At this address, he appealed that religion should be seen for its kindness and the goodness in each religion should be emphasised.

Like Gandhi, for Vivekananda religion was a process of self-realisation through becoming a better human being, one who was capable of doing and thinking good for others. He reiterated in his address, "Do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticise no one. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization. (Vivekananda 27)

Vivekananda believed that temples, churches and rituals were just paraphernalia in religion. God resided in each of us and to see that divinity was the true objective of religion. Hinduism and its philosophy of Advaita Vedanta was not a ritualistic creed or an external observance but rather psychological. All religions represented the same truth as the Vedanta philosophy or Hinduism but from different angles and capacities. There was no contradiction among religions but unity in its very genesis.

Religion can heal as well as be cruel. Vivekananda believed that the cruelty stemmed not from religion but from the evil thoughts of people and thus, in realising so, man must work towards becoming a good person, in thought and in action. For this, man must keep/his own welfare in their mind and in doing so happiness and compassion can be manifested within each of us. He emphasised on spiritual growth and religion have no value if there is no inner growth. Inner growth happens through experience and these experiences could be attained through various practices of yoga and meditation.

Vivekananda was a Hindu but believed not in the dogma attached to this religion but in the tolerance, acceptability and spiritual growth that Hinduism offered. The manifestation of this spiritual growth was in the philosophy of Vedanta which believed in the self as part of the world and the world as part of the self. Religion and man were not separate from each other. They were the clay and the pot together which cannot be separated based on certain external observances and rituals. This sentiment is echoed in the Bhagwat Gita when Krishna says,

To but One Goal are marching everywhere.
All human beings, though they may seem to walk
On paths divergent; and that Goal is I,
The Universal Self, Self-Consciousness.
(Mukundananda 67)

Religion through Resistance

In his book, *Unconditional Equality: Gandhi's Religion of Resistance*, Ajay Skaria, explores Gandhi's ideas on liberalism, freedom and religion. According to him, Gandhi's interpretation of religion is unsettling in today's divisive times. This is because for Gandhi politics and religion cannot be separate. (Skaria 3) He critiques Gandhi by entailing that his interpretation bordered on conservative politics and the former's assertions can be "downright dangerous" in today's atmosphere of liberal secularism and liberal traditions. This kind of religious secularism in politics resonated in Marx's earlier writings on the Christian state when he examines and concludes that the true secular state is a perfect Christian state. This according to Sakaria, doesn't mean that the state embodies Christian values but that the religion alienates man from his species by making man follow a certain dogma and doctrine. In doing so, the liberal secularist state perfects this alienation. Thus, for Marx and for Gandhi, liberal politics and liberal ideas aided man's alienation from his/her own kind. (Ahmad 1)

The main function of religion according to Karl Marx was to dull the pain of oppression that was meted out to the people by giving tenets to live by so that people would be "intoxicated" by them and not question hegemony and demand social change. "Religion is the opium of the masses" said Marx. These promises of religion according to Marx were as follows:

1. Afterlife symbolising eternal bliss which meant that religion offered people something to look forward to that will make their present easier.
2. Suffering is a virtue. The poor become divine and the rich become satanic. Self-suffering in every religion - abstinence, self-flagellation and extreme fasting are all illustrations of this.
3. Supernatural elements come to the rescue when there is a crisis or supernatural elements to justify people's social condition and state of crisis. (Marx et al. 23)

All these promises made by religion are perfected in a society of liberalism where capitalism and rampant self-indulgence are given as counter-products to religion. With secularism, religion has died. Gandhi and Vivekananda's writings and beliefs emerge after "the death of God"

Both Gandhi and Vivekananda confront the world after religion is dead and what is emerging as an extreme reaction to religion in the form of industrialism and capitalism. They both return to the central concept of religion in order to reframe the definition of religion by understanding the compassion and the freedom that religion entails. Jacques Derrida writes of religion: "it is always a response that is prescribed, not chosen freely... There is no doubt that it implies freedom, will and responsibility, but let us try to think this: will and freedom without autonomy." (Ahmad 2)

Religion and Pluralism in Contemporary Times

Gandhi and Vivekananda both stress the freedom that religion encapsulates. The freedom to live a life of dignity and provide a life of dignity for others. It is not prescribed by an authority but is autonomous of a theological god and the god that resides within us. Both these thinkers, provoke us to think of the latter and work on being aware of the latter. Their writings and speeches border on mysticism which means a "belief that union with or absorption into the Deity or the absolute, or the spiritual apprehension of knowledge inaccessible to the intellect, may be attained through contemplation and self-surrender." (Vedder 34)

They echo the beliefs of Heidegger and Nietzsche when they say that "god is dead". This death symbolises not the death of religion but of the so-called supernatural sensory god that is imbibed into many traditions and cultures. (Vedder 41) What remains is the true and real world in which humanism is the only assertion and the higher values that a certain "god" embodies transfer within us and vilifies the "egotistic man" and makes it a more humanist man - a more *human* human. This kind of religious universalism is echoed by Vivekananda in his address in Chicago on September 11th, 1893. He stressed inter-faith tolerance, universal brotherhood and humanity. He believed that service to mankind is the most effective kind of worship and every man and woman must strive to worship the god within each of us.

The Upanishads, for example, say: "Cows are of many different colours, but The milk of all is of one colour, white; So the proclaimers who proclaim the Truth Use many varying forms to put it in, But yet the Truth enclosed in all is One". (Easwaran 54)

Vivekananda's interpretation of religion can be divided into two spheres. First, it was a psychological experience attuned to the capacities and the attitudes of every individual and secondly, it was to preserve this psychological experience along with assimilating the spirit of other religions.

At the final session of the parliament of religions, he reiterated that the goal of religions shouldn't be to convert but each to co-exist in harmony and in the spirit of service to humanity and mankind.

Upon the banner of every religion will soon be written, in spite of resistance: 'Help and not Fight', 'Assimilation and not Destruction, 'Harmony and Peace and not Dissension.

(*Sisters and Brothers of America: Speech at World's Parliament of Religions, Chicago, 1893*
54)

Conclusion

Both Gandhi and Vivekananda, as can be seen by the aforementioned examinations, stood for religion as a way of life through doing well to others. (“Gandhi’s Contemporary Relevance”) Both believed that spirituality, charity, morality, market, economics and politics were inseparable from each other. Religion is based on ethics, love, responsibility and duty. Religion is not exclusive but inclusive. This doesn’t mean that one religion is antagonistic to the presence of other but accepts the goodness in the other and strives to exist in harmony with it. In the context of India in contemporary times, we see the occurrence of divisive politics as one majority religion tries to become dominant and spread hatred. We see occurrences of brutal rape and murder being undertaken in the name of religion and protection of religion. The Babri Masjid case, the rebuilding of the Ayodhya Temple and the Gyanvapi controversy are all instances of how one religion feels wronged by the other and in feeling so, excludes the other by becoming intolerant to its people. Morality, spirituality, compassion and justice - the core tenets of all religions are being black masked in the name of preserving these very religions. Violence and falsity which are the complete opposite of what Hinduism, Islam, Jainism, Christianity or Buddhism teach are being used as weapons of “protecting religion”.

Gandhi and Vivekananda believed and spoke furiously about the unity and similarity in all religions that it spoke about - purity of character, innocence in action and service to mankind. Their ideas, speeches and books signify practicality to religion that is free of an external dogma of an authoritarian god. Their life symbolises peace, brotherhood and respect- the tenets of any religion and surely, the tenets of nation-building and nationalism.

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DEPICTION OF DISABILITY: A STUDY OF ANITA DESAI'S *CLEAR LIGHT OF DAY*

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Abstract

Social reality is quite intricate in itself as it is idiosyncratic in its nature. It is totally subjective, therefore, open to a multitude of meanings. It is very efficiently represented through literary text as a literary text is a graphic configuration which has to appear on before the reader. Any kind of theme which can strike the social reactions, can be represented through textual interpretation in narrative, descriptive, directive or argumentative form. The present paper is an attempt to interpret the concept of disability being a global issue from Indian perspective. The condition of disabled people has been deplorable in our society since ages. Disabled people are defined as a marginalized group in the society. If someone is considered to be ineffective as per the social structure then he is declared as unfit to be fit in the social structure of the community. This kind of acceptance of a disabled person is an outcome of lack of awareness. Disability is defined as a stigma which definitely affects the standards of the society of which that disabled is a part of. A disabled person is disabled not only by his body but by the society as well. There should be an empathetic rather than sympathetic relationship with disabled person. People should move ahead to give a hand for their help to the disabled person. The novel is about maintaining dignity and interdependence of a sister over her brother and vice versa. The character of Bim reflects the importance of interdependence as it can transform an individual as a compassionate human being.

Keywords: Narrative, Interpretation, Disability, Empathy, Dignity, Social framing, Identity.

Introduction

Human beings are an inextricable component of human society. It is the society, its codes, beliefs, customs, ideas and ideals that make us social beings. Society is the set of human stories which help to unfold the intricacies of human society. The human stories with amalgamation of fact and fantasy find their place in literature so that these stories can be shared with others. Literature has been hailed as a mirror of society where one can have a fine portrayal of society along with other

factors which necessarily help in creating the literature of that time. Social reality seems to be quite idiosyncratic and highly personal as various gaps in the distinct subjectivities give rise to the emergence of social inequalities. The individuals generally move ahead with the similarity of their own perceptions of society to have a sense of control over the equivocal reality of inequalities that prevail in the social organisation. As Linton observes, "Many people have a vested interest in keeping a tenacious hold on the current meaning [of disability] because it is consistent with practises and policies that are central to their livelihood or their ideologies" (162).

Since the dawn of human civilization, society is structured in such a manner where a person who is possessing a fine physical and mental health accepted as an eligible member of it. We all are a part of a kind of society where normal bodies are considered to be privileged substance of social structure and a body marked with differences is excluded from the society. In order to normalise a body marked with differences, it is put under the control and surveillance of biomedicine by the society as a disabled body is assumed to be an epitome of dependency. As Michael Berube observes;

"[D]isability is the most liable and pliable of categories: it names thousands of human conditions and varieties of impairment, from the slight to the severe, from imperceptible physical incapacity to inexplicable developmental delay. It is a category whose constituency is contingency itself. Any of us who is identified as "disabled" must know that our self-designation is inevitably temporary, and that a car crash, a virus, a degenerative genetic disease or a precedent-setting legal decision could change our status in ways over which we have no control whatsoever. If it is obvious why most nondisabled people resist this line of thinking, it should be equally obvious why that resistance should somehow be overcome" (vii).

Disability is a social phenomenon that can reveal and illuminate culture. It is a matter of social inquiry. The ways in which disability is experienced it reveals the cultural meaning of disability. Michele Frieder contends that disability is a "cultural construct associated with global North and its particular institutions" (240). Being a part of this sort of experience leads to the provocation of continuous struggle with the question of identity both at practical and theoretical levels. Disability as an area of investigation has developed over last years or so, earlier there were no studies on disability. Now a days, this area has become much broader as it is not circumscribed to a few disciplines but it has cut across disciplines to be inquired. The medical, legal and political aspects of disability continue to focus on the specialised patrons of these studies.

In the arena of literary studies, disability is examined as a social construct. Disability studies examines the social meaning, symbols, and stigma affixed to the people with disability. It also investigates how the disabled are a part of the certified classification of segregation and subjugation. It also analyses the representation and construction of disability across history, cultures and various disciplines. It incurs the initial impulsions of activism of people with disabilities across the world as activism has led to a global movement that advocates struggles for rights, policies and justice along with having a focus on the new paradigms for understanding disability. In a way, it can be assumed that disability studies attempt to reinterpret disability with a broader understanding of social, cultural and political background which help in creating the space for more productive language that could represent the issue of disability without being stereotypical. Above all, disability reflects the personal situation of an individual who has impairment and has formed a new perspective that considers

disability as a social and cultural phenomenon having political involvement rather than a biological reality.

The 20th century has been a host of a number of social movements all over the world like Socialist Revolution in Russia, Anti-colonial struggle in Asia and Africa, the Black Civil Rights movement in United States followed by feminist and Gay Rights movement. One of the most recent such movement in the series of movements is the Disability Rights Movement which started in 1970s. During the time period of 1970, the disability rights movement believed in the philosophy of self-advocacy and led forward by disabled people themselves in different parts of the country. Several organizations were formed for the disabled, and these organizations contributed to gain momentum for the movement as the groups formed by the organizations were joined by the smaller groups. Earlier, there were movements led by the blinds and deaf people but the disability rights movement created its own identity as the movement of the disabled rather than of the blinds and deaf people. Now, the disabled people identified themselves as those who were deemed and rendered by the society as disabled. This movement resulted in the drafting as well as passing of the Americans with Disabilities Act (ADA) in 1990. During this decade, disability came to be studied within the humanities and it gave rise to the second wave of disability studies. This area of studies investigates the great pace of the Global North since 1990s with its thorough approach and the emergence of various full-fledged academic programmes in interdisciplinary manner.

In Indian context, disability is termed as a consequence of some misdeeds performed by an individual in his former birth. Since ancient times, Indian society has been promoting human welfare for the needy and poor people with compassion and sympathy. These people are considered as equal participants of social system. Generally philanthropic feelings are found in the aged person of the family but Indian society reflects a varied outlook for those who are having any fatal disease or disabled. Sometimes, this kind of people are treated in a compassionate manner while on the other hand only regret is expressed for a disabled person in the family. Even Indian history is replete with many disabled characters if we try to trace it back. G.N. Karna opines, “In the Hindu doctrine of Karma Phala disability is sought to be linked with the retribution for the sins committed by individuals in the past” (23). India is a third world country with maximum population being literate enough and having is narrow-minded thinking. India is a country where a disease is also associated with disobedience to religious principles.

Most of the population of India belongs to Hindu religion which shows that a person takes birth for several times but what kind of birth a person will assume in terms of good or bad depends on the deeds he performs in his present life. The Indian society strongly believes in spiritual connotation of ‘Karmic Theory’ of disability that defines as the result of some misdeeds performed by an individual in his previous life in the past birth. The spiritual culture of Indian society directly relates disability charity and mutual co-operation. Carter and Qureshi define culture as a “learned system of meaning and behaviour that is passed from one generation to another” (241).

The present paper focuses on the representation of disability within the domain of literature as literature of a society helps in shaping the societal attitudes towards an issue existing in the society. Representation of disabled characters has always been present in literature in oral or written

form. It depends on the type of presentation which encourages the readers to have required attitudes and perspectives towards disabled people. Literary representation presents the fictional images in random-life experiences in an accessible manner. Literary depiction of disability reflects the societal attitudes towards disability. It is the power of narrative that leaves us feeling what we may have never seen. The primary purpose of fiction is narration not instruction. The portrayal of disabled people presents unique ethical challenge as to how they are depicted and what consequences are of their depiction in literature as it is not easy for a writer to give subjective account of disabled characters. Descriptions of disabled people as the main character of a story is rarely seen, they are always the minor characters in writings. Therefore, the representation of disability through literature helps us to decode multiple meanings of disability.

Clear Light of Day is about the misfortunes of a family that come in their journey of life during the pre- and post-independence era of Indian history. The novel represents the story of the Das family that grows apart with adulthood. Their struggle of interdependence remains present in the background of the partitioned India. It is the story of two sisters and their autistic brother named Bim, Tara and Baba. The character of Bim is formed as someone who is left behind by everyone. She is a headstrong intellectual who is sure about her choices. She represents Indian values whereas Tara believes in western values. It is Bim who looks after her autistic brother. The title of the novel clearly achieves its true meaning in the fourth part of the novel in where Bimla who becomes mature by leaving behind her past and appears as anew like pure and strong in the light of day that she feels over the journey of her life with her intellectually disabled brother.

Baba is the youngest member of the family. When he develops disabilities and problems related to mental development, her mother looks like more aged. He takes a long time to learn general activities like walking and does not learn to speak. His disability made even her mother to mentally worried. It is his aunt, Mira who takes a step ahead to take care of him as his own mother considers him as a distraction who makes her uncomfortable in her bride games. Aunt Mira teaches him how to get dressed properly himself so that he could become independent to perform his routine activities. She gives him pebbles as toys when he becomes young, he still has those with him. Baba does not speak a single word clearly but he appears to understand everything through the gestures of others. He loves to play songs on his gramophone. He even becomes restless if he does not succeed in playing his favourite music. He moves between different identities whenever he listens to the music being played on his gramophone. Both Bim and Tara frequently understand their own identity through the silence of Baba. Desai describes Baba as:

“a finely composed piece of sculpture in white. Marble or milk. Or less: a spider’s web, faint and shadowy, or just some moonlight split across the bed. There was something unsubstantial about his long slimness in the light white clothes, such a total absence of being, of character, of clamouring traits and characteristics” (40).

Baba being an autistic plays an indecisive role throughout the narrative. As Cindy opines, “both as sites of transgression and repositories for cultural tensions in a post-colonial world... fluid movement between symbolic identities” (142). Baba’s silence seems to reject the struggle of Bim to have change and acceptance of western values by Tara.

Baba is always oblivious of everything that goes around him. His persistent interest in playing with pebbles, his lost gestures in the streets and obsession with musical instruments is a justification of his oblivion. As Desai defines, "Now Baba took his hand off the gramophone arm, relinquishing it sadly, and his hands hung loosely at his sides, as helplessly as a dead man's. His head, too sank lower and lower" (13). Baba also functions as the catalyst for Bim's rage. Whenever he plays the same old song more than one time, Bim blows up. He accepts her rage and realises that she has targeted him because he cannot fight back. This burst of rage enables her to experience self-awareness of the values as well as the burden of family that she has bitterly borne all these years. As Cindy Lacom vividly points out that Bim comes to recognise that "It was Baba's silence and reserve and otherworldliness that she wanted to break open and ran-sack and rob" (164). Baba's presence helps her to finally start coming to grips with the past that haunts her. Baba's presence allows us to understand Bim in a better way. Therefore, he could be said to act as a foil of Bim who highlights her disease with past by his ease with it.

On the surface, Baba's disability uniquely enables him to reject the imposed standards by escaping reality. His dual role makes him the focus of his two sisters. Bim and Tara always appear to be in the struggle of old and new cultural norms. Baba's silence and compulsions make both Bim and Tara to have a balance between their acceptance of new values. Bim prefers to be in tune with traditional and cultural ideals along with a submissive struggle to change; while the younger Tara is more interested in moving ahead with modern influences which results in her embracing of western culture. Bim and Tara's perception of Baba's disability is relatively pejorative.

It is the narrative skills of Anita Desai which represents the character of Baba in objective manner as much as possible. His mannerism, his fondness for the continuous sound of music in his room, the clanging of the pebbles is well described in the narrative. Baba's continuous presence cannot be overlooked throughout the novel. He remains continuously present in the backdrop to such an extent that even memories of Bim, Tara and other members of the family involve something of Baba, if it's not the music, then certainly his silence.

Conclusion

Social acceptance of disability is not like as it appears to be. People with disabilities are supported with a sympathetic outlook that prevails over empathy in present social structure. Society shares a biased attitude towards them. In the novel *Clear Light of Day*, there is a kind of interdependence between an abled and disabled that is Bim and Tara. As Baba acts as a foil of Bim's personality. The character of Bim shows how interdependence can change an individual in compassionate human being. Although, Baba is totally dependent on Bim but he defines Bim in a better manner through his compulsions and silence. Sympathy along with empathic feeling and care are necessary human potentials that help in forming a strong connection to understand the feelings and pain of others and it is presented in the narrative of Anita Desai in an artistic manner.

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THE 73RD AMENDMENT ACT – 1992: A PATHWAY TO EMPOWER PANCHAYATI RAJ INSTITUTIONS

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Abstract

Actually, Panchayati Raj System in India was first introduced on 2nd October, 1959 at Nagore district of Rajasthan state. But there were many drawbacks in that system, therefore, the Government of India framed and passed the new system in the year of 1992. Today, most of the scholars assume that the Panchayati Raj System in India, which came into existence after 1947, did not function as effectively as it was intended to because its powers were not extensive, since the district authorities were able to dissolve the Panchayati Raj Institutions at will and elections for these entities were not held on a regular basis. Furthermore, the notion of accountability was not a key feature of these institutions. Keeping the above facts in view, various committees and commissions recognized the need to establish a robust third federal tier of governance, which would enable rural communities to have a say in their own future. To realize this objective, it was deemed essential to grant constitutional recognition to this tier through the enactment of the 73rd Amendment Act. Today, it is hoped that this Act would play a significant role in empowering rural residents and enhancing rural democracy. The present paper aims to underscore the pivotal role played by the 73rd Amendment Act, 1992 to empower Panchayati Raj Institutions (PRIs) with more vibrant powers and changes in the life of rural people.

Keywords: Panchayati Raj, PRIs, 73rd Amendment Act, Rural Development, Rural Democracy, Rural Politics.

Introduction

It is a well-known fact that the concept of Panchayati Raj is unquestionable Indian in origin. Panchayati Raj institutions, which are genuine and effective democratic decentralized institutions, provide ample opportunity for a large number of rural people to take genuine and effective participation in the development and democratic decision-making process and to infuse in the minds of the rural people a spirit of self-help, self-dependence and self-reliance and to obtain the experience in the art of local self-government. As we know that the concept of Panchayati Raj through the

process of decentralization, came into view in Indian politics. National Extension Service, Community Development Scheme, 64th amendment, Balwant Rai Mehta Committee, 73rd amendment etc. are fine and effective examples of decentralization. These political developments in Panchayati Raj System played a vital role for rural development.

Most of the scholars agree with the fact that democracy at grassroots is an ancient concept. The rural character of the economy and the need for regeneration of rural life was stressed by Mahatma Gandhi. The concept of power to people finds an important place in Gandhiji's view of Panchayati Raj. He writes that it is certainly an omission calling for immediate attention, if our independence is to reflect people's voice; the greater the power of Panchayats, the better for the people. Gandhi ji had a dream of democracy commencing from the villages. He believed that democratic freedom has to be founded in the institutions of self-government in every village. As a matter of fact, Panchayati Raj was an important component in Gandhi's vision of future India. In this regard, Article-40 of the constitution makes provision of Panchayati Raj System in our country.

Today, it is a commonly acknowledged fact that the amendment phase came into effect with the introduction of the 64th Amendment Bill (1989) in Parliament. This bill aimed to establish panchayats at the village, intermediate, and district levels in every state, and proposed that the Legislature of a State could endow the panchayats with necessary powers and authority to function as institutions of self-government. Although the Bill received a two-thirds majority in the Lok Sabha, it was unfortunately struck down in the Rajya Sabha on October 15, 1989, by just two votes. As a result, the subsequent government led by V.P. Singh also made an unsuccessful attempt to grant Constitutional status to the Panchayati Raj System by introducing the 74th Amendment. Despite these setbacks, the Government remained committed to the concept of Power to the People and sought to provide panchayats with the much-needed constitutional status. The Congress-I Government under P.V. Narasimha Rao introduced the 73rd Amendment to the Constitution in 1991, which represented a comprehensive amendment to the existing system. Furthermore, in September 1991, the Constitution (72nd Amendment) Bill was presented, which was subsequently referred to a Joint Select Committee of Parliament in December 1991 for detailed examination. The 73rd Amendment was viewed as a significant milestone towards strengthening the Panchayati Raj System in India and achieving the goal of decentralized self-governance.

Moreover, following the necessary amendments, the Amendment was passed with almost unanimous support in the Lok Sabha on December 22, 1992 and in the Rajya Sabha on December 23, 1992. The Bill subsequently received the President's assent on April 20, 1993, and the Constitution 73rd Amendment Act became effective from April 24, 1993. This Amendment has essentially enshrined the transfer of power to Panchayats as a fundamental aspect of this nation's most essential document. The amendment mandated that all states modify their respective Panchayat legislation to align with the Constitution Amendment within one year, and to conduct elections by April 1995. Those who failed to comply ran the risk of losing Central Government assistance, as was announced by the then Prime Minister. All states complied with the requirement and adopted new Panchayat legislation by April 23, 1994. Annexure III contains a copy of the Constitution (73rd Amendment) Act, 1992.

Major Provisions of The 73rd Amendment Act

We know that this Act, which was passed in India, introduced several features that have

significantly transformed the Panchayati Raj system. One of the most important features of this Act is the establishment of the Gram Sabha, which is composed of people registered in the electoral roll of a village or group of villagers who elect a Panchayat. According to Article-243A, a Gram Sabha may exercise powers and perform functions at the village level, as provided by the Legislature of a State. The Act highlights the critical role played by the Gram Sabha in the success of the Panchayati Raj system, making it the primary source of democratic power in a village.

We know that Haryana is one of the leading states that adopted the 73rd amendment Act in its full letter and spirit on 22nd April, 1994. Now, it is to say that the new Act tends to provide meaningful Panchayati Raj bodies in the country. First, we think that this amendment is certainly a step forward in the direction of decentralization of power to the people at the grass-root levels by creating responsive village Panchayats to the Gram Sabha, regular election, sufficient representation to weaker sections of the society such as SCs & STs and women in these bodies. The one third reservation for chairperson's office for women and SCs & STs provides a handle to the party in power at the state level for maneuverability and political use, but it will certainly check the control of these bodies by powerful vested interests in the villages. This provision will also provide opportunities to these communities for the decision-making at the highest level in these institutions.

Another feature of this Act is the introduction of a uniform three-tier system of Panchayats, consisting of village, intermediate, and district levels. However, states with a population of less than twenty lakhs are not mandated to establish an intermediate-level Panchayat. The Act also provides for the reservation of seats for Scheduled Castes, Scheduled Tribes, and women, with no less than one-third of the total number of seats reserved for women. The offices of chairpersons in the Panchayats at the village or any other level are reserved for Scheduled Castes and Scheduled Tribes in proportion to their population, and one-third of the total number of offices of chairpersons at each level are reserved for women.

The Act also ensures that the composition of Panchayats is through direct elections from territorial constituencies, with persons chosen through direct elections filling all the seats in a Panchayat. The duration of every Panchayat is for a period of five years, and if dissolved for any reason before the end of this period, elections are held within six months, and the reconstituted Panchayat functions for the remaining period of five years.

Furthermore, the conduct of elections to the Panchayats is vested in the State Election Commission, responsible for supervising, directing, and controlling the preparation of electoral rolls and the conduct of all elections. The Constitution (73rd Amendment) Act, 1992, also provides for the constitution of a Finance Commission in every State to ensure that enough funds are available with the Panchayats for initiating various development activities. The Commission reviews the financial conditions of Panchayats and makes related recommendations to the respective Governors.

Finally, the Act grants powers and responsibilities to the Panchayats to plan and execute economic development programs, including making plans for economic development, social justice, and implementing schemes listed in the Eleventh Schedule. The activities earmarked for Panchayat Institutions may be grouped under five categories for academic purposes, including economic development, education, health, welfare, including women and child development, and infrastructure development.

Impact of 73rd Amendment

The 73rd Amendment Act, 1992 was enacted with the aim of granting Panchayats with necessary powers and authority to function as self-governing institutions. Initially, there was a favorable response in rural areas towards this developmental activity. As a result of the implementation of this Act, a total of 2,27,698 Village Panchayats, 5,906 Block Samitis, and 474 Zila Parishads were established throughout the country, and approximately 3.4 million villagers were elected across these different levels of government. These institutions displayed a high level of consistency in their structure, composition, powers, and functions.

However, the devolution of functions and authority was not carried out in accordance with the spirit of the Act, leading to a need for a thorough evaluation of its effectiveness. Recently, the Panchayati Raj Elections in Haryana have demonstrated positive results, raising hopes that Panchayati Raj Institutions will play a crucial role in rural development and reinforce rural democracy.

It is imperative to examine the efficacy of the 73rd Amendment Act, given the present scenario where the delegation of powers and authority has not been implemented in full measure. The successful conduct of Panchayati Raj Elections in Haryana is an encouraging development that could lead to a stronger role for Panchayati Raj Institutions in fostering rural development and promoting democracy.

Conclusion

Thus, after the implementation of the 73rd Amendment, it can be said that the Panchayati Raj Institutions have significantly contributed to developmental activities in rural areas and the whole scenario of rural democracy is keenly attached to rural development. Today, PRIns embody numerous democratic principles, and their functioning is dynamic and robust. Thus, there is reason to be optimistic about the future of Panchayati Raj Institutions in India. Furthermore, these institutions are actively involved in formulating and executing development plans, as well as promoting social justice. It is crucial to enhance rural administration and ensure the active involvement of people in developmental programs, as Panchayati Raj aims to achieve decentralized democracy and encourage people's participation in decision-making at the grassroots level. Therefore, there is an urgent need to strengthen Panchayati Raj Institutions for the realization of rural democracy for rural development.

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FACTORS AFFECTING GLOBAL INEQUALITY

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Introduction

Inequality refers the quality of being unequal or uneven. Economic inequality sometimes called wealth and income inequality, a greatest crisis is worsening continuously day by day. Oxfam International (2018) shows in the year 2017, 82% of the wealth created went to the richest 1% of the global population, while the 3.7 billion people who make up the poorest half of humanity got nothing. The study also infers only 42 people hold as much wealth as one-half of the global population. Inequality adversely affects health, social cohesion and crime in the society, welfare, debt, economic growth, civic participation and political stability. In this article, we shall highlight a glimpse of inequality and causes of inequality in the world.

Objectives of the Study

1. Depicting the scenario of Global income and wealth inequality.
2. Identifying the important factors affecting global inequality.

Sources of Data

We have taken secondary data for different countries of the world to analyze the desired results. Which includes World Bank data, Global Gender Gap Report, Hellebrandt, Tomas and Mauro & Paolo (2015) measures, Capgemini and RBC(Royal Bank of Canada) measures, Wealth Management Report, World Wealth Report(2015) and Our worldindata.org.

Methodology

We have used Gini Index, Lorenz Curve, Gender Gap Index, Gender gap in income. We have also used graphs and charts for better understanding of results and its interpretation.

I. Scenario of Income and Wealth inequality and its Paradigm Shift

Global Income Inequality: According to World Bank, it is said the person who cannot earn \$1.90(PPP) per day is living in extreme poverty. Where US dollar is calibrated for price differences between countries and price difference for time. On that opulence, it is seen that about a billion of population is living below the extremely poor situation in 2015(World Bank) as shown in figure 1.

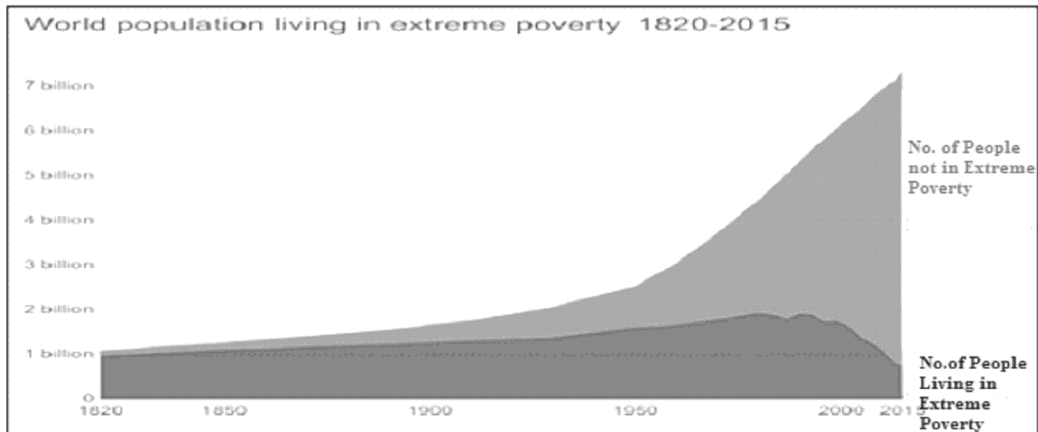


Figure-1
World Population in Extreme Poverty

Source: Data World Bank (2019)

Diagram 2 offers a sight on the yearly disposable income of world citizens in both 2003 and in 2013. On the x-axis, we observe the position of a person in the global distribution of incomes and on the logarithmic y-axis; we observe the annual disposable income of a citizen at that position. The income cut-off of the 10% poorest has increased from international \$ 260 to \$480 and the median income has almost doubled from \$1,100 to \$ 2,010.

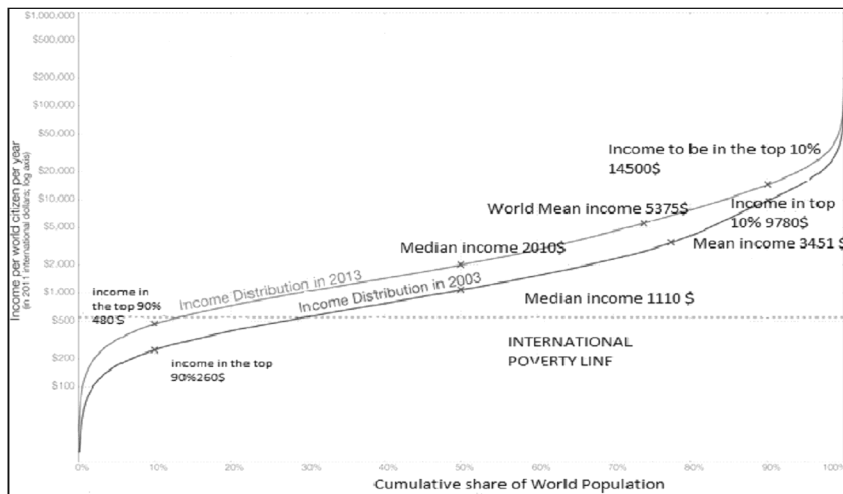


Figure-2
Global income Distribution in 2003 and 2013

Source: Hellebrandt, Tomas and Mauro, Paolo (2015) - Our World Data.org.

Global average income in 2013 is \$5,375 compared to \$3451. However, income of top 10% has increased 1.5 times from \$9780 to \$14500 during this period. Hence, from the above discussion it is clear that in a decade from 2003 to 2013 the distribution pattern of income is much more unequal and goes in favour of the rich compared to the poor people.

Global wealth inequality: On the other hand, the Global wealth distribution is most unequal and uneven in the recent times. Where, income inequality is one of the important reasons of wealth inequality. The similar picture can be shown in case of country wise wealth distribution in figure 3.

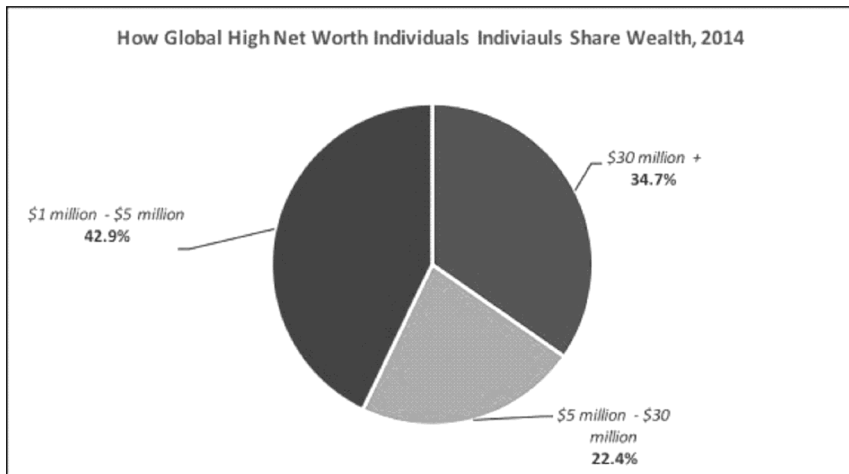


Figure-3
Global Wealth Inequality

Source: World Wealth Report (2015)

In estimation, Capgemini and RBC Wealth Management report defined a “high net worth individual” with at least \$1 million in assets for some people. The vast bulk of the world’s millionaires occupy less than \$5 million. From diagram 3 we can see that 42.5% of the world population has minimum wealth between \$1-\$5 million, where as more than 57% population holds maximum amount wealth of the world \$5-\$34.7 million and more. Therefore, wealth distribution is also quite unequal throughout the world.

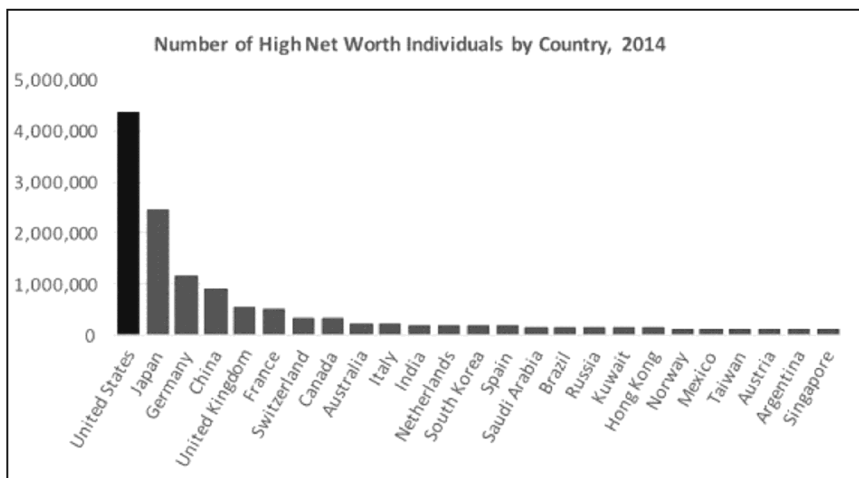


Figure-4
No. of High Net worth (at least 1 Million\$) Individuals Country-wise

Source: World Wealth Report (2015)

Figure-4 shows that the United States engross the global population of highest net worth individuals, with over 4.3 million persons owning at least \$1 million in financial assets (excluding their primary residence or consumer goods). Similarly, Japan and Germany are the countries who have 2.32 million and 1.1 million population with net worth at least \$1 million. Other remaining countries like China, UK, France, Switzerland, Canada, Australia, Italy, India and rest of the countries of the world individuals possess the worth \$1 million with a very less number.

2. Factors Affecting Global Inequality

(i) Significant differences in income play important role: One significant factor contributing to different levels of wealth is, people are paid different amount of wages. There are so many reasons why some people are paid millions while some simply earn minimum wage. In a competitive market, the “market price of a skilled” is set on by market supply and market demand. On the contrary, when there is low supply of skill labourers but high demand for it, the wage for a job requiring the skill goes up, is an important reason of income inequality. Costco company’s workers enjoy better pay and benefits than their counterparts at other companies do. Again, the warehouse retailer pays workers an average of \$20.89 an hour; weigh up with Wal-Mart’s average hourly wage of \$11.83. Clearly, inequality in wage payment generates inequality in the society.

(ii) Education affects wage: Individuals with different levels of education generally earn different wages (Gary.B.,M & Kevin, M. 2007). This is generally related to the reason that, the level of education is often proportional to the level of skills. With a higher level of education, a person often entails more advanced skills that few workers are able to offer and hence justifying a higher wage. The consequences of education on economic inequality are still ardent in developed countries and cities (National Debate Blog 2014). Receiving the same level of education does not ensure receiving education of the same quality. This accounts for the difference in abilities and hence wages for individuals all receiving are different. Differences in education, in terms of levels and quality, still play a prominent role in economic inequality.

Diagram 5 indicates the level of educational attainment and lifetime earning by the individuals. Median lifetime earnings rise steadily for workers with increasing educational attainment. Over a

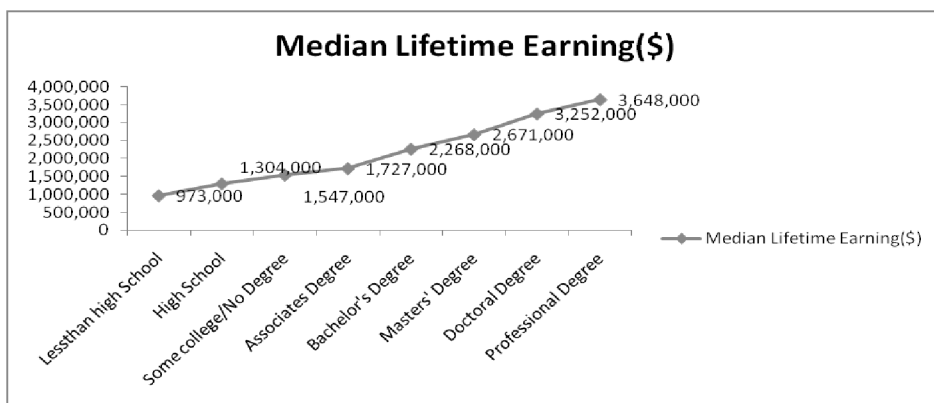


Figure-5
Lifetime Earnings by Educational Attainment

Source: American Community Survey (2007-09)

40-year career, the American community survey highlights those who do not earn a high school diploma or GED are expected to bring in less than \$1 (one) million. Obtaining a high school diploma adds 33 percent more to lifetime earnings; the average annual earnings of people with a high school diploma are \$32,600 (\$15.67 per hour).

Clearly, then the economic penalty for not finishing high school is steep almost \$9,000 per annum. In this way one who finishes professional degree earns more \$ 56,975 and \$ 66,875 with a doctoral degree per annum compared to a person who cannot complete high school.

(iii) Growth in technology widens income gap: Growth in technology arguably *causes Economic Inequality* (US National Debate Blog 2014). For unskilled workers, computers and machinery perform many tasks these workers used to do. In many jobs, such as packaging and manufacturing, machinery works even more effectively and efficiently than human. Hence, jobs involving repetitive tasks have largely been discarded. Skilled workers are not anxious to the nightmare of losing jobs. The rapid development in artificial intelligence will ultimately allow computers and robots to perform knowledge-based jobs (US National Debate Blog 2014).

A small portion of society usually the owners of capital, controls an ever-increasing fraction of the economy (US National Debate Blog 2014). The income gap generates between workers who earn by their skills and owners who earn. Although both skilled and unskilled workers are adversely affected by the technological advance, it seems unskilled workers are subject to worse earnings. This is why the labor market may still need skilled workers to use computers and operate the advanced machines. The rightward shift for the skilled labor creates an increase in the relative wages of the skilled compared to the unskilled workers. Hence, the income gap among labourers also has widened due to technological progress in recent times.

US National Debate Blog (2014) similarly points out more transformative in the rise of “labor-linking” technology and digital innovations over the last several years now enable people to work for employers and firms in very stipulated pace. These changes are captured by a remarkable statistical trend in high and middle-income countries. However, total labor income as a percentage of GDP is declining from 1975 to 2015. Labor income dropped from 61% to 57% of GDP in the US; from 66% to 54% in Australia; from 61% to 55% in Canada; from 77% to 60% in Japan; and from 43% to 34% in Turkey definitely causes income inequality and in favour of technologically skilled individuals. As a result, high and middle-income countries will come under strain, as their workers compete for jobs in the globalized labor market. Their income disparities will tend to rise.

(iv) Gender matters for inequality: In many countries, there is a gender income gap in the labor market causes inequality (*Causes of Economic Inequality*-US National Debate Blog 2014). For example, in America the median full-time salary for women is 77 % to that of men (U.S. Census Report, 2004). Global Gender Gap Index 2016(Economic participation &opportunity, Educational attainment, Health &Survival, Political empowerment) reveals that, there are only five countries that have closed 80% of the gap or more in the world in earnings. In addition, 64 countries have closed between 70% and 80% of their gender gap in earnings. A further 65 countries have closed between 60% and 70%, while 10 countries have closed between 50% and 60% in earning. In 2016, no country had closed less than 50% of their overall gender gap. Therefore, in the vast region of the world gender gap plays an important role in income inequality.

(v) Personal factors affecting inequality: It is generally believed that, inherent capabilities play a part in determining the wealth of a person. Hence, individuals possessing different sets of abilities may have different levels of wealth, leading to economic inequality (U.S. Census Report, 2004). For example, more determined individuals might keep improving themselves and striving for better achievements, which ensures a higher wage. Another example is intelligence (U.S. Census Report, 2004). Many people believe that intelligent people tend to have higher income and hence more wealth. Although this conception is debatable. In addition to innate abilities, diversity of preferences, within a society or among different societies, contributes to the difference in wealth (U.S. Census Report, 2004). When it comes to working harder, equally capable individuals may have very different priorities, resulting in a difference in their incomes. Their saving habits and patterns may vary, leading to different levels of accrued wealth.

Instead of that, Hellebrandt, Tomas and Mauro, Paolo (2015) dare to make a projection that global inequality will look like in 2035 as shown in figure 6. Assuming the growth rates shown in the top-right corner projects the global inequality to decline further and to reach a Gini index of 61.3. At the same time it is argued that, the incomes of the world's poorer half peoples would continue to rise strongly, such that the global median income could again double. It can reach 4,000 international \$ in 2035, when incomes are adjusted for price changes over time and for differences between countries (PPP).

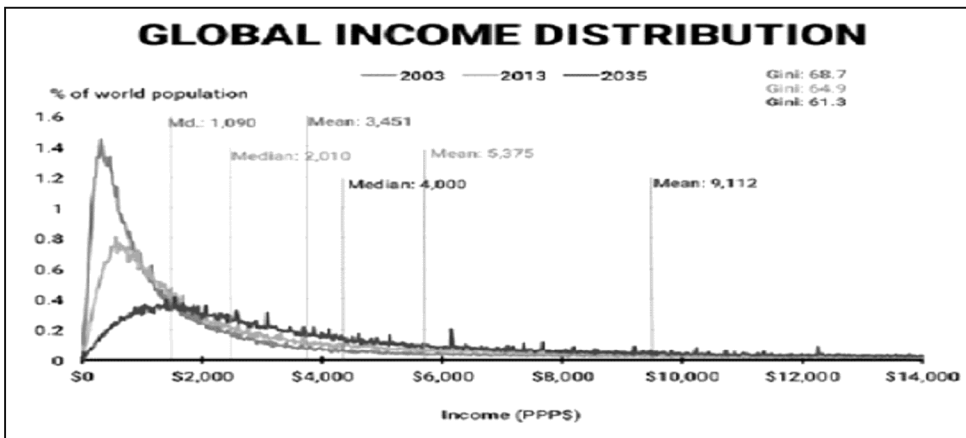


Figure-6
Projection of Global Income Distribution for 2035

Source: Our WorldinData.org (2015)

Conclusion

Inequality is a long crisis in the society. President Barack Obama calling widening income inequality the “defining challenge of our time,” there has been an expansive push to remove the issue. IMF aims to observe why policymakers need to concentrate increased on the poor and the middle class, set on that income inequality and income distribution importance for growth and its sustainability in a country. It is the high time to combat against inequality by all possible ways to make the happiest world, which will be corruption free, healthy, democratic in true sense, progressive in full of humanitarian.

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ART THERAPY IN CHILD CARE INSTITUTIONS: A REMEDIAL MEASURE TOWARDS TRANSFORMATION

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Abstract

Children are like tabula rasa which can be given any shape based on their situation and circumstances. They are pure and innocent. The Juvenile Justice (care and protection of children) Act, 2015 also presumed every child to be an innocent of any malafide or criminal intent up to the age of eighteen years. The recent amendment considered children not included in heinous crimes up to 16 years. Thereby presuming anything done by the child in need of care and protection (CNCP) or the child in conflict with law (CICL) has also been done without malafide intentions. It is also found that CNCP and CICL children are usually silent to share their personal and criminal history with their parents and institutional authorities. In these circumstances, Art therapy can be used as an appropriate tool for breaking up their silence and understanding their needs and mental status. The therapy further helps children to get themselves engaged in positive activities and build their confidence. Present paper highlights the case study of children who are repeated offenders and are adopting Art therapy as a solace. The findings reveal that after expression of their feelings through art and craft, their entire thought process has changed. They felt more relaxed, discover pride and improve their sensory motor skills. Hence, it is suggested that various art forms should be introduced within the children's institutions under the supervision of trained professionals.

Keywords: Art Therapy, Children in Conflict with law, Human Rights and Behavioural Impact.

Introduction

The classical thoughts based on ancient Indian texts “वसुधैवकुटुम्बकम्” is in fact having a philosophical root in the concept of ‘Human Rights’. The evolution of society in sociological sense expresses the logic that Homosepians have been interacting continuously with biological and cultural frames which contributes to the advancement of technology, knowledge, and culture which in turn gives momentum to ‘Human Creativity’.

“सा विद्या या विमुक्तये” is the outcome of this development which makes present era as the ‘Era of Knowledge’. But at the same time this model of development gives rise to certain sufferings for different people. Sufferings are either imposed on people by powerful sections of the society or by identifiable group of people. Threat to the life of people is the consequence of the former while stigmatization is consequence of later. Children in Conflict with Law are also the victim of these sufferings. Hence, it is the responsibility of all the stakeholders especially the family, school and child care institutions to effectively communicate child rights to them. However, it has been noticed that the voices of CICL and CNCP are rarely heard. Sometimes children become silent, whereas, the reverse is also true i.e. they are forced to become silent. Thus, in order to know the history of criminal, it becomes more important to know the circumstance under which he/she has committed such crime. At that time, it becomes necessary to channelize their energy in a positive direction so that they can become good citizens. Art and Craft therapy is capable of making such changes in the behaviour of children in a positive manner.

Cathy identified art as a way to communicate painful experiences and thoughts. Any Creative activity may change people irrespective of their age. Like other forms of therapies, art therapy enhances *the placebo effect* because of increase in confidence and belief of the person on therapy. Hence, Art therapy has a mind-body intervention (Malchiodi, C.A., 2003). Another advantage of art therapy is its innate quality of requiring no prior experience.

Presently, many art therapy based activities are been used in many fields to increase self-awareness, self-identity and self-regulation. It also helps in improving their sensory motor skills. In addition, the human rights consciousness must also be instigated through Art Therapy. Children not only express, but also understand the ‘rights-responsibilities’ paradigm. It is found that if given proper facilities and opportunities to CICL and CNCP, they can also grow in a positive manner and instead of becoming liability for the society and police department; they may become responsible citizens. This paper is an attempt to protect the environment of child care institutions by their constructive engagement in Art based therapy and highlighting the need of human rights protection.

In Rajasthan children are facing many social and pathological realities including child marriage, child labour, bonded labour, patriarchy, caste atrocities and processes of social exclusion and stigmatization. If children been given education of their rights in terms of theory and practice, then many of these social pathologies can be easily addressed. Present study is an exploration to assess the impact of Art based therapy on the children in terms of expression of feelings and consciousness of their rights.

Literature Review

Art Therapy allows children to express their feelings and thoughts symbolically. It is a mechanism to reduce their stress and anxiety while increasing their social adjustment and emotional regulation. Many studies have been conducted to assess the impact of art therapy on children e.g. Haeyen, S. et.al (2018) studied the effects of art and craft therapy for engaging children (CNCP and CICL) in a positive manner through a qualitative study by applying the method of grounded theory. The authors found a positive relation and also constructed a conceptual framework for children and patients of art and craft therapy incorporating improved sensory perception, personal integration, improved emotional regulation, behavioural change and insight.

It is generally observed that when a child came in front of Child Welfare Committee or Juvenile Justice Board or else when they were shifted to children/ observation homes; they didn't develop trust. As a result, they remain silent for most of the time. Hence, breaking their silence and knowing about their situation becomes necessary at that time. Art and Craft therapy plays a crucial role in breaking their silence and getting close to the staff.

Art therapy is also an effective remedy against mental health issues of CICL and CNCP children because emotional instability, impulsivity and disturbed relationships can easily be handled by art therapy (Van et. al., 2011; Zin et. al., 2015 & Haeyen, S. et. al., 2018). It is further observed that when children are making art, or using any art and craft related activities they feel calm, motivated and develop their critical thinking. In addition, art therapy has a powerful contribution and impact on healing oneself, making balance in the life and channelizing the energy of individuals (Stuckey & Nobel, 2010). People use pictures, stories, dances, and chants as healing rituals (Graham-Pole, 2000; Snir & Regev, 2013).

An NGO, Save the Children, India has administered one project on assessing the impact of Art Based Therapy in Child Care Institutions comprising Girls in Delhi. Art Based Therapy (ABT) and Dance Movement Therapy (DMT) were used to address the social, emotional and cognitive needs of the girl child. Significant improvement was seen in the mental maturing, self-expression, mindfulness, self-esteem and positive attitude towards self and others among the inmates. Their level of participation in extracurricular and social activities was also increased (Thergaonkar, N. et.al., 2016).

Similarly, The Art Outreach Society of Ernakulum district in Kerala has conducted a series of art based therapeutic engagements with CICL where they encourage the CICL to relate themselves with their superheroes and later they tried to remove their mental health issues like anxiety, anger, frustration, guilt and trauma by conscious handling. Their broad objective is to facilitate a medium of expression to positively and constructively channelize energies of their children through artistic expressions (Cherian, R.M., 2019).

There are lots of Art and Craft related activities available for children today including, Unmasked-Expressive Art Therapy Directive, (<https://optimistminds.com/body-image-worksheets/> retrieved on 22-11-2022) Body Image Worksheet- My body Image, Create a family sculpture, Colour in a design, Collage your vision of a perfect day, Draw yourself as a Superhero, Gratitude Jar Activity, Mask Project for Art Therapy, Coat of Arms / Family Crest, Post Card, Picture Frame Art project, Happiness Board, and The Bucket List (<https://www.therapistaid.com>) etc. Thus only need is to promote the use of such activities amongst CICL and CNCP children.

Although art therapy has a long history and roots (Junge, 1994) and has been recognized as a profession (Devlin, 2006); but still in India, it is only recently systematic and controlled studies have been started to examine the therapeutic effects and benefits of the arts and craft therapy in healing oneself, making balance in the life and channelizing the energy of individuals (Reynolds et. al., 2000; Frisch et. al., 2006 & Staricoff, 2009). Thus engagement of more researchers to assess the contribution of art therapy for engaging children in a positive manner is essential. Such studies will not only stimulate the quality of art therapy experiences, but may also stimulate insights into the best practices of handling children with care and making them utilize their fullest potential. The

present study is also designed to highlight such initiatives taken by childcare institutions in Rajasthan.

Objectives of the Study

- (i) To examine the impact of art therapy on self expression and emotional regulation of children residing in child care institutions.
- (ii) To determine the impact of art therapy in building human rights consciousness among CICL & CNCP children.
- (iii) To suggest effective ways of utilization of art therapy in the growth and development of children.

Research Methodology

The exploratory research design is used to understand the interplay between surface and deep structure of Art Therapy. It also envisages its connection with human rights consciousness. The study is based on qualitative approach where personal interviews were conducted with children and other officials of child care institutions which is later expressed in form of case study. The case study is conducted in one of the government run children's home of Jodhpur District in Rajasthan. Few case studies are also retrieved from secondary data sources to develop a better understanding of the phenomena.

Case Study: 01

"Where there is a will there is a way". This is an age old proverb, but has its significance till date. Mr. Rajender Kumar Soni and Roopwati Deora are former Juvenile Justice Board (JJB) Members of Jodhpur, Rajasthan. When they joined the Board, they observed that many children started running away from the Observation homes and identified many gaps in the administration procedure e.g. there was no separation among CNCP and CICL children, non-availability of counsellor, dull environment etc. After discussion with the superintendent, they came to know that they were facing issues of funding, lack of trained manpower and violent behaviour of many children. Children used to make their own gangs in the observation homes and fight among themselves. They even destroyed the installed cameras many times. Hence, they have limited options to work upon.

As both members are experienced and have a strong background of social service; they because of their sensitivity and concern started thinking of ways to change the life of these children and reduce the number of run-aways. They decide that they will channelize the energy of children in a positive direction. As a first move, they started identifying hobbies and skills of the children through observation & one to one interaction. They provided some story books, newspapers, colour pens and sketch books to them. During their interaction, they identify that there is one boy who is extraordinary in making drawings and paintings but has something hidden in his mind. After frequent interactions with the child, the boy disclosed that he used to influence others to destroy cameras and fight, but he was not like this always and started crying. The boy expressed his desire to change and his eagerness to help his family. After this incident, both the members decided to mentor this boy and helped the boy in sharpening his skills of painting. Within 2-3 months of training and support, this boy started painting on the walls of children/ observation home. Both the members used to provide him with colours, sketch pens, paint brushes, layout designs etc. As a result, he painted all

the walls of his home and gave child friendly look to the home (Annexure-1). Everyone who visited the home used to praise him for his dedication and perfection. Once Honorable Justice Madan Bhimarao Lokur Ji visited the institution and he was very much impressed by the talent of this boy. He gave him an opportunity to meet him in the Third Northern Region Round Table Consultation meet held at Jaipur, Rajasthan between 6 to 7th May, 2017. This was the turning point in his life, as he received appreciation for his work in public. After this event, the boy became the role model for many children. He was invited in other homes for painting. After disposal of his case at 18 years of age, he was released from Children Home. Presently, this boy is working in a factory in Rajasthan and also doing the painting work as part time employment. He made “pucca house” for his family and thus he never turned back to the old dark side of his life. This is the power of Art therapy and self- expression.

Case Study: 02

The art therapy is also an initiative introduced by Tihar Jail which is one of the biggest of the sorts in Asia. Tihar jail is the first to adopt and initiate this kind of experiment to reform the jail inmates and change their present and future life. After regular stimulus of many organizations including the Ramchander Nath Foundation, Ojas Art, Delhi Prison, Family Vision and Jail Administration; The inmates of Tihar jail have come out with some of the best paintings in the art exhibition entitled ‘*Expressions at Tihar*’ held in the New Delhi in 2009 which could be counted at equivalence with the works of contemporary artists of the country. This also shows the humane side of the jail inmates. At that time, few juveniles are also being part of such initiative and experienced change.

This all started with the simple two hours art therapy programme in a week and gradually adopted by many inmates as a way of retrospection, self-expression and emotional regulation. The change which this art therapy brings in the jail inmates (CICL) was clearly visible in their thought process, outlook and behaviour which is further reflected in these expressions:

There is one boy of just sixteen years when he arrived in Tihar after being charged with rape. Earlier he was interested in painting and used to paint black & white portraits. When he got an opportunity to learn skills of painting under the guidance of professional artists and teachers in Tihar, he extended his work to landscapes and became a professional painter. Similarly, another juvenile draws inspiration from his life experiences and painted more than 300 artworks which were later showcased in inter-jail painting competitions (Sharma, Anika. 2009).

This reflects a positive transformation and confidence building among juveniles as an outcome of art therapy.

Another juvenile of sixteen-year-old was a skilled tailor before he arrived in Tihar To encourage his skill, the prison administration gifted him an embroidery kit and he started embroidering clothes in Tihar itself. After he was acquitted, he carried forward his embroidery and tailoring work as a profession and is in a position to take care of his family (S.K. Bharadwaj, retired Joint Director Prosecution, Meerut, Range).<https://timesofindia.indiatimes.com/home/sunday-times/deep-focus/art-in-the-jailhouse/articleshow/4360232.cms> retrieved on 28-01-2023 at 12:43IST).

These were not the only examples, as per Family Vision report, nearly 25,000 adolescent

prisoners have been benefited from this reform initiative in past decade (Sonia Pillai, Family Vision NGO). This also confirms that the conventional programmes of reform needs to be changed at the earliest.

Findings

Change is the law of nature. Everything changes, if it has been addressed properly. There is a need of making small initiatives in the life of children who are being distracted from their paths. Art therapy is such a small initiative as reflected in the above case studies. The first boy came under the crime of section 376 and when he left after disposal of his case, he is totally a changed person. This was only possible by the kind-hearted and conscious efforts of JJB members. This further reminds that if all children of Child Care Institutions are treated with equal care and support and provided with ample opportunities to express their emotions, they will definitely become worthy citizens. Art based activities help these children express their feelings in a constructive way and make their body and mind relaxed.

Similarly, Tihar Jail case study reveals a positive impact on self expression and emotional regulation of children residing in child care institutions. Children in Conflict with Law are specially building their confidence to face the real world with a positive mind set. The jail inmates who joined the art therapy discover new things about themselves and their approach to the life after this programme has become entirely different (positive approach). Art Therapy is also showing a mirror to the government functionaries in highlighting the needs and issues of CICL and CNCP through self-expression. In this way, it is also serving as an important tool of promoting child rights in particular and human rights in general as the unheard voices of these marginalized children has been heard. In a nutshell, Art based Therapy programs have their own benefits in terms of rehabilitation and reformation of these children and is always making a positive impact on the children and adolescent. This may further turned up as stress buster and a means of income generation.

Recommendations

The following is recommended:

- A more personalized and qualitative research approach can be used to develop more clarity on the effect of Art therapy based interventions on CICL and CNCP.
- Government should create the requisite infrastructure for CICL and CNCP to meet their primary needs.
- Trained and qualified counsellors, mental health experts and Art Therapy experts etc. should be placed in the Juvenile homes/ Observation homes and children homes on regular basis.
- There should be allocation and mentoring of separate funds for these children to provide training in their desired area.
- Choice of selecting any art form and sports should be given to children.
- To avoid re-offending; repatriation and restoration should always be backed by an individual care and rehabilitation plan and the principle of positive measures. This must be ensured by the district administration.

Conclusion

Children in child care institutions are also looking for motivation and love from us. These children not only lag in accessing basic facilities but also trust and relationships. Most of the time, they were only stigmatized for the offence they have committed. Engagement in Art and Craft activities and motivating them to work results in channelization of their energy into a positive direction. Art therapy is an instrument to help these children reflect their thought process and emotions. However, the effectiveness of Art and Craft therapy depends on the Attitude, Skills, Knowledge and behaviour of the person who administers these services to children. Hence, behavioural training of all stakeholders should be initiated in all the child care institutions as a mandate.

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Annexure- I

Painting by the boy on the walls of Observation Home (**Photo-1**). Boy Presenting the Portrait made for Justice Madan B. Lokur in the Third Northern Region Round Table Consultation at Hotel Crowne Plaza, Jaipur on 6th and 7th May 2017 (**Photo-2**).



A MASLOVIAN APPROACH TO THE MOTIVATIONS OF THE SELECT CHARACTERS IN SHASHI DESHPANDE'S SELECT NOVELS

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Abstract

Motivation is the power that propels a person to take a specific action. Abraham Maslow was an American psychologist who developed a motivation theory known as the 'Hierarchy of Human Needs' which claims that each individual has a hierarchy of five needs, each of which must be satisfied to move on to the next need. This theory helps in analysing the behaviour of the characters whose actions are just opposite to the expectations of society. In this research article titled "A Maslovian Approach to the Motivations of the Select Characters in Shashi Deshpande's Select Novels," an attempt has been made to identify the motivations of Ashok from the novel *In the Country of Deceit* and Gopal from the novel *A Matter of Time*. The research questions which have kindled the present research are to find the reason behind Ashok's extramarital affair and the reason behind Gopal's decision to get separated from his family. Through a Maslovian analysis, it is found that Ashok satisfies his hierarchy of love and belonging through his extramarital affair with Devayani, which enables him to move to the next stage. In the same way, Gopal deserts his wife and daughters in his march toward the last stage of the hierarchy of human needs called the self-actualization stage.

Keywords: Maslow, Male, Psychology and Patriarchy.

Shashi Deshpande's novel *A Matter of Time* deals with the tale of women namely Kalyani, Sumi and Manorama. Gopal is one of the characters who grab readers' interest. Gopal is unique in his way because he leaves his family. This article aims to find out the motivating factors which make Gopal leave his family. In the novel *In the Country of Deceit*, Ashok falls in love with Devayani. This article also aims to find out the motivations of Ashok in wanting an extramarital relationship with Devayani. This article uses Maslow's theory called the 'Hierarchy of Needs' to analyse the motivations of Ashok and Gopal.

American psychologist Abraham Maslow proposed a theory of motivation called the hierarchy of needs in his 1954 book *Motivation and Personality*. It asserts that five categories of human needs such as physiological, safety, love, belonging, esteem, and self-actualization determine an individual's behaviour. Maslow's theory depicts the hierarchy of needs as a pyramid, with fundamental needs at the base and more complex demands at the pinnacle. A person can begin addressing higher-level requests once their basic needs have been addressed. Physiological needs include things like access to food and drink, proper sleep, appropriate clothing and housing, and the ability to reproduce. According to Maslow, to advance to the next level, three fundamental physiological requirements must be satisfied. Safety is at the top of the hierarchy. Crucial aspects of safety include defense against theft and assault, emotional control, health security, and financial security. The following stage is love and belonging needs. Physical and emotional closeness ranging from intimate relationships to close emotional attachments are necessary to develop a stronger sense of kinship. Esteem requirements and self-actualization needs are higher-level needs. Maslow points out that there are two separate kinds of self-esteem. Self-actualization needs refer to reaching one's full potential as a person. Education, skill development and the honing of abilities in fields like music, athletics, designing, cooking, gardening, and caring for others, as well as more general objectives like learning a new language, visiting new places, and winning prizes, are all necessary for self-actualization. Maslow's theory is founded on the notion that needs are what motivate people. Added to these concepts, this theory also explains why some feel stalled or stay unmotivated in their life. He is of the view that if a person stays stalled, there is a possibility that a person's basic wants are not being satisfied which keeps him from being the best version of himself.



Figure 1: Maslow's "Hierarchy of Needs"

Kendra, Cherry. "Maslow's Hierarchy of Needs." *verywellmind*, Feb14 2022, [www.verywellmind.com/thmb/Fmq6goVTiOWxzYo6Oy4k20ngE7k=/614x0/filters:no_upscale\(\):max_bytes\(150000\):strip_icc\(\):format\(webp\)/4136760-article-what-is-maslows-hierarchy-of-needs-5a97179aeb97de003668392e.png](https://www.verywellmind.com/thmb/Fmq6goVTiOWxzYo6Oy4k20ngE7k=/614x0/filters:no_upscale():max_bytes(150000):strip_icc():format(webp)/4136760-article-what-is-maslows-hierarchy-of-needs-5a97179aeb97de003668392e.png); photograph.

Gopal in the novel *A Matter of Time* is a professor of History. He is brought up by his sister Sudha and brother-in-law P.K. Since he gets good shelter and food under the care and protection of Sudha and P.K., his "Physiological needs" gets fulfilled due to which he moves on to the next stage

in the “Hierarchy of needs.” Since he has a good job and a good home, his “Safety needs” get satisfied. The third need on the list is “Love and belonging needs” such as friendships and family bonds. Though he marries Sumi due to the compulsion of his uncle Shripati and sister Kalyani, he likes her and lives with her. He thinks of his marital life as follows: “After marriage ...I knew I needed her, her warmth, her humaneness, her womanness. The life of the body—why do the saints disdain it so? It is through our bodies that we find our first connections to this world.” (68). But after the birth of their children, he is not satisfied with the love and belonging needs. Being a single male in a home, he considers himself an alienated being. He says: “They were together in that magic circle. Woman and child. And I was outside. A man is always an outsider.” This incident, in turn, makes him feel that a man has no purpose to live but a woman has got children, for whose sake she has to live. He talks about the purposelessness of man’s life in the following lines: “I envied Sumi for this. And for this too, for a woman, from the moment she is pregnant, there is an overriding reason for living, a justification for life that is loudly and emphatically true. A man has to search for it, always and forever.” He understands the fact that he is alone. The clarity of his loneliness helps him to move on to the next stage which is called “self-esteem need.” He is stuck in this stage because he is teased and beaten by the college students which shatters his self-esteem. He describes this incident as follows:

“You bastard of a Brahmin”—I heard the abuse when they fell upon me and the words kept coming back to me later, they hurt me as much as the physical injuries. My father had disclaimed his identity as a Brahmin out of disgust when they reviled him for marrying his brother’s widow, I had ignored it all my life; being a Brahmin meant nothing to me. And yet, they charged me with having written my article from the platform of Brahminism. Ultimately, I was nothing more than a “bastard of a Brahmin.” (218)

This attitude of the students makes a long-lasting impression on his character in such a way that he fears that his children will also be blamed with the same words as he has been blamed by his students. This incident makes him call himself a coward and his awareness and clarity of his lack of courage help him to move on to the next stage. The last stage according to Maslow’s theory is “Self-actualization” needs. It is the stage where one identifies his original self. But to achieve this stage, Gopal has to understand himself and in the next step, he has to seek the permission of his family members because he is a committed person in the role of a father. In the patriarchal society, a father is expected to take care of his children whether they are boys or girls. But he thinks that with the presence of his family, he cannot achieve his self-actualization. Thus, he seeks permission from his wife and daughters to achieve his last need in Maslow’s “Hierarchy of needs.” When Sumi permits him to leave the family, he thinks as follows: “She’s setting me free, she’s giving it to me, what I wanted so much, the dream which I had locked into myself for so many years, the dream of being totally free” (222). After the death of his wife, he leaves his daughters under the care of his mother-in-law and decides to take on a voyage to meet his self-actualization needs.

Ashok Chinappa is one of the prominent characters from the novel *In the Country of Deceit*. He is a District Superintendent of Police in Rajnur. He is a man nearing his forties. He is the father of a daughter who is ten years old. Ashok’s mother dies while giving birth to her second son. His father becomes “anxious about his surviving son” (195). So, he marries another woman. The stepmother of Ashok is so caring and affectionate towards Ashok in such a way that she persuades

her husband “to let him try for the IPS.” Ashok has a lot of ambitions in his life. He wants to “join the Army which had always been his dream” but his father does not give him permission for this wish because he wants Ashok to have “a safe and sedentary job.” This fact indicates that his father and his aunt are very much affectionate toward Ashok. Since he is from a sophisticated family, he does not strive for his “psychological needs” like food, water, and rest. Under the guidance of his father and his aunt, he joins the Police force and becomes a Superintendent of Police. Since he is the police, he is free from the fear of violence and theft. His job also provides him with financial security. In this way, his “safety needs” get satisfied. The third need in the list “Hierarchy of Needs” is “Love and belonging” needs such as friendships and family bonds. Though Ashok has been brought up by his father and his aunt, he does not get the care of a mother. It is found from the story that Ashok is not so connected to his wife emotionally. Ashok has been married to a woman who is described as “tall and thin, wearing a salwar kameez without a dupatta. Huge dark glasses which hid half of her face” (96). Owing to the lack of emotional connection, when he is transferred from Mysore to Rajnur, he befriends actress Rani who in turn is a friend of Devayani Mudhol. He likes Devayani and wants a relationship with her.

Ashok is the one who breaks the ice between himself and Devayani. He inquires her about her translation work “History of Rajnur” (74). Devayani wonders how Ashok socializes with everyone at Rani’s home. When he drops Devayani, he proposes to her forgetting the fact that he is a married man. He proposes to her as follows:

“Since the day I saw you in Priya’s house, your face has been with me. I can only call it being haunted. I keep seeing it all the time. And yet I want to see you. Do you know I go for a walk in the morning past your house hoping for a glimpse of you? Like a stupid teenager—a man of my age! If I were not afraid of what people would think, of what they would say, I would stand outside your gate all day. I would wait all day for a small glimpse of you. A man of my age!” (91)

This clearly shows that Ashok has fallen in love with Devayani Mudhol for no strong reason except that he wants to be with Devayani to satisfy his “love and belonging needs.” Shashi Deshpande in an interview with the newspaper DNA titled “My new book is about adult love: Shashi Deshpande” talks about the love between Devayani and Ashok as follows:

It is very difficult to distinguish love according to the level of mental maturity. A 60-year-old man or a woman can fall in love and behave like a child. People realise the true meaning of love only when they fall in love. My novel is about adult love. Devayani, the protagonist, who chooses to live alone in the town of Rajnaur after her parents’ death, falls in love with the town’s new district superintendent of police, Ashok Chinappa, who is much, married and—as both painfully acknowledge from the very beginning older—it is a relationship without a future. In my book, the first thing the man tries to tell the woman is that I promise you nothing. But I stand outside your gate and cannot get you out of my mind. I think that’s the real sign of love. (*DNA*)

Though both of them love each other and they consummate their love, they know that their love has got no future because of the established rules and regulations in society. His “love and belonging needs” get satisfied through his relationship with Devayani. Ashok gets satisfied with the three categories called low-level needs.

Esteem needs and self-actualization needs are higher-level needs. Maslow makes it clear that there are two different kinds of self-esteem: esteem which is based on the respect and approval of others and esteem which is based on one's evaluation of oneself. Ashok in this stage thinks that he is capable of getting a promotion. He also strives to get acknowledgment from others. Thus, he does all the things to get a promotion and gets transferred to another place. Since he has come to the next stage, he no longer concentrates on Devayani who is responsible to satisfy his love and belonging needs. He leaves her and moves to another place. He says "I'm sorry, Divya, I'm sorry. I can't lose my daughter; I can't let her lose me" (254). This is "the only apology" which he utters to Devayani. As Maslow suggested, Ashok satisfies each level in the hierarchy of needs and moves on to the next level. In his motivation-driven journey, he does not take care of Devayani who helps him to overcome the "love and belonging needs."

Cherry Kendra in his article titled "Maslow's Hierarchy of Needs" talks about the importance of Maslow's "Hierarchy of Human needs" as follows: "Maslow's hierarchy of needs represented part of an important shift in psychology. Rather than focusing on abnormal behavior and development, Maslow's humanistic psychology was focused on the development of healthy individuals" (Kendra, Cherry).

On the assumption that needs are what motivate people, Maslow developed his theory of motivation. Furthermore, if some of the most fundamental needs are not satisfied, individuals might not be able to develop and fulfill other needs. This explains why Ashok and Gopal are stuck in their lives at some points. But they find the solutions to move on to the next stage in their lives. Gopal's act of leaving the family is because he intends to reach the self-actualization stage and Ashok's act of falling in love with Devayani is because he was stuck in the stage where he uses Devayani to fulfill "Love and Belonging needs."

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HINDI LANGUAGE IN THE GLOBAL ERA : A STEP FORWARD

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Abstract

India is a multilingual country where about 22 languages are spoken, one of which is also Hindi. Hindi is the language spoken by the majority of India's population. Since independence, Hindi has been the commoner's language, which has also been approved as the official language by the Indian Constitution. Hindi is one of the ten most powerful languages in the world. Today Hindi is evolving as a world language because it has tremendous power of assimilation. As we know, today's era is the technological age. Due to the development of technology in education, there have been many changes in the study and teaching of Hindi language, due to which the dominance of Hindi is increasing not only in India but also globally. Due to the ever-increasing number of speakers and learners of Hindi at the national and international levels, it is natural for technology to be used in Hindi teaching. This research paper aims to shed light on how technology can be efficiently incorporated into Hindi teaching and learning, as well as how technology is affecting Hindi language.

Key Words: Indian Constitution, Hindi Language, Hindi Teaching, Technology.

Introduction

Language is an essential part of man's life because it is through it that man's personal, social, economic, political, and national life is governed. Without language, it is impossible for any human being to flourish in subjects like personal development, development of society, arts, science, and technology. The conscious and planned use of language is decisive for a person's success or failure. Therefore, language is very important for human life. For any independent country, it is necessary to have a language of its own, which is the honor and pride of that country. The language and culture of any country identify that country, and the honor of that country is respected. Different languages are spoken in different countries; similarly, Hindi is our country's language and also the pride of our country. Hindi is the most spoken language in our country. Hindi is not just a language but keeps individuals connected. The Constituent Assembly accepted Hindi written in Devanagari script as

the nation's official language. In September 1949, the Constituent Assembly decided that Hindi would be India's official language, and then Prime Minister decided to celebrate Hindi Day on September 14 every year. From then Hindi Day is celebrated every year on September 14.

Hindi language is used in all regions of India. Hindi language is very popular not only in India but also in the world. It is one of the most influential languages in the world. The importance of Hindi language is very high in our lives. In our daily life, we use Hindi language because it is simple and easy, and it keeps us all connected.

The development of Hindi as a Modern Language

The language spoken in the largest quantity in our country is Hindi, which is the basis of national unity, which has been teaching us the lesson of unity and integrity because our mother tongue Hindi keeps us connected, and Hindi language is a good medium of education which plays an important role in our culture, language style, and our lifestyle. Our language is the medium of our education and progress.

According to the data from the 2011 census, about 53 crore residents of India use Hindi as their first language or mother tongue, and this number is steadily increasing (Census of India, 2011).

Table-I
No of people & percentage of speaking of Hindi Language in India

Year of Census	Total Population	Number of Hindi-speaking People	Percentage of Hindi-speaking People
1971	54,81,59,652	20,27,67,971	36.99
1981	66,52,87,849	25,77,49,009	38.74
1991	83,85,83,988	32,95,18,087	39.29
2001	1,02,86,10,328	42,20,48,642	41.03
2011	1,210,193,422	52,83,47,193	43.63

Uttar Pradesh (35.58%), Bihar (15.27%), Madhya Pradesh (12.17%), Rajasthan (11.60%), Haryana (4.22%), Chhattisgarh (4.04%), Jharkhand (3.87%), Maharashtra (2.74%), Delhi (2.70%), and Uttarakhand (1.70%) are the major Hindi-speaking states of India (Census of India, 2011). Besides, Hindi is known and understood almost all over India, from Assam to Gujarat and Kashmir to Kerala. According to a survey conducted in 1997, 66% of Indians can understand and speak Hindi, while 77% believe that Hindi is the most used language in the entire country (Pandey, 2014). 'भाषा अध्ययन शोध, 2005' claimed that the number of Hindi speakers worldwide has crossed the 100 crore mark. Today, about 15 million people of Indian origin live in 132 countries; more than half of them usually treat Hindi for mutual communication (Pandey, 2014).

Indian Constitution and Hindi Language

Articles 343 to 351 of the Indian Constitution provide for the official language system of Hindi. Article 343(1) Hindi, the official language of the Union, and the script would be Devanagari, as well as the use of English for the first 15 years, was also recognized for all government work. According to Article 344, after every five years, the President shall appoint a Language Commission. That Commission will recommend progressively more use of Hindi and reduce the use of English.

According to Articles 345, 346, and 347, English or Hindi and only Hindi by mutual agreement can be used for communication exchange between two states and the Union. The Legislative Assembly of any state may, by law, recognize the language of its State. If a state does not want to continue with English, then the language of that State will become the official language by law. According to Article 348, the language of the High Court and the Supreme Court shall be English, but with the prior consent of the President or the Governor, Hindi or the use of the language of that State may be authorized for the proceedings of the High Court. According to Article 350, education will be provided in the mother tongue at the primary level. Article 351 has special significance for developing Hindi in-state purposes, in which work will be done to develop and propagate the Hindi language (Department of Official Language, 2016).

Teaching of Hindi Language

People of Indian origin live in more than 150 countries of the world. Many of them use Hindi as their mother tongue or second language (Shukla, 2020). There are Hindi teaching facilities in 180 universities around the world. Even in the US alone, more than 100 universities and colleges are being taught Hindi (Sharma, 2018). From this, we can imagine the progressive and impressive of Hindi across the world. 'हिंदी एवं संस्कृत प्रभाग' has been constituted by the Ministry of External Affairs to give impetus to the spread of Hindi. Mahatma Gandhi Antarrashtriya Hindi University (MGAHV) was established in 1997 at Wardha, Maharashtra, as an international Hindi university to develop Hindi as a world language, resolving the problems and curiosities of Hindi spread across the world. Hindi is to create and conduct special courses for language studies and strive to get Hindi a place as the official language of the United Nations (Pandey, 2014). Apart from this, regular and distance education courses are being conducted by universities like University of Hyderabad, Banaras University, University of Delhi, Avinashlingam Deemed University for Women, Amity University, Pune University, Kerala University, Aligarh Muslim University, IGNOU, Meerut University, Barkatullah University Bhopal, Mumbai University, etc. which are mainly related to purposeful Hindi and journalism (Godbole, 2012).

Hindi Language fame Globally

Today, the fame of Hindi language is not only in the country but also abroad. The simplest form of Hindi pervades society. Hindi is being studied not only in the country but also abroad. The scope of Hindi-speaking areas is becoming wider and wider, with possibilities growing unusually. Today, there is a qualitatively growing language Hindi in the internet world, for which foreigners are also eager to study. In all fields, such as the field of study, in the field of medicine, telecommunications, information, the Internet, etc., Hindi language developed rapidly. The eagerness to learn, know and speak Hindi language has also increased abroad. Hindi is the third most popular language among physicians in the US, after English and Spanish (Shukla, 2020). Now people are also taking more interest in learning, understanding, and speaking Hindi language, due to which the development of the mother tongue, Hindi is happening rapidly both in the country and abroad. The fame and development of Hindi can also be gauged from the fact that former Prime Minister of India, Hon'ble Atal Bihari Vajpayee Ji, first gave a speech at the United Nations general assembly in Hindi in 1977. After that, the speech given by Prime Minister Shri Narendra Modi in Hindi language at the 69th United Nations General Assembly in September 2014 and at the United Nations

Sustainable Development Conference in September 2015 also pointed to the fame of Hindi language (Dixit, 2020). Hindi is not only the language of the world's largest democracy but also the contact language of other countries like Pakistan, Nepal, Bhutan, Bangladesh, Fiji, Mauritius, Guyana, Trinidad, and Suriname. In this way, we can see that Hindi is constantly moving towards becoming the official language and the world language, overcoming its internal challenges. It can assimilate other languages, which is the greatest identity of Hindi.

The Positive Impact of Technology on Hindi Language

Hindi has got new strength from the Internet. Hindi language is not proving to be a hindrance in computers but is proving to be a seeker. In the era of information technology, the spread of many Indian languages, including Hindi, has been strengthened. Hindiization of operating systems and new software have facilitated information writing, reading, storage, and communication in Hindi on computers, making Hindi-speaking society rapidly move towards literacy. There is a desire to get information in Hindi, so the number of Hindi-language newspapers and TV channels is increasing. Even in the digital world of the country, the demand for Hindi content is increasing much faster than in English. The maximum number of apps on the smartphones of Indian youth is in Hindi. Indian youth love to watch YouTube Hindi more. "Unicode" has played an important role in increasing Hindi in the digital world. At present, there are more than 15 search engines in Hindi on the Internet. The demand for Hindi in Digital India is constantly increasing. Indians want to use Hindi on the Internet, for which Hindi websites are being developed. The Department of Official Language, Government of India, has developed an online portal for Hindi training. A platform to learn Hindi through major Indian languages. In this, complete practice is done from letter knowledge/pronunciation of Hindi to letter writing. One of the biggest features is that Hindi can be learned here with the help of 14 languages of India – Assamese, Bodo, Bengali, Gujarati, Kannada, Kashmiri, Malayalam, Manipuri, Marathi, Nepali, Odia, Punjabi, Tamil and Telugu. The name of this package is Learning Indian Language through Artificial Intelligence (LILA). With its help, many people have easily learned Hindi. (Singh, 2018). Apps that facilitate online Hindi reading books, such as Google Books, Kindle Books, etc., have also helped increase the use of Hindi.

The Role of Technology in the Development of Hindi Language

The specialty of Hindi language is that it is an all-inclusive language; it can absorb words from Sanskrit to the provincial languages of India as well as foreign languages like English. In this age of technology, Hindi has also adapted its traditional form to the times. Hindi language has made its way with computers. Today it has become easier to adopt Hindi language in every field of technology. From typing facility to voice typing facilities available, the only requirement is to adopt these latest technical features by Hindi language users. With the help of Optical Character Recognition (OCR), the facility of identifying characters by the light beam and progressing from old Devanagari Hindi text to Unicode font is helping in the digitization of old books. With this, the writing material written in Sanskrit language can be easily converted into Unicode font of Hindi. This technology's digitalization of old scripture texts is opening up new digital stores of knowledge (Khathe, 2016). Card digitization of rare copies of ancient texts will benefit everyone from the knowledge available to them.

To increase the convenience of working in Hindi, information revolution, 'C DAC', the Ministry of Information and Technology, released free Hindi software on June 20, 2005, which includes 525 Hindi fonts for open office, web browser, e-mail, OCR, Hindi-English dictionary, word processor, lekhvani (audio writing system), typing tutor, etc., are available. It is hoped that this effort of C DAC will be revolutionary in giving a modern look to Hindi. Given the increasing use and popularity of Hindi Microsoft Company has also launched an MS Office in Hindi has been released.

Tools and Various Software to help Hindi writing on the Internet

Department of Computational Linguistics, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya in Wardha, Maharashtra were developed to correct the Hindi Language technically the first spelling checker software, Hindi dictionary software, is available online and offline (Sharma & Dhyani, 2018). Microsoft promoter Bill Gates has also paved the way for bilingual software by accepting Hindi as a suitable language for computers (Vasudevan, 2006). Today we have guru, vocabulary, Akshar, lekh, multiword, devbase, shape, calligraphy, shabdratna script, srilipi, Leela Hindi, etc., available as a bilingual package. They have good facilities to work in Hindi. Apart from this Google Input Tool, HindiQuillPad, Hi-Trans, KrutiDev to Unicode Converter, Roman to Unicode Hindi Converter, WriteKA, PramukhType Pad, e-Kalam, Uninagari, etc. are available to help in Hindi writing on the Internet. The 'Encyclopedia-Wikipedia,' available in most languages and the most read, is number one in Hindi search and number two in English (Shukla, 2020).

Conclusion

Hindi is now beginning to become the language of the economy and the market. Newspapers and magazines are also available in Hindi abroad. For the purpose of business, many foreign companies are using English as well as Hindi to create guidelines related to their products, such as washing machines, mobiles, mixers, air conditioners, etc. Social Media & TV Channels have also played a special role in taking Hindi globally. Sony, GTV, Discovery Channel, and foreign cartoon programs have started airing in India as well as Hindi in our neighboring countries. Even a film with the title has been made in Hollywood on the Hindi word "Avatar". Now the importance of Hindi is increasing in the whole world. This has filled us with hopes that if you and we work to increase Hindi at our level, it can become a powerful language worldwide.

The fact that Hindi is the most popular language in the world seems to be proving to be true. Hindi is not only a reflection of our language but also of our culture. It would not be untrue to say that social media has played a special role in accelerating Hindi. Various social media platforms, such as WhatsApp, Facebook, Instagram, Blog, YouTube, etc., are available in Hindi. We must protect and promote Hindi. For the coming generation to become familiar with Hindi language, programs should be organized on the occasion of Hindi Day at the school level, and children should be encouraged to participate in it. We should not feel any shame in speaking Hindi as it is our official language and the language used by most of the country's population. Any language decides its development path; there should be a continuous flow. Given the growing popularity of Hindi, the official language, it can be hoped that in the coming time, Hindi can get the status of the official language of the United Nations.

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A NEW HISTORICAL ANALYSIS OF THE BHAKTI MOVEMENT AS A VOICE OF DISSENT AND TRANSGRESSION

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Abstract

This research paper examines Bhakti poetry as a movement having a definite socio-historical place in Medieval India. The vast body of formidable literature produced by the Bhakti Poets made a canon of songs and poems that threatened religious and caste hierarchy. It stretched the fabric of local society, culture, and language. Using new historical research and analysis, this paper examines the iconoclastic quality of the Bhakti Movement that made it emerge as a platform for the spread of humanism and equality. This paper examines the Bhakti movement as not just a paradigm of true devotion but the poems and their inherent messages as part of the social upliftment movement in North India. Furthermore, this research adopts a new historicist perspective of Michel Foucault to explore how the social movement of Bhakti poetry questioned its times and continues to subvert the same intellectual and social traditions of our times today.

Keywords: Bhakti, Medieval India, Social Upliftment, Caste Hierarchy, Iconoclastic.

Bhakti Movement: A Historical Context

The Bhakti movement that began in India around the 6th and 7th century AD was a reformist movement that empowered the lowest in the social order. Bards and nomads who were singers and songwriters functioned as critics and satirists of their times, often providing impetus for the growth of vernacular literature. They were both men and women who belonged to higher and lower castes. In totality, what began as a movement in the early part of the millennia in the Tamil-speaking regions and spread across different vernaculars and cultures in the Indian Subcontinent spoke of fearlessness and rebellion along with producing a vast canon of literature and language.

The Egalitarian outlook of this movement owes itself to the dissent and protest that the Bhakti poets upheld as an essential foundation to challenge archaic rituals and traditions. Kabir, Ravidas, Guru Nanak, Lal Ded, and Mira Bai are a part of this more significant devotional turn in Hindu Culture and sensibility that took place in and around the 15th and 16th Centuries in Northern India. Its distinguishing feature was a remarkable shift in understanding religion as not just deification but

looking inward. This, in turn, led to a disregard and often stood in opposition to religious orthodoxies and social hierarchies. The nature and intensity of opposition varied in the songs, couplets, and poems that these bards sang, but it was never wholly absent. These songs and songwriters often had to stand in antagonism to their families if they came in their way and their ideas. Janabai, the thirteenth-century saint - poetess from Maharashtra, expressed in one of her creations ‘do me a favour/god my dear/kill my mother-in-law.’ (Mehrotra 6)

The Bhakti Movement began in south India, in the Tamil country, in the Sixth Century CE but gradually became a pan-Indian phenomenon. It spread from Tamil-speaking regions to Karanataka in the 10th Century and Maharastra in the 12th century. Nevertheless, it found its fullest expression in North India between the 1400 and 1600s.

As mentioned in Padamapurana:

Utpanna dravide bhakti, vriddim karnatake gata; kwachit kwachin maharashtra, gurjare pralayam gata.

As the great poet and critic A. K. Ramanujan translated, these Tamil poets lit a fuse that refused to go out before it had ignited the whole subcontinent, first sparking poetry in the neighboring region of Karnataka, then spreading northward to Maharashtra and Gujarat until finally, it ignited the Hindi- or Urdu-speaking regions of north India and beyond. (Ramanujan, 1973: 40)

Bhakti as Defiling Religiosity

Bhakti was a religious concept of devotional worship, but as a movement, it was a set of ideas and structures that swept across from the Tamil region towards central India and then to Northern India. However, no matter its place in history or a particular vernacular region, the broad underlying theme of Bhakti was equality rather than hierarchy. Bhakti favoured the informal over the formal. It sought to make do with the vernacular over Sanskrit. In a well-known Kabir verse, he compares Sanskrit to Stagnant water (Kupa Jal) and vernacular to a flowing stream of running fresh water.

“संस्कृत है कूप जल, भाखा बहता नीर”—कबीर

“Sanskrit hai kupa jal, Bhasha behta neer”—Kabir

Antonio Gramsci’s theory of cultural hegemony and defiance is an apt lens through which we can explore the politics behind using the language of the common man. Class and caste narrative shaped Medieval Indian Society to a large extent, and the ruling caste took over this narrative by playing the dominant culture. The ruling class’s hold on culture and language restricted Sanskrit and its ensuing knowledge from being percolated to the lowest rungs of the social order. Kabir defied this dominance by using simple language to enlighten the people and spread the message of humanism and egalitarianism. Bhakti, as a movement, led to the breaking of vernacular and religious hierarchies. (Adamson 49-52)

There were no hierarchies for Bhakti, let alone religious or caste hierarchy. The poet saint could be a king, a cobbler, a weaver, a minister, a maidservant, a boatman, a wife, a prostitute, or a barber.

The source word of Bhakti is derived from a Sanskrit verb-root *Bhaj*, meaning to love, adore, serve and honour God. The *Bhakta* is the one who participates in the divine and shares a spiritual

and intimate connection with God. We can see parallels between the native Tamil term *anpu* which directly translates to love, and the Christian virtue of love or Caritas. The *Svetasvatara Upanishad* also talks about Bhakti as ‘self-surrender’ and ‘grace’. Social rituals and orthodox traditions do not come in between the relationship between the Bhakta and the Divine.

How Could the love between Thee and me sever?

As the leaf if the lotus abides on the water: so thou art my Lord, and I am Thy servant.

As the night-bird Chakor gazes all night at the moon: so

Thou art my Lord and I am Thy servant. (Tagore)

Kabir is a prominent poet of the Bhakti movement. Very little is known about his life except what can be scraped from his poems or hagiographies and legends. Having lived between the 13th to 15th centuries, Kabir came from a family of weavers in Benaras. We know this as there are occasional references to his family profession in his poems. Kabir’s couplets resound with criticisms against the Brahmanical Hinduism and orthodox Islam. He rejected organized religion, for it believed in segregating people into hierarchies. According to him, God had created every man equal, and thus there was no point in differentiating between humans based on caste or religion. Kabir also talks about the hypocrisy that exists in different followers of God in the following lines taken from the Songs of Kabir (2011)

Log aise bavare, pahan pujaan jai

Ghar ki chakiya kahe na puje jehi ka peesa khai

People are such fools that they go to worship the stones

Why don’t they worship the stone which grinds for them the flour to eat?

Kabir, indisputably one of the greatest of India’s bhakti poets, takes a significant shift from understanding Bhakti as being solely surrendering and devotion to, exercising Bhakti as denouncing the hypocrisy that exists in religion, caste, and class. Kabir believed that the shackles of the inconspicuous caste system prevented one from living an independent life. Religion, says Kabir, is a liberating and unifying force and not a divisive tool. This discourse seems relevant today as we see one religion sweep the majority over the rest by differentiating between religions, sects, and ways of living.

Foucault and the Voice of Dissent

Dissent and protest are common themes in the poetry of the Bhakti Poets, including Ravidas, Kabir, Nanak, and Tulsidas, amongst many others. “Equality and oneness of humankind was the cornerstone of their social philosophy” (Dutta 1). The prevalent practice of untouchability based on principles of pollution and impurity was opposed and *tirthyatras* and holy dips were regarded as a hypocrite. For the saint-poets of Bhakti, religion and authentic living were to revere each other and hold all beings in reverence. These poets questioned the Feudal setup, speaking for the landless peasants and the ire they had to face from the “nobility.” This dissenting voice is essential to liberal thinkers like John Stuart Mill and Michel Foucault. Foucauldian dissent is crucial to any social democracy. The notions like Displacement, discontinuity, dissent, and transgression are pivotal to Foucault’s work. Michel Foucault drew from other thinkers like Georges Bataille, Sade, and Maurice Blanchot to understand transgression as an experience of thought. He says transgression occurs with the “death of God” (Lemert 56).

Additionally, transgression is essential in literature as language is an important tool to oppose the reasonable discourse of those times. We see this happening with the Bhakti Movement almost six centuries earlier, when the vernacular was used to defile the hegemonic language of knowledge - Sanskrit. This transgression, as propounded by many Bhakti Poets from across India and emphasized by Foucault, is not part of any philosophical treatise but exists in independence and in the totality of itself.

Limit and transgression depend on each other for whatever density of being they possess: a limit could not exist if it were absolutely uncrossable and, reciprocally, transgression would be pointless if it merely crossed a limit composed of illusions and shadows (Foucault 34).

Bhakti as a Movement Within and Outside

Central to Foucault's essay "A Preface to Transgression" (1977) is the idea that transgressing is not just an external act of resistance but also illuminates the limits of the self and the culture. The Bhakti Movement, as an event taking place in history, was not just a movement toward social upliftment but also a call for an internal movement within an individual that entails the continuous crossing of boundaries and limitations within. This continuous construction and reconstruction of an individual concerning the world outside lead to the definition of "self" and "other" and the notion of difference.

Culturally, the Foucauldian notion of transgression can be applied to caste, gender, ethnicity, race, history and sexuality. Peter Stallybrass and Allon White, in their book *The Politics and Poetics of Transgression* (1986), say that transgression is an important tool to understand notions of culture, history and historical movements.

Michel Foucault's work was a pioneer in understanding the modern subject's identity and was subsequently used by many cultural theorists to understand artistic work. His ideas could be applied to historical points to investigate and examine the mannerisms of historical events and show them in a new light. Stallybrass and White suggest that "what is socially peripheral may be symbolically central." (Stallybrass 108) Transgression is vital to understanding the relationship between the individual and social life. If we apply this idea of transgression to understand the Bhakti Movement in North India, we understand how the experiences of a weaver (Kabir), a clerk (Nanak), and a leatherworker (Ravidas) help to form more significant social and cultural boundaries.

Conclusion

The Bhakti Movement was a paradigm shift in understanding the complexities of religion and society. It was a slow and gradual revolt against caste, class, gender and religious hierarchies. The songs, ballads, poems and couplets of Kabir and the other Bhakti poets were the voice of dissent and protest. They rebelled against the Brahmanical caste system, the hegemony of Sanskrit as belonging to a certain upper class, fanaticism of the Vedic scholars, the feudal setup, the practice of untouchability and propounded a more intimate relation to God as well as to oneself. In debunking religious and feudal orthodoxy, these bhakti poets stressed on equality and humanism. The rigidity of the caste system, religion and the unequal treatment of the poor spurred this movement. However, the Bhakti intervention was a cultural revolution in Medieval India that significantly impacted the literature and language of those regions of that period.

What began in Medieval India as an outpouring of the everyday struggles of the ordinary person, the Bhakti Movement continues to be a rich legacy of defiance in contemporary Indian history. This Bhakti Tradition continues in a modified form of dissent and rebellion. Sheetal Sathe and her husband Sachin Mali of Pune sing songs of Kabir to highlight the injustices of meted out the labour class and the social inequalities that the Dalits face. In Maharashtra, the *lok shayar* or folk poet Sambhaji Bhagat's songs are about Dalit issues and their struggles. Bant Singh and Jagsir Jeeda, both Dalits hailing from agricultural families in Punjab, have sung of alcoholism and corrupted politics (Venkatesh).

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DECODING RHETORICS OF POLITICAL SPEECHES: A CASE STUDY ON WEST BENGAL ASSEMBLY ELECTIONS 2021

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Abstract

The study of campaign effects generally focuses on the strategies, tools and use of agenda in political communication and its aftermath effects. The assembly election of West Bengal, 2021 has seen the most drastic conundrum from its collaboration, 'Left' leaning to 'Right' Wing Perspectives. The dialogues, discourses and especially the rhetoric of the contestants evoke multiple emotions. This study entails the media's preference for evoking and selection of framing for the audiences. Discourse analysis of media coverage have been used as a tool in order to provide indicative confirmation of this view.

Keywords - Rhetoric's, Election Campaign, Effects, Framing, Role of Media.

Introduction

Political communication and the utilization of rhetoric is fundamental in determining the popularity of a candidate among the electorate. The electorate ascertains the victor by analyzing these verbal and non-verbal communication delivered by the candidate during the campaigning. The electoral rhetoric is a communication strategy devised by minutely weighing down all the factors that might influence the decision of the voters. Rhetoric is the art of communication. Not only through words but also how visuals influence an audience during a specific moment. Each moment we exist, we experience a rhetorical situation: reading the newspaper, listening to a presidential address, tweeting, texting, designing a website, or watching a movie. Rhetoric is everywhere. Every day we are influenced by words and visuals. Words and visuals make us understand, think, inform, persuade, and emote. Instead of a diverse and anonymous audience (such as the audiences drawn to television and radio), social media allows presidential candidates to have a more transactional audience and a more targeted audience (Johnson 2020). Language has three metafunctions: experiential, interpersonal, and textual; the study of interpersonal meaning has drawn

the attention of many linguists (Halliday 1970). It is extremely important to establish a relationship between situation and rhetorical discourse so that it can go both ways. Turnball says, “In ontologically-informed perspectives, scholars have tended to allocate structure to the context as constraints, and agency to rhetoric and interlocutors. ‘Cultivation theory’ is propounded by George Gerbner who suggests that if people are frequently exposed to a particular media then they are likely to perceive social reality in terms of the messages shown by the media they consume. This impacts their behavior and attitude towards world viewing. ‘Spiral of Silence theory’ is propagated by Elisabeth Noelle-Neumann propose that the one view dominated the public scene and others disappeared from the public awareness as its adherents became silent. In other words, the people fear of separation or isolation from those around them, they tend to keep their attitudes to themselves when they think they are in the minority. This process is called “Spiral of Silence”.

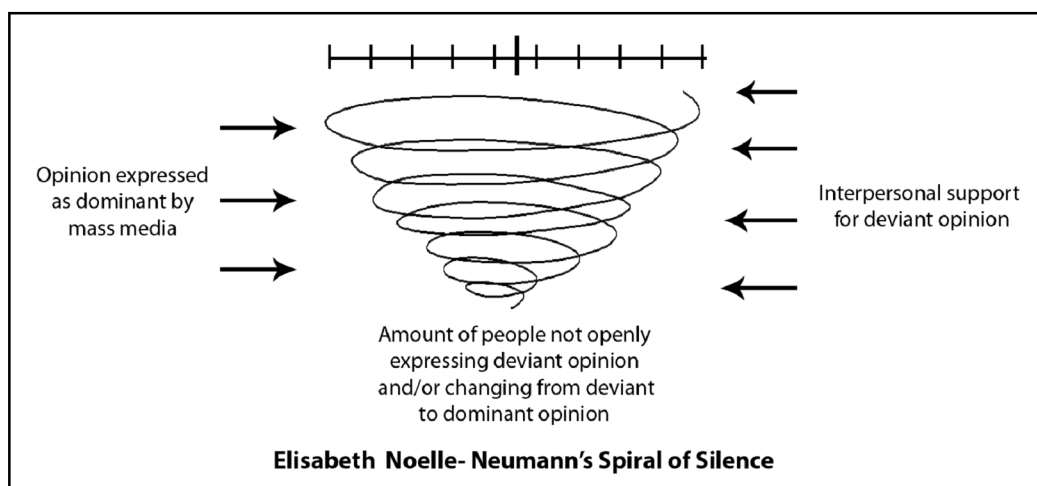


Figure 1: Elisabeth Noelle-Neumann's Spiral of Silence Model

However, this demarcation does not prove useful in practice: we are required to heed social norms but we are also somewhat free to reject them; we can invent ideas through rhetoric but effective rhetoric pays attention to context (Turnbull 2016). Rhetoric and media criticism “reveals meanings that are shared but not universally and also meanings that are known but not articulated.” The purpose of rhetorical criticism “is to teach or enlighten those who hear or read the critique” (Johnson 2020). For common opinion today, the expression “rhetoric and politics” means the discourse of politicians: their favorite figures are cataloged, the words they pronounce are counted, sometimes even the way they are affected by the media is investigated (Romain 1989). The power of rhetorical analysis is its immediacy, its ability to talk about the particular and the possible, not the universal and the probable (Johnson 2020). Ethos help a political speaker persuade the electorate through his/her personality and the quality of his/her party to distinguish himself/herself from the opponents (Kamuhabwa 2021).

I. Electoral Rhetoric

Electoral Rhetoric is a study of the messages of the political parties and how it gets presented to voters in national elections. On the other hand, political rhetoric is often thought of as adapting to a continuously changing media environment. Electoral rhetoric have undergone a drastic change

with the fast evolving world. (Hakansson 1999). The motivation for this study relies on the need for objectivity in the interpretation of the election speech, situated at the intersection of the political space, the public space, and the communicational space (Wolton, 1998). Each electoral event 'is an action that always tends to alter a pre-existing condition' (Perelman and Tyteca, 1970: 72). There are research done in the area on political communication, agenda setting, discourses; but there is hardly any research in the area that focuses on types of appeals that in a jiffy and contenders/ political party members find most suitable which dominates the election campaign.

2. Research Methodology

The researcher intends to use the qualitative methodology. Discourse analysis of media coverage (new media/electronic media/ leading English dailies) will be a tool in order to provide indicative confirmation in favor of this view.

The present study aims to understand how different sensual values mobilize their party's ideology and foundation in attracting the support of the 'uncommitted'. It will also analyze the media's preference for evoking and selection of framing for the audiences. Based on the research questions, the following are the objectives for this present study;

1. To study how campaign effects generally focus the strategies, tools, and use of agenda in political communication and its aftermath effects.
2. To understand the best possible types of appeals that in a jiffy and contenders find most suitable.
3. To study how the new agenda setting has been synchronised with the electoral campaign and to explore the phenomenon of a changed paradigm shift because of suppressed right-wing perspective.

Based on the literature review, following are the research questions for this present study;

RQ1 - How different conundrum from its team up, collaboration, 'Left' leaning to 'Right' Wing Perspectives?

RQ2 - Which are the appeals can be measured through appeals i.e. fear, anxiety, anger, submissiveness, etc?

RQ3 - Which channel of media proved as most viewed in the period of Assembly Election and its rhetoric?

RQ4 - How do the dialogues, discourses, and especially the rhetoric of the contestants evoke multiple emotions?

Results and Analysis

'Nationalism Versus Regionalism' emerges as the most popular theme which is utilized by the parties of West Bengal's 2021 Elections. This theme can be seen prevalently in all the rhetoric proclaimed during the campaign, while TMC attempts to shun BJP as the 'outsiders' party', the BJP has stuck to its Hindutva nationalism narrative. It is the most popular rhetoric used by the political parties in the run-up to the elections. (Ghosh 2020). In a rally at Bankura, Ms. Banerjee said, "Some people were sent to Bengal from Delhi. These are not people from Bengal. These are outsiders. They will snatch whatever you have. They will loot your belongings."

1. The rhetoric focussed on development agenda

Another admission by the ministers raises the issue that neither the Left Government and the TMC have done anything to cause industrialization and upgrade the job prospects in West Bengal. The unemployment issue raised by the BJP harnesses the emotions of the people by satisfying their gratification and need for a better future, which certainly has been neglected by earlier governments persistently. Developmental issues should be the priority in the agendas of any election campaign, and this, however, has been largely neglected in the rhetoric of the TMC Government. The BJP putting it to its advantage, clearly, tried to cash in the vote banks. BJP impressively increased its vote banks by luring people with the development agenda.

2. The emergence of the sub-nationalist image of Bengal

According to Financial Express, with the ‘insider-outsider’ debate in West Bengal gaining strength before the state Assembly election, Bengali sub-nationalism appears to have become visible like never before (PTI, West Bengal Elections: TMC counters Hindutva narrative with Bengali pride, sub-nationalism 2021). According to the Deccan Herald, It has branded BJP as a “party of outsiders” and has fanned the ‘Bengali pride’ by coming up with a poll slogan “Bangla Nijer Meyekei Chai” (Bengal wants its own daughter) creating a poll narrative of sub-nationalism to counter the saffron party’s identity politics (PTI, Bengali pride, sub-nationalism emerge as rallying points in West Bengal Assembly polls 2021). Earlier in 2014 elections, the BJP was served a defeat when Nitish Kumar and Janta Dal United used regionalism rhetoric and popularised the slogan of “Bihari versus bahari” (outsider). The defeat of the BJP in Bengal elections is similar, the sub-nationalistic rhetoric seems to play quite well against it. The Daily Pioneer says, The Bhartiya Janata Party’s dream of a prosperous future ‘Bangal’ surrendered to the ‘Bengali intellect-driven, genteel and even maternal sub-nationalism’. The hyped ‘Sonar Bangla’ and ‘asolporiborton’ of Prime Minister Narendra Modi lost to Bengali sub-nationalism. ‘Bengal first and Bengali first’ narrative won instead of BJP’s ‘Let’s make Bengal great again’ (P. Biswas 2021).

3. The rhetoric focused on religious issues - the rise of ‘subaltern Hindutva’

Deccan Chronicle’s Sanjay Basak wrote on 03 May 2021 that the BJP openly tried to device religious rhetoric and promote ‘Hindu pride’. The home minister reiterated that the ‘Jai Shri Ram’ slogan is a ‘symbol of anti-appeasement politics’. The BJP went ahead and said, “You, get irritated by the chants of Jai Shri Ram, but you’ll now have to hear chants of Har Har Mahadev”. Jayanta Ghoshal of India Today on 11 February 2021, articulates that a major aspect which distinguishes Bengal elections 2021 from previous ones is religious polarisation. Never before did the state witness such a communally charged atmosphere. Another factor is the emergence of ‘bhaipo’ (nephew) in the state’s political discourse. Mamata’s nephew Abhishek Banerjee has become a prime target of the BJP over allegations of corruption against him. In The Wire, Moiz Tundawala and Salmoli Choudhuri, on April 6, argue that the subaltern Hindutva image was portrayed by the BJP throughout the campaign. The BJP has made a division between the ‘Hindu’ refugees and the ‘Muslim’ infiltrators. “Infiltrators are gnawing away at our country like termites. Yet, Mamata Banerjee is opposing the NRC”, held a BJP leader. The TMC in order to curb this raised a voice. “They want to throw everyone out,” Banerjee said in an election rally on April 18 (A. Ghoshal 2019).

4. The common rhetoric used in this assembly election

The Economic Times on April 23, 2021 in its report on Bengal elections 2021, in the headlines, called the rhetoric of this election as ‘unhealthy’. Anubhuti Vishnoi reports that in the aftermath of the Cooch Behar incident and the heavy political rhetoric in poll-bound areas, the Election Commission is examining the possibility of extending a 72-hour long ‘silence period’ for other phases of the Bengal elections as well. Reportedly, Prime Minister Narendra Modi iterated on this context to Ms. Banerjee by saying that she was behaving in this particular manner as she knows she has been losing. He said, “**Diddi...O...Diddi**, there is a rumour that you will file a nomination from another constituency. Is there any truth in it?” The headlines of BBC News on 01 April, 2021 stated “The daughter of Bengal taking on India’s PM”. Also it noted the Prime Minister orating, “**You gave her an opportunity to work for 10 years. Now give us a chance**”. Another rhetoric voiced by the Prime Minister, to counter the outsider thought of TMC, goes like this, “**Didi, o Mamata didi. You say we are outsiders. But the land of Bengal doesn’t regard anyone as an outsider,**” “**Nobody is an outsider here.**” Ms. Banerjee more famously known as ‘didi’ which means elder sister was required to change her image to ‘banglar meye’ ie. Daughter of Bengal, in order to put forward an appeal to protect a woman who is facing obstruction from outsiders. Ms. Banerjee has promised heaps of welfare schemes like bicycles and scholarships, cash transfer for female students to prevent dropouts and ensure health insurance. Also, 17% of women candidates have stood up in the elections. (S. Biswas 2021). This strategy helped Ms. Banerjee to win the emotions of the people of West Bengal. The BJP was not well taken by the people of West Bengal when they asked Ms. Banerjee to come dressed in the Bermudas. (Dasgupta 2021). The BJP is sticking to its vulgar hyperbole, relying on Hindutva, Bangladeshi infiltrators (read Muslims), talks of “revenge”, and insulting the ‘bhaipo’ of TMC – Abhishek Banerjee. The TMC is playing a subtle game. It is going the development way, speaking of a ‘**Duare Sarkar**’ or a government constantly in service at your doorstep. (Sikander 2021).

5. The rhetoric focussed on women upliftment

Both the parties have sited women-centric issues at the heart of their poll campaigns, where The Trinamool Congress positioned 50 women candidates and Bharatiya Janata Party around 37, The New Indian Express enunciates on 04 May 2021. Chandrima Bhattacharya, the TMC’s winning candidate from Dum Dum, reiterated that TMC always considers men and women as equals and empowers women. She claims that the party has always been quite aware about the needs of the women and has listed on its poll manifesto multiple programs for women like the monthly stipend program. On the other hand, the new slogan of BJP is extremely aggressive and imperialistic. *Ebar Bangla, parle shamla* translates to ‘this time it’s Bengal, stop us if you can’. Whereas, if we look at TMC’s *maa, mati, manush slogan* which means mother, soil and human is more ingrained.

Conclusion and Discussion

Bengal assembly election in 2021 managed to create a massive fuss because of the prominent conflict between the two different political ideologies. While TMS looked for every possible way to imprint the concept of the daughter of Bengal, continuing to represent Bengal and referring BJP as an outsider, the BJP also hasn’t spared any avenue to damage the image of the ruling government of

West Bengal making. Politicians representing different ideologies, who were taking part in the campaigning took the advantage of electoral rhetoric to enhance the impact of their propaganda. TMC came with specific dialogs and captions like the outsiders who are sent to Bengal to snatch everything away from the people; party of outsiders; ‘durer sarkar (government from a distant land)’ to imprint the idea of geographical and to some extent cultural and philosophical differences between the people of Bengal and BJP while using the phrases like ‘Banglar meye (daughter of Bengal) or ‘Bangla nijer meye kei chay (Bengal wants its daughter)’ to create stark differences of ideologies.

BJP on the other hand highlighted the issue which has raised questions on the integrities of the leading state government while using captions and quotes like TMC’s intention of turning Bengal into Kashmir; questionable intentions of ‘bhaipo (nephew of chief minister of Bengal)’; Chief minister’s actions on issues of Bengal and many more while also placing the ‘outsider’s development’ in contrast with ‘insider’s culture’; Hindu’s pride; chants like ‘Jai Shri Ram’ or ‘Har Har Mahadev’ along with mockeries like ‘Diddi...O...Diddi (sister...O...sister)’ to counter the propaganda of TMC. BJP has also gone to the extent of challenging TMC with ‘Ebar Bangla, parle shamla’ that translates to ‘this time it’s Bengal, stop us if you can’. Cultivation theory justifies the usage of electoral rhetoric to support political ideologies while the spiral of silence helps in understanding the impact of such actions and behaviors on the people who are exposed to such communication. The Jai Shree Ram chanting lost to the outsider trick. However, it was ‘Didi o’ didi’ wherein lies the original forfeiture of the BJP, as its eloquence was wisely utilized by the TMC government by making them infamous as passing despicable comments to a woman. This particularly angered the community and snatched off a large part of the BJP vote banks. BJP’s employment of *Ebar Bangla, parle shamla* was also taken to be quite harsh and again the TMC was shrewd enough to manipulate it to their asset. They created a consensus that the daughter of the land (Mamata Banerjee) needs support in order to protect their land from outsiders. It cached in strong emotions and evoked feelings of sub-nationalism, which led to making the TMC invincible in 2021 elections.

Election Commission of India’s special observers for Bengal have expressed in their April 10 report that the ‘political rhetoric’ in Bengal has reached an “unhealthy pitch” and that temperatures need to cool down in the State, followed by a 72-hour long ‘silence period’ for other phases of the Bengal elections. The Daily Pioneer says that nothing such as appeasement theory, illegal immigrants, Hindu victimization in Gujarat and Uttar Pradesh models of Vikas could stand up to the show of Bengali nationalism. Also, the BJP should try to move around from its Hindutva rhetoric to gain the support of a larger electorate, which would empower them to beat regionalism. According to some reports, the impediment of the BJP will increase the popularity of Mamata Banerjee as a leader of nationwide presence. The electorate of the state of West Bengal has positioned a lot of hope and conviction in re-electing the TMC and put it on a very high pedestal. The party must turn all odds in the favor of the citizens and live up to the expectations of its voters.

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DEVELOPMENT OF WALL PAINTINGS IN MONASTERIES, TEMPLES AND STUPAS IN THE REGION OF LADAKH, A CASE STUDY FROM 10TH CENTURY TO 18TH CENTURY

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Abstract

Wall paintings are regarded as an index of ancient civilization and culture, not only in the area of study, but also throughout India and the ancient world civilization. Ladakh's monasteries have preserved beautiful and meaningful wall paintings in the form of mural paintings, miniature paintings, and mandala paintings. The introduction of paintings in the valley was most likely initiated in the Paleolithic and Mesolithic eras. Figurative representation has grown in importance in Ladakh Buddhism; no temple would be complete without paintings of divinities and other symbols. Lamayuru is the only Assembly Hall (Du-khang) in Ladakh that does not have any mural paintings. The clear and well-known evidence of wall paintings dates back to the second quarter of the 11th century, during the reign of Lotsawa Rinchen Zang-po. After his father died in the mid-11th century, Spal-gi-gon ascended to the throne. He sent Lotsawa Rin-Chen Zang-po to Kashmir to collect religious texts. Many Sanskrit and Pali texts are said to have been translated into Tibetan by him. He constructed over 108 monasteries in western Tibet and Ladakh, but only a few significant structures are still standing today. In comparison to later times, wall paintings, mandalas, and miniature paintings from the 11th and 12th centuries are more embellished and picturesque. These paintings, however, are heavily influenced by Kashmiri and Indian artists and painters. Later monasteries are indigenous and Tibetan in origin and design. Alchi Choskore (enclave), Nyarma, Lamayuru, Mangyu, Sani Kani, Basgo, and Tho-ling are some of the notable monasteries with mural paintings from the 11th and 12th centuries. Other late 14th century monasteries influenced by local and Tibetan painters include Basgo, Spituk, Stakna, Hemis, Stong-dei, Dzong-khol, Karsha, Phe, Sani, Bardan, and Muni.

Keywords: wall paintings, monasteries, temples, stupas, Ladakh, embellished, mural

Introduction

The early wall paintings and ceiling paintings, or simply the paintings system of Buddhism, were discovered in caves, and were simple and austere in design. As society changed, so did the painting styles, as seen particularly in Hathigumpha and Ajanta, which are well known. With the

passage of time, Buddhism spread to various parts of the world, increasing the demand for the construction of monasteries and stupas in various regions where these faiths had spread. Buddhism predominated over Christianity and Islam in the focused area of Ladakh. Before the 11th century, there was no evidence of wall paintings or other types of paintings. Perhaps the petroglyphs, stupas, and colossal images were painted, but they were peeled away over time. We discovered an old ruined stupa (chorten) in a hillock near Leh while exploring. The interior of this stupa has mural paintings, but they have been peeled off for a long time due to lack of maintenance. The images depict Sakyamuni and other forms of Buddha. The painting styles and decoration place it between the first and second quarters of the tenth century.

The wall was built in the 11th and 12th centuries. Lotsawa Rin-Chen-Zang-po's efforts have made paintings and ceiling paintings in monasteries and stupas appear concisely in Alchi monastery, Lamayuru monastery, Nyarma monastery, and Alchi chortens. These paintings were inspired by Kashmiri, Indian, and even Tibetan styles. The efforts of the Brigung-pa and Kagyu-pa Orders resulted in more changes and development in painting techniques and styles between the 14th and 18th centuries. The Great Namgyal Dynasty was fond of paintings and architecture, and they made significant contributions to this field of study. Because of the different climatic conditions and indigenous paintings in both Kargil and Leh, numerous styles of paintings in the form of murals, mandalas, and miniature paintings evolved. We recognise various types of historical paintings from across India, including Sultanate, Mughal, and regional paintings such as Rajput, Kashmiri, and Tibetan. Among these cultures, Ladakh painting styles were influenced by Indian, Kashmiri, and Tibetan influences. Early paintings in the region were identical to traditional paintings in Buddhist monasteries in Kashmir and Tibet. However, later painting styles and designs were influenced by a variety of painting styles, depending on the sociopolitical situation of the region, with the Tibetan style occupying a larger part and space.

Geographical Settings

The Ladakh region is situated on latitude 33°55'28" N and longitude 77°18'23" E¹. The 'Little Tibet', is a remote area located at the border between the monsoon Asiatic mountains and the high and desertic plateaus of central Asia. It lies entirely on the northern side of the Great Himalaya, beyond the Kashmir mountains. It is organized around the upper Indus valley.² The regional individuality and homogeneity of Ladakh are mainly due to its climatic and bio geographic characteristics. Owing to its position behind the Higher Range, Ladakh already belongs to the domain of the high and dry subtropical mountains (as Hindu Kush) which is of a marked continental trend. Its dryness is due to the barrier function of the Higher Range, which stops the humid atmospheric masses coming from the south (monsoon) and the west (westerly currents).³

Sites Settings

This paper composes and covers paintings in various forms such as wall paintings, ceiling paintings, miniatures, and stupa paintings, which are divided into three time scales. The early period dates from the 10th and 12th centuries and includes mural paintings of monasteries and chortens (stupas) built by Lotsawa Rin-Chen-Zang-Po. The second covers the period between the 14th and mid-16th centuries and includes paintings of Namgyal Tsemo Maitreya and Red Temple, Ting-Mo-sgang, Likr, Phyang, Hemis, Spituk, Basgo Serzang and Maitreya Temple, Sani Kani, and others.

Last but not least, the period between the 17th and the second quarter of the 18th century, which includes the monasteries of Stakna, Rangdum, Phe, Bardan, Bodh-kharbu, and Karsha, among others. The following sites detail the various settings and features of many monasteries' wall paintings.

Evolution of Wall Paintings and Mandala in the 11th and 12th Century Monastery Plan

The monastic set up of Mangyu, Alchi, Lamayuru and Nyarma are contemporary among each other. Local tradition associates this place together with Alchi as a foundation of Rin-chen bZangpo.⁴ The Mangyu Monastery has ruined and dilapidated temple chambers with old wall paintings decorated during the time of Rin-chen-Zang-po, most likely influenced by Kashmiri and indigenous patterns. Thousands of years have passed, and nothing could be done to maintain and conserve it. These walls are adorned with Sakyamuni and Vairocana figures. Due to percolation of water from the ceiling and long-term neglect, various parts of the wall paintings were peeled off. About Mangu Francke state that the large hall is decorated with paintings only: if there are images in it nowadays they are later additions.⁵

Another temple belongs to the times of Rin-Chen-Zang-po is Alchi monastery. One of the fascinating architecture of the 10th century in Ladakh is three tiered temple (Sum-tsek) at Alchi. It reflects composition skill of Kashmiri painters and craftsmen.⁶ It is home to numerous temples and stupas associated with the Rin-Chen-Zang-po period. A painting of a royal soldier decorated with other ministers can be found in the monastery's Assembly Hall (Du-khang). The costumes of these figures are influenced by Sasanians and Persian styles. We found depiction of some court scenes of Arabs and there were some crosses also.⁷

The murals of goddess perfection (Tara) and Vairocana's mandala in Alchi Sums-tek (Three Tiered Temples) are well preserved and decorated in a more embellished style. The primary colours in these paintings are yellow, blue, red, and black. Tara is depicted with her eighth armed and surrounded by goddesses and animals. The Vairocana mandala dominates the roundels and square shapes that form its border. The practise of Maitreya austerity, as well as Buddha's renunciation of the world, are depicted in paintings in the same temple. In one scene, Mahamaya and her female partners miraculously gave birth to Maitreya, and on the same wall, gods Indra and Brahma from the right and left performed ablutions on the young man. The statues of Avalokiteshvara and Manjushri are lavishly decorated with paintings in red, blue, yellow, brown, and black. The right wall is beautifully decorated with a scene of a queen, a prince, and a monk, the monk being most likely the founder of Sums-tek (three tiered temple) Tshul - khrims - 'od. The queen is dressed in red, the prince is dressed in black, and the monk is dressed in yellow robes, with life in the background. The artist is, of course, free to create his own theme if he has attained an intellectual faculty to conceptualize and interpret an abstraction.⁸ The images of Sakyamuni, flanked by two other gods, were depicted in the Lotsawa temple. The Amitabha and mandalas of Avalokiteshvara and Amitabha were decorated on the left wall.

The three entrance chortens (stupas) in the same enclosure are embellished with wall and ceiling paintings. The walls and ceilings of these chortens are both decorated and painted.⁹ The large one's ceiling features a mandala with lotus flowers and circular patterns similar to those found on the Sumstek temple's walls. The walls are covered with miniature paintings of Manjushri that are repeated over and over. The other sides are dominated by Indian and Kashmiri monks dressed in

dark brown and red robes. Sakyamuni mural paintings can also be found on the second chorten. Vairocana and five Buddha preachers. The last and third are dominated by miniature paintings of Sakyamuni, Vairocana, and the four-armed seated images of Avalokiteshvara on the walls. The walls of Sum-tsek temple display a panoramic spectacle of divine and human figures. The divine figures, gods and goddesses, are portrayed as participating in a religious drama, along with personages from royal families and common gentry, all depicted in different moods of life.¹⁰ There are a number of massive clay statues of different forms of Buddha, very colorful and beautiful. The important possession of the gumpas are the colorful wall paintings which are a thousand year old.¹¹ Therefore, the formulation of an image may not be a creative process, but it is a highly intellectual effort. The canonical bias in monastic art has made it highly intellectual and rigid, but least aesthetic and flexible. Therefore, in order to appreciate monastic art, it is essential to understand the motivating factor behind it. It is not an end by itself, but a means, a tool to achieve a spiritual end.

The Lamayuru monastery contains the stucco mud statues of Naropa, Marpa, and Milaraspa, as well as the Rin-chen-Zang-po monastery building. These statues are painted in the colours red, blue, yellow, and brown. The Avalokiteshvara to the north-west of the Assembly Hall (Du-khang) is associated with Lotsawa Rin-chen-Zang-po.¹² Its age is indicated by one small temple which from its iconography may be placed in the time of Rin-chen bzang-po.¹³ The temple's left wall is adorned with an eleven-headed Avalokiteshvara and a Vairocana mandala. A mandala does not appear properly on the right wall because the paintings and mud plaster were peeled off due to water percolation. On the left is a depiction of Sakyamuni's life, which is identical to the paintings in Alchi's Lha-khang temple. The entrance and right walls of this temple have cracks, and the paintings and stucco plaster have peeled off, despite the fact that they are not well maintained at the moment. Lotswa and his male partners are depicted in red, yellow, blue, black, and white robes in standing and seated postures on these wall paintings. Several monks are seated in crowns, along with umbrella shades. Different colours are used to decorate the Avalokiteshvara statue. However, over time, this statue was maintained and repainted. Old paintings can also be found at Singge Gang (Lion) Temple and Serpak-mt Temple.



Plate No. 01: A Closer View, Inner Sanctum Ruined Paintings, Alchi Chorten



Plate No. 02: A Closer View, Wall paintings With Cracked Wall, Avalokiteshvara Temple, Lamayuru Monastery

Evolution of Wall Paintings and Mandala in the 14th and the mid 16th Century

From the 14th to the mid-16th century, the region experienced a second period of monastic establishment, as well as changes in the pattern and styles of painting. The settings of the following sites have beautiful and picturesque wall and ceiling paintings, and some paintings have remained untouched to this day.

Grags-pa-Bum-lde constructed the fort and temples of Basgo during the first quarter of the 15th century. The paintings on the walls and ceilings of two prominent temples, Ser-zang Temple and Chamba Lha-khang (Maitreya Temple), will be dealt with enthusiasm. Tsewang Namgyal, his brothers, and the royal family are depicted on the entrance wall of the Maitreya temple, and we redirect the scene to the sixteenth century royal life of the particular region. It is more beneficial to understand the society and culture of the time. It is said that the wall paintings of this temple is more or less identical to the Alchi monastery. The murals of Vajrapani is beautifully embellished and shows artists and painters masterpiece clearly and explicitly. Perhaps the rulers also called artisan from Kashmir or Lhasa to decorate these paintings. But the statues of Manju-ghosha and Vajrapani, which are said to have been on the right and left, are no longer there.¹⁴ Beautifully decorated figures of Tilopa, Naropa, Marpa, and Mila-raspa can be found in the Ser-zang temple. The ceilings of these temples are painted with rosettes, circles, squares, and other faunal designs. The wall paintings must be kept in good condition at all times. After discovered Kashmiri bronze images in this temple clearly shows the influence of Kashmiri artists and painters. But the statues of Manjushri and Vajrapani, which are said to have been on the right and left, are no more, although there are traces of the pedestal of at least one of them.¹⁵ The carved horizontal brackets and beams are picturesque and stylish. The ceiling paintings representing rosettes, circle, square and animal figures with varieties of colors have equal importance as the ceiling paintings of Alchi monastery.

Ting-mo-monastery, sgang's like Shey and Basgo's, is primarily a residential area. This monastery's Maitreya Temple dates back to the reign of King Grags-pa-bum-lde in the 15th century.

It includes more fantastic and meaningful wall paintings that have been thoroughly analysed and surveyed. The walls of the temple's second storey are beautifully decorated with mural paintings of Marpa, Mi-la Ras-pa, and sGam-po-pa. In this temple, a 22-meter-long statue of Maitreya is installed, which is adorned with gold and various colours. The same temple's wall is adorned with images of two goddess Tara (gryal-mo) and a Vijaya, both of which are still in their original form. The Avalokiteshvara temple exists independently of the Maitreya temple. It has the most interesting things, which are in the shape of a small Lokiteshvara in an Indian marble platform. Lokeshvara is the same as the Hindu God Shiva.

As we can see, Indian materials were used in the construction of this temple. This temple also contains a more embellished gold flower and animal, which is a time-honored masterpiece. The Padma-sam-bhava Temple is located three metres away from the Maitreya and Avalokiteshvara Temples. It also has wall paintings depicting the image of Padmasambhava, who is flanked on either side by two goddess wives. It also depicts Maitreya, Avalokiteshvara, Padmasambhava, and the goddess Tara. The paintings were still in their original form at the time.

Spituk Monastery's entrance chorten (stupa) wall paintings are beautifully embellished and decorated with divinities and rosettes. These deities represent Buddha and various forms of Buddha.¹⁶

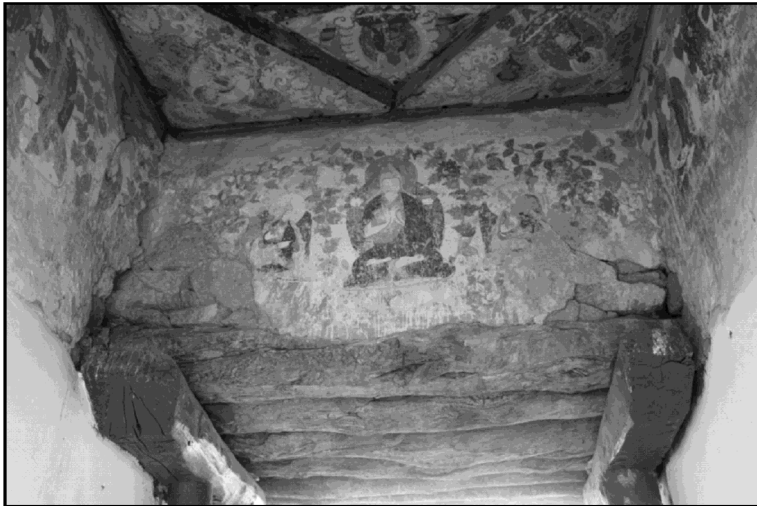


Plate No. 3: A Closer View, Ceiling Paintings, Entrance Chorten (Stupa), Spituk

Evolution of Wall Paintings and Mandala in the 17th and the mid 18th Century

The third and final period of monastery development encompassed monasteries from the 17th to the mid-18th centuries. The styles of paintings changed from earlier periods, as did the contributions and skills of indigenous artisans and painters. They had either learned these techniques from Tibetan, Kashmiri, Indian, or Chinese artisans and painters over time. The following sites' settings, which included the beautiful wall paintings, are described below.

The Hemis is a 17th century masterpiece built by Sengge Namgyal, who developed an interest in architecture and painting. The monastery was the largest and wealthiest of the group, with beautiful wall paintings.¹⁷ The Tshog-khang is adorned with more impressive mural paintings depicting the

images of Sakyamuni and Shambunath. Images of the Kashmiri ruler and other divinities were also embellished. It also houses thang-kas (canvas paintings) from Nepal, Lhasa, and Tibet, which were brought from those countries. The primary pigments used in these thang-kas are red, green, yellow, white, brown, and blue, among others. On these canvas paintings decorated the images of divinities and flowers. We found the Thangka paintings almost in every monastery in Ladakh and it has the great combination with the wall paintings which is also found in the monastery. One of the most important form of art and culture of Ladakh is the 'thangkas'. It is a devotional painting on cloth, a kind of Buddhist icon made with repeating the same motifs endlessly.¹⁸ Among the innumerable Thankas (paintings on cloth), there is one supposed to be the biggest in existence.¹⁹ The paintings are Tibetan in origin, with slight variations in Kashmiri, Nepali, and indigenous techniques. It also has a statue of Stag-shang-ras-pa, his chorten, and Kashmiri bronze images of gzab-khang that are painted and decorated with multi-colored designs. The monastery is made up of many temples, each of which has beautiful paintings dominating one after the other.

The monastery of Ri-rzong was built in the two centuries back. The most recent of dGe-lugs-pa monasteries is Ri-rdzong, founded 105 years ago by a lay-man who turned religious and his son. Both continue to be represented as reincarnating lamas.²⁰ This monastery's Du-khang (Assembly Hall) houses the main images of Sakyamuni, Maitreya, Amitayus, Tsong-kha-pa and his two pupils, and Avalokiteshvara. These paintings were recently depicted and have been preserved over time. It appears clear from the entrance. The well-known images of Atisa and Maitreya can be found in a small chapel attached to the same temple.

As time passes, there appears to be resemblance and more advanced changes in the portrait, sketches, colours, and style, etc. The Shanker gonpa is located in the main Leh town, near the Leh palace. The mural of monastic life on the veranda of the monastery's upper level is more embellished and appealing as the paintings appear to evolve over time. The main temple is decorated with paintings of Vajra-bairava, Atisa, Sakyamuni, and the 11-headed Avalokiteshvara and guardian deity on the right.

The technological analysis of these wall paintings, mandalas, and miniature paintings has undoubtedly changed and evolved over time. However, in terms of finishing, fine and skilled techniques and styles, Alchi wall paintings and mandalas cannot be compared to others at the moment.



Plate No. 4: A Closer View, Wall Paintings, Hemis Monastery

Ornamentation and Decoration

The inner surfaces of all the temples and chapels were plastered with and definitely decorated with wall paintings and miniature ornamentation typical of other Tibetan monasteries, but the stucco mud plasters in several temples have completely peeled off due to a lack of proper maintenance. In the case of various temples, they have been repainted in modern times. As a result, detailed decoration and ornamentation cannot be done in all monastery settings in the targeted region.

Technology and Materials

The mystery surrounding the survival of Ladakhi wall paintings is due to their dry climatic nature, as in the Indian case, the wet climate ruined and reduced the stability over time. Secco techniques, which are used on a large scale in these paintings, are the main painting techniques used in these wall paintings. Walls are usually coated in the finest clay and given a lime wash externally as a protection against the winds and snow of winter.²¹

Conclusion

The SkyidLde-dyima-gon and the Namgyal dynasties contributed significantly to the paintings, particularly the wall paintings, between the 10th and 18th centuries. During the time period of the aforementioned dynasties, the need for a monastic life initiated the painting system in India, with the first scene of paintings in stupas and small temple walls obtained from the ruins. A brief overview of paintings in the form of wall paintings, murals, mandalas, and thang-kas (canvas paintings) created during the 10th century and the great Namgyal dynasty that have evolved over time. The Rin-chen-Zang-po monasteries of the 11th and 12th centuries were built on flat land. However, since the reign of Singge Namgyal, fortress monasteries (dZong) have been constructed in the region. The paintings system may have been done to observe the splendour and embellishment of the temple in the entire monastic complex, as all monasteries are embellished with mural paintings. Initially, the monasteries had mural paintings along the interior temple and other temples, and later, mural paintings were introduced in the courtyard walls, as seen in the courtyards of Likir, Phyang, and Thiksey, among others. Finally, the Lamayuru monastery's single Assembly Hall (Du-khang) was built without any mural paintings, but it also houses the oldest and most important statues. Namgyal and other monasteries later carried forward the paintings style of the 11th and 12th centuries in the development of monastery architecture. The transition in the Assembly Hall (Du-khang) from mandala paintings designs to a focus on murals and miniatures designs could also be attributed to new technology introduced by later dynasty rulers, particularly the Namgyal dynasty.

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THE EVILS OF NEO-COLONIALSIM

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One of the important features of modern age is the rapid development of science and technology. Science studies a particular subject in a systematic manner based on evidence. Technology is the application of this knowledge to solve human problems. Technology necessitated production and production needs factories. First of all production was done in homes but later it was shifted from homes to factories. The speed, quality and quantity of production increased. This rapid production necessitated two things one was raw materials and the other was market to sell the products. The Europeans had gone to different parts of the world in search of both, they found the lands of Asia , Africa and Latin America, which can act as the providers of both raw materials and market. First of all, they had engaged in trade which was beneficial to both Europeans and the countries in the periphery. The Europeans noticed weak and corrupt administration in these countries. So they had decided to capture power which gave them a much wanted leverage to their trade and economic activities. But the rule of Europeans in their colonies were not merely meant to extract wealth alone. It had a humanist dimension. They had given secular and scientific education to the people and tried to modernize these societies. The people in the third world countries began to be conscious of the evils on the one hand and they had formed organizations to save their nations from the clutches of Europeans. Thus freedom struggle broke out culminating in the independence of most of the colonies after the Second World War. Though they got political independence they did not get economic independence. Most of the newly independent states were not in a position to stand on their own feet. This culminated in the collapse or showing weakness of these economies. This necessitated the introduction of new economic policies in the form of Globalisation, Liberalization and Privatization. The introduction of these new policies opened a new phenomenon in human history called neo-colonialism

The colonialism of erstwhile period was mainly meant for extracting wealth from the colonies with the help of political power. But in Neo-colonialism extracting of wealth is happening without the help of political power. This is happening mainly through foreign capital invested in a country. In Neo- colonialism foreign capital is allowed to move freely. This capital is invested in third world countries by the multinational countries. This multinational companies and the foreign capital produce goods, sell the goods and extract profit and this profit is repatriated to the headquarters of the

multinational companies. Moreover the national economic boundaries are wide open before foreign products. These multinational companies import commodities worth billions and make profit from third world countries and this profit is also repatriated to the developed foreign countries. So the profit from foreign capital and profit from the imported products bleed third world countries and like that of the period of colonialism, in the modern period also, that in the age of Neo-colonialism also third world countries are bleeding and their wealth is being drained to the developed countries. So the most important negative impact of Neo-colonialism is the bleeding of wealth and the flowing of money from third world countries to developed capitalist countries like that of the period of colonialism. Apart from this problem, Neo-colonialism has a number of other problems which will be discussed in this article.

Emergence of giant multinational corporations is one of the important results of Neo-colonialism. Transnational or multinational corporations have their headquarters in developed countries, but they have their branches all over the world. It has a number of merits and demerits. The multinationals increase the volume of world trade, lobby for free trade, make technological innovation, reduced the cost of goods, generate employment, produce new goods, promote national revenue and economic growth, generate income and wealth, lobby for peace to facilitate trade and make attempt for the economic unification of the world etc. But the biggest drawback of the multinational corporations is the squeezing of the wealth of poor countries. The western countries invest millions of dollars in different sectors of the economies of third world countries. They manufacture goods with the use of most sophisticated methods of production and with the help of massive advertisement they capture the minds of the people. They create mass market for their product and earn billions of rupees as profit. This earned profit is repatriated to the headquarters of the multinational companies. Sometimes they invest millions of dollars and repatriate billions of dollars from the third countries creating severe strain on the economies of the third world states

The countries of Asia, Africa, and Latin America are lacking modern industrial base and as a result of that the production of most sophisticated industrial goods like cars, air conditioners, laptops, i-pods, i-Pads, LCD & LED TVs, and other modern goods are very much lacking in these countries. But Neo-colonialism enabled a few rich people of these countries to enjoy the products of cutting edge technologies of the western countries. The trans-national corporations invest millions of dollars and produce attractive goods and sell them in the markets of the third world countries. So the people of the third world countries get an opportunity to enjoy the fruits of modernity

Neo-colonialism has devastating influence on the indigenous industries of the third world countries. The multinational corporations have superior technology, expert man power, and the most sophisticated methods of production and with these capabilities they produce cheap and best products and capture the markets of the third world countries. The native industries with its out-dated technologies, and antiquated methods of production cannot compete with the multinationals and they loose their markets. Once they lose their market they may have to reduce production or to close down their industries. This will adversely affect the growth of native industries and will create a situation whereby foreign companies dominating the industrial scene. The closing down of Ambassador cars and Bajaj scooters in India are the classic examples of the destruction of native industries.

Trans-national companies with abundant capital, sabotage the decision making process of the third world countries and make the decisions in favour of them. They have their political agents in different countries and with them they woo the native politicians and change the economic policies like tariff, export and import policies etc. of the countries in favour of them. The politicians of the poor countries give all type of help to them and ultimately it will result in the surrendering of freedom of these countries before foreign imperialist powers. The multinational corporations have the most sophisticated technologies to tap the natural resources of the third world countries. With the help of these technologies and with the silent consent of the native politicians they exploit the resources of the countries in a worst manner and deplete them. The exhausting of oil resources and other material resources will leave a barren planet where the posterity will find life miserable. Compared to the developed world the third world countries have abundant population which supplies cheap labour to the labour market. The transnational corporations use this cheap labour to reduce production charge and to manufacture cheap products. Now a days, the cheap labour of China and India attract the multinationals to these places. Sometimes they compel the labourers to work for long hours without proper rest in unhygienic and dangerous working conditions without proper rest, leave and sufficient salary. This has devastating effect on the health and social life of the labourers.

As a result of the policies of Neo-colonialism a section of the population of the third world countries have emerged as the potential supporters of Neo-colonialism and its policies. They mainly derive their profit from the continuance of neo-colonialist policies and they are the best customers to the products of the multinationals. In the field of culture also there is eagerness on the part of this class to western values and customs, the symptoms of these are visible in the metropolitan cities of Third World countries. Moreover, as a result of the opening of employment opportunities in the third world countries by the multinationals a powerful middle class also emerge in the third world countries who are also the potential customers of the products of Neo-colonialism. These middle and upper section of the society have less affinity to the native culture of the respective third world countries and they are much more attracted to the western socio-political and cultural values.

Neo-colonialism increases the gap between rich and poor. it is often said that globalisation creates a few rich people at the cost of impoverished millions. So the deserted millions are up in arms against neo-colonialism. There are a number of processions, protests, and revolts against the multinational corporations and the governments who are supporting the policies of neo-colonialism in the Third World countries.

In order to have a vibrant economic growth, Third World countries have to take loans from advanced countries and international monetary organisations. The debts carries with them huge interests and in order to pay this debt back, sometimes, the poor countries have to take another loan from the international agencies. Adding fuel to fire, the huge amount of money that multinational corporations repatriate to their mother country as profit, add additional burden to the already overburdened economies of the poor countries. So they have to devote a good part of their hard earned export earning to pay back the debt and profit.

The agents of multinational corporations want a government which is supporting the policies of Neo-colonialism. If any government deviate from the policies of Neo-colonialism, that will not be tolerated by the votaries of Neo-colonialism. Sometimes, the patriotic and nationalist democratic

leaders were toppled by them and puppet governments who side with whims and fancies of agents of neo-colonialism were installed there, creating unstable governments.

Neo-colonialism gave a golden opportunity to the wealthy nations to interfere in the internal affairs of the former colonies. In the name of human rights and a number of other pretexts they sometimes topple the representative governments and install puppet governments in the former colonies, who dance to the tune of neo-colonial powers. Thus they compel the governments to frame the policies for furthering the interests of neo-colonial policies. Moreover the over exploitation created by the multinational companies on the nature and natural resources of poor countries are appalling. Developed countries have stringent environmental laws so the multinational companies cannot make windfall profit. So they prefer poor countries where environmental laws are weak and poorly implemented. This create huge environmental degeneration of poor countries which ultimately create an impoverished earth.

Neo-colonialism breaks the traditional economic boundaries of the world and at least the economic unification of the world is the last dream of neo-colonial powers. As a result of that, there is quite a lot of economic interdependence between nations and the economic problem felt in a country has it's repercussions in other countries as a result of the prevalence of Neo-colonialism.

Thus the period of colonialism ended but the period of Neo-colonialism began. The third world countries were victims of colonialism and neo-colonialism. After the period of colonialism, the third world countries got political independence but not economic independence. So after the period of colonialism also, the poor countries had to depend on the west for sophisticated industrial products. The rich countries used this opportunity to bring them under the clutches of Neo-colonialism.

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HONORING TRADITIONAL KNOWLEDGE SYSTEMS: RECENTERING THE ANCESTRAL WISDOM IN JANICE PARIAT'S *A WATERFALL OF HORSES*

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Abstract

Indigenous knowledge systems exist in an oral form and are transmitted from generation to generation. This passing on from one generation to the next is invariably smooth and effective. It is believed that documentation of the same will lead to the dissipation of the power of the 'spoken word'. The keepers of the ancient knowledge system believe that the knowledge in their custody is sacred, secret, and unavailable to the 'outsiders'. Janice Pariat's 'A Waterfall of Horses' dwells at length on the power of the ancestral knowledge system.

Keywords: Tribal Communities, Traditional Knowledge System, Oral Culture, Misinterpretation, Documentation, Preservation.

Introduction

Janice Pariat, a young writer from Shillong demonstrates the various dimensions of the cultural identity of her native community. Writing down a story on paper signifies that the story suddenly comes to exist on paper but it is no longer alive. It can no longer have variants and versions. She grew up listening to stories that had several variants to suit the mood and occasion. In her short story *Sky Graves* she shared:

In a separate room, in a musty corner, a group of men would huddle around the Chula, giving off warmth and light like a familiar, benevolent mistress. There were funny stories of drunks who had wandered into empty churches and talked to stoic ceramic saints, of animal hunts that went heroically right, and sometimes tragically wrong, tales of journeys through jungles and wilderness involving characters they'd never met but who's become real and intimate through years of retelling...(145)

Pariat attended a school run by Irish Catholic nuns. While the school helped her acquire fluency in the English language, she lost touch with the Khasi language—the language which was her own. She blames colonization for the irremissible loss. She even laments the loss of Khasi literature:

They are gone. I don't know if they can be recovered - or if they should be, and by whom. (This is the problematic nature of documents.) The novel I'm working on at the moment has this experience of indigeneity at its heart. I would even add that the hierarchy of the textual over the oral leads to this kind of tremendous loss, which is what happened in the case of Khasi, a language passed on, and kept alive, through the word.

Discussion

Janice Pariat in the very beginning of the short story collection, *Boats on Land*, expresses her inability to explain the significance or the meaning of the 'word'. She calls it 'ka-ktien'. The concept had been handed down to her by the elders. The author, born and brought up in an oral culture, particularly clarifies the power of the spoken word over the written word, she says:

For I mean not what's bound by paper. Once printed, the word is feeble and carries little power. It wrestles with ink and typography and margins, struggling to be what it was original, spoken. Unwritten, unrecorded. Old, they say, as the first fire. Free to roam the mountains, circle the heath and fall as rain. (1)

The power of the word, Pariat believes, goes far beyond storytelling—into the rule of inexplicable space. The 'word' or the mantra carries the power to heal, to control the weather, to evoke a response from the physical natural world and in human bodies. Pariat's elucidation of the power of the word brings to mind the power of the spoken word enumerated in the Indian spiritual texts:

Your grandfather... He could heal a person by uttering a mantra. Once, I remember I cut my hand while splitting bamboo... and he held it, and spoke into it, and the bleeding stopped. People would come to him if they had fishbones stuck in their throat—he'd chant the words and rub their neck with oil and ash, and the bone would be gone. He told me there are mantras that hungry travellers can chant for an animal to appear before them so they can feed, and bring clean water from a river or fruit from a tree... (13)

Janice Pariat's *The Waterfall of Horses* is set in the village of Pomreng, an abandoned village located on a barren hill where unkempt tea bushes grow wild. The wooden barracks and stables have crumbled down. The story reveals how Pomreng, once a flourishing village had come to such a pass. The quiet village of Meghalaya was once marked by sowing, harvest activities, laughter and festivities. The colonizers arrived in the mid-1800s and resorted to their plunder-exploit exercise upon the natives. Through all these ups and downs, the faith of the natives in the power of the 'word' could not be erased.

The natives of Pomreng, in Pariat's *The Waterfall of Horses*, were in awe of the Britishers. The strangeness of the 'bilati' man's eyes like bits of coloured glass, their unfamiliar intonations and even their smell filled the villagers with a sense of wonder and veneration. In the beginning, the Britishers remained indifferent towards the confines of their plantation while life continued at its usual pace for the villagers. With time, the visitors grew rough, filthy-mouthed, garrulous and aggressive. They at times resorted to violence to subdue the natives of Pomreng.

One day, a British soldier walked off with a bunch of corn cobs without paying for them. The Khasi farmer spat on the soldier's boots. The colonialist could not let the colonized get away so easily:

The man was tied to Trotter's (British soldier) horse and dragged behind him for a day. When he was finally released, his body was caked in blood and dust, his skin shredded to mulch. He didn't last night. (p.10)

This event was the last straw. The natives of Pomreng decided that they could not take it anymore. In the meeting that followed soon after, the natives pondered over how the British soldiers could be defeated. And then Nong Knia, an old man sitting in a corner, said: 'Rangbah', he said softly, 'we can fight them with words.' (p.11)

An indigenous community works without a power structure. Brainstorming sessions, consultations and discussion over an imminent danger is common. The community members of Pomreng, knit together by their undeterred belief in their knowledge systems, came together. No explanations were required whatsoever. The wise words of the elders were enough: "We do not need these things—books, and letters, and writing—and that everything we need to know about the world is in the sound of our words, *ki ktien*. It has the power to do good." (12) The elders had innumerable anecdotes to strengthen their arguments: The elders of Pomreng village gathered to invoke the power of the word while the youngsters waited with anxious anticipation.

The elders of the village could establish a connection with a guardian angel or generous spirit or the Almighty himself which would ultimately lead to wish fulfillment. They know that establishing a strong connection with Nature and other supernatural forces will lead to the well-being of the community members. With time, they come to take themselves to be an inseparable part of Nature and a significant piece of a puzzle that comes together to complete the one universal picture of harmony. A life aligned with Nature and its forces attunes his position with certain unseen powerful forces. Solitary existence, constant meditation, and repetition of the 'spoken word' or mantra dissolve limitations. The force contained in the seed of the mantra is not forceful as the blow of a hammer. Its impact is gradual and its speed is like the speed of a seed maturing into a plant.

Repeated chanting of 'the spoken word' generates energy within the practitioner. The required result can be attained by striking a perfect combination of the energies generated within and that which is pervasive without. In the Sadhanikaran model of Communication, the theorists have dwelled upon the difference in hierarchy existent between the sender and the receiver. Yet the 'power of the word' accumulated by the sender is just enough to negate all hierarchies and reach the sender unhindered.

Chanting of mantras or words rhythmically has the power to soothe, heal and harmonise the vital energy centres of the human body. It is a practice that paves and prepares the practitioner to establish communication with their guardian angels. Sri Aurobindo, the philosopher sage who very often quoted from the Vedas and the Vedanta, explained the transformational power of a mantra, which is usually revealed to seekers during a state of deep meditation:

The mantra is the word that carries the Godhead in it or the power of the Godhead, can bring it into consciousness and free it there and its workings, awaken there the thrill of the infinite, the force of something absolute, perpetuate the miracle of the supreme utterance. This highest

power of speech and especially of poetic speech is what we have to make here the object of our scrutiny. (Web)

A similar 'force of the infinite' or movement was felt and experienced in Pomreng in Janice Pariat's *A Waterfall of Horses* when the community members invoked the power of the word and sought help from their protecting spirits:

The horses in the stable grew restless and impossible to contain. A fierce madness overtook them and they dashed blindly out of the stable doors with men trailing blindly behind them. The horses driven almost insane galloped down the road, to the river and into the waterfall. The pool at the bottom was the colour of blood for almost a week. (17)

The suicide of the horses filled the British soldiers with terror. The power of the 'word' had reduced them to a bunch of vulnerable nerves. The fear that if they stayed on, they too would be forced to fling themselves off the cliff by the same invisible madness haunted them and they made a hurried exit. Sahib Sam was the last to leave. He understood that some kind of magical spell was at play. When he went near the river, he could feel a pull, stronger in magnitude than the gravitational force. He shook his head and said: "It's strange, all the things that language cannot say." (18)

Sahib Sam was an outsider who was completely unaware of the traditional knowledge systems possessed by indigenous communities. Only those rooted in Indian culture can revere and comprehend the significance of the word. The inability of Sahib Sam to understand the suicidal run of the horses and the ready acceptance of the natives of Pomreng in the power of the word.

To the eye of an outsider, the indigenous cultural tradition may appear bizarre and even frightening. City dwellers, non-members of a community, and believers of modernity myth invariably observe the natives and their belief system from a distance. Their difference is often frightening to outsiders. They hurriedly draw their conclusions without caring to know more.

In Joseph Conrad's *Heart of Darkness*, Marlow experienced similar amazement and fear when he caught Kurtz participating in the rituals of the natives:

The monotonous beating of a big drum filled the air with muffled shocks and a lingering vibration. A steady droning sound of many men chanting each to himself some weird incantations came out from the black, flat wall of the woods as the humming of bees come out of a hive and had a strange narcotic effect upon my half-awake senses...(96)

People from the west, 'outsiders' and ethnographers of yore invariably observed the natives from a distance. Their difference was frightening to the outsiders and they drew their conclusions without caring to know more. Hurriedly the natives performing their rituals or appeasing their Gods in Conrad's *Heart of Darkness* were labelled as: 'some sorcerer, some witch man, no doubt: it looked fiendlike enough.'(96)

Conclusion

For those who misinterpret and draw incorrect conclusions, Bhabha had recommended the construction of counter-metanarratives to dispel all delusory knowledge production which is not only lopsided but also misleading. Eurocentric critical theories and tools are almost forcefully used to study indigeneity- the only purpose being to fulfil certain scholarly expectations in the field of hermeneutics. The knowledge that they attempt to erect often lose out on the essence. It is impossible for an outsider to decode and interpret the deep structures that underlie the indigenous semantic

world. H.L Gates in his book *The Blackness of Blackness: A Critique of the Sign and the Signifying Monkey*, wrote :

I once thought it our most important gesture to master the canon of criticism, to imitate and apply it. But now, I believe that we must turn to the black tradition itself to develop theories of criticism indigenous to our literatures (Gates Jr., 20)

Mbube Nwi-Akeeri M. in his research article *Oral Literature in Nigeria: A Search for Critical Theory* emphasized that 'oratural eclecticism' should be used in the interpretation of indigenous literature. He lays down:

...the experiences of the people in the forms of proverbs, rituals, songs, telltales, dance, songs, telltales, dance, recitation, incantation, myths, and festivals to mention a few could be the subject matter of any performance or written work of literature. Based on interpretation, therefore, the natural eclecticism approach could be used. This approach is dynamic because it is unlimited. All that is required is for the critic to justify the genre and by using this approach of oratural eclecticism, should be able to do justice to the appraisal of the oral material or written work in question. (Mbube 50)

Sahib Sam in Janice Pariat's *A Waterfall of Horses* simply fails to comprehend how and why all the horses owned by the British soldiers began running away from their stables, trampling everyone who came their way and finally jumping off the cliff into the gushing waters. He wondered: "They went over. Just like that...why?... "There must have been something...Do you have a name for it, boy? In your language? (18) Sahib Sam was wise not to give the event a name on his own. He was not qualified to do that. His stay in the village, and his love for Haphida- a native girl had instilled in him a sense of respect for the natives and their cultural traditions. He merely muttered: "It's strange, all the things that language cannot say". (18)

The thirteen-year-old narrator, however, knew that the knowledge system of his elders was to be revered. He understood that the Britisher, despite his sympathy and innate intelligence would fail to comprehend the significance of the 'ktien and the mantras' since Sahib Sam did not belong to his clan.

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LAND REVENUE AND PATTI PROBLEMS IN THE CHAR AREAS OF ASSAM : A STUDY

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Abstract

In Assam, there is no separate land tenure system for the char areas. The present land tenure system is the outcome of the land system introduced by the British to suit their colonial exploitation and later on the land laws which were enacted by the Govt. in the post independence period. The Assam Land and Revenue regulation, 1886 is the main foundation of the land revenue policy and land administration in Assam. Through this land act covers all the matters relating to land revenue, it does not deal with the rights of the raiyats who took agricultural land directly from the Govt. Thus, to serve the rights of raiyats on land three different Tenancy Acts viz. (i) the Goalpara Tenancy Act, 1929 (ii) The sylhet tenancy Act, 1936, and (iii) The Assam, Tenancy Act, 1935 were enacted. The Security provided under the tenancy acts was not adequate and hence, to give security to tenancy and proper justice to tenant's rights, the earlier acts were replaced by the new Assam Tenancy Act of 1971. Since this act gives the adhiar the status of a tenant, the Adhiar Protection and Regulation Act of 1948 was also replaced by it.

Keywords : Char areas, land system, colonial, Assam, Agriculture.

Introduction

Generally char means a river Island. Large number of char, big and small have emerged in the bed of the river Brahmaputra. In the nineteenth century when immigrants of East Bengal come to Assam, the number of char in the Brahmaputra was few and their size was also very big. But after the earthquake of 1950, the river bed came up; the number of char also has increased to a great extent in Lower Assam. According to the report of the Directorate of Assam Char areas development the number of char villages in the district of lower Assam is 1516 and the land area covered by them is 239000 hectares.

The Char area in Assam are not properly surveyed and hence, their exact figures in area are not available. However, according to Assam Land Records Department, approximately 159203.21 hectares of land are covered by char areas in the four undivided district of Goalpara, Kamrup, Darrang and Nowgaon. Out of this, an area of 13316.74 hectares are professional and village grazing

reserves, 25474.57 hectares are under regular settlement, 12975 hectares are occupied by persons who have not been given any pattas but who are required to pay tauzi – bahira revenue and 15655.81 hectares are under un-authorized occupation of the total area (25474.57 hectares) under settlement, 365415 hectares are under annual leases and 21820.35 hectares under periodic lease. The periodic leases relate mostly to lands which were previously chars but later on become joint with the main banks after gradual silting up of the intervening channel.

Methodology

The Present work is purely field work. For the purpose of the study, both primary and secondary sources have been used. Primary sources include report and survey data from Assam state archives, newspapers, journals etc. Secondary sources include various book related to the theme of the present study.

Objective of the Study

- (i) To outline the concept of Land revenue in the char areas of Assam.
- (ii) To explore the process of patta system in the char areas of Assam.
- (iii) To Highlight the changing trends in traditional revenue and patta system in the char areas of lower Assam.

Discussion and Result

Up to the end of 19th Century, the char areas did not assume much importance from the revenue administration department. It is only after 1920s, the attention of the revenue administration was turned to these river islands. Appreciating the complexities of the administration of these newly gained tracts mainly in the context of Lower Bengal, the British Government had enacted what is known as the Bengal Alluvion and Dilution Regulation, 1825, wherein the char areas were defined as “small islands in the river bed which are formed by either frequent changes of the river or by shifting of the sands which lie on beds of those rivers”.

Before the coming of the East Bengal firm settlers, the char area of Brahmaputra were covered by grass and forests. The milk-men of Pubna, Rangpur used these waste lands as grazing reserves during the winter months. In 1879, in the report of Hunter, it was stated that from Rangpur to the boundary of Bijni Raj Estate, the chars of Brahmaputra were covered by jungles and the zamindars of Karaibari, Gauripur and Chapar encouraged the influential persons and peasants of Rangpur and Mymensingh settle these lands to the peasants of East Bengal. ‘As the chars of Goalpara District were nearest to East Bengal, the immigrants first settled in this district, Later on they scattered in the char area of Kamrup, Darang, Nowgaon and in the chars of upper Assam when the char lands became cultivable with crops . Pam (temporary) cultivation was allowed to be done on the annual leases by the villagers of the neighboring areas in isolated areas in isolated patches. When the pressure of immigration from East Bengal increased, large tracts of land were reserved from each of Professional Grazing Reserves Part by Part, till the whole reserve was ultimately settled with the immigrant population.

Through the method of agriculture is similar in the chars, yet the land tenure system is not uniform in all the chars of Brahmaputra. Due to historical reasons, while the permanent settlement

was prevalent in the chars of Goalpara, the ryotwary system was going on in full- swing in other chars of the plain districts of the Brahmaputra valley. In the permanent settled areas of Goalpara while the Zamindra settled the char land to the immigrants on periodic lease, in temporarily settled areas of Assam, a new char thrown up in the Brahmaputra, is taken to be the property of the State Government which either keeps it as a grazing reserve or settled it with the cultivators as per land settlement policy Resolution in force. Thus the settlement of land to the peasants in char areas of Goalpara was different from that of the char areas of ryotwari system in Assam. In the char areas of Goalpara there were the existence of intermediaries like Jotedar, Zamindar etc. and all of them exploited the peasants in various ways. In addition to rent, the raiyats paid various “abwab” to the Zamindars. The number of raiyats who paid rent directly to the Zamindars, were every limited. A vast majority of the tilling millions of cultivating society, remained landless and without their rights on land. Whether rent is paid to Zamindars, Jotedars or tenants with right, they were treated as landless in the eyes of Law. As against this, in the temporary areas of char, under the system of annual lease, the peasants took land directly from the Government.

Under the permanent settlement the existing chars were the properties of the Zamindar and they welcomed the East Bengal immigrants who were good cultivators and used to pay high rents and salamis. The Dewanis encouraged the actual cultivators from outside the char and they financed them in erecting huts and tilling the soil. The cultivators were usually the share- croppers and they shared crops with the intermediaries.

The zamindar of the permanently settled estates did not bother about keeping chars as professional razing reserves or other reserves, as in the temporarily settled areas and a newly emerging border line char was often the scene of armed fighting between different parties engaged by neighboring zamindar. So long the Goalpara Tenancy Act was in vogue, disputes of char land was a common phenomenon in the permanently settled areas of Goalpara District conflict was going on between the zamindar and the raiyats for the possession of newly formed char land. Though the raiyats established their claims on the newly created old chars, the zaminars did not cease their rights on land. In this case, there is no provision in the Bengal Alluvion and Diluvion Act, 1825 and the Assam Land and Revenue Regulation, 1886.

The land system of the char areas is beset with a number of problems. Erosion of the char areas and their re-emergence is a continuous problem. ‘After erosion if the land owner continues to pay the land revenue, then on re-appearance at the same site (reformation site), the original holder is entitled to re-occupy it. But in normal cases, the land owner after erosion, ceases to pay the land revenue and the Government also declared the eroded land as khas.

Appearance of new chars in the middle of the river is a regular feature of the Brahmaputra. The Assam land and Revenue Regulation 1886 Makes only a vague reference to the phenomenon in section 3(b) 4. The Alluvion and Diluvion Regulation, 1825 in section 4(3), however, clearly declares that a char thrown up in a large navigable river, is at the disposal of the Government provided the channel between char and bank is not fordable. In the temporary settled areas of Assam, a new char thrown up in the Brahmaputra is taken to be the property of the State Government which either keeps it as a grazing reserve or settles it with cultivators as per land policy regulation in force, people, however, do not wait till the government systematically, and according to the procedure,

settles the lands, but rush for occupation as soon as the char land becomes fit for cultivation begins. This is way heavy encroachment is the regular feature in all char lands.

Re-appearance of old eroded land is another regular feature in the riparian areas and in the interior chars of the Brahmaputra. Neither the Assam Land and revenue regulation nor the Alluvion and Diluvion regulation 1825 deals with this matter directly, but this matter has been settled by outstanding judicial decision which become the law throughout India. "Eroded Land reformed on the old site continues to be property of the owner provided it has not been completely abandoned meanwhile. Abatement of revenue is said to be an indication of complete abandonment. Under provision © to section 34 of the Assam Land and Revenue Regulation, there is provision for reduction of revenue previously assessed on that part of the land which has now been washed away. The owner, if he prays for abatement of revenue of the eroded land, would lose the land. If he does not, he continues to be the owner of the washed away land and gets it back when reformed on the site at any time. There is no time limit for claiming the ownership of re-emerging land under the ALRR. In this connection, in section 82(2) (a) of Goalpara Tenancy Act, it is mentioned that the tenant's interest in the diluviated subsists till 20 years or till 3 years after its appearance, whichever is less. In section 18(2) of Tripura Land Revenue and Land Reforms Act, 1960 it is stated that "the right subsists for 12 years, or till one year after the re-appearance. "Thus, it differs from the land Revenue and land Reforms Act, 1960.

It is extremely difficult for the land-record staff to locate and demarcate the old plots on their re-appearance, particularly because the trigonometrically and traverse situation and boundary marks are also found to be washed away generally. Hence once that land is eroded it should be excluded from the lease. It is done in case of annual lease because such lease expires every year and at renewal time only the land under possession is included in the lease. It is suggested that when any part of the land under a lease is eroded, it would automatically be deemed to have been excluded from the lease and that proportionate reduction in revenue would be granted. On reemergence, it would be purely sarkari land and no one would have any right to occupy it. If however, the land reappears within specified periods, say 5 or 6 years, the land should be resettled with original leaseholder, but if it reappears after the expiry of the specified period, it should be reserved for public purpose or settled with any person according to prevailing land settlement policy.

A newly emerging char in the Brahmaputra is often the scene of armed clashes between different groups under the Dewans for gaining control. All over the Brahmaputra riparian area including the char villages, land disputes occurred frequently due to lack of survey and systematic enforcement of revenue administration. Such disputes are decided on the basis of universal law "that land which has gradually and imperceptibly come out of the river-bed and added to the land of a riparian owner becomes part of the land belonging to him and is to be considered as his property. This in some cases is based on the specific provisions of the Bengal regulation (No. XI of 1825) or other enactments, in some on custom, and in some cases on principles of justice, equity and good conscience.

Thus, it becomes transparent that the land laws enacted in the pre-independence period could not ensure the rights or raiyats on land. Due to defective land tenure system, the peasants in the char areas were exploited badly. In this regard, one change is seen in the post independence period.

In the last six decades, large number of char in Assam has been washed away by the Brahmaputra. In South-Salmara revenue Circle of present Dhubri District, out of 201 villages, 135 were eroded by the Brahmaputra. As per direction of the Director of land Records, the cadastral survey work of this 135 villages has been stopped in spite of paying land revenue, the government has declared land measuring 51503 bighas of 55 villages as khas and as a result 7671 pattadars of village Tindubi, Arimari, Baushkata, Nilokhia, Baladmara, Barshirchar, Ghagmari, Sebaltari, Chaiterchar, Gossaidubi, Asamer Alga, Golaper Alga, Pocharchar, Salapara, Dighirpar etc. have lost their rights on land. The Government is also losing revenue amounting to Rs. 55921.549 every year.

If adequate measures for controlling Brahmaputra are not taken, innumerable chars both temporary and permanent will disappear in the current of Brahmaputra in the near future. Not only in the district of Dhubri. But also Baghbar, Chenga, Rupashi of Barpeta district, Barkhetri of Nalbari district, Palasbari, Hajo, Chaygaon, Boko of Kamrup district, Biswanath of Tezpur district, and lacks of peasants of Bhuragaon and Lahorighat of Morigaon district have become homeless as a result of erosion. Though a handful of erosion affected people were given One bigha of land and Rs. 2000/- (two thousand), 95 percent of the affected people were debarred from rehabilitation facilities and most of them spending their days erecting sheds on embankment and in the open air. In the last two decades, because of the devastating erosion, land measuring to 12,041 bighas 3Katha 15les of Lahorighat Mouza and 14,994 bighas 1Les of Mairabari Mouza has been washed away by the Brahmaputra. Thus as a result of erosion, on the one hand, thousands of people have lost their rights on land and on the other, with a view to eking out livelihood, innumerable people made a bee line to towns and cities, but unfortunately these hapless are being treated as Bangladesh immigrants.

Preparation of record of rights of tenants was undertaken afresh independently in the districts of Sibsagar, Kamrup, Nowgaon, Silchar and Hailakandi Sub-Division of Cachar district and in the temporary settled areas of Goalpara district. But of Assam Movement in 1979, the cadastral survey could not march forward. In 1983, thought the work of survey started once again, it again, it could not make progress in the absence of adequate staff. In lower Assam in 1994, the peasants who were occupying lands maximum. Here again the question of foreigners' issue arose and the programme came to a standstill.

In order to solve the problems associated with the settlement of char lands, the govt should take the following measures.

- (i) Generally the land record staff is not at all interested to visit the interior char areas. In such situation, after re-appearance of new char in the middle of the river Brahmaputra, if the settlement work is not done immediately, it becomes difficult to provide the lands to its actual owners. Taking advantage of this situation, the Dewanis with their lathial bahini occupy the new char land leading to blood-shed, arson-court-cause and loss of public money. To overcome this problem, a separate land circle is necessary.
- (ii) Independence, large-scale oppression, exploitation on the because of the unstable nature of char land, its identification and fixation of revenue demand frequent survey and demarcation of char land. If the local char land revenue authority does not take adequate measures for the survey of the newly formed char, then it may lead to land disputes. The

method of fixation of rent for the char areas should be simple and at the initial stage, this settlement should be temporary in nature.

Conclusion

In the post-independence period, several land laws were enacted to protect the interest of the tribal people of Assam, the Govt. passed the Assam and Revenue Regulation (Amendment) Act in 1947. But till this day, no separate land law has been enacted bearing in mind the special problems of the char areas. As a result, after six years of independence, large-scale oppression, exploitation on the char peasants are done at the hands of land lords and Dewanis. In the char areas there is no security of the rights of tenants, there is no adequate policy for land settlement. In the light of this problem the Govt. should enact immediately a separate land act for the char areas of Assam and the responsibility of its implementation should be entrusted with a separate Revenue Department so that the exploitation of Dewanis can be criminated in the days to come.

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BLOCKCHAIN TECHNOLOGY AND ARTIFICIAL INTELLIGENCE: A DISRUPTIVE COMBINATION FOR BUSINESS MANAGEMENT

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Abstract

This study attempts to determine how much familiarity accounting and auditing professionals have with disruptive technologies (such AI, BT, etc.), their impact on the industry, and their level of awareness of these technologies. One-sample t-tests and descriptive statistics have been employed for data analysis. This investigation came to the conclusion that accountants and auditors are at least somewhat familiar with AI and BT. Since they lack technical abilities, they are not very familiar with these technologies despite their belief that they will have an impact on their job.

Keywords: Disruptive Technologies, Blockchain Technology (BT), Artificial Intelligence (AI), Accounting and Auditing Profession.

Introduction

Blockchain technology (BT) and artificial intelligence (AI) are two of the main forces behind technological advancement today. Both technical advancements introducing major alterations in every element of our existence and predicated to big contributed to the global economy. What would happen if we combined AI and BT? Each technology has benefits and drawbacks of its own. How we live, work, and engage will be fundamentally altered by AI and BT (Dinh & Thai, 2018). According to KPMG's 2018 U.S. CEO Outlook, CEOs are giving their businesses' use of technology, data, and analytics (D&A) a lot of thought. BT and AI are two often discussed technologies that are frequently expected to make a significant influence. Together, these technologies provide information sharing on demand, task automation, the ability to identify regulated business concerns and potentially risky business transactions, as well as the ability to detect potentially problematic business activities (Jarczyk, 2019). Every area of the economy is impacted by new technologies, but the accounting and auditing professions may be completely disrupted as a result of their characteristics. The blockchain is an unalterable digital database of economic transactions that may be used to record nearly everything of value in addition to financial transactions (Tapscott & Tapscott, 2016). In blockchain technology, we have a chain of blocks where each block has a digital signature, date, and important information - is then broadcasted to all nodes in the distributed network, it is

cryptographically secure and immutable. By lowering the expense of maintaining and reconciling ledgers and supplying complete clarity on the ownership and history of assets, blockchain has the potential to improve the accounting profession. Accounting professionals might benefit from using blockchain to better understand the resources and liabilities of their companies, freeing up resources to focus on strategy and value rather than recordkeeping.

Artificial intelligence is being built to think, feel, and behave like a live, breathing being. AI has the ability to fundamentally change all professions that involve adhering to predetermined methodology, information analysis, report preparation, and numerous time-consuming procedures (such as bookkeeping, transaction coding, etc.). A Deloitte study found that AI may lead to the development of an entirely new class of goods and services that are useful in the field of accounting. They include information analysis, logistics, sales, marketing, and research and development. A research conducted by the Association of Chartered Certified Accountants (ACCA) suggests that automation may eliminate a number of labor-intensive jobs, freeing accountants and auditors to concentrate on advisory services and other higher-value work. AI may soon play a major role in hiring, dismissing, and even the monitoring and evaluation of employee evaluations, organisational policy, and compliance with legislation. Evidently, accounting software is not a recent development. Accounting firms have not gone out of business because of tax filing software; on the contrary, it has increased their productivity and allowed them to file many more returns than they previously could. Nonetheless, some customers may become so empowered by the new software that they will no longer require an accountant.

This is nothing short of a technological revolution when AI and BT are combined. Imagine a future where accounting and auditing take place in real-time, keeping all parties involved updated at all times - a true continuous audit (Vetter, 2018). Even if that future may still be far off, accountants should start learning about these technologies today in order to benefit from them in the future. Academic institutions must address the technical skill and competency shortages that exist in the accounting profession as well as future demands on the accounting and auditing profession.

Objectives

This study intends to determine how much professionals who work in accounting and auditing are aware of disruptive technologies (such AI, BT, etc.), their effects on their field, and their level of familiarity with them.

Research Methodology

In order to verify the awareness of accounting and auditing professionals regarding disruptive technologies like BT and AI in accounting and auditing, the opinion of respondents has been acquired through a quantitative web survey method. 101 people responded to our survey; they represented a variety of accounting and auditing professions, including CA, academician, researcher, and others. Descriptive statistics have been used for data analysis. The “one-sample t-test” has been used to test the hypothesis.

Hypothesis

H0: The opinions of respondents regarding the effects of these disruptive technological advances and their acquaintance with BT and AI are not significantly different from one another.

Demographic Profile

The poll of opinions includes questions about demographics such as age, gender, and career. These questions were asked of respondents. The majority of respondents' ages range from 20 to 40 years, with only a few falling outside of this range. This accounts for 91% of the total. Seventy-one percent of responders fell within the age bracket of twenty to thirty years old. & practically an equal number of male respondents (51%) and female respondents (49%), respectively, took part in this poll. This study received responses from individuals who self-identified as 'Research Scholars' (37%), 'CAs' (29%), 'Academicians' (28%) and 'others' (6%) respectively. The following is an example of a graphical representation of Age, Gender, and Profession:

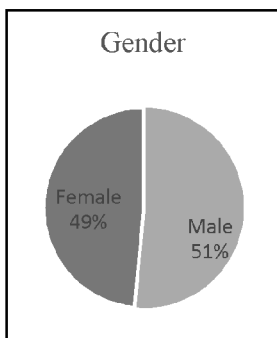


Figure 1
Gender of Respondents

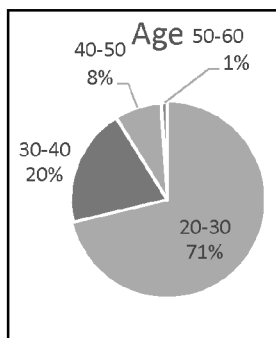


Figure 2
Age of Respondents

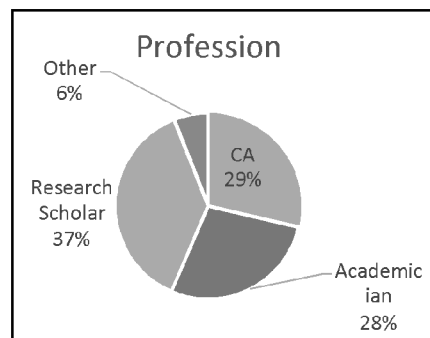


Figure 3
Profession of Respondents

Analysis and Discussion

More than two-third (70%) of respondents heard the term, 'disruptive technology' while 24% of respondents did not hear about this term which indicates well for the understanding of changes brought by innovative technologies, if not perhaps outright understanding of potential impacts. The graphical presentation of results is shown in figure 4.

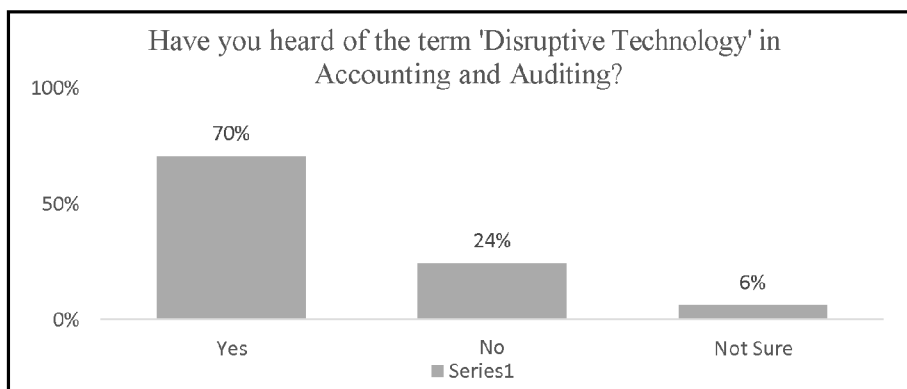


Figure 4
Awareness of the Term Disruptive Technology

The next question in the opinion survey investigates how aware respondents regarding the specific disruptive technologies in accounting and auditing. It is clear from figure 5 that somewhere people have heard about these disruptive technologies. Interestingly, Artificial intelligence recorded the highest awareness at 84%, and blockchain technologies recorded the second-highest awareness at 70% of respondents, which still good. It means these two technologies' terms are freshly present in their mind. It does not mean that people are fully aware of the potential impact. The graphical presentation of results is given below in figure 5.

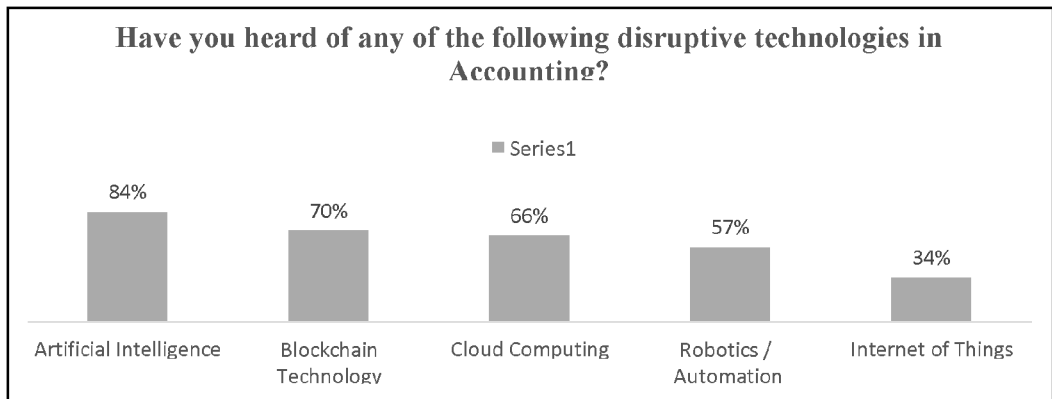


Figure 5
Awareness of Specific Disruptive Technologies in Accounting

Through a review of the literature, we found that AI and BT have the potential to disrupt 'Financial Service' as well as 'Accounting and Auditing Profession'. When this asked respondents, they also give their consent on this matter. Below graphical presentation (figure 6) shows that 'Financial Services Industry' (74%), and 'Accounting and Auditing Industry' (64%) are the two most disrupted industries by AI and BT.

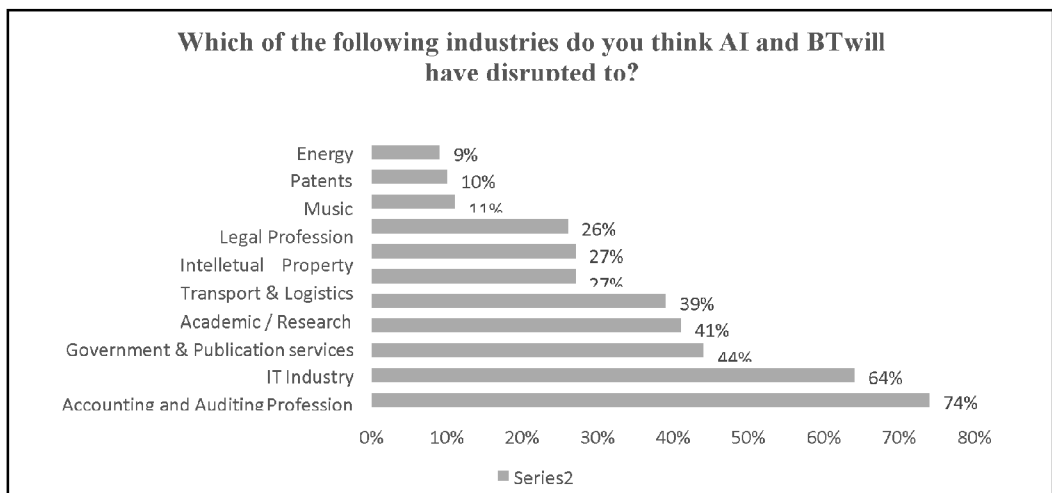


Figure 6
Perceived Disruption from AI and BT

As per the objective to analyze the views of respondent's regarding the impact of disruptive technologies such as AI and BT and familiarity of accounting and auditing professionals with AI and BT the views gathered and test the differences in the opinion following hypothesis were made:

To test the above null hypothesis, the 'one-sample t-test' was being used with SPSS-24 software. The results are provided in the table-1 as under:

Table-I
One-Sample t-test

The opinion of respondents regarding impact technological innovation and familiarity with AI and BT

One-Sample Statistics						
	N	Mean	Std. Deviation	Std. Error Mean		
Impact of tech. Innovations	101	3.801	.9115	.08526		
Familiarity with AI and BT	101	2.625	.9226	.08521		
One-Sample Test						
Test Value = 2.5						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Impact of tech. Innovations	12.924	100	.000	1.40	1.146	1.254
Familiarity with AI and BT	.054	100	.856	.00495	-.114	.1741

According to the results of the "one-sample t-test," there is no appreciable difference between the calculated sample and the hypothesised test value for the effect of disruptive technologies on the accounting and auditing profession ($p > 0.05$) at the 5% level of significance. In addition, the respondents showed a decent percentage of agreement that they are not familiar with AI and BT among accounting and auditing professionals (as $p > 0.05$), as there is a notable gap that has been noticed. This shows that although the respondents believe that these disruptive technologies have a substantial impact on the accounting and auditing professions, they are all unfamiliar with these technologies.

Conclusion

The fields of accounting and auditing are in for a period of transition due to the advent of new technologies like artificial intelligence and blockchain. It is essential that persons working in accounting are aware of the technology innovations that are currently available in order for them to be able to benefit from those technological innovations. It has been discovered that experts are familiar with AI and BT in some way. They are likewise of the opinion that these technologies will have an effect on their line of work; nevertheless, they do not have a strong understanding of these technologies due to a lack of technical expertise. Accounting professional organisations ought to

provide a venue for professionals to get this kind of knowledge and expertise of the disruptive technologies that are currently available.

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THE FOLK SONGS AND CULTURE ELEMENTS OF PARAJA TRIBE: A STUDY OF GOPINATH MOHANTY'S *PARAJA*

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Abstract

Folklore/Folksong is an artistic and creative form of expression. The Folk songs and performance becomes a preserver of something that is fading away and that to the urbanised, modern individual is part of a glorified past life. This research paper is based on Gopinath Mohanty's *Paraja* (1945), Writer portray culture of the Paraja tribal community. It recognises and showcases the internal variations of Paraja tribe folklore proving that multiple points-of-view can exist within folk traditions when they are studied as living traditions. Paraja tribe folk songs generally refer to all traditional songs, which communicate orally. However, Paraja boys and girls disclose their love and feeling through their traditional folk songs. Paraja tribal folk singers are more realistic and less imaginative in their artistic approach. They struggle against the oppressive system of Sahukar and colonizers. Moreover, fantasy and imagination could not become part of their artistic expression. Paraja community artists are inclined towards representing reality of their life. The research paper also aims to look at the folklore of Paraja Tribe in Koraput district, Odisha from a performance-based approach, highlighting among other issues the performative dimension of identity creation. The present research paper is therefore tried to bring focus on the individual narratives and interactions with the folk performances, tradition, and their socio-myths, culture, rituals, political and economic contexts.

Key Words: *Folklore, Culture, Performance, Myths, Oral Tradition, Paraja, Gopinath Mohanty, and Paraja.*

Introduction

Folklore/Folksong is an artistic and creative form of expression. The Folk songs and performance becomes a preserver of something that is fading away and that to the urbanised, modern individual is part of a glorified past life. Writer, Gopinath Mohanty has composed the novel in Odiya language in 1945, it's translated by Bikram K. Das and published by Oxford University Press in 1987. In *Paraja*, Mohanty portray culture of the Paraja tribal community. Gopinath Mohanty "spent a life time trying to understand these tribals of the mountains and forests" (Mohanty,

introduction v). Tribal lore then becomes a study of remnants of the past and an exercise in nostalgia, an attempt to freeze a dying culture. According to William R. Bascom, an American anthropologist, referred to folklore as “Verbal art”, defines verbal art as, “the aesthetic use of spoken words” (Bascom 14). The Development of the tribal lore has shown us that folklore is everywhere and we are all in one way or another part of multiple folklore groups. This understanding of folklore also idealises and romanticises the tribal society and their old generations. Indigenous societies are connected to their ancient ritual, custom, tradition and belief from generation to generation.

This research paper also looks at regional differences in Paraja tribe folklore of Sarsupadar village in Koraput district, Odisha, but the aim is not to trace the folklore traditions to original tales, rather to understand the regional Paraja tribe folk songs and folk performance in socio-religious legends interactions that might result in variances of the Gopinath Mohanty s’ *Paraja*. Robert Redfield’s idea of “folk society” can help us comprehend these approaches well. Some societies are closer in indigenous society and their ideals formulation than others. Redfield says about folk society:

Understanding of society may be gained through construction of an ideal type of primitive or folk society as contrasted to urbanised society. Such a society is small, nonliterate, and homogeneous, with a strong sense of group solidarity...behaviour is traditional, spontaneous, uncritical, and personal... (Redfield 52).

The systematic study of Paraja tribal folklore is closely connected with textual analysis and ethnographic studies conducted by western philologists and anthropologists. Like most academic investigations around oriental cultures, the study of indigenous cultures in India was governed by the colonial desire to better understand and control the natives.

Folklore and folk performance of Paraja tribe is complex and heterogeneous, but this study had done by select literary text. Along with its culture it has evolved over time. Folklore of Paraja tribe consists of multiple genres, like folktales, folksongs, folk myths, verbal lore, rituals, and customary lore.

Significance of the Research Paper

As made clear by the brief review of literature, Gopinath Mohanty’s *Paraja* and opportunities available for research are plenty, and the work in the field of Paraja Tribe folklore is just beginning. It recognises and showcases the internal variations of Paraja tribe folklore proving that multiple points-of-view can exist within folk traditions when they are studied as living traditions. The Most of the research works available are from either a purely sociological and anthropologist perspective. Present work brings together the social-culture, rituals, belief and myths contexts and the folk material by employing strategies borrowed from performance and literary criticism studies. The result/finding then provides a new lens through which the folklore/folk-performance of Paraja tribe can be understood and analysed.

Research Objectives

The main objective of the research paper is to examine verbal, customary, material folklore and text of Paraja tribe in their socio-belief, culture, performance, oral tradition, art contexts in order to understand the complex relationship between the folksong, folktale and the folklore identity through the synthesis of different approaches. The research paper also aims to look at the folklore of

Paraja Tribe in Koraput district, Odisha from a performance-based approach, highlighting among other issues the performative dimension of identity creation. To study the broader and underlying Paraja tribe social, political and economic structures through folk-performance. Additionally, to understand how the parts relate to each other and inform the whole and vice-versa. This approach would look at how folklore reflects or challenges the existing social and cultural constructs of gender, caste, sexuality, and ability/disability, as defined within the community in focus. To study the aesthetic aspects of the folk performing traditions of Paraja tribe through successful use of Ethno-aesthetics.

Methodology

The methodology of the research paper involves systematic collection of data from the primary sources along with the help of the secondary sources. Though, the validity of secondary sources has been taken into account after a thorough investigation from the primary source.

The Folk Songs and Culture Elements

The present research paper is based on an intensive textual critical analysis of the folk songs and folk performances in Gopinath Mohanty's *Paraja*.

Paraja tribe folk songs generally refer to all traditional songs, which communicate orally. Their folk songs have important place in their life. Paraja tribe's songs represent their sorrows and difficulties. Unlike modern music shows, drinking wine at night gathering and dancing are ways of establishing their identity and raising their voice against others to whom they could not win over. Paraja tribe dance is an expression of unblemished affinity towards their way of life. But the joy of their songs does not bring them long lasting happiness. Most people in paraja tribe are passive and submissive. Paraja tribal folk singers are more realistic and less imaginative in their artistic approach. They struggle against the oppressive system of Sahukar and colonizers. As a result they could deal with hard reality of their life. Moreover, fantasy and imagination could not become part of their artistic expression. Paraja community artists are inclined towards representing reality of their life.

However, Paraja boys and girls disclose their love and feeling through their traditional folk songs. In the *Paraja*, Bagla Paraja sings an ancient ballad also uses musical instrument *dungadunga* (musical instrument). In this ballad Bagla addresses to his beloved Jili:

To the rhyme of the maize that is fried
 Or the maize that is boiled,
 I fashion my songs;
 O my daring who keeps her word,
 Lovely is your nose-ring of gold.
 My dungudunga wears only a brass string
 But it makes exquisite music.
 Like a daughter crying out her heart
 When her widowed mother is taken away
 By another husband,
 I pine and weep for you.

O my darling, do keep your word,
 Save me, for I die with your name on my lips,
 O Jili! (*Paraja* 18).

Bagla sings and plays musical instrument (dungadunga) for his beloved to be able to express his love through folk songs. Jili's widowed mother has remarried. Bagla Paraja is crazy for Jili, his folklore musical tune and facial expression seem attractive to her. Bagla says that he cannot think of living without Jili. She held her breath as she listened to the song. Kajodi was lying next to her, breathing deeply, pretending to be in deep sleep. Before Bagla finished his song. Further Mandia begins singing another folksong for Kajodi;

Mine is the song of three measures of mandia
 And four measures of the soft and delicate kosla.
 Come my darling, let us play together.
 Wrap yourself round me like the pumpkin creeper,
 Lets us play.
 Look; here comes my Kajodi, buxom Kajodi,
 Let us play. Take the true meaning of my song,
 Take its message, the pulp inside the fruit.
 Come running, come running,
 Let us play together (*Paraja* 19).

Thus, Mandia expresses his love for Kajodi. Folksongs are very important in their life when they express their love for beloved. These songs provide the youngsters with an outlet for their feelings that they otherwise cannot express. These oral narratives become a medium through which they communication their repressed desires as well. Folklore in Paraja tribe community is in the form of myths, tales, legends, riddles, proverbs, songs and verses. This community is rich in this regard, they sing songs on auspicious days. This is how the oral tradition is transmitted from one generation to next generations. Paraja Boys and girls chat, dance and sing with the tune of Dungadunga (musical instrument) and their beating drums in dormitories. A few songs of the Paraja tribes are presented with English translation which illustrate the truth about human life and importance of love. The village of Bheriki-Padara, Mandia Paraja is going to forest for pasture his cattles, he is charm by their sweet voices, and the strains of the music rose and fell like mandia plants undulating in the wing he sing song:

You passed through our village, O stranger,
 But spoke not a word to us;
 Go your way, we wish you well;
 But this evening, when the moon rises,
 After the barking deer has ceased to yelp,
 We shall pine for you and die. (*Paraja* 25)

The Forest guard paused to listen the folk song, and the simple folksong touched his heart. Gopinath Mohanty's *The Ancestor* reveals story and sensation of human being in these words,

“[d]ust and dirt washed of their hearts float away. We come to this world as clothes are brought to the ghat. We come here to be beaten, cleansed to come and go” (*The Ancestor* 27). After that, they sing this song by holding hands;

Listing dear, Listen
 Today is one day out of a hundred
 And this is one month out of twelve
 When we both are together
 In this vast world
 Together are we
 In the washing's ghat (*The Ancestor* 28).

The enchanting night shows its magic in the shadowy moonlight in front of Thenga Jani. The shadows of cultured persons, their ancestors who wear necklace, rings and smiles on their faces presents in the starry night, Thenga Jani hears this song:

Our mother brought us up
 Our father brought us up
 We grew up and became young men and women
 Why then shall we keep quite, why?
 Lets us entwine our hands and play
 Drink and dance and be gay (*The Ancestor* 28).

Basically Paraja tribe believes that divine approval is required for all planned events in the hills so this tribe has their own system of communication with supernatural. They also work as astrologers, and forecast appropriate time for marriage, agricultural purposes, tells about rain or drought. It also warns the tribes of evil days, which may bring disaster:

Paraja tribesmen, the Disari is all-knowing: he can tell them, with equal confidence, the prospects for agriculture in a particular year, or the most auspicious time for setting off on a journey. He can communicate with the spirits of ancestors, and learn their wishes, which must then be fulfilled. When a child is born, the Disari can tell which particular soul has been reborn. To help him in his divination, the Disari uses a medium, known as a Beju (or Bejuni, if it is a woman), who is possessed by some ancestral spirit or tribal god or goddess, and temporarily acquires supernatural powers of prophecy (*Paraja* 143).

In Paraja communities, folk tradition is carried forward from one generation to other by way of customs, traditions, and beliefs. In tribal culture, the lore is a part of traditional knowledge and culture. On the other side when Paraja people are working in their land, then they are also singing folk songs. And presente they began to sing in chorus:

Daily we labour in this field of mandia
 And pour our sweat on this land,
 And the crops grow and ripen and are harvested,
 Are loaded in carts and taken away and stored.
 For whom are they preserved, my love?

They are for you, darling of my heart.
 For you, the maizes in my garden,
 And the mandia in my fields;
 When, drunk with home-brewed beer,
 My eyes are flushed and unsteady,
 I shall call to you, my darling,
 And you must come.
 But come secretly, my love,
 When the moon is in the sky,... (*Paraja* 58-59).

This folk song is representing Mandia Paraja internal feeling to his beloved, he is working in the field but his mind is thinking about his beloved folk songs. Folksong in essence is oral, it is tradition passed on through word of mouth. But not all performances are limited to orality. Folk performing traditions often display an overlapping of multiple media. In several ways they are a direct challenge to the scripts-centrism of other forms of tribal literature and tribal lore. For instance when a folk ritual is performed it would also constitute performances through the body apart from songs being sung or stories being told. As Jadav Kishore in his book *Folklore and its Motifs in Modern Literature* (1998) says: "Folk literature is but a part of folklore. Customs and beliefs, ritualistic behavior, dance, folk music and other are non-literary manifestations from part of the larger study of ethnology" (4). Tribal folklore is a primary field of tribal oral literature, which is not in written form. Tribal lore is sometimes called verbal art, unwritten literature and oral mythical stories. Jawaharlal Handoo, a researcher says about to folklore and oral literature "[d]espite this on going process of cultural communication, based on sharing the common reservoir of ideas, beliefs, and values, there, however, are some areas in which oral or folk tradition maintained its uniqueness in the context of Indian society" (Handoo 93). Paraja tribe community laws, morality, custom, tradition and knowledge have been decayed in the era of mechanism and industrialization. Their folk songs and folklore are significant elements in cultural heritage. Moreover, most of Paraja tribe performances take place within the domestic space and homes of the locals. Their folklore witness ethnic identity of community, which is considered an important source in their culture, tradition and history.

Conclusion

To conclude, it can be said that the folk songs and cultural elements are important phenomena of tribal community. Though tribal customs, rituals, festivals, and myths, are not recorded in authentic documents yet researcher accumulates required evidence from numerous sources. Paraja folk songs, myths, belief, and tradition are expressions of the close contact between nature and their life. Their folklore and other rituals elements indicate the dynamic and creative nature of the tribal culture. In the fiction of Gopinath Mohanty's *Paraja*, socio-cultural customs of the tribals are looked as heritage culture of their ancestors. Paraja tribe is rich in their folk song, folk dance, and traditional life style, they are much aware of their religious and local festivals. They share their joys and sorrows in life in the form of folk songs and folk tales. Their oral songs, festivals and arts are still alive in their culture.

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INDIA'S NORTH EAST FRONTIER: FROM SHARED HOMELAND TO FRAGMENTED TERRITORY

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Abstract

This article examines the transition of North East India from shared homeland to fragmented political units – a prerequisite of the modern nation-state. The post-colonial North East India that includes eight neighbouring states is considered as a colonial development. During the colonial rule or for that matter, pre-colonial period, the region had a different trajectory in terms of physical structure, demographic composition, governance, economy etc. However, changes started soon after the British colonialism made inroads to this ‘frontier’ region in 1826 as a part of Yandaboo Treaty. In this context, this article is an attempt to trace to changes that took place in different historical stages in the region and discuss the issues involved.

Introduction

North East India – located in the eastern most part of the country is considered as a ‘frontier’ land. The region is connected with the rest of country by a narrow strip squeezed between Bhutan and Bangladesh known as chicken-neck passes through the Siliguri corridor of the northern part of West Bengal. On the other hand, the region shares 98% of its territorial boundary with five foreign countries that included Bangladesh, Bhutan, China, Myanmar and Nepal. Therefore, from the geo-strategic location and security perspective, the region remains sensitive unlike any other parts of the country (Bhaumik 2009: 17).

The nomenclature – North East India is a post-colonial development although Alexander Mackenzie (1842-1902) – Lieutenant-Governor of Colonial Bengal is credited to use the term for the first time in his book on *History of the Relations of the Government with the Hills Tribes of the North East Frontier of Bengal*. The terminology gained currency after the formation of the North Eastern Council (NEC) – an administrative and political arrangement initiated by the Government of India during 1970s to bring the region under common developmental trajectory. However, the region has a long but blurred past. During the pre-colonial period, it was largely a fragmented region; divided into small kingdoms ruled by numerous independent kings, chieftains and principalities. However, the situation started to change soon after the British annexed the Ahom

Assam as a part of the Yandaboo treaty signed with the Burmese in 1826. Gradually, the colonial rulers occupied almost all the areas including the hills areas. As a result, unprecedented changes took place in the region in terms of physical structure, demographic composition, political arrangements, economic system and cultural relations. The changes went on at various levels and in different directions that left its imprints even after the British left the Indian sub-continent in 1947. In this context, this article traces the changes that took place in this 'frontier' region during the colonial period. Further, it also tries to understand the transition of the North East India from shared homeland to separate political units of the union of India during the post-colonial period and the issues therein.

North East India: The Pre-Colonial Situation

As pointed out in the beginning, North East India has a long but blurred past. The recorded history of the region dates back to the period of ancient Kamrup ruled by the Varman dynasty (3rd to 6th century). On the other hand, a section of the historians/writers refer to the ancient scriptures and mythological texts to trace the region's ancient past. However, it needs to be pointed here out that, the ancient Kamrup does not represent the entire North East India of the post-colonial period. In fact, many of the hill areas/districts of the post-colonial North East India had never been parts of the ancient Kamrup which roughly covers the present day Assam, North Bengal of West Bengal, colonial Rangpur division of Bengal (now in Bangladesh), eastern Terai region of Nepal and the foot hills of Bhutan (Barpujari 2014: 2-3, Gait 2008: 43-44).

In the pre-colonial period, the region was ruled by different dynasties, principalities or tribal chiefs at different historical stages. For example, the tribes like – Chutia, Dimasa, Kacharis, Matak etc. had their tribal kingdoms established in different periods. The Ahoms who had entered the Brahmaputra valley crossing the Patkai mountain range from Southeast Asia annexed all the tribal kingdoms and established Ahom dynasty (1228-1826). For the next six hundred years, the Ahoms ruled the eastern part of ancient Kamrup, while the Koches ruled its western part. In addition, the *bhuyans* (land lords) emerged occasionally when there is a power vacuum with considerable economic and military influence. Likewise, the hill tribes like Nagas, Garos, Mizos, Karbis etc. had their traditional kings/chieftains. Therefore, the kingdoms did not have fixed boundaries in true sense of the term. They were largely fluid and overlapping in character. Importantly, the region had never been under common political authority. Even the Mughals could not annex the region and established their rule permanently, although they managed to hold some areas in western part of Assam for a brief period of time. Similarly, the hill areas were largely untouched by the Mughals (Baruah 2010: 24).

The pre-colonial North East India witnessed large scale migration of various religious, castes, ethnic, and linguistic groups from different directions. In fact, the region has been referred as "migratory route" connecting mainland India with Bhutan, Nepal, Tibet, Myanmar, China etc. (Barpujari 2014: 3). As a result of the large scale migration and the resultant intermingling of various ethnic groups, the region became a melting hub of different ethnic, linguistic and religious groups. In fact, there was free 'mobility' across communities as well as exchange of their socio-cultural traditions and practices (Ludden 2003). The process has transformed the region into an extremely complex society to comprehend. However, the situation started to change since the beginning of

colonial rule because of the introduction of various administrative, political, economic policies by the British.

Emergence of Colonial Rule in the Frontier

Compared to the other parts of the Indian sub-continent, the colonial rule in North East India started little late. It was only in 1826 when the British took over the Ahom Assam as a part of the Yandaboo Treaty signed with the Burmese followed by the annexation of the hills and valleys. The last quarter of the eighteenth and in the early part of the nineteenth century, the Ahom Assam witnessed series of violent conflicts and protests due to the *Moamariya* rebellion (1769-1805) – an uprising raised by the *Satra/Namghar* (traditional cultural institution in Moamariya) against the Ahom kings for levying excessive taxes. The rebellion continued for more than three and half decades. Taking advantage of the deteriorating political situation, the Burmese invaded the Ahom Assam in 1824. In such a critical situation, the Ahom king had no way but to seek military help from the East India Company already operating in nearby Bengal. It needs to be pointed here out that, the Yandaboo Treaty proved to be a win-win situation for the colonial rulers to secure their military and economic interests further east of Bengal. In fact, the British intervention in the affairs of the Ahom administration, argues Sanjib Baruah, “was the first time in history that the Assamese heartland became politically incorporated into a pan-Indian imperial formation” (2010: 21).

The British referred the ‘North East Frontier’ as a ‘primitive society’. They considered particularly the hill tribes as ‘wild, uncivilised and primitive’. In fact, “they were described as ‘noble’ or ‘savage’ given by their cooperation with or resistance to British colonialism” (Saikia and Baishya 2017: 6). However, it was not an easy task for the British to annex this unusual track populated by unknown or little known tribal groups. In fact, the British had to face stiff resistance particularly from the hill tribes while making their inroads to the hinterlands. Their expansion took place step by step, entering into one hill to another, annexing one principality after another. In order to consolidate their rule, the British introduced various policies and enacted Acts. The introduction of Government of India Act 1935 added by the provision of excluded and partially excluded area act was a major development in the political-history of colonial Assam. In fact, the excluded and partially excluded areas became the platform of ethnic and homeland movements that subsequently curved out separate states in the post-colonial North East India. The policy was introduced in order to separate the ‘backward tracts’ largely consisting of the hill districts of the colonial Assam with an exception to the Shillong municipal areas. The argument for this policy is that, the people of the ‘backward tracts’ have ‘nothing in common’ with the rest of the province of Assam and therefore, separate provision needs to be devised to administer these areas. Accordingly, these areas were left to be directly administered by the Governor, and the elected ministry would have no jurisdiction over them (Reid 1944: 18).

In addition, the British introduced Inner Line Permit (ILP) in colonial Assam in 1873 as a part of the Bengal Eastern Frontier Regulation. The primary objective of the enactment of ILP was to separate the hill tribes from the plain areas thereby consolidating the colonial rule in the region. The British used the ILP as a ‘divide and rule’ policy preventing trade or exchanges between the hills and plain people. The policy also helps to maximise the economic interests of the British. Mention

needs to be made here that, even after the end of the colonial rule, the ILP continues to be in operation in the states of Arunachal Pradesh, Manipur and Nagaland.

Post-Colonial North East India: Question of Separate States

The post-colonial North East India includes eight neighbouring states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura. However, the political map of the region was different at the time of India's independence until the creation of separate states that began after the introduction of the Reorganisation of State Act, 1956. During the period, the state of Assam was relatively large in size compared to present-day state which was known as *Bor Asom* (greater or undivided Assam). The political boundary of *Bor Asom* included the present-day states of Nagaland (Naga Hills), Meghalaya (Garo, Khasi and Jaintia Hills), Mizoram (Lushai Hills) and Arunachal Pradesh (formerly NEFA). In the newly formed Union of India until the creation of separate states, North East India consisted of only three political units i.e. state of Assam and the union territories of Manipur and Tripura.

The Re-organisation of State Act, 1956 was introduced in order to redraw the political boundaries of states on the basis of linguistic identity. As a result, various new states have been created bifurcating the large states across India. The newly independent India was immediately challenged by the demand for political autonomy raised by the Nagas. The political aspiration of the Nagas to create an independent Nagalim has often been articulated on the basis of separate history, distinct identity, culture, race, language etc. The Nagalim is expected to home together the Naga ethnic groups living in the Naga Hills, parts of Manipur and the bordering areas of Myanmar – a homeland that transcends the modern political border. It needs to be pointed here out that, the Nagalim is considered as the 'longest surviving ethnic armed struggle in the subcontinent' (Baruah 2010: 30-36). In fact, the demand dates back to early 1929 when the Simon Commission visited India and a twenty member Naga delegates consisting of six different Naga groups submitted a memorandum to the Commission urging upon to "exclude them from the proposed constitutional changes and be kept under the direct administration of the British" (Misra 2014: 98). Interestingly, the Nagas under the banner of Naga National Council (NNC) observed their independence on 14 August 1947 – one day prior to the independence day of India. However, the political aspiration of an independent Naga homeland has been accommodated by creating a separate state of Nagaland in 1963 within the constitutional framework of India after the 13th amendment of the Indian constitution of 1962 passed by the Indian parliament.

Along with the issue of Nagalim, similar demands based on the question of ethnicity have started to surface in other states and hill districts of undivided Assam. In fact, it has been observed that, the Naga movement has influenced other ethnic groups to raise similar demands. For example, Laldenga, who subsequently became the Chief Minister of Mizoram, formed the Mizo National Front (MNF) – a separatist group and launched their movement for an independent Mizoram in the Lushai Hills. The movement started on the backdrop of the infamous rate famine that ravaged the hill district in 1959. The MNF lend their support to the Mizo farmers badly affected by the famine and also protested against the Indian government due to their apathy towards the farmers. Gradually, the movement snowballs to a violent armed rebellion that lasted for almost two decades. The rebellion came to a peaceful end with the signing of the 'Mizoram Peace Accord' in 1986. The peace treaty also led to the formation of a separate state of Mizoram in 1987 (Baruah 2010: 108).

In 1972, Meghalaya became a full-fledged state comprising the hill districts of the Garo Hills, Khasi and Jaintia Hills. Importantly, Shillong – the present capital city of Meghalaya happens to be the capital city of undivided Assam. In 1972, after the Meghalaya was formed, the capital of Assam was shifted from Shillong to Dispur, Guwahati. Apart from these, the former North East Frontier Areas (NEFA) attained full statehood and renamed as Arunachal Pradesh, after it became a union territory in 1973. Interestingly, the former NEFA remained peaceful without any insurgent group operating in the region. However, the dense forests and hills of the area alleged to be used as base camps and trespassing routes by the armed groups of the other hills and states resulted into violent conflicts in the region. (Bhaumik 2009: 14).

The State Re-organisation Act, 1956 was introduced few years after India became independent. Interestingly, the movement for political autonomy in North East India intensified dramatically soon after the Act was passed. As it has been mentioned earlier, the Act was introduced to redraw the political boundaries of the states and union territories, the statehood aspirations started reverberating among various tribal groups of North East India. As a result, the region witnessed emergence of identity and language based ethnic politics in the subsequent period. Since then, the political-history of North East India changed drastically. The political boundary of the undivided Assam was remapped substantially. The hill districts became separate states one after another. It is worthwhile to mention that, although the formation of separate states of Mizoram, Meghalaya and Arunachal Pradesh was relatively successful in establishing peace and tranquility in the region; but the movement for Nagalim i.e. the independent Naga homeland is yet to be resolved despite several attempts initiated by the government (Roy 2018: 28-29).

Like the Naga issue, there are other unresolved homeland demands. In this regard, mentioned needs to make about the United Liberation Front of Assam (ULFA) and their demand of *Swadhin Asom* (independent Assam). The ULFA was formed in 1979 by a group of youths in Sibsagar district of Assam. The outfit is considered as a bi-product of the six long years of Assam movement (1979-1985) that ended after the Assam Accord was signed in 1985. In the initial stages, the group demanded deportation of the ‘illegal infiltrators’ from East Bengal, but soon they started to demand *Swadhin Asom* from the Indian state. However, over the years, many of its cadres have been killed in military operations or surrendered and come forward for talks, although a section of the militant outfit led by Paresh Baruah has been operating from the hideouts of neighbouring countries (Mahanta 2013a: 57-58).

Moreover, the Bodos – the largest plain tribe of Assam has been demanding a separate Bodoland – an exclusive homeland comprising four contiguous districts of western Assam i.e. Kokrajhar, Baksa, Chirang and Udalguri. The Bodo movement that gained momentum during 1990s has passed through critical phases including political violence and ethnic cleansing. However, their demand to ‘divide Assam fifty fifty’ has come to a relative peaceful settlement after the Bodo Accord was signed in 2003. Accordingly, the Bodo Territorial Council (BTC) was formed under the provision of the 6th Schedule of the Indian Constitution. Mention also needs to be made about the demand of Kamatapur state raised by the Koch-Rajbanshi community including parts of western Assam and North Bengal of West Bengal. Ironically, both the demands “contradict” each other due to their claim over similar territory (Mahanta 2013b: 54). Although, Kamatapur Autonomous Council (KAC) has been created by the Assam Government in 2020, but the statehood demand remains unresolved.

As has been argued earlier, these demands are often articulated on the basis of shared history, distinct identity, culture, etc. which encouraged other groups to raise similar demands. The re-emergence of the homeland demands on ethnic lines not only changed the political-geography of North East India in the post-colonial period but it has also increased political and security challenges before the India state.

Conclusion

Post-colonial North East India has a troubled political history. It started primarily due to the 'faulty' administrative policies and cartographic exercises carried out by the British to consolidate their political and economic interests in a frontier region populated by different ethnic groups. As a result, the prolonged socio-cultural interactions that existed in the past across communities ended abruptly. During the post-colonial period, the division further exacerbated due to the emergence of separate statehood demands. The colonial intervention impacted the society, polity, economy and culture of North East India in an unprecedented manner. It had changed the physical structure, demographic composition, socio-cultural relations etc. in the region. Besides, once considered as a shared homeland, the region became fragmented political units.

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EXPLORING THE DEVELOPMENT GAP OF HAILAKANDI DISTRICT IN ASSAM : A HUMAN DEVELOPMENT APPROACH

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Abstract

The development in a region should ideally be viewed and assessed in terms of what it does for its people – the benefits and opportunities it generates and improvements that it brings in the lives of people. As economic growth measures economic attainment in terms of per capita real income, so it provides the means for capability expansion and the resources for investment to ensure better quality of life. However, experience has shown that nations or regions with high levels of income and economic growth need not have similar social attainments. The goals of development can be achieved only through inclusive development and bridging various divides that afflict the economy. Human development approach throws light on the exact level of development of human beings and helps in policy formulation to achieve the development goals particular in a backward region. The North East India and its different remote parts are found notably backward in terms of economic growth and transmitting economic growth to social opportunities and capability expansion. This study tries to explore the development perspectives of Hailakandi district one of the remote region of state Assam and north east India. Based on data reported in Assam Human Development report 2014, the study supports the premise that socio-economic accessibility is one of the obvious requirements to fill out the development gap and for sustained human development in this backward district.

Keywords: Human Deprivation, Development Gap, Capability Expansion, Human development, Hailakandi District, Assam.

Introduction:

Human Capability constitutes the ends in itself and signifies its' importance in both individual and social evaluation. It is very imperative that a determined effort to expand human capabilities through improved education, health and nutrition will serve to transform the prospects for economic expansion particularly in backward regions. It is highly unlikely that a country will manage to follow a course of lopsided development for a long time where economic growth is not matched by advancement of social opportunities and human capabilities (Mbaku, 1997; Alvan, 2009). The

objective of development should be to create an enabling environment for people to enjoy long, healthy and creative lives. So development should not be viewed from an economic angle only, rather it should be viewed from a humanitarian angle. The studies witness that human development should be given top priority in the development programs particularly in those countries where economic growth is low and income inequality is high (Costantini & Salvatore, 2005). Expansion of social infrastructure like education, health, nutrition, gender parity, access to sanitation and drinking water and socio—political empowerment of the weaker sections of the population, are now considered as important constituents of development. Studies also advocate that prioritising social sector expenditure would ensure not only equity but also sustained development in the long run (Razmi, 2012; Mittal, 2016). It is the human development approach that really throws light on the exact level of development of human beings and helps in policy formulation to achieve the development goals particular in a backward region. Government policies and expenditures influence human development. Allocation of resources to improve human development depends on total public sector expenditure and its share to the human development sectors (Borbora, 2010; Ranis et al. 2004). The objective of development should be to create an enabling environment for people to enjoy long, healthy and creative lives (UN Human Development Report, 2010).

Several studies justify that the North east region in respect of social opportunities and human capability is highly lagging behind within the country and as compared to many other countries in the world and low level of human development in North-eastern states of India reflects the high human deprivation among its populace (Nayak, 2005; Mahajan, 2009) It is also evident that while human development extends opportunity available to the people, in the context of North east region, widening the scope of economic opportunity within the region remains the major challenge to development policy-making (Human Development Report of North East States, 2011).

Keeping all these points in view the present study tries to explore the development perspectives of Hailakandi district one of the remote region of Assam and North east India.

Objectives of the Study

1. To analyze the status of development of Hailakandi district in terms of HDI and its dimensional indicators.
2. To find the development gap as to HDI and identify the position of Hailakandi district in regard to other districts of Assam.
3. Suggest relevant policies to eliminate the development gap.

Research Questions

1. Is the prospect of human development of Hailakandi district has been lagging behind?
2. Does human development attainment across the districts of Assam significant differ?

Data Source and Methodology

The main data source of the study is Assam Human Development Report 2014. The analysis of the study is based basically on descriptive statistics. Moreover, measures of ANOVA have also been used to analyse and interpret the results connected to the objectives and hypothesis of the study.

Analysis of Data and Discussion

HDI looks at the development potential of a Nation and the attained level of well-being of its constituent population at a point of time. The HDI is a composite index derived on the basis of dimensional achievements in health, education and income. The index presents the status of human development in the districts. The values of HDI represent how much progress the people have made in overall human development given the pattern of dimensional achievements in the district and the normative goal of capability expansion. The values of the index range between 0 and 1 – where 0 implies no progress made and 1 signifies complete achievement with regard to the normative goals set for the purpose of assessment.

Table 1 show that Hailakandi district secures less than even 0.4 when health and income indices are being estimated.

As shown in figure the present paper estimates the value of HDI for the state as a whole at 0.557. This tells us that given the desired normative goal, the present level of progress in overall human development in the state is just a little beyond the halfway mark. The highest attainment is observed in Kamrup (M) and the lowest in Hailakandi as well as Baksa. In 15 of 27 districts, the average level of achievement in human development is found to be more than the state average. Figure shows that only four districts attains HDI value less than .5 and Hailakandi has been found as the least achiever among all the districts of Assam so far as over all development is concerned.

Table 1
Dimensional and Human Development Indices of Districts

District	Index: Health	Index: Education	Index: Living Standard	HDI
Baksa	0.340*	0.606	0.404	0.437*
Barpeta	0.768	0.684	0.462	0.624
Bongaigaon	0.530	0.667	0.507	0.564
Cachar	0.319*	0.647	0.479	0.463
Chirang	0.746	0.677	0.457	0.614
Darrang	0.620	0.566	0.399*	0.519
Dhemaji	0.481	0.688	0.393*	0.507
Dhubri	0.510	0.579	0.380*	0.482*
Dibrugarh	0.518	0.700	0.483	0.560
Dima Hasao	0.748	0.662	0.525	0.638
Goalpara	0.718	0.612	0.470	0.591
Golaghat	0.543	0.684	0.431	0.543
Hailakandi	0.366*	0.605	0.376*	0.437*
Jorhat	0.587	0.744	0.643	0.655
Kamrup	0.798	0.648	0.483	0.630
Kamrup (M)	0.554	0.783	0.800	0.703
Karbi Anglong	0.743	0.645	0.480	0.612

Karimganj	0.360*	0.627	0.420	0.456*
Kokrajhar	0.539	0.645	0.402	0.519
Lakhimpur	0.612	0.693	0.468	0.583
Marigaon	0.730	0.678	0.386*	0.576
Nagaon	0.588	0.684	0.516	0.592
Nalbari	0.496	0.721	0.535	0.576
Sibsagar	0.521	0.758	0.630	0.629
Sonitpur	0.444	0.615	0.532	0.526
Tinsukia	0.425	0.625	0.483	0.505
Udalguri	0.538	0.602	0.441	0.523
Assam	0.523	0.661	0.501	0.557

Source: Assam Human Development Report 2014.

Across 27 districts HDI median value has been found to be 0.564 and accordingly it is used as threshold value to distinguish ranges of values and categories two groups of districts, viz, HDId” Median and HDI > Median (see table 2). Districts found to be performing HDId” Median (ranges 0.437 – 0.564) are considered as Least Achiever and districts in the group of HDI > Median (ranges 0.576 – 0.703) as moderate achiever.

Table 2
Median Value of HDI is used to categories two groups of districts,
viz, HDId ≤ Median and HDI > Median

Least Achiever Districts	HDId ≤ Median	Moderate Achiever Districts	HDI > Median
Baksa	0.437	Marigaon	0.576
Hailakandi	0.437	Nalbari	0.576
Karimganj	0.456	Lakhimpur	0.583
Cachar	0.463	Goalpara	0.591
Dhubri	0.482	Nagaon	0.592
Tinsukia	0.505	Karbi Anglong	0.612
Dhemaji	0.507	Chirang	0.614
Darrang	0.519	Barpeta	0.624
Kokrajhar	0.519	Sibsagar	0.629
Udalguri	0.523	Kamrup	0.63
Sonitpur	0.526	Dima Hasao	0.638
Golaghat	0.543	Jorhat	0.655
Dibrugarh	0.56	Kamrup (M)	0.703
Bongaigaon	0.564		
Median = 0.564		N = 27	

Source: Estimated Results

Mean across the two groups are found to be significantly different of 0.4982 and 0.6172 respectively. ANOVA results also shows that at 95% significance level the mean HDI of the

populations are not all equal. Interestingly, across the districts of the least achiever group Hailakandi and Baksa attain HDI less than the mean of 0.4982 (see table 3).

Table 3
Results of Descriptive Statistics and ANOVA

Descriptive Statistics					
	N	Mean	Mean SE	SD	
HDI $d \leq$ Median	13	0.4982	0.01103	0.0398	
HDI $>$ Median	13	0.6172	0.00997	0.0359	
ANOVA					
Source	SS	DF	MS	F	p-value ¹
Measures	0.0919	1	0.0919	915.87	<0.0001
Subjects	0.0333	12	0.0028		
Error	0.0012	12	0.0001		
Total	0.1264	25	0.0051		
$H_0: \mu_1 = \mu_2 = \mu \dots$ The mean of the populations are all equal. $H_1: \mu_i \neq \mu_j$ for at least one i, j The mean of the populations are not all equal.					
¹ Reject the null hypothesis in favour of the alternative hypothesis at the 0.95% significance level.					

Source: Estimated Results

Suggestions and Conclusion:

The forgoing discussion suggests that, on the whole, human development in Hailakandi district remains low in relation to the other districts of the State. This district has been lagging behind not only in economic front but also in social front. It is imperative that any attempt at enhancing capability of the people in the region calls for investment not only in economic sectors of the economy, but also equally important is that investment should be made in the various social sectors too. Policies and programmes are to be formulated in such a way that economic expansion should strengthen the expansion of human capability which will greatly determine the level of development in the region.

In a nutshell, the all-round efforts, which are of urgent need to improve the living condition in the district, can be outlined as –

- (i) Wholehearted effort should be made to implement poverty alleviation schemes in the district.
- (ii) Initiative should be taken to implement effectively special employment generating programmes so as to enhance economic viability.
- (iii) Steps should be taken to ensure educational accessibility to all sections of people and spread professional as well as vocational education to female as well.

- (iv) Accessibility of qualitative health care facilities should be ensured for the weaker section of the people.
- (v) Women empowerment should be ensured by promoting education, good health, economic opportunities and political participation to female so as to enhance human capability and there by human development in the region.
- (vi) Development of agriculture sector and establishment of agro-based cottage and small-scale industries would help to generate income and employment and to reduce the impact of poverty.
- (vii) Adequate safety nets benefiting the poor are of special importance.

At last, it is concluded that the study supports the premise that socio-economic accessibility is one of the obvious requirements for sustained human development in this backward district. It may be stated that whatever be the policies adopted for improving living condition of people in the region, emphasis should be given to achieve development from below which ensures people's participation and capability expansion there in.

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HOLISTIC CHILD DEVELOPMENT—A PSYCHOLOGICAL PERSPECTIVE

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Abstract

Holistic child development is the urgent need of today's times. In which development is a lifelong process. Development is qualitative change. Development is the orderly, harmonious and progressive changes leading to the goal of maturity. While holistic child development means the child's physical development, mental development, emotional development, social development and moral development. Keeping this in mind all aspects of holistic child development for the child have been kept in mind. A child's physical development is as important as his mental development because it is like two sides of a coin. Along with this, his social development through which the child learns the lessons of socialization. Moreover, it is necessary to build his emotional personality within the emotional development of the child, while under the moral aspect, the qualities of morality that he receives from the family and society have been considered as priority.

Keywords: child, development, holistic development.

Introduction

A human child is the weakest of all animals in the living creation because it takes a year for a human child to stand on its own feet. Elizabeth Harlock in *Developmental Psychology* and John W. Santrop in *Life span Development* focus on the different stages of child development and its holistic child development. Usually we celebrate the birth of a child only when it incarnates on this earth but psychologists consider the seed which is implanted in the mother's womb by the union of mother and father as its birth so it is included in the stages of development. This is known as the prenatal development stage. This is known as seed stage, embryo stage and pregnancy.

Holistic Child Development—A Psychological Perspective

Before understanding the overall child development, we need to understand what development is. According to Elizabeth Hurlock "Development is qualitative change. Development is the orderly, harmonious and progressive changes leading to the goal of maturity."

According to Skinner “The process of development is both gradual and continuous.”

According to Crow and Crow “Change in the whole organism is development.

Development is a lifelong process. A person continues to develop from the moment a mother conceives a child until the child is born, grows up, becomes young, grows old and dies. This is a natural process but the rate or proportion of growth can vary from person to person, meaning that even though all children develop at the same rate, there are individual differences. In the development of the child, the rituals of his parents are inherited in the pregnancy itself, when the effect of the environment is seen.

“Holistic child development means the child’s physical development, mental development, emotional development, social development and moral development.” (Panwala, 2020-21) Based on this definition, an attempt has been made to explain the presented title from the perspective of Holistic Child Development - Psychology.

Physical Development

Changes in the structure and functions of the body and body parts means physical development and changes in behavior means mental development, emotional development, social development, language development etc. According to Elizabeth Harlock, from birth to adulthood, the head doubles, the chest doubles, the torso triples, the arms quadruple, and the legs quadruple. As this change is proportional, the shape of a person looks symmetrical and uniform. Each limb grows in proportion to that limb. We can measure physical external organs. A tall person does not have short arms and a short person does not have long arms and legs as physical development is proportional. Sometimes the irregular secretion of the endocrine glands causes growth retardation, and this leads to abnormalities in body height, thickness, small head size, etc. (Patel, 1993)

Social Development

According to the Russian psychologist Vygotsky, social factors affect the intellectual development of a child. Vygotsky’s approach emphasizes cooperative interactions and interactions with more informed members of the family and society for the child’s cognitive development. According to Vygotsky all mental processes first arise in the external social world and the child learns through interaction with the culture of his society. A child’s social development takes place in his social environment. A child learns to speak by observing the way people around him pronounce. That’s why a child of Gujarati society learns to speak Gujarati and a child of Hindi speaking society learns to speak Hindi.

Emotional Development

A child’s emotional development begins at birth. An infant begins to establish a sense of belonging with the parent or caregiver. Social and emotional development begins with emotionality. Affection begins with the mother or nanny or any person in the family who takes care of the child and such an emotional relationship is called attachment. Such affection or sentimental relationship is also seen in humans, animals and birds. According to Chainsworth, the tendency to sentimentality is so strong in the human infant that it may be considered a normal feature of his infancy. The

tendency to like the person more and to have more company with the person with whom affection is formed becomes stronger. That is why a small child prefers to stay in the mother's lap and feels safe and secure in the mother's presence. The calf lives with the cow. Birds also cling to their mothers when they are young.

Harlow's Experiment

Whoever takes care of the child fulfills his needs. So the child stays with him more time. Only by the need for food, his emotional relationship with the mother is formed? Harry Harlow's experiment on that is very interesting. He experimented on baby monkeys. In which the baby monkey was raised with an artificial mother immediately after birth. This artificial mother made two types. One of wire and one of cloth. Both had a milk bottle instead of a breast. A cloth mother was clothed and had the appearance of a mother. The baby monkey was kept with these two artificial mothers. As a result, it was observed that the baby monkeys stay more time with the clothed mother and less time with the wire mother and that too only enough time for the need of food. This shows that the baby needs warmth in addition to food. A cloth mat provides heat like a mat, while wire mats are hard and do not provide warmth. (Dave, 2011)

Moral Development

Ethical questions keep appearing in our daily life. The rules of social behavior that lead a person from bad behavior to good behavior. Moral development takes place on that basis. Moral development in the family is very important. There are many policies for moral development. Society praises a person who behaves according to such norms. Such a person gets social recognition. Such a belief makes a person behave more assertively. Thus gradually society's belief makes a person ethical. A person considers the society's code of conduct to be supreme. Telling the truth, being honest and fair, etc., are principles like universal eternal truths. This type of behavior applies to anyone from any country.

Regarding moral development, Piaget in 1932 placed more emphasis on the child's moral decision-making power and the intellectual aspect of the child. According to Piaget, morality is associated with justice, judgment, and respect for the rules of the social order. In addition, Kohlberg's theory is deeply influenced by Piaget's work on moral development and intellectual development. Kohlberg discovered that a person's judgments about the morality and immorality of behavior go through different stages from childhood to adulthood.

Mental Development

Mental development is a matter related to the development of the child's ability to perform various mental processes and intelligence. In addition, mental fitness and good mental health are signs of a developed individual. Many factors affect a child's mental development so that not all children develop in the same way. These factors include heredity, physical health, family environment, parents' financial situation, and school environment. (Shukla, 2012)

Conclusion

Various factors affect the overall development of a child. In which from the perspective of

psychology, it is seen to affect mental, social, emotional and physical as well as moral matters. Today's child is tomorrow's future in which the child's personality becomes socially useful by considering all aspects of the child's overall development. Considering the process of holistic development of the child gives an excellent personality to the family, society and nation.

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KNOW THYSELF: THE NEED FOR SELF RELIANCE AND SELF KNOWLEDGE IN DYSTOPIAN FICTIONS

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Abstract

The most simplistic and conceivable definition of Utopia is a perfect society, and that of a dystopia is an imperfect society. However, the time has now become ripe, and it is no longer true that the terms utopia and dystopia are no longer opposites but rather the visions of an unchecked future in case the citizens of the nation do not wake up to any national calamity or catastrophic reality. Suzanna Collins conceived the idea of the Hunger Games Series when she was trying to zap the channels of her television. On one side, she was to see a reality show and the other channel showed her a telecast of American soldiers deployed in Iran during the time of unrest there. She, therefore, combined both scenarios and created a futuristic world where she could see her citizens devoid of any sense of individuality. The paper attempts to throw light on the need to be oneself and question the quintessential tents of governance so that the world may not witness another horror of the third world war.

Keywords: Utopia – Dystopia- World War- Individuality.

Introduction

There has been a constant human obsession with the future ever since the universe came into existence. One of the most gripping fears that everyone possesses is their inability to predict the prospective course of events. Literature has endeavored to cull out this nightmarish attitude of the people around them and has tried to give them an alternative reality of the bleak and uncertain future. Therefore, one can never conclude obtrusively that Utopias and Dystopias are not opposites but different versions of the same society. When Thomas More wrote and published his critical social treatise Utopia (1516), little did he know that he would be the model for all futuristic fiction, which begins with the most important tagline, What if? one of the reasons why the future is dreaded and treated with disgust is because the negative events of the past tend to shape the happening events of the future.

Position of an Individual

To begin, More's work was an attempt to look at society more positively and offer his critical observations on governance. When Plato contended that poets must be banished from his Republic, he meant that poets were dangerous to any society because they fostered unnecessary fancy. On the whole, be it Utopia or dystopia, they are relative and do not need to be seen as a nightmarish vision. They could rather be seen as a warning to the forthcoming citizens as to what would happen if the world continues to progress the same way it has been. Any calamity, be it the great depression, fascism, Nazism, or the world wars, has evoked fear and panic in the people's minds, and these future uncertainties are being projected and extrapolated into the novels. The *Gulliver's Travels*, the most famous travelogue by Swift, can be considered the foundation of dystopia. When Gulliver travels to the strange lands through the voice of providence, he finds that human society is increasingly getting detrimental, and therefore its progress may be checked. If no effort has been taken to cut social progress to prudent levels, then the plight and the position of an individual in this world would be questioned. Almost all dystopian novels have tried to establish the very same idea stating that the individual is supreme and more powerful than the system of governance. Morten Axel Pedersen, in his book, *Times of Security: Ethnographies of Fear, Protest and the Future*, has observed the human fear of the future and says,

When the anticipatory fear is rooted in a past event or experience, it is often associated with dread, which can be psychologically intense and frequently associated with something ominous or traumatic. Some form of trauma is often at the root of dread response. It's the brain's way of trying to help manage negative outcomes in future events (12).

The beginnings of the twentieth century could be termed the most dreadful and disturbing periods of history because the world wars, the communist ideologies and the resultant curtailing of individual freedom were seen as their backlashes. A lot many of the nations were indecisive about their sides, their allegiance and their alliances with the superpowers. The disarmament policy, the nuclear weapon policy, and the League of Nations was all alien to the world order. During this time, dystopian versions of the future began to surface. Slowly but steadily, this fiction explored the ideas of departure due to massive moments of Armageddon. The United States did not have much of his dystopian fictional contributions on dysfunctional societies except Bradbury, who feared the book burning of the Nazis and its repercussions on the future of the world with absolutely no knowledge of the past and fear for the future. Suzanna Collins wanted to create a fictional society for young adults so that they could also understand the ongoing frenzy and unrest happening around them post the twin tower attack. The *Hunger Games* was a humble beginning to trace the teen's quest to look at society's ills after he comes of age.

Self-help is one of the watchwords of the American cultural civilization. Emerson, one of the greatest writers of the United States, propagated the attitude of being a non-conformist. He always asserted that the knowledge derived from books means nothing when supplanted with the reflections of the human heart. Emerson wants discretion, discreteness and outweighing the good from the bad by using rationality and individuality.

Self-reliant

When an individual is self-reliant, he becomes the most powerful. Collins also underscored the same view, and almost all the writers of dystopian fiction did not sway away from the idea of being independent. It is not that they scorned the idea of collectivism, but it's the fact that any government will tend to become autocratic when its citizens fail to think individually. Most dystopian governments did not encourage independent thoughts because they did not want a parallel government to surface in their fictional alternative worlds. All the writers of futuristic fiction drive home the idea that collectivism which breeds autocracy, and the bounden duty of every citizen in all the corners of the earth, must be to question the ways of the government. When governance operations are left nonchalant, the citizens come to the receiving end. A quote from *Divergent Series* by Veronica Roth emphasizes the very idea.

Decades ago, our ancestors realized that it is not political ideology, religious belief, race or nationalism that is to blame for a warring world. Rather, they determined the fault of human personality, of humankind's inclination towards evil, in whatever form. They divided into factions that sought to eradicate those qualities which they believed were responsible for the world's disarray. (42)

The novel *We*, by Zamyatin, 1984, by Orwell and *Anthem*, by Ayn Rand, questioned the decree of being alike and thinking similarly. The locales of all these novels take place in the unknown future, where humankind has entered a period of darkness and uncertainty. All the novels believed that it's collectivism that would give rise to a more tranquil government; therefore, an individual has to be sacrificed to attain a peaceful nation. When every aspect of an individual is decided and dictated by the ruling monopolistic government, it becomes difficult for an individual to think and live for himself. All the novels try and hint at the time when Adolf Hitler decided to sacrifice individual ideas for the sake of the state. When a society thus formed is uniform and does not split into the individual self, the problems of pain, dominance, war and other conflicts do not stem, and the society becomes more peaceful. These novels scorn the older versions of society which had lost peace and happiness because the citizens did not have a collective thought.

The following quote explains the demands of an oligarchic collectivist government as presented in the book *Consuming Youth* by John Berard. The author coins a word called market society which derides possessing private property because it breeds selfishness and greed. Therefore, these governments aim to live a life with the tenets of common ownership.

The market society isolates people, destroys their communities, and infects them with the prison of competition, an individual, like an atom in Greek, is the ultimate element of indivisibility. What can no longer be divided has no relationships; it cannot communicate anymore... if a human individual has no relationships, they have no characteristics and no name. Such a person is unrecognizable and cannot even know themselves. (23)

Conclusion

Modern-day dystopian fiction has had a new dimension, calling it the Y.A., the short form of Young Adult Fiction. These novels are written for children who can relate to themselves and trace their coming of age through the novel. Collins has aimed to create a new dimension into the writing

of fiction where she wants the teens of the United States to come out of their usual readings of Harry Potter and Lord of the Rings Series and think about the problems the country is now facing. This is done by making all the heroes of the Y.A. category as teens so that the teen reader can empathize with the problems of the hero. In addition, she wants all her young adults to be well-informed so they do not get into any unforeseen problems that their country might confront when they grow into adults. For example, the twin tower attack gave rise to the fear of global terrorism, a threat to the entire world. Therefore, Collins warns her readers of the uncertain future they are subjected to so that their nation does not get into the hands of unknown and unseen dangers in the form of an oligarchy.

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A STUDY ON RELATIONSHIP MARKETING STRATEGIES AND CUSTOMER SATISFACTION IN INDIAN BANKING INDUSTRY

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Abstract

Banks must be more strategic as the banking industry becomes more competitive in order to meet the growing demands of their consumers. It is claimed that managing client connections well is the key to bringing in and keeping customers. The purpose of the study is to ascertain the relationship between relationship marketing aspects and customer satisfaction in the banking sector. The study's objective was achieved by using questionnaires to collect information from 203 bank customers. The major findings of the study emphasise the significant influence relationship marketing methods have on relationship quality and customer satisfaction. The study also demonstrates that customer happiness is significantly impacted by the quality of a connection. The conclusions state that banks should demand that "managers and workers act trustworthy, competently, and with a strong commitment to providing exceptional customer service" if they wish to have positive connections with their clients.

Keywords: Banking, Relationship marketing Dimensions, Relationship Quality, Customer satisfaction.

Introduction

Customers' perceptions of a bank and the information that bank employees should have about those customers are at the heart of the relationship marketing philosophy. Customers are aware of the importance of a good working connection. It's been a hot topic for a while now. Both the customer and the provider have an idea of how important the relationship's pros and cons are to them. This is called the perceived value of the connection.

Various activities, such as philosophical, strategic, and operational aspects, have all utilised the phrase "relationship marketing". Among the key elements of relationship marketing are trust and long-term commitment. In the context of business-to-business trade, relationship marketing

requires a different set of ideas and tactics than relationship marketing with a large number of low-value personal clients (Gronroos, 1997)¹.

In order to overcome challenges such as gaining a worldwide competitive edge and adapting to rapidly changing technology, relationship marketing relies heavily on the development of intimate ties with consumers. Customers are attracted, maintained, and expanded via relationship marketing. In the marketing world, it is a given that getting new customers is the first and most important step of any campaign.

As a result of this interest, marketers have begun to look at relationship marketing as a possible source of additional value for customers beyond the company's product or service offerings. Because it's hard for competitors to directly copy you, making good connections with customers gives you a big competitive edge.

Relationship marketing focuses on the benefits and risks of establishing and maintaining mutually beneficial trade relationships. Customer loyalty and attracting new consumers are better achieved via relationship marketing than through traditional marketing methods. Relationship marketing is the process of identifying, establishing, maintaining, expanding, modifying, and terminating consumer connections in order to create value for customers and profit for the business through a series of relational exchanges with the past and the future. Perrien et. al., (1992)². Because consumers are more likely to have multiple relationships than corporate customers, it is thought to be much harder to keep a relationship going with a consumer than with a business.

Banking is a service that puts the needs of the consumer first. As a result, customer service is the distinguishing characteristic, and the client is always first and foremost. Providing consumers with a variety of ways to interact with their banks is no longer enough for banks in the modern day (Jayawardhena and Foley 2000)³.

At this time, foreign and domestic banks make up the rest of the commercial banking system in India at this time. An individual or group owns and controls a private bank, which reports directly to that organization's management. This segment of the economy that is operated by private people or organisations for profit and which is not under governmental control is referred to as the private sector or the citizen sector in economics. A public bank is one in which the government owns and controls all of the assets and all of the management decisions are made by the government (Sathye 2003)⁴.

Literature Review

Table I
Concept of Relationship Marketing

Author(s)	Definition of Relationship Marketing
"Gronroos (1997) ⁵ "	"Relationship marketing can be seen as a process of identifying and creating, maintaining, improving and, if necessary, termination of relationships with customers or other stakeholder. The aim is to build profitable relationships based on mutual trust, fulfilling promises and achieving the objectives of all sides".

“Morgan, Hunt (1994) ⁶ ”	“Relationship marketing is any marketing effort aimed at the creation, development and maintenance of successful interactions (exchange values)”.
“Gummesson (1994) ⁷ ”	“Relationship marketing can be seen as a relationship or interaction networks”.
“Moller and Wilson (1995) ⁸ ”	“Relationship marketing is about understanding, creating and managing interactions between economic partners, suppliers, service providers and end users”.
“Zvirelienė, Buėiūnienė (2008) ⁹ ”	“Relationship marketing is defined as the new marketing, oriented towards the main objective of the company’s operations – fulfilment of customer needs and building of long-term relationships with customers”.
“Michalova (2006) ¹⁰ ”	“Relationship marketing is forcing one/us to immediately analyse the marketing situation and develop activities and resources in order to create, maintain and expand relationships with customers or specific customer segments”.
“Jurgilevičiūtė, Šudėius (2010) ¹¹ ”	“Relationship marketing can be defined as a long-term, mutually useful relationship, which is characterized among others by such attributes as confidence, cooperation, communication, commitment, dependence as well as development and maintenance”.
“Berry (2002) ¹² ”	“Relationship marketing is a marketing concept aimed at maintaining and creating new relationships with customers based on mutual satisfaction and attraction”.

Customers’ Welfare

Customers’ safety and well-being are a top priority for the banks and their subsidiaries, and we go to great lengths to make sure that they are treated fairly and professionally. All relevant laws and regulations, as well as worldwide standards, are implied in Customer Welfare Policy.

Communication

There is a constant exchange of ideas and information between employees at all levels of an organization’s hierarchy. Having a well-functioning communication system is essential to the success of any firm. Communication with consumers has several benefits, as Van Staden (2002)¹³ point out:

- Increased customer satisfaction
- Saved time and money
- More effective decision-making and decision-making processes
- Proven problem-solving abilities

Commitment

Relationship marketing literature has universally accepted that long-term commercial relationships need a commitment. To create and sustain a long-term connection is usually regarded as a long-term goal (Anderson and Weitz, 1992)¹⁴.

There are three aspects to the Gundlach, Achrol, and Mentzer (1995)¹⁵ commitment. Affective commitment refers to an optimistic outlook on the relationship's future. In order to demonstrate an instrumental commitment, a person must make an investment in the relationship (time, money, etc.). As a last point, a commitment's temporal component implies that the connection is ongoing (Garbarino and Johnson 1999)¹⁶.

Grievances and Care for Customers

Excellence in customer service is the key to long-term company success in today's competitive financial environment. Regardless of the size of a company, there are going to be times when things go awry for a client, and that's just part of doing business. This is especially true for banks, as they are primarily a service business. A bank's first priority as a service provider should be to provide excellent customer service and raise client satisfaction.

Customer Bonding

An important term in the study of consumer connections is bonds and bonding (Arantola, H. 2002)¹⁷. To keep a consumer loyal to the company, bonds serve as an exit barrier that prevents them from leaving (Wendelin, R. 2011)¹⁸. Customers' attitudes regarding a firm may change depending on the kind of relationship they have with it, and this can have an impact on how loyal they are to a particular service provider. There have been several studies on different alliances' beneficial and negative impacts (Arantola, H. 2002). Economic ties and the expense of making a change. Consumers who build ties with companies may reap financial benefits.

Methodology

A combination of quantitative and qualitative methods was used in this work.

Primary Data: To acquire primary data, a survey is being done using a questionnaire.

Secondary Data: With different data accessible via websites, journals, books etc. has been employed in this research.

Target Population and Sampling

Location: Delhi/NCR

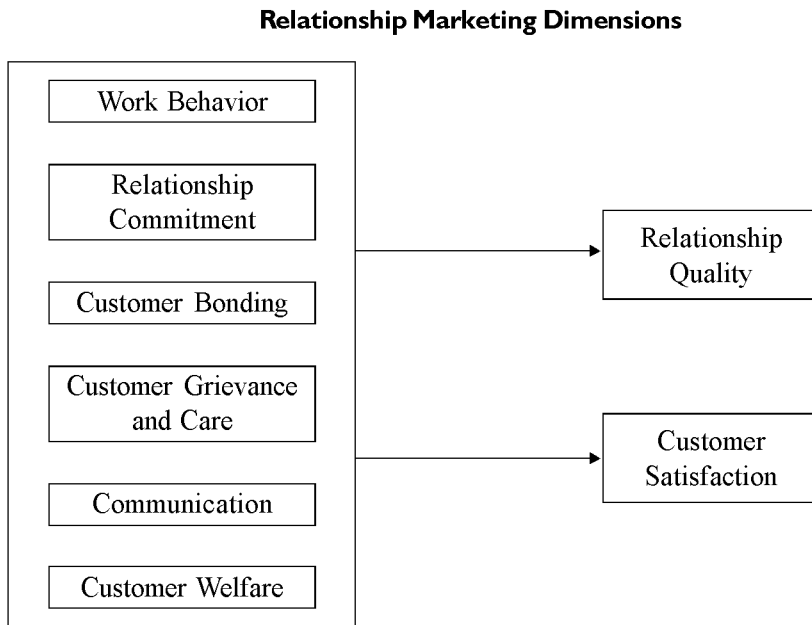
Respondents: Public and Private sector banks in Delhi/NCR, with reference of its customers

Sample size: 250.

Sampling Technique: Convenience sampling techniques

Tools: SPSS and MS Excel have been used for both data coding as well as data transcription.

Conceptual Model



Analysis

Table2
Profile of the respondents

Profile		Frequency	Percent
Age	Below 30	16	8.0
	31–40	54	27.0
	41–50	87	43.4
	Above 50	46	21.7
Educational Qualification	School	32	15.9
	High School	96	48.0
	Degree	62	30.6
	Others	13	5.5
Occupation	Government employee	80	39.5
	Private employee	56	27.5
	Business	26	12.5
	Others	41	20.5
Association with Bank (year)	below 1	28	13.5
	1-5	37	18.1
	6-10	101	50.4
	11 above	37	18.1

Frequency of Visits	Daily	13	6.3
	Weekly	95	47.0
	Monthly	52	25.3
	Quarterly	26	13.0
	Half Yearly	17	8.4
No. of bank commonly being used	1	57	28.5
	2	110	54.1
	More	36	17.8
Type of Account	Saving A/c	193	95.2
	Current A/c	10	4.9
Which bank you used	Public	170	83.9
	Private	33	16.1
Monthly income (Rupees)	below 20,000	80	39.3
	20000-30000	96	47.5
	30,000 above	27	13.3

Source: Primary data

In education level, 48 percent of the respondents have completed high school, followed by degree-level education (30.6%), school-level education (15.9%), and other qualifications, such as a certificate, postgraduate degree, etc. (5.5 percent).

The study's participants often have accounts with one or more banks. In this case, 54.1 percent respondents had accounts with two banks, 28.5 percent with only one bank, and 17.8 percent with two or more banks.

95.2 percent of accounts are solely used for savings, while 4.9 percent are used for current accounts. The respondents used public banks in 83.9 percent of cases and private banks in 16.1 percent of cases.

In terms of their monthly income, respondents fall into three income groups: those earning between 20,000 and 30,000 rupees (47.5%); those earning under 20,000 rupees (37.3%); and those earning more than 30,000 rupees (13.3%).

H₁: "There is no relationship between relationship marketing dimensions and have relationship with customer satisfaction".

Relationship Marketing	Customer Satisfaction	
	r-value	p-value
Customer welfare	0.224	0.001*
Communication	0.326	0.001*
Relationship commitment	0.442	0.001*
Work behavior	0.359	0.001*
Customer grievance and care	0.533	0.001*
Customer Bonding	0.621	0.001*

The R-values, however, are discovered to be significant and positive at the 1% level. It demonstrates the large and positive relation among relationship marketing elements and customer happiness. Therefore, the proposed theory is disproved. Customer care and bonding are more highly correlated in this instance than any other relationship marketing metric. Thus, it is discovered that customer care and bonding have a substantial correlation with customer satisfaction.

Table 3
Effect of Relationship Marketing Elements on Customer Satisfaction

R-Value	R-Square Value	Adjusted R- Square Value	F-Value	P-Value
0.774	0.585	0.525	86.941	0.001

“Relationship marketing	B	Std. Error	Beta	t- Value	P-Value
Constant	1.823	0.995	—	1.813	0.075**
Customer welfare	-0.024	0.042	-0.032	-0.531	0.416**
Communication	0.064	0.023	0.075	1.378	0.154**
Relationship commitment	-0.023	0.024	-0.071	-0.323	0.704**
Work behaviour	0.085	0.022	0.095	1.318	0.186**
Customer grievance and care	0.124	0.077	0.189	3.810	0.001*
Customer Bonding	0.128	0.086	0.210	3.948	0.0001*

*significant at one percent level; **significant at Five percent level.

Table above shows the effect of relationship marketing elements on customer satisfaction.

H_2 : “Relationship marketing elements are not influencing the customer relationship quality”.

Table 4
Relationship Marketing and Relationship Quality

Relationship Marketing	Relationship Quality	
	r-value	p-value
Customer welfare	0.291	0.001*
Communication	0.477	0.001*
Commitment	0.597	0.001*
Work behaviour	0.462	0.001*
Customer grievance and care	0.605	0.001*
Customer Bonding	0.526	0.001*

“*significant at one percent level”

Table 5
Effect of Relationship Marketing Dimension on Trust

R-Value	R-Square Value	Adjusted R- Square Value	F-Value	P-Value
0.775	0.537	0.556	69.973	0.001

“Relationship marketing	B	Std. Error	Beta	t- Value	P-Value
Constant	2.912	1.340	—	2.293	0.023
Customer welfare	0.000	0.065	0.000	-.005	0.869**
Communication	0.195	0.054	0.124	3.592	0.001*
Commitment	0.223	0.046	0.230	4.019	0.001*
Work behaviour	0.076	0.075	0.054	1.546	0.191**

Table above shows that Relationship marketing dimension do have the relationship with customer relationship quality.

Pearson correlation is used to test the hypothesis mentioned above. The relationship marketing component of customer care and grievances has the greatest r-value (0.605) for the customer's relationship quality in banks, according to the correlation value. Relationship fidelity (0.597), customer bonding (0.526), communication (0.477), work behaviour (0.462), and customer welfare come in second and third, respectively (0.291). Thus, it can be concluded that trust and relationship marketing characteristics have a close link. Thus, the proposed theory is disproved. The safe r-values range from 0.605 to 0.291. The r-values are discovered to be positive, nevertheless. It demonstrates how the quality of customer relationships is favourably correlated with relationship marketing dimensions.

H_0 : “There is no relationship between Relationship quality and customer satisfaction”.

R-Value	R-Square Value	Adjusted R- Square Value	F-Value	P-Value
0.748	0.399	0.348	43.49	0.001

	Customer Loyalty	
	r-value	p-value
Relationship Marketing	0.748	0.001*

* significant at one percent level

The above-mentioned hypothesis is tested using Pearson correlation analysis. The p-value that was computed is significant. Therefore, the proposed theory is disproved. The r-values are positive in nature. As a result, client happiness is positively correlated with relationship quality. The value of r is .748.

Findings

The effects of relationships between relationship marketing dimensions, relationship quality, and relationship with customers. The following results were obtained for these goals:

- Customer satisfaction is positively correlated with relationship marketing dimensions. Customer care and complaints have been found to have a strong link to customer satisfaction. Relationship commitment is at a moderate level. Customer satisfaction, however, is least correlated with customer welfare, communication, and work behaviour.
- The dimensions of relationship marketing are having a significant impact on satisfaction of customer. Nevertheless, customer ties Customer care and complaint dimensions strongly

correlate with customer satisfaction. On the other hand, customer satisfaction is not predicted by commitment, trust, customer bonds, or workplace behaviour.

- Relationship quality is significantly impacted by relationship marketing dimensions. Relationship quality is more affected by commitment, communication, handling of customer complaints, and customer bonding, all of which have a positive impact on the relationship quality of the bank. However, the welfare of the customer and employee behaviour have no bearing on the quality of the banks' relationships.
- Customer satisfaction and relationship quality have a strong relationship with one another.

Relationship marketing dimensions assist clients to be pleased with a certain bank. It is more likely that consumers will have a more positive experience with a bank if its personnel are trained in conflict resolution, sympathetic and reciprocal skills, as well as a variety of other important soft skills. Customer satisfaction is likely to increase for banks that have stronger customer relationships.

Conclusion

Customer satisfaction is a bank's most valuable asset. Consequently, the company must guarantee that the correct items and services are accessible to clients at the right time, accompanied by the proper advertising, in order to keep them. Quality products and services are critical in today's competitive economy, when every penny counts. Consequently, banks that provide excellent service to their clients are more likely to see repeat business and even recommendations from those consumers. It has a positive impact on client satisfaction and service quality when it comes to relationship-based marketing.

Rather than relying on market share, relationship marketing shifts the focus to customer share. Sales are the beginning of a long-term partnership. Despite this study's conclusion that service providers' communication efforts result in pleased consumers, service providers should still aim to deepen connections by changing indifferent clients into devoted supporters of the firm via appropriate communication. Customers' particular wants must be taken into account by service providers in order to give the best possible service. In-depth market research may help them do this. Having this information will allow them to tailor their products and services. Customers expect service providers to be on time and to respond quickly to their requests for assistance.

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A STUDY ABOUT CONSUMER PERCEPTION TOWARD ONLINE GROCERY SHOPPING IN THE COVID-19 PANDEMIC ERA

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Abstract

In this technological era the development of innovation is taking place. Online shopping, online advertising, media promotion, and search engine tools comes into contact. In COVID-19, the online platform has gained massive importance in influencing customers and their behavior of purchases in decision making.

Purpose

This paper aims to identify the opportunity to study customer perception towards online shopping of grocery. in the past two years especially (Covid-19).

Research Methodology

Understanding the significance of the study, mixed-method, that is a combination of both secondary and primary methods of data collection will be incorporated. Followed up with a primary method, a survey would be conducted on customers using Google Form. Despite, positivism research philosophy along with a deductive approach will be considered.

Findings

The findings would emphasize how online marketing tools/ online grocery shopping have evolved customers rapidly in this Covid- 19 pandemic.

Keywords: Consumer perception, Online grocery shopping, Digital marketing, COVID-19 impact

Background of the Study

People's daily lives has been changed in the COVID-19. In an attempt to slow the spread of COVID-19, people have changed their production and consumption habits. Consumer spending on public transportation, and other categories fluctuated significantly during the early stages of the

epidemic in the U.S (Ciotti, 2020). When it comes to pandemic-related losses, food is in second place behind healthcare (Pokhrel, 2021). In terms of growth in grocery spending, online retailers have seen the highest increase by far. While internet retailers typically hold a 3–4% share of the US market, that number has risen to 10–15% during the COVID-19 epidemic (Daniel, 2020). Demand for groceries has increased, but so have the supply and demand mismatches in the sector (Watkins, 2020). Before internet grocery shopping became widely accepted, it took a long time. 81% of US customers had never bought groceries online as of 2019, according to Forbes (2020). When COVID-19 was first discovered, the situation was quite different. By the year 2020, 79% of Americans will have done their grocery shopping entirely online. According to McKinsey 2020, one-fifth of European consumers have switched grocery shops after using home delivery or click and collect services.

COVID-19 has caused customers to rethink their shopping patterns and prefer internet shopping. Because of the epidemic, the supermarket sector has seen a significant shift toward online sales. There is an increasing interest in online grocery shopping because of the pandemic's effect on customer behavior, and this has been noted in marketing studies. The literature on how the COVID-19 epidemic has altered consumer perceptions about online grocery shopping is still unclear, despite the growing interest in this area. Despite the fact that the epidemic has sparked a fresh wave of research into how consumers shop for groceries online, no previous study has examined the consequences of COVID-19 on consumers' purchasing pattern. As a result of this meta-analysis, retailers can learn more about the online pattern followed by consumers.

Fraser (2021) proposed the Protection Motivation Theory (PMT) to explain why people take precautionary measures when faced with a perceived threat to their health, and it has since been used in several types of research on natural disasters and it has recently been used to explain consumer behavior in the pandemic. "According to Padhan (2021), the pandemic's response efficacy pushes people to take precautionary measures, such as self-isolation, in order to decrease the threat of exposure. Personal threat assessment yielded this preventive strategy, which includes a consideration of the perceived severity (PS). As it pertains to the COVID-19 pandemic, perceived severity (PS) might be defined as a person's level of alarm at the severity of the threat. This study uses Protection Motivation Theory to explain how health-related factors affect customers' inclination to purchase groceries online. Earlier studies have confirmed the impact of perceived ease of use and perceived usefulness on the intention of various virtual technologies like online shopping, online learning video conferencing, and telemedicine recently in the context of technology acceptance on the basis of the COVID-19 epidemic. This study used TAM to examine the impact of perceived usefulness on online shopping during pandemic, in accordance with earlier ones. An important consumer behavior research concept, consumer perceived value (CPV) influences the overall evaluation and happiness of customers with goods and services (Kumar et al., 2020). From both a behavioural and utilitarian theoretical perspective, CPV was examined in this study. In response to the arrival of COVID-19 and the subsequent confirmation that it was an extremely pathogenic disease, governments and administrative authorities implemented social isolation and quarantine as methods of social distance. The infection curve was flattened during the pandemic by imposing rigorous lockdown. For this study, we looked at self-isolation intention (SII), which is an intentional reduction in social distance and avoidance of public areas, such as brick and mortar businesses for shopping. As a result of this, PMT suggested that when the danger appraisal is intense or the perceived severity is great, it immediately drives or induces people to take precautions such as self-isolation in the COVID-19

pandemic. Therefore, the researcher aims to understand the influence of Covid on online grocery shopping since most offline shops are not opening due to the spreading of Coronavirus, this study will help to identify the demand for online grocery shopping, which will also lead to developing strategic decisions related to the online grocery market.

When making a purchase, it plays a critical role in influencing your decision whether to buy anything positive or unfavorable. According to Wildman (2020), a consumer's attitude toward a product is made up of their beliefs, sentiments, and behavioral intentions toward that product. The success or failure of a business is heavily influenced by how customers feel about the company and the things it sells. A study by Bhatti (2020) at the University of Miami in Coral Gables, FL, looked into how consumers perceive privacy and security risks associated with online shopping and came to the conclusion that both new and experienced Internet users have concerns about how they perceive those risks

Literature Review:

1. Marketing Research on E-Commerce

Shoppers are now more likely to shop online than ever before, thanks in large part to e-commerce companies that have proliferated. These tasks include SMM, company management and technological support as well as organization and management of social commerce (Wildman, 2020). SMM, which includes user ratings and reviews, as well as suggestions and referrals, online communities and social shopping/group purchasing is the primary emphasis of this study (Tandom, 2020). These tools enable a wide range of SMMA, including engagement, the exchange of critical product information, the propagation of word-of-mouth (WOM) about current and trending products and services, and more.

2. Consumers' perception and attitude toward e-tailing and online grocery shopping

Online grocery shopping is the subject of numerous types of research, including those by Wang (2020). It has been found that an individual's attitude and perception can predict their behaviour (Kumar, 2020). To put it another way, it's important to know how people think about online grocery shopping before you can get them to start doing it themselves. An investigation into consumers' attitudes towards online grocery buying is also necessary. Online grocery consumers' behaviour has been studied in recent years by using a variety of models and theories, including TAM model and the theory of planned behavior.

It is extensively used in technology adoption studies to forecast an individual's intention to utilize a certain information system is based on the TAM model's basic psychological elements (Padhan et al., 2021). Consumer perception of online grocery shopping was examined by (Phelps, 2020) to find numerous elements influencing consumer acceptance of TAM. Online grocery shopping has a positive effect on people's attitudes toward utilizing it because of its perceived usefulness and convenience of use.

Research objectives

- To identify the online grocery shopping influence on consumer buying behavior during and after the covid -19 pandemic.

- To understand how customers' demographic features affect their attitude toward online buying.

Research Methodology

Introduction

Consumers are increasingly turning to the internet to make a variety of purchases. Using such services has never been easier for these customers. In other words, the goal of this study was to discover what influences consumers' attitudes toward food shopping done online. Explanatory and exploratory studies were conducted as part of this research.. During an online grocery purchase, the research also sought to determine the most important aspects (Wang et al., 2020). The information gained from this research is then used to determine how these elements influence consumers' attitudes.

Research Design

Customers' attitudes toward grocery shopping and the online grocery sector were examined in this study. Quantitative approaches have the advantage of being able to quickly and cheaply address a large range of scenarios. Although it has a theoretical focus, it also makes comparisons of collected data much easier. According to (Tandom, 2020), quantitative research can be completed more quickly than qualitative research because the time schedule can be predicted. Qualitative research, on the other hand, can take a long time to complete. Data collection from a representative sample, proper instruments and methodologies, analysis, and interpretation of the gathered data are all aspects of research methodology that are critical to the scientific exploration of a subject.

Data Collection and Interpretation

Findings of most studies are intended to be applied to a specific group of people. Sample design is a term used to describe the process of selecting a sampling unit in any research (Wildman, 2020). The study's participants could be from a wide range of demographics or a more specific subset.

In most cases, this is impractical to examine the population size is simply too huge. There are three key advantages of using a smaller sample size to reduce the number of respondents: fewer costs; faster data collection; and the ability to assure uniformity and to improve the quality of data (Tarkar, 2020).

Table I
Respondents' demographic profile and online purchasing behaviour

Gender	Frequency	Percentage
Male	37	39.8
Female	56	60.2
Level of Education		
Secondary school	25	26.9
University	61	65.6
Other	7	7.5

Occupation		
Employed Full Time	29	31.2
Employed Part Time	6	6.5
Unemployed	3	3.2
Student	55	59.1

The developed questionnaire is shared with different participants based on their geographic conditions. According to that response, the obtained data set is observed and detailed as follows: Moreover, 60% of respondents were female, between the ages of 22 and 24, had a university degree (61%), and were living with their families or roommates. A total of 65% of those who took part were enrolled in studies, while 31% were working full-time. Everyone in the study has done some online shopping at some point. While 54.8% of those polled had never done their grocery shopping online, 72.8% (or 37 people) had contemplated it in the past. Of the 43 participants (45.2%) who had previously shopped for food online, 57.1% now do so 1-4 times each year and for a period of time exceeding a year (table-1) (47.6 percent).

Reliability and Validity

This study used a one-sample Wilcoxon test, a nonparametric statistical approach, to evaluate the newly included components before looking at the impact of shopping incentives on purchase intentions. We found that product scarcity scores during Covid-19, $Mdn=3$, were substantially greater than those before, $Mdn=2$, with a p-value of 4.95 and a Z-score of 4.495. The null hypothesis is rejected and H4b is accepted.

Prior to and following pandemic, a signed-rank test by Wilcoxon was used to assess perceived wait times of supermarkets. Supermarket waiting time scores during Covid-19, $Mdn=5$, were statistically greater than before, $Mdn=3$, $Z=6.451$, $p.001$. H5a is acceptable. Wilcoxon rank-sum tests determined whether or whether customers believed that Covid-19 may be contaminated in supermarkets. The median risk of contamination in supermarkets was substantially different value 3 ($Z=2.408$, $p.05$, with a low effect size ($r=.25$)) in the test, but neither agreed nor disagreed (Bartz, 1999). We accept H6b since the analysed median was greater than 3, $Mdn=4$.

Table 2
Participants' online shopping behaviour

		Frequency	Percent	Valid Percent
Have you ever shopped online?	Yes	93	100	100
If yes, how often do you shop groceries online?	1-4 times in a year	24	25.8	57.1
	5-11 times in a year	9	9.7	21.4
	1-3 times in a month	4	4.3	9.5
	Once a week or more	4	4.3	9.5
	Other	1	1.1	2.4
	Total	42	45.2	100
	NA	51	54.8	

Are you flexible with online payment	Yes	84	87	92
Do you aware by every search option	Yes	78	84	61
Do you have good internet connectivity	Yes	97	92	96
Have you problem with high traffic in offline	Yes	81	78	69
Do you have delivery facility in your area	Yes	84	87	59
Are you satisfied with cost in online	Yes	99	95	92
Do you received same material as display online	Yes	93	98	100
Are you overall satisfied with your online shopping	Yes	91	85	80

Reliability Analysis

Product scarcity was used as a predictor of purchase intent in a linear regression model. P.05 and an R² of .063 were established for a significant regression equation ($F(1,91)=6.164$). Product scarcity accounts for 6.3% of the predictor's variation. If the product becomes one score more difficult to obtain, purchasing intentions rise by .265. H₄ is therefore accepted.

Using Pearson correlation matrices once more, we looked into the multicollinearity of the predictor variables in an attempt to determine what was causing these differences in variable significance across regression models. Table 3 shows that many of the factors have a strong relationship with one another.

Reliability, for example, was strongly linked to time-saving, contamination risk, and product shortage. Indicating that multicollinearity was to blame for the discrepancy

Table 3
Model Summaries

Model	R	R Sq	Adjusted R Sq	Std. error of the estimation	R Sq change	Change F	Df1	Df2	Sig. F Change
1	.429	.184	.166	.812	.184	10.16	2	90	.0
2	.571	.326	.288	.751	.142	6.11	3	87	.001

The obtained R square value is .184 for mode 1 and .326 for model 2 which justifies the consumer online grocery shopping behavior

The obtained R-value should be less than 1 is the prime objective of the set hypothesis. The second aim of the proposed work is to achieve the required R square should be less than 0.5. The third objective of this study is that the change in F should be more than 5. The outcome of this proposed hypothesis is summarized in Table: 3.

Conclusion

This study is sufficient to suggest that in the context of online grocery shopping, there are three factors result of Covid-19: product shortages, latency, and risk of polluted with virus evidence seen. In addition, these factors were found to add statistical power to this model. As controversial, in our sample, only convenience, which is one of the three factors that exist, was important. Overall, convenience, latency, and risk of contamination have been found to have a positive impact on customers' buying intent at online grocery stores. Apart from that, the study found evidence that age has an important effect on connection between three key factors and outcome variables, and the association between motivational time and purchase intent. Therefore, we conclude that the pandemic had a beneficial impact on the propensity to buy goods online by causing supply shortages, and long wait times.

Limitations

- Investigation is totally dependent on the world, so the prediction or details of any country is difficult to evaluate.
- The non-probability method which is used in the current investigation is not useful for the entire population.
- The research is examined based on a survey of participants from the range of 22 to 24 years.

Future Study

Survey should be done on the age group from 18 to 35 years.

- Other analytical methods should be used to validate the obtained result
- Country-wise evaluation is required to easily filter or asses the data.

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A STUDY ON BODO FICTION WRITTEN BY MADHU RAM BARO

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Abstract

Madhu Ram Baro was a faculty of Gauhati University in the Department of Linguistics. He is only the Bhasha Samman Awardee among the Bodos. He was awarded Bhasha Samman by Sahitya Akademi, Kolkata, in the year 2002. It is remarkable that in the same year 2002, he was awarded Dr. Ambedkar Literary Award by Bharatiya Dalit Sahitya Akademi. He is famous as the First Bodo linguist, who researched contrastive study of Bodo and Assamese language. Madhu Ram Baro has contributed to every aspect of Bodo literature, like language, literary criticism, novel, drama, poetry, folk literature, children's literature, stories, and biography. He has contributed the highest number of linguistics and literary works in the history of Bodo literature. Apart from these Madhu Ram Baro has also contributed to Assamese and English Literature. Altogether he published more than 70 books, in Bodo, Assamese, and English. His contribution to Bodo literature was continuing till his death. This paper tries to analyze Bodo fiction written by Madhu Ram Baro. The data for the study has been collected from both primary and secondary sources.

Keywords: Madhu Ram Baro, Bodo fiction, Drama, Novel, Story, and Poetry.

Introduction

Madhu Ram Baro was a faculty of Gauhati University in the Indian state of Assam in the Department of Linguistics. Apart from this, he was working as a teacher in various schools. He was born on 1st November 1938 at Hajo, district Kamrup, Guwahati, Assam, India in a family of the Bodo Community. He is only the Bhasha Samman Awardee among the Bodos. He was awarded Bhasha Samman by Sahitya Akademi, Kolkata, in the year 2002. In the same year, Bharatiya Dalit Sahitya Akademi Assam State Branch awarded him the Dr. Ambedkar Literary Award. He is mostly known as a linguist. Madhu Ram Baro was the first master's degree holder in linguistics among the Bodos as well as Assamese as a whole in Northeast India. He was the first Bodo to be appointed to Gauhati University when the Bodo language was introduced as a Modern Indian Language (M.I.L.) subject in post-graduate certificate course in 1996.

Madhu Ram Baro has contributed to every aspect of Bodo literature, like language, literary criticism, novel, drama, poetry, folk literature, children's literature, stories, biography, textbooks, grammar, and Syllabus related books. Along with Bodo language, literature, and society, Madhu Ram Baro has also contributed to Assamese and English Literature. Altogether he published more than 70 books, in Bodo, Assamese, and English. Most of his books are recognized as syllabus-related books from lower primary to post-graduate levels. His contribution to the Bodo literature was continuing till his death.

Methodology

To study on the topic '*A study on Bodo fiction written by Madhu Ram Baro*' analytical and descriptive methods have been applied.

1. Data Collection

Data for this study has been taken from both primary and secondary sources. The primary data has been collected by using focus group discussion and interview methods from his wife Mrs. Priyadini Brahma and two daughters Mrs. Chery Baro and Mrs. Daisy Baro and also from his written materials in the form of books. The secondary data has been collected from some magazines and Books etc.

2. Problem Statement

To study on the topic '*A study on Bodo fiction written by Madhu Ram Baro*' the main problem is the fiction literature of Madhu Ram Baro in Bodo Literature.

3. Aims and Objectives of the Study

The aims and objectives of the study are as follows:

1. To focus on the contribution of Madhu Ram Baro in Bodo Literature.
2. To analyze the fictional literature of Madhu Ram Baro.

Madhu Ram Baro's Fiction and Non-fiction Bodo Literature

Madhu Ram Baro is one of the famous Bodo writers as well as he is a renowned linguist of Assam. He wrote many genres of Literature in Bodo, Assamese, and English. Madhu Ram Baro desired the growth and development of Bodo language and literature. One of the facts of his curiosity about language and Literature is his promise to his teacher during his primary school days. He had promised his primary school teacher to write Bodo Grammar and Dictionary during his early school days. His quotation of curiosity on Bodo language and Literature is stated below:

'When one of my teachers in primary school called Boro language a Dowan which means a language without a Grammar and Dictionary. Then I promised to write Boro Grammar and Dictionary'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

To fulfill this promise, he tried and worked very hard and finally, he wrote Bodo Grammar and edited Dictionary. Namely:

1. Gejer Raokhanthi (Bodo Grammar for school level)
2. Gwjwo Raokhanthi (Bodo Grammar for H.S. level)

3. Bodo-English-Hindi Dictionary (Edited by Madhu Ram Baro)
4. Multilingual Dictionary including Bodo (Edited by Madhu Ram Baro)

It is also observed that on the need basis he had written Bodo books in due time to fulfill the need of the Boro Students. When he delivered his speech at Sahitya Akademi Awardees' meet (28th August 2003) he said that,

'I am basically a teacher and for the needs of the students I started writing in the true sense'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

He also added in his speech that, he started writing in class eight with poems and short stories in the Assamese language. The quotation of his speech is as follows:

'I started my writing from class eight itself when I was a school Student. I composed poems, short stories and articles first in Assamese and collected materials of Boro folk-literature like folk-tales, folk-songs etc'. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

Regarding to the writings of Madhu Ram Baro, Joykanta Sarma has stated in following lines:

'In Bodo Medium alone, 22 of his books are prescribed as text-books, including Social studies and Rapid Reading. (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

According to his Bio-data, *'Highest number of linguistic and literary contributor among the Boros, writer of more than 70 books particularly in Boro, also in English and Assamese languages, being most of them recognized as text books for lower level of education to Master Degree level, language readers beginning from lower level of education from class I to X in series including a few Social Studies and Rapid Readers in Boro. M. R. Baro's written Text books as language Readers for H.S. School besides collection of Essays and Short story books. Higher Boro Grammar and Boro Dramas and Essay books for degree level of education, writer of text and reference books for Boro Certificate, Diploma, Elective, Major and M.A. course in Boro, also in Folklore and Linguistics, for Degree Elective, Major and M.A. Course in Assamese; Probodh, Bisharad, and Nipun Course in Hindi Rastrabhasa'.* (Khagendra Nath Talukdar, Bhuban Chandra Kalita, et.al)

Compositions or Writings of Madhu Ram Baro in Bodo literature are as follows:

1. Abouni Gami
2. Gorse Pwisa, 1996
3. Solo Swlai, 1990
4. Aji Ami Kon Bate
5. Mugani Thandwi, 2002
6. Gwdan Jwlwi, 2006
7. Mungkhlongni Hangma, 1996 (In Boro)
8. How to Adorn (In English)
9. Boro Solo Batha, 1998
10. Gwmwthao Solo, 1998
11. Gwmwthab Solo, 1998, (Foreign source)
12. Gubun Hadotni Solo, 1998 (Foreign Tales in Boro)

13. Boro Sadhukotha, 1998 (In Assamese)
14. Aitar Sisugram, 1996 (Child Literature)
15. Gedema Boro Jwhwlao Bishnu Prasad Rabha,
16. Dr. Bhimrao Ramji Ambedkar, 1998 (In Bodo)
17. Maxim Gorki, 1998 (In Bodo)
18. Jwhwlao Jaolia Dewan, 2002 (Biography)
19. Garbwnai Lamakhwo Naipinhornanwi (Autobiography)
20. Biplabi Bir Bishnuprasad Rabha, 1997
21. Dr. Bhimrao Ramji Ambedkar, 1998 (In Assamese)
22. Thunlai Arw Boro Thunlai (Literature and Boro Literature, Critical Aspects with Reference to Boro)
23. Boro Thunlaini Saorathayari Jarimin (Critical History of Boro Literature)
24. Boro Raithaini Lu (Criticism of Boro Prose Literature)
25. Boro Khonthaini Lu (Criticism of Boro Poetical Literature)
26. Jariminni Nwjlwrao Boro Thunlai, 1988 (A History of Boro Literature)
27. The History of Boro Literature
28. Shipung Gungang (Boro Part)
29. Boro Rao Arw Harimu (In Boro)
30. Boro Loka Sahitya, 1995(Vol-I)
31. Boro Loka Sahitya (Vol-II)
32. Boro Loka Sahitya (Vol-III)
33. Boro Lokogit (In Assamese)
34. Rao Arw Ransai, 2000
35. Abhaao Swlwnghaiarw Bini Sanggrangthi, 1988

It is found that total of thirty-five (35) pieces of compositions was written by Madhu Ram Baro. Of which, five (5) are fictional and the others thirty (30) are non-fictional literature. Madhu Ram Baro had also written twelve (12) books relating to Bodo language and linguistics.

I. Bodo Fiction Literature

In the history of Bodo literature “BATHU NAM BWIKHAGUNI GIDU” is the first poetry book written in Bodo language. This book was published in 1920 by *Prasanna Kumar Boro Khakhlary*. It is a poetry book relating to the traditional religion Bathwo and the songs sung by Bodos during the time of Bwisagu festival. In the same year, “BIBAR” mouthpiece was published in the manuscript form under the editorship of *Satish Chandra Basumatary*. After that, “KHONTHAI METHAI” a poetry book was published in 1923 by the joint editorship of *Rupnath Brahma* and *Madaram Brahma*. *Madaram Brahma* also published a poetry book namely “BORONI GUDI SIBSAARW AROJ” in 1926. “ABARI” the first short story of the Bodos by *Ishan Muchahary* was published in “ALONGBAR” magazine in 1940.

In the modern age of Bodo literature, **Chittaranjan Muchahary** published their first novel “JUJAINI OR” (social novel) in 1962. It is also mentionable that **Chittaranjan Muchahary’s**

“PHWIMAL MIZING” is the first short story book in Bodo literature. It was published in 1970. (Lahary). After that, it is seen that Bodo writers were creating Bodo fiction literature parallelly.

(1) Bodo fiction literature written by Madhu Ram Baro

Madhu Ram Baro had written five books of Bodo fiction literature. Namely:

1. Mugani thandwi, 2002
2. Gwdan jwlwi, 2006
3. Abouni gami Gorse pwisa, 1996
4. Gorse pwisa, 1996
5. Mungkhlongni hangma, 1996

Among these, five (5) are fiction, two (2) are dramas, one (1) novel, one (1) short story, and another one (1) is poetry.

(2) Bodo drama written by Madhu Ram Baro

Madhu Ram Baro had written two Bodo dramas, namely: MUGANI THANDWI and GWDAN JWLWI.

MUGANI THANDWI and GWDAN JWLWI, both the dramas are full-length social dramas. The MUGANI THANDWI was published in 2002 and the meaning of MUGANI THANDWI is **representative of the age or era**, depicting the idea of a young enthusiastic promising student's hard struggle to advance the Bodo tribe in the field of a linguistic, literary, and cultural movement in rapid order during the complicated period of the inception of Bodo medium education in between 1963 and 1975. GWDAN JWLWI means **new generation**, depicting the idea of Bodo culture to protect it for self-identity and for the future generation.

(3) Bodo novel written by Madhu Ram Baro

Madhu Ram Baro contributed to Bodo novel by writing “ABOUNI GAMI”. The meaning of “ABOUNI GAMI” is **Grandfather's village**. It's a social Bodo novel that depicted the idea of how a fallen marshy place developed into an attractive ideal village due to the hard labour of an old man who could establish amity and harmony among the backward Bodo and non-Bodo society.

(4) Bodo short story written by Madhu Ram Baro

Madhu Ram Baro was writing a short story “GORSE PWISA” in 1996. This book is one of the famous short story books in the field of Bodo literature. It's an anthology of self-composed Bodo short stories. By composing this short story, he contributed to the stock of Bodo shorts stories as well as to the Bodo literature. The meaning of “GORSE PWISA” is **a piece of coin**. There are eight (8) short stories in this Book, Which are:

1. Gorse phwisa
2. Laokharphwrjwng dandipha
3. Lokhun bwrai
4. Angni College phorainainia gubi thangkhi
5. Adra jio khangnaini raha

6. Haorya gwswni hangma
7. Thangkhi
8. Nerswnthai

These, all stories are depicting the idea of social problems prevailing in the Bodo society, particularly among the distressed and poor women and children, and their struggle to get rid of them single-handedly. Along with this short story book, he translated a short story book from Assamese language to Bodo Language.

(5) Bodo Poetry written by Madhu Ram Baro

“MUNGKHLONGNI HANGMA” is only the Bodo poetry book written by Madhu Ram Baro published in 1996. The meaning of the title is **Martyr’s shy**, there are fifteenth (15) poetries in this book. These are:

1. Mungkhlongni hangma
2. Khwosethi
3. Sima benggiri
4. Mithingga
5. Da nwnge bobeyao
6. Khwndwse daha khonthai
7. Nwi buhum nwnge
8. Dukhuni nerswn
9. Wi okhwrang
10. Dwngse bwidasi methai
11. Okhwrang Gwdan
12. Jathai solo
13. Nerswn
14. Abadari
15. Phwi khwose jani

Themes of these poetries are particularly tries to depict the idea of some burning problems prevailing in the present society, particularly among the Bodo community. He criticizes these problems as a social disease and also gives some suggestions to discard them through the poetries.

Finding and Conclusion:

From the above study, it is observed that Madu Ram Baro has contributed to every aspect of Bodo literature. The major findings of this study are as follows:

1. The study has founded total of thirty-five (35) books in Bodo fiction and non-fiction literature written by Madhu Ram Baro.
2. There are five (5) Bodo fictions book found written by Madhu Ram Baro. Among these two (2) are Bodo drama books, one (1) Bodo poetry book, one (1) Bodo novel book, and one (1) is Bodo short story book.

3. All the compositions of drama, poetry, novel, and short story are based on social themes, particularly the idea of some burning problems prevailing in the present society, Society like Bodo and other tribal communities, who lives in undeveloped rural areas.

From the above discussion, it is depicted that the writings of Madhu Ram Baro in Bodo fiction literature are very precious in Bodo literature. His fiction literature is full of real ideas and knowledge of human life. Readers and learners can learn many things from his compositions. But now a day, the written books of Madhu Ram Baro are not available in the markets. This is the time to share the knowledge of these books with students by including these books in the syllabus of various courses.

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ARCHITECTURE OF THE MONUMENTS IN THE AY CAPITAL AT VIZHINJAM IN KERALA

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Abstract

Vizhinjam was the capital of Ay kingdom for a long time. It is located on the south of Thiruvananthapuram district in Kerala. The architectural monuments in Vizhinjam are Ay fort, Portuguese fort, rock cut cave Temple, Siva Temple, Bhagavati Temple, Ayyakudi Bhagavati Temple, Ayyakudi Siva Temple and Taliyur Mahadeva Temple. The Ay fort and its construction is mentioned in Madras Museum plate. The portuguese also built a fort in Vizhinjam to promote pepper trade. The rock cut temple at Vizhinjam was built on Pallava architecture. The Siva Temple follows dravidian architecture. The Temples of Vizhinjam of the ninth Century are akin to contemporary Chola shrines.

Keywords: Vizhinjam, architecture, monument, Temple, Fort.

Introduction

The importance of local history has been recognized by scholars of the world over ever since the appearance of the Annales School. These local histories will bring to light the hitherto unknown, ignored or neglected movements or struggles or resistance from the desams or localities and will enable the re-reading of the mainstream histories and effect necessary changes in them. Vizhinjam was an ancient seaport town and the capital of Ay kingdom. It is located on the south of Thiruvananthapuram district in Kerala State. The place was a flourishing trading centre in the sangam age. The Romans, Chinese, Persians etc maintained trade relation with Vizhinjam. The place witnessed Chola and Pandya imperialism. The Cholas under Raja Raja Chola captured Vizhinjam and re-named it as Rejendra Chola Pattana. Tamil inscription in Vizhinjam explains Kantalur Salai, popularly known as Dakshin Nalanda was located in Vizhinjam. It was a Chief centre of learning in the early medieval period. The present study tries to focus on different architectural monuments in Vizhinjam which are constructed in dravida, Chola and Pallava architectural styles.

The architecture of monuments in Vizhinjam represents the cultural heritage of the place. Vizhinjam abounds of architecture monuments like rock cut cave, temples etc. We stand amazed at the super-human patience which generations of artisans have bestowed on their construction. The

architecture of Vizhinjam is greatly influenced by the geographical, civic and historical factors. The buildings of Vizhinjam with low walls, sloping roofs and projecting eaves were mostly evolved from climatic considerations¹. The important monuments that have been discovered from Vizhinjam could be dated between eighth and late nineteenth century A.D.

I. Ay Fort at Vizhinjam

Fort and Fortresses are amongst the most advanced manifestations of the art of war and science of defense. They are battlefield aids to stall the momentum of an attacker, delimit his mobility and create impediments to thwart an incursion². The earliest epigraphic reference to the Vizhinjam fort is probably that occurs in the Srivara-mangalam or Madras Museum Copper Plates of Pandya king Xedunjadaiyan or Jatilavarman dated to his 17th year. Hence in lines 36-41 Vizhinjam is described as a town, which has three waters of the sea for its moat or ditch, whose strong and high walls which rub against the inner parts of the receding sky, rise so high that the sun has to retire in his course, which is as strong and beautiful as the island of Lanka and whose lofty halls and walls are resplendent with jewels”³. A similar description of the fort also occurs in the Tiruvalangad Copper Plates of Rajendra Chola dated to the 6th year (1016-17)⁴. The Tamil literary works like *Pandikkovai*, *Iraiyanar - Ahapporul Urai* and Jayamkondar's *Kalingattuparani*, *Kulottung-solan - pillai - tamil* and *Vikrama - solan - ula* have copious reference to Vizhinjam, its fortification mansions and sea port⁵. Toponymy indicated at least two localities in Vizhinjam namely Kottappuram and Marunnukotta in Vizhinjam to have had forts as the word 'kotta' in local parlance would mean a fort⁶. Marunukkota was located in Mathilpuram-cheru-manal area along the sea shore. The Cherumanal-Mathilpuram area where the vestiges of the Ay fort have been traced is a literate hillock nearly 30 feet high⁷. The area is surrounded by the sea on the west and south. From the south, the sea enters through a channel now called 'Kappachal' meaning 'channel of ships'⁸.

The fort befits its nomenclature as an island fort as it was naturally defended by sea on all sides⁹. The fort walls are quadrangular in shape and are with different tiers as suited to the topography, contours and strategy of defence¹⁰. At certain places almost three tiers of wall construction have been traced. Such tiered form of construction offers strength and durability to walls as well as better retention of soil. The fort wall is traceable to around 50m in the north-south axis and 40m in the east-west axis¹¹. They have a core of rubble masonry set in mud mortar and veneered on the exterior using large boulders. In certain places cut late rite blocks have also been used in the wall. In order to give strength and durability to the walls they generally have a broad base and tapers to the top. 'A view of the fort wall from the foothills especially the beach gives a lofty formidable appearance with a blue sky as the back drop. Hence, the inscriptional reference and description of the fort having lofty walls almost touching the sky is not poetic imagination or hyperbole¹². The fort's strategic location made Vizhinjam fort and harbor an important hub of navigational and maritime trade.

As far as the date of the fort is concerned, the nucleus of Vizhinjam fort has been laid by the Ay rulers some were around the mid eighth century. The Madras Museum Plate reveals this. 'There are hardly any fort remains pre-dating the colonial period in Kerala today. This makes the discovered fort remains at Vizhinjam all the more important and can be treated as the earliest fort remains in Kerala today¹³.

2. Portuguese Fort at Vizhinjam

At Kottappuram south-west of the CSI church there is remains of a large thick wall, apparently of a fort. The remains of the fort can be seen over the laterite deposits near the sea. Its location and nature of construction seems to indicate an association with the colonial period¹⁴. This place is hence known by the name Kottappuram¹⁵.

3. Rock Cut Cave Temple at Vizhinjam

It is one of the most splendid rock cut caves in Kerala. The modest shrine is cut into solitary boulder and it faces east. It is covered only on its eastern side. It measures about 16 feet wide and 10 feet high. The rock cut reliefs are weathered due to age, long exposure to sea wind, sun and rain¹⁶. It is without a front *mandapa* and the one-celled shrine now contains the loose image of Veenadhara Dakshinamurti which is a later addition. On either flanks of its door opening has an interesting theme carving. The outer walls of the cave depict reliefs of Lord Siva, his consort Parvathy and Arjuna. Absence of inscription in the cave make the dating difficult. The Siva figure of Vizhinjam is compared well instance and graceful mobility with the dancing Siva of Thirumalapuram, which is decidedly of Pandyan authorship¹⁷. Stella Karamrisch opines that ‘the rock cut sculptures of Kaviyur and Vizhinjam in the eighth century represent a local branch of the tradition made famous by the “Pallava” school’¹⁸. Now, it is a protected monument under Department of Archaeology.

4. Siva Temple at Vizhinjam

The best specimen of Dravidian architecture at Vizhinjam is Siva temple. It is a square Dravida shrine faces west, situated to the west of the rock cut cave temple. In spite of having repairs and recent plastering the Siva temple retains much of its original character¹⁹. This is a small *ekatala vimana* built on square plane, and has a brick built *griva* and *sikhara*. The stone *adisthana* is of the *manchaka* type and it usual for the early medieval temples. The building consists of a square cellar, with a solid super structure. The walls however are made of brick, instead of stone masonry²⁰. As far as the period of construction is concerned, it was built before the Tenth century A.D.²¹ Sarkar opines that ‘its overall shape recalls an architectural tradition of the eighth or the ninth century A.D. The images of *Karthikeya* and *Dakshinamurti* in the same temple complex show that the temple might have come into existence by the late eighth or the early ninth century.

5. Bhagavati Temple

It is in a small complex consisting of a square Siva shrine and a rectangular shrine for Bhagavati²². This north facing temple has undergone through modification in recent times. It is built on *Manchaka* type of *adisthana*. Its *garbhagraha* is without a circum ambulatory. Walls are plain and made of ashlar masonry. It has a small portico in front. The *Saptamatrbas* and their two attendants, ie. *Veerabhadra* and *Ganapathi* are the deities in the temple. The plan of the temple is very simple. It is one of the earliest structural temples in Kerala. So the temple was declared as a protected monument in 1906 by the Department of Archaeology. On the basis of the sculptures, this temple can be dated to the eighth century A.D.

6. Aykkudi Bhagavati Temple

It is in a small complex consisting of a Bhagavati faces east. Now the temple is totally covered

with a banyan tree. The pillars, porch, corners, roll cornice etc. of the temple are made out of stone²³. The upper structure and the walls are made out of bricks. This temple with a porch is lower in elevation compared to the Siva Temple. It has a square dome shaped *Sikhara*. The roof of the pillared portico is flat made out of brick and stucco. These varieties of the temple, based on square plan, are representative of Dravida architecture. The temples in Vizhinjam, of the Nineth century, are akin to contemporary Chola shrines in Kalayapatti, Tiruppur and sites in Puthukottai²⁴. This temple is seen abandoned.

7. Aykkudi Siva Temple

Like the Bhagavati temple, the Aykkudi Siva temple also faces east. Now the temple is totally covered with a banyan tree. The mode of construction of the temple is similar to that of the Bhagavati temple²⁵. The base, pilasters, flight of steps and roll cornice of the temple is made out of stone. The walls and super structure are of brick masonry. As far as the elevation of the temple is concerned, it is higher than the Bhagavati temple. The spire of the temple is in *dwithala vimana plan*. Stella Kramrisch dates the temple into ninth century A.D²⁶. A *Sivalinga* is consecrated in the *garbhagraha*. Like Bhagavati temple, this temple is also seen abandoned.

8. Taliyur Mahadeva Temple

Tali culture²⁷ was prevalent in Vizhinjam during the time of the Ays and Cheras, Though the temple is situated in Piravilakam, it is popularly known as Taliyur Mahadeva temple²⁸. This temple faces east. Though the temple is highly renovated, it appears to be retained in its original form. The walls and superstructure are modernized. It is a single celled *nirandhara* type of temple. A *Sivalinga* is enshrined in the *garbhagriha*. An image of a partially broken granite Nandi is placed in front of the temple. Three of the *Saptamatrakas* are consecrated and a few sculptures are scattered around the temple.

Conclusion

Any work on local history is based on the assumption that each locality has a history of its own. The earlier notion that only nations have proper histories has to be challenged. Ays and the Cheras were the patrons of education, art, architecture, and sculpture. There are many architectural monuments at Vizhinjam. Each monument is noted for its exquisite architecture and slender of sculpture. Here, most of the temples are built in Dravida architectural style. The architecture shows the artistic skills of the artisans of that period.

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IMPACT OF COVID-19 ON THE EDUCATION OF PAHARI COMMUNITY STUDENTS IN JAMMU AND KASHMIR

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Abstract

The COVID-19 pandemic situation has highly affected the Pahari community's students in Jammu and Kashmir. Restrictive movement and social distancing have importantly disturbed the system of the educational practice. Reopening the educational sector after the restriction of COVID-19 is another challenge through many standard operating procedures. In this research study, the researcher has discussed the impact of COVID-19 on the educational sector in the Jammu and Kashmir's Pahari areas. Several colleges, universities, and schools have also disconnected the teaching process. The students have fear of losing the academic year of 2020, in the coming future. The pandemic situation has provided the students with benefits to pave the path for introducing the digital learning method. The pandemic has not only affected the Pahari students, but also the low-budgets schools, and institutions, resulting in the close-down. The people of the mentioned area should think about the ways for undertaking the pandemic situation, should update the educational infrastructure, and also should provide education to every child in the negative situation.

Keywords: Covid-19, Education, Jammu and Kashmir, students, pahari community.

Introduction

The COVID-19 pandemic situation has deranged education at an unexpected scale, through education systems around the world that are impacted by extended educational sector closures and also abrupt changes to normal school operations. Due to the pandemic situation, various changes came to the world and it took some time for everyone to adopt the new normal situation. The impact of COVID-19 resulted in school closures and other educational institutions. In the Pahari area of Jammu and Kashmir, the Pahari community people have suffered in the educational sector. Due to COVID-19, the students are highly affected to gain educational knowledge. In this situation, governments have taken a decision to close schools to reduce the pandemic's impact. After some time, it was highly responded to for smaller grades, which increased the infection rates and then

closed again. The government has taken many initiatives to give educational knowledge through radio programs, tv programs, online classrooms, and others.

Rationale

In the world, during the COVID-19 period, students have faced many problems in the educational sector. The logistics, and grading system of examinations for the students to finish the primary education, has been considered various times. This pandemic situation has delayed the examination process to allow *students to take the final examination*. Many students have not completed the school curriculum, and also have lost time for continuing higher education. Many educational boards have followed digitizing textbooks, and also offered QR codes to the students for accessibility, but due to strong internet connection, the students have felt the need to do this. Uninterrupted education depends on the *access, and availability of the digital infrastructure, such as laptops, phones, and also internet* (Singh *et al.* 2021). The other constraints, such as home environments, study spaces, unreliable electricity suppliers, and others have also made situations more grade for imparting education. The reopening of the learning system has been delayed since the start of the pandemic situation, where COVID-19's multiple waves have come, and the continuation of immunization efforts has played an important role.

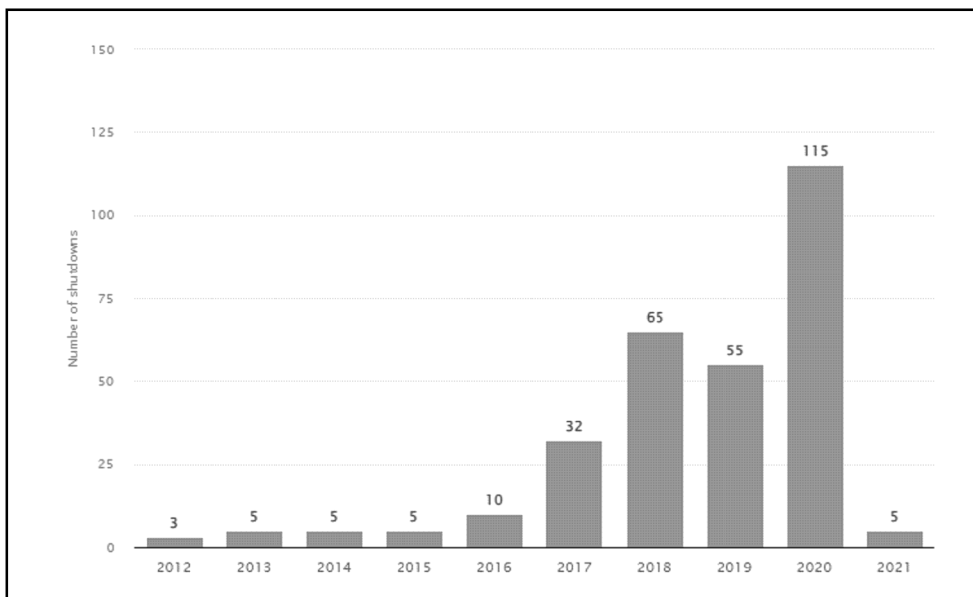


Figure 1
Internet Shutdowns Across the Area of Jammu and Kashmir

Source: Statista, 2022

The above image has shown the number of internet shutdowns across Jammu and Kashmir. Due to the COVID-19 pandemic situation, in the year 2019, 55 times the internet has been shut down, on the other hand, in the year 2020, the number has increased (Statista, 2022). Again, in the year 2021, the number of internet shutdowns has decreased. Due to an internet shutdown issue, the students of the Pahari community have been affected highly.

Objectives

The research study has discussed the impact of COVID-19 on the educational sector of Pahari community students in Jammu and Kashmir. The study objectives are summarized below:

- To understand the importance of education
- To evaluate the effect of COVID-19 in the Pahari community of Jammu and Kashmir' students

Literature Review

Importance of Education

Education is the approach, that gives people, the right skills, information, knowledge, and skills for knowing, and understanding the duties, the students have towards the family, society, and also the residential areas. In human life, education has helped everyone to develop a perspective to look at society and the world. Education has helped people to get new ideas, explore new ideas, and also improve their confidence level in life (Kaden, 2020). In Jammu and Kashmir, education has worked as an important element for socio-educational inequality. For the development of the Pahari community, and for improving the living standards. Education has helped people to climb the social ladder following an authorized process. In the above area, education has played an important role for the Jammu and Kashmir governments for working tirelessly to make the educational system. The Pahari area of Jammu and Kashmir's secondary school education is the most important stage of the student's life. Education has been the best way for helping empower girls, provided a foundation to many students, also reduce infant mortality rates, and also elevating an individual's economic status.

Effect of a Pandemic on the Education of Pahari Students

On the other hand, there are many students in the Jammu and Kashmir area, who do have not the resources for attending the online classrooms suffer a lot. In the area, many students have struggled for obtaining electronic gadgets that are needed for online classes. Many teachers have taught new to digital teaching, but the teachers have adopted the modern techniques and handled them easily for aiding in the present situation. Due to network issues, many students, have electronic gadgets, but the students have not able for attending the digital classrooms. In the mentioned area, there are illiterate parents have felt helpless for helping their children in their education. Many students have gone to schools only for taking midday meals, this policy has helped many students, who could not bring food due to poverty. For closing the schools, many students have suffered from not having enough food. Closing the school, many students have suffered mental problems. Nearly 60.2 million teachers and lecturers are no longer in the digital classroom (Downtoearth.org, 2020). The impact of COVID-19 was more extreme for disadvantaged students and their families.

Availability of the online educational tools, the teachers, and students have faced problems to identified and highlight. The Pahari areas of Jammu and Kashmir have the issues through a strong internet connection, and also access to digital devices. Lack of parental guidance, for the younger students, is the most important challenge, as both parents are working to fulfilling the needs of the students. The academic performance level of the students is to drop for the classes that have been

held for internal, and year-end examination due to the reduction of contact hours, and also lack of consultation through the teachers. In the pandemic situation, students have submitted their assignments to be carried out online, with a lot of error, and trial, confusion among the students, and teachers. Due to the COVID-19 outbreak, school, college, and university examinations have been postponed due to lockdown. The education systems across the Pahari area have been impacted due to the ongoing situation. Due to the pandemic situation, the Pahari community students have been unable for engaging productively. Online homeschooling practices are the best option that is to be explored.

Materials and Methods

Data Collection and Sample

This research study is a survey-based study, that has been conducted online, where based on effect size, and statistical power, the lowest sample size has been set on was 89. The link of the survey was sent with the help of social media to the students in Jammu, continuing non-professional degree programs with the help of regular mode. The number of students is 180, who was filled the survey questions. The actual sample size of 173 students, who have completed the lowest criteria. The sample has incorporated 73.4% female, and 26.6% male. The entire survey has comprised of the geographic information of the Pahari area of Jammu and Kashmir. Information consent was achieved for the survey participants in this research study. In this research study, the researcher has shown that optional participation was sought, and also in case of participants will want, they could get back any time.

Estimate

The brief resilience scale has been compromised of six items for assessing the ability for bouncing back or to get better from stress (Sánchez *et al.* 2021). Items are scored on a 5-point Likert scale, ranging from 1 to 5.

World Health Organisation-5 well-being index has measured the positive PWB (printed wiring board). Five items on this scale cover vitality, general interest and mood. Items are rated on a 6-point likert scale, ranging from 0 to 5.

Analysis of Data

The environmental stressors' presence has created trauma, and crisis, all the survey participants have confirmed, that COVID-19 disrupts student academic activity, and exposure to epidemiological information.

Results and discussion/Bias common method

In this research study, according to the research article upon the impact of COVID-19, the common bias method-related issue was assessed. As per the view of Alshurideh *et al.* (2020), CMB from the point of view of "PLS-SEM" results from the measurement method, which is used for the study.

Construct	Items	Loadings	α	CR	AVE	Full Collinearity VIFs
Perceived distress	PD1	0.770	0.812	0.858	0.505	1.489
	PD2	0.692				
	PD3	0.790				
	PD4	0.574				
	PD5	0.633				
	PD6	0.777				
Psychological well-being	PWB1	0.696	0.827	0.876	0.586	1.443
	PWB2	0.821				
	PWB3	0.783				
	PWB4	0.755				
	PWB5	0.767				
Resilience	R1	0.807	0.811	0.857	0.505	1.367
	R2	0.655				
	R3	0.830				
	R4	0.701				
	R5	0.530				
	R6	0.700				

Figure 2 : Results of the Measurement Model

(Source: Influenced by Sood, and Sharma, 2020)

The convergent validity was tested for assessing the reflective construction. Convergent validity was obtained with the average variance extraction method, which exceeds the threshold value of 0.50 for all assemblies. The researcher has retained all items through the loading, within the acceptable range as AVE, which was above 0.50 for related assemblies. Dillion-Glodstein's rho and composite reliability (CR) have a value, that is higher than 0.7 for the assemble (Sood, and Sharma, 2020). In the above table, the results have been indicated that the measurement model is internally consistent, and also reliable. In the PLS-SEM system, the discriminant validity has been tested by the "Heterotrait-Monotrait ratio" of correlation.

	Psychological Distress	Psychological Well-being	Resilience
Psychological distress	—	—	—
Psychological well-being	0.618	—	—
Resilience	0.568	0.531	—

Figure 3: Heterotrait-Monotrait Ratio

(Source: Influenced by Sood, and Sharma, 2020)

In the table above, all values are conservative criteria, which were 0.85, and also show discriminatory validity.

Hypothesis	Direct/Indirect Effect	Path Coefficient	t-Value	Confidence Interval (95%) BCa	Effect Size (f^2)	Decision
H1	PD \rightarrow PWB	-0.388	5.235	[-0.496, -0.249]	0.170	Accepted
H2	R \rightarrow PD	-0.463	7.426	[-0.554, -0.346]	0.273	Accepted
H3	R \rightarrow PWB	0.256	3.375	[0.119, 0.367]	0.074	Accepted
H4	R \rightarrow PD \rightarrow PWB	0.179	4.412	[0.116, 0.247]	NA	Accepted

Figure 4: Structural Model's Result

(Source: Influenced by Sood, and Sharma, 2020)

The above table has shown the structural model, the result of the structural model has required testing the relationship between the accuracy of models in sample, constructs, and also the accuracy of model's out-of-sample. In Jammu and Kashmir, 27.21% of the state live in rural areas, where education is an important issue, during the pandemic situation (Borgenproject.org, 2021). The importance of the hypothesis, which was assessed using the bootstrap of bias-corrected and accelerated through some re-samples. Based on the above table, the structural model's result has supported the hypothesis. The approach of product coefficients for assessing the mediation effect, and also the perceived distress was found for mediating the PWB, and Reliance.

Item	PLS			LM			PLS-LM		
	RMSE	MAE	Q ² _{predict}	RMSE	MAE	Q ² _{predict}	RMSE	MAE	Q ² _{predict}
PD1	0.914	0.693	0.147	0.917	0.710	0.142	-0.003	-0.017	0.005
PD2	0.991	0.792	0.079	0.988	0.773	0.085	0.003	0.019	-0.006
PD3	1.075	0.828	0.075	1.095	0.845	0.040	-0.02	-0.017	0.035
PD4	0.920	0.723	0.112	0.934	0.743	0.086	-0.014	-0.02	0.026
PD5	1.089	0.840	0.048	1.121	0.868	-0.009	-0.032	-0.028	0.057
PD6	1.009	0.798	0.136	1.020	0.814	0.116	-0.011	-0.016	0.020
WB1	1.230	0.976	0.027	1.248	0.998	-0.003	-0.018	-0.022	0.003
WB2	1.151	0.934	0.114	1.190	0.956	0.053	-0.039	-0.022	0.061
WB3	1.136	0.914	0.109	1.172	0.944	0.051	-0.036	-0.03	0.058
WB4	1.370	1.142	0.087	1.386	1.156	0.065	-0.016	-0.014	0.022
WB5	1.251	1.016	0.158	1.284	1.024	0.112	-0.033	-0.008	0.046

Figure 5: Summary of PLS Indicator Prediction

(Source: Influenced by Sood, and Sharma, 2020)

In the above table, R² values and PLS values were investigated for determining the model's in-sample validity. Determination coefficients 0.214, and 0.308 were gained for perceived distress and PWB. PWB variance of 30.8% of PWB was extended through the perceived distress, and resilience (Sood, and Sharma, 2020). The R² value is 0.2, which is higher for the research behavioral sciences. In the above table, the results have shown the effect size for the coefficients is substantial. The Q² values for the distress of perceived (0.102), and PWB (0.0171) were greater than 0, which has established the relevance for the construction of endogenous. For enhancing the measurement model, it has been obtained 0.920 as the root of mean squared error, and 0.745 as the measurement of mean absolute error (Sood, and Sharma, 2020). Root mean square error and mean squared error values of indicators of PWB are lowest, except for the Q² values for the above PLS model, which are larger than the indicators.

The above calculation has helped for assessing the important role of distress in the relation between PWB, and resilience, and also for comparing the indirect, and direct effects. The study results have shown the importance and stronger resilience is appreciative. During the pandemic of COVID-19, trait resilience has enhanced the PWB, as well by reducing the Pahari community's students, which is distressed in the pre-COVID-19 period. This is highly important, where the Pahari communities' students with higher-level resilience, that had lower level distress. In the present-day context, the study results have revealed that the PWB's resilience effect is highly important for the research study. The findings of the research method have been illustrated that during the pandemic situation, students' adverse life conditions, and also student resilience have been conducted.

Students' distress has been shown by the resilience that might increase their PWB. This type of exhibit of the adaptive trait capacity has highly affected the pandemic's traumatic situation. The above findings may lead to a better understanding of the Pahari students of Jammu and Kashmir. Resilience is known for working in different life situations, and also helps in returning to the normal educational life (Koskela *et al.* 2020). The student's individual resilience has not perceived the distress in the educational sector. It has helped the students that have ensured the feelings, and also effort. Distress was expanded during the COVID-19 pandemic situation for exposing to the environmental stressors, during the stage of COVID-19, the Pahari students have faced stressors from the threat for surviving for the academic challenges. For achieving many supports, such as the development of the mental condition, and others, the students may adjust to the challenges of COVID-19. The research study has contributed to the trauma, and resilience literature based on the Pahari community area of Jammu and Kashmir. The students have experienced crisis and also kept from the development of the mental health. Through the help of the research study, the students have attempted for understanding many concerns in the distress, and PWB measurement. This type of important effect of distress, and PWB has indicated the student's education-related nature. The results of the work have resolved the measurement's needs.

Conclusion

The research study is all about the impact of COVID-19 on the Jammu and Kashmir's Pahari community's students. Due to the pandemic situation, the Pahari area's students have faced many problems, such as internet issues, communication issues, and others for continuing their study. The study has shown the importance of education for the development of the students' future, the effect of COVID 19 on the Pahari area of Jammu and Kashmir. The pandemic of COVID-19 has appeared to be an important challenge to the Pahari students of Jammu and Kashmir. The distress of the students has been minimized for promoting PWB in the Pahari students. Resilience is important in determining positive and negative mental health. Furthermore, understanding both perceived pain and PWB is important for students so that they are better able to cope with adversity in traumatic situations of COVID-19. The findings of the study will help to understand the student's situation during the pandemic situation, and also the effect of COVID-19 has affected the Jammu and Kashmir's Pahari area's students.

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WORD ORDER IN BODO: A STUDY

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Introduction

The Bodo is belongs to the Tibeto-Burman language family. Linguistically the Bodos include a large group of people who are the speakers of the Tibeto-Burman speeches of the North and East Bengal, Assam and Burma. They scattered all over the Assam, North Bengal and East Bengal in some part of Nepal, Arunachal Pradesh and Nagaland. They are linguistically connected with Garo, Rabha, Dimasa, Kokborok, Lalung, Deuri etc.

This paper attempts to describe the Word order pattern found in Bodo language. This paper gives a detailed description of word order in Bodo such as the order of Adjective and noun, Noun and Demonstrative, Numeral and Noun, Degree word and Adjective, Negative and Verb and the relationship between Main clause and Subordinate clause. In Bodo Nouns can precede or follow the Adjectives. The order of demonstrative and Nouns in Bodo is that Demonstrative always precedes the Noun. Degree Words in Bodo Precede the Noun.

1. Aims of the Study:

- (a) To highlights the various patterns of word order of Bodo language.
- (b) To show the important role of word order in the syntax of the language.

2. Methodology

In this study descriptive and analytical methods have been applied.

3. Source of the Study:

To discuss the proposed study the necessary data will be collected from the secondary sources.

Word Order Features

In this section, different word order patterns such as the order of noun and adjectives, numerals, the order of adjective and the degree words, the order of negative and verb, the order of subordinate clause and main clause etc. are discussed with examples.

I. Order between Noun and Adjective

In Bodo, the order of noun and adjective is that the adjective normally follows the noun in a noun phrase as shown below:

- (a) bizab mɯzan
 book good
 ‘Good book’
- (b) hinzaɯsa scmajna
 girl beautiful
 ‘Beautiful girl.’

But this order is not always strictly followed, sometimes, adjectives can precede the noun as well as illustrated in the following examples:

- (a) no gidir gidir no
 house big big house
 ‘Big house’ ‘big house’
- (b) burma guɯsum guɯsum burma
 goat black black goat
 ‘Black goat’ ‘Black goat’

2. Demonstrative and Noun

The order of demonstrative and noun i.e. demonstrative precede the noun. This is true in the case of Bodo as the demonstrative always precede the noun as can be seen in the following examples:

- (a) be aronaj-a somajna
 this aronaj beautiful
 ‘This Aronai is beautiful.’
- (b) be bizab-a mɯzan
 this book good
 ‘This book is good.’

3. Numeral and Noun

The basic order of Noun and Numeral in the language is Noun-Numeral as in (a) however the reverse order can also be used as adjectival do as can be seen in the following examples (b)

(i) The Order of Cardinal Number and Noun

- (a) suɯima mase
 dog one
 ‘a dog’
- (b) mase suɯima
 one dog
 ‘a dog’

(ii) The Order of Ordinal Number and Noun

Unlike Cardinal Numerals, Ordinal Numeral always precedes the head noun in a noun phrase as in (a). So the Order of Ordinal Numeral and Noun is rigid as the reverse order cannot be made as evident from the ungrammaticality of following examples (b).

- (a) gibi bisi
 first wife
 'First wife'
- (b) bisi gibi
 wife first
 'First wife'

(iii) *The Order of Classifier and Noun*

In Bodo, classifiers usually follow the noun in a noun phrase. Noun and Classifier is followed by the numerals.

- (a) mʉsɔu ma-brʉi
 cow CL-four
 'Four cow'
- (b) kʰomla tʰaj-se
 orange CL-one
 'An orange'

4. Order of Noun, Numeral and Adjective

The usual order of noun, adjective and numeral in Bodo is: [Noun+Numeral+Adjective] i.e. the head noun is followed by numeral then followed by the adjective as can be seen in the following examples:

- (a) hinzaʉsa sa-tʰam somajna
 girl CL-three beautiful
 'Three beautiful girls'
- (b) houasa-phʉr sa-nʉi gazri
 boy-PL CL-two bad
 'Two bad boys'

5. Order of Verb and Adverb

As many other Tibeto-Burman languages, Bodo verbs usually follow the adverb as exemplified in the following examples:

- (a) bi gwʰkʰrʉi tʰan-dʉnmʉn
 3SG fast to go- Pst.
 'He went fast'
- (b) bisʉr lasʉi lasʉi phʉi-dʉnmʉn
 3PL slow slow to come-Pst.
 'They came slowly'.

6. Degree word and Adjective

Traditionally degree words are termed as adverbs which indicate the degree denoted by the adjective. Very, More etc. are degree words. The relationship between degree words with respect to adjective in Bodo is that, degree words precede the adjective.

- (a) zuɓuɾ somajna
 very beautiful
 ‘Very beautiful’
- (b) zuɓuɾ guɾaɯ
 very long
 ‘very long’

7. Negative and Verb

There are three negative markers in Bodo. First is ‘a’ which is used in declarative, interrogative negative sentences etc. Second marker ‘da’ is used for prohibitive negative sentences. Another marker is pi/i. In all of the sentences except prohibitive negative sentences, the negative marker always follows the verb. Therefore the order of negative and verb in Bodo is Verb Negative. These can be explained with the help of following examples.

(1) Declarative Negative:

- (a) an uɳk^ham za-ja
 1SG rice to eat-Neg.
 ‘I don’t eat rice.’

(2) Interrogative Negative:

- bijɯ muia p^hui-ak^hui-muɳ nama?
 3SG yesterday to come Neg. Pst Int.
 ‘Didn’t he/she come yesterday?’

(3) Prohibitive Negative:

- buijaɯ da-t^han
 there Neg.-go
 ‘Don’t go there.’

(4) Indefinite Negative:

- an mi^hi-ɯi
 1SG to know-Neg.
 ‘I don’t know.’

8. Subordinate Clause and Main Clause

The order of Subordinate Clause in respect to Main Clause in the language is that Subordinate Clause precedes Main Clause.

- (a) aK zebla p^hTraj-gasinuɳmuɳ aKni p^honbaja p^huiɳuɳmuɳ
 1SG while to read Pst. Cont. my bro to come Pst.
 ‘My brother had come while I was reading.’

9. Conditional Clause and Main Clause

In Bodo, the order between Conditional Clause and Main Clause is that Conditional Clause precedes Main Clause.

- (a) zʉn tʰanʉbla bibarija tʰangʉn
 1PL to go Cond. bibari go-Fut.
 ‘If we go then Bibari will go.’

Conclusion

From the above study we can find detailed description of word order in Bodo. Word order is take important role in the syntax. It is an SOV language. In Bodo subject always precedes the object and then comes the verb. In Bodo, nouns can precede or follow the adjectives. The order of Demonstrative and Noun in Bodo is that Demonstrative always precedes the Noun. Degree Words in Bodo is that Demonstrative always precedes the Noun. Degree words in Bodo precede the Noun. The order of Subordinate Clause in respect to Main Clause in the language is that Subordinate Clause precedes Main Clause.

Abbreviations

1SG	First person singular number
1PL	First person plural number
3SG	Third person singular number
3PL	Third person plural number
CL	Classifier
Cond.	Conditional
Cont.	Continuous
Int	Interrogative
Neg	Negative
PL	Plural
Pst	Past
Pst Cont	Past Continuous

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THE REVIVALIST MOVEMENT IN 18TH CENTURY INDIA: THE CASE OF SHAH WALIULLAH DEHLVI (1702-1763)

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Abstract

Shah Wali Ullah (1702–1763 AD) lived at a time when the Mughal rule in India was tottering to fall, and the society was in dire straits. He played a dynamic role in promoting the cause of Islamic revivalism in South Asia. His revitalized thought is based on the Qur'an and the Sunnah. Emphasis on the need for Ijtihad was the hallmark of his reformist methodology. Shah Wali Ullah was a great revivalist, an eminent religious scholar, and an Islamic philosopher. He was a propounded Muslim thinker and encompassed all aspects of reformism in his prolific writings. In the present paper, an attempt is made to revisit the Revivalist Movement of Shah Waliullah Dehlvi, in the light of recent researches.

Keywords: Shah Wali Ullah, Mughal decline, revivalist movement, 18th century, reform movement, India, South Asia.

Introduction

One characteristic feature common to most revealed religions is that revival is usually depicted as returning to the roots and origins; that is to say, a pure form of the religion based on the revealed texts and the doctrines of the respective foundations. The trauma of the decline resulting in the development of an emotion called the collective loss of power, is a recurrent theme in worldwide Islamic and historical literature. The trauma was expressed in various ways, as it was manifested in militant assertions of Islamic identity and through the consciousness of the internal degeneration of Muslim society. Ira M. Lapidus argues that Islamic revivalist movements emerged as a response to the evolution of nation-states, the formation of capitalist economies, scientific and technological developments, and the social and cultural changes affecting the conjunction of historical cultural norms and current circumstances in Muslim societies.¹ In the global South, particularly South Asia, since the eighteenth century, Muslim communities have been subject to a prolonged and deeply felt process of renewal which, for the '*ulama*', meant "the reorganization of communities... [or] the reform of individual behaviour in terms of fundamental religious principles," a development known as revivalism/reformism.²

Revival is one of the important concepts in contemporary Islamic thought. Literally, revival has been understood as "an improvement in the condition, strength or fortunes of someone or

something. Technically, the concept of revivalism in Islam implies “to improve the condition of Islam and its strength and accordingly make it popular, active, relevant and important again” in contemporary times. As we know, a series of revivalist movements made ground in the 19th century Indian subcontinent. Different revivalists/reformers of the time comprehended and articulated their frame of action differently. We are not going into details, since the paper has been worked out along the lines of the movement started by Shah Waliullah muhadith Dehalvi.

Shah Waliullah was a great Islamic thinker, reformer, prolific writer, and eminent philosopher. He was no doubt the great Islamic scholar of India and one of the celebrated thinkers of Muslim history. Shah Waliullah lived and worked in Delhi. Except for his brief stay in Mecca and Medina, Shah Waliullah spent his entire life in northern India, the India of the Mughal emperors. Shah Waliullah’s father, Shah Adul Rahman (1646-1719) was one of the founders and teachers of the *Madrasah-i-Rahimiyah* in Delhi. Shah Waliullah received his early education in tafsir, hadith, Quranic sciences, and logic from his father. He subsequently taught at his father’s school and then left for Arabia in 1730 to pursue higher education.³

In the eighteenth century, Shah Waliullah (1703-1762) was one of those who saw the political decline of Muslims in the subcontinent as a prelude to total religious disintegration. He pointed out two main reasons for the current chaos; First, pressure on the public treasurers which is due to the fact that the people have developed a habit of obtaining money from the Exchequer without performing a corresponding duty. He pointed out that soldiers came out with the excuse that they are saviors of Umma and they, therefore, claim the treasury. The second group claims themselves as men of the King, whom he himself presents with rewards and gifts, i.e. pious sufis and poets who receive wealth without any service to the state.⁴ Waliullah points out that these people diminish the resources of others and are a burden to the state. The second cause for this widespread desolation is heavy taxation on the peasants, merchants, and workers and cruel dealings with these groups. The result is that all those who are loyal to the state and obey its orders are going on the way to destruction. The refractory people and the evaders are becoming more refractory and they do not pay the taxes of the state.⁵

Shah Waliullah led the first modern revivalist movement in the Indian subcontinent. It was a reaction to the particular historical situation in which the religious leaders realized that political leadership could no longer hold on to the empire without the motivating force of religion.⁶ Shah Waliullah felt that the basic cause of the disintegration was that the Muslim leaders in politics, administration, and the army were greatly divided due to sectarian and linguistic differences and were also involved in a perennial struggle for power. Hence he took upon himself the task of tackling each source of weakness in the existing situation. Shah Waliullah rose to the challenges and tried to argue that the community still possessed the vigor and creative forces within its ranks. While doing this he left a comprehensive legacy of socio-political thought, the traces of which are found in almost every subsequent movement in the Indo-Pak subcontinent. For the advocates of rationality to those having conservative attitudes, he represented an intellectual legacy and manual guide to come up with the frameworks to meet the need for reformation and reorientation of Muslims during subsequent centuries.⁷

Apart from the Holy Quran, Shah Waliullah also wrote authentic books on the Tafseer, the Hadith, the principles of Tafseer and Hadith, and on mystical subjects. But the most popular book is

Hujjatullah al-Baligha. Syed Abul Hasan Ali Nadwi introduces this great work in the following words:

The magnum opus of Shah Waliullah, *Hujjat al-Balighah*, comprehensive and cogent work presenting a synthesis of the Islamic creed, devotions, transactions, morals, social philosophy, statecraft and spirituality. All these have been balanced and integrated in such a perfect manner that they appear to be jewels of the same necklace or links of the same golden chain.⁸

Shah Waliullah lived and worked in Delhi. During his lifetime he witnessed the final breakup of the Mughal empire and the rise in its place of a number of smaller and weaker states. Shah Wali Allah was well aware of the weaknesses that had befallen Indian Islam. An important part of his writings addresses this issue and can be read as an attempt to remedy the situation. At the center of his thought was the conviction that recovery could come only by adhering to the sunnah, the definitive guide for human conduct.⁹ The invasion of Nadir Shah in (1739) and the subsequent sack of Delhi further weakened the Muslims and left them vulnerable to the aggression of the numerous non-Muslim communities of India. It is not surprising that Waliullah's thought was in some measure a response to his perception of the crisis of the time. Fazlur Rahman argues, 'Rather than define this crisis simply in terms of our perception of the political situation of Waliullah's time, it would be more instructive to examine his understanding of it, which is the basis of his intellectual project'.¹⁰ For many ills of society which were prevailing during the time Shah Waliullah singles out several sources which he specifies directly in his writings or implies through the issues he discusses. Disunity is a central theme that occupied him throughout his life. He wrote extensively on themes of Jurisprudence, traditional Hadith scholarship, and on themes of Sufism.¹¹

Besides being a versatile scholar, Shah Waliullah pondered deeply over the social, economic, and political problems of the Muslims of India and, having a mind that was sensitive and keenly aware of the Muslim's suffering, he was deeply disturbed by the fallen condition of his co-religionists. The pivot point of Shah Waliullah's social theory was the concept of *irtifaq*. An *irtifaq* is characterized as the art of searching for ease (*taysir*) and beneficial acts, and ease obtains specifically because God commands acts for which people have a natural inclination, and which are required by both nature and reason. He found individuals making up the Muslim society to be extremely self-centered and keen on personal aggrandizement to the utter exclusion of the interests of the nation as a whole. Shah waliullah was primarily a scholar and teacher. Several of his works demonstrate his interest in politics mainly concerned with political division and disintegration, but the solution he prescribed was mainly found outside the realm of politics.

Waliullah was of the belief that political authority is important for practical purposes, but what ultimately counts is society.¹² The weakened fabric of the social order had resulted in moral degeneration, the worst consequences of which were that the Muslims continued existing in their little grooves quiet, unaware of the dangers that obviously lay ahead of them. Shah Waliullah was alive to see these perils and he now devoted himself to kindling the light of awakening, so that the Muslims may become aware of these dangers and prepare to meet the challenge of the times ahead. Seven years after his return from Arabia in (1733), Nadir Shah invaded India (1739) and his triumphant army sacked Delhi for a number of days. "India received such a crushing defeat at the hands of Nadir that the likes of it cannot be found in history. Delhi lay exposed to the pillage and savagery of Nadir and the atrocities committed, the respectable families had made up their minds to perform

Jauhar (burning oneself). Shah Waliullah, however, wanted to prevent them from doing so by narrating to them the story of Imam Husain.¹³

Shah Waliullah was known as the man of letters. He began to write open letters to the Mughal rulers, bitterly criticizing them for their inefficiency, indolence, and corruption, calling upon them to give up their life of selfishness and to shoulder the burden of their responsibility in a spirit of righteousness and manliness. The disintegration of the Mughal empire did not even faintly undermine Waliullah's belief in the inevitable re-assertion of Muslim power.¹⁴

Shah Waliullah also addressed the Muslim soldiers, persuading them to inculcate within themselves the spirit to fight with full of will and vigour. He criticized them for their un-Islamic practices, such as drinking wine and oppressing the people in order to extort money from them. In a letter to Nizam ul Mulk on his arrival in Delhi from the Deccan in July 1737, and his preparations to fight against the Marathas, Shah Waliullah said:

It has become clear to my mind that the kingdom of heaven predestined that kafirs should be reduced to a state of humiliation and treated with utter contempt. Should that repository of majesty and dauntless courage (Nizam al-Mulk) gird his loins and direct his attention to such a task he can conquer the world. Thus the faith will become more popular and his own power strengthened; a little effort would be profoundly rewarded. Should he make no effort, they (the Marathas) would inevitably be weakened and annihilated through celestial calamities and in such an event he would gain no credit... As I have learned this unequivocally (from the divine) I spontaneously write to draw your attention to the great opportunity laid before you. You should therefore not be negligent in fighting *jihad*.¹⁵

His open letters to the princes, to the army, and to the masses, in general, reveal a burning desire within him to arouse the Muslims from their lethargy and bring them back from the path of sin and deviation to the path of utility and righteousness. His insistence was on the theme that Muslims learn to distinguish between things that are enjoined upon them by Islam and those that are forbidden by it. Indian Islam had always had a special character. It was syncretistic to a certain degree. Many Hindu customs had assumed a superficial Islamic colouring and were also practiced by Muslims. Shah Waliullah's enthusiasm for the purity of Islam moved him to sharply criticize these customs as polytheism. Nevertheless, he did not go so far as Mohammad bin Abdul Wahhab, who condemned all forms of saint veneration and grave-worshipping cults.¹⁶ He was confident that until and unless every Muslim proves himself to be a useful citizen, earning an honest living, looking after his wife and children, and putting some savings from his well-earned income into the national pool, the political life of the nation would be fragile, prone to snap at the slightest touch of calamity and adversity.¹⁷

The political scenario was very precarious in his time, and, Shah Waliullah elaborates on the practicalities of government, the qualities required in the paradigmatic ruler, and the relations between the sovereign and his subjects, staff, and subordinate officials.¹⁸ He is of the opinion, the ruler should be brave, one who doesn't lack courage, and vigour, and should be in full possession of his mental faculties, of mature age, free, and male, and have the senses of sight, hearing, and speech intact. He further goes on and said people must agree on his nobility and that of his ancestors; he should display praiseworthy skills and must convince the people that he will not spare any effort to uphold order in his realm.¹⁹

Shah Waliullah was a sensitive observer, not unaware that something quite serious had gone

wrong, or was going wrong, with the Muslim position in India. He was of the opinion that political corruption is but an outcome of the scholar's neglect in performing their duties properly. Most of the scholars in his time were intellectually dishonest and careerists, extreme intellectualism or "profundity" (*taammuq*), severity, false consensus, opportunism, and claiming monopoly over truth are some aspects of this neglect.²⁰ His work was essentially "purificationist and revivalist: aiming ideally at a restoration of a refurbished, more disciplined Sufism and a refurbished state power. In this last realm, his immediate move was what most of us would call at least disastrous, to use no more pejorative a term: for he invited Ahmad Shah Abdali to invade India, which proved hardly a contribution to the glory of Islam. This is *alim* participation in politics through vengeance!"²¹ Waliullah envisions revival through intellectual synthesis, and the inclusion of the community in this process has broad social ramifications. Knowledge, according to Waliullah, is of two kinds. The first pertains to a core of specific and well-defined rules which guarantee humanity's natural and logical interest.²² Observance of these rules, which are subsumed under God's revealed injunctions and prohibitions, is mandatory whether one recognizes the wisdom in them or not.²³ The second kind of knowledge is general, unspecified, and flexible. It is based on human interest and seeks the amelioration of society and the lives of individuals.²⁴

The division of knowledge propounded by Shah is based on two categories one is related to worship which can't be amended and the second is based on social transactions which can be renewed or revived for the need of the society. This division of knowledge made Shah a distinguished scholar at his time and is also relevant in modern times. In his books *Højjat Allah al-Baligha* and *Al-Budur Al-Bazighah*, he discussed the fundamental rights in length under the title of '*Irtifaqat*' (public interests). Shah Waliullah was of the opinion that, it is the birth right of every human being without any discrimination of caste and creed to get the basic necessities of life like bread, cloth, a house, etc. And right to marry and get his children educated and nourished. Every citizen, without any discrimination, has an equal right to justice, security of life and property, protection of honour, freedom of ownership, and uniformity in civil rights. Every sect and group has a fundamental right to protect and prosper its language and civilization. The *Irtifaqat* civilizational devices propounded by the Shah in his magnum opus book '*Højjat Allah al-Baligha*'. includes every aspect of life from the right to existence to the right to rule with considerations of the necessity of the social, economical, and political order, and provides guidance to restructure or reframe the existing rule and regulations as per the socio-politico, and economic perspectives.

Conclusion

Shah Waliullah not only pointed out the evils prevalent in the society under the Muslim government of his time but also suggested and recommended remedial measures to remove them. He was ahead of his time in many ways, blending high spiritual theories with rationality, prophetic fire, and plain old common sense in a way that set him apart from the other mystically schooled philosophers of the 18th century. His impact is being shown gradually but surely. He continued to influence 19th and 20th century eminent personalities such as Sir Sayyid Ahmad Khan and Iqbal.

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COMPARATIVE STUDY ON THE NARRATIVE STYLE IN THE SELECT RETELLINGS OF MAHABHARATA

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Abstract

The post Independence period have paved way for the emergence of new ideas in the field of English Literature in India. Authors dealt with various issues like spirituality, post independence India, caste, discrimination, Gender, Socio-political issues. The translations of Epics, Regional Myths and Folklores were also reaching its height in the field of Indian Writings in English Translation. The trend of Retelling the epics first started with the translation works. Many abridged version of the epics was written by various authors. 21st century Indian English literature has served as a great platform for the retellings of Indian Epics. The authors not only retell the epics they also dealt with the theme of Caste, Equality, Gender Bias, Justice and Feminism centering the mythical characters from Epic. This research paper deals with two retellings of Mahabharata “*Shakuni: Master of the Game* by Ashutosh Nadkar” and “*Karna’s Wife: the Outcast’s Queen* by Kavita Kane”. This paper is a partial comparative study of the Beginning of the Novel; Depiction of the character followed by analysis of the voice and concludes with the Closure of the Novel. The purpose of the study is to bring out the difference in the narration and the style. Both the novel is based on the Epic Mahabharata differing in perspective and theme.

Keyword: Indian Epic, Mahabharata, Retelling, Narration.

Introduction

“Myth is and has always been an integral part in the element of literature”- Northrope frye. One of the emerging trends in Indian English Literature is the retellings of the Indian Epics. Many contemporary authors are fascinated by the mystic characters in the epic. Many novels were written based on the characters from the epic. It also provides a different approach to the character and also to the plot when it is retold from a single character’s perspective.

It is in the epic where every line are erased and written again with a new meaning and a new dimension of same plot and characters over and over again. A character from an epic is rewritten many number of time. For example the character *Karna* from Mahabharata has been the protagonist of many novels like *Karna: The Great Warrior* by Ranjit Desai, *Karna's Wife an Outcast's Queen* by Kavita Kane, and a graphic novel by Rik Hoskin *Karna: Victory in Death*. This shows the relevance of mythical characters in the contemporary world. This particular character is taken to highlight on the theme of Caste and friendship. The discussion of characters from the epic is to highlight on the fact that the circumstances faced by the epic characters are still faced by lot of Indians.

This research paper is a comparative study on the beginning, depiction of character and the closure of two Retellings of Mahabharata “*Shakuni: Master of the Game* by Ashutosh Nadkar” and “*Karna's Wife: the Outcast's Queen* by Kavita Kane”. The purpose of the study is to highlight on the difference between the two retellings of Mahabharata. Each has different purpose of writing; with narration the purpose is addressed in this paper.

Dr. Sabita Mishra in her work states that “Modern Approach to Retelling of Indian Epics and Mythical Characters” has dealt with the relevance of myth in the modern world, how society is attached with the myths and epics also addressed the Ideology of various authors towards the retellings of epic in the contemporary world.

Author's Note

Ashutosh Nadkar is an associate editor in Network18 group. He has been active in print, television and Web journalism. He is well known for his work *Shakuni: Master of game*. His note on writing this novel is “...on looking closely, though, we will find that even villains can have redeem in qualities, which not only diminish the negativity associated with them but can also evoke sympathy”

Kavita Kane is an Indian writer well known for her Mythological fictions. Some of her famous works are *Sita's Sister*, *Lanka's Princess*, *The FisherQueen's Dynasty* and *Karna's Wife: the Outcast's Queen*. In one of her interview Kavita says that mythology “. . . is not just our culture; it is part of our daily Existence” it also shows her fondness towards Indian mythology.

Beginning of the Novel

The first chapter in a novel unravels the core meaning. For instance the lines from one of the famous British writer Charles Dicken's novel *Tale of Two cities* “It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness...” the very lines signifies the idea of the author as well as reflect the contemporary world. It depicts the whole scenario of terribleness on which the novel is centered.

Similarly, *Shakuni: Master of Game* by Ashutosh Nadkar and *Karna's Wife: the Outcast's Queen* by Kavita Kane has different opening from the main narrative (Mahabhataram).

Firstly, the novel *Shakuni*, this novel opens with Shakuni's introduction about his country “Gandhara” followed by Bhishma's arrival to Gandhara. Beginning the novel from this episode is to show that it is a novel written exclusively from Shakuni's perspective. It also depicts that the novel is an extract of episodes of Shakuni from the original text (Mahabharata).

The title of the first chapter “My Gandhara” denotes that the novel is a complete pack of single person’s perspective. The author has used more of “I” and “My” in the novel unlike any other retellings *Shakuni* is different in this way. Comparing the other retellings of Mahabharata it is only in this novel the narration is first person omniscient narrative and reflects more of characters point of view. The thoughts and the dialogues of the other characters are also delivered through Shakuni’s voice at times.

Secondly, the novel by Kavita Kane *Karna’s Wife: the Outcast’s Queen*, the novel opens with Uruvi’s expressive words about Karna followed by her narration about the graduation ceremony. The first chapter depicts the setting and the time in which the scene is set. This chapter is a recollection of Uruvi about the big day happened in Hastinapur, where she first saw her love of life.

The title of the first Chapter is “Karna”, the title suggests that the story line is all about Karna and the episodes of Karna from the original text (Mahabharata). Many scholars claimed this novel as a feminist novel, the novel which dealt the issue of caste during the ancient period and also how a high caste woman (princess Uruvi) is left to suffer if she marries a man of low caste (Karna). A television series *Karn Sangini* was directed by Jai Basantu Singh and team based on this novel.

Depiction of the Character

In *Shakuni Master of Game*, the characters are described using their nature. Vast introductions on the characters or the special space for the description of the characters are not given. “There was not a single person in all of Aryavata who had not heard of Bhishma. This venerable man had been the Shield of the Kuru Dynasty for several years...” (12) This was the introduction given for Bhishma in the novel.

More than the description the mistakes of the characters was highlighted by the author. “...Bhishma showed up at the ceremony and turned a peaceful, happy occasion into a battlefield”. (28)

“Vichitravirya was known for his wanton ways and lavish lifestyle, which had made him sick and too weak to be able to father children...” (28) through these lines the author describes on the spendthrift nature and unhealthy state of king Vichitravirya.

In *Karna’s Wife: the Outcast’s Queen* the characters are described using their physical appearance and their nature, which helps the reader to imagine about the character as a whole. Lengthy lines are invested in the description of the characters. In fact the novel opens with the description of Karna.

“...That man, with his thick mane, brooding eyes and twinkling earrings...” (1)

“...Queen Shubra was a small, elegant lady with magnificent eyes, a straight, delicate nose and a pale smooth skin...” (9)

In this novel the characters are not given any perspectives view, but in *Shakuni Master of Game* the characters are described from the protagonist’s view (Shakuni). In few chapters of *Karna’s Wife: the Outcast’s Queen* the protagonist (Uruvi) expresses her feeling towards the other characters present in the novel. These descriptions make the reader to rethink on the original characteristics of the characters from the epic.

In the novel *Shakuni Master of Game* the characters Vidura is described in a completely different way. Vidura being the step-brother of Dhritarashtra is a low born humble prime minister, though in this novel he is equated with the character Shakuni for the treachery and ambitious man. Vidura is known for his righteous nature from the original version of Mahabharata as well as the other retellings of Mahabharata. But in *Shakuni Master of Game* a complete change in Vidura's notion and nature is addressed by the author in most of the chapter.

Final Chapter of the Novel

Shakuni Master of Game is an open ended novel. It ends with the death of Shakuni in the battle ground. Shakuni is killed by Sahadeva, one of the Pandavas. The author closes the novel with a question to the readers. "Let me, therefore, ask you once again: was I the vilest of villains in that epic story? (275). after giving enough justifications for the actions of Shakuni finally the author leaves the decision to the readers.

"Too much of anything is good for nothing", Shakuni's too much love towards his family and his country prompted him to take revenge against the Kuru Dynasty. It may be the Pandavas who won in the Kurukshetra war but the true victory belongs to Shakuni. His treachery and brilliance brought downfall to Kuru Family.

Shakuni can be claimed as brilliant personality through the novel. Being the King of Gandhara he hardly visited his country yet he ruled it prosperously. He took part in Kurukshetra war neglecting his incapability. This is to show he is not a person who used his handicap as a reason to sit back leisurely or escape from death. He is a brave warrior who is not afraid to face death, "I knew that the war at Kurukshetra would be the first and last war of my life" (275)

The author Kavita Kane ends the novel *Karna's Wife the Outcast's Queen* with the title "Pandavas Hastinapur" the story end with the victory of Pandavas in Kurukshetra war and they visit Uruvi to request her be present in Hastinapur as next Queen mother and her only survived son Vrishakethu as the next heir of Hastinapur.

Even at the end the author perfectly sticks to the core idea of the novel 'caste'. Pandavas invited only Uruvi to the palace ignoring Karna's first wife Vrushali. When it comes to heir the eldest is considered first but here Vrushali is not even considered as she belonged to lower caste and Uruvi was invited because she was a Kshatriya. "... Karna as the eldest Pandava was the rightful king of Hastinapur and his wife, you need to there and Vrishakethu, as the son of Karna, is the heir apparent to the kingdom. He will wear the crown . . ." (302)

Forgiveness is one of the greatest and the toughest thing one can ever do, Uruvi forgives Kunti and hugs her passionately "... she knew now what it was to forgive. It was leaving hell and touching heaven. It was divinity." (305)

Conclusion

The narrative style of both the novel is unique in its own way. It is the richness of the Indian Epic which paved way for various dimensions and arguments on a particular character or particular episodes from Mahabharata. The beginning of the novel creates an argument which is resolved by the end. The depiction of characters from a single person's perspective ignites the readers mind to have a new way of thinking about the heroic characters from the Epic Mahabharata.

The author's ideas are delivered well through the voice of the protagonist. The author Ashutosh Nadkar's approach to the character Shakuni brought topsy-turvy to the vilest mythical character to the righteous character. Kavita Kane addressed the theme of caste and gender, also her perspective towards caste through the character Uruvi. Her decision to marry Karna is depicted as a symbol of bravery and true love.

Thus, the original theme of Mahabharata is well recreated with a new themes and new narrators. Starting from the Ancient story teller Sauti till the Contemporary authors of the Retellings of Mahabharata, the epic is celebrated for its realistic Character, and is retold over and over again.

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VIRTUAL FIELD EDUCATION DURING THE COVID PANDEMIC: CHALLENGES INDIAN STUDENTS FACED DURING PARADIGM CHANGE IN SOCIAL WORK PEDAGOGY

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Abstract

This article offers a thematic analysis of the personal experiences of sixteen (16) social work students that hold significance for their learning of practice skills through field education during the COVID pandemic. The paper addresses the student's involvement in online social work education during their enrolment in a university located in northern India. The author examines virtual social work field supervision during the active pandemic period of from 2020 to 2021 when students faced challenges in undertaking virtual fieldwork with the support of online supervision. The paper reports students' virtual learning experiences and challenges they faced, principally due to massive changes in higher education in India due to the COVID pandemic.

Keywords: Social work education, COVID-19, online teaching, field supervision, practice skills.

Introduction

Bhagat Phool Singh Mahila Vishwavidyalaya (BPSMV) is northern India's first university focusing exclusively on women students. It is located in the rural belt in the State of Haryana in the Sonapat district of Haryana. The establishment of the university is one of the prominent policy decisions of the government of India in empowering women through higher education.

The Department of Social Work leads engagement activities through its village-based social work practicum, a unique programmatic effort in developing the skills, knowledge, and attitudes of social work learners (Panwar et al., 2014). Gender sensitization and women's development dominate areas of practice within frameworks of community development, and community health or child protection.

During pandemic the online supervision helped learners to remain proactive in undertaking strategic communication with key informants in the villages. Students and faculty reached out using digital technologies, including mobiles, to local village providers like ASHA (Accredited Social Health Activist) workers, *Anganwadi* (Village-based crèche workers) workers Faculty and students

reached out virtually to village heads, sub-heads, and key volunteers so they could understand situations within villages calling for social work intervention.

Special webinars sensitized social work trainees to Pandemic-related gender-based issues. Those webinars addressed the vulnerability of women, migrant populations, children, and common citizens. Here students learned about the direct causal connection between the Pandemic and the experience of women living in local villages.

As a representative of social work practice education, the faculty members connected with the village communities through the formation of virtual groups. Posting content to helplines was a benefit of these virtual meetings. Faculty members worked to prevent misinformation related to COVID-19 as fake news rose in volume often leading to violence against minorities (Arun, 2019).

Research Methodology

The author collected qualitative learning experiences of 16 graduate social work students. Non-probability sampling was used to select fifty students that went through intensive online social work education during academic years 2018-19 and 2019 -20. The researcher reached data saturation after collecting and analysing interview data from 16 students. Most of the participants were contacted telephonically as they were working in different geographical areas of the northern part of India that includes Haryana, Delhi, and Uttar Pradesh. The average distance between the states is about 80 Km. The author categorized data into various themes and sub-themes using thematic analysis. Through interviews, social work students offered their first-hand experience of learning about and engaging in social work practice through virtual methods, use of digital tools, and online learning technologies while they were working from their homes.

Results

The author devotes the following section to reporting themes students identify. For each theme, the researcher offers illustrative examples of the issues students experienced during the virtual fieldwork they undertook during the pandemic.

Themes Pertaining to Field Supervision

Tailoring instruction. An important theme which unfolds during the online time during the pandemic and especially when there was little activity in physical public spaces, the private spaces were predominantly active and dynamic. Students underscored the importance of field supervision during the pandemic since this gave them a strong linkage to interpreting their work as professional social workers. One student noted:

Through supervision, all my work was tailored, as when we were working in the community in groups, the scope for handholding is lesser although it's always there.

Supervision within virtual space. In discussing the availability of mobile phones, one student emphasized:

The role of the supervisor in my case was very unique as I faced lots of restrictions in using my mobile phone for calling purposes. For my parents, the mobile was allowed only to attend online classes. I was clueless when my supervisor intervened and gave me the assignment to work within my village.

So, the first thing was for faculty or field supervisors to connect with social work trainees to discuss the various options available and the need to ensure that they acquired a basic understanding of virtual practice. Social work faculty had group-based as well as one-to-one interaction with their students to help them identify their plans of action. Faculty were regularly in touch with all students and especially those who were facing problems in their own families. Some of the narratives show how their relationship in the process of supervision helped social work trainees to do virtual social work practice.

Supervision and professional development of students The narrative of social work students clearly shows that despite so many limitations, they were able to develop professionally and learn specific competencies like fundraising, networking, working efficiently in limitations, and outreach.

One student noted that, while working in virtual groups with individuals and families who needed essential often life sustaining affordances, her field supervisor helped her organize and sustain her work:

As I was involved in fundraising and in arranging other essentials like oxygen cylinders, I was supposed to talk to multiple individuals and I could do it with efficiency with limitation due to the support provided by the supervisor.

Themes Pertaining to Crisis and the Realities of the COVID-19 Virus

Early on in the pandemic, social work students who were working through online practice lacked direction and training as they were first time dealing with specific helplines for COVID -19 affected individuals and families. They faced unexpected problems like stories of anxious clients, mobile stalkers, clients with suicidal ideation, aggressive or hostile clients, families who were trapped and were looking for food stock, and assistance with the consequences of COVID-19 itself. What follows are several narratives that outline students' professional challenges

During online fieldwork, I was working with highly charged-up cases as they were in crisis. I was working for helpline for migrants who were stuck due to lockdown. Many wanted to go back to their villages but they had no means of transportation. As helpline personnel, I was supposed to listen and register their status. But with no concrete solutions, I used to feel helpless many times.

Personal Challenges Students Faced

The lockdown situation although curtailed travel time, increased their household responsibilities. As a result, most of the social work students faced substantial burden during the pandemic. They not only performed their obligations as social work students involving online classes, assignments, presentations, and field work, but they faced escalating demands by family members, partners, and in-laws for domestic activities.

What follows are narratives that describe students' personal challenges during the complete lockdown in COVID- 19. One student emphasized:

I faced lots of restrictions in using my mobile phone, for calling purposes and I was given the task to work in my own village. I faced challenges as I was married and so I am supposed to use veil during fieldwork as well. The culture of our society doesn't encourage daughter-in-laws to work in the village where they are married of. My status as a daughter inlaw was the main professional challenge that I faced during fieldwork during COVID times

Students' Life Skills Development

The data show that trainees took up their situation not as helpless individuals but as professionals in training who could use their new learning for creative interactions during the Pandemic. For example, a trainee reports that she faced multiple responsibilities before the pandemic but with the onset of home-based education, the responsibilities increased. She shared:

I already had multiple responsibilities at my home and I used to finish all of them before leaving for college to attend my fieldwork or classes. During online education, what I have realized and learned is that one needs to not only realize own responsibilities but should also make others in the social environment realize the support required in fulfilling those responsibilities. I told my husband that I am your wife ...but I am also a student and I have responsibilities for my own learning journey.

The student realized that she had to speak up for herself for her own responsibilities towards her learning journey. She learned to take her own stand.

Students' Development of Technical Skills

The onset of the pandemic meant that students needed to master additional technological skills. The onset of virtual social work practice required students to learn and function through technical innovation. For one student, technology was a tool for connecting with large groups of people, what the student calls mass behaviour and mass awareness:

I often used different software applications for making videos for our own entertainment but during virtual fieldwork, I learned to make socially useful videos to create awareness on use of facemask in the neighbourhood community using local dialect. This actually required meticulous thinking and understanding of mass behavior while using technology to create mass awareness.

Virtual fieldwork practice demanded that students use diverse technological applications for contact, data generation, social awareness, fundraising, networking, and documentation.

Discussion

Social work supervision primarily works towards opening the layers of an individual through continuous interaction and bringing out the potential of students in their skills and competencies (Ketner et al., 2017).

The use of technology and digital platforms is an added advantage when used in a blended mode. However, due to the complete shift to digital platforms, the entire supervision process became more challenging because of the use of digital and other online mediums for a longer period, and that too scheduled in odd hours because faculty, students, supervisors, and clients were working from home and facing numerous limitations (Mitchell et al., 2022).

Self-awareness is an essential life skill that enables an individual to gauge his or her strengths and weaknesses. (Goleman, 1995) This is an intense process where a social work trainee and the educator work together to understand the trainee's interest areas and intrinsic skills and motivation to work in those areas.

Faculty modelled their own strategies for addressing anxiety, stress, and balance in personal life spaces (Sheldon, 1995). Self-awareness skills develop in the practicum process as the social

work trainee had to counter many situations like handling dual responsibilities of the household with online social work practice.

During the COVID pandemic, social work trainees had to address highly charged-up clients who were facing violence, inaccessibility of essential services, anxieties, and loss of loved ones. The scientific research on empathy from socio-cognitive neuroscience says that human beings have the capability to receive emotions through mirror neurons. These mirror neurons can generate feelings (Preston and Waal, 2002)

Conclusion

Virtual social work practice has its own challenges but at the same time, it broadens the possibilities for student learning and practice in mastering social work competencies. As the pandemic subsides, and people move back into regular contact, blended modes of social work practice should receive priority so that the learners are well acquainted with the new technological developments, which they can use in broadening the provision of social work practice.

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GANDHIAN IDEOLOGY IN WORKS OF RAJA RAO AND MULK RAJ ANAND: A COMPARISON

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Abstract

Mahatma Gandhi incredibly influenced Indian as well as world building. He was a socio-political figure who cannot be ignored. He has influenced every piece of human thought.

Even now we can see its influence recorded in the form of a printed copy. It certainly influenced Indian writers, especially Indo-Anglian writers. Gandhi also wrote in English for writers of this era. Gandhian thought for one turned to important strong areas.

Gandhian ideas influenced Indian editors, especially on Indian writing in English. Gandhi referred to a high-minded and focused life that was different from that reflected and incorporated by innovative English manufacturers of the time.

The most well-researched right now among the many-a-period risky figure of Indian regulatory issues is Mahatma Gandhi. He is such a socio-political personality, whose negligence or dismissal is not impossible for anyone. Indian writing in the English output of the Gandhian era was clearly influenced by the growing level of political and social dynamism in Indian life. He finds that Indian writing in English “discovered a sliver of its most inspiring themes” during Gandhian times.

Keywords: Gandhi, Writing, Culture.

Introduction

The nationalist Indian formation during the 1930s focused on the insignificance of the Indian individual, leading to imitation of the individual to be a part of strategies for power culture and thinking. This section is prominent because it allowed people to picture the past of the English movements in India.

The inspiration and influence taken from him in all the languages we have created is seen in the theatre, the activities of the society as a whole and the dynamic creations reflecting on his life, teachings and conviction frameworks and clearly his Union help works. Researchers working in different dialects in those days were either clearly coming under the influence of Gandhiji or separately who participated in the entrance degree of progress, or they were amazingly influenced by his

thinking. His works were very maligned against the Gandhian vision, lifestyle, his model and wild stands.

Kanthpura is a Gandhian book. We can find Gandhi himself in the first anyway his credits are other than the novel *Murti Ki Katha*. Murthy was fighting for a shocking gate. He stepped up efforts to connect with the people like Gandhi. Following the path of Gandhi, Janshakti found him. Then, at that time, the drive of progress was in the hands of the women of the city. After coming back from jail, Murthy staged a Dandi Walk dharna at PeyaVanas of Borana. Different Satyagrahas were done and it became a normal arrangement for the people.

The Gandhian perspective is brought into the novel through Murthy. He follows her as she goes to educate and spread her form of nonviolence and talk of reality. He was relatively impressed that Gandhi would consider turning battle wear to surface cotton yarn and be woven by his hands. He did not allow new pieces of clothing. People from the neighborhood going for prabhatpheri (morning walk) were gathering in the sanctum sanctorum, monitoring the practice of bhajan singing (song). The people of the neighborhood composed their own tunes for Gandhi which shows the influence of Gandhi on them.

Mulk Raj Anand is one of the leading writers of Indian English composition, living on the front line close to Raja Rao and RK Narayan. His portrayal of the character is vibrant and authentic. His remarkable works present us the presence of the Indian poor in a sensible and clever way.

Gandhi turned the political upheaval into public reform to call for drastic independence from British rule. He fostered an interest in self-government, paying little attention to the fact that Indians required strength, effort, and were unfit for union. Gandhi re-established the dumb idea of mental strength in his particular model and in Satyagraha or peace progress. This reform in Gandhian thought is the force that is truth, the backbone that can be identified with truth.

The satyagraha was positive but quiet, which was a good thing considering what was perceived as a hoax. Thus, it was a silent deterrence, one of the most developed forms of warfare, yet risky for the security of the state. It was a solid strategy for overseeing the bulk of the work to be done and it seemed to track a position with the eccentric virtuoso of the Indian public. It helped us to go ahead as expected and it seemed that the opponent was being misled. It freed us from the anxiety that crushed us, and we began to see people's faces as we had never done, and to erect our cerebrum, and this new authority and advancement to speak honestly Filled us with strong faith and strength. Likewise, in the end, the system for reconciliation usually sparks a rectification of the unpleasant racial and public hatreds that have usually gone along with such feuds so far, and it is dealt with by a persuasive agreement.

Gandhian Ideology in Works of Raja Rao and Mulk Raj Anand: A Comparison

For the upliftment of the society, Gandhi emphasized the normative urban relationship as the center of the new society. This is something Anand could not relate to and a rift begins to develop between Anand and Gandhi. Anand also exonerated Gandhi's support of the normative view of Hindu society. Vastly, Gandhi fought against the abuse of work, yet he remained mindful of the commitment of relationships between work and capital, owner and property owner, agent and chieftain, with some reasonable compromises and understanding at the bottom of what seemed appropriate. Supported to negotiate between holding positions.

The Gandhian movement focused on political entry as well as freedom from a wasteful lifestyle and excessive health benefits. Gandhi wanted every individual, rich and poor, to have a fundamental presence without any form of fraud. The Gandhian influence was so vast that it was therefore incredible that brilliant researchers of a vast number of Indian languages expressed some masterpieces in novels, fallacies, shows and other kinds of investigative pieces.

Kanthapura was brought in 1938, but was taken down to normal quality soon after the end of Raja Rao's *The Snake and the Rope*. Due to all this, the novel came to be seen as an admirable form of Indo-Anglian novel. *Kanthapura* deals with the Gandhi Reformation and its impact on a small town called *Kanthapura*. The novel depicts the early phase of India's Contingent War when the General Disobedience Movement was at its height. It emphasizes the Gandhian approach to, for example, the quiet, non-teaming up redesign of 1919–22 and 1930–31 and its impact on the country's social and political presence.

With the depiction of the town and its general parts the rapid beginning phase and the life of the town are depicted clearly and considering everything. The narrator describes the special district of this town called *Kanthapura*. Raja Rao has presented an original mix of important social practices and subject matter so skilfully that one does not feel that one is checking unnecessary material. For example, the social customs of Indian widows are compulsorily underlined by the dress of Indian men and the shaving of their heads.

Coffee is a specialty drink in South India and is served in metal cups. Native guests are served in silver cups. The saree, being a piece of surface, Indian women make the finery attached to their saree borders barely perceptible. These models show that different experiences related to India's public reform, which could not be completed even if there was a mind, are combined in such a strange way that the picture of Indian life gets destroyed.

Kanthapura was suppressed by the entry movement and its effects. New clothes were destroyed and there were frequent heavy explosions, schools and universities were boycotted by the students. By now most of the Indian managers left their posts. Apart from alcohol, it was also refused to consider that poor people used to waste their legal wages in buying alcohol. The English government gave different unforgivable guidelines. Gandhi himself shaped the various forms. One of them was Dandi Walk. Salt guidelines misused. This vast number of understandings is proposed in Raja Rao's novel *Kanthapura*.

The Gandhian strategy for the battle to come has not only a place with a particular period or a particular country, and it has neither a place with any particular person or any particular party, yet it is pervasive. If we look at some of the current productions in India, we can find that Gandhian strategy for the coming battle is essential at this point and it was not old, different people are actually following the Gandhian method for the coming battle. Were and Gandhian approach. Gandhian influence influenced Indian synthesis, but it has also influenced the political and social parts of India. Various political and social followers have been in line with Gandhian principles and their strong belief structure. Various social administrators have used the framework of Gandhian beliefs to fight against social evils and pollution in present-day India. Gandhi was against all compulsive evil and he used his own guidelines to eliminate all compulsive evil.

Mulk Raj is one of the journalists of Anand district and is a liberal whip. Brought up in the world under English rule, he lived in a split between the convictions of both age-old Hindu practices, educated by his severe mother, while his father's art codes navigated the conflicts and inconsistencies in his secretive life. Once again, however, Anand gave an important political writer an opportunity to study Western culture and, thus, a unique knowledge of Indian culture and regulatory issues in pre-colonial times. At an exceptionally essential level, Karl Marx had a notable influence on Anand, who then understood the meaning of defending his own character and combating class struggles.

Mulk Raj Anand's novel is the result of his experiences in India, particularly in the Hindu society, by social game planning and the reformation of "positive energy", actually emerging from the rebellion by the Czech class. Apparently when he was exposed so closely with the handicap of rank, he was horrified to see how honor and status dominated the world, which infuriated him. Anand's *Far Off* depicts a day in the presence of Bakha, an energetic sweeper living in an outcast state in a small cantonment in northern India. The legend, Bakha, is in a demoralized state and wishes to get out of such a state. Favorably, originality covers the compass from 1930 to 1940, when criticality, servility and cold-blooded delusions of the greater part were at their highest point. It was Gandhi who demanded a question against the forces behind these calamities and gave new dreams to modernize India, educate and fight against the old practices and customs, which were found in the books of Indian writers. Shown in

The first *Isolated* depicts the events of a day in the life of a young man, Bakha, a sweeper. In Hindu society a scavenger was then an "outcast", yet close to despised and put into the overall public. The story takes place in the town of Bulashah. The outcast settlement in which Bakha stood is described as "a garrison of men and beasts, who have turned back from attaining this little district, and the extraordinary quality, the mutiny, and the abomination that lies within it." Made it a 'troublesome' place to live in."

Discussion

Certainly when Gandhi came on the speculative scene, the Indian social system was in need of a truly endless change. Gandhiji also basically dealt with the social issues of Indian culture, not with purely money-related or methodology-oriented issues. Social change failed to free the entire people from its deep-rooted vices. India's image outside the public domain had suffered and for the unreachable India was a place known for its strangeness. Indian culture spread with the evil practices of youth marriage and distance. Widow remarriage was opposed to sanctioned high positions and female education was not widely empowered. The crisis also hurt social conditions.

In Indian English fiction, the Gandhian approach found vast areas of immense power for a realistic interpretation. There is debate among scholars in the Western world whether Gandhi's model has any immediate significance for the continuing turn of events and whether Gandhism is a living force in India today. Whatever be the reality, it is to be observed that Gandhiji's influence has not been a solid enough sphere to go beyond the results at the very high level, Gandhi framing is currently becoming huge and fast. His influence is believed to be in the field of Indo-Anglian making, without question incredibly wide.

Raja Rao's *Kanthapura* is the story of the impact of Gandhi's name and assessment on a dreary Indian town. Raja Rao' is a replacement for the Gandhian era of the times, in the mood to

show how even in distant cities, the new burning trend combined with standard defiant certainty achieves a re-transparency of the Indian soul and what Gandhian means For change in an entire area. Gandhiji does not appear as a person in the novel, yet his spirit haunts the entire story. There is a deep magic in his name, for it lifts an entire city out of its deep-seated weariness.

Gandhiji believed that each individual should be formed by clear principles and objectives. Many years after Gandhi's death, people still respect Gandhi because he exemplified in his life what an unmistakable pioneer should be. Even though the Mahatma himself remarked that he did not really lay down any new rules or goals, Gandhi has been cited as a distinct influence on Indian academia by various columnists, political virtuosos, social reformers, realists, educationists as well as progressives. In the interpretation of I. Sundaram, "Gandhi's view is considered to be all pervasive quality and religion and his outlook and political method were only the end result of his limits and moral guidelines.

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